How can I Reconceptualise International Educational Partnerships as a Form of 'Living Citizenship'?

<u>Abstract</u>

This PhD research project is about developing pedagogy for citizenship education through the establishment of an international partnership. Whilst there is a clear national curriculum framework in England for the delivery of citizenship education as originally established by the QCA[1], it became apparent to the researcher that the pedagogical framework for the delivery of global citizenship education is only partially formed. The project looks at how over a ten year period the partnership activities between Salisbury High School and Nqabakazulu School in the black township of Kwamashu in Durban, South Africa have influenced the education of the participants. Through a series of reciprocal visits, some funded by the British Council, and through curriculum activities, fundraising activities and personal contacts the partnership has developed to become a powerful influence on the lives of the participants. As it has developed certain underpinning values have emerged. These values have been articulated as social justice, equal opportunities and the African notion of Ubuntu, or humanity. The partnership between the schools has enabled the teaching of these values in a meaningful context. The research methodology is a participatory action research approach with the use of video, pictures and commentary to show the educational influence on the lives of the people in these communities. This has enabled the author to reflect on how the activities of the partnership have influenced the

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[1] QCA has since been replaced and superseded by the QCDA, which has now been discontinued by the Government.

education of himself and his fellow participants. As a result of this study there will be three original contributions to knowledge:

1. The development of a transferable method for systematically analysing the large amount of qualitative data.

2. A range of transferable pedagogical protocols for citizenship education that can be derived from school international partnerships together with recommendations for government policy on how best to extend educational partnerships and implement international CPD between UK and South African schools.

3. An examination of the notion of 'Living Citizenship' and exemplification of it in practice through engagement in the activities of an international educational partnership.

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Glossary of Acronyms

Acronym	Expansion of Term	Meaning/Comment
PSOR	Purposes, Strategy, Outcomes Review.	An analysis tool developed by Coombs (2003) from Harri-Augstein and Thomas (1991) work as part of a series of learning conversation templates for the development of critical narrative evidence.
CSCS	Centre for Supporting Comprehensive Education	An organisation based at the University of Leicester established to secure high quality state education for all pupils in the UK.
TIPD	Teachers International Professional Development	A scheme funded by the UK Government to provide international professional development for teachers in UK schools.
CPD	Continuing Professional Development	The means, by which professionals, in this case teachers, maintain, improve and broaden their knowledge and skills and develop the personal qualities needed in their professional lives.
QCA	Qualifications and Curriculum Authority	A national body set up in 1997 by government to maintain and develop the national curriculum and associated assessments for schools in the UK.
QCDA	Qualifications and Curriculum Development Agency	This national body superseded the QCA in 2007
OFSTED	Office for Standards in Education	Established in 1992 as a national body responsible for inspecting schools and other educational providers.
UKOWLA	United Kingdom One World Linking Association	An organisation that supports individuals and groups who are considering establishing, or already have an international educational partnership.
DFES	Department for Education and Skills	This was a UK government department between 2001 and 2007 responsible for the education system and children's services in England.
DCSF	Department for Children, Schools and Families	This was a department of the UK government, between 2007 and 2010, responsible for issues affecting people in England up to the age of 19, including child protection and education. It was replaced by the Department for Education after the change of government following the General Election 2010.
BERA	British Educational Research Association	This is an association that promotes a research culture within the academic field and informs guidance on policy and practice

		within the field.
S-o-L	Self-Organised Learning	A form of learning that depends on the learner finding ways to elicit meaning and find patterns from data
KES	Knowledge Elicitation System	Tools to facilitate the systematic analysis of qualitative data.
RQ	Research Question	The main questions that are being addressed by the research project.
DEA	Development Education Association	A charity concerned with educating and engaging the UK public about global issues. In 2011 became known as Think Global.
PSHE	Personal, Social and Health Education	Part of the state curriculum in UK schools dealing with relationships, health, personal growth and drugs education
UNESCO	United Nations Educational, Scientific and Cultural Organisation	An agency of the United Nations which aims to promote international collaboration through education, science and culture.
Dfid	Department for International Development	A UK government department which aims to promote sustainable development and eliminate world poverty.
LA	Local Authority	The local arm of government in the UK

Preface

a) <u>Overview</u>

In this preface to the thesis I seek to clarify some of the emergent issues and key terms used so as to provide an academic framework which post hoc engages with the arguments about the issues and the methodology used and therefore contextualises the conclusions drawn. On this assumption I will explore the literature on each of the areas. Views will be compared and contrasted and I will present a synthesis of these views (See Sections b-f). By this means, a conceptual framework for the values that underpin the thesis and the original contribution to knowledge will emerge. For a plan of this preface see Appendix V. The fields that will be examined are as follows:

- Ubuntu, social justice and equal opportunities. These are key issues in the thesis and are identified as values that underpin the partnership and that are included in the original notion of 'living citizenship'. I recognise that these are contentious issues and in this preface I seek to clarify these values as a means of clarifying my meaning of living citizenship in the course of its emergence in my practice.

- Aid, Development and Citizenship. The arguments concerning the efficacy of aid and the geo-political nature of inequalities are explored as are the issues surrounding the contentious notion of development. Also, contrasting views of citizenship are considered and the notion of 'living citizenship' is located in the field.

- Action Research and discourse analysis – Some of the epistemological foundations and the foundational works of these methods are

examined and there is critical engagement with the academic debates surrounding these methodologies.

- A justification of the claim to new knowledge through the emergence of the original and highly significant notion of 'living citizenship' as a living standard of judgement.

b) <u>Critiquing Ubuntu, Social Justice and Equal Opportunities</u>

These were the three key themes that were taken forward in the thesis. I have identified these themes as the ones that underpin a new pedagogy for citizenship education based on the notion of 'living citizenship'.

b.1 Ubuntu

Ubuntu is identified in the thesis as a key value that underpins the partnership between Sarum Academy and Nqabakazulu School (Section 2.3.2) and later in this preface (See Section g) as a value that underpins my original notion of 'living citizenship'. However, Ubuntu is a contentious issue that I wish to discuss further in order to clarify its meaning in the context of the research project.

As a term Ubuntu has its origin in the Bantu languages of southern Africa. There are also terms with similar meanings used in the Tswana language in Botswana, "*botho"*, in Malawi *"uMunthu"* (Sindima, 1995) and in Zimbabwe *"unhu"* (Samkange, 1980). Ubuntu is also used in Rwanda-Rundi, the national language of Rwanda and Burundi, to mean humanity and in Kiswahili, spoken in most of Kenya; the word *"utu"* is used to mean humanness. Each of these

terms refers to values such as, generosity, respect for others as human beings and the importance of the community.

Indeed, it is this emphasis on the community, the collective over and above the individual that is one of the contentious issues of Ubuntu. For some authors Ubuntu recognises the importance of agreement or consensus (Louw, 1998, Teffo, 1994). As Sono (1994) points out however, this desire for agreement can be taken to extreme lengths and can legitimise "totalitarian communalism". According to Sono (1994) the role of the group in African consciousness could be

...overwhelming, totalistic, even totalitarian. Group psychology, though parochially and narrowly based..., nonetheless pretends universality. This mentality, this psychology is stronger on belief than on reason; on sameness than on difference. Discursive rationality is overwhelmed by emotional identity, by the obsession to identify with and by the longing to conform to. To agree is more important than to disagree; conformity is cherished more than innovation. Tradition is venerated, continuity revered, change feared and difference shunned. Heresies [i.e. the innovative creations of intellectual African individuals, or refusal to participate in communalism] are not tolerated in such communities (p.7)

The Ubuntu desire for consensus can be exploited to enforce group solidarity and it can be used to constrict individuality and to promote conformity. This can lead to a fear of change and of difference and a lack of tolerance of new

ideas. Lack of conformity can lead to punishment (Mbigi and Maree, 1995). This is not the interpretation of Ubuntu that I take forward in my thesis.

Other writers talk of the importance to Ubuntu of recognising the humanity of others in its infinite variety of content and form (Van der Merwe, 1996). This translation of Ubuntu emphasises a respect for particularity and individuality. But in Ubuntu the individual is defined in terms of his/her relationship with others (Shutte, 1993). Being an individual in this sense means "being-with-others" (Louw, 1998). This is not the same as the Western concept of individuality as a solitary aspect of human life, where an individual exists independently from the rest of the community or society. In an Ubuntu sense the individual is not independent of others but is interdependent with others. Khoza (1994) argues that Ubuntu needs to broaden respect for the individual and tackle the negative elements of collectivism. Ndaba (1994) points out that Ubuntu describes how the individual can thrive in a situation where they have on-going contact and interaction with each other. In this sense Ubuntu requires dialogue and this preserves the uniqueness of the other in his/her otherness. Ubuntu in the sense of the thriving individual describes very well the way that the participants have come to behave in engaging in the activities of, say, an international educational partnership. Through dialogue and interaction (See Sections 3.3.3 and 5.3.2) the individual participants in this research project have thrived and been able to identify and live out their values more fully. Thus, this interpretation of Ubuntu which sees the individual participant as interdependent with others is the one that I take forward in my thesis.

A criticism of how Ubuntu has been used politically in South Africa is asserted by Marx (2002) who says that Ubuntu has been appropriated by the political elite in post-apartheid South Africa to sustain a nationalist ideology that glorifies the past. He argues that the pre-occupation with nation-building in an attempt to build a more moral and hopeful future for South Africans has led to cultural conformism and a nationalistic mind-set that is exclusive as it fosters identity-building, and, for Marx, *"identity can only be established through difference"* (p. 53). He makes reference to the way in which Ubuntu was used in the Truth and Reconciliation Commission to support a concept of nation-building that relied on cultural conformism and says that Ubuntu provided the veil for the avoidance of the issue of daily violent atrocities and the lack of analysis of the political structures that sustained apartheid.

Ramose (2002) takes an even more critical stance and argues the establishment of the Truth and Reconciliation Commission based on Ubuntu was a unilateral decision of the political leadership, not an expression of the will of the people (p. 487).

This critical view sees Ubuntu as a means of fostering conformist nation-building by the new political elite in South Africa that smacks, in some ways, of similar tactics to the apartheid regime and that deflects criticism of its own means and operations. As Marx notes: *"Social problems of the 'new' South Africa are, increasingly, viewed through a nationalist lens"* and *"By deriving its mandate from the concepts of Ubuntu and Africanism, the government is able*

to interpret any criticism of its actions as evidence of its critics' own

limitations", and lack of commitment to the nation-building project, hence an

outsider" (p. 54). Ironically, in this sense, and following Marx's argument,

Africanism and Ubuntu are being implemented as cultural nationalist rhetoric

to sustain a neoliberal status quo, a bureaucracy attuned to conformist

'national values' exempt from critique.

Thus the myth and reverence surrounding Ubuntu was hijacked as it was

reconceptualised for various political agendas. While Marx sees the lack of

critical interrogation of the apartheid structures as a failing of the Commission,

and Ramose sees it as lacking the will of the majority of the people, both

because of the take up of Ubuntu and its processes, many others, such as

Tutu (1999) and Swanson (2005) believe that it was this very process of take

up guided by the philosophy of Ubuntu that was its unique success. For these

writers, it was the strength of Ubuntu, not its weakness that set the stage to

begin healing a divided society and allows space for forgiveness, healing and

transcendence towards a more unified South Africa with a non-racial, non-

violent, hopeful and democratic future. Swanson (2005) argues this in the

following terms:

"The struggle for Ubuntu, on a local and national scale, served as a

philosophy of struggle for people trying to heal the brutality and

desperateness of a deeply ruptured society. In heart-felt terms, the struggle

for Ubuntu became the struggle for the dignity and soul of South Africa." (p. 4)

Whilst recognising that Ubuntu may have been appropriated by the political leadership of South Africa as a form of cultural nationalism, it is the notion of Ubuntu as a healing and forgiving principle that I am concerned about in my thesis and that I take forward as an idea to inform the relationships that have developed as a result of the educational partnership between Sarum Academy in the UK and Nqabakazulu School in Durban, South Africa. When the Headteacher of the South African School says: *"You did Ubuntu by making them realise their dreams. It was an act of humanity"* (p. 226), he is using the word Ubuntu to describe the sense of awareness of others that participants in the partnership have shown in providing financial support for pupils to further their education by attending University.

I have come to an understanding of Ubuntu through participation in the partnership with Nqabakazulu School in South Africa, as an African way of being, that gives primacy to the idea of "I am because we are" (Charles, 2007). It was through my participation in the partnership that Ubuntu provided a vision and framework for me for respectful engagement in my research of the partnership; one that permitted reflexivity, reciprocity, community connectedness, and cross-cultural understanding, through a sense of humanity. It is in this sense that I use the term in the thesis to emphasise it as a principle, concept and value that underpins the relationship between the participants in the partnership and their actions as living citizens. I claim that through my actions in engaging in the partnership I embody the spirit of Ubuntu. Living citizenship carries with it a sense of responsibility towards the

well-being of all and with it a message of hope for humanity. This is consistent with my understanding Ubuntu.

b.2 Social Justice

This term is also contentious and in need of clarification as it is identified as being an underpinning value of the partnership and is included in my notion of 'living citizenship'. Definitions of social justice vary depending on a variety of factors, such as political orientation, religious background, and political and social philosophy.

The term was first coined by an Italian Jesuit scholar, Luigi Taparelli in 1840 when he wrote about the social problems caused by the industrial revolution. Rosmini expanded on this when he wrote in 1848 about the need for justice in government and society arguing that government should be organised to provide justice for all. The theologian John Ryan (1919) based his vision of social justice in America on equitable wealth distribution and a guaranteed minimum wage and he promoted liberal social reforms that emphasised an active role for the State in promoting social justice, many of which were enacted during Roosevelt's administration as part of the "New Deal". Thus the term emanated from theology and became part of Catholic social teaching. The modern and secular notion of social justice emanating from Rawls (1971) sees it as based on the concepts of human rights and equality and involving a greater degree of egalitarianism. Rawls introduces the Fair Equality of Opportunity Principle as a component of social justice. This principle states that all positions should be open to any individual, regardless of his or her

social background, ethnicity or sex. Werner (2008) re-states this principle as *"any individuals who have the same native talent and the same ambition will have the same prospects of success in competitions that determine who gets positions that generate superior benefits for their occupants"* (p. 1). This principle is stronger than 'Formal Equality of Opportunity' in that Rawls argues that an individual should not only have the *right* to opportunities, but should have an *effective* equal chance as others of similar natural ability. By guaranteeing the worst-off in society a fair deal, Rawls argues that this compensates for naturally-occurring inequalities (talents that one is born with, such as a capacity for sport).

Critics of the notion of social justice argue that there is no such objective standard. Moral relativists such as Westermarck (1906) deny that there is any kind of objective standard for justice in general. Others such as Ayer (1959) deny the epistemic possibility of objective notions of justice. Hayek (1973) rejects the idea of social justice as meaningless and ideological and believes that to realise any degree of social justice is unfeasible, and that the attempt to do so will destroy liberty. The notion of liberty that he is referring to here is liberty as freedom of the individual from constraint on her actions. The concept of liberty can however be reconceptualised as a freedom from injustice and this is a notion of liberty that sits closely with the model of social justice that I am espousing.

One of the difficulties in defining social justice is that there has never been a completely just society, where all people have had an even chance. Even in

socialist nations, there has been and still is poverty and unequal distribution of wealth. A general definition of social justice as a policy is hard to arrive at and even harder to implement in practice.

In the Rawlsian (1971) sense, social justice demands that people have equal rights and opportunities; everyone, from the poorest person on the margins of society to the wealthiest deserves an even playing field. This assertion gives rise to several questions such as, what do the words "just" or "fair" mean, and what defines equal? Who should be responsible for making sure society is a just and fair place? How do you implement policies regarding social justice?

According to those on the left of the political spectrum, the State must legislate to create a just society, and various mechanisms such as the welfare state (Esping-Anderson, 1990 and Rothstein, 1998) need to be put in place in order to transfer monies needed to even out the otherwise naturally occurring inequalities. Beveridge,(1942) proposed a series of measures to aid those who were in need of help, or in poverty and argued that government should provide adequate income to people, adequate health care, adequate education, adequate housing and adequate employment. Equal rights can be defined as equal access to things that make it possible for people in any section of society to be successful. Therefore, leftist philosophy (Roemer, 1998 and Dworkin, 2000) supports measures such as anti-discrimination laws and equal opportunity programmes, and favours progressive taxation to pay for programmes that help provide equality for all. They argue that there are certain basic needs that must be offered to all. Thus there is a need for

policies that promote equal education in all schools and policies that would help all children have the financial opportunity to attend further education.

Those with a more right wing political stance (D'Souza, 2000 and Nozick, 1974) criticise those who make poor choices and feel that while equal opportunity should exist, a government should not legislate for this. In fact they argue that social justice is diminished when governments create programmes to deal with it, especially when these programmes call for greater taxation. Instead, those who have more money should be encouraged to be philanthropic, not by paying higher taxes, which is arguably unjust and an infringement of personal liberty (Nozick, 1974).

From a religious perspective, people all over the political spectrum argue for social justice. The United States Conference of Catholic Bishops (2007) argues that you bring about justice through Christ like actions of mercy, especially those that help people who have been marginalized by society. The Islamic perspective on social justice (Esposito, 1998) is similar; one of the Five Pillars of Islam is that all must give to the poor.

This evidence suggests that social justice is a contentious term and I recognise the importance of clarifying my use of the term in the thesis. I use the term social justice (See Sections 1.2, 2.3.3 and 5.3.1.2) in the sense that Rawls (1971) uses it to mean an increase in egalitarianism and equality of opportunity. This is the meaning of social justice shared by other participants in the partnership as shown by this statement by Siyabonga, the School Pupil

President (Section 5.3.1.2) when commenting on the higher education bursaries: *"If two or three learners get successful or achieve their goals that will make a huge difference in their lives and in the life of South Africa, because they will be able to help other pupils"* (p.235). This idea of social justice as, engagement by the participants in social acts to increase equity and fairness as part of the social improvement research goals and "social manifesto" (Coombs, 1995 and Coombs & Smith, 2003), is included in the notion of 'living citizenship'. The pursuit of social justice, along with Ubuntu, becomes another of the underpinning principles that distinguishes my meaning of 'living citizenship'.

b.3 Equal Opportunity

In the thesis the term equal opportunity is used alongside social justice as a term to describe the values that underpin the partnership. Again, this is a contentious phrase in need of clarification.

For Young (1958) equal opportunity was aligned with the ideology of a meritocracy whereby appointments and responsibilities are objectively assigned to individuals based upon their "merits", namely intelligence, credentials, and education. This gives people from different backgrounds the opportunity to access positions of responsibility on merit. This view fits with the notion of formal equality of opportunity that all people should be treated similarly, unhampered by artificial barriers or prejudices or preferences. The aim is that important jobs and positions of power and responsibility should go to the most qualified persons, those most likely to perform ably in a given

task, and not to go to persons for arbitrary or irrelevant reasons, such as circumstances of birth, upbringing, friendship ties to whoever is in power, religion, sex, ethnicity, race, or involuntary personal attributes such as disability, age, or sexual preferences. This non- discriminatory notion that only abilities should determine the opportunities open to a person was supported by Friedman (1980). In this formal notion of equality of opportunity the concept is limited to non-discrimination of the selection process.

Substantive or fair equality of opportunity is a broader concept than formal equality of opportunity outlined above. From this viewpoint the situation is unfair before the selection process begins. There is therefore a need to remedy the inequality before participants compete for a position. The idea is to give those from less fortunate backgrounds a better initial chance in life. This argument is summed up by Parekh (2000),

"All citizens should enjoy equal opportunities to acquire the capacities and skills needed to function in society and to pursue their self-chosen goals equally effectively. Equalising measures are justified on grounds of justice as well as social integration and harmony." (pp. 210-11)

Rawls (1971) principle of Fair Equality of Opportunity was a variant of the substantive version described above. His view that individuals from different backgrounds should have the same prospects of success in life is supported by Marshall (1998) and Krugman (2011).

Gardner (1984) criticises substantive equality of opportunity on the grounds that inequalities will always exist irrespective of any attempts to erase them and even if substantive equality is achieved there will inevitably be future inequalities as an outcome. Kekes (2001) argues against Rawls notion of Fair Equality of Opportunity on the grounds that:

"It requires the equalization of the property of rapists and their victims, welfare cheats and taxpayers, spendthrifts and savers. No reasonable person can believe that we are obliged to treat the moral and immoral, the prudent and imprudent, the law-abiding and the criminal with equal consideration." (p. 1)

Kekes asserts that other competing principles such as justice and property rights need to be balanced with equality of opportunity and that it is dangerous to promote equality of opportunity above the other principles. In a similar vein, Nozick (1974) argues against equal opportunities legislation as it interferes with an owner's right to do what he or she wants with their property. This view sees individual property rights, as morally superior to equality of opportunity. Cavanagh (2003) argues against the State getting involved in equalising opportunity on the grounds that helping create a level playing field merely gives everyone an equal chance of becoming unequal. D'Souza (2000) also objects to State intervention to create more equal opportunities on the grounds that it takes away personal responsibility for investment in one's own development. Epstein (1995) argues that competitive market forces will be more effective in the long run than government intervention in achieving formal equality of opportunity, He asserts that it is in the interests of the

market to promote a cultural atmosphere of tolerance in which the most qualified applicants are appointed because that way firms will lower costs and be able to compete. Thus in his view there is no need for government intervention to achieve equality of opportunity.

Whilst recognising the criticisms levelled at the notion of equal opportunity and that it is controversial as to which form of equal opportunity, if any, is morally acceptable, the way that I use the term in the thesis is in the substantive sense (See Section 2.3.4). Chomsky's (1976) reference to the need in a decent society to overcome inequality of condition in order to enable individuals to be accorded their intrinsic human rights in the sense of equality of rights echoes the arguments of Rawls (1971) and Parekh (2000). I refer to the participants in the partnership as having a "moral duty" (p. 60) to address the inequality of condition between the pupils at the two schools. When participants provide bursaries for pupils at Nqabakazulu School to attend University there is an attempt to address inequality of condition and create fairer equality of opportunity in the Rawlsian sense, as these pupils would not otherwise have access to the funds to enable them to pay the entry fees. When participants learn about fair trade through the partnership (See Section 5.3.3.3, Example 4) there is a recognition that fair trade can, if the money is spent by the recipients for example on education, lead to less inequality of condition and fairer equality of opportunity. My value of equality of opportunity becomes, alongside Ubuntu and social justice, another standard of judgement applied to the actions of the participants in the partnership and another value that I use to distinguish my meaning of 'living citizenship'.

c) Aid and Development – A Critical Assessment

In the thesis I argue the case for fundraising to support the partnership between Sarum Academy and Nqabakazulu School (See Sections 2.3.4 and 6.2.6). Whilst I recognise the arguments that critics of fundraising make (British Council 2006, Martin 2007) I also find the arguments for fundraising as a means of addressing inequality of condition (Chomsky, 1976) more compelling. However, I wish to put this issue in to the wider context of debate about the geopolitical nature of inequalities and about the relationship between the coloniser and the colonised. To what extent might "doing good" be construed as another kind of colonisation? There is also the question of development. What does it mean and is it desirable?

Slater and Bell (2002) assert that the association of aid with dependence raises issues concerning the desirability, effectiveness and long-term value of aid for the societies of the South. Can aid be a catalyst for development? The World Bank (2000) thinks so. In the World Development Report it is noted that *"aid can be highly effective in promoting growth and reducing poverty"* (World Bank, 2000, p. 73). In a similar vein Cassen (1994), in his comprehensive review of aid, says that *"the great majority of aid succeeds in its developmental objectives"* (p. 9) According to Slater and Bell (2002) this positive view argues that developmental assistance has contributed to a fall in child mortality, improved access to clean water, reduced disease, brought better educational provision and generated a more efficient network of infrastructure and utilities.

According to Slater and Bell (2002) the UK's New Labour's 1997 and 2000 White Papers constituted a clear statement of moral purpose in respect of the elimination of world poverty (DfID, 1997, 2000). They were of geopolitical significance because they signalled a new design for aid and a new practical reason which was relevant globally and nationally. The White Papers emphasised the moral imperative of tackling poverty. This echoes my own sentiments in the thesis (See Section 6.3.6) where I talk about fundraising as a means of furthering social justice and embedding social change and thus acting as a moral duty. The White Papers emphasised the idea of partnership in the donor-recipient relationship and represented an attempt to move away from previous formulations of the relationship based on hierarchy. However, as Maxwell and Riddell (1998) say potential partners may interpret this idea of partnership to mean:

"We know how best to achieve development…we know how you should alleviate poverty… either you accept the approaches which we think are right for you or you will not qualify for a long-term partnership with us…if you do not accept our view of development, then we will not provide you with aid". (p. 264)

Furthermore, this authoritarian view of "development" or "progress" is rooted in Western imperialism (Rahnema and Bawtree, 1997 and Nederveen Pieterse, 2000) and can have negative connotations. According to Manji and Coill (2002) the distinction by the US Government and international agencies

between half of the world being developed and the other half being underdeveloped has led to the idea of development as a universal goal. This discourse of development and the labelling of Africans and Asians as 'underdeveloped' underpinned the more overt racist discourses of the past. It gave the 'civilised' or 'developed' European a role in 'civilising' or 'developing' Africa. The inhabitants of the developing world are described in terms of what they are not instead of what they are. This deficit model leads to a desire amongst Europeans to improve the lot of Africans.

Esteva (1996) argues that development is a term that has been used to extend American hegemony through free market economics and maintains: *"The term offers an image of the future that is a mere continuation of the past"* (p. 23). Esteva sees development as a conservative myth and makes a plea for people to develop their own ways of living by disengaging from the economic logic of the free market or the economic plan and defining their own needs.

According to Manji and O'Coill (2002) development has failed in many post-colonial countries.

" Real per capita GDP has fallen and welfare gains achieved since independence in areas like food consumption, health and education have been reversed" (p. 568)

At the same time a vast array of development non-governmental organisations (NGO's) have been involved in providing aid and support to the developing world, e.g. Voluntary Service Overseas (VSO) from the UK. Manji and Coill (2002) suggest that they have contributed marginally to the relief of poverty, but significantly to undermining the struggle of African people to emancipate themselves from oppression. The programme of welfare provision by NGO's is a, *"social initiative that can be described as a programme of social control"* (Manji and Coill, 2002, p. 578). Given the neo-liberal economic rhetoric of retreat from State provision in many African countries the NGO's have replaced the State as providers of a 'safety net' of social services for the most vulnerable (Edwards and Hulme, 1995).

This critical view of the notion of development and the role of charities and aid brings a new perspective to the work of the partnership between Sarum Academy and Nqabakazulu School and to the thesis as a whole. It forces me to consider how the international educational partnership might be interpreted by participants and by others outside the partnership. Has there been sufficient dialogue and consultation on the development of curriculum projects and on the allocation of any funds raised?

This critical perspective on development and aid allows me to see how misguided my original thinking about partnership activities was, as documented in Section 5.3.3.2. At the start of the partnership in 2002 my view that we should provide technology and equipment for the South African School was based on a perspective of education that saw the Western model

as superior and one to be copied. I can see now how I was influenced by a view of development as a one-way flow whereby the poor have to wait for the benefits of access to Western knowledge and technology as if they have no independent sources of knowledge and relevant ideas. At this point in the partnership there had been limited dialogue between participants and as Slater and Bell (2002) remind us:

"Genuine dialogue clearly implies, if it is to be effective, recognition that there are other sites of enunciation and other agents of knowledge, located in the South, whose vision and priorities might be different from those of the donor community. The recognition of other voices requires political will, but it is also crucially linked to the presence or absence of a genuine belief in partnership and reciprocity." (p. 353)

However, since then there has been genuine dialogue with Nqabakazulu School and I do think that there is evidence to suggest that the vision and priorities of Nqabakazulu School were different and that they have driven the partnership forward. Two examples of long-term projects show this. First there is the provision of bursaries for pupils to enter higher education (See Section 5.3.3.3, Examples 1 and 2 and Section 6.2.6), a scheme that emerged from dialogue between participants in the first visits to South Africa and to the UK. Secondly, there is the Beautizulu project (Section 5.3.3.3, Example 4) which started at the suggestion of the South African school as a practical fair trade project and continues to flourish. As the partnership goes forward there is a continuing need to consider the geo-political context of the relationship and to

ensure that we do not fall in to the trap of assuming that all development is good. Funds passed on to the South African school should be managed by them to achieve goals set by them to fulfil their own vision of progress and development. There is evidence that this is the case currently as funds are managed by the Committee of External Relations at Nqabakazulu School.

This analysis leads me to a refinement of the notion of 'living citizenship' (See Section 6.4). Building on the second feature of living citizenship as outlined in Section 6.4.2, there must also be a commitment to genuine dialogue that values the voice of all of the participants and that gives priority to the South African participants as a means of redressing the imbalance of power relations between north and south. This should happen in such a way that the southern participants are driving the partnership forward to realise their own vision of progress and development. This links to my recommendation of prior negotiation of 'values' as the initial phase of any partnership and part of the agenda setting of any new international CPD partnership (Sections 6.2.1 and 6.5.4). Thus, clarifying my understanding of the term 'development' as a means of giving power to the less powerful and privileged to determine their own future has helped me to distinguish my meaning of living citizenship. Living citizenship focuses attention on a process of accountability that engages with issues of power and privilege in society.

d) Citizenship

In this section I explore and problematise the meanings and assumptions of the term citizenship in order to clarify my meaning of the idea of 'living citizenship'.

The republican model of citizenship is embodied in classical institutions and underpins Aristotle's (Barker, 1958) characterisation of the citizen as one capable of ruling and being ruled in turn. Rousseau (1762) argued that active participation in the processes of deliberation and decision-making was what ensured an individual was a citizen and not a subject. This republican model of citizenship emphasises citizenship as political agency. In contrast, the liberal concept of citizenship, originating in the Roman Empire (Walzer, 1989, p211), means being protected by the law rather than participating in its formulation or execution. Thus, it is a legal status rather than a political agency. Constant (1819) argued that the scale and complexity of modern states precludes the kind of civic engagement required by the republican model. Constant (1819), Walzer (1989) and Ackermann (1988) all however see these as complementary rather than opposing models in that they argue that active political engagement is necessary at times to secure the passive enjoyment of citizenship as a legal status.

Marshall (1950) defined citizenship primarily as a legal status through which an identical set of civil, political and social rights are accorded to all members of society. He argued that this was a means of ensuring the integration of the working class into British society and securing social cohesion. This

universalist model was criticised (Young, 1989 and Williams, 1998) for not considering the needs of minorities and for leading to greater inequality for certain groups, e.g. women and ethnic minorities. Therefore, this model would not be consistent with the idea of social justice as increasing egalitarianism and equal opportunities as espoused in Section b.2 above. Young and Williams proposed an alternative conception of citizenship based on the acknowledgement of the political relevance of difference (cultural, gender, class, race, etc.). This entails recognition of the pluralist nature of society, composed of many different and equally valid perspectives and recognition that equal respect may justify differential treatment especially in the case of minority rights. This model of differentiated citizenship is criticised by Carens (2000) as undermining the conditions that make a sense of common identification and thus mutuality possible.

Habermas (1998) argues from a post nationalist perspective that nationalism should be replaced with a political community that allows different cultural, ethnic and religious forms of life to coexist and interact on equal terms. In his view democratic political practice and the political participation of citizens is key to securing social integration. The post nationalists give greater weight to political practice and to the legal and political institutions that sustain it rather than to the cultural and historical roots of citizenship. Liberal nationalists like Miller (1995) and Kymlicka (1995) on the other hand argue that citizens should share a commitment to the nation and develop a sense of national identity. They emphasise the importance of continuity and argue that the

strength of a political culture is derived from an anchoring in the history and narrative of a distinct political community.

For most of the twentieth century conceptions of citizenship had in common the idea that the framework for citizenship is the sovereign, territorial state. Globalisation has led to the contesting of the relevance and the legitimacy of the sovereign state and has ramifications for citizenship. Bauböck, (2008) says that international migration produces a mismatch between citizenship and the territorial scope of legitimate authority. Song (2009) argues that political rights should be extended to resident non-citizens and even to non-resident non-citizens who have fundamental interests that are affected by a particular State. The possibility of securing a person's basic rights irrespective of her residency in a territorial area ties in with the notion that our rights are recognised not in virtue of our particular citizenship but in virtue of our universal personhood. Shachar (2009) contests the desirability of this deterritorialisation of rights arguing that it can lead to a discourse which implies less collective responsibility for the well-being of others. Supporters of global democracy, such as Pogge (1992) and Young (2000) argue that citizenship is ideally exercised at various levels: local, national, regional and global and that no single level is dominant. This view strips sovereign States of their centrality to citizenship. They emphasise instead the importance of local democratic movements where ordinary citizens feel that they can really make a difference and shape the policies that affect them (Pogge, 1992, p64). Manin (1997) emphasises the importance of communication between citizens in enabling them to be capable of political action. He argues that in order for

citizens to be political agents they need to act independently of the authorities and in order to do this they need to regularly act and communicate together. In the international educational partnership between Sarum Academy and Nqabakazulu School there has been regular action and communication between participants. This has been independent of the authorities and thus participants can be said to have acted as political agents in the sense that Manin (1997) uses the term.

There is dispute over how to achieve a proper balance between the recognition of difference and the affirmation of common principles to which all citizens are required to adhere. There is an awareness of the pluralist nature of contemporary societies which leads to emphasis on the role of democratic political practice in securing social integration rather than the traditional emblems of nationality: common history and culture. The difficulty is that the complexity and scale of contemporary liberal societies tend to make this political practice less significant in the lives of most citizens, a fact reflected in declining levels of participation in formal political institutions. Thus, it is not easy to determine how ordinary citizens can act in a meaningful political sense as a global citizen. Most authors agree that global citizenship should not be strictly legal in nature and must have a political dimension.

My thesis shows that international educational partnerships provide an opportunity for participants to engage in meaningful political actions that change the lives of others and thus act as living citizens. The participants have, through dialogue, identified their shared values and through their

actions they have acted as political agents and lived out their values. For them the partnership has offered the opportunity to engage in political practice and it has become a significant part of their lives. Their actions embody the values of Ubuntu, social justice and equal opportunities. This is what I call 'living citizenship' and it contributes to the debate on what it means to be an active citizen in a pluralist liberal-democratic community.

e) <u>Discourse Analysis</u>

Harris (1952) started using the terms *discourse analysis* and *text analysis* in papers that he published on the structure of language. According to Yatsko (1995) discourse analysis can be distinguished from text analysis in that it focuses on revealing psychological and social characteristics of a person through the analysis of the person's speech. Foucault (1972) analyses the conditions of existence for meaning. In order to show the principles of meaning production in various discursive formations he details how truth claims emerge during various epochs on the basis of what was actually said and written during these periods of time. He strives to avoid all interpretation and dispenses with finding a deeper meaning behind discourse. Fairclough (1989) developed a three-dimensional framework for studying discourse. At the micro-level, the analyst considers the text's syntax, metaphoric structure and certain linguistic devices. The meso-level involved studying the text's production and consumption, focusing on how power relations are enacted. At the macro-level, the analyst is concerned with inter-textual understanding, trying to understand the broad, societal currents that are affecting the text being studied. This approach to discourse analysis is

exemplified in Fairclough's (2005) research into the 'information society' and 'knowledge-based economy' as elements of 'transition' in Romania. Fairclough's notion of critical discourse analysis with the focus on the processes of social change is useful and one that I draw upon in my thesis as I explore the language and discourse that underpins the partnership (See Chapter 4 and Section 5.3.1). The idea of critical discourse analysis draws on Habermas' (1979) view that it has a more empowering role as it seeks to uncover the repressive forces that distort communication, exposing and interrogating the dominant influences that thread through discourses. In my thesis I draw on the work of Goffman (1974) and Snow and Benford (1988) and their ideas of framing, frame alignment and social change (See Section 2.4.4). These ideas link with Fairclough's and Habermas' work in that there is recognition that the text has a social context and that discourse has the potential for social change within it. In my thesis I set out to interpret the meaning of the dialogue between participants in the partnership and to develop a vocabulary to explain the participants' shared values that move the partnership forward. I use discourse analysis in the way that Gardner and Coombs (2010) envisage it, as a means of making sense of evidence obtained from sources and eliciting the assumptions that underpin such evidence (P.68). Similarly, for Coyle, (1995) discourse analysis is a way of constructing meaning from linguistic material. This emphasises the action perspective of discourse analysis. Thus, discourse analysis becomes a tool for enabling researcher-led qualitative research.

Parker (1992) and Potter and Weatherall (1987) say that the researcher can assign codes to the material being studied to enable them to discover patterns and broad areas in the discourse. The researcher can then re-examine the text to discover intentions, functions and consequences of the discourse. By considering alternative interpretations and the similarities and differences in the discourse it is then possible to rule out certain interpretations and arrive at a fair reading of what actually took place in the discourse. This idea of coding the material I found useful and is exactly what I did in Chapter 4 of the thesis where I used a systematic process for analysis of qualitative data that Coombs and I developed building on the work of Coombs (1995). Our model is based on Harri-Augstein and Thomas (1991) ideas of Self-Organised-Learning and Learning Conversations as we have developed a series of tools for making sense of conversational experiences by exploring their assumptions and inner meanings. A "Learning Conversation" is fundamentally a structured reflective conversation that the learner has with herself (Harri-Augstein and Thomas 1991, p. 3), although it prepares them to better converse with others as well. *"Learning Conversations enable individuals to experience the processes whereby meaning is created, and hence learn how to learn by systematically reflecting upon, and thus expanding, the terms in which they perceive, think, feel and act"* (1991, p. 56-7). Our qualitative analysis tools, as exemplified in Chapter 4, consist of 'content-free' templates that provide a sequence of stages for holding a structured reflective learning conversation and this systematic process enables the eliciting of findings from qualitative data (See Chapter 4).

f) **Action Research**

Defining action research can be seen as problematic in that there is "*potential incongruity between two of its key aspects – intellectual clarity and developmental orientation*" (Altrichter, Kemmis, McTaggart and Zuber-Skerritt, 2002, p.128). In order to maintain this developmental aspect they argue that any definition of action research should be open for on-going consideration and not so narrow as to inhibit conceptual development. Hopkins (1985) and Ebbutt (1985) both regard action research as a systematic study that combines action and reflection with the intention of improving practice. Corey (1953) and Kemmis and McTaggart (1992) emphasise the systematic nature of action research and whilst Corey talks about practitioners studying problems so that they can evaluate and improve practice, Kemmis and McTaggart (p. 10) talk about "*planning, acting, observing and reflecting more carefully and more rigorously than one would usually do in everyday life*". Similarly, McNiff (2002, p.15) says that action research combines diagnosis, action and reflection, focusing on practical issues that have been identified by participants and which are problematic yet capable of being changed. Elliott (1991) along with Stenhouse (1979) suggests that action research should contribute not only to practice but to a theory of education and teaching, which is made public to other teachers. In this sense action research is a form of professional development for teachers (Nixon, 1981; Somekh, 1995). Kemmis and McTaggart (1992) distinguish action research from the everyday actions of teachers arguing that it is a more systematic and collaborative way of collecting evidence on one's own work and reflecting on it in order to improve practice. Hill and Kerber (1967) emphasise the cooperative, collaborative

nature of action research, however others (Whitehead, 1985) see this as too restrictive arguing that action research can be an individual activity as well relating action research to the 'teacher-as researcher' movement (Stenhouse, 1975).

For Kemmis (1997) this distinction is significant and begins to separate action research in to different camps. On the one hand there are those who emphasise reflective practice with associated notions of the teacher-as-researcher (Stenhouse, 1975) and the reflective practitioner (Schön, 1987). On the other hand there are advocates of 'critical' action research, e.g. Carr and Kemmis (1986). Kemmis (1997) suggests that for the reflective practitioners action research is an improvement to professional practice at the local, even classroom level, within the capacities of the practitioner and the situations in which they are working. For the critical theorists (Grundy, 1987: Zuber-Skerrit, 1996) action research is part of a broader agenda of changing education, changing schooling and changing society. Lewin (1946) argued that action research can bring about not only personal, but organisational change. Also, Senge (1990) linked action research to organisational change via individuals' actions using the notion of the learning organisation and change through enabling active participation and ownership of the learning tasks. Whitehead (2012) brings these two camps together in distinguishing action research in terms of:

"An individual researching his or her own practice , with others, in order to improve the practice, to improve understandings of the process of improving

practice, and to improve the social formation in which the researcher is living and working." (p. 69)

Thus the emphasis is on the individual but at the same time it is about changing social formations and action research can be seen as a methodology underpinning the active agency of living citizenship. My thesis shows how my own personal action research has brought about curricular change in two schools. My work has been cited and used more widely and is informing stakeholders through the websites http://www.capdm.net/bc-dev/login/ and www.global-schools.org. It has also been published as part of the Global Schools Partnership Sustainability Toolkit. This adds to the importance of the original contribution made.

The idea of practitioners questioning the basis of their work and critiquing the living processes and forces that they are embedded in is an essential element to action research (e.g., Carr and Kemmis, 1986; Elliott, 1991; Whitehead, 1993; Zeichner, 1993). Some writers (e.g., Dadds, 1995) highlight subjectivity and practitioner reflection and are explorations of the layers of self in action research. Others, whilst also including the subjective, lived experiences of practitioners, emphasise the personal and professional growth of the teacher as a *"means for the principled modification of professional practice"* (Wells, 1994, p.25). Fullan (1993) emphasises the importance of the teacher as a change agent. There is some evidence that concepts such as freedom, rationality, justice, democracy, and so forth, play a role in the examination of

personal theories and practices (e.g., McNiff, 1993). In my thesis the concepts of Ubuntu, social justice and equal opportunities played a role in the examination of personal theories and practices and became the basis for questioning and critiquing the living processes in which I am engaged.

A process of self-awareness is vital to identifying the contradictions between one's espoused theories and one's practices. In my thesis this is shown in Section 5.3.3.2 when I recognised the contradiction between my espoused notions of social justice and equal opportunities and my actions in conspiring to impose a perspective of education that saw the Western model as superior and one to be copied. However, self-awareness, perhaps because of its focus on individual learning, only begins to address the social basis of personal belief systems. Whilst efforts can further a kind of collective agency (McNiff, 1988), it is a sense of agency built on ideas of society as a collection of autonomous individuals. As such, it seems incapable of addressing social issues in terms of the interconnections between personal identity and the claim of experiential knowledge, as well as power and privilege in society (Noffke, 1991). "*The process of personal transformation through the examination of practice and self-reflection may be a necessary part of social change, especially in education; it is however, not sufficient.*" (Noffke, 1997, p329)

As an action researcher I have restructured my understanding (Schön, 1995) of international educational partnerships from a tool for learning through projects or curriculum activities to a means of bringing about social change.

The partnership provides opportunities for participants on both sides of the partnership to identify and live out their values more fully, i.e. to undertake actions that empower others to receive an education and to potentially free themselves from poverty. This is evidenced by the UK and South African participants who raise and allocate funds and who learn about fair trade (See Section 5.3.3.3). And yet, I recognise that such actions do not necessarily force the participants to consider the underlying causes of poverty and inequality and address them through the wider political context (See Section 6.7.2). So there is a sense of unfinished business and a need for a new round of reflection and experiment (Schön, 1995). My thesis has brought forth a new problem to be solved in much the same way that Dewey (1916) saw inquiry as emanating from doubt, leading to the resolution of doubt and then the creation of new doubt. A new problem arises and with it a new question to ask myself (Whitehead, 1985) such as: How can I encourage the participants to engage with and tackle the underlying causes of poverty and inequality between the two communities? However, even allowing for solving that problem this may not bring about "*sufficiently meaningful social change*" (Noffke, 1997, p.329)

g) <u>Original Contribution to Knowledge</u>

The most significant and original contribution to knowledge is the new notion of 'living citizenship' (See Section 6.4) as a standard of judgement. The notion of living citizenship emerged from the thesis as a synthesis of the research approach adopted and the actions of the participants as global intercultural citizens. It can be defined as a description of the way that participants in international educational partnerships can identify and then live out their

values in a practical way, through their actions. In relation to living citizenship I am accepting Habermas' point that "*The private autonomy of equally entitled citizens can only be secured only insofar as citizens actively exercise their civic autonomy.*" (P.264). Participants who are living their values of living citizenship in a practical way are exercising civic autonomy and as a consequence they are securing the private autonomy of equally entitled citizens.

Moreover, living citizenship is a creative act. It can be linked to the values and aspirations of the 5x5x5 = Creativity project (John and Pound, 2011). Living citizenship is about the development of human relationships to unlock participants' creativity in their response to situations where they see the need to live out their values as citizens more fully. It supports the development of a democratic society in the sense that *"a democratic society depends on everyone taking responsibility and contributing what they can, which is possible only when each of us feels we belong and are seen as uniquely creative, capable and self-determining individuals."* (John and Pound, 2011, p.2)

The key ideas that underpin the notion of living citizenship are those that have been discussed in this preface: Ubuntu, social justice, equal opportunities, development and citizenship. By 'doing Ubuntu' participants are showing their humaneness and their respect for each other and demonstrating community connectedness, and cross-cultural understanding (See Section 2.1 above). By taking actions to help those that are marginalised by society to have equal

access to education, participants are promoting social justice in the Rawlsian (1971) sense of the creation of a more just or equitable society. Their actions are an attempt to address inequality of condition and create fairer equality of opportunity (See Sections b.2 and b.3 above). The actions must also be as a result of genuine dialogue that values the voice of all of the participants and that gives priority to the southern participants so that they are able to drive the partnership forward to realise their own vision of progress and development (See Section b.4 above and Sections 6.2.1 and 6.5.4 in thesis). My thesis highlights the originality of living citizenship, as a relationally dynamic standard of judgment that includes an appreciation of Ubuntu, social justice, equal opportunity and development.

This notion has epistemological significance for the nature of educational knowledge. The idea of using living citizenship in the creation of one's own living educational theory focuses attention on a process of accountability that engages with issues of power and privilege in society. My thesis can be seen as a response to Ball's and Tyson's (2011) claim that educational researchers have fulfilled the American Educational Research Association (AERA, 2012) mission to advance knowledge about education and to encourage scholarly enquiry related to education, but have only weakly fulfilled the mission to promote research to improve practice and serve the public good. My action research project is grounded in a commitment to both improve practice and to generate knowledge that serves the public good, through the living standard of judgment of living citizenship.

Research into living citizenship enables individuals to create their own living theories that advance knowledge, encourage scholarly inquiry and improves practice for the public good. Clarifying and communicating the meanings of living citizenship as I engage in an international continuing professional development project and create my own living-educational-theory, makes an original and significant contribution to the field of Living-Educational-Theory.

Another key contribution is to the field of citizenship education with the identification of a set of pedagogical protocols for *active* citizenship education based around an international educational partnership (See Section 6.2 for a detailed outline and Section 6.2.9 for a summary). This set of protocols provides a practical application of Sayers (2002) notion of citizenship education as touching the hearts of participants. They are informing practice through publication on the websites http://www.capdm.net/bc-dev/login/ and www.global-schools.org and through their inclusion in the Global Schools Partnership Sustainability Toolkit. They help to address the concerns of Martin (2007) about international educational partnerships as a means of tackling negative prejudice. The absence of a pedagogy for citizenship education led to the question being posed by Gearon (2003): *How do we learn to become good citizens?* The set of protocols address this question, as well as the question posed by Zammitt (2008) regarding what a partnership based on equality, mutual respect and understanding would look like. The fact that these questions were posed illustrates the need for pedagogical protocols in citizenship education and in international educational partnerships. The protocols build on the work of Crick (1999) with an emphasis on citizenship

education as a means of exploring and identifying values and developing human relationships. In a wider context the protocols provide a practical example of Sachs (1999) notion of an *activist teaching profession* concerned with eliminating exploitation, inequality and oppression. Thus, the thesis illustrates the potential value of international educational partnerships in the teaching and embedding of such values within citizenship education and identifies the pedagogical protocols needed to maximise this potential 'value-add' to any curriculum (See Section 6.2). The thesis can therefore be said to move the fields of citizenship education and international educational partnerships forward in previously unexplored ways.

Structure of Thesis

This is an outline of the structure of the study, indicating the chapters and

their content. This is intended as a guide to the reader.

Figure A - Flow Chart for Chapters of Phd

Chapter 1 - Introduction and Social Context
Provides an explanation of who the researcher is, what his values are and how his experiences have shaped those values. Provides a rationale for conducting this piece of research and sets out the values as standards of judgement by which to judge the work. Concludes with a summary of the purposes, strategy, outcomes, review (PSOR) of the research.

Chapter 2 - Literature Review
Highlights the significance of the partnership in terms of the underpinning values that it can carry with it. Explains the potential of the partnership to deliver several aspects of citizenship education by "touching" the hearts of the participants and in so doing motivating them to take restorative action. The partnership is set in the context of government strategy and mass social movements for change. Initial identification of key research questions prior to developing the research methodology.

Chapter 3 - Research Methodology
This chapter is in two parts:
1. Outlining the researchers' approach to research so far. Critique of existing research paradigms and explanation of the research approach to as a synthesis of case study, ethnographic and grounded theory approaches to create a living theory action research approach. Clarification of the meanings of the researchers' values by putting them in to practice and reflecting on the results. In clarifying their meaning the researcher is producing living and communicable epistemological standards of judgement.
2. Explaining data collection methods based on methodology. Discussion of the evaluation process and issues of reliability and validity. Consideration of the ethical issues. Finally, identification of the research questions and sub-questions.

Chapter 4 - Review and Evaluation of Two Methods for Analysis of Qualitative Data.
Designing and exemplifying two different methods for transferring video data in to valid evidence. The elicitation of findings from the video data.

Chapter 5 - Findings
Presentation of findings in terms of what the evidence is suggesting the educational impact of the partnership has been. Uses the research questions as a focus for understanding the emergent themes from the research.

Chapter 6 - Discussion, Conclusions and Recommendations
An outline of the key points that can be learned from the research and an explanation of how the teaching profession can gain from it. Reference back to the literature to relate the findings to educational theory. Identification and explanation of the transferable pedagogical protocols that can be derived from school international partnerships and recommendations made for government policy in this area.

CHAPTER 1 – Introduction and Social Context

1.1 About the Researcher – Some Autobiographical Details

As the researcher engages in this narrative research project he is mindful of the myth making that he is engaged in in its original sense as defined by Kate Armstrong (2006) writing in the Guardian newspaper (p.30):

"The word 'myth' today is regarded as something that is not true. However, originally myth was not concerned with actual occurrence but with an event's deeper meaning. Myth has been well described as an early form of psychology; instead of representing external reality, it laid bare our inner world. It was not attempting to be factual and objective, but to outline a course of action that would help us to deal with our problematic lives."

This approach to research can be identified as a self "case study", new paradigm socio-ethnographic approach linked to action research living theory, narrative research and grounded theory (See chapter 3 for more detail on this methodology). In this opening chapter the researcher lays bare his inner world as he explores his past to discover how he has arrived at this point in his life embodying the values that he carries with him and how this has led to a course of action that helps him to deal with his problematic life. Who the researcher is, is central to what he does and what he does is central to this study. It is for this reason that the reader is presented with a certain amount of autobiographical information. These are the experiences that have made the researcher who he is and that have led him to conduct this research.

Figure 1a – Who is the researcher?

The researcher began life as an orphan, adopted at, or just after birth, by a loving couple whom he calls "Mum and Dad". They know nothing about his natural parents, nor does he. He finds it painful to probe too much. He was a shy boy:

His face shows no emotion

For love he needs a potion

To get the wheels in motion

As to why, he has no notion

Always standing on the sidelines, watching the action flow

Now my daughter like me, she watches which way the world will go

My boy, he's on the pitch scoring a brilliant goal

Me, I'm still on the sidelines yearning with my soul

Too shy to take centre stage

I was too shy to show my rage

Like living life inside a cage

Or a book with an empty inside page.

(Potts, 2005)

As he has grown up he has learned how to fill that empty page. People's love has given him the courage needed and this research project is part of that process.

The researcher wonders what influence this uncertainty has had on his life and values. He is immensely grateful for the secure upbringing that his adoptive parents gave him. He has developed a set of values that have enabled him to view the world in what he thinks is a balanced, humanitarian way. His experiences in life have inculcated deep-rooted values that he attempts to live by. Perhaps it is the uncertainty that has led to him valuing these living principles so highly. Values are central to this research project, both to the subject-matter and to the research methodology.

1.2 Developing A Belief in Social Justice

He attended a Primary school that was in the toughest part of town. It had a strong community ethos and the researcher learned to survive and indeed thrive in that community. After that he attended a boys Grammar school that he detested. He found many of the teachers and pupils arrogant. He was unable to shine and felt oppressed and insignificant. The one glimmer of light was his teacher of Politics and Economics, subjects that he found fascinating. This teacher inspired him to study these subjects and he found himself intrigued by this world. They were subjects that seemed to have real meaning and relevance in the modern world. His family background had given him

some insight in to these worlds. His father is a reader of the Guardian newspaper and comes from Salford. His father's upbringing between the wars with four brothers and sisters was shrouded in poverty. His father was unemployed for long periods of time and, an intelligent man, he had been politicised by the family circumstances. He recognised that the poverty could be avoided, that individuals and governments had responsibility to improve life for the poor. Stories of hardship told and re-told around the dinner table left the researcher wondering how such situations could be ameliorated. He lived with his grandmother who was from Oldham in Lancashire. She had worked in a cotton mill for twenty years and re-counted the conditions that she had worked in, embedding further a sense of social injustice.

Thus a strong belief in social justice is due to his father and mother's families. This is why the researcher is attracted to the underdog and stories about the lives of people from disadvantaged backgrounds and why he took the opportunity to visit Africa when it came.

1.3 Learning from a Visit to Africa

The researcher first visited Africa with his wife in 1980, when she befriended a Cameroonian girl whilst at University. This girl's courage was astonishing. She had left her husband and five children at home in the north of Cameroon and come to England to study for three years to gain a teaching qualification. The researcher and his wife went to visit her and her family during the summer holidays. The researcher was shocked by what he saw in Cameroon. Never before had he been confronted by the desperate poverty and filthy living

conditions that he encountered there. This had a profound influence on him and challenged his thinking about his own priorities. It disturbed his social conscience. He was suddenly aware of the desperation that so many people were faced with in trying to eke out a living. He had witnessed poverty in the United Kingdom, working for a time with a charity delivering soup to homeless people but this had not adequately prepared him for what he saw in Cameroon, which was poverty on a much greater scale. As a result of his visit to Cameroon he was, in the language of self-study action research (See section 3.2.8), experiencing a concern where his values were not being fully lived in his practice. A plan was formulated and data was gathered to consider how to address this concern. As a result, he got involved with the UK charity Action Aid, paying a monthly contribution to support a student through school. In evaluating his actions he thought that if this experience could have such a dramatic impact on his own learning then why not replicate it for others? This social impact as evidence of social improvement is part of the research framework.

It seemed to the researcher then that there was an obligation on the more fortunate to provide help for those in less fortunate circumstances. As an educator it seemed that funding a child's education was a way of providing an opportunity for that child and their family to access greater opportunities in life. In his view education was the key to improvement. This view was gained from critiquing the work of authors such as Freire (1970) in Pedagogy of the Oppressed where he talks of education as empowerment, Simon (1991) on the power of education to transform the social order and documents such as

The 1990 World Declaration on Education for All which states that one of the reasons for meeting basic learning needs is to empower the individual. This notion of education as a means of empowerment is a view that he continues to hold and is one of the key values that he carries with him in his work to develop the partnership between his own school, Sarum Academy, formerly Salisbury High School, and Nqabakazulu School.

This view is supported by the Centre for Supporting Comprehensive Education (CSCS) based at the University of Leicester. In their document "*Values at the Heart of Learning*, *A Framework for Debate*" (2005), they state their ideal as *"High quality education for all"* and one of the values underpinning this they state as,

"Positive action to overcome huge and unfair differences in student experience, including provision for those deprived of material, emotional and intellectual support as a result of their home circumstances or impoverished environment." p.1 (CSCS, 2005)

From his visit to Africa the researcher had learned that the differences in student experience between the UK and Africa are both huge and unfair. He became committed to doing something to address this.

1.4 An Opportunity to Live Out His Values More Fully

Another value underpinning the CSCS ideal is stated as:

"Commitment to co-operation and collaboration between institutions to secure best practice, innovation and access for all learners." p.1(CSCS, 2005)

The researcher sought opportunities to develop this commitment from his school. An opportunity to visit South Africa came with a successful application for a Teachers International Professional Development (T.I.P.D.) study trip with 14 other Headteachers and Deputy Headteachers paid for by the British Council.

During this first visit to South Africa in February 2000 several Schools in the Durban area were visited and representatives from the education ministry were spoken with. The situation witnessed during this visit to South Africa again made a lasting impression on the researcher. Here was a country looking ahead with great optimism after the ravages of apartheid. There was more optimism than had been seen in Cameroon. Yet the impact of apartheid was still so readily apparent. Moving a few hundred metres down the road took one from a high security fenced off detached residence with pleasant gardens to a high-density shanty town where people lived under cardboard and corrugated iron surrounded by mud. Such living conditions were leading to huge and unfair differences in student experience. The stark inequality left the researcher stunned and motivated to take action to improve matters for the black urban poor.

A recognition of the significance of social injustice is why the songs of Bruce Springsteen about the lives of underdogs resonate. It is the humanity of the songs that touches the researcher. This is demonstrated in the song; Matamoros Banks. The song tells the story of a man, one of many, who

drowns trying to cross illegally in to the USA from Mexico. What is poignant about this song is that the writer brings this man to life. In this way he forces the listener to accept his qualities as a human being. It makes the listener think of how things can be improved for this man and others like him, perhaps this is our essential humanity. These are the words of the song Matamoros Banks:

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(Springsteen, 2005 – Devils and Dust – Disc 2, Track 5)

(Springsteen, 2005 – Dvd Devils and Dust)

Springsteen's humanity resonates with the researcher and there are clear parallels with the situations witnessed in Africa where the souls of the people in the black townships of South Africa are at risk. They are facing danger from poverty and AIDS. When the researcher met and talked to the students at Nqabakazulu School for the first time about their own lives, he was confronted by their souls. Look closely at the image of the student captured in this photograph as the researcher recounts his experience.

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Figure 1c – The gaze of a student

"In the gaze of this South African student I saw the joy and optimism of youth.

I saw the humanity of the gaze as he shows his love for me with whom he is

communicating. When I spoke with him and others like him about his hopes and dreams for the future they were full of ambition, yet they were also well aware that their ambition will not be realised because of the tragic realities of their lives. They are living in communities that are decimated by AIDS and by poverty. Their time and energy is taken by providing enough food for their families to eat". (Potts 2000).

There was something in this picture and other ones like it and in the stories that the researcher heard that touched his inner being and urged him to act.

"The people that are interesting are the people that have something eating at them and they're not exactly sure what that thing is. The characters on this record are all trying to find their way through that, through those questions. And some do it somewhat successfully and some come to tragic ends." (Springsteen, 2005)

This could be a description of the poverty and AIDS that are eating away at the inhabitants of Kwamashu township in Durban, South Africa, as in many other parts of Africa. The members of the community try to find their way through the challenges of life and many come to a tragic end. Some do not. It is the researcher's wish to give some of them hope. It could also be a description of those of us in the more fortunate position of being able to help this community. Through this research project the researcher seeks with others to work through what is *"eating at me"*, or put in another way as McNiff

(2006) expresses it, the researcher seeks to live out his values more fully in his professional life.

The author hopes you can see from the writing above that one of the key foci for the researcher in his life is how he connects with other human beings. There are times when one can only despair at the inhumanity of people to fellow people, but faith in humanity is restored by a human voice or a human act.

What semblance of humanity can we take from the conflict between the Moslem world and western society and the terrible human tragedies that have resulted from that conflict? The events of September 11th 2001 and the aftermath of those events are the subject of Bruce Springsteen's album, "The Rising" (2002). Through the song "Worlds Apart" (Track 7) about the love between an American and a Moslem from the Middle East, he helps the researcher to see the possibility of humanity even in these tragic events:

"We'll find it in this kiss.
In your skin upon my skin, in the beating of our hearts
May the living let us in, before the dead tear us apart".

The two may be worlds apart but it is their humanity, "the kiss, skin upon skin, beating hearts", that binds them. The researcher's humanity is based on a belief in the worth of humanity in all its shapes and forms. This helps to focus his attention on the needs of learners and supports his commitment to bring

people together across class, race and religious boundaries. This commitment is shared with the CSCS who state one of their underpinning values to support their ideal of *"High quality education for all"* as:

"Commitment to positive action to break down barriers of class, race and religion by bringing together learners of different class, race and religion in purposeful activities" (CSCS, 2005)

Thus the values of social justice and humanity are fundamental to this PhD project which proposes an agenda of social change, placing it firmly in the improve paradigm approach linked to a research framework goal of a "social manifesto" (Coombs, 2005) rather than a prove paradigm based on a hypothesis. This rationale is explained more thoroughly in the literature review and methodology chapters, chapters 2 and 3.

1.5 Spiritual Development

Whitehead (2003) refers to the importance of spiritual values in education and the researcher recognises the spiritual dimension to his work. The actions in developing the link with Nqabakazulu School, as recounted in this research project, allow the spirit to emerge as the researcher connects with other human beings to create a oneness and develop interconnectedness. In order to help to identify the root of this spirituality the researcher provides here a brief narrative of his spiritual development.

Brought up in a Christian family, he read the bible when a teenager. What stays with him from his upbringing is a sense of humanity, a sense of the oneness and interconnectedness of human beings. *"Treat others as you would have them treat you"* (Luke, 6:31) stands out for the researcher as a phrase that encapsulates this humanity. It is this value that he seeks to live out more fully in his life as a professional educator.

The researcher also recalls Friedrich Hegel's (1807) spirituality, having written a thesis on Hegel as part of his political theory course at University. Hegel's notion of spirit as the highest form of existence and of it being the result of a dialectical tension between body and mind was intriguing. He saw philosophical thinking as the highest form of the human spirit. The researcher would now argue that actions that are consistent with one's own values are where the human spirit unfolds, not in the thinking behind the actions, although the thinking is a necessary step towards the actions. It is the actions that reveal the values, not the thinking. Nevertheless Hegel's writing led the researcher to consider the notion of spirituality and to see it as not necessarily only a feature of organised religion but as something which one can develop for oneself, through oneself. It seems to the researcher that this innate spirituality is what we connect with when we act in ways that are more consistent with our own values. This innate spirituality is what emerges when one acts in a humanitarian way.

The researcher has also experienced the spirituality of Hinduism on the island of Bali. Whilst travelling in 1990 he fell ill on the island. He was touched by his

landlady's offerings to the Hindu Gods to make him better. Contemplation of the religiosity of the people of Bali, evident in the colourful offerings to the Gods everywhere on the island, the well kept temples, the frequent processions and religious ceremonies, led him to a feeling of spiritual empathy with the people in this Hindu enclave of Indonesia.

And then there was the splendid palace of the Sultans in Yogyakarta and the temple of Borabudur, witnesses to the Moslem faith of the people of mainland Indonesia. Moving north he experienced the quiet Buddhism of Thailand and Laos, meeting monks and visiting the various enigmatic temples.

This was a spiritual journey for him and his wife. It shaped his own spirituality, free from organised religion. It widened his spiritual perspective. Spirituality became something that he carried with him at all times and in all places. It became a sort of agglomeration of values that he seeks to live out and in his most spiritual moments he gets close to living those values out. Thus this PhD research project can be seen as part of a spiritual journey as the researcher seeks to live out his values more fully through the international partnership between Salisbury High School and Nqabakazulu School in Kwamashu township, Durban, South Africa.

1.6 Choosing the Research Project

In July 2005 the researcher completed his Masters degree dissertation. For four years he had been writing about how he was developing his own professional practice. This was a creative and liberating process. He had

grown in confidence and trusted his colleagues more and had learned to look at his relationship with people around him in a new light.

The researcher wished to continue developing his own professional practice and continue creating his own living educational theory (Whitehead, 2006), but how? Some ideas included:

- How can I develop a learning culture in my own School?

- How can I implement a learning model that will make students at Salisbury High School better learners?

- How can I improve my skills as a coach in two different contexts, one working alongside teaching colleagues to improve teaching skills, the other as a junior soccer coach?

Thanks to Jack Whitehead, who had been the researcher's tutor for his Masters Units and dissertation, he decided to return to a theme from a previous study, namely the link with Nqabakazulu School in the black township of Kwamashu in Durban, South Africa.

Having thought it through he concluded that this was the most important way that he could influence others and demonstrate how he can live out his professional values more fully. It was as if he was moving from focussing on his role as an educator in his own School to become a more international professional educator. This step seemed right. It would enable him to reach more people in more communities. It is a theme that is very much in tune with his values.

The researcher recognised the contradiction that existed between his desire to live out the value of Ubuntu (humanity) and the philosophy of individualism that is prevalent in the society that he inhabits. It is his wish to resolve this contradiction by influencing the social formations that he operates within to become more in tune with the value of Ubuntu (See chapter 2 – section 2.3.2). Hence, his desire to involve members of the community in which he lives and works in the development of the partnership with Nqabakazulu School. This research project narrates the development of that partnership. It analyses and evaluates the impact of the partnership activities on the participants and considers the wider implications for education and for government policy.

1.7 Chapter Summary and Rationale for the Project

In this chapter the researcher has presented autobiographical details which serve to provide a context as to how and why he seeks through his actions to make a difference to some of the lives of families in a black township in South Africa and in so doing develop a pedagogy for citizenship. These notes help to explain why he, as a busy Deputy Head in an 11 to 18 mixed comprehensive school, decides to devote a significant amount of time and energy to actions that promote this aim. In evaluating his actions as outlined in this narrative in the forthcoming chapters the researcher asks the reader to use his values of humanity and social justice as stated here, as standards of judgement, as well as evaluating the contribution that he is making to the academy through the development of a pedagogy for citizenship .

The narrative the researcher tells is the story of the link between Salisbury High School and Nqabakazulu School. Through this research project he attempts to make sense of the experience and to explore the deeper meaning of what he and others are doing and its implications for citizenship education. In the sense that he seeks here to outline a course of action to help deal with our problematic lives, he can be said, in Armstrong's words with which this chapter began, to be *"myth making"*. In the sense that he seeks through his actions to bring us closer together as human beings, he is acting in the spirit of Ubuntu (See section 2.3.2). Thus he can be said to be myth making in the spirit of Ubuntu.

As an educational practitioner-researcher who seeks to live out his values more fully in his professional life, one of the aims of this project is to make an original contribution to educational knowledge and theory which will inspire others to do the same. Building on the African notion of Ubuntu the researcher seeks to bring humanity closer together through the establishment and development of a partnership between Salisbury High School and Nqabakazulu School. Mindful of his own whiteness, where he sees injustice he wants to act to right that injustice. Putting values at the heart of education, in this original autobiographical self-study account, the researcher reflects on how he has influenced the education of his colleagues and his students as well as his own education, as he and others work with some students and their families in the black township of Kwamashu in Durban, South Africa to raise awareness of injustice and begin to address it. Another reason for conducting this research is to see what transferable pedagogical protocols for citizenship education emerge from the analysis of the partnership and whether there are any points of advice for government in promoting and sustaining international educational partnerships as a form of Continuing Professional Development (CPD). Thus the thesis seeks a synthesis between the citizenship education introduced to the national curriculum in 1999 and the subsequent push for international educational partnerships between schools.

A Purposes, Strategy, Outcomes, Review (PSOR) chart (Coombs 2003, Harri-Augstein & Thomas, 1991) provides a summary of the scope of the research including the aims, the methodology, the expected outcomes and the techniques for review.

Figure 1d – PSOR Chart

| Action Researcher: | Mark Potts | Project Title: | Getting the Ubuntu Going |
| Organisation: | Salisbury High School | Date elicited: | February 2009 |

P-S-O-R - Organisational Chart for Eliciting Qualitative Data

*P*urposes

As an educator the researcher wants to make a difference to people's lives. Building on the African notion of Ubuntu and friendship, he seeks to bring humanity closer together through the establishment and development of a partnership between his own school and a South African school. Putting values at the heart of education, in this original autobiographical self-study account, he reflects on how he has influenced the education of his colleagues and his students as well as his own education as he and others work with some students and their families in the township of Kwamashu in Durban, South Africa. Thus he is proposing an agenda of social change and is working clearly within the improve paradigm linked to a research framework goal of a social manifesto (Coombs 2005).

*S*trategy

Start with an account of the researcher's development as a professional educator and of the values that drive him to provide the context for an account of the development of a relationship with the school and community in Kwamashu. Review the literature on citizenship and values in education. Adopt a participant action research approach to show how his and others' actions are enhancing the curriculum and the quality of education in both communities. Use video, photographs and commentary to show the influence on the lives of the people in these communities. By designing and exemplifying a method for transforming video data in to valid evidence, the researcher elicits findings from his video evidence. This is triangulated with reflective diary evidence and focus group discussion evidence. Use the findings to draw conclusions and to make recommendations.

Review of all the qualitative evidence gained from the research methods used. Identification of critical arguments and main theoretical research themes through the qualitative analysis procedures using ATLAS and manual methods. From these validated findings critically evaluate the research questions and consider re-focussing the project in the light of findings. Review actions taken and consequences of actions using stated values as standards of judgement leading to consideration of future actions required to achieve research goals.

*R*eview

*O*utcomes

The epistemological significance can be understood in terms of bringing relationally dynamic standards of judgement, that are appropriate for assessing the quality of practice-based research, into the Academy. Three original contributions to the field are envisaged:

- The development of a conversational learning paradigm from which to analyse action research video data evidence.
- The development of a range of pedagogical protocols for citizenship education that can be derived from school international partnerships.
- An examination of the notion of 'Living Citizenship' and exemplification of it in practice through engagement in the activities of an international educational partnership.

In addition, the researcher wants this work to stand as a unique evidence base for the teaching profession to draw upon in the following ways:
- As a piece of teacher research that exemplifies the autobiographical self-study approach.
- As an example to other professional educators who wish to establish, develop and then sustain a partnership with a school in a developing country.
- As an account that illustrates the rich potential for learning that school partnerships can provide.

As a result of this PSOR analysis the researcher was able to tentatively suggest an overarching research question concerning the role of international educational partnerships in bringing about change and in delivering citizenship education. This subsequently developed in to the title as the methodology based on a living educational theory approach to action research was considered (See section 3.2.8.2) from which the notion of 'living citizenship' was developed (See section 3.2.9).

In the next chapter the researcher undertakes a review of the literature concerning international educational partnerships and values in education and examines more fully the values of humanity (Ubuntu), social justice and equal opportunities that underpin the international partnership. The literature on citizenship education is also explored and there is speculation as to how an international partnership might enrich the delivery of citizenship education and lead to students and teachers living out their values more fully.

Chapter 2 – Literature Review on Values in Education, Citizenship Education and School International Partnerships

2.1 Introduction

In this chapter the researcher highlights the potential significance of the educational partnership in terms of the underpinning values that it can carry within it and examines the learning opportunities to which it might give rise. These learning opportunities potentially represent a way of synthesising the twin government policies of citizenship as a compulsory element in the curriculum and the promotion of international educational partnerships. The analysis helps the reader to understand how actions can be focused on developing the partnership to enable the living out of values more fully and to influence others to become better citizens. Martin (2007) identifies the ideological difficulties that are associated with North/South linking that can lead to the reinforcement of negative prejudice and stereotypes. This research project sets out to provide an example of an educational partnership between UK and a South African School that overcomes these ideological difficulties. There is consideration of a variety of views on citizenship education and an explanation of the potential of the partnership to deliver several aspects of citizenship education by "touching" the hearts of the participants and in so doing motivating them to take restorative action. Thus a theoretical underpinning for actions in developing the partnership to influence others to live out their values more fully is provided. The researcher sets the partnership in the context of government strategy promoting international educational partnerships and community cohesion and in the context of mass

social movements for change. Living out values more fully and providing

opportunities for others to do so are key research goals for the researcher and

exploration of the literature relating to international educational partnerships,

values in education, citizenship, government policy and social movements for

change enables the development of the key research questions as agents for

change within the social manifesto. (Coombs, 1995)

2.2 International Educational Partnerships – A Critique

This section sets a critical context for the development of international partnerships as a tool for learning. Zammit (2008) talks about the importance of thinking through the aims and objectives of a school partnership so that it can, *"enrich the school curriculum and deepen young people's thinking about and understanding of ideas such as commonality and global citizenship"* (P1). He provides a useful jigsaw to stimulate discussion about various aspects of a school partnership, inviting the reader to consider other aspects of partnership working that require consideration. It is answers to these questions that the researcher seeks to provide in this narrative as well as consideration of the other factors that might be added to the jigsaw.

Figure 2a – Zammit's Jigsaw

Please note that this material has been removed in this digitized version due to potential copyright issues.

Zammit's jigsaw identifies a wide range of issues for consideration and highlights the complexity of developing educational partnerships. It does not however question the benefits of such partnerships, regarding them as non-controversial.

Martin (2007) identifies the potential for reinforcement of negative prejudice and stereotypes from North/South linking when there are differences in ideology between the schools. These differences in ideology she argues,

arise from differences in the reasons for establishing the partnership and differences in their attitudes to learning from the partnership. The research project will examine how agreement can be reached about the aims of the partnership in order to avoid difficulties arising from differences in ideology.

Martin (2005) suggests that *"teachers' willingness to engage with and question their own assumptions and values about global development issues is fundamental to good practice in school linking"* (Pp47-54). She says that this takes time. The partnership needs to be sustained over a long period of time for this to happen and the activities of the partnership will need to encourage the participants: students; parents; governors and teachers to question their assumptions about these issues and consider how they can live out their values more fully.

Scott (2005) suggests that learning from partnerships is particularly strong when the participants have incompatible values, offering opportunities for participants to question their own values and prejudices and reassess their views of the world. Nevertheless, such learning needs managing, it will not automatically happen. Activities need to be designed to encourage this learning to take place. This research project will examine the extent to which the activities have influenced the learning of the participants as they reassess their world views and live out their values more fully.

Gaine (1995) argues that cross-cultural contact that focuses on similarities between people in the different contexts is more likely to lead to positive

attitudes and a sense of connection, rather than focusing on differences which can foster a negative attitude. However, Disney (2004) warns against adopting a focus on only the similarities, arguing that if participants focus on for example, similarities in material possessions there is a danger that, *"some stereotypes will simply be replaced with others"* (P145). A focus only on similarities may lead to the opportunity being missed to become critically aware of the social and political structures that support inequality and social injustice and to decide on actions to tackle these issues.

Martin (2007) suggests that the way forward might be to develop a sense of connectedness before encouraging participants to consider the differences and the reasons for them, motivating them to take actions to address the inequalities and challenge the *status quo*. She argues that school linking should be seen in the context of *"an education which seeks to develop autonomous, critically reflective citizens"* (P153). The focus of the British Council is on developing partnerships that develop pupils' understanding of key concepts such as diversity, social justice, interdependence, values and perceptions. A school link may not be the only way to develop this understanding and this research project will explore the extent to which international partnerships are able to do this.

Martin suggests that there are three reasons why schools establish a partnership: educational context, political context and teacher dispositions. The educational context is identified as the need for meaningful citizenship education in schools. In addition, the researcher would argue that values are

an important aspect of education and that educational partnerships provide potential for the exploration of values. The learning of values cannot be regarded as purely a part of citizenship education. The political context is the push from government to develop international partnerships as characterised by various government papers and strategy documents, such as the UK Department for Education and School (DFES, 2004) paper *"Putting the World in to World Class Education"*. The teacher dispositions are to do with teachers' views of school partnership, including *"personal experience of other countries, friendship and world views of how to respond to economic disparity"* (Martin 2007, slide 6). Teacher dispositions are shaped by the educational and political context but also are developed through individual experience. This research narrative seeks to explore the nature of those dispositions and to examine the process of changes in disposition of the participants.

The impetus for the partnership between Salisbury High School and Nqabakazulu School came out of a Teachers International Professional Development (TIPD) visit by the researcher and subsequent discussions between the researcher and members of the South African school. Common goals were agreed and a Partnership Agreement was reached stating the aims and objectives of the partnership with the focus on learning and shared values. The research project will explore the extent to which the partnership has delivered in terms of influencing learning and the development of shared values (See section 2.3).

This critique of educational international partnerships serves to indicate the potential pitfalls of such a partnership and the pitfalls need to be considered when looking at the evidence that emerges in the study. The researcher will need to consider how to avoid creating a partnership that reinforces negative prejudice and stereotypes.

2.3 Values in Education

2.3.1 The Importance of Values in Education

Shaver and Strong (1976) define values as:

"Our standards and principles for judging worth. They are the criteria by which we judge 'things' (people, objects, ideas, actions and situations) to be good, worthwhile, desirable; or, on the other hand, bad, worthless, despicable" (P15).

These criteria affect our cultural, political, pedagogical and epistemological assumptions. The shared core values that the partnership espouses of equal opportunities, social justice and Ubuntu shape the cultural, political, pedagogical and epistemological outlook that the participants have. Thus it is important to define these values that underpin the partnership so that the influence on these assumptions is made clear.

Halstead (1996) identifies two ways in which values are central to education. Firstly, as a way of influencing the developing values of the students and

secondly, as a reflection and embodiment of the values of society. Brighouse (2005) supports the crucial point that values are central to education.

"It is essential not to separate values (as some lofty ideal) and practice: you have to address how you as a teacher walk the talk and empower learners to walk the talk as well by giving them the wherewithal to become effective citizens". (P.1)

The importance of values in education is highlighted in this powerful address to teachers by Haim Ginott, quoted in Vybiral (2005).

Figure 2b – Ginott's Poem

Dear Teacher:

I am a survivor of a concentration camp.

My eyes saw what no man should witness:

Gas chambers built by learned engineers

Children poisoned by educated physicians

Infants killed by trained nurses

Women and babies shot and burned by high school and college graduates.

So I am suspicious of education.

My request is: help your students to become human.

Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.

Reading, writing, and arithmetic are important only if they serve to make our children more humane.

HAIM GINOTT

(Quoted by Vybiral in CSCS Journal, 2005, P.2)

Ginott reminds educators of the importance of values in education. Irrespective of government policy, educators in schools have it in their power to ensure that values remain at the heart of what is taught and that humanitarian values are communicated to the students.

Senge (1991) talks about the importance of developing a shared vision that is uplifting and can foster a sense of the long-term. A vision that provides *"a shared picture of the future we seek to create."* (P9). The vision is underpinned with values and as the participants talk about these values and their vision for the future that they seek to create it grows clearer and people's enthusiasm for it grows. Thus according to Senge, values are an agent for change management in learning organisations. This is significant in that it indicates how the participants in the partnership can develop a shared vision through dialogue. This can then lead to a shared language for the expression of the values and of the vision for the partnership.

Garratt and Piper (2010) argue for a renewed commitment to Citizenship and Values Education to coincide with the problem that:

Secondary schools in England are reported to be struggling to provide citizenship lessons, due to other pressures on the curriculum and the low status of the subject" (P18)

This negative picture is supported by OFSTED's 2010 report in to Citizenship Education that in just under half of all cases provision is *"no better than satisfactory overall"* and that *"new direction and impetus are needed"*. (OFSTED, 2010: 5).

In 2011 the QCDA has been discontinued and this leaves a vacuum in terms of a national framework for the curriculum. There is a real danger that citizenship education will be overlooked in schools.

This research project will explore the extent to which international educational partnerships can provide a meaningful approach to citizenship education, where participants can engage in activities that enable them to live out their values as citizens more fully and to become 'living citizens' (See Section 6.4). This would provide a new direction and impetus for citizenship education.

The work that the researcher does as an educator in developing opportunities to influence the education of himself and other participants in the international partnership has at its heart the desire to provide the wherewithal for participants to be more effective global citizens with an emphasis on social justice and humanity (Ubuntu). Given that these are the key values that underpin the partnership it is important that they are clarified for the reader.

2.3.2 Ubuntu

Given that the educational partnership is with a South African school in a Zulu township, it seems appropriate to use a Zulu term to help to examine the

values that underpin the partnership. Therefore, how to explain the notion of Ubuntu?

"This ancient African concept roughly translated means wholeness or humaneness" (Hughes, 2005)

And it is interpreted in its humaneness as:

"Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through recognition of the individual's humanity" (Whitehead, 2004)

Ubuntu describes very well the values being lived out in the partnership and coming out of Africa it carries with it a postcolonial cultural context, challenging often portrayed media perceptions of Africa as a continent without hope. Ubuntu carries with it a message of hope. It is the researcher's intention that this research project promotes this value which comes out of Africa. There is talk of *"getting the Ubuntu going."* (Hughes, 2005) This means generating a sense of community and togetherness, including all members of the community. In Zulu culture this is often fuelled by music and dance. The term has been chosen as the title for the project because the intention is to develop a greater sense of community and togetherness in and between the two schools based on a sense of common humanity and friendship.

The South African Governmental White Paper on Welfare (1996) officially recognises Ubuntu as:

"The principle of caring for each other's well-being…and a spirit of mutual support…Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through a recognition of the individual's humanity. Ubuntu means that people are people through other people. It also acknowledges both the rights and the responsibilities of every citizen in promoting individual and societal well-being." (Government Gazette, 1996, P.18)

When confronted with the plurality of claims to truth or credibility the researcher has not resorted to absolutism. He has rejected an approach that colonizes the other by imposing the norms and values of one set of beliefs on to another. In other words, an approach is taken that follows the ethos of Ubuntu as expressed by Louw (1998) as follows:

"Ubuntu serves as the spiritual foundation of African societies. It is a unifying vision or world view enshrined in the Zulu maxim 'umuntu ngumuntu ngabantu', ie. 'A person is a person through other persons.' At bottom, this traditional African aphorism articulates a basic respect and compassion for others. It can be interpreted as both a factual description and a rule of social conduct or social ethic. It both describes human being as 'being-with-others' and prescribes what 'being-with-others' should be all about. As such, Ubuntu

adds a distinctly African flavour and momentum to a decolonized assessment of the religious other" (Louw, 1998)

This project carries within it the potential for learning about Ubuntu and how this value can be expressed through the activities carried out by those who engage in the partnership. The adoption of the word, "Ubuntu" gives the two schools a shared language which enables a better understanding of the values that are shared by the participants and that underpin the partnership. This helps to build that sense of connectedness referred to by Martin (2007) and addresses the questions posed by Zammit (2008) regarding the purpose of a school partnership (See section 2.2).

Ubuntu is gaining currency in western society. Bill Clinton used the term Ubuntu at the 2007 Labour Party Conference. *"Society is important because of Ubuntu,"* he said. On the BBC News website, Sean Coughlan refers to Archbishop Desmond Tutu's definition of Ubuntu in his book No Future Without Forgiveness, in which he says, *"Ubuntu means that there is a common bond between people – and when one person's circumstances improve, everyone gains and if one person is tortured or oppressed, everyone is diminished."* Tutu's definition provides a rationale for the work that is being done in the partnership between Salisbury High School and Nqabakazulu School. In his phrase *"when one person's circumstances improve, everyone gains",* lies the reason for the activities of the partnership. It is the notion of a shared humanity and a shared responsibility for response to suffering that

motivates the participants. As Tutu says, *"If someone is hungry, the ubuntu response is that we are all collectively responsible."*

Coughlan's article on the BBC website (2010) entitled *All You Need is Ubuntu* http://newsvote.bbc.co.uk/mpapps/pagetools/print/news.bbc.co.uk/1/hi/magazine/538 brings some interesting responses from African readers. These help to shed more light on the word and its possible applications in western society.

"Ubuntu is an excellent traditional as well as modern African worldview. The concept has a powerful meaning and potential to transform the world into one of better understanding and respect for every human being-it is about treating others as we would be treated. It is about a sense of sharing, belonging and togetherness."
Dr Kennedy Lweya, Haywards Heath

"No man is an island and a tree cannot make a forest so the saying goes in Bini, Edo, state of Nigeria. I strongly agree with former President Clinton in the use of the word Ubuntu. Let us be our brothers' keeper. The fortunate should lend a hand to the unfortunate, unity is strength."
Omorodion Osula, Boston, USA.

"The essence and depth of Ubuntu as a concept lies in the age-long African philosophy and practice of communalism and shared objectives. You are your neighbours' keeper. With the emergence of 'western civilisation' we are

increasingly becoming individualistic and competitive. Capitalism and the

philosophy of every person for himself is a challenge for ubuntu.

Lawrence Mba, Toronto

"Ubuntu is a concept that the west struggles to grasp. People in the west are

so individualistic, whereas in Africa it is all about community. In Africa you

cannot separate yourself from your community. For example, I am from

Highfield, Harare, Zimbabwe, and I grew up knowing about 95% of my

neighbours, all the way up to six streets down I am now a student in the USA

and I hardly know the people that stay next door."

Muchengetwa Bgoni, Missouri, USA

All of these respondents are Africans living in the west. They clearly respect

the notion of Ubuntu and feel the absence of Ubuntu in the societies in which

they now live. Clinton, Coughlan and others clearly recognise the potential

significance of the value of Ubuntu in bringing about social change in western

societies so that there is increased emphasis on togetherness,

neighbourliness and friendship.

Two other values that are central to the partnership are now explored.

2.3.3 Social Justice and Equal Opportunity

Fountain (1995) talks about the importance of pupils making an active

commitment to social justice.

"It is only in the presence of justice that individuals can develop to their full potential, and that the conditions for lasting peace can exist. An understanding of these issues will enable young people to work for greater justice in their own countries and abroad" (Fountain, 1995)

The words of Clare Short (2006), the then Secretary of State for International Development, speaking on Radio 4 come to mind regarding the urgency of developing a more socially just and equitable world.

"A morally fairer and more equitable world is the only way forward in an increasingly angry and turbulent world" (Short)

Short's words of February 2006 send a clear message to the world about the consequences if actions are not taken to develop a more equitable world. Governments can take actions, institutions such as schools can take actions and so can individuals.

There is synchronicity here with current political issues as outlined by Peter Wilby, writing in the Guardian newspaper in August 2005. He argues that,

"The question that ought to dominate Labour policy is: How do we create a more equal society?" (Wilby 2005)

As a person concerned for the welfare of the world's citizens, the researcher would argue that this is a question that all national governments and international organisations ought to be asking and seeking to address.

There are sound economic reasons for this as well. David Landes (1999) in his book *The Wealth and Poverty of Nations,* plots the rise and fall of cultures through history. He concludes that those civilisations which generated the most wealth were those that harnessed the energies of all their citizens who thereby had a sense of participative ownership and were engaged actively in the economy. The challenge facing us is therefore, according to Landes, to enable those who are underperforming to become active contributors to the world economy.

The 1990 World Declaration on Education for All states that one of the reasons for meeting basic learning needs is to empower the individual *"to further the cause of social justice"*. This echoes Freire's (1970) idea of education as empowerment. Social justice appears as part of the social manifesto and as part of social improvement because a more equitable world (Short, 2006) and greater participation and active engagement in economic processes are key ingredients in economic success (Landes, 1999). In promoting social justice the researcher is engaged in social acts to increase equity and fairness as part of the social improvement research goals and already declared "social manifesto" (Coombs, 1995). This gives rise to the question for the participants: How do you intend to further the cause of social justice through your actions?

This drive for social justice can also be recognised as part of the development of an activist professional identity for teachers and others involved in education (Sachs, 1999). According to Sachs:

"An activist identity is concerned to reduce or eliminate exploitation, inequality and oppression. Accordingly, the development of this identity is deeply rooted in principles of equity and social justice. These are not only for the teaching profession, but also for a broader constituency of parents and importantly students". (p.7)

The values underpinning this activist identity are identified as equity and social justice, two of the core values of the partnership. Through the international educational partnership between the schools the aim is to teach about equity and social justice in a meaningful context and examine the extent to which it leads to the participants, teachers, students, parents, governors and members of the local communities, living out these values more fully in their lives.

2.3.4 Fundraising – A Contentious Issue

The British Council argue that there is a danger that fundraising by UK schools in educational partnerships can lead to UK participants becoming disposed to regard participants at the partner school as somehow inferior.

"Fundraising and charitable work risks promoting stereotypical views that can undermine the concepts of equality in the relationship. Pupils can easily sense

that both schools are not perceived as truly equal with one school 'helping' the other." (British Council, 2006)

There is also the potential difficulty identified by Martin (2007) that fundraising activities have the potential for reinforcement of negative prejudice and stereotypes from North/South linking if there are differences in ideology between the schools. She argues that the differences in ideology arise from differences in the reasons for establishing the partnership and differences in their attitudes to learning from the partnership.

A response to these criticisms in the context of the educational partnership between Salisbury High School and Nqabakazulu School is that there is inequality inherent in the relationship between the Schools because of the differing circumstances.

Chomsky's (1976) writing on the impact of inequality of condition on equality of rights is helpful in understanding this view:

"The distinction between equality of condition and equality of rights loses its apparent sharpness when we attend to it more closely. Suppose that individuals, at each stage of their personal existence, are to be accorded their intrinsic human rights, in this sense, 'equality of rights' is to be upheld. Then conditions must be such that they can enjoy these rights. To the extent that inequality of condition impairs the exercise of these rights, it is illegitimate and is to be overcome in a decent society". (p110)

Clearly, there is in Chomsky's language, inequality of condition in terms of the educational opportunities afforded students in the UK and students from black townships in South Africa. It could therefore be regarded as the participants' moral duty to address this inequality of condition in order to gain equality of rights and further the decency of society. This is one of the standards of judgement by which the participants' actions can be judged and it can be phrased as follows: To what extent are the participants, by their actions, increasing equality of rights or opportunity?

Ubuntu, social justice and equal opportunities are the three values that are central to the partnership. By making these three partnership values explicit the researcher seeks to influence the learning of the participants and help them to understand how they can become more active citizens living out their values more fully through engagement in the activities of the partnership.

2.4 Citizenship Education

2.4.1 Values in Citizenship Education.

The teaching of values is seen as a component of citizenship education in the UK. The National Curriculum programme of study (2007) has as one of its key concepts:

"Considering how democracy, justice, diversity, toleration, respect and freedom are valued by people with different beliefs, backgrounds and traditions within a changing democratic society."

(QCDA, 2007)

Bernard Crick (1999) launched the new subject of Citizenship as part of the UK national curriculum;

"Citizenship is more than a statutory subject. If taught well and tailored to local needs, its skills and values will enhance democratic life for us all, both rights and responsibilities, beginning in school, and radiating out" (Crick, 1999)

Bernard Crick's comments about the value of citizenship education indicate that he believes that it ought to be about more than delivering a content curriculum. It should also be about exploring values, developing human relationships and enhancing the democratic process. This research project can be directly related to the programme of study for Citizenship, which says that in order to be informed citizens pupils should be taught about:

"The opportunities for individuals and voluntary groups to bring about social change locally, nationally, in Europe and internationally"
and
"the wider issues and challenges of global interdependence and responsibility" (QCA, 1999)

In this narrative research project the researcher wants to explore the extent to which the partnership can provide opportunities for participation and the extent to which participants have been influenced to act to bring about social change.

The UK revised national curriculum from 2007 states the intentions for citizenship education as follows:

"Education for citizenship equips young people with the knowledge, skills and understanding to play an effective role in public life. Citizenship encourages them to take an interest in topical and controversial issues and to engage in discussion and debate. Pupils learn about their rights, responsibilities, duties and freedoms and about laws, justice and democracy. They learn to take part in decision-making and different forms of action. They play an active role in the life of their schools, neighbourhoods, communities and wider society as active and global citizens." (QCDA, 2007)

Providing the opportunity for the participants to play an active role in life as global citizens is a key aim of the international educational partnership.

2.4.2 Educational Theory Underpinning a New Pedagogical Approach to Citizenship Education

Although the curriculum for citizenship is clearly prescribed (QCA, 1999 and QCDA, 2007) what the government body fails to do is to provide a pedagogical framework for citizenship. It fails to address questions about how to deliver the goal of more informed citizens, or to address the question as put by the British Educational Research Association (BERA) in its professional user review of 2003: *How do we learn to become good citizens?*

This lack of pedagogy for citizenship has been recognised by others, for as Kymlicka and Norman say in their article in 1994,

"Most citizenship theorists either leave the question of how to promote citizenship unanswered (Glendon 1991, p. 138) or focus on 'modest' or 'gentle and relatively unobtrusive ways' to promote civic virtues (Macedo 1990, pp. 234, 253)." (Kymlicka and Norman, 1994 p. 368)

Writing about the pedagogy of citizenship Sayers (2002, p14) makes several valid points in this statement:

"In a world where negative role models, the glorification of violence, and materialism abound, older children rarely acquire positive social skills or values simply by being told to do so. While many students may adopt values-based behaviour of their own, more resistant or marginalized students will generally turn away from a moralising approach to character education. The qualities of a good citizen must come from within the child; otherwise such qualities cannot be sustained and will not be genuine. Imparting citizenship is not just about teaching but "touching" something that is real and has meaning to the children – living the life of a good citizen, teaching by example" (Sayers 2002)

Her reference to good citizenship coming from within the child reflects the belief that one cannot claim to have educated anyone because education comes from within the person (Chomsky, 1971). However, one may make the

claim to have influenced the learning of others through the opportunities that are presented to students and others.

Daniel Goleman (1988) agrees arguing that one person can't develop other persons but they can create the conditions where they can develop themselves. The implication here is similar to Jack Whitehead's (2005) notion of influencing others. This has significance for the pedagogical relevance of the partnership. The participants in the partnership cannot force the development of others but they can facilitate their development through the design of opportunities for them to live out their values more fully. Or put another way, the participants are encouraging people to connect to their higher self where they will find the answers awaiting them as they enter a state of mindfulness (Claxton, 1997).

This theory of education based on the notion that a person can only educate themselves also springs from Wilhelm Von Humboldt's eighteenth century ideas on a person's essential attributes which are, *"the freedom to inquire and to create"* (Chomsky, 1971, p.127). From this premise he develops the idea that, *"the cultivation of the understanding as of any of man's other faculties is generally achieved by his own activity, his own ingenuity, or his own methods of using the discoveries of others."* (Chomsky, 1971, p.127) It is his view that it is the activity of the person's brain, the rumination of their mind that leads them to understanding, and then to actions, that further the values that they believe in, values such as social justice and equality of opportunity. There can be a claim to have influenced their understanding and their motivation to

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action by designing opportunities for them to further their understanding of the injustices and inequalities that exist. It is then left to them to ponder this and decide what actions to take to correct the situation. Given that it is human nature that they will want to take action to create a more decent society, then there is a need only to design opportunities for them to do so.

Chomsky quotes Von Humboldt as follows:

"All moral culture springs solely and immediately from the inner life of the soul and can only be stimulated in human nature, and never produced by external and artificial contrivance…..Whatever does not spring from a man's free choice, or is only the result of instruction and guidance, does not enter in to his very being, but remains alien to his true nature; he does not perform it with truly human energies, but merely with mechanical exactness." (Chomsky, 1971 p.166)

It is not easy to evidence the extent of another's influence in this. How can evidence be provided that it is the activities of the partnership that have stimulated another person's soul and entered his/her very being? Yet this is what the activities of the partnership are designed to do.

In this project the researcher seeks to show the influence of the activities that have been designed as part of the development of an international educational partnership on colleagues, students and members of the community at Salisbury High School and at Nqabakazulu School. These

activities are intended to help them to recognise the importance of living out their own values by acting to enhance the lives of the learners at Nqabakazulu School and their families in the black township of Kwamashu. The researcher also seeks to show his influence on his students and colleagues as by his own actions he encourages them to take responsibility for helping the learners of Nqabakazulu School to overcome the huge and unfair differences in student experience.

In previous work and in this project, the researcher uses the term *education* as Pring (2000) uses it, in an evaluative sense to imply that the learning from the education is worthwhile because it contributes to personal well-being and enables people to live their lives more fully.

This view of education can be cross-referenced to the view of Goodson (2005) that to understand the social and political we must first understand the personal and biographical.

"At the heart of so much of my research is the belief that we have to understand the personal and biographical if we are to understand the social and political. This far from unique insight nonetheless allows us to scrutinise the educational enterprise from a highly productive vantage point. So much of recent writing on educational and social change, and likewise so many new governmental initiatives, across western societies have proceeded in denial or ignorance of the personal missions and biographical trajectories of key personnel. Whilst this often provides evidence of 'symbolic action' to

electorates or professional audience the evidence at the level of service delivery is often far less impressive." (Goodson, 2005, P1-2)

This partnership project values the personal and biographical journey of the participants. It is about developing activities that touch people's hearts and move them to initiate political and social change through their actions.

In February 1999 Noam Chomsky told an interviewer:

"The world's a complicated place. Anything you look at, whether it's a molecule or international society, there are many different perspectives you can take, and you'll get very different answers depending on which perspective you take. That's a standard problem in the sciences. Why do people do experiments? Doing experiments is a creative act, an effort to peel away things that you believe, rightly or wrongly, are irrelevant to determining the fundamental principles by which things are operating and see if you can find something simplified enough that those principles will actually be apparent and then try to rebuild some picture of complex reality from that, never getting anywhere near it because reality is just too much of a mess, too many intervening factors and so on. Any experiment in the hard sciences is attempting to discover a perspective which will be illuminating. That approach is all the more necessary when you look at things as poorly understood, as complex, as human affairs. You have to discover a perspective from which interesting things seem to appear, recognizing that at best you'll capture one significant aspect of a highly complex reality. You hope it's an important one."

(Chomsky, P13)

This researcher recognises the difficulties of studying something as complex as education and learning. This project can be seen in the context of trying to capture at least one significant aspect of a highly complex reality concerning learning through citizenship education.

These commentators on education and learning provide the basis for a possible pedagogy for citizenship education. Their emphasis on the importance of personal values as motivators for learning and on education as a means of living out these values more fully provides clues as to how engagement in the activities of an international partnership can educate.

2.4.3 Developing a Pedagogy of "Touching" Hearts

Sayer's (2002) use of the word *"touching"* (hearts) in the context of teaching about citizenship is one that the researcher finds useful. The intention is for the activities of the partnership to touch the hearts of the participants. Through the images as portrayed through video and photographs the aim is to give the values of social justice and humanity meaning to the students and teachers. The intention is that visiting South Africa and visits from Nqabakazulu School students and staff will provide personal contact with people of a different culture allowing personal relationships and friendships to develop. Through assemblies and sponsored events both students and adults will be given the opportunity to explore, reflect upon and experience their own qualities and to decide how to act in response to the issues raised. These are ways of

"touching" those involved and making the meaning of good citizenship real to the students and staff. There is a sense in which the researcher seeks the development of these qualities within people using the term "development" in the same way that it is used by Maurice of the United Kingdom One World Linking Association (UKOWLA, 2008) as developing their self-confidence and helping them to reach their potential, or in the words of McNiff (2006), live out their values more fully. Developing this pedagogy that touches the heart of the other and illustrating it through this narrative is a key aim of the research project.

In seeking to develop a pedagogical approach for the delivery of citizenship education through the establishment of international educational partnerships the framework of stages towards participative and experiential learning designed by the Development Education Association (2001) provide a useful starting point.

The Development Education Association (2001 p.14) Stages Towards

Participative and Experiential Learning

Figure 2c

Five Stages Towards Participative and Experiential Learning

STAGE 1 – Pupils become aware
Teachers need to provide opportunities for pupils to identify issues
that interest them. Pupils need to be given a safe and secure
environment to discuss issues that concern them.

STAGE 2 – Pupils become more informed
Pupils need to develop the skills to research information for
themselves. Emotions may be experienced. Becoming aware of
issues does not in itself change anything.

STAGE 3 – Pupils develop their understanding
Ways need to be found to enable pupils to engage with someone who
lives in a different environment or culture, to explore issues with their
peers, to address real issues and question their own attitudes.

STAGE 4 – Pupils develop their own views and opinions
Pupils can develop the skills to recognise bias and to support their
views with evidence. Their opinions need to be informed and
considered and they need the confidence to take a stand.

STAGE 5 – Pupils take action
Pupils need to be given the knowledge and skills that will enable them
to take appropriate action.

This model can be criticised in that it implies that action is the final stage in

learning and in the view of the researcher a more complete view of learning is

as a cyclical process with reflection on action leading to further actions. Nevertheless the model has some merit in emphasising that ultimately it is important for students to be active citizens and to simply put the issues before them and get them to think them through is not enough. In order for them to become active activities that touch them and engage them need to be provided so that they see their actions as meaningful and as having impact. The model refers to emotions and this is an important element of the pedagogy. The students need to feel in order to engage with the issues. Through the partnership activities the intention is to influence the participants to take action, the fifth and final stage in this continuum. It will be assumed that they will have reached a level of understanding and developed their own views and opinions sufficiently to urge them to act. Through partnership activities the aim is to have helped to inform their opinions and helped them to develop the confidence to take a stand. The learning will be not only for students but also for the adult participants. Much of the literature on citizenship education ignores the adult learning dimension, referring to the adult only as the teacher. Many of the participants in the link are adults and it will be important to recognise the influence that it is having on their learning.

2.4.4 Citizenship Education as a Means of Bringing About Social Change

Brian Simon (1991) went further than Crick and the QCA, arguing that the teaching of citizenship needs to aim at the transformation of education and the social order. The notion that education can act as a lever of social change echoes Dewey, writing in the 1920's and 1930's. This is echoed by Whitehead (2005),

"Our influence in the education of the social formations in which we are living and working is significant in extending our influence beyond our classrooms into wider social contexts." (P7)

Fountain (1995) also sees the potential of citizenship education to deliver social change. She talks about the importance of students moving beyond reactions of guilt, blame or resentment and instead making an active commitment to promoting justice and equality on all levels, whether personal, institutional, national or global. Fountain suggests that the development of pupils' attitudes and values through citizenship education has a crucial part to play in bringing about the commitment to change.

In exploring how international partnership activities can seek to influence the education of social formations through the participants' actions in developing and sustaining this partnership the work can be said to be part of a social manifesto (Coombs, 1995) with the aim of social change.

Participants in the partnership can be regarded as change agents in the sense that Lewin (1948) and Yalom (1995) identified as part of T-group theory. As change agents their role is to develop activities that help students and other participants to re-examine assumptions about themselves and their relation to others in the partnership. They create an environment in which values and beliefs are challenged. Their aim therefore is to change

participants' dispositions and values and motivate them to act to bring about social change.

Another theoretical framework that can be used to consider the ingredients necessary for social change is the Goffman (1974) and Snow and Benford (1988) model of frame alignment and social movement. The notion of framing was developed by Goffman (1974) who defined frames as follows:

"I assume that definitions of a situation are built up in accordance with principles of organization which govern events – at least social ones – and our subjective involvement in them" (Goffman 1974 Pp10-11)

This interpretation by Konig (2007) is clearer:

"In other words, frames are basic cognitive structures which guide the perception and representation of reality. On the whole, frames are not consciously manufactured but are unconsciously adopted in the course of communicative processes. On a very banal level, frames structure, which parts of reality become noticed." (Konig 2007 Para 6)

It thus becomes the role of the researcher to identify the frames that exist in the communicative process that in this research project are mainly captured on video. The procedure for making sense of video data can be said to identify the frames inherent in the statements made in the video conversations to avoid viewer misconstruing. For Goffman there are:

"Serious functions of talk and …(there is a) *serious sense in which it might be argued that utterances take up a place in the world. For, of course, individuals*

act upon what is said to them, and these actions in turn become inextricably part of the ongoing world" (Goffman 1974, P500-501)

It is in this serious sense that the actions of the participants in the partnership can be influenced through dialogue, so that the participants act upon what they say and what is said to them. Their actions then become part of the ongoing dynamic of the partnership.

The researcher also seeks to make meaning from the talk of the participants in the partnership. Goffman refers to the "looseness of talk" (1974). Systematic analysis procedures will be used in this research project as a means of constructing meaning for the participants in the partnership. Framing in this way will help to set the vocabulary through which the participants comprehend and discuss the partnership.

This frame-alignment is regarded by Snow and Benford (1988) as an important element in social mobilization or movement. They argue that when individual frames become linked in congruency and complementariness, "frame alignment" occurs, producing "frame resonance", a catalyst in the process of a group transitioning from one frame to another. However, this frame resonance only occurs under certain conditions.

Condition one is the robustness, completeness, and thoroughness of the framing effort. Snow and Benford (1988) identify three core framing-tasks, and state that the degree to which framers attend to these tasks will determine participant mobilization. They characterize the three tasks as:

1. diagnostic framing for the identification of a problem and assignment of blame

2. prognostic framing to suggest solutions, strategies, and tactics to a problem

3. motivational framing that serves as a call to arms or rationale for action

The second condition identified by Snow and Benford is the relationship between the proposed frame and the larger belief-system. They argue that the frame cannot be of low hierarchical significance and salience within the larger belief system and that if the framer links the frame to only one core belief or value that, in itself, has a limited range within the larger belief system, the frame has a high degree of being discounted.

The third condition is the relevance of the frame to the realities of the participants; a frame must seem relevant to participants and must also inform them. Empirical credibility or testability can constrain relevancy: It relates to participant experience, and has narrative fidelity, meaning that it fits in with existing cultural myths and narrations. This condition highlights the importance of a participative approach to research so that the participants' own experiences shape the nature of the partnership. Its development needs to fit within the existing cultural milieu.

Finally, for frame alignment to lead to social movement the frame must fit with the cycles of protest; the point at which the frame emerges on the timeline of the current era and existing preoccupations with social change. There is currently a preoccupation with social change in Africa. There is a desire to improve social conditions for people in Africa. Government policy statements, charity concerts and media coverage have raised the profile of the problems of Africa and led to much discussion about possible solutions.

Snow and Benford (1988) propose that once someone has constructed proper frames as described above, large-scale changes in society such as those necessary for social movement can be achieved through frame-alignment. The intention is that changes to individual lives and to communities will be achieved through this international educational partnership. If these changes are achieved and similar international educational partnerships can be replicated then the impact can be more widespread and together with the push from government organisations and others large-scale social change is possible. Hence the importance of providing pedagogical protocols that can be transferred to other partnerships to achieve the same social changes. Thus one of the key aims of the project is to provide some transferable pedagogical protocols for the development of international education and in so doing identify how we can become living citizens through participation in international partnerships. It is in this sense therefore a pedagogical approach and it addresses the question posed by the BERA review (2003) about how

we learn to become good citizens. It is important however, that the social

change that is achieved is sustainable.

2.4.5 Sustaining Change

The international partnership seeks to improve a situation. It seeks social

change. According to Fullan (2007) the change process can be simplified in to

four stages as follows:

Figure 2d

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┌─────────────────────────┐
│       Initiation        │
└─────────────────────────┘
            ↕
┌─────────────────────────┐
│     Implementation      │
└─────────────────────────┘
            ↕
┌─────────────────────────┐
│      Continuation       │
└─────────────────────────┘
            ↕
┌─────────────────────────┐
│        Outcome          │
└─────────────────────────┘
```
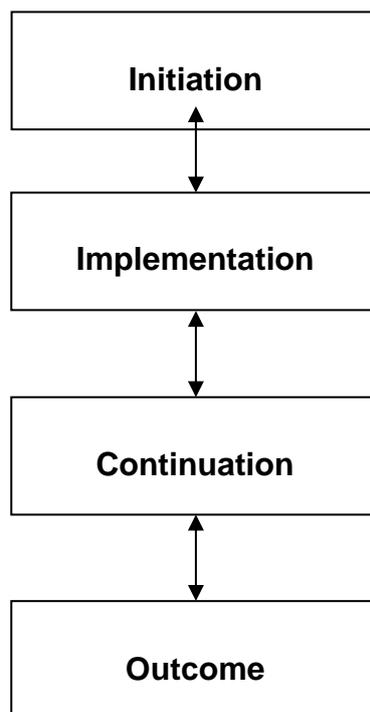
(Fullan, 2007)

The initiation stage is the starting phase of the innovation process and according to Fullan there are various elements that can either ease or make difficult the initiation of the change. In schools and communities these factors include whether the change is seen as an opportunity or a threat, whether it is wanted by the community, who is initiating the change and whether the change agents have credibility. In terms of the potential of the international educational partnership to deliver change, it is important for the participants to consider these factors in developing the opportunities for participation. The project will consider whether change has taken place, the extent of change and how it has been initiated.

The second phase is implementation and again Fullan identifies a number of factors that help or hinder implementation. These include internal and external factors. In the context of the partnership between Salisbury High School and Nqabakazulu School the internal factors can be seen as the extent to which members of the communities participate in the opportunities to implement change. The external factors are the support gained from agencies in the wider community, such as the business community and government. The research project will be evaluating the extent of participation by the members of the communities in partnership activities that promote change and the support of people and organisations beyond the two communities.

The continuation phase is when the change needs to be sustained. According to Fullan (2007), this is when the participants need to keep the vision to the fore and sustain motivation. Also, at this stage the plan is likely to evolve to

suit the changing context and capability and capacity will need to be built in people. Completion of a successful continuation stage leads to positive outcomes and sustained change where the innovation is embedded and part of the School's ethos. This research project will provide a narrative of the continuation stage that will examine the activities that have led to the successful outcomes of the partnership and led to it becoming embedded in the ethos of the two Schools and their communities.

Fullan (2005) also identifies eight elements of sustainability.

1. Public service with a moral purpose

2. Commitment to change at all levels

3. Capacity building through networks

4. Intelligent accountability and vertical relationships

5. Deep learning

6. Commitment to short-term and long-term results

7. Cyclical energizing

8. The long lever of leadership

The extent to which these elements are developed in the partnership will be examined later in this research project (See section 6.2.7).

There are questions about how the partnership can have long-term impact. Providing opportunities for South African students to develop themselves through further study is one way to bring about impact in the years to come. Chomsky (1969, p.178) quotes the liberal reformer and humanist Wilhelm von

Humboldt who defined the university as *"nothing other than the spiritual life of those human beings who are moved by external leisure or internal pressure towards learning and research."* Chomsky himself goes on to say about individuals:

"The society in which he lives may or may not provide him with the 'external leisure' and the institutional forms in which to realize this human need to discover and create, to explore and evaluate and come to understand, to refine and exercise his talents, to contemplate, to make his own individual contribution to contemporary culture, to analyse and criticise and transform this culture and the social structure in which it is rooted. One element in the unending struggle to achieve a more just and humane social order will be the effort to remove the barriers-whether they be economic, ideological, or political – that stand in the way of the particular forms of individual self-fulfilment and collective action that the university should make possible. " (Chomsky, 1969, p.178)

The social and economic conditions in which the Nqabakazulu School students live do not provide the opportunity for them to go to University. There are economic barriers to them having this opportunity. One way to have long-term impact and to bring about social change is to remove those economic barriers.

2.4.6 Preoccupation with Social Change in Africa

Government policy statements, charity concerts and media coverage have all raised the profile of the problems of Africa and possible solutions in recent years. Support from government for a social manifesto improvement agenda with a focus on continuing professional development and international learning through the building of an international partnership is contained in various documents. The publication of *Putting the World into World-Class Education* in 2004 (DFES) indicated that the government was committed to supporting international partnerships for similar reasons to the researchers as these quotes from the document show:

"One cannot truly educate young people in this country without the international dimension being a very significant and real part of their learning experience" (Charles Clarke, 2004, P1)

The focus on student learning about global affairs is a significant part of the international partnership. Thus in the DFES document as part of the goal of *"Equipping our children, young people and adults for life in a global economy",* there is a commitment *"To instil a strong global dimension into the learning experience of all children and young people"* (DFES, 2004 P3).

Embedding the partnership in the two Schools curriculum is an aim of the research project so that it becomes part of the learning experience for students and teachers. This enhances learning. It should also lead to a

sustainable partnership and one that does not rely on a few individuals to keep the momentum going.

"We can and should be collaborating for mutual benefit in the hope that not only UK citizens but all people across the world will have the educational opportunities, the family support and the skills development that enable them to participate fully in a global society" (Charles Clarke, 2004, P1)

Charles Clarke's comments resonate in terms of the desire to improve educational opportunities for the students of Nqabakazulu School. One of the aims of the partnership is to provide a means of giving some of their students the opportunity to access higher education. This links directly with the aim of the UK Government as stated in this document,

"To share expertise and resources in support of the improvement of education and children's services worldwide, particularly in Africa" (DFES, 2004, P3)

A letter received from Wiltshire County Council in 2006 reinforced the view that this is a project supported by government and that fits in with existing pre-occupations for social change. The letter said

"The Government has set targets for all schools to be linked to at least one other school outside the UK by 2010. In order to further support this target, Mr Hilary Benn, Secretary of State for International Development, has recently announced enhanced funding for schools wishing to develop 'Global Schools

Partnerships' between the UK and Africa, India, the Far east and the

Carribean." (Quantick, 2006, P1)

Salisbury High School is ahead of the target. It is interesting to note the

Government's commitment to this in terms of making it a target for all schools

and supporting it with funding. It also means that there will be growing interest

in schools about how to successfully establish, sustain and develop a link and

therefore interest in the project work.

In June 2007 the Government published the document, *Guidance on the duty*

to promote community cohesion. This outlines the duty of Schools to promote

community cohesion from September 2007. It states:

"As all children and young people can benefit from meaningful interaction,

schools will need to consider how to give their pupils the opportunity to mix

with and learn with, from and about those from different backgrounds, for

example through links with other schools and community

organisations,….showing pupils how different communities can be united by

shared values and common experiences." (DCFS 2007, P2)

A timely reminder about the importance of developing shared values. If

external motivation is needed for Schools to provide evidence of how they

promote community cohesion, then the fact that OFSTED will be reporting on

how Schools do this from September 2008 could provide it. In a School like

Salisbury High School which, due to its location, serves a predominantly

monocultural population, there is all the more need for an emphasis on educating pupils to live in a multicultural society. What is disappointing about the DCFS document is the lack of reference to the important role that teachers play in modelling and living out the values required for community cohesion.

How to successfully establish, develop and sustain an international educational partnership and how to use it to influence the education of others are questions that will be addressed through the research. Given the emphasis and resources that government is putting in to the development of these international educational partnerships and in to international CPD the researcher will provide them with advice on best practice.

Thus another key aim emerges for the researcher from this literature review. There is a pre-occupation with social change to improve the lives of people in Africa through international partnerships. Given the focus on values for money, Government will be looking for pointers on how maximum impact can be achieved from its investment in international partnership working. If this can also be linked to CPD impact as a form of teacher education levered through international CPD then the project will have delivered significant findings to influence policy.

2.5 Key Research Questions

At this point based on the contextual information provided and on the literature review the overarching research questions that have emerged for the researcher are:

1. To what extent have the values of social justice, equal opportunities and Ubuntu been put at the heart of the international partnership between the schools? To what extent have shared values and a shared language for expressing these values been developed in establishing the partnership? This question has emerged from section 2.3.

2. What has been learned from the activities of the educational partnership by the participants and to what extent have they been able to live out their values as citizens of the world more fully? From section 2.4.1 and 2.4.2.

3. What are the transferable pedagogical protocols for citizenship education that can be derived from the establishment of an international educational partnership? From sections 2.4.2 to 2.4.5.

4. What advice can be provided for government ministers on how best to extend educational partnerships and international CPD between UK and South African Schools? From section 2.4.6.

2.6 Chapter Summary

In this chapter the researcher has engaged with some of the literature on international educational partnerships, values in education and citizenship education. This has enabled the establishment of the values of social justice, equal opportunities and humanity (Ubuntu) as the criteria and standards of

judgement for the work. These are of crucial educational worth. The potential

of the partnership to deliver several aspects of citizenship education by

"touching" the hearts of the participants and in so doing motivating them to

take restorative action has been identified. The partnership has also been set

in the context of government strategy and mass social movements for

change. This has led to the forming of some research questions. At this point

the research questions are tentative as the research methodology adopted, as

explained in detail in the next chapter, is one which encourages reflection on

the partnership and the approach to it and can therefore lead to changes to

the questions. They are confirmed at the end of chapter 3 (See Sections 3.3

and 3.4)

2.7 Next Chapter

The self-study action research approach to the research project is helpful as

the researcher seeks to improve his practice and further develop his own

living educational theory. It provides a methodology as an agent for change

with the intention of improving learning for social change in a democratic

manner. This social manifesto approach has encouraged the evaluation of

current practice and the researcher has found that he is not living out his

values as fully as he might. Therefore there is a motivation to act socially to

improve the situation. Then there is the encouragement to seek evidence that

the researcher is working with others in ways that are consistent with his

values. Critical feedback on perceptions of this evidence is sought and then

actions are modified accordingly. This action reflection approach enables the

researcher to move forward in a systematic and flexible way. The research

methodology is examined in more detail in the next chapter.

CHAPTER 3 – Research Methodology

3.1 Introduction

Chapters One and Two emphasised the importance of values in an international educational partnership in terms of their capacity for bringing about social change through activities that touch the hearts of participants. In order to conduct research in to the impact of such a partnership a methodology is sought which is suitable for the improvement of learning for social change. In this chapter there is a deeper analysis of that research methodology. The chapter is divided in to two sections. In the first section there is an outline of existing research paradigms and an explanation of how this particular approach to research can be seen as a synthesis of various research paradigms, creating an approach based on self-study and on the notion of developing living educational theory as a practitioner contributing to the knowledge base of the profession. In the second section the research methods for the project are outlined, including reference to the action reflection cycle and the principles of participation and democracy. Data collection methods are explained and the notions of validity and reliability are discussed.

3.2 Section 1 – Methodological Inventiveness

3.2.1 Introduction

Firstly, three different research paradigms are identified and it is argued that the approach adopted here is a synthesis of two of them creating the researcher's own research methodology, hence the phrase methodological inventiveness (Dadds and Hart, 2001). A research paradigm that best fits the

researcher's professional research working needs (Gardner and Coombs, 2009) is developed. An explanation is given as to how this approach fits within the framework of new scholarship as described by Schön (1995) and the approach is also located as new paradigm research (Reason and Rowan, 1981) with its emphasis on participation and democracy. The researcher explains how the adopted approach is an autobiographical form of self-study research, as he becomes deeply personally involved with it and committed to it. Finally in this first section of chapter 3, it is explained how the research project can be seen as the next step in the researcher's living educational theory and how it represents a theoretical underpinning to a new concept of work-based professional learning. This places research design around the needs of the professional and their workplace requirements and is an empowering philosophy that puts *freedom to research* for the researcher into a democratic situation (Gardner and Coombs, 2009)

3.2.2 How does this approach fit with other research paradigms?
Ernest (1994) identifies three paradigms for research, each with different views about how knowledge is acquired and used. The paradigms are:

- Technical rational (empirical) research

- Interpretive research

- Critical theoretic research

3.2.2.1 Technical Rational (Empirical) Research
Technical rational or empirical research assumes that the researcher stands outside the research field to maintain objectivity so that knowledge generated

by the research is uncontaminated by human contact. This outsider view of the researcher concludes that only research conducted by someone outside the group that they are studying is legitimate. This fits with the emphasis on knowledge as objective truth that is discoverable through study and with a clinical research approach as adopted by traditional scientists . The research focus is on cause and effect and results are usually generated through statistical analysis. Another assumption in this paradigm is that the results can be applied and generalised and will be replicable in similar situations. This approach is used throughout scientific enquiry.

The chosen research approach does not fit in to the technical rational (empirical) paradigm because the researcher does not subscribe to the view that there is one way of knowing the world believing instead that there are various ways of knowing and understanding human experience. In the words of Pinnegar and Daynes (2007)

"I accept and value the way in which narrative inquiry allows wondering, tentativeness, and alternative views to exist as part of the research account" (p25)

The participatory action research approach being adopted by the researcher is more suited to a view of the world that sees phenomena as more complex, organic, non-linear and holistic, whereas the technical rational, empirical or clinical research approach looks at phenomena as capable of being understood through a simple cause and effect model that enables predictions to be made and connections between phenomena to be controlled and

manipulated. Linear and controlled law-like behaviour may operate in the laboratory but in the social world of education behaviour is much more complex and uncertain and these features undermine the value of experiments and a clinical research approach to education (Lewin, 1993). A participatory action research approach can address the complexity and interactivity of education as it can look at situations through the eyes of several participants. As Cohen et al. (2007) argue, *"This approach enables multiple causality, multiple perspectives and multiple effects to be charted"* (P34).

Although the researcher is less concerned with generalizability or theories that can be applied universally than a technical rational approach would deem it necessary, nevertheless it is important that the findings and conclusions from the research are put in to the public domain for testing by other professionals in their contexts. The researcher does not intend to suggest immutable laws that seek to predict or control human life. Instead the researcher seeks to narrate the experience of the work with participants at the partner schools and to better understand the value of relationships in bringing about change in the hope that these lessons can be used by others in other situations and contexts.

Thus there is a limited amount of overlap between the technical rational, empirical or clinical research approach and the participatory approach being adopted in this project.

<u>3.2.2.2 Interpretive Research</u>

Interpretive research assumes that researchers observe people in their natural settings and describe and explain what the people are doing. Data tends to be qualitative and is analysed in terms of meanings of behaviours. Practices are interpreted by the external researcher and it is the external researcher's story that goes in to the public domain. The aim is to understand what is happening in social situations.

In this paradigm there is still an assumption that generalisations about behaviour in social situations can be made. This researcher does not seek to make generalisations about how people will behave in establishing, developing and sustaining an international partnership. This research project has much more limited aims. It is concerned with finding solutions to the particular problems that arise as the international partnership is established, developed and sustained. The emphasis on the "I" in the research question, reinforces the personal nature of the concern. The researcher does however recognise that other teachers may share similar concerns and therefore it is important to make the findings public so that they can be tested in other situations and contexts.

In the interpretive paradigm it is the external researcher's story that goes in to the public domain (McNiff and Whitehead, 2006). The story that this researcher wishes to put in to the public domain is not just his own but also that of the other participants engaged in the partnership between Salisbury High School and Nqabakazulu School. The researcher seeks a participative

approach to research, one that includes the participants and reports their stories as well as his own. There can be issues over power relationships in reporting the results of participative or collaborative research. There are questions about who tells the research story and who speaks on behalf of whom. It may be the researcher's voice that is heard rather than the participants. The participants can be viewed as sources of data rather than actors in the research. In this enquiry, the researcher aims to develop a common understanding about what is being done so that commitments flow between the participants as people. As the partnership is developed and actions are taken to improve the situation for people in the partner communities friendships are being built and a sense of Ubuntu is developing (See section 2.3.2). These shared values and the shared understanding of what the partners are doing negates any need for explanations of power relations, which would be necessary were the researcher to adopt an interpretive paradigm in which he was reporting on data gained from others. Therefore the interpretive paradigm does not meet the researcher's needs.

3.2.2.3 Critical Theoretic Research

The third paradigm is critical theoretic research. This paradigm developed as a critique of existing forms of research, on the basis that research is not neutral, but is used by the researcher for a specific purpose. It is based on the notions that it is necessary to understand a situation in order to change it and that social situations are created by people and can be deconstructed and reconstructed by people. Understanding power relationships is important in this paradigm.

This piece of research can be located within this paradigm in the sense that

the researcher emphasises the participatory nature of the research project to

combat the issue of power relations. However, research in this paradigm aims

only for understanding, not for action. What the researcher seeks to do

through this research project is, not merely to understand the situation and the

relationships, but to find out how the situation can be changed by actions. The

research project goes beyond understanding the social situation to

encompass activities that lead to change in the lives of the participants.

Thus the participatory action research approach being adopted by the

researcher in this project does not fit easily in to any of the above paradigms

identified by Ernest (1994). In looking further as to how it might fit with existing

research paradigms a taxonomy was developed as outlined below.

3.2.3 A Taxonomy of Primary Research Paradigms

The table below classifies three radically alternative approaches to conducting

research:

Figure 3a Taxonomy of Research Paradigms Developed from Coombs (1995)

Prove Experiment	Improve Experiment	Observe/Understand
Research based on an experimental hypothesis which can be proved or disproved. Data tends to be quantitative in nature and usually falls into the positivist physical science paradigm. The type of classic research question in this	Research based on an experimental improvement agenda, whereby the researcher does not set out to prove anything but instead shows how a social situation can be improved or an objective achieved.	Research which through observation and/or participation and reflection seeks to make sense of a social/cultural situation and to understand it more fully, e.g. ethnography linked to interpretivist research

paradigm might be: "Will the amount of time spent with each individual child in a class increase if more adults are brought into the classroom?" Research can be undertaken which can provide an answer to this question. Much of the research could be quantitative.	The type of sociological research question here might be: "How can I improve the lives of children in the …….. suburb of Mumbai in India?" The research in this case is about looking at the lives of those children and developing and implementing various social change projects leading to an improvement of their lives. The intention is to improve, not to prove or disprove a notion.	and grounded theory. The type of research question that might be asked here is: "How can I understand what makes a difference to the lives of children ii a school in inner city Bristol?" The intention here is to gain a better and unique understanding of the embedded social and cultural issues and to report any new social theory and then make informed policy recommendations for any improvements to the children's lives.

This taxonomy of paradigms of research developed from the work of Coombs (1995) and Gardner and Coombs (2009) helps the researcher to locate the research methodology. It does not sit within the "prove experiment" paradigm in as shown in the left hand column of figure 3a, with the emphasis on knowledge as objective truth. Such a methodology is defended through research such as the Hawthorne Effect. Within the terms of reference of this paradigm the Hawthorne Effect can be reconceptualised so as to validate the inclusion of the participant researcher (Coombs and Smith 2003). The use of words and visual data in this research account is a form of narrative evidence for discursive discourse analysis (Coombs 2005).

The research methodology can be located as an approach which synthesises the experimental improve and observe/understand research paradigms shown in figure 3a. It can be understood as a "social manifesto approach" (Coombs

1995) in that the researcher is aiming to produce social theory findings as a unique understanding of the social situation, whilst also engaged in an action research approach that engages teachers, students and members of the two respective communities in activities that improve their education and improve the life chances of black South African students. Through a range of activities including: reciprocal visits; curriculum activities; fundraising events and personal contact the partnership is developed and sustained. Through the analysis of videos capturing these events and other data the researcher seeks to show how these activities have influenced the education of the participants. Thus much of the action research involves engagement with teachers and the exploration of teacher development in an international context.

The researcher's aim is to participate in the development of the international CPD partnership and through that participation generate unique social theory so as to understand how CPD actions can be taken to improve the social situations engaged within. Thus, the researcher is operating within the observe/understand paradigm as he comes to a unique understanding of the social and cultural values and the nature of the learning that is being developed through the CPD partnership and in so doing improving the lives of all those involved from Salisbury High School and Nqabakazulu School. The emerged findings from this real-life process can then be looked at and consideration can be given to what transferable pedagogical protocols there may be for other schools entering similar international CPD partnerships (See section 6.2).

This professional freedom for the researcher to synthesise existing research paradigms and to design research around the needs of the professional and their workplace requirements is identified by Gardner and Coombs (2009) as, *"an empowering philosophy that puts freedom to research for the researcher in to the same democratic situation as Rogers' (Rogers and Freiburg, 1993) original conception of freedom to learn for all participant learners"* (P61).

3.2.4 Grounded Theory Approach

A sophisticated and developed approach to qualitative research is the grounded theory approach as expounded by Glaser and Strauss (1967) and Glaser (1996). Grounded theory is a method of theory generation. It refers to: *"developing a theory based on the experiences of those being researched"* (Gardner and Coombs, 2009, P66) so that: *"the theories emerge from, rather than exist before, the data"* (Cohen et al., 2007, P491). Strauss and Corbin (1994) remark: *"grounded theory is a general methodology for developing theory that is grounded in data systematically gathered and analysed"* (P273). Cohen et al (2007) suggest that *"It is an inductive process in which everything is integrated and in which data pattern themselves rather than having the researcher pattern them, as actions are integrated and interrelated with other actions"* (P491). This allows for the complexity and connectedness of everyday actions and takes account of context. Although grounded theory is similar to positivism in that it is systematic and arose out of quantitative methods, it is different from a positivist approach to research because it starts with data which is then analysed and reviewed to enable the theory to be generated, so that the theory derives from the data. Positivist research on the

other hand is based on existing theories and is undertaken to see whether the data fits the existing theory or not.

The approach being adopted in this research project can be linked to grounded theory in that it is the researcher's intention that an emergent social theory defining the nature of this type of international CPD will become clear from the systematic data analysis, so that it may be replicated elsewhere in the profession. The research design relates to the methodology adopted by a grounded theory approach to conducting social research with uncertain outcomes. This piece of research has uncertain outcomes, the pedagogical protocols that may emerge following analysis of the data are unclear to the researcher. The data that is collected for the project will be analysed systematically so that theories can be derived from it (See chapters 4 and 5). In these senses there is a match between the grounded theory approach and this research project methodology.

However where the research approach differs from the grounded theory approach is that whereas grounded theory claims to lead to objective outcomes and the research that uses this approach seeks efficiency, the researcher's approach to this inquiry is not one that seeks objectivity and efficiency, instead it is collaborative, experiential, reflective and action-orientated. The researcher recognises that the outcomes of this research will not be objective, nevertheless it is his intention to put them in to the public domain for consideration in other contexts.

3.2.5 New Paradigm Research

The research approach adopted can be seen to be in line with what Rowan and Reason (1981) call the new paradigm approach, which they characterise as follows:

"What we are building in new paradigm research is an approach to inquiry which is a systematic, rigorous search for truth, but which does not kill off all it touches: we are looking for a way of inquiry which can be loosely called objectively subjective (see diagram below). The new paradigm is a synthesis of naïve inquiry and orthodox research, a synthesis which is very much opposed to the antithesis it supersedes." (Rowan and Reason, 1981, p.X111)

Figure 3b The Place of New Paradigm Research

NEW PARADIGM RESEARCH
Objectively subjective

NAÏVE INQUIRY   OLD PARADIGM RESEARCH
Subjective   Objective
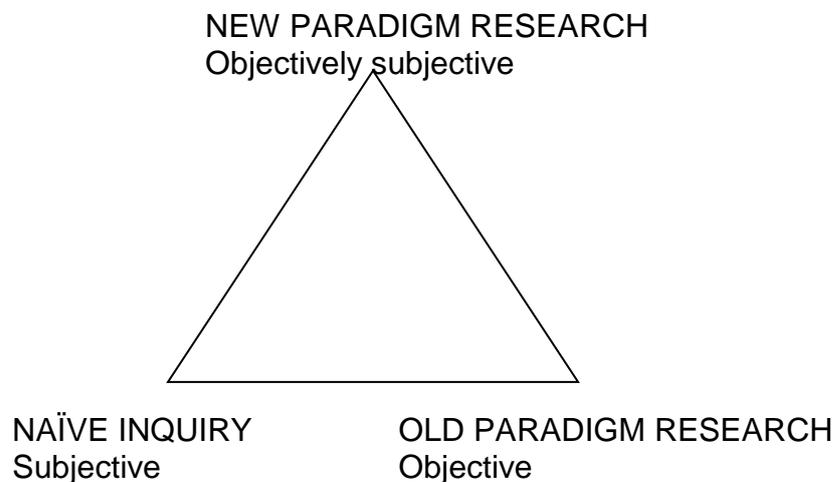
The researcher does not wish to be bound by the conventions of traditional research with its emphasis on statistical analysis and objectivity. Instead, he wishes to engage in this particular inquiry because he believes that it is worthwhile for himself and the other participants. He believes that it addresses a genuinely important educational question.

In new paradigm research not only is the content of the research significant but the research process itself is also important. Participation and democracy are central to the research process in this new paradigm. These principles are further discussed in section 3.3.3.

3.2.6 A New Form of Scholarship

The researcher's methodology can be seen as very much part of the new scholarship as presented by Ernest Boyer and described by Schön (1995). The researcher agrees with Schön that this new form of scholarship requires a new epistemology that challenges the prevailing epistemology of the academy. The self-study action research approach to this inquiry has supported this new epistemology, in that through action and reflection the researcher created a theoretical framework to explain the actions. This has led to a way of knowing and to learning which is difficult to describe. The researcher has in Schön's (1995, p.28) words, *"descended to the swampy lowlands".* In a memorable section that he calls, the dilemma of rigour or relevance he says:

"In the varied topography of professional practice, there is a high, hard ground overlooking a swamp. On the high ground, manageable problems lend themselves to solution through the use of research-based theory and technique. In the swampy lowlands, problems are messy and confusing and incapable of technical solution. The irony of this situation is that the problems of the high ground tend to be relatively unimportant to individuals or to society at large, however great their technical interest may be, while in the swamp lie the problems of greatest human concern. The practitioner is confronted with a

choice. Shall he remain on the high ground where he can solve relatively unimportant problems according to his standards of rigor, or shall he descend to the swamp of important problems where he cannot be rigorous in any way he knows how to describe." (Schön 1995, p.28)

It is argued that most practitioners entered teaching aware that they were engaging in problems in the swampy lowlands. Most of the problems encountered in schools and in classrooms are messy and confusing and do not lend themselves to technical solutions. Teachers come to know how to deal with problems through experience, through trial and error, through success and failure. It is not surprising therefore that a teacher's natural approach to research is to take an action reflection based approach. This is one where actions are taken, sometimes these are planned, sometimes not, and impact is then evaluated and this is how knowledge is arrived at. Schon says that our knowing is *"implicit in our patterns of action and in our feel for the stuff with which we are dealing."* (Schön, 1995) This research inquiry is an attempt to show this knowledge in action in relation to the development of an international educational partnership between two schools. This approach springs from the researcher's view of humans as creative, intelligent beings who wish to create a more decent society. His actions are based on this assumption. The use of video in the narrative is an attempt to capture what is taking place in the partnership and how participants are responding to the activities. This then leads to reflection on what is observed, analysing the data and reflecting on the analysis. The video footage demonstrates the researcher's knowing in action, as Schön calls it.

3.2.7 Action Research

The researcher has chosen to take an action research approach to the study
as he has found it to be one that enables him to get on the inside of the issue.

He finds that he can be creative in the way that he approaches the subject

matter. It drives him to act and to challenge the way that he is acting. It

provides a creative energy that can be turned in to positive action for social

change. So when he wants to raise money to help students in Nqabakazulu

School he is spurred on to do so and to involve others in a democratic way.

The action research "cycle" (Whitehead, 1989 and Elliott, 1991) will be

completed several times in this project. Each time participants visit their

partner School there will be new themes and issues emerging and the

researcher intends to provide a sense of this in the narrative. Each completion

of the *cycle* builds on previous cycles providing the researcher with another

set of questions, concerns and plans. From these cycles it is also intended

that an emergent social theory defining the nature of this type of international

CPD will become clear so that it may be replicated elsewhere in the

profession. This part of the research design relates to the methodology

adopted by a grounded theory approach to conducting social research with

uncertain outcomes as outlined earlier in section 3.2.4.

3.2.7.1 Rowan's Research Cycle

As the researcher seeks to explain how he is carrying out this research, the

work of John Rowan (1981, p.98) on the research cycle is helpful. At some

point in his professional life the researcher experiences a problem. In McNiff's

(2006) words, the researcher is not living out his values in his professional life as fully as he would like. In a dialectical sense he recognises that he is a living contradiction and this leads him to explore ways of living out his values more fully. Rowan argues that this now means that the researcher moves in to a phase of thinking when he explores new ways of doing things, constantly asking himself the question "Will this do?" There comes a point when the researcher goes beyond thinking and plans to take action on the main part of the problem. The researcher can identify with this in that he decided that the main contradiction that he needed to address was that he was not living out his values as fully as he might and one way to tackle this contradiction was to plan opportunities for the education of himself and others through actions to strengthen the link between his own school and Nqabakazulu School in South Africa. In this phase others were involved in planning the actions to take. It involved breaking out beyond his own defined role in school and connecting with colleagues and students at both schools. Rowan (1981, p.99) states: *"At a certain point, plans are not needed. Action itself is the thing to get into."* The researcher found that plans were soon being put in to operation with the organisation of visits and fundraising events. Rowan talks about the disconfirmation experienced during this phase and the benefits to learning that this brings. The researcher found this to be the case as when others suggested that the fundraising would be better directed at supporting Nqabakazulu students through their first year at University and when the researcher was confronted by doubts about the value of the partnership (See section 5.3.3.2). It is in this active phase that commitment to the cause is shown. However, there comes a point when action is not enough and there is

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a need to make meaning of the activity that has been undertaken. This is when questions are asked, such as: What is the result of these actions? What impact are the actions having? How is the activity influencing the researcher's own education and the education of others? At this point the researcher thinks of ways of turning the data in to evidence and so the researcher tries to show his meaning through the use of video evidence and through dialogue with others (See chapters 4 and 5). This analysis of data becomes insufficient in itself and the researcher then seeks to communicate the meaning of the experience to others, hence the assemblies that are done in School (See section 5.3.2) and this narrative that is put in to the public domain. Rowan calls this the *"communication"* phase of the cycle. In engaging in this communication the researcher makes meaning of the experience for himself as well as for others. In a sense, Rowan sees this as the sixth point of the process before the researcher starts again at living out his professional life as an educator, but now at a *"higher level"* as a more informed human being. For a moment at least he can be satisfied with this but the cycle then continues as he comes to recognise again that he is still not living out his values as fully as he could be. Rowan says that the sequence can start with any of the six phases.

This analysis of the research process helps the researcher to see how the inquiry fits in with these phases. Rowan's research cycle helps the researcher to understand the process of research and it may help to get unstuck should he reach a point where he is unsure of the next step to take. The researcher is not totally convinced that the phases that Rowan outlines necessarily follow

on one to the next. It is difficult to differentiate for example, when the researcher is acting and when he is reflecting or *"making sense"* as he calls it. Also, the researcher finds that he will often move between these phases, so that he might be communicating as he also plans further actions. This could be interpreted as the researcher going around the research cycle several times as he carries out his inquiry as a way of strengthening its validity.

3.2.7.2 Sanford's Action Research model

Sanford's (1981) model of action research requires the analysis of a problem to generate questions, which should be *"practical, although somewhat general and open-ended."* (p.178) In his view the aim of the research should be to promote individual development. This involves changing an aspect of the person or their behaviour. In the researcher's view it is difficult to separate out the aspect of the person and their behaviour because by behaving in a different way, a more morally responsible way, this is changing an aspect of the person as they come to live out their values more fully. The researcher seeks to change both an aspect of the person that works with him and their behaviour. The aspect that he seeks to change is to influence them to live out their values more fully and the behaviour change that he seeks to influence is to get them to act in ways that bring about greater social justice, equality and Ubuntu (See sections 2.3.2 and 2.3.3).

3.2.7.3 Criticisms of Action Research

Critics of action research argue that this approach does not allow for differences of opinion and leads to difficulties for action researchers if the

others involved in the research do not sign up to the inclusional ethic. Indeed, the researcher experienced such difficulties as he attempted to get the board of the University of the West of England to accept his proposal for doctoral research. This dichotomy of ethical approach makes the task for action researchers more demanding and means that they have to find ways of living more fully in the direction of their values within a context of being with others who do not share the same underpinning values of inclusion.

Critics also argue that action research does not generate knowledge that is useful because it cannot be generalised or replicated in other situations. This criticism emanates from a different epistemological framework, one where knowledge is viewed as certain and unambiguous. As discussed in Section 3.2.6 on new scholarship (Schön, 1995) this researcher shares the view that knowledge is uncertain and ambiguous and answers are often contradictory, therefore generalisations are difficult. The researcher would argue that his work should be judged on the basis of whether the participants are living out their values more fully as well as whether or not there is a new pedagogy for citizenship emerging from it that can be used by others.

A third criticism levelled at action researchers is that because they operate in a value laden way and participate directly in the research they produce tainted research findings that cannot be objectively proven. As was stated in section 3.2.3, this researcher does not seek to produce findings that prove anything; instead he seeks to improve a situation. Therefore, the fact that the researcher participates in the research and fully accepts that he is

responsible for exercising influence through his actions as part of the research strengthens rather than weakens the research. Action researchers regard themselves as agents (McNiff and Whitehead, 2006: 29) and an agent, says Sen (1999:19) is *"someone who acts and brings about change, and whose achievements can be judged in terms of her own values and objectives, whether or not we assess these in terms of some external criteria as well"*.

Critics argue that the methodology of action research is too risky. They argue that there is no clear plan or idea as to what will emerge from the research. This criticism is based on the methodological assumption that research should be planned and thought out in advance with a clear idea of expected outcomes. Action research does not work like this. It is an open ended process which is untidy, haphazard and experimental. It requires a different mental attitude towards research and a commitment to knowledge creation and following ideas where they lead. Action researchers look for a way forward and try it out. They are open to new possibilities all the time and understand learning as never complete, as they go through cycles of action and reflection.

In this part of section 1 of this chapter the researcher has looked at existing research paradigms and approaches to research and identified where the adopted research methodology fits in with those. In the next part the researcher looks at how the research methodology that he is adopting can be described as a self-study living theory approach to action research.

3.2.8 The Research Methodology

3.2.8.1 An Autobiographical and Heuristic Form of Self-Study Research

One way of characterising the research approach is as an autobiographical form of self-study research. As a qualitative researcher there is *"a humanistic commitment to study the world from the perspective of the interacting individual"* (Denzin and Lincoln, 1994, p.575). The researcher is deeply involved in the study, personally and profoundly. What emerges from his actions in this account matters to him. The researcher concurs with Mooney writing in *"The Researcher Himself"* (1957) when he says;

"Research is a personal venture which, quite aside from its social benefits, is worth doing for its direct contribution to one's own self-realisation." (P.154)

Foucault (1977) offers a rationale for self-study work as follows:
"If one is interested in doing work that has political meaning, utility and effectiveness, then this is possible only if one has some kind of involvement with the struggles taking place in the area in question". (P 64)

The type of research that the researcher is engaging in could be called heuristic research in the sense that Moustakas uses the phrase in his chapter on Human Inquiry (Rowan and Reason, 1981). He refers to his study of loneliness as heuristic research in that he experienced the subject-matter for himself and became totally immersed in it. He allowed it to permeate all aspects of his life. It is rather like that with this study of the partnership with South Africa. The development of the partnership and the values that

underpin it have permeated the researcher's professional life (teaching and managing in a school) and personal life (being a father and a husband). His wife, son and daughter have visited South Africa with him on two occasions and they have been participants in the partnership. The discursive analysis of video footage and text based self-reflective diary has led to critical self inquiry. Moustakas sums up the heuristic approach as:

"a process of searching and studying, of being open to significant dimensions of experience in which comprehension and compassion mingle; in which intellect, emotion, and spirit are integrated; in which intuition, spontaneity and self-exploration are seen as components of unified experience; in which both discovery and creation are reflections of creative research into human ventures, human processes, and human experiences." (p. 216)

This research project is heuristic in the sense that it is a creative process of discovery. Deep engagement in the process leads to learning about the subject-matter.

The self-study approach brings forth personal commitment to the enquiry from the participants. McNiff and Whitehead (2006) discuss the relationship between the self and the other in a living theory approach to action research.

"Self-study places individual researchers at the centre of their own enquiries. Researchers ask, 'What am I doing? How do I describe and explain my actions to you?' The individual 'I' is always seen to exist in company with other individual 'I's', and each asks, 'How do I hold myself accountable to

myself and to you?' The boundaries begin to dissolve, as researchers come to

see themselves as sharing meanings, that is, developing a common

understanding about what they are doing and why." (P.11)

This is the way that the researcher sees his research. It is based on actions
and personal commitment from the participants. As they act to improve their
own lives and the lives of people in their respective communities they are
developing a common understanding of what they are doing and they are
developing shared values of social justice and humanity (Ubuntu). This
negates any need for explanations of power relations which would be
necessary were the researcher acting as a researcher who was reporting on
data from others. This living theory approach to action research is explored in
more detail next.

3.2.8.2 A Living Theory Approach to Action Research Enquiry

Researchers working in all three of the research traditions identified by Ernest
(1994) and commented on earlier in this chapter (Section 3.2.2) treat reality,
and ideas about reality, as external things which can be taken apart and
studied as separate identities. They fail to recognise that they are part of the
reality that they are studying and that they influence that reality. The living
theory approach to action research sees things, not as separate from each
other, but as in relation with one another. In this approach the aim of the
researcher is to hold themselves accountable for their learning and their
influence in the learning of others (McNiff and Whitehead, 2006). In seeking to
provide *pedagogical protocols* (Coombs and Smith 1998) for the delivery of

citizenship education through an international educational partnership the researcher is looking to hold himself accountable for his own learning and the learning of others. Thus, the living theory approach to action research is the one that best suits his perception of people as human beings who live in relation to each other and who are participants in educating themselves and creating their own lives.

The researcher seeks to explain how he can be said to be continuing the development of his living educational theory as he seeks to influence his own learning, the learning of others and to influence the education of social formations. In conducting the enquiry the researcher is clarifying the meanings of his values by putting them in to practice and reflecting on the results. In clarifying their meaning he is producing living and communicable epistemological standards of judgement.

The term living educational theory is used here in the way that Jack Whitehead uses the term as stated in his address to the 12[th] International Conference of Teacher Research at McGill University in April 2005.

"I want to see if I can captivate your imaginations with the idea of your living educational theory. I see your accounts of your learning, to the extent that they are explaining your educational influence in this learning, as constituting your own living educational theory" (Whitehead, 2005: P.1)

Living educational theory provides recognition for practitioners as knowledge creators. Through studying their own practice teachers generate their own theories of practice, which they then make available for public testing. The individual practitioner who undertakes the research is at the heart of their own educational enquiry. The practitioner researcher is responsible for holding themselves to account for their potential influence on the learning of others. The researcher's living educational theory comprises of his educational influences on his own learning, on the learning of others and in the education of social formations.

The living theory approach to action research is one that sees the researcher as striving for improvement. The Japanese notion of "kaizen" (Imai, 1987) refers to the idea of seeking methods for continuous improvement. Used by Imai to explain Japan's economic success, Robbins (1986) used it in the context of personal development. In an educational context it can be used to understand the drive for personal and professional development. This view is reinforced by Tim Brighouse (2005) writing about pedagogic imperatives when he says that *"teachers should have learning goals for themselves and treat teaching as a competency to be continuously increased".* The living theory approach to research has been based on the notion that the situation of the researcher himself and of others can be improved. As stated before, the research is not predicated on the notion that it can prove anything. In this sense it is a type of research which seeks to "*improve, not prove*" (Coombs, 2006). There are also social benefits to this approach which produces evidence of social and organizational impact, as well as personal impact. The

"improvement" goal is high on the government's agenda as it seeks continuous improvement of the teaching profession, through the funding of teacher development.

This piece of research can be seen as the next part of the researcher's living educational theory. It is living because it is active. It is in the present and through engagement in this research he is embodying his own values as a person and as a professional educator. As he comes to understand and appreciate his own values and to live them out more fully, he is furthering his own professional development and contributing to the social manifesto research agenda.

3.2.9 The Emergence of the Notion of 'Living Citizenship'

It is the notion of living educational theory (Whitehead, 2006) that gives rise to the idea of "living citizenship" that the researcher has adopted for the title and gives rise to the overarching research question which has now become, *how can I reconceptualise international educational partnerships as a form of 'living citizenship'?* Just as through the development of living educational theory the researcher is active, in the present and engaged through the research in living out his own values more fully, so through 'living citizenship', the participants in the partnership are actively engaged in living out their values more fully through the activities of the partnership. Thus they develop opportunities for living out their values as active citizens. The research question reflects the researchers' aim to examine how the partnership between Salisbury High School and Nqabakazulu School has enabled the

participants to become more active citizens and in so doing live out their values more fully. The question also suggests that there may be transferable pedagogical protocols that can be drawn out from the research that enable participants to live out their values more fully as active citizens. These might then be applied to other international educational partnerships.

This seems to be a good question as it allows the researcher to be creative in developing an answer to the question. He does not know the answer and nor does he know clearly the direction that the enquiry will take. It seems to be a good question because it resonates with his values of social justice and belief in the significance of education as an agent of social change (See sections 2.3.2, 2.3.3 and 2.4.4).

3.2.10 A Summary of The Research Methodology

As C Wright Mills (1959) argues, *"Every man is his own methodologist"* (p. 123). As the researcher engages in his self-study research he imagines how his practice as a professional educator can be improved. He formulates his question and finds his own ways of solving it. As Mills says *"The methods must not prescribe the problems; rather, problems must prescribe the methods"* (p.72)*.

This view is supported more recently by Gardner and Coombs (2009) who argue that, *"it is you, as the researcher, that is in charge of identifying and defending your research paradigm that best fits your professional research working needs"* (p.61) and that *"this liberal and commonsense approach to*

research represents a kind of professional freedom and emancipation, as it places research design around the needs of the professional and their workplace requirements (p.61).

The researcher's chosen research methodology is therefore to get involved in the social and situated problem and find ways of solving it. The problem as he sees it from his values base, and supported by evidence from the Dfes (2004), is that there is a great difference in the educational opportunities available to the students of Nqabakazulu School compared to the students of Salisbury High School.

"The UK government is committed to making a major contribution to improving the life chances and circumstances of those living in developing countries – to giving others the opportunities that we in the UK regard as an entitlement" (p. 14).

These differences in life chances occur as a result of different economic and social conditions and the situation perpetuates the economic and social differences. The challenge for the researcher and the participants in the partnership is to help towards breaking the cycle of deprivation.

To sum up then, this type of research can be described as new paradigm research within the new scholarship described by Schön. Using a typology of research distinguishing between "prove and improve" (Coombs, 2003), the work lies firmly in the "improve" paradigm with the research question based on

an agenda of social improvement (Gardner and Coombs, 2009), referred to by Coombs (2005) as a 'social manifesto approach'. It is firmly outside the "prove" paradigm, in which a piece of research sets out to prove a hypothesis right or wrong, a positivist framework which is common for the physical sciences. To refine it further, the social manifesto approach is a synthesis of the improve paradigm and the observe/understand paradigm (See taxonomy of paradigms, figure 3a, section 3.2.3). This approach to research is not a traditional one and it sits firmly within the category of "new paradigm research" (Rowan and Reason, 1981). A hybrid methodology has been chosen that is 'fit for purpose' relative to the social context and the professional needs of the researcher (Gardner and Coombs, 2009).

A different perspective on action research will be found to triangulate the arguments. By synthesising these different perspectives a new perspective will be authored. The researcher continues to develop his living educational theory, as he extends his own learning about South African culture and education, about international partnerships and about his own values as an educator. He believes that his work carries a message of hope for the future of humanity.

The methodology is intending to show demonstration and exemplification of Dadds & Harts' (2001) claims to support methodological inventiveness within practitioner research and the importance of allowing practitioners the opportunity to account for their own learning and the learning of others through a range of creative means and methods. The extensive use of images and video data for qualitative analysis are examples of these. The adopted

research methodology underpins a self-study action research approach in which the discursive analysis of the video footage and text based self-reflective diary leads to critical self-inquiry and in which full participation in the research process is crucial.

This research approach based on methodological inventiveness is one that is attractive to teachers and other professionals as it allows for a creative approach to tackling the complex problems encountered in their professional lives. Work-based professional learning is a priority for the UK Government as they seek to develop a more highly qualified and skilled workforce. The research approach that has been outlined represents a theoretical underpinning to a new concept of work-based professional learning.

The research methods are based on the action reflection cycle with participation, democracy and the promotion of dialogue as central tenets of the approach. The work of Reason (2005), Heron (1981) and Chomsky (1969) is called upon to support and develop this approach. This leads to data collection methods that are based on these principles. In the next section these research methods are fully explained.

3.3 Section 2 – Research Methods

3.3.1 Introduction

The second section of this chapter on research methodology builds on the previous section by explaining how the researcher has chosen particular research methods as a result of the methodological approach that he is adopting. He explains why a participative action research approach is the most appropriate method for this type of enquiry. The resulting principles that underpin data collection are then outlined and this is followed by identification of the data collection methods themselves. The researcher goes on to explain the ethical issues surrounding the research, how he is tackling them and how it is also factored into the overall research design and framework. This is made very explicit with annotated diagrams and flowcharts so that no reader is in doubt of this conceptual approach. He then outlines the discourse analysis techniques that he will use to systematically analyse the data that he collects. There is consideration of the process of evaluation and an explanation as to how the research project can be judged. With this in mind the researcher recognises the need to ensure that the process that is followed is rigorous and reliable and leads to validated claims. Strategies for ensuring this are outlined. Finally, there is a summary of this chapter and some comments on the purpose of the next chapter.

3.3.2 The Action Reflection Cycle

Figure 3c - **The Action Reflection Cycle** (Adapted from Whitehead 1989 and Elliott 1991)
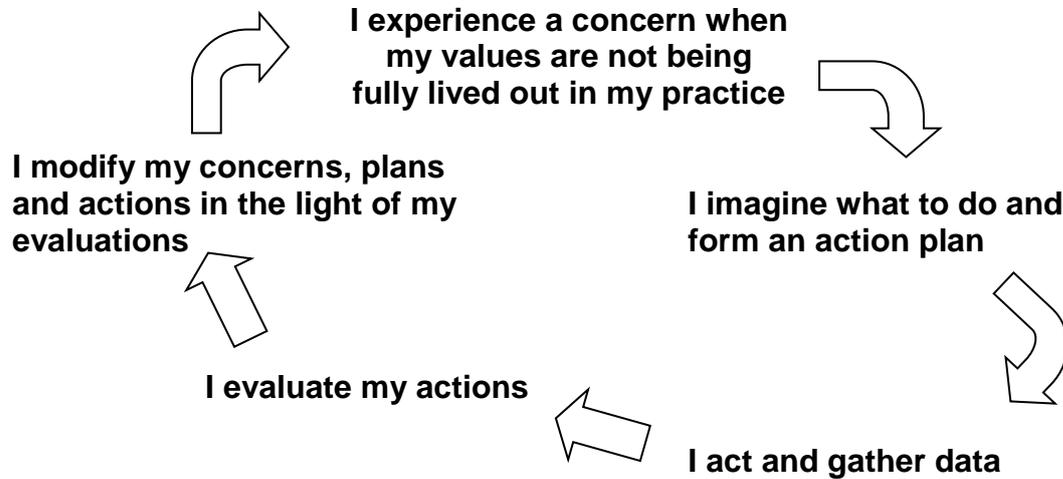
In explaining the research methods, it is useful to refer to the action-reflection cycle (Figure 3c above) which gives a methodical approach to the enquiry. This methodology guides the researcher through the enquiry process.

1. First, the researcher has experienced a concern when his values are not being fully lived in practice.

Despite working in a School in a socially deprived area, the deprivation is as nothing compared to that experienced by the students and families of students in the black township of Kwamashu, Durban. Whilst working at Salisbury High School in Salisbury enables the researcher to live out his values to some extent, he seeks to live them out more fully by extending the range of his influence to this other more deprived community. In this way the intention is to enrich the lives of students, educators and families in both communities. In previous action research projects the researcher has examined the influence that he is having as a professional educator with students and colleagues in his own school. He now wants to extend that

sphere of influence connecting in with his values, to encompass communities outside his own school and become an international educator.

This first step in action reflection process is reflected in the work of Paulo Freire (1970) as he writes:

"The starting point ..must be the present, existential, concrete situation, reflecting the aspirations of the people…(We) must pose this existential, concrete, present situation to the people as a problem which challenges them and requires a response-not just at an intellectual level, but at a level of action." (p85)

Thus the starting point for this researcher in the research process is that there is a concern that requires action.

2. Second, the researcher imagines what to do and forms an action plan. The attraction of the action research approach is the emphasis on action. The action plan concerns how to act and also how to collect data to judge the effectiveness of the actions. In this case the researcher imagines that he needs to:

➢ Organise exchange visits and fundraising events in agreement with the partner school.

➢ Develop activities that will make a difference to the lives of families in the township.

- ➢ Disseminate the work of the partnership as widely as possible in the School, in the local community, in the city of Salisbury through the local media and beyond through contacts.

- ➢ Develop and maintain an effective and reliable means of communication with the partner school.

- ➢ Use research methods to gather data to continuously evaluate the educational value of the partnership work.

- ➢ Find a way of analysing the data to turn it in to evidence. Evidence is needed to judge whether the actions have made a difference. A key factor will be the sustainability of the difference made. The intention is for the actions to make a significant difference to the lives of the participants, a long-lasting difference, and not merely a temporary one.

This plan is a long-term plan that articulates general aims. It will be implemented over a number of years. There will be cycles of planning, action, data gathering, evaluation and modification in the shorter term that are more specific and these will feed into the longer term plans.

3. Thirdly, the researcher needs to act and gather data

The researcher has used a video camera extensively in research work in the past. Here is another opportunity to use this powerful tool to capture the voices of the community. Video footage can be used to raise awareness and to portray the immense inequalities that exist in the country. Members of the Nqabakazulu School community can be interviewed to discover:

- What life is like in the township

- How important education is in the lives of the students

- How participants can help to improve their lives

Members of the party that travel to South Africa can be interviewed. There is a cost to them of around £1000. Each of them will have their reasons for going and their impressions once they have been. Using video, their thoughts before going and on their return can be captured to find out what they have learned from the experience. Regular meetings will be held to plan the visits and to discuss the planned activities. These will provide evidence. Subsequent to the trip, there will be fundraising activities. The planning and participation in these will provide a rich source of evidence of participation. Other evidence that can be used is email conversations between the researcher and members of both communities. The researcher will also keep a learning journal in which he will record his thoughts and observations as the partnership develops (See section 3.3.6).

4. Evaluation of actions.

The participants in the partnership in both the UK and in South Africa will act as the main evaluators of the actions of the researcher and of the activities of the partnership. Feedback from them will enable the participants to modify their actions to take the partnership forward. This participative approach is an important aspect of the research as stressed later in section 3.3.3. The researcher sees the research process as a democratic process and giving the participants a voice in evaluating the activities of the partnership and driving it forward is a vital aspect of this. The evaluation process will be enhanced through the use of video footage as it will enable the researcher to share

activities with a wider group of participants. The evaluations from participants will also be recorded on video so that the researcher can analyse the comments made, make sense of them and act accordingly. The significance of the use of video as a data collection method and as a means of enhancing discursive discourse is discussed in section 3.3.6.2.

In addition, the researcher can take advantage of the relationships that have been developed with fellow educators in the Salisbury High School (formerly Westwood St Thomas') Teacher Research Group, and the research group from Bath Spa University to act as critical friends to help to evaluate the actions. The findings from the analysis of data can be shared with them and they can be used as validation groups to see if their interpretation of data is the same as or different to his and the participants. These non-participants might bring a different perspective to the partnership as they stand outside the activity. Thus the researcher seeks the views of the participants and non-participants so that there is an element of triangulation to improve the validity of the findings.

Sanford (1981) stresses the importance of what Michael Scriven (1967) calls *"formative evaluation."* Sanford (1981) states:
"We institute a procedure, see how it works, and make a change if this seems necessary or wise, always in a spirit of continuous experimentation"

This emphasises the cyclical nature of the process of action research, one where the researcher is constantly checking, re-visiting and changing the

inquiry as necessary - see Figure 3c. This dynamic change process has continuous improvement as its goal.

5. The researcher modifies his concerns, plans and actions in the light of the evaluations.

The tension that moves the enquiry forward is focused on the desire to live out one's values more fully in the face of the experience of their denial in practice. This means that as the researcher reflects on the way that he lives his life and makes decisions in his life, he recognises that he is not living out his values in practice as much as he would like and it is the tension between the desire to live out his values more fully and his actual way of life that drives him forward. In the case of the international partnership, as the evaluations by participants are considered plans and actions will be modified and the activities of the partnership will develop in new ways.

This then brings the researcher back to the starting point in the cycle (See figure 3c) so that concerns that emerge from the evaluations by participants in the partnership give rise to further plans and actions which then lead to the gathering of data and the cycle continues.

3.3.3 Participation and Democracy in a Research Enquiry

In section 3.2.5 the research methodology adopted by the researcher was identified as being consistent with the new paradigm research as outlined by Reason and Rowan (1981). The researcher agrees with Reason (2005) that participation and democracy are key elements in an action research enquiry.

"The establishment of participation in a world increasingly characterized by alienation and individualism is both far more urgent and far more complex than we allow ourselves to believe. We need to keep deepening our understanding of what we are up to" (p.2)

Reason is appealing to researchers to understand the nature of their research and to judge their actions by the extent to which they are extending participation and democracy. This will be a crucial standard of judgement for this research enquiry and is therefore adopted as one of the key research sub-questions (See section 3.5) as follows: *To what extent has the researcher encouraged participation and democracy through his actions in establishing, developing and sustaining the partnership?* A key aspect of this is the establishment of dialogue, which will be linked as research evidence in the form of discursive discourse and analysed within the conversational learning paradigm of Harri-Augstein and Thomas (1991) using discursive discourse analysis tools developed by Coombs (1995) (See chapter 4).

"The establishment of democratic dialogue may well be a far more important and compelling purpose in an action research initiative than the addressing of immediate practical problems" (Reason, 2005)

This statement emphasises the importance of establishing dialogue in the process of action research. The researcher agrees that the establishment of democratic dialogue is very important in an enquiry, even to the extent that it

can be seen as more important than the practical problems themselves. In this inquiry the practical problems that the researcher seeks to address are of great importance in terms of their impact on the lives of the individuals concerned. Providing an opportunity for students to escape poverty and to improve the lives of their families and communities is very important. However, the researcher also believes that the establishment of dialogue between individuals as part of the process of including the participants in a democratic way and solving the problem is crucial not only to its success, but also important in itself.

Through the project the researcher is intending to establish a whole range of dialogues for different purposes. The potential for different dialogues is represented diagrammatically below in figure 8, but it is anticipated that there will be some dialogues that will develop that the researcher has not foreseen:

Figure 3d – The network of dialogues

DIALOGUES

Salisbury High School Teachers with Salisbury High School students

Nqabakazulu School students with each other

Salisbury High School Students with each other.

Nqabakazulu School teachers with Nqabakazulu School students

Salisbury High School teachers and students with the Salisbury community

Writer with enquiry supervisors

Writer with local media

DIALOGUES BEING ESTABLISHED THROUGH MY ENQUIRY

Writer with other action researchers.

Nqabakazulu School teachers with Salisbury High School Teachers.

Nqabakazulu School teachers with Salisbury High School students.

Nqabakazulu School students with Salisbury High School Teachers

Nqabakazulu School students with Salisbury High School students.

Nqabakazulu School teachers and students with the local community.

"The general form of this argument is that human beings are symbolizing beings. They find meaning in and give meaning to their world, through symbolizing their experience in a variety of constructs and actions. This notion of symbolizing activity as an explanatory concept is irreducible to any other, since it is presupposed by and transcends any reductive argument. It points both to a determinant and to an explanation of human behaviour sui generis. To explain human behaviour you have, among other things, to understand this activity, and fully to understand it involves participating in it through overt

dialogue and communication with those who are engaging in it." (Heron, 1981, p.23)

Thus a whole network of dialogues is being established with and between the participants as the researcher conducts this action research enquiry in an attempt to understand the behaviour of the participants and furthermore to motivate them to act to live out their values more fully. These dialogues facilitate decision making by the participants as the inquiry progresses. The quality of this dialogue will be crucial to the success of the partnership. As the participants engage in dialogue they learn how to listen to each other. They learn from each other and they learn how they can help each other. The intention is to develop a shared language, e.g. Use of the term Ubuntu, which expresses the participants' shared values in deepening the partnership (See sections 2.3.2 and 2.3.3). This shared language will help to develop a frame alignment (Goffman, 1974; Snow and Benford, 1988) (See section 2.4.4) in the sense that they can develop a shared view of how the partnership is developing and how it can be perceived by the participants and those outside the partnership. This frame alignment depends on constructive dialogue.

3.3.4 The Participants as Co-researchers

It is therefore important that the research is carried out with the participants in the partnership. The participants are not the subjects or objects of the research, they are co-researchers with the researcher. The philosophical basis for this approach is that as humans they are intelligent creative beings who are self-determining in the sense that John Heron (1981) puts it:

"A self-determining person is one who generates, or takes up freely as his own, the thinking that determines his actions." (Heron 1981, p.22)

This is why throughout this research the researcher seeks to validate his account by reference to the participants' view of events, hence the use of video and the inclusion of the voices of the participants throughout. In designing opportunities to influence his own education and the education of participants in the link between Salisbury High School and Nqabakazulu School the researcher is making an important educational commitment. He is in Heron's (1981, p.35) words:

"Providing conditions under which subjects can enhance their capacity for self-determination in acquiring knowledge about the human condition."

The researcher prefers the word participants to Heron's *"subjects".* Nevertheless, Heron's words remind the researcher that he must involve people in his research. Therefore the actions are planned with the participants in the partnership, the actions are carried out together, reflected upon and plans and actions are modified accordingly. Thus, all the participants in this research are subject to social change.

Additionally, for the researcher there is a political and moral element to involvement of the participants. This researcher is aware of the political dimension of knowledge, that knowledge fuels power. In order to live out his

democratic values more fully the researcher is morally obliged to involve the participants in making decisions about the knowledge that is generated by the research and to fully inform them of the reasons for the research so that they can internalise this and become active participants in the research.

3.3.5 Choosing a Democratic Approach to Research

The researcher chooses to be democratic in his approach and to influence others to be democratic. Chomsky (1994, p.31) quotes Thomas Jefferson writing in 1816 about the difference between what he called *"aristocrats"* and *"democrats"*. The aristocrats are *"those who fear and distrust the people and wish to draw all powers from them into the hands of the higher classes."* The democrats, in contrast, *"identify with the people, have confidence in them, cherish and consider them as the honest and safe depository of the public interest, if not always the most wise."* The researcher seeks to identify with the people that are participating in this partnership, sharing decision making, as he considers them to have the interests of the schools and their communities at heart. As Chomsky (1994, p42) says;

"The aristocrat's path is the easy one. That's the one that the institutions are designed to reward. The other path, the path of the Jeffersonian democrats is one of struggle, often defeat, but also rewards of a kind that can't even be imagined by those who succumb to the "new spirit of the age, gain wealth, forgetting all but self."

Thus, both Reason (2005) and Chomsky emphasise the importance of democracy in action. Choosing to be democratic is a difficult option but it brings the greatest rewards for those involved. The researcher draws attention to some of the difficulties in this narrative and he also outlines the rewards that it brings (See section 5.3.2).

3.3.6 Data Collection Methods

3.3.6.1 Choosing Appropriate Data Collection Methods

Given that the approach to the research project as outlined so far is based on the action reflection cycle, participation and democracy, the researcher needs to consider the data collection methods that are most suited to this approach. The methods need to be ethical methods that achieve the following social objectives. They should:

- Retain the integrity of the individual and portray the various participants' contributions to the research enquiry. Their narrative needs to be told in their own terms so that the enquiry is their narrative as much as the researchers. It is important to provide a sense of the voices of others within the narrative and to show what is meant by influencing their learning, i.e. a democratic approach to social research.

- Demonstrate the researcher's own learning, his influence on the learning of others and influence on the education of social formations.

- Show how the participants are reaching a shared understanding and shared values through the development of the partnership between the Schools.

- Enable the researcher to demonstrate how he is living out the values of Ubuntu, equal opportunities and social justice through his work in developing, establishing and sustaining the partnership with Nqabakazulu School.

- Provide opportunities for validation of the narrative and answer questions about the quality of rigour within the research.

Thus, the researcher decided to collect data from diverse sources by:

- Keeping a learning journal, often in the form of video footage, which captures his own inner conversations as he makes meaning from the events and actions as the partnership unfolds. This journal also includes notes from conversations with other participants. The NCSL Middle Leaders Guidance booklet, which encourages participants to keep a learning journal is persuasive when it says, *"Personal reflection and engagement are important elements of the learning process"* (NCSL, 2004, p. 29). Also Jim Murphy (2003) argues that *"Learning journals are a way to engage learners in critical self-evaluation"* (p.1) The keeping of a journal, especially in the form of video footage, supports the action reflection process enabling the researcher and the participants to reflect on events and to analyse the outcomes drawing the learning from the activities. It will also enable the researcher to disseminate the participants' learning so that others can be brought in to this partnership and other partnerships and act to establish, develop and sustain links with schools in areas of deprivation.

- Using video to provide authentic and rich social narrative by:

> ➤ Interviewing participants in the partnership about the impact of the actions that are being taken and to seek their views on how the partnership should be developed. This engagement in dialogue can lead to conversational learning. These interviews can also be used to authenticate the researchers interpretation of events.

> ➤ Recording events that occur to illustrate the development of the partnership and to widen participation in the partnership.

> ➤ Providing opportunities for validation by critical friends.

- Exchanging emails and letters with participants and using these as independent sources of corroborative evidence.

- Organising CPD visits to the South African School for students and teachers from Salisbury High School and reciprocal visits from students and educators from Nqabakazulu School to Salisbury High School. The intention is to gain funding from the British Council to support these visits. They will enable first-hand accounts of the activities of the partnership to be recorded. The researcher will conduct structured interviews with these participants to identify how they have been influenced by the partnership.

- Organising fundraising events to support students at Nqabakazulu School through their first year of University and to enhance the educational opportunities of the students at the School. This includes sponsored events such as a school sponsored swim and sponsored walk and also getting a fantasy fiction prize winning author to write a series of short stories to sell to raise funds for bursaries.

<u>3.3.6.2 The Importance of Video as a Tool to Enhance Participation in the Partnership.</u>

As indicated earlier in section 3.3.3, participation, dialogue and democracy are key principles for the researcher in his approach to this research project. During this inquiry he seeks to highlight the quality of the dialogues that are taking place and to enhance their importance so that participants are shown to be deciding on the activities that strengthen the partnership. This can best be done through video clips that will enable the researcher and the participants to analyse the quality of the dialogue that is taking place and its impact on the participants. The researcher will decide on focus questions and the recording of the responses to focus questions on video means that the responses can be re-visited many times by a range of audiences, providing the potential for several different interpretations of the same activities, events and conversations. Video is a tool that supports the role of Harri- Augstein & Thomas' (1991) learning coach metaphor in developing deeper learning through enabling the internal self-organised learning conversation. A series of critical thinking scaffolds designed from the conceptual framework of a knowledge elicitation system (KES) first proposed by Coombs (1995) will be designed to support the analysis of the video data. The self-organised thinking steps (Harri-Augstein and Thomas, 1991) underpin the critical thinking scaffolds and enable the researcher to achieve higher order critical reflection and knowledge elicitation relative to the focus questions (See chapter 4).

Video also acts as a potentially motivating tool for learning and therefore represents a rich learning resource, one that has the potential to change the

practice of teaching (Stigler and Gallimore, 2003). Seeing oneself on camera is often a novel experience for people and the intensity of the learning experience is greater and more enriched, thus enhancing the learner's Capacity-to-Learn (Harri-Augstein & Thomas, 1991). Video therefore serves as a useful tool for participation in learning and has the ability to enhance the criticality of a learner-learning event, which is where it can support real-time field learning engaged in by the participatory action researcher.

The researcher wants to use participatory video (http://www.insightshare.org) which insightshare claim:

"enhances research and development activity by handing over control to the target communities from project conception through to implementation, monitoring and evaluation. We believe that opening communication channels for project recipients is the key to developing successful participant-led projects with sustainable and far-reaching impacts.".

The intention is that the researcher will encourage other participants to use video to record activities undertaken in the partnership and to record their learning from the partnership, so that their voices can be heard.

The intention is to embed video clips in the work to enable the viewer/reader to make critical judgements about the analysis of the dialogue, so that they too can be participants in the research.

In his Masters dissertation (Potts, 2005), the researcher investigated the notion of presencing through the use of video and analysis of dialogue with co-researchers. This notion of presencing also supports the paradigm of co-operative inquiry. The researcher agrees with Heron (1981) when he says:

"I construe a person more fully as a presence when we are in a very aware committed, concerned, exploratory, inquiring relationship….. Knowledge of persons is most adequate as an empirical base when it involves the fullest sort of presentational construing; that is, when researcher and subject are fully present to each other in a relationship of reciprocal and open inquiry…..And knowing how to construe and encounter persons in this way is a skill, a knack, which is a critical sort of practical knowledge involved in doing effective research on persons. " (pp.30-31)

It is this *"knack"*, as Heron calls it, that the researcher sought to develop during his Masters dissertation. It is a skill that needs to be developed in order to evidence influence on the education of others. Use of video is an essential tool in representing this "*presentational construing"* and of representing to the viewer what the *"knack"* is. The researcher and the viewer can gain an insight in to how the co-participants in the research project manifest themselves as presences as they engage in inquiry.

3.3.7 Ethical Issues and Protocols for the Use of Video in the Research Project

In conducting the research the researcher wishes to draw the readers' attention to two factors that may have a bearing on the work. They are the researcher's "whiteness" and the power relations emanating from the researcher's role in the School hierarchy.

As the reader follows the narrative the researcher asks that they consider his "whiteness" and all that that entails in terms of colonial history and the impact on the power relationships in the world. But, in the words of Eden Charles (2006) the researcher *"invites the reader to move beyond ossified, essentialist notions of race and consider the common humanity that is sometimes defiled by "whiteness".* Nevertheless the researcher is mindful of the impact of his "whiteness" and of colonial history on relationships with people at the South African School and in the South African community. As South Africa emerges from the Apartheid era, the legacy of white rule is not a favourable one. Memories of power relations based along racial lines will inevitably influence our relationships, making Eden Charles' invitation even more important.

The researcher is also sensitive to perceived power relations in his position as Deputy Head in terms of his relationship with colleagues and students at his own School. Being a member of the School's leadership team brings advantages in terms of strategic decision making and it enables the researcher to have opportunities to weave the international dimension in to the fabric of School life. It does however, place the researcher firmly at a

senior level in the hierarchy of the institution, making his desire for a democratic approach to the development of the partnership more difficult to achieve. As a living educational theorist adopting a participant action research approach the researcher recognises his responsibility for including the participants in the narrative and it is important that their involvement is a willing one.

Given these two factors the researcher is mindful of the importance of sound ethics in the conduct of the research. One of the key ways that the researcher seeks to proceed is to build relationships based on trust. It is recognised that by adopting this participative and collaborative approach to research and by using video footage it is essential that trusting relationships with the participants are developed. Good faith will therefore be maintained at all times and in all situations. The researcher will act in such a way as to develop a reputation for integrity, putting the interests of the participants before his own. This is particularly important because of the inclusion of children in the video footage. Some of the interviews are with students and there are also general shots of classes. In Salisbury High School, parents give their permission to use video for promotional and research purposes by responding to a letter sent out by the school. This is not the case in Nqabakazulu School. There is however existing use of video by educators at the school. When using video in the partner schools and in the communities the researcher will inform the participants that the purpose of the video is for research. He will seek through his actions to gain their trust by only filming events that are directly related to

the development of the partnership between Salisbury High School and Nqabakazulu School.

In conducting the research participants will be made aware of what the research project involves and what their expected contribution is to the research. The researcher will seek their permission to use video footage including them and/or to publish their accounts. Copies of emails sent and permissions granted are attached as appendix P. Where they do not grant permission for the footage/information to be used the researcher will not use it. Whenever possible, the researcher will show the participants how the footage has been used in the project or how their words have been used and seek their input on the interpretation to check with them that it is accurate. This may be more difficult with some of the South African participants. Where a section of the narrative names individuals their permission will be sought to use their real name. If they do not agree to this but are happy for the researcher to proceed using a coded name, then this will be done. The data will be kept in a secure environment. The computer on which the video footage is stored and the manuscript is being produced is password protected. The researcher will act in a democratic manner in his relations with the participants in the research. He will always seek to act honestly in reporting events and actions. He will seek to acknowledge all sources appropriately.

In order to make the ethics very explicit the researcher has designed a flowchart and table on the following pages so that no reader is in doubt about the ethical nature of this conceptual approach.

The various ethical measures and checks carried out at each stage of the project can be represented diagrammatically in a flow chart as follows:

Figure 3e - Flow Chart for Ethical Checks in the Research Project

<u>Stage 1 - The Research Approach</u>
Researcher builds a relationship with the participants based on the humanitarian values of care, trust, respect, integrity and Ubuntu. This relationship is developed through partnership actions and activities that promote these values. The relationship based on these values provides the basis for the research project. These values underpin all of the activities that are undertaken and as such lead to the willingness of the participants to be involved in the research. The research process is indistinguishable from the activities of the partnership and is seen as an integral part of the process of development of the partnership.

<u>Stage 2 - Data Collection</u>
Researcher gains permission from the participants to include them in the research project. This includes gaining permission from parents of students and/or from the students themselves. Participants are informed that the researcher will use the data solely for the research project and that it will not be shared with others without their permission.

<u>Stage 3 - Use of Data</u>
The participants will be asked to grant their permission for the researcher to use video footage including them and/or to publish their accounts in the research narrative. This permission will be sought via letter or email. Where permission is not given for the researcher to use the footage/information it will not be used.

<u>Stage 4 – Analysis and Interpretation of Data</u>
The participants will be shown how the researcher and other participants have analysed and interpreted the data. They will be asked to review the interpretation and agree or disagree with it. Where there is disagreement this will be taken in to account by the researcher and will be recognised in the research project. The researcher will look for ways of reconciling differences of opinion that may arise.

<u>Stage 5 – Post Qualitative Checks</u>
Focus groups of participants and non-participants in the partnership will be asked to carry out checks that ethical procedures have been followed and that findings, conclusions and recommendations made in the research project are consistent with the evidence that is presented.

The researcher is also conscious that the ethical procedures will necessarily differ between the UK and South African contexts for social and cultural reasons. The table below outlines the stages of the project and the ethical procedures to be carried out at each stage in the UK and South Africa. The inclusion of the final column cross-references the research steps being taken to the BERA (2004) policy on researcher ethics.

Figure 3f The Similarities and Differences in Ethical Procedures Carried out in the UK and South Africa and the relationship to the

BERA (2004) Revised Ethical Guidelines for Educational Research.

Research Stage	Ethical Procedures in UK	Ethical Procedures in South Africa	Relationship to BERA (2004) Revised Ethical Guidelines for Educational Research
The Research Approach	Relationships between participants are based on the values underpinning the partnership and are intended to produce a confidence in the researcher and a trust in the research process.		9. Educational researchers should operate within an ethic of respect for any persons involved directly or indirectly in the research.
Data Collection	Written consent will be gained from parents of students from whom data is gathered. Verbal consent will be gained from adult participants.	Verbal consent will be gained from student and adult participants alike.	11. Researchers must take the steps necessary to ensure that all participants in the research understand the process in which they are to be engaged, how it will be used and to whom it will be reported.

13. Researchers must recognize the right of any participant to withdraw from the research |
	Participants who do not give their consent will not be included in the research. The researcher will inform the participants about the purposes of the research project and that the data will not be used for any other purpose without their consent.		
Use of Data	Permission to use video footage and narrative reports from participants in the research project will be gained by verbal consent or letter or email.	Permission to use video footage and narrative reports from participants in the research project will be gained by email or fax.	
	If permission to use the data is not given by the participant then it will not be used in the research narrative.		23. Researchers must recognize the participants' entitlement to privacy and must accord them their rights to confidentiality and anonymity, unless they waive that right.
	Some of the UK	Participants will not be able to view	14. Article 12 of the UN Convention on the

Analysis and Interpretation of Data	participants will be able to view the data, eg video footage, and to participate in the analysis of it thus making a contribution to the analysis and interpretation of the data.	the video footage and contribute to the analysis of it. Interpretation of the data by the researcher and other participants will be sent in text form by email for checking.	Rights of the Child requires that children who are capable of forming their own views should be granted the right to express their views freely in all matters affecting them.
Post Qualitative Checks	Participants in both countries will be asked to confirm that ethical procedures have been followed in conducting the research and to confirm that they agree with the overall findings, conclusions and recommendations from the project.		29. The Association considers it good practice for researchers to debrief participants at the conclusion of the research and to inform them of the outcomes.

As the researcher reviews, evaluates and analyses his actions he will include the ethical standards of the Ontario College of Teachers for the teaching profession, of care, trust, respect and integrity (Oct, 2006). This inclusion will involve a creative engagement with the meanings of the standards as he generates his own living standards of practice and judgment in his contribution to educational knowledge. The reader is invited to judge the work on the basis of whether these ethical principles have been upheld and on the basis of whether the researcher has provided evidence of his living out his values of social justice and humanity (Ubuntu) more fully as a result of the research project.

3.3.8 Data Analysis Procedures

According to Gardner and Coombs (2009):

"Discourse analysis helps the researcher to elicit and deconstruct the veiled ontological and epistemological assumptions contained within text-based and indeed other evidence formats such as pictures and video. It is also often seen as discovering the hidden motivation and greater depth of meaning behind a text, problem or situation, by both challenging and critiquing traditional methodological approaches" (P68).

This unveiling of hidden assumptions and meanings within the data is exactly what the researcher requires as he looks for the values and the actions that are driving the partnership forward and the learning that is emerging from the activities that are engaged in.

Discourse analysis also relates to the conversational learning paradigm of Thomas and Harri-Augstein (1985), which uses social learning tools to make sense of conversational experiences by exploring their assumptions and inner meanings.

Discursive discourse analysis is a researcher based data analysis technique using conversational procedures (Gardner and Coombs, 2009) that builds upon regular discourse analysis. This discursive process is one in which conversations between participants are systematically analysed by the researcher who then, supported by the analysis tools, holds an inner conversation checking and re-formulating the interpretation of the data matching it to pre-agreed focus issues. This holding of the inner conversation supported by the analysis tools makes the process discursive and provides another way of enhancing the validity of the findings. It is a technique that the researcher uses in chapters 4 and 5 to analyse the data that has been collected and to elicit patterns and findings in a systematic way. One of the procedures exemplified in chapter 4 is a manual discourse analysis and the other is a software based procedure. These two methods of discourse analysis are chosen because they provide different systematic frameworks for the analysis of qualitative data. This allows the two procedures to be compared and contrasted.

3.3.9 Evaluating The Research

As a practitioner researcher working within the framework of new paradigm research based on the principles of participation and democracy, the researcher claims the right to evaluate the work on these terms as well as on the University's terms. As he is writing a piece of practitioner self-study research he is central to the work and therefore it is he who holds himself accountable for the work based on his own set of

standards of judgment. In order to make this evaluation process work there is a need to do the following:

1. Clearly articulate the values of social justice, equal opportunities and humanity (Ubuntu) that inspire the work and explain why the researcher has chosen those values. (See sections 2.3)

2. Produce evidence which shows how the researcher is living out those values in practice and using them as standards of judgment for the development of the partnership (See section 5.3.1).

3. Show what the researcher and the participants have learned about the effectiveness of the international partnership in delivering aspects of citizenship education (See section 6.2).

4. Subject claims to the public scrutiny of others, such as co-participants in the research, critical friends and validation groups, to see whether they agree that the claims are reasonable (See section 5.4).

5. Present the claims as provisional, not final, showing that they are open to further testing and modification. If feedback tells the researcher that he needs to rethink his position, he needs to check again whether sufficient evidence has been provided to substantiate the claim (See section 6.7.2).

By engaging in a rigorous self-evaluation process the researcher will be reinforcing the legitimacy of practitioners as capable of valid research relative to the academic community. Public confidence in the ability of practitioners to make judgments about their own work will rise.

The values that inspire the researcher have been articulated in chapters 1-3. The evidence to substantiate claims made by the researcher and to subject the enquiry to further self-evaluation is laid out in chapters 4, 5 and 6. The research project will be evaluated according to evidence showing:

➢ The extent to which the researcher and the participants can be shown to be living out their values more fully through engaging in the activities of the partnership as 'living citizens' (See section 5.3.3).

➢ The influence that the activities have on the learning of the researcher and on the participants (See section 5.3.3).

➢ The extent to which pedagogical protocols for the delivery of citizenship education can be elicited from the partnership (See section 6.2).

➢ The quality of the advice that can be given to government in developing international partnerships (See section 6.5).

Particular attention needs to be paid to issues of reliability and validity of evidence if the researcher is to be shown to be capable of judging his own work. Readers can then be assured that the findings and conclusions are credible and trustworthy. It is essential that the research process is transparent and that the researcher can show that the claims that he is making are sufficiently robust and rigorous to show validity.

3.3.10 Methods Used to Overcome Researcher Bias

"Validity refers to establishing the truth value of a claim, its authenticity or trustworthiness" (McNiff and Whitehead, 2006).

It is helpful to differentiate between internal validity, or reliability, and external validity. In order to demonstrate internal validity the researcher seeks to produce authenticated, reliable evidence that enables him to make a claim to knowledge. External validity involves engaging in discussions and seeking other's opinions on claims to knowledge.

3.3.10.1 Methods Used to Increase Reliability or Internal Validity

Reliability according to Hammersley (1992) *"refers to the degree of consistency with which instances are assigned to the same category by different observers or by the same observer on different occasions".* (Pg. 67)

The researcher recognises the need to show that any findings, conclusions and recommendations are based on reliable evidence and the following procedures have been built in to the research design to ensure that this happens:

1. By adopting an action research approach and using the action reflection cycle this means that the researcher will re-visit the research subject on several different occasions. A considerable amount of data will be collected over a period of ten years. Reciprocal visits between the schools will take place on a regular basis over this time period and participants will be involved in activities with the same goals. This will ensure that the researcher and other participants will get to gather similar data on many occasions. This will allow the researcher and other participants to interpret the data to a high degree of consistency. For instance, there will be an analysis of video data collected during the visits to South Africa from UK participants and analysis of the data

collected from reciprocal visits from the South African participants to the UK school (See chapters 4 and 5).

2. By adopting a participative approach the researcher is relying not only on his own interpretation of events but also on others. For example, the researcher will not be the only person collecting data though video recording, participants will also be encouraged to do so (See section 5.3.2.3). This means that they will be given the opportunity to film events and interpret them from their perspective, providing an alternative to the researcher's. This will provide more reliable evidence.

3. The range of data being collected enables the researcher to check the findings and conclusions elicited from the different data sources against each other. Sources of evidence include primarily video footage and the consistency of the interpretation of this data can be checked against the learning journal and against letters and emails from other participants. This process of triangulation allows the researcher to show in a transparent way how reliable judgements are being made about the improvements that can be made to citizenship education through international partnerships. This triangulation of evidence in using video footage for conversational analysis, a reflective journal for conversational learning and emails and letters from participants means that the evidence can be cross-referenced and more than one piece of data can be drawn upon to justify any conclusions (See chapter 5).

4. Interviews with two participants will be held towards the end of the project to identify the long-term impact on them of the partnership activities. This is

intended to provide supporting evidence of the impact on learning and as a corroborative check on findings presented (See section 5.4).

5. In the next chapter two means of making sense of the video data by systematically analysing it are explained and exemplified. Protocols for the use of video are worked out beforehand and the two methods used consist of systematic, content-free tools that enable the researcher to do the following:

a) Identify the purposes of the video and develop the key questions to be addressed.

b) Provide a rationale for the capture of events on video.

c) Provide a post reflection on the video footage that is captured.

d) Identify the implications of the responses towards the project goals.

e) Provide a reflection on the social context.

f) Identify common issues that emerge from the footage.

g) Identify the themes that emerge in response to the research questions.

Using two systematic processes for analysis of the video data, as opposed to just one, increases the reliability of the emergent findings and conclusions as the data is considered and then similar data is considered again in a different way.

3.3.10.2. Methods Used to Increase External Validity

The research design process builds in the following external validity checks:

1. Throughout this research the researcher will seek to validate the account by reference to the participant's view of events, hence the use of video by the researcher and by other participants, and the inclusion of the voices of the participants throughout. They will act as critical friends throughout the period of the research project. Capturing events on video enables the re-play of the events to different audiences to check the researcher's explanation of his learning. The researcher will think carefully about their feedback and act on it. This is a way of authenticating the interpretation given to data. Capturing the events on video also enables the researcher to view the events several times and to check his own understanding of the data so that he is engaging in an inner conversation on more than one occasion. This will influence actions as the participants take the partnership forward.

2. Another important way in which the research is to be validated is by the fact that the action reflection cycle is visited several times and that the feedback from participants is used to strengthen the partnership and deepen the learning. Thus, a set of actions are taken and feedback is gained from the participants in that action and new actions are then planned on the basis of the feedback. This loop is repeated several times so that the participants are having an influence on the research. The importance of this type of validation is stressed by Reason and Rowan (1981) in order to distinguish between research inquiry and journalism which:

"Is a hit and run approach which sucks the subject dry and leaves her by the wayside." (p.248)

Re-visiting and constant reference to feedback from participants over a prolonged period of time prevents this journalistic problem. It is anticipated that the partnership will continue beyond the life of the research project and the constant checking with participants of where we are now with the partnership and where it should go next will continue beyond the research project. In order to be sustainable the partnership will need to develop pockets of activity that are driven by participants other than the researcher as they are touched by the activities of the partnership and motivated to act. It is imagined that these participants will be using the action reflection cycle as a way of operating and of living their values out more fully in their own lives.

3. Three university supervisors will oversee the research project. They will critique the work, ask questions and provide guidance throughout the project. Meetings will take place regularly and outcomes will be noted, agreed and signed by the participants.

4. Evidence will periodically be presented to a peer review group at Bath Spa University. This group of university colleagues and fellow PhD students are mainly non-participants in the research project. They are able to offer informed and constructive feedback on the project and to consider the researcher's claims to knowledge, offering critical feedback. The researcher will provide a brief written summary for the group members to indicate what knowledge claims he is making. The peer review group sessions will be recorded on video so that the researcher can view them again and reflect on the feedback received (See section 5.4).

5. An interim progression assessment meeting will be held with two members of Bath Spa University who are not involved in the research project. This will

provide the researcher with feedback as to the progress being made and any suggested changes that need to be made. In advance of the meeting a paper will be presented to outline the progress made so far and interim findings. Following the meeting a written summary of the outcomes will be made and confirmed as an accurate report by the participants. This will provide a basis for moving the research project forward.

6. There are clear social benefits to the chosen research approach which produces evidence of personal, social and organizational impact as a key outcome of the "improvement" goal and underpinning research paradigm. The approach gains validity from the fact that it fits in with the government's improvement agenda for the teaching profession, seen in government funded initiatives such as the Masters in Teaching and Learning.

Thus it can be seen from this list that the researcher seeks through the narrative to provide sufficiently rich data for the readers and users of the research to determine whether transferability of the findings, conclusions and recommendations is possible. These validity checks increase the probability that when the claims to knowledge are put in to the public domain others will find them useful in their own situations and contexts.

3.4 Clarification of Research Questions

Having considered the research methodology and the academic framework the researcher is now in a position to clarify and add to the research questions that were tentatively outlined in section 2.5. These questions now emerge as the agenda for change as part of the social manifesto approach. Due to the emergence of the notion

of 'living citizenship' as a new concept arising from the idea of living theory, the overarching research question has now been formed as:

How can I reconceptualise international educational partnerships as a form of 'living citizenship'?

3.5 Sub-Questions

There are further sub-questions that have emerged as a result of initial engagement in the research process through the action reflection cycle. Using a self-study action research approach new questions are generated throughout the study. These new questions drive the study forward as the researcher acts to address them. The methodology is open-ended and developmental and links to the grounded theory paradigm of emergent social research findings. This approach is based on the assumption that knowledge is created and not discovered and that learning is never complete (See section 3.2.4). The researcher is constantly open to new possibilities. In addressing the key research question the following sub-questions will also be addressed:

1. To what extent have the values of social justice, equal opportunities and Ubuntu been put at the heart of the international partnership between the schools? To what extent have shared values and a shared language for expressing these values been developed in establishing the partnership?

2. To what extent has the researcher encouraged participation and democracy through his actions in establishing, developing and sustaining the partnership?

3. What has been learned from the activities of the partnership by the participants and to what extent have they been able to live out their values as citizens of the world more fully?

4. What are the transferable pedagogical protocols for citizenship education that can be derived from the establishment of an international partnership?

5. What advice can be provided for government ministers on how best to extend educational partnerships and international CPD between UK and South African Schools?

6. How can the researcher validate the narrative and answer questions about the quality of rigour within the research?

3.6 Chapter Summary

The following points have been made in this chapter:

➢ The research methodology being adopted is a synthesis of the experimental/improve and observe/understand paradigms.

➢ The researcher is being intentionally methodologically inventive by drawing on aspects of self-study and living theory approaches to action research.

➢ The idea of living theory (Whitehead, 2006) has given rise to the notion of "living citizenship" which has now become the overarching focus of the research project.

➢ The research methods involve use of the action reflection cycle and a participatory and democratic approach to research.

➢ The main data collection method used will be video footage with the rationale that this is a powerful tool for learning and the best way of representing the participatory and democratic nature of the partnership.

➢ The ethics of the research methods have been carefully considered and made clear. Appropriate steps have been taken in this regard.

➢ Discursive discourse analysis procedures will be used to analyse the data systematically to elicit findings.

➢ The evaluation process has been considered and measures to overcome researcher bias have been made clear.

3.7 What Next?

In chapter 4 the two different methods of analysing qualitative data are exemplified and this shows how valid findings or evidence can be drawn from the data to address the research questions. In the subsequent chapter further video data is analysed using these methods and other data is considered. This leads to emergent findings being drawn from a wide range of sources. Subsequently this evidence is used to draw conclusions from the research and to make tentative recommendations about how the education community might gain from it.

Chapter 4 - Review and Evaluation of Two Methods for Analysis of Qualitative Data.

How can the researcher validate the narrative and answer questions about the quality of rigour within the research?

4.1 Introduction and Rationale

In chapter three the research methodology was identified as a synthesis of standard research paradigms, described by the author as a self-study participant living action research approach that defines the overall research framework for this research project. Consistent with this methodological approach one of the principal research methods used in the project has been video footage of activities and interviews with participants.

This chapter considers how the researcher has designed in to the project review methods for analysing the video evidence and then evaluating the quality of it. The methodology adopted by the researcher is sometimes criticized for leading to insufficiently rigorous findings and conclusions; therefore the researcher has taken care to design methods to provide validation for the work. These methods include:

- ➢ using two different transferable methods for analysing similar qualitative data;

- ➢ using a range of data sources to cross check evidence;

- ➢ completing the action research process several times to check and re-check findings and conclusions.

- ➢ post-qualitative checks using focus groups.

In sections 4.2 to 4.6 two content-free methods that have been used to analyse video data from exchange visits in 2006 and 2007 are outlined.

1. Using a systematic process for analysis of qualitative data developed by the researcher building on the work of Coombs (1995). Coombs and the researcher have built upon the model of self-organised learning of Harri-Augstein and Thomas (1991), Kelly's (1995) personal construct theory and Slater's (1976) laddering-up scaffolding procedure. This epistemological framework underpins Coombs (1995) Talkback scaffolding procedure by articulating a series of experiential 'content-free' templates that provide a sequence of stages for eliciting findings from qualitative data. The researcher has used these templates to analyse some of the video data captured for the research project in order to make sense and derive useful findings from the data (See section 4.3).

2. Using ATLAS.ti© software (1993)[2] which flexibly allows for a similar qualitative analysis process to be embedded within it (See section 4.5).

Both approaches use a process of researcher derived discursive discourse analysis (Gardner and Coombs, 2009). This is a process in which conversations between participants are systematically analysed by the researcher who then, supported by the analysis tools, holds an inner conversation checking and re-formulating the interpretation of the data matching it to pre-agreed focus issues. The manual method and the electronic (ATLAS) method are compared, contrasted and evaluated using

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[2] (http://www.atlasti.com/demo.php, accessed: Jan-09)

authentic case study examples drawn from the research project. Some useful insights toward the adoption of a video case research methodology are provided for other researchers faced with resolving similar problems with qualitative data. Video case studies are becoming increasingly popular as a way of bridging the gap between theory and practice in pre-service education (Cannings and Talley, 2003: Stigler and Hiebert, 1999). The video case study allows not only the demonstration of practice but also helps the development of reflective practice for learning (Cannings and Talley, 2003). Video vignettes, short, impressionistic scenes that focus on a character, an idea, or a setting (Wikipedia, 2010), are used in this narrative as a means of producing more valid and more reliable measures of respondent opinion. Both of the methods referred to enable the researcher to analyse the qualitative video data and elicit findings from it in a systematic way and in a way that is transparent. These methods can be used within different research frameworks because of their universality and the potential to transfer to any other similar project. Potentially this represents a new contribution to the field of social research.

4.2 Outline and Purposes of the Two Review Methods

The key aim is to convert case study video narrative footage taken for the research project into conversational qualitative data. Such raw data from participant learning conversations (Harri-Augstein & Thomas, 1991) can be systematically analysed into impact evaluation professional development findings. According to Harri-Augstein and Thomas (1991):

"The learning conversation puts learners in conversation with themselves in a sustained activity that creates an increasing awareness of the whole experiential process of learning". (p.3)

and

"We learn by conversing with ourselves, with others and with the world around us. The learner can reflect upon their experience, anticipate possibilities, act on the basis of these and reflect again upon each new experience". (p.3)

The narrative data in this research enquiry is gathered from the participants in the partnership in conversation with each other.

The researcher will share case study findings of the international education activities engaged in by UK teaching staff working in a South African partner school. The qualitative research process adopted will be explained and the two different content free, generic review methods for making sense of narrative data will be examined.

The researcher outlines our (Coombs and Potts 2008) conversational learning taxonomy as a manual review method (See section 4.3) and compares and contrasts it with an electronic procedure using ATLAS software (See section 4.5). This published work has already entered the public domain through publication and presentation of a research paper at BERA (See BERA Paper – Appendix A, Potts and Coombs, 2009). Using these two content free procedures the researcher has engaged in a systematic process of researcher derived discourse analysis that helps the researcher to elicit the assumptions and depth of meaning behind the video data (Gardner and Coombs, 2009). This approach can also be referred to and understood

as discursive discourse analysis (Coombs, 1995) that underpins the qualitative analysis of any empirically derived clinical field research data whatever the obtained format (Gardner and Coombs, 2009).

The researcher validates his actions with reference to capturing conversational evidence as case study narrative accounts from participants engaged in the partnership activities. This is in the form of video and text data as evidence that will be conversationally analysed to show the influence of these activities on the learning of others.

As the video author, the researcher needs to be clear about the purposes of the video so that he can give a clear rationale for the choice of filming. He can identify aspects of South African life that he seeks to capture in order to address the over-arching research question which is:

How can I reconceptualise international educational partnerships as a form of 'Living Citizenship'?

and the sub-questions (See also section 3.5):

1. *To what extent have the values of social justice, equal opportunities and Ubuntu been put at the heart of the international partnership between the schools? To what extent have shared values and a shared language for expressing these values been developed in establishing the partnership?*

2. *To what extent has the researcher encouraged participation and democracy through his actions in establishing, developing and sustaining the partnership?*

3. *What has been learned from the activities of the partnership by the participants and to what extent have they been able to live out their values as citizens of the world more fully?*

4. *What are the transferable pedagogical protocols for citizenship education that can be derived from the establishment of an international partnership?*

5. *What advice can be provided for government ministers on how best to extend educational partnerships and international CPD between UK and South African Schools?*

6. *How can the researcher validate the narrative and answer questions about the quality of rigour within the research?*

The flow chart (Figure 4a) outlines and maps the steps involved in the two procedures and how they can be brought together to strengthen the reliability of the findings.

Figure 4a

ANALYSIS OF VIDEO
Summary of the Two Methods

Video data
Any number of video clips of 2 – 15 minutes in length

Manual Review

1. Spidergrams (Rationale for filming events and Key Questions)

2. Analysis Tool 1 - Data Capture Rationale

3. Analysis Tool 2 – Analysis of video footage in terms of the implications for the project goals to avoid viewer misconstruing

4. Analysis Tool 3 – Talkback record for identification of issues arising from cross source comparisons

5. Analysis Tool 4 – Talkback record for identification of emerging themes and arguments synthesised from themes

ATLAS Review

1. Create a hermeneutic unit

2. Assign primary documents (upload video footage)

3. Play video and write memos (notes)

4. Create codes (key terms)

5. Link codes with other codes and with memos

6. Make comments on the links

7. Create an ATLAS Network map

Compare and Contrast the Techniques and the Findings

Cluster the Themes

Findings based on themes

Sections 4.3 and 4.5 explain the two review methods. Sections 4.6 and 4.7 compare the two methods and outline how they can be used to enhance the validity of the research. Finally, section 4.8 highlights the significance of these review methods in the wider field of qualitative research.

4.3 Manual Review Method – Developing a conversational learning paradigm from which to analyse action research video data evidences.

A Video Pedagogical Protocol with Examples

A major contribution of this research project is the development of a conversational learning taxonomy, from which to make sense of and analyse the real-life video captured narrative and other reflective data evidences obtained through participative action research. This conversational learning taxonomy or manual review method examined in this section is a series of tools, or templates, for analysing the narrative data collected from participant learning conversations and it builds upon the self-organised learning (S-o-L) action research paradigm of Thomas and Harri-Augstein (1985) and Coombs (1995). By drawing on the work of Reason and Rowan (1981) and Heron (1981) the researcher wishes to highlight the importance of common dialogue and a participative ethical approach (See section 3.3.3) to field research that enables data-rich and valid conversational learning evidences to be used. The narrative action research methodology builds on the work of Connelly and Clandinin (1999) and McNiff (2006) and is grounded in the framework suggested by Doyle and Carter (2003). The researcher also agrees with Snow's (2001) assumption that the knowledge resources of excellent teachers constitute a rich resource, but one that is largely untapped because there are no procedures for systematizing it.

Conversational procedures such as Talkback have been used to both elicit, record and analyse video data and operates within the epistemology of Thomas and Harri-Augstein's (1985) self-organised learning (S-o-L). The pedagogical theory of S-o-L provides the following epistemological rationale for Coombs' (2000) concept of a critical thinking scaffold:

1. elicitation of items of meaning;

2. sorting of their relationships; and,

3. display of the final pattern.

These critical thinking steps also underpin the nature of qualitative analysis and represent what Coombs (2000 & 2001) refers to as a knowledge elicitation system (KES).

These KES conversational tools have been designed by the authors (Potts and Coombs, 2009) to facilitate the systematic qualitative analysis process of converting raw video data into impact evaluation professional development findings. Action research S-o-L tools such as Coombs' (1995) Spidergram and Talkback conversational templates have been adapted for this research project from which exhibits have been illustrated in the next section. The flow chart (Figure 4b) clarifies how these tools are presented in sections 4.3.1 to 4.3.4.

Figure 4b

Summary of Conversational Tools

Section Number and Title	Tools	Figures
4.3.1 A Rationale for Filming Learning Events	Spidergram on Rationale Spidergram on Key Focus Questions	4c 4d
4.3.2 Analysis of Data Capture	Data Capture Rationale	4e
4.3.3 Making the Meaning Explicit	Constructing Meaning for the 'Viewer'	4f Ba - Bi
4.3.4 Talkback Records	Review of Qualitative Data Review of Qualitative Themes	4g, 4h, 4i 4j

4.3.1 A Rationale for Filming Learning Events

The project video author (the researcher) has identified some clear educational purposes from which the research rationale defines the choice of filming. Four aspects of South African life have been identified from which to capture the social evidence to address the research questions:

1. South African cultural life

Music, dance and art are key elements in zulu life. They provide an insight in to the zulu way of life and are a way of connecting the two communities. In the 2007 visit to Nqabakazulu School the focus was on the arts curriculum and it was found to be a rich source of learning for the two communities. By focussing on the arts the amount of participation in the partnership was extended as in the South African School there is mass participation in cultural events, such as communal singing at School Assemblies. Filming and analysing cultural events in South Africa would enable the researcher to show how he is learning from zulu culture and to show colleagues and students in his own school the richness of zulu culture and the arts, so that the partnership can be extended and embedded and participation further enhanced. This

was also an opportunity to show the contribution that the South African school could make to our learning, thus challenging the view that the South African school would only be receiving and not giving in the partnership. It is important to challenge the post-colonialist stereotype of African countries being the receivers of aid and having little to offer in return (Zammit, 2008 and Martin, 2007) (See section 2.2).

2. Reflections by staff and students on the impact of the partnership

Organising interviews with key participants in the partnership and asking them to reflect on the impact of the actions on themselves and others would enable the researcher to evaluate whether or not the participants are moving towards living out their values more fully, as well as indicating what is being learned. It would also provide the participants with some ideas as to how they might further improve their practice and develop the partnership further. By engaging in dialogue about the impact that the participant's actions are having and what further actions might be taken, the researcher is aiming to strengthen participation, dialogue and democracy in the research process and to authenticate the provisional claims that are made.

3. Life in the South African School

Filming every day life in the School provides colleagues and students from Salisbury High School with an insight in to the everyday lives of their colleagues and fellow students in Nqabakazulu School. It allows them to make comparisons with their own experiences of School. This is aimed at initiating dialogue about the partnership and extending participation in it. The researcher foresees himself and other participants using this footage in Assemblies back in his own school to show what life in the

partner school is like as a means of extending participation in the activities of the partnership and as a means of further challenging stereotypical views.

4. Life in the South African communities and the inequality between communities

The inequality and lack of social justice is evident when out and about in the black township community of Kwamashu where Nqabakazulu school is located. Filming situations in the community encourages discussion about the social conditions in which our partners live. This information, when shared with colleagues, students and members of the community in Salisbury, again extends participation in the partnership and can encourage participants to take actions to bring about change and live out their values more fully as their hearts are "touched" (Sayers 2002) by what they witness. It can make them more participative and experiential learners (Development Education Association – See section 2.4.3)

In a practical sense there are two stages to the researchers' use of video.

1. Capturing the teaching and learning events themselves. This can be called an observational phase of video with the researcher as the observer. Ethical arrangements with the necessary permissions and agreements about the purposes and uses of the footage are in place (See section 3.3.7).

2. Secondly, validity is gained for the observations made by using video in a second phase to capture the reflections of the teacher or performer and the perspective of the students or a third party. This can be prepared for by using focus questions.

A critical thinking scaffold (Coombs, 2000) can be used to provide a rationale for the choice of events to film and for the key questions. The researcher has linked each of the plans to his Research Questions (RQ). See figures 4c and 4d below:

Spidergram Giving Rationale for Filming Learning Events

Figure 4c

Primary School to increase participation in the project by engaging UK Primary Schools as partners.   RQ 1,2,4,5

Lessons in Art to ascertain impact on learners. RQ 2,3

Learners receiving grants to ascertain how they are benefiting from the experience of HE – impact of the funding.
RQ 1,2,3,4,5,6

Rationale for filming learning events

UK participants before and after visit to ascertain expectations before and the impact made including the learning gained.
RQ 1,2,3,4,5,6

Student and staff learners at the School to gauge the impact of our actions as a partner school.
RQ 1,2,3,4,5,6

Lessons in Music to ascertain the impact on learners. RQ 2,3

Lessons on Citizenship to ascertain the impact on the learners. RQ 2,3,4,5,

RQ1 - To what extent have the values of social justice, equal opportunities and Ubuntu been put at the heart of the international partnership between the schools? To what extent have we developed shared values and a shared way of explaining what we are doing in establishing the partnership?
RQ2 - To what extent has the researcher encouraged participation and democracy through his actions in establishing, developing and sustaining the partnership?
RQ3 – What has been learned from the activities of the partnership by the participants and to what extent have they become better citizens of the world?
RQ4 - What are the transferable pedagogical protocols for citizenship education that can be derived from the establishment of an international partnership?
RQ5 - What advice can be provided for government ministers on how best to extend educational partnerships and international CPD between UK and South African Schools?
RQ6 – How can the researcher validate the narrative and answer questions about the quality of rigour within the research?

Spidergram Showing Key Focus Questions for Learning Events

Figure 4d

Primary School –
Tchrs What benefit do you see a partnership bringing to your School? What actions might you take to build the partnership? What can the Schools learn from each other? What is the context of your School?

Lessons in Art –
Tchr What is the context of the lesson? **Stds** What have you learned? How might you use this learning?

Learners receiving grants –
What has the grant allowed you to do?
What impact is the H.E. experience having on you?
What benefits do you see for your community?

UK participants in visit
Before – Why are you going to South Africa?
After – What effect did the visit have on you?
What did you learn from the visit?
Did it turn out as you expected?

Key Questions

Student and staff learners at the School -
What impact is our partnership having on the learners at the School?
What impact is our partnership having on the staff at the School?
What impact is our partnership having on the community?
What can we do to have more of an impact?

Lessons in Music -
Tchr What is the context of the lesson?
Stds What have you learned? How might you use this learning?

Lessons on Citizenship - **Tchr**
What is the context of the lesson?
Stds What have you learned? How might you use this learning?

4.3.2 Analysis of Data Capture

Thus, the plans were to capture certain critical learning events and aspects of South African life. Unsurprisingly, having undertaken the *in situ* filming real life events were responded to and newly discovered learning opportunities unearthed and therefore the researcher deviated from this anticipated plan to some extent. This decision fits in with grounded theory in real-life social research where uncertainty is embraced as part of the research paradigm (See section 3.2.4). The completed analysis tool 1 below in figure 4e shows the degree of variation and the rationale behind it. In column 1 the planned video source is identified. This is taken from the spidergram, figure 4c above. Column two shows the actual data source that was captured. The purpose of the decision to capture this data source is provided in column 3 of the table and finally, in column 4 there is a short comment from the author reflecting on the value of the data in relation to the research questions (R.Qs). Where there is deviation from the original plan shown in the spidergrams (Figures 4c and 4d), there is a gap in column 1 and a rationale based on the research questions is provided. This table, figure 4e, then provides a rationale for the reader for each piece of data that has been captured on video.

Figure 4e **Analysis Tool 1 – Data Capture Rationale**

Video Source Planned	Video Source Captured	Research Purpose	Video Author's Post Reflection
Interview with learner receiving grants for HE	Interview with Lunga	Understand the influence of the partnership on him and his community	This was a worthwhile interview which should make a contribution to the findings about the impact of the partnership..
Interviews with staff and learners at the School	Two separate teaching staff, Headteacher and several students interviewed	To gauge the impact of our actions on the School and the community.	A range of perspectives were gained from these interviews. This should allow the researcher to draw on these views for the findings and to triangulate the evidence from the various sources.
	Interview with Thiris Arumugam	To ascertain the impact of the partnership on him, the School and the community.	This was not planned prior to the trip but circumstances allowed the interview with Thiris. As the person with whom the researcher had first started the link it was useful to get his perspective on the influence that it is having. RQ 1,2,4,6

Footage of the Primary School	Footage of a discussion at the Primary School	To broaden the link by engaging partner Primary Schools.	Using this footage with Primary Schools in the UK should enable them to get a perspective on the nature of the School and the community.
Footage of lessons being taught.	Part of a tourism lesson and small parts of a music lesson being taught were captured.	To identify the specific content learning.	The researcher decided that content was not what he was concerned with. The short term gains in knowledge about art, music or tourism are less significant than the longer term influence on learning through the partnership.
Discussions with UK participants.	Interviews were conducted with some UK student participants and a Governor on their return to the UK.	To identify their learning from participation in the link.	The post-visit responses from participants are indicative of the influence that the visit has on their cultural perspectives.
	Images of the black township community and the predominantly white areas	To raise awareness of the economic divide in the country and raise the issues of social justice and equality	This is a powerful message that can be used to raise consciousness of the economic differences between communities

	were captured.	of opportunity.	and to galvanise further action to address the inequality. RQ 1,2,4,5,6
	School events, such as the welcoming Assembly and the memorial service for a student.	To illustrate the cultural differences between the two countries and to show UK learners examples of the musical and artistic ability of the South African students.	This footage will be used by staff at the UK School to provide stimulus material for curriculum projects to enhance learning. It will be used to challenge stereotypes about Africans being dependent on western aid and to strengthen the bid for the International Schools Award. RQ 1,2,4,5,6
	Speeches made by the Headteacher and two teachers from Nqabakazulu School at events such as the welcoming and farewell ceremonies.	To enable the researcher to compare the public pronouncements made by participants in the link and the sentiments expressed by them in one to one interviews.	Capturing the public pronouncements about the partnership and commitment to it mean that those people can be held to account for their actions. RQ 1,2,3,4
	The researcher's own speeches	To enable the researcher to analyse his own	It is important that the public pronouncements are

	made at the welcoming and the farewell ceremonies.	publicly stated motives and purposes for the partnership.	taken seriously so that the researcher can shape his actions to fulfil commitments made. He is making himself publicly accountable for his actions. This is consistent with the above. RQ 1,2,3,4,5,6

Some of the footage taken was planned prior to the visit, some was unplanned. In the latter case, a decision was made to take the footage as it presented itself, very much akin to Coombs' (1995) rationale of recording authentic social episodes as they occurred in real life as part of the action research learning environment. Such social episodes represent key learning events over time and can be recorded as episodic events. From this 'situated learning' perspective the research purpose became apparent to the action researcher as he was experiencing the event. Whilst in such a stimulating environment and thinking deeply about the partnership, an additional question that occurred to the researcher as he was experiencing South Africa was: How can misconceptions of South Africa be filtered out? This notion of myth busting occurred fairly early on in the visit and it became a focus for the researcher in determining the choice of filming. Being conscious of the pre-conceptions that people, and in particular UK students may have of South Africa from the media, this was an opportunity to challenge those pre-

conceptions. The extent to which these pre-conceptions were challenged is examined in section 6.2.3.

4.3.3 Making the Meaning Explicit

The second analysis tool (Tool 2) is shown in the next example below (figure 4f). There are ten examples in all, including figure 4f and figures Ba to Bi (See Appendix B Pp. B1-B25). This tool is designed to avoid "viewer" misconstruing. The use of such tools supports discursive discourse analysis, which is validated as a qualitative research tool by Gardner & Coombs (2009), *"Discourse analysis helps the researcher to elicit and deconstruct the veiled ontological and epistemological assumptions contained within text-based and other evidence formats such as pictures and video."* (P. 68)

The tool consists firstly of identification of the video source, a brief descriptor of the video footage and an outline of the research purpose. This is followed by a transcript of the questions asked by the researcher and an account of the responses by the source with an interpretation by the researcher of the implications for the research project goals. Finally, there is a post-video reflective discourse by the research author on the context and meaning of the responses. This tool provides a template for the first phase in the systematic interpretation of the data.

Figure 4f	Analysis Tool 2 – Constructing Meaning for the 'Viewer'	
VIDEO SOURCE - Interview with Lunga (Source 1)		
Descriptor – Interview with learner receiving a bursary from Salisbury High School to study a degree at a Higher Education institution in South Africa. Research Purpose – To ascertain the impact that the partnership activities are having on him and his community.		
Observational Questions	*How does this connect to the video clip?*	*What are the implications for the project goals?*
1. Lunga, can you tell us about what has happened to you and what you have been doing since we saw you two years ago?	Lunga's response is as follows: "Since you guys came to South Africa and I asked you for financial support due to the financial constraints that I had from my family there has been a great change, because I am at the University of South Africa doing B.Com specialisation in marketing and I'm doing quite well. So from what you have contributed I am at a higher level now"	One of the aims of the partnership project is to influence the education of others and provide greater equality of opportunity. Lunga's response is clear in that our partnership activities have given him an opportunity to further his education that he would otherwise not have had.

| How do you think this will help your family and your community? Will it help them? | Lunga's response is that there is a lack of finance available at home "and if I get the opportunity to complete my degree and to work, it will bring (provide) bread at home. My young sisters and brother who are still at School would be able to get educated, so that initiative (the bursary support) is part of building the community. Without me being in the labour force, there wouldn't be bread at home." | Again, Lunga in his response refers to the education of others, in this case his own brothers and sisters who are more likely to be able to stay on at School and get an education rather than having to try to find a job to provide bread for the family. One of the key aims of the partnership is to influence the education of others and to promote the value of social justice. |

Author Reflection/Discourse re: context

Lunga is one of several recipients of bursaries provided through fundraising activities. The bursaries are given to students chosen by the South African school teachers and they pay for the fees for the first year at the University. The students then have the opportunity to access bursaries for the remaining two years of their degree from the institution itself. Lunga is a very talented artist. One of my colleagues, having visited Nqabakazulu School in 2005, decided to raise funds to support him through University. She got her tutor

group involved in a range of activities and within a few months they had raised sufficient funds. I claim that this is an example of how the partnership activities have influenced others to take actions which help others to live out their values more fully (See section 5.3.3). Nqabakazulu School does not feature Art as a curriculum subject and he therefore was unable to do an art degree. Lunga's plan is to complete his degree in marketing and then to pay for himself to do a further degree to become an architect.

This second analysis tool, shown in figures 4f and Ba to Bi in Appendix B is designed to avoid "viewer" misconstruing by providing a clear interpretation of the data by the researcher. The responses given to the focus questions can be made sense of and put in the context of the aims of the partnership for the viewer. Making the meaning explicit in this way is a means of avoiding viewer misconstruing. Note that the researcher is operating in the conversational paradigm and hence the research narrative is recorded in the first person and represents his authentic voice. This type of conversational procedure and narrative-based analysis of action research events was developed by Coombs (1995) as part of a Talkback qualitative analysis approach of authentic field data obtained *via* Thomas & Harri-Augstein's (1985) conversational psychology paradigm.

4.3.4 Talkback records

The next set of tables, figures 4g to 4i, represents the Talkback records themselves. Note that the Talkback procedure involves a systematic cluster analysis of identified narrative themes, but that the qualitative process

employed is experientially 'content free' and therefore represents a transferable scaffold for similar action research scaffolds.

First, in figures 4g, 4h and 4i, the key focus questions are considered and the analysis tool allows the researcher to ladder-up his thoughts and ideas relating to the issues that arise from the responses to these questions in the video sources. Initially, these thoughts are considered in relation to each data source and then comparisons are made across the data sources. The use of a range of data sources enables the researcher to show triangulation and increases the reliability and rigour of the findings. This relates to research sub-question 6 in terms of how the researcher can validate the narrative and answer questions about the quality of rigour within the research.

Figure 4g   **Analysis Tool 3 – Talkback Record**

Review of Qualitative Data

Key Focus Question

Focus Question/Descriptor – What impact is the partnership having on the education of people in the South African community?

This relates to the following research questions:

To what extent have the values of social justice, equality of opportunity and Ubuntu been put at the heart of the international partnership between the schools?

What has been learned from the activities of the partnership by the participants and to what extent have they become better citizens of the world?

What advice can be provided for government ministers on how best to extend educational partnerships and international CPD between UK and South African Schools?		
Narrative Item (Data Source)	*Source*	*Laddered-up thoughts and salient ideas related to issues in recorded abstracts.*
Interview with Lunga	1	The impact on him and others like him that have received the bursaries are considerable. It has enabled them to access higher education when they would not otherwise have been able to do so. It has also enabled him to consider how he can provide for his family when he is older and allow his brothers and sisters to go to School, instead of having to find ways of fending for themselves. I later met another student who had received a bursary from us and he had in his second year obtained a scholarship from a university in the USA to study there.
Interview with Rose Mjiyako	2	From Rose's account it seems that our partnership is being talked about at provincial level as a good example of the benefits of School linking. If the British Council promote a similar model for partnerships then the educational impact has gone beyond the Kwamashu community and influenced other communities. This gives me the reassurance that there may be some advice that can be given to government ministers on

		how to extend educational partnerships between UK and South African schools (RQ5). It is pleasing to hear Rose using the word "Ubuntu" to describe the togetherness that our partnership is bringing. Educating others in the value of Ubuntu, or togetherness, is one of the central aims of this project. Rose also talks about the expansion of the partnership in to other institutions in the township community. Examples of this are the inclusion of the AIDs Hospice and Children's Home in the scope of our work and the involvement of the Primary School. The impact on the poorer students of the school through our funding of the soup kitchen is another aspect of our partnership. Of course without food they would not be as effective learners. Thus at a basic needs level we are having an educational impact.
Interview with Headteacher and his speech	3 and 4	It is impacting on the users of the computer facilities, those students receiving bursaries and the students that have been chosen to visit the UK. It is also impacting on the education of both sets of students and teachers through what he describes as the "cultural cross pollination of ideas".
My Speech	5	I emphasise the values that are being developed through the partnership. I hope that the impact on the South Africans is that they recognise that we are together with them in this partnership, working to

		improve learning for those involved.
Interview with Mr T. Arumugam	6	The impact goes beyond the direct recipients of bursaries or financial support for visiting the UK. The partnership has a motivating effect on other students who see that there are opportunities to participate in these activities. The significance of the motivational effects on staff and students had not been apparent to me before Thiris drew attention to them.
Mr Ngobo's speech	8	Mr Ngobo uses the term "love" to describe the relationship between our communities, alongside reference to the notion of Ubuntu. He also uses the phrase "appreciation". This could be a description of the mutual respect we have for each other's similarities and differences and recognition of our willingness to learn from each other.
Interview with Students	10	What stands out for me here regarding impact is the impact on their learning about other cultures and the confidence that it gives them to communicate and develop a relationship with people from a different culture.

Cross Source Comparisons	
Number of Sources Compared	*Laddered-up thoughts and salient ideas regarding common issues across the above data sources.*

1 and 3	Both sources refer to the impact on the recipients of the bursaries as being significant in terms of providing them with the opportunity to access higher education. I recognise that there are issues here about whether in doing this we are concentrating our efforts on a few fortunate recipients at the expense of the many other learners. However, our bursaries are funded from a particular project, the Black Dust book project that several authors contributed to. We engage in other activities that raise funds for other projects in the School, such as the staff and student exchange and for developing curriculum links. The motivational effects of the bursaries on the students must not be under estimated. Furthermore I am seeing evidence that the recipients of these bursaries will benefit their own communities in the long run as they gain jobs that enable them to contribute to their family and the wider community. The provision of bursaries is one way for the participants to live out their values of social justice, equal opportunities and Ubuntu more fully.
2, 4 and 8	All three sources emphasise the values associated with the partnership. This is a different perspective on the impact of the partnership. Rather than focusing on the material benefits or the learning of knowledge from the link, the focus here is on what I would suggest is deeper

	learning. Providing a sense of Ubuntu (togetherness), love and friendship for the South Africans involved with the partnership has a more significant longer-term impact than knowledge gains. There is an indication here of the development of shared values and a shared way of explaining what we are doing in establishing the partnership. (RQ1)
6 and 10	Both these sources refer to the impact on the education of the student visitors to the UK. These students have been chosen by the teachers because of the contribution that they can make to the development of the partnership. Our focus curriculum areas for this year are the arts and Citizenship, therefore they have particular skills in these areas. Both sources express their belief that they will learn a great deal from the experience. Both sources also see the impact as going beyond those students directly participating in the trip, through motivational effects (Source 3) or through the communication and building of relationships between students from the different schools. We have established a pen pal project where students from the Schools write to each other.

Figure 4h	Analysis Tool 3 - Talkback Record

Analysis Tool 3 - Talkback Record

Review of Qualitative Data

Key Focus Question

Focus Question/Descriptor – What is the socio-economic and social context of Nqabakazulu School and how can we alleviate the impact of poverty on the learners?

This focus question relates to the first research question about how the values of social justice, equality of opportunity and Ubuntu can be put at the heart of the partnership. It is also related to the third question concerning learning from the activities of the partnership by the participants and the extent to which they have become better citizens of the world.

Narrative Item (Data Source)	Flag	Laddered-up thoughts and salient ideas related to issues in recorded abstracts.
Interview with Lunga	1	He refers to the financial circumstances of his family and their inability to provide any financial support for him at University and to the difficulties that his brothers and sisters have in attending school. Thus, he is relying on us for financial assistance.
Interview with Rose Mjiyako	2	Rose arranged for us to visit the AIDs Hospice and Children's Home. Many of the children in the home attend Nqabakazulu School. They have HIV/AIDs or are orphaned as a result of the virus. They are desperate to buy a minibus to take the children to and from School. We as a community in Salisbury are looking to raise

		funds to contribute to the purchase of the bus.
		We are helping to alleviate the difficult conditions for the learners by contributing funds to the soup kitchen, which provides food for the most needy students at the School. It feeds those who cannot afford a meal and it provides food for some of the students' families as well.
Interview with Mr T Arumugam	6	He refers to the learners as the "poorest of the poor" and talks about our actions giving them an opportunity to experience other circumstances that will motivate them to succeed in their own lives.
Interview with students	10	They outline very clearly the problems of poverty and HIV/AIDs in the community. They also link the problem of crime to the poverty in the community. They talk about steps that they are taking to alleviate the effects of these problems and to improve their communities. There is evidently a civic pride in their community and a desire to improve matters.

Cross-source comparisons	
1,2,6 and 10	All of these sources refer to the financial and social circumstances surrounding the students at the School. Mr Arumugam refers to them as "The poorest of the poor". Lunga refers to his families' difficult financial circumstances and the students describe the related

	problems of poverty, crime and HIV/AIDS in the community. It is this socio-economic context that motivated me to develop the partnership in the first place and it is with this in mind that the participants continue to sustain and build the partnership and to engage others in living out their values more fully. The data from these sources relates to the two research questions concerning the extent to which the values of social justice, equal opportunities and Ubuntu have been put at the heart of the international partnership between the schools (RQ1) and how the activities of the partnership can enable the participants to become better citizens (RQ3).

Figure 4i	**Analysis Tool 3 - Talkback Record**

Review of Qualitative Data

Key Focus Question

Focus Question/Descriptor – How can we take the partnership forward?

In seeking a range of participant's views on this I am seeking responses to two of the research questions:

To what extent has the researcher encouraged participation and democracy through his actions in establishing, developing and sustaining the partnership?

What has been learned from the activities of the partnership by the participants and to what extent have they become better citizens of the world?

Narrative Item (Data Source)	Flag	Laddered-up thoughts and salient ideas related to issues in recorded abstracts.
Interview with Rose Mjiyako	2	Rose talks about us continuing to learn from each other. She refers to the forthcoming visit to Salisbury High School as an opportunity for the students and staff of Nqabakazulu School to teach our students about their community and their culture. The inclusion of the AIDs Hospice and Children's Home in our partnership provides the potential for expanding participation in the partnership.
Mr Shezi's Speech	3	The Headteacher of Nqabakazulu School talks about continuing the cross-pollination of ideas through the South African's visit to the UK. He also makes public his desire for us to help to raise funds for a School Hall. This has been something that he is very keen to build for many years. He sees it as not only a venue to hold assemblies but also somewhere that can be used by the community for events. No doubt it would also give the School considerable status in the community.
Interview with Mr T Arumugam	6	He favours an annual exchange of staff and students. This will maintain and strengthen the partnership. The Nqabakazulu School students will be motivated to succeed by this and the Salisbury High School students

		will learn about South African life and culture.
Rose Mjiyako's speech at the Primary School	7	In reference to the inclusion of the primary school in our partnership, Rose talks about the future of sharing between the Schools involved. Rose also talks about the potential for learning from their visit to Salisbury High School.
My speech at the Farewell Ceremony	9	In talking about the future for the partnership I talk about it growing and the future as one of continuing learning from each other. We can continue to support some of the Nqabakazulu School students through bursaries to access tertiary education.

Cross-source comparisons	
Sources 2,3,6,7 and 9	All of these sources refer to the further potential for learning through the development of the partnership. There is potential for learning for all those involved in the partnership. We can work to embed the partnership in the curriculum through the development of curriculum projects in the two Schools.
Sources 2 and 7	These sources refer to the potential for growth of the partnership within the wider communities hosting Nqabakazulu School and Salisbury High School. By involving other community institutions, such as the Primary School and the Children's Home/ AIDs Hospice,

	participation in the partnership is grown. This growth will bring in other institutions in the UK as we seek to involve our own feeder primary schools and our Salisbury community institutions in fundraising.
Sources 3, 6 and 9	Our fundraising work needs to continue if we are to strengthen the partnership further. The money is needed to supplement the funding provided by the British Council for exchange visits so that more students can benefit directly from this experience. The bursaries to support students in to tertiary education are seen as an important way of motivating students. Nqabakazulu School are very keen to build a School Hall which, if we can help with this, would be a lasting memorial to the partnership.

Having laddered-up thoughts on these issues the researcher is now in a position to consider what themes emerge from the responses to the focus questions and what arguments can be elicited from them to address the research questions. This fourth analysis tool provides a template for those thoughts.

An example is shown below in Figure 4j

Figure 4j	**Analysis Tool 4 - Talkback Record**
	Review of Qualitative Themes
Cross Focus Question Issues	

Research question areas compared and synthesised	*Laddered-up comparative thoughts and arguments of key issues and salient points elicited from the data and emergent themes.*

Research questions
 	
   1. To what extent have the values of social justice, equal opportunities and Ubuntu been put at the heart of the international partnership between the schools? How important is it to develop shared values and a shared way of explaining what we are doing in establishing the partnership?
 	
   2. To what extent has the researcher encouraged participation and democracy through his actions in establishing,
	The key themes that emerge from the focus questions are:
	The impact of the partnership activities on particular individuals has been profound. It has changed the attitudes and behaviour of the individuals involved.
	The partnership activities have had an impact in ways that are more difficult to measure and calculate, eg motivation, confidence, moral and spiritual development.
	The difficult socio-economic circumstances surrounding the South African School community and its members have an impact on the learning.
	There is a moral imperative to act to alleviate these circumstances. In helping to alleviate the circumstances we are guided by the values of equal opportunities, social justice

developing and sustaining the partnership?	and Ubuntu. We are beginning to develop a shared language to express the values that underpin the partnership. Eg Ubuntu.
3. What has been learned from the activities of the partnership by the participants and to what extent have they become better citizens of the world?	The partnership is having an impact beyond our own communities, through the British Council using it as a model of good practice. The involvement of more people and organisations within both communities in the partnership is increasing its scope and widening participation.
4. What are the transferable pedagogical protocols for citizenship education that can be derived from the establishment of an international partnership?	I am learning how to develop activities which take the partnership forward and strengthen the relationship between the two schools and communities. In this sense I am learning the pedagogical protocols for the development of the partnership. Others involved in the partnership are also learning these protocols. It is a journey that we are taking together.
5. What advice can be provided for government ministers on how best to extend educational partnerships and international CPD between UK and South African Schools?	
6. How can the researcher validate the narrative and	Through my research methodology I am giving a voice to the participants in the partnership and they are becoming co-participants in the research. The systematic analysis of the video data and the cross-source comparisons gives my research more

answer questions about the quality of rigour within the research?	validity and greater rigour.

Key Constructed Arguments Synthesised from Qualitative Data Themes	
Laddered-up thoughts of key elicited arguments synthesised from the above emergent themes	*Qualitative data sources identified with supporting quotes and cross references*
Research Question 1. Through the activities that we are engaged and the shared language that we are developing in the partnership there is evidence to suggest that we are putting our values at the heart of the relationship and that we are living out the values of equal opportunities, social justice and humanity (Ubuntu) more fully.	Source 1 - "If I get the opportunity to complete my degree and to work, it will bring (provide) bread at home". Source 2 – "What you are doing guys, it's more than Ubuntu and I don't know how much to thank you." Source 5 – "Our partnership is based on the principle of *umuntu, umuntu, ugabantu,* which in English means, a person is a person through other persons." Source 5 – "It's also about friendship, building bridges between communities. It's about Ubuntu and the idea of humanity, we are all together as human beings. But mostly I think it's about

	learning, it's about us learning from you and about you learning from us."
	Source 6 - It will, he says, give the "poorest of the poor an opportunity to see how other people live, inculcating them with the motivation and drive to really progress in life".
	Source 6 - The students that have been chosen to visit the UK are "setting benchmarks for the others that are coming up"
	Source 6 - The partnership has "progressed tremendously"
	Source 8 – "May the spirit of togetherness, the spirit of ubuntu, the love and the appreciation thrive between us."
Research Questions 2 & 6. The voices of others in my narrative are clearly represented here and are showing that they are also learning from the activities that they are engaged in through the partnership. Thus, I am encouraging participation in the partnership and am doing	Source 1 – "There has been a great change"
	Source 2 – "They (The British Council in South Africa) have asked for information about the learners and educators that are coming to the UK and they want to contribute to the activities that we are going to do over there."
	Source 3 – "We trust, we hope and we pray that this partnership will grow. We are expecting much, much more"
	Source 4 – "We want to raise awareness in our School about issues like AIDs and poverty and

so in a democratic way by giving equal weight to the views of others in taking the partnership forward. In doing so I am using a range of data sources to triangulate my findings and to check the authenticity of my claims.	we have a lot to learn from you" Source 7 – "We are going to see how their curriculum differs from ours. and which strategies we can use when we come back home. How does the community help the school and in which ways does the school reach out to the community?" Source 7 – "You are going to share ideas, share skills, you are even going to share resources" Source 9 – "We want it to grow, we want it to develop" Source 10 - "I think mostly that we learn from this partnership that we can communicate with people who are not from our country and that we can have a relationship (with them)"
Research Question 4 Some of the pedagogical protocols are beginning to emerge from these sources. The importance of involving the community, spreading participation in the partnership, the focus on values, the reciprocal	Source 2 - "It's growing Mark. It is expanding in to our community. Our School is part of the community and we must be seen to be supporting our community." Source 2 – "We want to help you. We know that there are some skills that we can offer". Source 3 - "This partnership is of great value to Nqabakazulu. Nqabakazulu has benefited a lot from this partnership. I marvelled when I

nature of the partnership and the importance of developing opportunities for learning are some of the points that are emerging from analysis of the data.	observed a cultural cross-pollination right here on our school premises. I marvelled when I saw our learners communicating with our guests." Source 4 - "It raises morale/motivates a lot. To know that they are chatting to people from England makes them feel good. To know that some of them are going across to the UK creates a positive feeling. Our reputation is boosted. If we tell officials that we are in partnership with a UK school and we tell them how we benefit from this partnership they are impressed." Source 8 – "You have reached out to our community"
Research Question 5 There is already some evidence to suggest that our partnership is regarded as a model for others to follow.	Source 7 – "I found out that in KZN (Kwazulu Natal) this is the only partnership that has been initiated and that is working. They wanted to find out from us how the partnership is benefiting us so they could make use of our experience for their partnerships to work".

4.3.5 Conclusions on Method 1 – Manual Review

Through this manual review method using these conversational learning tools the researcher has been able to convert case study video narrative into qualitative data and use the raw data from participant learning conversations

to systematically analyse into impact evaluation professional development findings. These 'content-free' tools represent a transferable set of conversational learning procedures for capturing and analysing professional learning knowledge as impact evidence. The method can be related to Schön's (1983) concept of professional reflection as practitioner knowledge in the sense that the method provides a framework for reflection-in-action and reflection-on-action and support Schön's suggestion that the capacity to reflect on action so as to engage in a process of continuous learning is one of the defining characteristics of professional practice. The method can also be related to Kolb's (1984) experiential learning theory, the learning cycle or spiral where the learner experiences, reflects, thinks and then acts. Immediate or concrete experiences lead to observations and reflections. These reflections are then absorbed and translated into abstract concepts with implications for action, which the person can actively test and experiment with, which in turn enable the creation of new experiences. The analysis tools provide the opportunity for the researcher as learner to reflect on the experiences as captured by the video data and then to think about the outcomes and act accordingly. Once this cycle is completed a new one is started as the actions give rise to new experiences. This is consistent with the notion of the action-reflection cycle (Whitehead, 1989 and Elliott, 1991).

4.4 Going Around the Action-Reflection Cycle Again

In order to provide triangulation of evidence as an action researcher it is important to go around the action reflection cycle again and again to check any emergent findings against new data. Elliott 's (1991) educational action

research process supports this cycle of action and reflection from real life situations. This also links to the notion of living or authentic action research life stories (McNiff & Whitehead, 2006) and Rom Harre's (1985) social episodes of data concept, whereby the researcher and the subjects of the research work fully together on a cooperative basis to generate data from real-life social situations.

The manual review method has been used to analyse the data collected during the visit by UK participants to South Africa in 2005 and was used again to analyse the video data taken when the South Africans visited the UK in 2005 (See Appendix N). This had enabled the identification of some themes and the reaching of some tentative conclusions but the researcher recognised that they were based on a limited set of data. Reflection on the issues that emerged meant that the researcher was experiencing a situation where there was a contradiction between his values as a professional educator and the circumstances that he was encountering. Values have already been identified as vitally important in education (Ginott in Vybiral, 2005. Halstead, 1996 and Brighouse, 2005 – See section 2.3) and as affecting our cultural, political, pedagogical and epistemological assumptions. In this case the researcher found a contradiction between the values espoused by the partnership and the real-life situation as he saw it. This led the researcher to act systematically to collect further data so that the situation could be analysed and the issues identified more clearly so that he could act to enable himself to live out his values, and the values of the partnership, more fully.

A visit by two teachers and some students from Salisbury High School to Nqabakazulu School in 2007 provided an opportunity to gather further data using video. The researcher was unable to go on this visit so this was an opportunity to involve other participants in the collection of data. The research was discussed with the two teachers who were going, Cath and Stacey, and they conducted the video interviews and took the footage at the South African School and in the community. On their return the researcher video interviewed them both and made a video of an Assembly that they led. This time the electronic (ATLAS) software method was used as a means of analysing the video data.

4.5 Electronic Review Method – Analysis of video data using ATLAS software

4.5.1 The Process

The researcher has used ATLAS.ti© software (http://www.atlasti.com/demo.php, accessed: Jan-09) as a second method for eliciting findings from the video data. This piece of software is based on the grounded theory approach whereby observations are systematically analysed to enhance understanding.

There are various steps that were taken in using the ATLAS software as an analysis tool:

4.5.1.1 Creating a Hermeneutic Unit and Assigning Primary Documents

First in ATLAS, the researcher created a hermeneutic unit called "SA Project".

Then four primary documents were assigned (downloaded) to the project. All

four were video clips taken during the visits to South Africa. These were

chosen on the basis that they contained key episodes of learning with the

potential to reveal themes and issues of interest through further analysis.

They were titled as follows:

Interview with Cath;

Interview with Stacey P;

Cath Doing Assembly;

Hopes and Dreams;

This part of the process in ATLAS can be seen as equivalent to the data

capture rationale in the manual method (See section 4.3.2) as the researcher

chooses which episodes to analyse on the basis of their relevance to the

project goals.

4.5.1.2 Writing memos

As the clips were played memos were written that were attached to them. This

meant that the process of analysis was beginning as the researcher picked

out what he thought were significant episodes of learning. The significance of

these episodes was in terms of the implications for the project goals. Just as

in the manual review method (Analysis Tool 2, section 4.3.3) the purpose of

the memos was to show the researcher's interpretation of the episodes so as

to avoid viewer misconstruing. These are shown in figures 4k to 4n below.

Note again, as when using the manual method, that the researcher is

operating in the conversational paradigm and hence the research narrative is recorded in the first person and represents his authentic voice.

Figure 4k - Memos

Source – Interview with Cath
Memo 1 - Cath describes the wide range of actions that she has taken to develop the partnership between our Schools. This helped me to appreciate the extent of her involvement which includes fundraising, the development of curriculum projects and friendship. The development of personal relationships between individuals in the two schools is a feature in her response. I recognise that friendship is an important element in the sustaining of the partnership.
Memo 2 - Cath talks about the impact of the visits on our students and describes the friendship shown by our students towards the South African visitors. This had been a heartening feature of the visit. There were no instances of racism and many friendships were made. Several students from the two schools exchange letters and have developed friendships.
Memo 3 - Cath talks about the impact on Salisbury High School students of the partnership. She explains how the South African students were very confident in performing when they visited our School. This would have inspired some of our students to be more confident. The first visitors from Nqabakazulu School to our School were chosen for their musical, dance and drama ability and their talents in presenting artistic interpretations of zulu culture. They were outstanding at this and it helped to tackle the post-colonial stereotypical views of Africans as receivers of aid and not having anything to

give in return. It emphasised the reciprocal nature of the partnership in terms of the learning that was taking place.

Memo 4 - Cath talks about my role as the "lead person" in the partnership who sustains the partnership by "keeping the momentum going". She talks about my role in "motivating and involving people" and "keeping the students involved".

Memo 5 - Cath uses the phrase, "they have grown as people as a result of it", to describe the impact of the visits on our students. This is consistent with the educational notion of "touching" hearts as used by Sayers (2002) in her description of the purpose of citizenship education.

Memo 6 - Cath talks about her learning from her two visits to South Africa and our partner School and makes the point that it is a two way (reciprocal) process with us learning from each other.

Memo 7 - Cath talks about her learning about teaching methods in the black township school and how it is different to methods used in the UK. The predominant teaching technique is instructional and lessons are very much teacher led and teacher centred. This contrasts with much practice in UK Schools with greater emphasis on student centred learning. In a lesson that I observed in the township school the teacher used a call and response technique to learning where the students repeated in unison what the teacher had just said. I know from observations of Cath's lessons that she uses student centred methods. She links the differences in approach to the availability of resources in our two Schools. In order to adopt more student-centred teaching methods more resources are required. This comment links to the value of equal opportunities. The township students are being denied

the benefits of a more student centred approach by the lack of educational resources. Hence our actions to help to improve resources. At the same time we must recognise the cultural influences on the teaching approach. The zulu culture is one of respect for elders and a teacher centred approach sits more comfortably with this culture. Despite this cultural influence the South African government has been training teachers in a more student-centred approach in order to gain the educational benefits, thus if we can support this process by demonstrating a variety of teaching approaches to the South African visitors when they visit Salisbury High School and by supporting their requests for resources then we will do so. This is a crucial aspect of the reciprocal learning process that we seek to embed in the partnership.

Figure 4l - Memos

Source – Interview with Stacey P
Memo 1 - Stacey says how the visit has changed her as a person. It has had an impact on her perceptions of herself and of the South African school and the values that the members of the school community carry with them.
Memo 2 - Stacey indicates that she has a number of strategies for developing the partnership. She can see the value of the partnership for the members of both communities.

Figure 4m - Memos

Source – Cath Doing Assembly
Memo 1 - Cath is doing an Assembly with Stacey and students from our School that have just returned from a visit to South Africa. During the visit they

taught the Nqabakazulu School students how to make solar ovens and how to cook food on them. She contrasts the situation regarding practical work in the two Schools. She highlights for our students how frequently they get to do practical work in School. The lack of resources for the South African School inhibits practical work and necessitates a more teacher-led approach to learning.

Memo 2 - Cath talks to our students about the sense of pride that the students at Nqabakazulu School have in their school and in the way that they wear their school uniform. She contrasts this with the attitude of some of the Salisbury High School students who show less pride in their school and would prefer not to wear the school uniform.

Figure 4n - Memos

Source – Hopes and Dreams (See Appendix O)
Memo 1 - This is an extract from an interview with Siyabonga, who is the elected student president of Nqabakazulu School. He talks about what his hopes and dreams are. They are similar to those of young people in the UK in that he wants to live a successful life in comfortable surroundings. The difference between him and his peers in South Africa and his peers in the UK is that the South Africans have much greater difficulty in achieving these hopes and dreams given the poverty in which they live. It is an indication of the inequality of opportunity that exists.
Memo 2 - Siyabonga expresses his view that education is the key to economic development for South Africa.
Memo 3 - Siyabonga says that the bursaries that we are providing are helping

students to achieve their hopes and dreams. He explains that those students will in turn help their families and the communities in which they live and help to relieve the poverty in those communities.

He also talks about how we can help to improve the school through providing resources that will enhance the learning and motivate students to learn. This includes helping to fund a School Hall in which students can show off their talents.

4.5.1.3 Coding

Having made this commentary on the episodes, the researcher can now look for linkages between the memos and recurring comments and ideas. The ATLAS software enables the researcher to enter codes.

The following codes were identified for the issues that emerged from the data.

Figure 4o - Codes

List of codes identified:

Confidence

Equal Opportunities

Friendship

Future actions

How we can help

Inequality

Lead Person

Living out Values More Fully

Motivation

Practical Experience

Pride
Student Learning
Teaching Methods
The Importance of Education
What Learners Want

These issues were the ones that emerged from the data for the researcher.

4.5.1.4 Linking Codes and Memos

The next step was to triangulate these issues by making cross source comparisons and linking the memos and codes. These are issues that are recurring in the data across the different data sources. This part of the process can be seen as equivalent to the Talkback record for identification of issues arising from cross source comparisons (Analysis Tool 3, Section 4.3.4) in the manual review method. Once this was done using ATLAS the researcher was able to replay the parts of the video clips that referred to a particular issue. This allowed the checking of the interpretation and enabled the holding of the inner learning conversation again. It also enabled the researcher to check his interpretation with the participants so that it could be validated by them in a form of post-qualitative check.

4.5.1.5 Identifying Relationships Between the Links and the Network Map

The researcher was then able to create an ATLAS Network Map and create links between the codes and memos. This allowed the identification of associated pieces of data to strengthen the emergence of themes from the

clips and to elicit findings from the themes in relation to the research

questions in a similar way to Analysis Tool 4, Review of Qualitative Themes in

the manual method (See section 4.3.4). Figure 4p shows part of the Network

Map that was created from the analysis of the video.

ATLAS NETWORK MAP

Cath highlighting the inequality of opportunity

Cath on teaching methods

Cath's actions

Teaching students

is associated with

is associated with

is associated with

What motivated Cath

is associated with

is associated with

is associated with

is associated with

is associated with

is associated with

Practical experience

is associated with

is associated with

Equal Opportunities

is associated with

Lead person

is associated with

is associated with

is associated with

Confidence

is associated with

Student Learning

is associated with

Friendship

Cath's Learning

is associated with

Teaching methods

Actions taken by Cath

Living out values more fully

This Network Map indicates the associations that have been made between the issues, so that for example, teaching methods have been identified as being linked with equal opportunities.

4.5.2 Conclusions on Electronic Method – ATLAS Review

The researcher has demonstrated that he has been able to use the ATLAS software as a second way of converting video narrative into qualitative data and using the raw data from participant learning conversations to systematically analyse into impact evaluation professional development findings. Just like the Manual Review method outlined earlier this is a 'content-free' tool that provides a transferable set of conversational learning procedures for capturing and analysing professional learning knowledge as impact evidence and is researcher independent.

4.6 A Comparison of the Two Methods and Using the Two Methods to Enhance the Validity of Research

4.6.1 Comparison of the Two Methods

The two methods that have been used to analyse the video data are now examined and compared. The first method was the Manual Review method. In Figure 4q some of the pros and cons of using this method are identified.

Figure 4q – Pros and Cons of Manual Review Method

Manual Review Method	
Pros	**Cons**
There is no need for digital technology. It is a low technology	It is time consuming because of the

option. This may be attractive on the grounds of expense.	need to play and re-play the footage in order to transcribe it.
It encourages a thorough review of the footage as playing and re-playing footage supports an inner conversation to arrive at a more valid interpretation of the data.	There is the possibility of some repetition as the different sources are transcribed.

The second method is the Electronic (ATLAS) Software Review method, In figure 4r the pros and cons of using this method of analysis are identified:

Figure 4r – Pros and Cons of Electronic Review Method

Electronic (ATLAS) Review Method	
Pros	**Cons**
The video footage can be edited in ATLAS making it easy to manipulate the data and identify episodes of learning without the need for transcription.	There were some technical difficulties in loading the software and uploading the video clips.
Use of ATLAS allows the possibility for shared viewing of the video footage in a research focus group thus enabling the validation process to take place.	There are some difficulties in accessing the language used by the ATLAS software. Terms such as hermeneutic units, primary documents, codes and networks have specific meanings which take some

	time to understand.
ATLAS allows the data to be manipulated more easily. For example, relevant video clips can be accessed by double clicking on codes that have been identified.	
There seems to be more potential for ATLAS software than the researcher has realised in his use of it. Further time spent using it may well reveal further aspects of the software that would aid the analysis of qualitative data.	

4.6.2 The Value of Using Both Techniques to Systematically Analyse Data

Using both techniques has enabled a comparison of the two methods in terms of their accessibility, time taken, fitness for purpose and potential. In figure 4s below some of the benefits of using both techniques to analyse data are listed.

Figure 4s

Benefits of using both techniques

- Develops further reflection on the social episodes captured and this helps to identify critical learning events.
- Personal Construct Theory (Kelly 1955) – self analysis as a systematic method of re-construing events leading to experiential learning.
- Unearthing of subsumed themes.
- Enables analysis of the two sets of findings – how are they similar/different?
- Triangulation of findings from sources.
- Some removal of bias

These benefits are explored more fully as I return to one of my research questions and the question that is the sub-title of this chapter.

4.7 Sub-Research Question 6

How can the researcher validate the narrative and answer questions about the quality of rigour within the research?

As an action researcher it has been an invaluable exercise to use these methods to analyse the video data that has been collected for several reasons. These can be summarised as:

1. Both methods are in their own right systematic content-free tools for the analysis of qualitative data. By following the procedures a greater degree of rigour is brought to the analytical process which adds to the validity of the findings and helps to reduce bias.

2. The processes are transparent and clear to the reader/viewer. This transparency helps to provide for a critically reflective approach from the reader/viewer.

3. It has enabled the triangulation of findings from a range of sources. By using the manual method to analyse several pieces of video footage data and then the ATLAS method to analyse a different set of data taken subsequently, the findings could be checked and validated.

4. The methods enabled post-qualitative checks of raw emergent findings as a means of corroboration, e,g, through re-interview and focus group review and analysis of raw findings with refined findings produced from this second order qualitative analysis process.

4.8 The Significance of our Research Contribution

The method using a manual review conversational paradigm Talkback (Coombs, 1995) procedure is an original contribution to the field of research. The electronic (ATLAS.ti© software http://www.atlasti.com/demo.php, accessed: Jan-09) method embeds a similar approach for eliciting findings. In relation to the significance of this research as a contribution to educational knowledge Coombs and Potts agree with Snow's (2001) point that the knowledge resources of excellent teachers constitute a rich resource, but one that is largely untapped because we have no procedures for systematizing it. Hence, a major contribution of this chapter has been the development of a conversational learning taxonomy, a set of tools for analysing the narrative data collected from participant learning conversations, and exemplification of a software based method for qualitative analysis of action research narrative

findings. These techniques allowed the action researcher to make sense of and analyse the real-life narrative and other reflective data evidences obtained through participative action research.

The follow-up recording of the responses to focus questions on video means that the responses can be re-visited and not forgotten. This suggests that there is not only the potential for the initial learning through the reconstruction of thought processes, but also for subsequent learning from the same conversation when the video sequence is played back and interpreted again. This can lead to another reconstruction of thought processes from the same *outer* conversation, i.e. a laddering-up of knowledge through deeper reflective experience *via* a conversational procedure of learner-learning. The video is a tool that supports the role of Harri- Augstein & Thomas' (1991) learning coach metaphor in developing deeper learning through enabling the internal self-organised learning conversation. Video data is a far richer source and media compared with other data capture methods, e.g. audio recording, casual note taking. Most researchers avoid using video because of the difficulties of analysing the data. This PhD project overcomes this problem by fully underpinning the validity of using this approach.

Video also acts as a potentially motivating tool for learning and therefore represents a rich learning resource, one that has the potential to change teaching (Stigler and Gallimore, 2003). Seeing oneself on camera is often a novel experience for people and the intensity of the learning experience is greater and more enriched, thus enhancing the learner's Capacity-to-Learn

(Harri-Augstein & Thomas, 1991). Video therefore serves as a useful tool for learning and has the ability to enhance the criticality of a learner-learning event, which is where it can support real-time field learning engaged in by the participatory action researcher. Use of video represents one type of engaging visual learning environment that can be used to successfully manage and motivate a learner's experience to elicit new knowledge and understanding. However, there are other types of visual learning tools and environments from which to scaffold new knowledge and understanding; concept maps, graphical taxonomies, flowcharts and networks.

The antithesis to self-organised learning would be an unsupported learning environment, whereupon the learner would have no useful cognitive tools from which to make sense and reflect meaningfully upon experience. Coombs (1995) maintains that S-o-L is not:

> *"…an unsupported discovery learning paradigm: To leave each person to discover how to become a S-O-Ler without support takes too long, many do not succeed and many only acquire a small part of their real capacity for learning" (p.95).*

Thus, supporting learners to reflect meaningfully and construct new knowledge requires interventions such as the two techniques that have been explained, exemplified and examined in this chapter.

4.9 Next Chapter

Having exemplified two methods for analysing qualitative research and produced preliminary findings to the research questions from the research, there is now a need to check the validity of these findings and to build on them or reject them. In the next chapter the researcher will draw on more systematically analysed video data and will call on other sources of evidence, such as a reflective diary, emails and written responses from other participants to provide vignettes and case studies to triangulate the findings and to provide further answers to the research questions.

Chapter 5 – Findings

5.1 Introduction

In this chapter some of the research sub-questions are addressed using the emergent findings from analysis of the data that has been gathered. The research questions are used as a focus for synthesising the findings. The emergent findings from the analysis of video data in the previous chapter are brought together with findings from further analysis contained in Appendix N and with evidence from other sources (emails, letters, photographs, diary extracts). This systematic analysis leads to emergent themes which address some of the research sub- questions, which in turn help to address the overarching research question:

How can I reconceptualise international educational partnerships as a form of 'Living Citizenship'?

In Section 5.4, there is an explanation of the post-qualitative checks that are carried out to test the validity of the responses to the questions and also to try to answer the research questions more fully.

5.2 Data Gathered for Analysis and Synthesis

An extensive amount of data has been gathered over a ten year period from 2000-2010. This takes the form of:

 ➢ Eight extended interviews with participants in the partnership held during reciprocal visits between the Schools. This includes an interview with the Headteacher of the South African School, an interview with the School Pupil President, interviews with members of staff in both

schools, and an interview with a recipient of a bursary provided by Salisbury High School. Details of all of these interviews are provided in the previous chapter (Section 4.3.3) and in Appendices B and N. These are interviews that include pre-planned questions and they are captured on video.

➢ Interviews with 5 students from the South African school before visiting the UK and again after their visit. (See figures Bi, pB23 and Ne, pN10) and interviews with 5 students from Salisbury High School who had participated in activities during the visit of the South African students. (See figure Nd, pN6). These interviews were done to ascertain their learning from the partnership activities and again they were captured on video.

➢ Four hours of video taped footage from reciprocal visits. UK participants have visited the South African School four times and South African participants have visited the UK School three times. The video footage includes lessons, Assemblies, speeches and curriculum activities engaged in by participants in the partnership. (See figures 4m, Bb,pB5 Bd, pB12 Bf,Bg and Bh, PpB17-B23) Some of this footage was pre-planned and some of it was captured because the researcher recognised the learning potential of the activity.

➢ Responses of the UK participants at the end of their visit to South Africa in 2005. (See Appendix E)

➢ Four DVDs capturing the curriculum projects, classroom activities, Assemblies and community activities that have been engaged in during the exchange visits between the participants in the partnership.

- A reflective diary, video footage and written commentary, kept by the researcher over the period 2000-2010. (See Appendix A)

- Emails, photographs and letters from participants. (See Appendices F to L)

- Two interviews with participants conducted towards the end of the research project to act as corroborative checks and to ascertain long-term impact (See sections 5.4.1.2 and 5.4.1.3).

- Two hours of peer review activity captured on video where critical friends have looked at data presented by the researcher and commented on the validity of the interpretation of the data given by the researcher. This was done as a post-qualitative check and detail is provided in section 5.4.

This range of data enables a synthesis of evidence to address the research questions and provides a means of validation to further strengthen the resultant findings. Much of this data has been analysed using the methods described in detail and exemplified in chapter 4. The Talkback procedure, first devised by Coombs (1995) and adapted by Potts and Coombs (2009) for this project was used again to analyse video footage of interviews with students and staff of both schools during the South Africans visit to Salisbury in 2007. This visit reciprocated the visit by UK participants to South Africa and the data is analysed to check the reliability of the emergent findings from the analysis carried out in chapter 4. The analysis tables are included as Appendix N. These two sets of findings (chapter 4 and Appendix N) are used together with

the findings from analysis of the other data sources to produce a set of valid resultant findings that can be turned into conclusions and recommendations.

The data is gathered over a ten year period of research. The research methods, such as the gathering of video data and systematic analysis of it, have been repeated. This process is part of the action research approach adopted by the researcher, whereby cycles of research are conducted (See section 3.2.7) in order to check out previous findings and to address new questions that arise.

5.3 Emergent Themes

The evidence for each of the first three research sub-questions is now examined to see what themes emerge from it.

5.3.1 Values at the Heart of the Partnership

Research Question 1 – To what extent have the values of social justice, equal opportunities and Ubuntu been put at the heart of the international partnership between the schools? To what extent have shared values and a shared language for expressing these values been developed in establishing the partnership?

This is a key research issue because values underpin the assumptions made when forming educational policy and practice. Making the values of the partnership explicit makes the assumptions behind any recommendations for educational policy and practice to improve citizenship education clear. In Chapters two and three the zulu value of Ubuntu (humanity) (See section

2.3.2), social justice, equality of opportunity (See section 2.3.3), participation and democracy (See section 3.3.3) were identified by the researcher as being of worth to him and as crucial parts of citizenship education. It was anticipated that the partnership would provide the potential for participants to live out these values and develop them as part of the action research social change through the activities of the partnership. Thus the researcher recognised the potential of the partnership to act as an agent of change (See section 2.4.4) through the transmission of values. In this first section of the findings the evidence concerning the extent to which each of these values has been put at the heart of the partnership is set out. This can then be used as a means to evaluate the success of the partnership as a means of delivering social change through the identification of new values and educational cultural approaches using an action research approach. The first value considered is Ubuntu.

5.3.1.1 Getting the Ubuntu Going

The question addressed here is: To what extent is Ubuntu at the heart of the partnership? Ubuntu is that sense of togetherness (Whitehead, 2004) and humaneness (Hughes, 2005), which is transferable across national boundaries and can bring together the two communities in Salisbury and Durban.

There is evidence to suggest in the use of language that some of the participants are beginning to use the same language to identify Ubuntu as one of the core values in the partnership. These quotes from the analysis of the

video footage outlined in chapter 4 show evidence of the development of this shared language;

Figure 5a – Developing a shared language

Rose Miyakho – "What you are doing guys, it's more than Ubuntu and I don't know how much to thank you." (Appendix B, figure Ba, pB2)

My Speech – "Our partnership is based on the principle of *umuntu, umuntu, ugabantu,* which in English means, a person is a person through other persons." (Appendix B, figure Bd, pB13)

My Speech – "It's also about friendship, building bridges between communities. It's about Ubuntu and the idea of humanity, we are all together as human beings But mostly I think it's about learning, it's about us learning from you and about you learning from us." (Appendix B, figure Bd, pB13)

Mr Ngobo – "May the spirit of togetherness, the spirit of ubuntu, the love and the appreciation thrive between us." (Appendix B, figure Bg, pB21)

The phrase *umuntu ngumuntu ngabantu* is used by the researcher to describe the core values of the partnership in his speech to the South African School Assembly and this is greeted with delight by the students and staff*.*

Mr Ngobo in his speech uses the term "love" to describe the relationship between our communities, alongside reference to the notion of Ubuntu. He also uses the phrase "appreciation". This could be a description of the mutual respect the participants have for each other.

It is also evident in the fax from Mr Shezi, the Headteacher of Nqabakazulu School, in his words describing our actions in funding the students through their first year of University, *"R12000 will be distributed among 4 learners, 2 girls and 2 boys. It will come in handy for their registrations."* (Appendix C, pC1) This will enable more young people to access higher education and give them the opportunity to improve the quality of life for themselves, their families and their communities. The Headteacher goes on to say in his fax (Appendix C).

"Last years' recipients are progressing well. They are always close to the School, and are serving as role models and motivators to our learners. All of them are from struggling families. So you did UBUNTU by making them realise their dreams. It was an act of HUMANITY. To assist the poor of the poorest. It is an upliftment exercise. BLESSED IS THE HAND THAT GIVETH!!!" (p. C1)

This from the Headteacher, who himself is a Zulu, gives validity to the claim that the activities of the partnership are in embedding the value of Ubuntu.

The Government Gazette (1996) describes Ubuntu as meaning "that people are people through other people. It also acknowledges both the rights and the responsibilities of every citizen in promoting individual and societal well-being." There is much evidence from the study that the participants from both the South African and the UK School and community are acknowledging their responsibility as citizens to promote individual and societal well-being. Mr

Ngobo says, "You have reached out to our community" (Appendix B, figure Bg, pB21) The students and staff act as friends to the visitors from each country, The participants talk about their experience of friendship. Thus the South African students are able to say after their visit to Salisbury High School "The children are very friendly and I did not expect that because of our colour" (Appendix N, figure Ne, pN11) and the visiting teacher says, "Most students were very friendly towards us. Some went the extra mile and were like brothers and sisters to us" (Appendix N, Nf, pN15). Cath (Chapter 4, figure 4k, memo 1) talks about how the students from Salisbury High School visiting Nqabakazulu School and visits from Nqabakazulu School students and staff to the UK have provided personal contact with people of a different culture allowing personal relationships and friendships to develop. This "*cross-cultural pollination*" (Appendix B, figure Bb, pB6) as witnessed by Mr Shezi, the Headteacher of Nqabakazulu School, has enriched Salisbury High School and has helped to produce students who are more aware of their responsibilities as global citizens. They have demonstrated through their actions, examined later in section 5.3.3 of this chapter, that their hearts have been "touched" by the situation faced by the School community in Kwamashu. The Salisbury High School participants are living out their values of Ubuntu and social justice by seeking to provide more equal opportunities through fundraising and by engaging in friendship with the Nqabakazulu School participants.

This evidence suggesting that Ubuntu is at the heart of our partnership is triangulated with these two extracts from the researcher's reflective diary:

Figure 5b

Connecting With Other Human Beings – An Example of Ubuntu

Video of art work and girl singing at farewell ceremony (Potts 2005)

As I look at the video that I made of our schools first visit to Nqabakazulu

School in 2005, I see evidence of getting the Ubuntu going (Hughes 2005),

through the pictures of the art work showing the collaboration between my

School and Nqabakazulu School, through the beautiful singing of the girl with

the microphone and the swaying rhythmic movements of her classmates at

the farewell ceremony and through the wild cheers as the zulu dance group

begin their performance. I want to focus on the singing part of the farewell

ceremony to illustrate the notion of Ubuntu.

What I see in this video clip is a young girl leading the singing, her classmates

swaying and joining in with the harmony. There is a total absorption of those

around her in the rhythm of the music. Our group of 17 visitors is totally

captivated by the music. As the girl sings people are preparing for the farewell

ceremony. This is essentially the warm-up act. They are getting the Ubuntu

going in a very natural way, through music and dance. The Ubuntu is that

togetherness, the recognition of individuals' humanity (Whitehead, 2004), that

the music generates for all those who are present. It captivates and

encourages participation in the event at whatever level, be it singing, swaying,

humming or listening. It carries a strong emotional appeal. And now as I look

at the video again, it brings back that sense of Ubuntu, of togetherness, that

binds us as human beings across the world (South African Government

Gazette, 1996). For me Ubuntu describes that feeling better than any other

word in my vocabulary.

(Appendix A, Pp A29-A30)

In figure 5b above the researcher shows how he is trying to understand the culturally specific notion of "Getting the Ubuntu going" by interpreting a scene at a farewell ceremony at the South African captured by him on video.

This second extract from the reflective diary illustrates the researcher sharing the notion of Ubuntu with the students of Salisbury High School through an Assembly. The use of video footage as well as words is designed to engage the students.

Figure 5c

Assembly on Values

I delivered this Assembly the week before the visit of the South Africans in May 2009. In it I talked about the values of Salisbury High School and the values of the partnership. I identified three core values for the partnership: equal opportunities; social justice and Ubuntu. I went on to explain what I think Ubuntu is and how it describes the relationship between the partner schools. I showed the video clip of the Art work produced by Nqabakazulu School students working with our own students and the Nqabakazulu school girl singing to exemplify "Getting the Ubuntu going".

I also used the story of Lunga to exemplify us living out our values more fully. The efforts of Aurore and of all of the students who contributed towards funding Lunga's education, many of whom were sitting in my audience at the Assembly, illustrated the values of equal opportunites, social justice and

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Ubuntu. I was able to show them the fruits of their efforts with a video clip of an interview conducted with Lunga by Bob Ainsworth during his visit to the School in February 2009. This gave the students and staff of Salisbury High School some feedback on how their fundraising efforts had changed the life of Lunga, so that he now has a bright future ahead of him. This is a good example of how we can live out our values more fully by helping others less fortunate than ourselves.

(Appendix A, Pp A28-A29)

In order to check these interpretations of Ubuntu video footage of part of the speech by Rose (Appendix B, figure Ba, Pp. B1-B5) was shown to the peer review group. The group was given the definitions of Ubuntu as shown in Chapter two (Section 2.3.2) and they were asked for their comments on the footage regarding Ubuntu. The ensuing discussion was captured on video and is included as Appendix R, section R.1. The first response was from a member of the group who asked how the video clips might illustrate a sense of togetherness or shared humanity in the face of a power disparity (between northern and southern countries). The researcher pointed to the use of oral language and the use of body language in the clip. Rose says in the clip *"You guys are angels"* and in emails she has referred to the UK participants as family. This use of such language feels like Ubuntu. In terms of body language, in the clip Rose comes across as a very warm person, she smiles a great deal and her tone of voice is very warm. Another member of the group suggests that, *"when the personal relationship between people is (strong) the*

power disparity dissipates….and when you get to know someone better there
is more common understanding".

A third member of the group says, *"I think the video clip does show a sense of*
Ubuntu in the level of social interaction between you, the fact that Rose is
actually taking the lead and is clearly empowered by the role that she has. I
think it would be good to find clips that do evidence parts of the partnership
that have been initiated by the South Africans themselves."
(Appendix R, Section R1)

The evidence shows that several participants are using the phrase Ubuntu to
describe the impact of the partnership activities. Thus, Ubuntu emerges as a
central value that is at the heart of the partnership and a value that
participants have come to share.

5.3.1.2 Equality of Opportunity and Social Justice

Two other values that were proposed as being central to the partnership were
equality of opportunity and social justice (See section 2.3.3). The research
question seeks to address the extent to which these values have become
central to the partnership.

a) Providing a Context for Learning

At the same time as recognition of the connectedness of participants in the
partnership (Ubuntu), there is also recognition of the differences in terms of
the economic and social circumstances that the participants in the partnership
face. There is frequent reference by participants to different resource

provision in the two schools and to different health and social situations in the two communities. Lunga says in his interview, *"If I get the opportunity to complete my degree and to work, it will bring (provide) bread at home"* (Chapter 4, figure 4f). In an interview Siyabonga talks about the impact that the bursaries are having on the recipients. They are providing them with hope and enabling them to escape the poverty of their surroundings (Appendix O)

In the interview with him we hear Siyabonga eloquently describe the social background of the "learners" (students) at his school. It is not only the words that express his humility and commitment to those less fortunate than himself, it is the way that he expresses himself. He shines as if his soul is bursting through as he responds to my question about the lives of the students at the School:

"Some of the learners' lives are very difficult. I'm sure you have seen some of the homes, the shacks where they live. Last year I and my committee with the help of the teachers started a feeding scheme because some of the learners find that they come to School without anything to eat and the whole day there is nothing for them to eat. We are trying to organise something and we also got help from some other organisations and we are hoping to continue that system. But to be truthful, lives of the learners at this School at home are difficult. I have to take care of my young sisters and young brothers. I have to make sure that there is food for them to eat. I have to make sure that they get water and whatever they need just to survive. It is very difficult"
(Siyabonga 2005, Appendix O, play time 10.20)

It is the recognition of these differences, then consideration of how to tackle them and action to do so that promotes the values of social justice and equal opportunities within the partnership. Thus the international partnership becomes a vehicle for delivering education about these issues. Striving to promote these values is part of the social manifesto (Coombs, 2005) and getting participants to adopt and live out these values was a key aim of the project. Put another way, in the words of Whitehead (2005), this educational partnership seeks through these values to influence social formations. Evidence of how participants have lived out these values is provided later in this chapter in section 5.3.3.3.

b) Developing a Sense of Injustice

It is evident from the visits to Nqabakazulu School and the video footage that is shown to students and staff in the UK that there is inequality of opportunity. Evidence shows that it is an impression that is left when people have visited South Africa, or when they have watched the researcher's video footage. Cath's comments on the inequality of opportunity between the two schools (Chapter 4, section 4.5.1.2, figure 4m, memo 1) indicate this. In the Assembly she contrasts the situation regarding practical work in the two Schools. She highlights for our students how frequently they get to do practical work in School. The lack of resources for the South African School inhibits practical work and necessitates a more teacher-led approach to learning.

The following comments from pupils at Salisbury High School also indicate that they are left with the impression of differences between the schools:

"It is very different to our School"

"The teachers are paid low salaries"

"Children have to walk a long way to School"

"They don't do as many subjects as us, like PE and ICT"

(Appendix N, figure Nd, Pp N8-N9)

Thiris also highlights this inequality when talking about the opportunities that the partnership is providing, he talks about giving the *"poorest of the poor an opportunity to see how other people live, inculcating them with the motivation and drive to really progress in life"*. (Appendix B, figure Be, pB15)

This extract from the interview with Siyabonga, the School President, illustrates the financial difficulties and lack of opportunity facing the pupils in the South African School. (Appendix O, play time 11.30)

Researcher – *What are the hopes and dreams of these learners? What would they love to do?*

Siyabonga – *We have come from apartheid. Now it is a free country and we are celebrating ten years of democracy. We have the chance of developing our lives and to see other people develop their lives. Most of the learners, their hope is to get a good education, to get a good job and perhaps one day to have a big house, a car, a wife and children and such things.*

Researcher – *So escape the poverty, the Aids problem?*

Siyabonga – *Escape the poverty, yah.*

Researcher – *What can we do to help the learners from this School to realise some of their hopes and dreams? Can we help in any way? What do you think?*

Siyabonga – *I think you can help. The help that you have just offered, offering two bursaries for learners, I think it's great. I always say that if out of five learners, if two learners or three learners get successful or achieve their goals that will make a huge difference in their lives and in the life of South Africa as well, because they will be able to help other pupils. If you would try and help some more learners, especially because the huge problem that there is here is financial. There are a lot of learners who would like to continue their education, but find that after matric. (matriculation) they have to stay at home, there is nothing to do.*

As the Toolkit produced by the United Kingdom One World Linking Association (UKOWLA) says: *"Linking can raise awareness of issues and injustice and inequality on a scale to which we can relate and understand."* (www.ukowla.org.uk Toolkit 7b, Para 3)

Goffman (1974) and Snow and Benford (1988) talk about the conditions for frame alignment, the alignment of people behind a cause, to lead to social movement or change. One of those conditions is that the cause needs to chime with other people's agendas for change. Nationally there are several movements that are promoting the cause of improving social justice and equal opportunity as this extract from the researcher's diary shows:

Figure 5d – Extract from Reflective diary (Appendix A)

As I focus my attention on developing and strengthening the link with the South African school, there is a synchronicity with the focus of the world on Africa. It is June 2005 and Bob Geldof has announced the second concert for Africa. This will be called Live 8 and will be designed to *"create domestic political heat in each of the G8 countries, aimed at forcing world leaders to drop third-world debt, reform trade laws and double aid to the region.""* (Geldof, 2005) As he announces this concert and its intentions I listen with a sympathetic ear to the sentiments that he eloquently expresses. Sir Elton John and Harvey Goldsmith speak and struggle to contain their emotions as I do when I speak on such subjects. It appears to me that my generation in particular is committed to eradicating this great injustice. We have had to live with it for too long and it will be our gift to humanity to get rid of it. My work to sustain the link with Nqabakazulu School and to make a difference to the lives of people in the black township is a small part of a much bigger movement to change lives.

Over the next few weeks there is a great deal of press coverage of the issues to do with poverty in Africa. The Chancellor, Gordon Brown meets with the G7 leaders and gains agreement to write off £30 billion worth of debt:

"Eighteen of the world's poorest countries will have their debts to the World Bank and the International Monetary Fund wiped out as part of a $55bn

(£30.4bn) package agreed today by the G7 leading economies" (Guardian Newspaper, 2005)

As well as debt relief there is a strong push to increase aid to African countries and to improve the terms of trade for African countries. The difficulties faced by African farmers are illustrated very effectively by the Independent newspaper headline on Saturday 3rd June.

"How the US is stitching up Africa (and British consumers reap the benefits)" (Frith, 2005)

This article highlights the subsidies given by the US government to cotton farmers in the USA. According to the article, the annual subsidy amounts to $3.9bn. This is having a dramatic impact on cotton farmers in poorer African countries as they are unable to compete with the subsidised price from the USA. As a result of this policy thousands of cotton farmers in poorer countries are going out of business and poverty is growing as GDP falls. The article highlights the problems faced by farmers in Benin. The price of clothing in the UK has fallen as a result of the subsidies but at a cost to the livelihoods of farmers in countries like Benin. Rightly, many campaigners are focussing on the need to reform trade to give African countries an economic advantage over more economically developed countries.

This national debate about how to help relieve African poverty is helpful in raising the awareness of the students and teachers about the issues. It gives

me the opportunity to link international events with our own work in School. Our Staff Briefing each Monday morning is an opportunity to make announcements to all staff. On Monday 13th June I am able to make the following announcement:

"Gordon Brown has just got the leaders of the G7 countries to agree to wipe out £30billion of debt to poor countries. Now is your chance to do your bit to improve lives in Africa. Like Live 8 we are trying to move forward on several fronts. We want to continue supporting two students per year from Nqabakazulu School through their first year of University, we want to bring some of the students and staff to visit us here at Westwood and we want to raise money to help them to build a School Hall. A simple way to contribute is to sponsor a participant in the sponsored walk on Thursday 30th June. If you have not done so yet, then my form is here, please add your name to my list of sponsors." (Potts, 2005)

Thus there is plenty of evidence to suggest that people and governments are willing to support projects that contribute to the social manifesto improvement agenda and take actions as active citizens that lead to improvements in the lives of people in Africa and try to redress the injustice that exists. However, the aims of this support, particularly from some governments, may not always be the same as mine, seeking to live out my beliefs in social justice and humanity more fully.

(Appendix A, Section A.5 Pp. A14 – A17)

The evidence suggests that the partnership provided a means of raising awareness for participants on a personal level, on a scale to which they could relate and understand. At the same time it was helpful in mobilizing the participants to act that these issues were also gaining a great deal of media coverage.

5.3.1.3 Summary of Findings in Response to Research Question 1

Research Question 1 – To what extent have the values of social justice, equal opportunities and Ubuntu been put at the heart of the international partnership between the schools? To what extent have shared values and a shared language for expressing these values been developed in establishing the partnership?

The evidence for the development of a shared language being used by participants is presented in section 5.3.1.1 above. It became evident to the researcher that a shared language had developed to describe the values that underpin the international partnership when in June 2008 the researcher was asked by Rose to write a speech that would be delivered at an opening ceremony for some new buildings for the School. This was to be a major event featuring various national and regional government officials and great preparations were made. They were expecting 3000 people to attend the ceremony, including the students, staff, Governors, parents, officials. The researcher emailed the following speech to her:

| Figure 5e | **Speech at Nqabakazulu School** (Appendix H) |

> *I am proud to be invited to address the assembled dignitaries, teachers and students at Nqabakazulu School on the official opening of the School. I speak as your friend and partner in the spirit of Ubuntu and as the representative of your partner school in the United Kingdom, Salisbury High School. On the several occasions that we have visited you in Kwamashu we have been overwhelmed by your friendship and humanity in welcoming us. We recognise your loving spirit as it flows in to our hearts and enriches our learning. Our actions in partnership are devoted to furthering the cause of social justice and humanity. We recognise the steps that we in partnership have already taken and the potential for further actions to develop these beliefs. I throw out this question to all those assembled, how are you working in partnership with the School to further the causes of social justice and humanity? We at Salisbury High School are proud to partner Nqabakazulu School with its dedicated staff and hardworking students. I offer these words in the Zulu spirit of Ubuntu that we have learned from you. My love and best wishes.*
>
> *Mark Potts*
>
> *Deputy Headteacher*
>
> Email sent on June 1st 2008

This email shows the researcher using the shared language that has developed through the partnership. The researcher shows what he has learned as he becomes more fluent in articulating the values that underpin the partnership and that provide the driving force behind it. He has learned a great deal about his own values and the importance of them in influencing his own actions.

In the interview with Cath she identified that the researcher has been a "lead person" in the partnership, somebody who sustains the partnership by "keeping the momentum going". She talks about the researcher's role in "motivating and involving people" and "keeping the students involved". (Chapter 4, figure 4k, memo 4). The researcher certainly sees the values of Ubuntu, social justice and equal opportunities as central to the partnership and as motivators for his actions in developing the partnership.

The values that have emerged have done so through dialogue. The dialogues that have been established by the participants to shape the values are outlined in chapter 3, section 3.3.3 in figure 3d. This wide range of dialogues has led to the development of the shared language of socio-educational values underpinning a shared vision for the partnership.

It has been established by the evidence reviewed above that the values of Ubuntu (humanity), equality of opportunity and social justice have been central to the partnership between Salisbury High School and Nqabakazulu School in South Africa and that an international partnership is capable of providing a pedagogical platform for the delivery of these aspects of citizenship education. What has also been demonstrated so far, to a limited extent, is that participants in the partnership can be influenced to change the way that they live their lives because of their experiences of the activities of the partnership. Further evidence of this is presented later in this chapter in section 5.3.3.

5.3.2 Extending Participation and Democracy Through the Conduct of the Research Project

Research Question 2 - To what extent has the researcher encouraged participation and democracy through his actions in establishing, developing and sustaining the partnership?

5.3.2.1 Introduction

The importance of increasing participation and democracy through research (Reason, 2005) was discussed in section 3.3.3. In order to bring in the voices of others to the narrative and show their learning, the researcher is aware of the importance of being democratic in his approach to the partnership.

He is mindful of the importance of modelling democratic values and practices in the organisation of activities related to the international partnership. For, according to Gearon (2003), those schools that model democratic values and practices, and encourage students to discuss issues in the classroom and take an active role in the life of the school, are most effective in promoting civic knowledge and engagement. Engagement in the activities of the partnership is what is required.

In this section the researcher provides evidence to suggest that a democratic approach has been followed as a means of extending participation in the partnership and that democratic practices have been modelled in developing the partnership.

5.3.2.2 Extending Participation in the Partnership as it Developed

From the start of the partnership the researcher recognised the importance of extending participation in the partnership. Thus the researcher's diary entry for 2002 says, *"The next phase in the development was to involve more people in the link in order to sustain it. This would be useful if either I, or my colleague Thiris in South Africa, left our respective schools".* (Appendix A, Section A.2, pA4)

a) The Early Years

Fundraising events in 2002 had provided a continuing focus on the link between the schools and this was further strengthened by a teacher exchange paid for by the British Council. Firstly, in February 2003, one of the UK teachers visited South Africa and Nqabakazulu School and then in the summer of the same year, Thiris came over from South Africa and worked with the students at Salisbury High School. Thiris' visit gave a physical representation to the link between the schools. He was able to answer the students' questions and satisfy their curiosity about South Africa and the lives of the students at Nqabakazulu School. This played a major part in embedding the partnership.

It was at this time that the researcher's wife suggested that the funds raised be used to provide bursaries for students to go in to their first year of University. When this suggestion was put to Thiris he thought it an excellent way to direct fundraising efforts. The idea of bursaries to provide some of the Nqabakazulu students with a real chance of realising their hopes of escaping

from poverty captured the imagination of students and staff at Salisbury High School. By December 2004, £2800 had been raised through various activities. This was sufficient to pay for some Nqabakazulu students to go to University for a year. In the second and third year of their studies at University these students, assuming they were successful in their studies, would be able to access government grants to support them.

b) Organising a Visit from Salisbury High School

A key learning episode for participants and a key point in the development of the partnership was the first UK group visit to South Africa in 2005.

"Commitment to positive action to break down barriers of class, race and religion by bringing together learners of different class, race and religion in purposeful activities" (CSCS, 2005; P2)

This from the Centre for Supporting Comprehensive Education in the UK sums up the value that drove the researcher to set about organising a visit for staff colleagues and students to South Africa.

What follows is a series of diary entries made by the researcher which provide an account of the events leading up to the visit and show how he has encouraged participation in the activities of the partnership.

Figure 5f **Diary entries**

The fundraising done for a time, I began organising a visit to South Africa in January 2004. I advertised the trip around the School and our party grew to 17. This comprised myself and my wife, my son and daughter, the Head of Humanities and her two daughters, the Head of Modern Foreign Languages, eight students and one parent. For each person this was a big emotional and financial commitment. They were set to raise a target amount of £1000 each to pay for the trip. For many of the students this meant working extra hours in their part-time jobs and forgoing some of the alternatives of teenage life.

I arranged regular meetings to focus the group on the reasons for our visit and to organise the itinerary. During these meetings we discussed how we would spend our time in South Africa and we agreed a proposed itinerary between us. One of the planning meetings was a gathering at our house when we all met and decided on activities to run at Nqabakazulu School during the three days that we were spending at the School. We settled on three distinct groups, one to teach art, one to teach music and one to teach sports.

The itinerary had to be negotiated with Thiris, our contact in South Africa and a teacher at Nqabakazulu School. He had to liaise with the School on how best to use us. With only a few days to go to our flight the itinerary was finally settled.

I was conscious of preparing the members of the group as well as I could. The heat, the culture, the otherness of Africa can be overwhelming. I tried to give a flavour of what it would be like by showing the video that I took when I visited

in February 2002 and providing a commentary on it. I did this at an evening that I arranged for all the parents of the students. During meetings much of our discussion was about the precautions to take in order to avoid illness. The three teachers did a thorough risk assessment together and this was shared with the group and the parents. There was a great buzz about the meetings, especially as the departure approached. Excitement was building as our plans were about to be brought to fruition.

(Appendix A, Section A.3, Pp A5-A6)

During the visit the researcher was continuing to consider how participation in the partnership could be extended in both communities as this further extract from his diary shows:

There is a sense in which all this good work can be wasted unless further actions emerge from it. Whilst in the School I met with the Headteacher, staff and students to discuss how we could best support the school. What was clear was that they were searching for ways to gain financial support but there was a limit on the assistance that they can call on from both the local community and the government due to limited funds. Many of the School's parents find it difficult to pay the low school fees and they do not have additional funds to call upon to support the school. Therefore we must do what we can to provide financial assistance. I realised that the next steps are down to me. (Appendix A, pA9)

c) Extending Participation After the Visit

Again after the visit, reflection on how to extend participation and how to develop the activities of the partnership continued as this diary entry shows:

"The journey home and period of rest immediately afterwards provided plenty of time to reflect on how the partnership could be taken forward from this point. There were some actions that could be taken within the next few days. One of these was to get together the members of the group that had visited South Africa for a sharing of the experiences and a reflection on the meaning of the trip for each of them. A week later the group gathered at the researcher's house for some food and discussion. Photographs had been developed and were shared. The researcher was able to show the video that he had taken and the participants' responses to the visit were captured on video". (Appendix A, pA9)

The diary entries for this visit in 2005 illustrate the extent to which the researcher planned for the expansion of participation in the partnership and sought to adopt a democratic approach in decision making.

d) A Democratic Approach to Decision Making
Fortnightly meetings were organised for participants to engage in discussion and make decisions about how to further the partnership. These meetings provided a forum for views to be expressed and many of the activities that have been run to raise funds have been suggestions made by staff, parents or students at these meetings or in other forums. An illustration of the democratic nature of the decision making process is evident in the decision about where

the money raised from fundraising go. This decision has been made by a wide range of people as follows:

- The researcher's wife suggested that the money be used to support Nqabakazulu students through University. Participants at Salisbury High School and at Nqabakazulu School supported this suggestion. The decision as to which students receive the bursaries is made by a group of teachers at Nqabakazulu School.

- The Headteacher at Nqabakazulu School and his colleagues decided to spend some money on a new computer and chairs for the students.

- The participants in the Black Dust book project decided to raise money to support students through university.

- Salisbury High School and Nqabakazulu School participants decided to use some of the money to bring extra students over from South Africa to the UK.

- The Headteacher and his colleagues decided to use some of the money to repair computers, some towards supporting the feeding scheme and some to help to build a School Hall.

The locus of decision-making has therefore been distributed amongst many participants. There has been no single dominant voice. As shown above, suggestions which have been implemented have come from participants in both schools. This illustrates the democratic nature of the process. The setting up of a committee to make these decisions has been resisted because of the danger that it would become an institutionalised body that would remove power from the participants in the partnership.

e) Summary of Evidence for Democracy and Participation in the Partnership as it Developed.

The researcher can evidence the level of democracy and participation in the partnership in a number of ways:

- ➤ By recounting the stories of the participants in the partnership in this research project. By giving a voice to their narrative and putting it in the public domain the narrative itself and the claims that are made from it are subject to public scrutiny.

- ➤ The researcher's own accounts and the accounts of the participants show how others have been involved in a democratic manner in the development of the international partnership. The success of this can be gauged from their participation and the mass participation in activities, such as sponsored events and the book launch, related to the partnership.

- ➤ There is evidence, as shown briefly here and more fully in the section 5.3.3, that the activities of the partnership are empowering individuals to live out their values more fully and to improve their lives. It is in this sense that democracy, in the way that Paulo Friere (1970) uses the word, is being encouraged. Lunga, the South African student interviewed that has received a bursary, was clear that it has empowered him to improve his own situation and that of his family (Chapter 4, section 4.3.3, figure 4f). Siyabonga talked in his interview about how receiving a bursary would enable him, and others from the

School, to realise their hopes and dreams. (Chapter 4, section 4.5.1.2,
figure 4n, memo 3)

➢ By involving the participants as co-researchers in the research project
as outlined below.

5.3.2.3 Co-Research Participation in the Project

As stated in the research methodology (See chapter 3) a participant action
research approach was the chosen methodology for this project, with
colleagues and other participants acting as co-researchers in the partnership
and researching the influence that it is having on the education of others.

There are several examples of this as follows.

The voices of Cath, Stacey and Siyabonga are very clearly represented in the
evidence presented and analysed in section 4.5.1. They are co-participants in
the research. It was Cath who took the video footage on the 2008 visit to
South Africa. The research project was discussed with Cath before she went
to South Africa and the sort of footage that she might take in order to provide
data was agreed. It was she who interviewed Stacey and asked the questions
that enabled the researcher to elicit findings for the research project (See
section 4.5.1).

A video interview with Lunga was conducted by Bob Ainsworth during his visit
to South Africa with one other member of staff, eleven students and a parent
in May 2009. The researcher provided Bob with the video camera prior to the
trip and the footage that he might take was discussed.

Furthermore, during the South Africans' visit to Salisbury in May 2009 the researcher was given two reports of reflections from Nqabakazulu students who had visited the UK and written responses to questions from three students and one member of staff from Salisbury High School (Appendix F). The questions had been written and interviews conducted by one of the Nqabakazulu school students who had visited the UK in 2008. She knew about the research project and unknown to the researcher she had conducted this research on behalf of the project. These accounts can be drawn upon to validate the findings of the research project. This participative approach has enriched the evidence base.

Similarly, a report was received from David Ngcobo, the Chairman of Nqabakazulu School External Relations Committee, who had visited Salisbury High School in 2008 which contributed to the project (Appendix M). Again, this was not explicitly asked for by the researcher. The participants seemed to want to engage in the project as co-researchers, not merely as passive participants.

Extending participation in the research project in this way helps to sustain the project and increases capacity. It is an indication of the democratic values that underpin the research project and the partnership. By asking questions of the participants about how the partnership should develop the researcher is consulting and demonstrating those democratic values. It is also a way of avoiding the post-colonial pitfalls of imposing western culture. Consulting on

how the partnership should move forward provides ownership for the participants and makes them think of appropriate activities, contributing to their learning.

Thus extending participation and democracy are values that underpin the partnership. Alongside Ubuntu, social justice and equal opportunities these values are highly significant in driving the partnership forward.

5.3.2.4 The Extent of Participation by Pupils in the Partnership

Over the ten year period 50 pupils have participated in exchange visits between the two schools. The evidence shows that the activities of the partnership have had a significant impact on them. In Appendix N (figure Ne) the South African students talk about their experiences in the UK and in Appendix E UK pupils returning from a visit to South Africa talk about what they gained from the visit. Two quotes from Appendix F, one from a South African pupil participant, Winile (Source A), and one from a UK participant, Toby (Source F), illustrate the potential impact of an exchange visit:

"Going to England was an opportunity that I was granted by the exchange programme we have with Salisbury, one I treasure most. It has had an enormous impact in my life for I have a different perspective of (sic.)things, having been exposed to a different country, a different community, school and lifestyle" (Appendix F, Source A, pF1).

"I won't take many things for granted. I'll respect more and appreciate free education" (Appendix F, Source F, pF9).

Clearly an exchange visit can have a profound impact on pupil participants. The difficulty is that the costs prohibit mass participation in such visits. The majority of the pupils at the two schools are unable to afford to make a visit and instead rely on second-hand accounts through Assemblies and delivery in lessons. Mass participation in fundraising events such as sponsored walks and sponsored swims raising many thousands of pounds indicated that pupils were engaging with the activities of the partnership.

The impact of the Assemblies and curriculum delivery can be gauged through the reaction of three students who came to the researcher after an Assembly with another fundraising idea. They are boys who have been challenging teachers at the School for much of the year. They were keen to run a football tournament to help to raise money because:

"We want to help those students in Africa, to send more of them to College. We want to raise the awareness of students in other schools in our area and for fun" (Appendix A, pA12)

This extract from the researcher's reflective diary illustrates the impact that Assemblies can have in widening pupil participation in the activities of the partnership.

Figure 5g – Reflective Diary

The desire to encourage participation in acts of social responsibility is what motivates me to do five Assemblies during a week at the School on return to the UK. The theme for the week is Choices and I show slides of the School and the communities of South Africa. My commentary is about the circumstances of the learners at the School and the conditions in the black township community. I highlight the contrast between the opulent wealth of the suburban white community and the black township. Some staff told me afterwards that they found the Assembly very interesting and that the students were engrossed by it. At the Assembies I announce the sponsored walk and there is an excellent response with 130 students led by 78 staff embarking on the walk. This will raise around £2000 for the South African School helping to transform the lives of their learners. Our Headteacher also announced a non-uniform day to coincide with the walk, which will raise another £500. For me, these actions are evidence of the increasing participation of students and adults in the partnership process and recognition by them that they have a responsibility toward fellow human beings.

(Appendix A, pA27)

5.3.2.5 Summary of Findings in Response to Research Question 2

Research Question 2 - To what extent has the researcher encouraged participation and democracy through his actions in establishing, developing and sustaining the partnership?

Synthesis of the evidence shows that participation and democracy have been extended throughout the lifetime of the research project. Participation from both communities has been encouraged and the response has been positive. Decision making has been shared and consultation on how to take the partnership forward has been extensive. There has been co-research participation in the project.

5.3.3 Touching the Hearts of Participants and Encouraging them to Live out Their Values More Fully.

Research Question 3

> What has been learned from the activities of the partnership by the participants and to what extent have they been able to live out their values as citizens of the world more fully?

5.3.3.1 Introduction

It is here that the centre of this thesis lies. This section provides evidence of how participants have lived out their values more fully and have therefore become, in the researcher's words, 'living citizens'. This term, which, as explained in section 3.2.9, has been adapted from the notion of living educational theory is exemplified and evidenced in this section. It explores the extent to which the activities of the partnership have tapped in to the values held by participants as outlined previously, have touched their hearts (Sayers, 2002) and motivated them to act as citizens of the world.

Evidence is taken from the researcher's reflective diary in written and video form, from the analysis of video interviews and from other pieces of written data to outline the activities of the partnership and the critical episodes of learning that have taken place. The intention is that this narrative enables the reader to see how the educational partnership has been established, has developed and continues to be sustained and how such a partnership can generate activities which touch the hearts of participants and urge them to act as socially responsible living citizens.

The section begins with an analysis of how the researcher's own learning has developed as a result of the activities of the partnership, so as to indicate the potential for learning that lies with the project.

5.3.3.2 Changing The Researcher's Perceptions

It is important that the partnership is encouraging a critical approach in order to avoid the pitfalls of international educational partnerships as identified by Martin (2007) and Disney (2004). The avoidance of the reinforcement of stereotypes and negative prejudice requires a critical approach to educational partnerships. The evidence presented here in this reflective piece suggests that the researcher has adopted a critical approach.

A change in the researcher's image and perception of Africa came about when he first visited Africa in 1988. The visit to the Cameroon meant that Africa was no longer a remote continent with problems that there was no need to get involved in. The problems and challenges became real, so that when visiting the continent for the second time, this time South Africa, the researcher was looking for opportunities to develop a partnership with a School and get involved in meeting the challenges.

On reflection the initial desire to provide resources and equipment for Nqabakazulu School, at the behest of the Headteacher of Nqabakazulu School, to help to turn it in to a clone of a UK school can be construed as misguided. This desire came from what the researcher can now see was a

belief in the pedagogical superiority of UK Schools. The researcher was seeking to impose a model of a western school in the South African context, a sort of pedagogical imperialism. This was falling in to the trap of reinforcing traditional stereotypical views of the dependency of the people of the south and of the superiority of western culture as identified by Martin (2007) and can be seen as a continuation of colonialism (Disney, 2004).

Insufficient consultation had taken place and the cultural context had not been accounted for. This realisation led to a change in approach to establishing dialogue with a range of people in both schools and communities. The emphasis shifted to discussion about the values that underpin the partnership, so that over time a shared language was developed (See section 5.3.1.3).

Figure 5h   **Development of Shared Language**
Rose Miyakho – *"What you are doing guys, its more than Ubuntu and I don't know how much to thank you."* (Chapter 4, figure 4f)
My Speech – *"Our partnership is based on the principle of umuntu, umuntu, ugabantu, which in English means, a person is a person through other persons."* (Chapter 4, figure 4i)
David Ngcobo, Chairperson of the External Relations Committee – *"Thanks Mark, continue the good work to bring light to Nqabakazulu School. Ubuntu ungumuntu ngabantu. A person is a person because of their people. Mark and family you must always keep in mind that you have made yourselves so many families in South Africa."* (Appendix M, p6)

As these dialogues progressed the emphasis shifted towards exchange visits and the provision of bursaries for students of Nqabakazulu School to attend

University. This represented an important change in that there was no longer the assumption that in the UK there was a superior system that could be transferred and imposed on Nqabakazulu School. The emphasis became how to help Nqabakazulu School and Kwamashu community to help themselves. The provision of funding would help to transform the lives of some of the learners and their communities whilst retaining their cultural identity and integrity. This is in accordance with McCall Smith's (2000) view that foreign organisations have been too eager in telling Africans what to do and how to do things. Whilst the advice may be good and the solutions may work elsewhere, Africans need their own solutions to the problems that they face.

Conversation about the partnership with Nick Maurice, Director of United Kingdom One World Linking Association, led to the researcher gaining a new understanding of the word "development". He no longer regards it as a continuum with market based western economies as more developed than African economies, but as a term that carries with it more than economic development. "Development" is seen in the sense of the opening of an envelope, releasing and then reaching potential. Thus the seeds of development are in the culture and values of the community. With help and friendship they are more able to grow and develop as a community and fulfil their potential.

In response to the charge of responding in a stereotypical way to the problems of South Africa Eden Charles reminds us of another stereotype about black people;

"There is a stereotype about black people being happy even as they are treated abominably and facing the most dehumanising of experiences. This stereotype has been used to justify the negative treatment" (Charles Eden 2006; P.1)

It has also been used to excuse inaction. After visiting Africa and experiencing the social conditions in the black townships, inaction is simply not an option.

One of the critical learning episodes for the researcher has been recognising the impact that individual human beings can have on one's feelings. Individuals' words and actions can touch the hearts of others. There have been several instances of this: the gaze of a student in a photograph (See section 1.4); the words of Siyabonga captured on video (Appendix O, play time 10.30); Confidence's letter (Appendix G). Her letter struck a chord with the researcher. Perhaps it is the response to these individuals that shows our humanity. The researcher's humanity has been commented upon by a colleague at Salisbury High School in his leaving speech and by Jack Whitehead from Bath University, a former tutor.

This account of some critical learning episodes for the researcher that have been brought about as a result of the activities of the educational partnership shows the potential to challenge stereotypical images and prejudices and serves as an illustration of the learning potential of the partnership. It is this

sort of learning that has motivated the researcher to develop and sustain the partnership.

It is not only the researcher whose learning has been influenced by the activities of the partnership. Many participants' hearts have been touched by individuals and have responded accordingly, as can be seen in the evidence outlined in the next section.

5.3.3.3 Examples of Participants Living out their Values more Fully

Participants returning from a visit during which they have worked in the South African school for a week indicate the life-changing nature of the experience. For example, Heather (2005) says *"I was just blown away by the people and the place and I really want to do something different in my life. This was a most amazing experience and I've got to make it work."* (Appendix E, pE1)

As a result, many participants engage in activities for the partnership to provide social justice and more equal opportunities arising from their concern for individual and societal well-being. The following examples illustrate this response:

Example 1 – Black Dust

Firstly, there is the publication of a book by an internationally renowned author, Graham Joyce, in aid of the School. Bob Wardzinski, a colleague of the researcher's at Salisbury High School, mentioned the School link with Nqabakazulu School to Graham Joyce, fantasy fiction prize winning author, at

a convention. Graham agreed to publish some of his short stories as a book, called Black Dust, to raise funds to support students from Nqabakazulu School through their first year of University. This was a remarkable turn of events. Bob worked hard in involving a number of other contacts: designers; proof-readers, printers to make the publication happen. He engaged his students at School in marketing the book. Many advance orders were taken and Black Dust was published in 2005. Sufficient funds have been raised to offer scholarships to Nqabakazulu students for five years and sales of the book continue to this day. This illustrates the humanity of these people. Their actions embody similar values to the researcher's own. Their human spirit was touched to react in this way to a problem. The giving of their time and creativity to help others in this way is a symbol of their humanity. Graham shows that he was motivated by social justice to engage in these activities to raise funds for the School as this quote from his speech at the book launch indicates.

"When I was eighteen I wanted to change the world and everyone told me that you can't change this world. Well, maybe they are right, but what is true is that you can change the world for one person and you can change the world for ten people and projects like this are here to remind us about what you can do."

(Dvd – Black Dust, Roberts, 2005: 10.33 – 10.54)

Graham, the illustrator, the printers and the students who did the marketing of the book have been touched by the activities of the partnership and motivated to act to increase social justice.

Example 2 – Aurore and Lunga

A second example of a participant actively seeking to increase social justice and involving others in doing so is Aurore. She is one of the teachers that visited Nqabakazulu School in South Africa in February 2005. On her return, she says;

"I've started doing things with my tutor group, 9X1, we have set up things that we can do to raise money so that we can send Lunga to University next year for Art. I am really excited about it. One of my friends is going to run the Newcastle marathon and all the funds from that are going to support Lunga at University". (Appendix D, Section D.2, pD5)

She had already, within ten days of returning from our visit, acted to involve more people in the link by organising fundraising events to raise money to support a student, Lunga, that she met at the School. He is a talented artist and he had demonstrated this whilst working with staff and students on art projects at the School.

There is evidence in her words and more importantly in her subsequent actions that she is committed to the values of social justice and equality.

In responding to a question about what made her want to raise money for Lunga she says:

"When we were there (In South Africa) *we talked about his life and family. He lives in complete poverty with his mother and numerous siblings as his father died when he was younger and his mother's unemployed. He has only one dream, which is to go and study architecture at University. But when he talked about it he knew it was only a dream and that it would never happen. And when I thought of it, I realised how easy it would be for me to send him to University. I would need to raise £2000 in ten months. I started the charity events after Easter.* (Appendix D, Section D.2, pD6)

Aurore was responding in a very human way, displaying her own humanity. The visit that enabled her to come in to contact with this student led to her responding in accordance with her own values of humanity and social justice.

Nor was the impact short lived. Two years later Aurore organised a French lunch and a talent show to raise further funds to support Lunga. The time and effort involved in organising these events shows her commitment to expressing her embodied values through her actions. Twenty people participated in the talent show and there was an audience of over 200 people. This became a major school event and the event in itself was a good example

of how to develop ubuntu. Staff and students combined to provide entertainment for the audience building a sense of togetherness and shared humanity on the evening. She wrote in the Salisbury High School Newsletter:

"The evening was a huge success and thanks to the effort of some very talented people and many supportive others, we managed to raise £600. This has allowed South African student Lunga to register at university to finalise his degree. He was overwhelmed by this and asked me to thank everyone involved. We have helped Lunga to follow his dream which started two years ago when we first decided to raise money to send him to university" (A Taltavull, 2008, Appendix D, Section D.2, pD8)*.*

Lunga's response to these efforts was captured on video and is analysed fully in figure 4f, Section 4.3.3. Lunga says:

"Since you guys came to South Africa and I asked you for financial support due to the financial constraints that I had from my family there has been a great change, because I am at the University of South Africa doing B.Com specialisation in marketing and I'm doing quite well. So from what you have contributed I am at a higher level now"
and
"There is a lack of finance available at home "and if I get the opportunity to complete my degree and to work, it will bring (provide) *bread at home. My young sisters and brother who are still at School would be able to get educated, so that initiative (the bursary support) is part of building the*

community. Without me being in the labour force, there wouldn't be bread at home."

It is clear that Aurore's fundraising efforts have enabled him to further his education and to be optimistic about the future regarding employment and improving the position of his family so that his younger brothers and sister will be able to concentrate on their own education and not have to worry about working to provide food for the family.

Example 3 - Cath McKenna

Cath was the Head of Humanities at Salisbury High School from 2001 to 2008. She got involved in the partnership at an early stage. In 2005 she was in the party that visited South Africa as were her two daughters. This visit galvanised her to become centrally involved in the partnership. She developed curriculum work in Citizenship and in Humanities for Salisbury High School students based on the link with Nqabakazulu School.

a) The Citizenship project

Cath wrote the partnership in to the scheme of work for Citizenship so that all of the Key Stage 3 students at Salisbury High School learn from it. The scheme involves using video footage from the visits to Nqabakazulu School and the community of Kwamashu, to raise students' awareness of the challenges that they face. It also involves the students doing research in to HIV/AIDs and in to Zulu culture.

b) Humanities Project

Cath also developed a Humanities project for the visit to South Africa in 2008. This involved a study of site and settlement with Salisbury High School students studying the history of Salisbury and how it had developed as a settlement and sharing this information through leaflets and photographs with the Nqabakazulu students, who in turn produced information on the development of Durban as a settlement. This information then became a bank of resources for students to use in their lessons to do a comparison of the development of these two sites and settlements.

Thus Cath has played a major role in embedding the partnership in the curriculum as it has become a focus for study as part of the Citizenship course and as part of the Humanities course at KS3. These sorts of projects bear out Reason's (2005) assertion that the global perspective is increasingly being implemented in the curriculum, indicating a shift in approach that seeks to raise awareness of the connections between people throughout the world and contributing to an understanding of global interdependence.

c) Other Contributions

Cath also raised funds for Nqabakazulu School to support their feeding scheme and to support other projects. In 2008 Cath led the visit to South Africa with another teacher from our School. Prior to the visit the researcher met with her to discuss her participation as a researcher to support the research project. She took video footage and contributed to the findings for this project. Her belief in the learning potential for students is shown in her

use of the phrase, *"they have grown as people as a result of it"* (Section 4.5.1.2, figure 4k, memo 5) to describe the impact of the visits on our students. This resonates with the educational notion of "touching" hearts as used by Sayers (2002) in her description of the purpose of citizenship education. Cath is very clear about what she has learned from the partnership and expresses this learning in terms of changes in perception and changes in behaviour.

The evidence shows that Cath has been a major contributor to the partnership and an active participant in the action research project. She has taken a series of actions, including involvement in fundraising, the development of curriculum projects and the making of friendships, that have demonstrated her commitment to the aims of the partnership and she has influenced others to become actively involved in the partnership. In her video interview the development of personal relationships between individuals in the two schools is a feature of her response. Friendship is an important element in the sustaining of the partnership. Cath talks about how the students from Salisbury High School visiting Nqabakazulu School and visits from Nqabakazulu School students and staff to the UK have provided personal contact with people of a different culture allowing personal relationships and friendships to develop (Section 4.5.1.2, figure 4k, memo 2). Through these visits the opportunity has arisen to explore, reflect upon and experience their own qualities and to decide how to act in response to the issues raised. The students' hearts have been "touched" and this has made the meaning of good citizenship real to the students and staff.

Example 4 - Beautizulu Jewellery

This next example to illustrate the influence that the activities have had on the learning of others is an example of a project that has been initiated by Nqabakazulu School. During the Salisbury High School visit to South Africa in 2007 the researcher was approached by one of the teachers, Neliswa, and asked whether Zulu crafts made by the students at the School could be taken to the UK and sold with profits being shared between the two communities. On return to the UK the researcher spoke with the Head of Business Studies at Salisbury High School, Bob Ainsworth, and asked whether he thought this was a viable business proposition. Due to his positive response he was put in touch with Neliswa and an agreement was drawn up for a joint business venture. A few months later a large package containing many hand-made items of jewellery arrived through the post.

Figure 5i **Photograph of Business Students**

(Permission gained from parents for use of photograph in post-project publications)

This photo has been removed form the digitized version.

Bob got the Business students at Salisbury High School to research the marketing of jewellery and then to price each item up and make it ready for sale. Sales were made in School lunch times and at School events.

Discussions continued between Bob and Neliswa about the quality and content of the jewellery. There was some high quality learning going on as they and their students discussed the cultural differences between the South African market and the UK market for jewellery. What might sell well in a South African market does not necessarily sell well in the UK for various reasons, such as fashion or tastes, or climate. For example, some Zulu jewellery is made from safety pins and this could not be sold in the UK for health and safety reasons. Lessons are being learned as the business progresses and the South African suppliers are gradually adapting their products to suit the UK market.

The curriculum focus for the exchange visits of 2009 was the further development of this business. The Salisbury High School students, when they visited Nqabakazulu School, learned about Zulu culture and part of this was how to make the jewellery, thus they learned a traditional Zulu craft. This enhanced their understanding of Zulu culture and developed their respect for the Zulu cultural heritage. It also gave them an understanding of the skills and time involved in producing the jewellery. Bob and Neliswa focussed on the notion of fair trade and how this project promotes the tenets of fair trade with a fair share of the profits going to the suppliers of the products. During the visit

to the UK the South African students learned about marketing skills and studied the UK market, increasing their understanding of the UK consumer's requirements. This made them more aware of the needs of the UK consumer and better prepared for providing products which meet their needs. In addition, they learned, alongside UK students, how to build a website for the business to promote their products. This is a technological skill that they have taken back with them to South Africa.

During their week in at Salisbury High School they also showed our students how to make the jewellery. Success in marketing the product was shown when a very successful sale during the week in a half hour lunch time raised £400 towards the feeding scheme at Nqabakazulu School, a scheme that provides food for their most needy students. The response of our staff and students was very positive as they wanted to be part of the project and show their support for it. Video footage was taken and this shows Business students preparing for the sale, a packed School Hall, students busy selling the jewellery, and students, staff and parents buying the jewellery. The students show that they have learned about the principles of fair trade and why they are buying the jewellery. Here are some quotes from students in the video: Student A *"All the money that is made from the sale on Friday is going back to South Africa, back to the people who made what we are selling""*
Student B - *"*(It is) *for the poor, the needy, for clean water and healthy food".*

This project is one that was initiated by a South African teacher and has been sustained by communication between Bob and Neliswa. The researcher's role

has been to facilitate that communication and to support Bob in his endeavours to sell the jewellery at School events.

Bob has visited South Africa twice and has been touched by the experience and his reaction has been to run this project that in turn has touched many other participants, staff, students, governors and parents. The project continues and ways are being looked at to provide new outlets for sales of the jewellery.

The Beautizulu jewellery project has led to the establishment of a Fair Trade group at Salisbury High School comprised of students, teachers, support staff, governors and members of the Salisbury community. This group is promoting fair trade within the school and the community and is working to gain fair trade status for the School, a national award to mark the work of the school as a fair trade organisation. Part of this process is the teaching of fair trade in different curriculum areas. Bob Wardzinski, who has been heavily involved in the international partnership has led this work and it has developed out of the jewellery project and the focus of the exchange visit in 2009. It is a good example of how the activities of the partnership can lead to associated activities that broaden participants' learning.

Example 5 - Gillian – School Governor

The Hospice Minibus Appeal

During the 2007 Salisbury High School visit to Kwamashu township a visit to a Children's Home and AIDS Hospice was organised. Many of the children

attend Nqabakazulu School. Whilst there, participants were told about their efforts to raise funds to buy a vehicle to take patients to hospital and the orphans to School. There is a danger of girls being raped on the way to and from School. This appeal touched the hearts of the participants and discussions took place as to how help might be provided. A Salisbury High School Governor who was on the trip, Gillian, is involved in the local church in the community in Salisbury. She agreed that she would seek to get her church community involved. On our return she spread the message about the appeal to raise funds for the minibus. Individual donations were forthcoming and the church decided to make it one of their chosen charities to support in the coming year. At Salisbury High School some additional funds were raised through sponsored events. Gillian approached the local Rotary Club and they agreed to support the fundraising efforts. The appeal was publicised on the local radio and in the local press. Within a few months sufficient funds had been raised to pay for a vehicle. The following is an extract from a letter from the Treasurer of the Bemerton Parochial Church Council to Salisbury High School.

"I attach a cheque of £1,125.00 from the Parish of Bemerton towards the Nqabakazulu School minibus appeal. I trust this will help the minibus scheme become a reality soon. If you obtain any pictures of the minibus please pass these on as we are keen to become more closely involved with the school and local community in Kwamashu township."

Further partnership activity between the two communities of Bemerton, Salisbury and Kwamashu township was initiated when members of Nqabakazulu school visited Salisbury accompanied by the matron of the Children's Home/Hospice. She was introduced to the local community and friendships were forged. She visited the hospice in Salisbury and a link between the two hospices has now been created. Other links were also forged as this comment from Gillian shows:

The Trussell Trust became involved when Thobile visited. She was interested in their Food Bank and Restore Shop – she was surprised that in England there are white people who are poor and in need which led to some deep conversations about English society and life. Trussell Trust made clothing given to the charity shop available to her without payment, so that she was able to take something for each of the children back to South Africa with her. Later we attempted to send a box of things like school shirts, socks,and PE kit (provided free by the Trussell Trust) out to them – and individual church members bought pencil cases, pens, erasers, colouring pencils etc to send out to the children for Christmas. The firm one of our church members works for exports by air all over the world and they took an interest and offered to transport the large boxes for us without payment. However customs officials at Johannesburg would not allow the boxes to be delivered without payment of several hundred pounds in excise duty – more than the cost of the contents – which proved an insuperable barrier to helping them in this way.
(Email received December 2010 – See Appendix P, pP4)

Thus the work that Gillian started has grown and led to the participation of more people in the partnership. The church community have adopted the Children's Home/Hospice as one of their charities and most recently they have offered to pay for legal advice for them on how to achieve charitable status in South Africa so that they can access various government grants to provide for themselves. The aim is to provide a sustainable source of funding for the Hospice, instead of one-off funding from the UK. Gillian's comment on why she has got involved is included in her email:

The link is a vehicle for myself and the rest of the ministry team here to make those we preach to aware of things like global poverty, injustice and the scourge of HIV/AIDS in a grounded, personal way that they can relate to. (Appendix P, pP4)

This comment sits well with the notion of living citizenship as the participants live out their values in an active way rather than as passive onlookers.

Example 6 - Christine

Evidence of long-term impact of the partnership on the life of a participant is in relation to Christine. The researcher conducted an interview with her five years after her visit to South Africa as a student member of the group in 2005. In the interview she is very clear about the impact of the visit on her subsequent choice of course at University and of career in charity work. In the video interview she says the trip to South Africa during her gap year confirmed her desire to study international development at University and,

"While I was at University I was very committed to my course because I knew that I wanted to do something to work with people like those that we had visited at the School, so it had a big impact on me."

These examples show participants in the educational partnership acting to live out their values of social justice and equal opportunity more fully. The researcher and other participants in the partnership have recognised the injustice of the situation in the black township and have advocated change. Participants have mobilised others to recognise the lack of social justice and equality of opportunity and to take action to change the situation. In this sense these values have become central to the work of the international partnership.

There is agreement with the author of the article (Anon 2002, p.15) in the Development Education Association publication who says:

"Teachers need to recognise their own values and attitudes as part of the process of encouraging pupils to explore theirs"

Through the partnership activity, teachers, parents and adult members of the community are recognising their own values and attitudes. Their reflections are leading to actions to live out their values more fully. This is encouraging students to do the same.

In section 2.4.2 the question was posed, how can evidence be provided that it is the activities of the partnership that have stimulated another person's soul and entered his/her very being? (Chomsky, 1971) The researcher claims that the evidence provided by the actions of these participants illustrates that a desire to live out their values more fully entered their very being. They were creative in their responses as human beings.

The hearts of the participants were sufficiently touched by the activities of the partnership that they had an impact on their own lives and on their subsequent actions. The international partnership led to sustained long-term impact on learning on several fronts. The long-term impact has been to produce a response that improves the lives of citizens in both communities.

5.3.3.4 Learning That Tackles Stereotypes and Negative Prejudice

There is evidence that other participants views of the respective communities have changed as a result of the activities of the partnership. The South African students and staff indicate that their pre-conceptions of the welcome that they would get from the UK students were not borne out when they say, after spending a week visiting Salisbury High School and a local primary school:

"The children are very friendly and I did not expect that because of our colour." (Appendix N, figure Ne, pN11)

In the interview Mr Rhmbele supports the assertion about the friendship shown by the Salisbury High School students with the comment:

"Most students were friendly towards us. Some went the extra mile and were like brothers and sisters to us." (Appendix N, figure Nf, pN14-N15)

Two other members of staff, David and Thuli, from South Africa report the following:

"The visit destroyed stereotypes of English people as cold and unfriendly, not accepting of strangers and intransigent. We have found them the direct opposite of this" (Appendix L, pL1)

David in his report (Appendix M) makes the following remarks:

"The stereotype prejudices I had about English people in the UK is gone for good, the hatred is buried. The warmth, hospitality, courtesy, etiquette was insurmountable. It is something that will live for a very long time with me. You showed us dignity that our fellow white South Africans find it very difficult to practice." (p7)

In the interview with the South African students at Nqabakazulu School about their expectations for their visit to Salisbury (Appendix B, figure Bi, pB23), they had said that they were fearful that they would experience racism at Salisbury High School, which is a predominantly white school. As it turned out

they were very complimentary about the welcome that they received from the students. According to the Nqabakazulu students, The Salisbury High School students showed great friendship to the visiting students. They appreciated their circumstances and went out of their way to make them feel welcome (Appendix N, figure Ne, pN11). This willing participation in the partnership and demonstration of the value of Ubuntu by the students makes is further evidence of the impact of the partnership. Many of them took the opportunity to live out their values more fully by engaging with the South African students and developing friendships with them.

Similarly UK visitors to South Africa report a change in their perceptions as these quotes (Appendix F) illustrate:

"I didn't expect the warm welcome." (Source E)

"I've met new people, new friends and they respected me like I never expected." (Source E)

"I didn't expect people to be as welcoming. I thought they'd be cautious of us." (Source F)

"I now know how people around here live and how they spend their money and don't waste it. Also how hard people here work in school as compared to Salisbury High School." (Source G)

This evidence is taken from people who have participated in a visit to the other community, suggesting that this activity is a powerful tool in tackling the

stereotypes and negative prejudice. There is also evidence that suggests the visitors' activities have had an impact on the hosts.

Figure 5j – Analysis of Section 4.5.1.2, Figure 4k, Memo 3

Cath explains how the South African students were very confident in performing when they visited our School. This would have inspired some of our students to be more confident. The first visitors from Nqabakazulu School to our School were chosen for their musical, dance and drama ability and their talents in presenting artistic interpretations of Zulu culture. They were outstanding at this and it helped to tackle the post-colonial stereotypical views of Africans as receivers of aid and not having anything to give in return. It emphasised the reciprocal nature of the partnership in terms of the learning that was taking place.

These quotes from Salisbury High School students after they have attended a lesson in Citizenship led by a South African visitor indicate changes in perception about Africa:

"The South Africans are not as poor as I thought they would be."

"It sounds much better than I had thought it was in Africa."

"I thought their village would be quite small but there are half a million people."

"It is poor in places but they make it lively with their dancing."

"Parts of the town are modern."

"They all go to school."

"The small amount of money they earn goes a long way over there."

"I always thought there was much more poverty but it actually sounds quite modern."

(Appendix N, figure Nd, Pp N8-9)

These comments show an acceptance that things are not as bad as is often portrayed.

There is however a comment that runs counter to the challenging of stereotypes and indicates that the "poor but happy" stereotype may persist in the student's mind. He comments: *"It is poor in places but they make it lively with their dancing".* (Appendix N, figure Nd, pN9)

There is a synthesis of evidence to suggest that reciprocal visits were the most successful activity in challenging stereotypes and encouraging a critical approach in the partnership. There is less evidence to suggest that the other activities of the partnership, the use of video footage and photographs in Assemblies and in curriculum activities had an impact in tackling stereotypes.

5.3.3.5 Summary of Findings in Response to Research Question 3

Research Question 3 - What has been learned from the activities of the partnership by the participants and to what extent have they become better citizens of the world?

The examples of participants' responses are significant in that they provide clear evidence of the educational potential of an international partnership. It has been shown that a wide range of activities can be developed that engage participants and enable them to become more informed citizens who live out their values more fully through their actions.

The following themes emerge from the evidence presented in this section:

- ➢ Critical learning episodes for the researcher have been brought about as a result of the activities of the international educational partnership and these have challenged stereotypical images and prejudices and serve as an illustration of the learning potential of the partnership.

- ➢ Through the partnership activities, teachers, students, parents and adult members of the community are recognising their own values and attitudes. Their reflections are leading to actions to live out their values more fully.

- ➢ Due to the design of activities there is a significant long-term impact from the partnership

- ➢ Reciprocal visits have been a powerful means of tackling stereotypes and negative prejudice.

5.3.4 Summary of Emergent Themes

In addressing the overarching research question concerning the reconceptualization of international educational partnerships as a form of 'Living Citizenship' the evidence has been synthesised into three emergent themes which address the first three sub-research questions as follows:

Research question	Emergent Themes
1. To what extent have the values of social justice, equal opportunities and Ubuntu been put at the heart of the international partnership between the schools? To what extent have shared values and a shared language for expressing these values been developed in establishing the partnership?	Shared values at the heart of the partnership, including Ubuntu, equal opportunities and social justice. The emergence of a shared language.
2. To what extent has the researcher encouraged participation and democracy through his actions in establishing, developing and sustaining the partnership?	Extending participation and democracy through the conduct of the research project.
3. What has been learned from the activities of the partnership by the participants and to what extent have they been able to live out their values as citizens of the world more fully?	Touching the hearts of participants and engaging them in the activities of the partnership so that they have the opportunity to live out their values more fully.

5.4 Post-Qualitative Checks

Two techniques, corroborative checks and peer review, have been used to check the validity of the findings after they have emerged.

5.4.1 Corroborative Checks

5.4.1.1 – Outline of Checks Carried Out

Firstly, the accuracy of the data and of the findings has been checked with the participants. A range of corroborative checks have been carried out with the participants as follows:

1. Video footage has been shared so that the participants could comment on it and make their own interpretations of it. Footage was shared in Assemblies and in classes with pupils and staff participants. The reactions of staff and pupils to the footage and associated activities have been indicated above in section 5.3.2.4. The ATLAS software analysis of the video footage of Cath and Stacey has been shared with Cath.

2. Each of the examples used to illustrate the impact of the activities of the partnership on others have been agreed with the participants concerned and shared with them. Emails with copies of the extracts were sent to each of the participants and they were asked to comment on the factual accuracy of the accounts and the accuracy of the claims that the researcher makes. Some amendments and additions were made as a result of the responses. (See Appendix P)

3. As mentioned in the methods section in chapter 3 (Section 3.3.10.1), two interviews were conducted with participants towards the end of the

research project for two purposes. Firstly to act as a qualitative check as findings from the research were put to the interviewees and they were asked for their opinions on the interpretation given to the evidence. Secondly, to identify where participation in the partnership has influenced them and changed their actions. Both of these interviews were captured on video and are analysed further below. Christine was chosen as an interviewee because she had been a participant in the first group visit and had then left the School to go to University. Having been away from the school for five years she would be able to indicate whether there had been any lasting impact on her as a person. Gillian was chosen because she is a member of the local community who came in to the partnership as a representative of the parish and as a governor of Salisbury High School. As someone who is not part of the every day school community she would be able to give a perspective from outside the school itself.

4. A report was commissioned from Malusi David Ngcobo, the Chairperson of the Partnership and External Relations Committee at Nqabakazulu School. This provides a corroborative check from the perspective of the South African School. (See Appendix Q)

5. The researcher sent regular reports to the British Council. Between 2007 and 2009 reports were sent annually. These reports were compiled jointly by the researcher and a representative from Nqabakazulu School with input from other participants. Usually the British Council simply acknowledged receipt of the report, however in 2009 they provided feedback by email (see section 5.4.4.5 below)

In the first video interview Christine five years on from her participation in the partnership, corroborates the claim that the activities of the partnership have influenced her as a participant. She talks about how the fundraising skills that she developed whilst raising money for the South African School have helped her in subsequent jobs. She also says

"For me, I feel very lucky that we stayed in the township with Rose, a teacher from the School, because she had two teenage daughters, who took us out in the township to visit people's homes. Some of them were just shacks and for me that was eye opening. She also took us to the AIDs Hospice and that was the one thing that I specifically remember, the young Mum that I spoke about in Assembly, with the baby in the cot next to her and she was dying of AIDs and that had an impact on me as well"

This corroborates the claim that visiting the South African community can have a powerful effect on participants as their hearts are touched and they are motivated to act to live out their values more fully. Christine now works for the charity, Hopes and Homes for Children. As an ex-pupil, she returned to Salisbury High School to do Assemblies on what had influenced her at School and what she had subsequently gone on to do. In the Assembly she had talked publicly about the influence of the South African partnership activities on her subsequent life choices. In the video interview she says the trip to

South Africa during her gap year confirmed her desire to study international development at University and helped to shape her subsequent career choice.

"I knew that I wanted to do something to work with people like those that we had visited at the School, so it had a big impact on me."

At this point in the interview Christine gives a little nod of the head and then she shakes her head a few times and looks downwards. To the researcher viewing this footage it is evident that there is a real emotional impact as she reflects on the visit. This reaction is something the researcher missed at the time when asking the questions and would have missed entirely if it had not been for the use of video to capture the interview.

Christine recounts learning from Rose how the AIDs Hospice was established and she says how this learning enabled her to visualise during her degree how such projects are often started. This corroborates the claim that significant learning has resulted from the activities of the partnership (See section 6.2)

She goes on to talk about her values and how she had learned from the visit to South Africa.

"I was quite privileged compared to people outside the UK. It opened my eyes to how unequal life can be. But going out there also showed me that you don't need those things to live a healthy and happy life. I realised that I wanted to

do as much as I can to promote opportunities for people to have the same opportunities as I've had and to live up to their potential. That's something that I am quite motivated by".

Thus Christine corroborates the findings that values are central to the partnership activities and that the partnership has a shared vision based around core values of social justice, equal opportunities and Ubuntu (humanity) (See section 5.3.1). She indicates in her answers just how powerful an impact the activities of the partnership have had in influencing first her choice of degree and subsequently her chosen employment. Throughout the interview she talks about how she feels that she already carried the values within her quite strongly and that what the partnership activities did was to confirm and strengthen those values and motivate her to live them out more fully. Thus she corroborates the finding that an international educational partnership can touch the hearts of participants and have a significant impact in promoting active citizenship (See section 5.3.3).

5.4.1.3 Interview with Gillian

A second interview captured on video to corroborate findings is with Gillian who became involved in the partnership activities in 2006. She talks about how she had been seeking an opportunity to visit Africa for some years and that the partnership gave her the opportunity to visit South Africa. She says that what had an impact on her was

"just how spiritually rich and alive these people are compared with many people in England, although materially it is completely the opposite way around."

She talks about the impact of the visit to the AIDs Hospice/ Children's Home and how it *"touched"* her that a relatively small amount of money was needed to provide a means of transport to significantly improve the lives of the residents. She says that when the South Africans visited the UK the people from the local Bemerton, Salisbury community got to know them, *"meeting people had a real impact".* When the matron of the South African AIDs Hospice/Children's Home visited Salisbury and spoke with people it *"widened people's understanding of the reality".* Gill says that the matron's visit had a *"wide effect, reaching out to make people aware of things".* She says that participation in the activities has had a real impact:

"It becomes personal, the poverty and things. I remember somebody in the party bursting in to tears when it was said that bread was going to be delivered to 200 of the children. We just had no idea that children went to school hungry. When I am preaching and speaking about these things to people, I've got personal experience which makes it come alive".

As mentioned earlier section 5.3.3.3, example 5 Gillian's actions have had a significant impact on members of the community who have been able to live out their values more fully as a result and this corroborates the view that the partnership is having a significant impact in the community.

<u>5.4.4.4 Malusi David Ncgobo's Report</u>

The report was written in 2009 at the researcher's request as the funding for visits from the British Council came to an end (See Appendix Q). In the report David talks about the significance of the partnership in providing a novel experience for the pupils (learners),

"On both sides learners were glued on the educator and attentively listened as for the first time they were taught by somebody different from them in terms of pigmentation and pronunciation" (p.Q1)

He also talks about the impact on challenging exiting perspectives:

"Just look at the racial stereotypes, prejudices, perceptions and contradictions. Partnership was able to ameliorate and alleviate such negatives" (p.Q3)

The impact on his own learning is no less dramatically stated,

"I was astonished, amazed and mesmerised when Alice and Claire had to vacate their rooms for Madlala and myself. I was saddened to find out that Claire has to sleep on the floor, for me that was the highlight of my visit. I would imagine a White person in South Africa giving a Black person to sleep in his/her own bed. Most Whites in South Africa, they don't treat Black as their

equals, fellow citizens and counterparts, they still look at Blacks as

subordinates, inferior and subservient to them." (p.Q4)

and

"My perception before I went to the UK was that English people were cold,

conservative, snobbish, arrogant, pompous, xenophobic and ostentatious.

When I arrived I was shocked to find the direct opposite of my expectations. If

there was no partnership I would have remained with my wrong perceptions."

(p.Q13)

Thus David corroborates the claims about how the partnership activities

challenged existing racial stereotypes and perceptions of the other and led to

significant learning for the participants (See section 5.3.3.4). He also

corroborates the claim that the partnership has developed a shared language

with his comment:

"Thanks Mark, continue the good work to bring light to Nqabakazulu High

School. Umuntu ungumuntu ngabantu, a person is a person because of other

people. Mark and family, you must always keep in mind that you have made

*yourselves so many friends and families in South Africa." (*p.Q13)

5.4.1.5 British Council Response

The British Council in their email response to the report on the activities of the

partnership in 2009 say:

*"The partnership between Salisbury High School and Nqabakazulu School
appears to be moving from strength to strength with progress being made on
a number of the chosen global dimension themes over the course of the year.
The "Fair Trade" project has positively impacted on pupils' understanding in
Citizenship and Geography. In addition, the reciprocal nature and
sustainability of the joint projects has been particularly impressive and this
has resulted in pupils in both schools increasing their awareness of global
dimension themes. It is also commendable to note that both schools have
been able to involve parents and the local community in partnership activities
and this should serve to strengthen the sustainability of the link".*
(Appendix K, PpK9-10)

This response corroborates the view that the activities of the partnership are
having a long-term impact and are sustainable (See section 6.2.7) .

5.4.2 Peer Review of Evidence
Another technique used to enhance the validity of the findings was use of a
peer review focus group. Over a period of two years, 2008 – 2010, the
researcher used postgraduate students and tutors at Bath Spa University as a
peer review focus group to consider the evidence that has been presented in
this research project and to check the claims made by the researcher. Three
times the researcher presented evidence to this group and on each occasion
a different claim was made by the researcher. Two members of the group
were always present and these were Dr Steven Coombs and Dan Davies,

both members of staff at Bath Spa University and both supervisors of the PhD. Cath McKenna, a participant in the partnership, was present on two occasions. The remainder of the group consisted of postgraduate students conducting PhD research at Bath Spa University. The number in the group varied from 5 to 9. Appendix R (Dvd) captures these peer review meetings. The accounts of the three meetings below show the responses from the participants in this post-qualitative checking process with a commentary from the researcher.

5.4.2.1 Meeting 1 – February 2008 (Appendix R.1, play time 00.00 – 25.50)

The researcher gave a short presentation outlining the context of the research project and the research methodology. Then video footage that he had captured of Rose Mjiyako talking about the partnership was played to the focus group. They were asked to respond to two questions about the footage.

- To what extent does this video clip evidence a sense of togetherness (Ubuntu) and shared humanity?
- To what extent does this video clip evidence influence on the education of others?

The intention was to check with them their interpretation of the video data. The ensuing discussion was captured on video (See Appendix R, section R.1). Below is an account of the audience response and the researcher's response (in italics) together with the researcher's reflections on this footage.

The first response from a member of the group is in the form of a question:

Audience - How would you articulate the benefits and CPD outcomes from an international partnership of this nature to a government that might prefer to spend money on other ways of raising standards? What CPD benefits has it brought for staff participants in the partnership?

Researcher response:

There are many ways in which participants have benefitted, for example Aurore has developed professionally as a result of her involvement and she has got many other staff and pupils involved in living out their values more fully through participation in the partnership.

Cath, who is a member of this group then says:

"It's expanded our students' horizons a huge amount because of the work that Mark's done. He's presented it in a whole range of formats. We have had Assemblies. We had students over here who presented stuff and that has made it real for our students."

This is corroborating the claim of impact on participants (See section 6.2.2).

The next audience response is about the question of validity:

Audience - How do you contextualise the clips and analyse them bearing in mind that they only tell part of the story?

Researcher response

A whole range of video clips are looked at and analysed to find emergent themes and other participants will be taking video footage during visits and that footage too will be analysed to provide triangulation of data.

This indicates the importance of addressing issues of validity when dealing with qualitative data.

In addressing the question of Ubuntu, a member of the audience asks:

Is there a way in which the video clips can show the notion of ubuntu, togetherness, cooperation and sharing or is there a sense in which these values are overwhelmed by the power disparity existing between north and south?

Researcher response:

The dangers of a post colonial approach to international educational partnerships which embed power differences are real. The power disparities can be overcome and the intention is to show in this research how this can be done. The evidence that it has been done is in the language used by the participants, for example Rose saying, "You guys are angels" and phrases like "I ask you this as a member of the family".

Audience Response – The use of language is very significant. There are cultural nuances in words. When the personal relationship between people is (strong) the power disparity dissipates….and when you get to know someone better there is more common understanding.

This corroborates the finding that the development of a shared language for the partnership is significant and indicates a sense of Ubuntu (See section 5.3.1.1). This is reinforced in another audience contribution:

Audience – I think the video clip does show a sense of Ubuntu in the level of social interaction between you, the fact that Rose is actually taking the lead

and is clearly empowered by the role that she has. I think it would be good to find clips that do evidence parts of the partnership that have been initiated by the South Africans themselves.

This response led to the researcher evidencing this in section 5.3.3.3 above, recounting the initiative of the Zulu jewellery business.

In terms of evidence of influencing others the following points were made
Audience – Influence is about how we influence the behaviour of others and it is clear that you are being very pro-active but to what extent are others being pro-active and being inspired by you to do things which you would not have thought of?
This comment corroborates the approach that has been taken in this chapter (Section 5.3.3.3) to demonstrate influence by giving examples of how other participants have been actively involved in the partnership.

Another response on influence is:
Audience - The most obvious thing in terms of your influence on the education of others is if you are providing scholarships to higher education then that is something that is presumably having a direct influence on the education of those concerned and you could talk to them and find out what they have gained from it. There is a danger that the primary influence could end up being the fundraising and developing a culture of dependency.
Researcher response – This is a real danger and it is important that the partnership is built on an equitable basis so that whenever the UK School

gives something, the African school gives something in return. There is evidence of this through the cultural exchange that has taken place with the UK school using Zulu dance and Zulu art in its curriculum.

These exchanges indicate that the peer review group are acting as critical friends in reviewing the research project. There are questions as well as comments and both encourage the researcher to reflect on issues concerning the partnership, so continuing the action reflection cycle.

5.4.2.2 - Meeting 2 – November 2008 (Appendix R.2, play time 25.50 – 40.00)

At this meeting the researcher presents a paper outlining some of the evidence and some of the findings emerging from the research and seeks the response of the group to these emergent findings.

One member of the group identifies a theme in the paper:

Audience – The evidence that you have presented seems to be predicated on the notion that actions speak louder than words. Have you worked that out in advance? There seems to be in the paper an implicit hierarchy of influence.

This shows that the reader can see in the evidence the importance of action and corroborates the view of the researcher that this is a significant element in influencing others and in influencing social formations through the partnership (See section 6.2.4).

The discussion then moves on to social justice and stereotypes.

Audience – It is important to clarify the meaning of social justice. Is it to do with helping them out there or is it something to do with social justice in our everyday lives, how is it affecting the way I think, the way I interact with people in our own communities?

The researcher sees this as a key question and it reinforces the emphasis on values in the partnership, the importance of shared vales and a shared understanding of what those values mean as shown in the evidence in section 5.3.1.

Audience – I read some research recently which was postulating that some school links are reinforcing stereotypes.

The literature critiquing school partnership has been outlined in chapter two (Section 2.2). Throughout the partnership activities have been considered which challenge these stereotypes and section 5.3.3.4 provides evidence of how pre-conceptions have been changed by these activities.

5.4.2.3 - Meeting 3 – October 2010 (Appendix R.3, play time 40.05 – 1.14.59)

The group were asked to comment on the notion of living citizenship and how the researcher is communicating the notion. The researcher explains how the idea of living citizenship has emerged from a living theory approach to action research. It is defined as participants in the partnership living out their values more fully through being active citizens and through being fully engaged in the activities of the partnership to make a difference to people's lives. Some examples of participants living out their values, as used in section 5.3.3.3, are given and a video clip of Graham's speech is played.

The first response is as follows:

Audience - It chimes very well with some of the principles of community learning, community development and community action. It seems to fit in very well with the notion of the "Big Society" and it seems to be a very positive aspiration. You would find in the adult learning and community development field a lot of arguments supporting that approach.

This corroborates the idea of living citizenship as one that has resonance in today's society. This idea is explained further in section 6.4.

Another respondent makes the point:

Audience - I see the notion fitting in very comfortably with the idea of citizenship in the curriculum emphasising the responsibility of citizens rather than the rights of a citizen and also within the field of global citizenship. Where one could mount a critique is from a more radical citizenship perspective which questions and challenges ways in which society is organised, almost citizenship as civil disobedience. You could say that these people have recognised injustice and their responses to it have been to get involved with individuals and small groups to try to correct the situation. From the examples that you have shown there isn't anyone there shouting out about the injustice that exists in the first place and using that to campaign politically to, for example, improve trade laws. At the moment I don't see how it fits with that but I do see it fitting very well with the global citizenship ideas in the curriculum.

This perspective is backed up by another member of the group with:

It supports the notion of the citizen as an active, empowered contributor but not necessarily as a revolutionary.

These responses help to locate the findings and the notion of living citizenship within the field of citizenship education. Although the activities of the partnership have challenged individuals' perspectives of others, to the researcher's knowledge it has not led to participants challenging the existing power relations through direct action, although the researcher himself has participated in political campaigns to improve social justice. This is recognised as a limitation of the partnership as discussed in section 6.7.2.2.

The discussion then moves on to distinguishing between citizenship, active citizenship and living citizenship. This discussion helps the researcher to refine the notion of living citizenship and it is described as follows:

Researcher - Active citizenship is a part of living citizenship. Living citizenship goes beyond just being active in the sense that you are aware of why you are doing it and you are doing it to live out your values more fully, so you are aware of why you are being active.

A group member responds with:

Audience - Are you saying that living citizenship is not just what you do, it is who you are? It is embodied citizenship. Look at this person, not just for things they have done but look at them and how they embody the values of citizenship.

The researcher assents to this. It is exactly that meaning that the term has and it is gratifying that the peer review group have grasped it as such. This

conversation helped the researcher to clarify the meaning of 'living citizenship' as outlined further in section 6.4.

This then leads on to a conversation about the significance of values in education. The researcher argues the importance of being able to articulate one's values and how that can provide a basis for action and a degree of confidence in decision making. A member of the group makes this point:

Audience - Articulating your values helps other people to take action as well because it provides a lead for them. They can understand why they might want to take action.

This conversation corroborates the view reflected in the findings that values have a central role to play in 'living citizenship' (See section 6.4.2).

5.4.2.4 The Value of Peer Review Meetings

The three meetings provided an opportunity for the researcher to present findings and test ideas, such as 'living citizenship', with a group of critical friends. As the extracts and the evidence in Appendix R shows the comments made were not always favourable to the research, they were often critical and led to further reflection by the researcher. In this sense they were an important part of the action reflection cycle and contributed to the clarification of ideas as well as being part of the validation process.

5.4.3 The Work is Validated by People's Response to it

The validity of this work rests for this researcher not in any search for internal consistency or simple meaning from the data but in the responses of other

persons to it. As already shown there are numerous examples of humanitarian responses to this work. These include the following:

- Graham Joyce and the other contributors to the book, Black Dust, produced at no cost to the partnership to raise funds for supporting students at Nqabakazulu School.

- Graham's speech at the book launch about why he decided to participate in the partnership.

- Letters from students at Nqabakazulu School

- The interviews with students and staff from Nqabakazulu School

- Fax communications with Mr Shezi, Head at Nqabakazulu School.

- Emails from Thiris Arumugam, one time teacher at Nqabakazulu School

- Emails from Rose Mjiyako, Deputy Principal at Nqabakazulu School

- Comments and actions from Aurore, Bob Wardzinski, Bob Ainsworth, Gillian, Cath McKenna and Christine.

- Comments from other fellow participants in the link.

- Conversations with colleagues at the National Teacher Research Conference.

- British Council funding of the partnership.

5.5 Summary of Findings

What has emerged from the data analysis is evidence that in the international educational partnership between Salisbury High School and Nqabakazulu School there has been:

- ➢ The development of a shared language by the participants to describe and explain the values behind the partnership (Section 5.3.1).

- ➢ Agreement on the values of Ubuntu, equal opportunities and social justice at the heart of the partnership (Section 5.3.1).

- ➢ An emphasis on extending participation and democracy in the conduct of the partnership (Section 5.3.2).

- ➢ The design of activities by the participants that have presented opportunities for participants to live out their values more fully (Section 5.3.3).

- ➢ The development of a range of activities that have touched the hearts of participants, that have had a long-term impact in the communities and have gone some way to tackling stereotypes and negative prejudices (section 5.3.3).

5.6 The Next Chapter

In the next chapter these findings are discussed to ascertain the extent to which the partnership has effectively delivered various aspects of citizenship education and the consequent pedagocgical protocols are explained. A model for developing international partnerships based on this narrative is suggested and the notion of 'living citizenship' is further examined. The conclusions that can be drawn from this narrative in terms of its implications for citizenship education and for the actions of government in promoting international educational partnerships are considered.

Chapter 6 – DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

How Can I Reconceptualise International Educational Partnerships as a Form of 'Living Citizenship'?

6.1 Introduction

Having outlined the emergent findings in the previous chapter and organised them as themes to respond to three of the sub-research questions, this chapter brings together those emergent findings and themes to address the remaining research questions and also provides recommendations for future pedagogical practice.

Firstly, conclusions are drawn from the body of evidence presented in the previous chapter in terms of the transferable pedagogical protocols for citizenship education that can be derived from the establishment of an international partnership (Research question 4). These protocols lead to a proposed model for developing a sustainable international educational partnership for learning. Next, an original notion and also conceptual framework of 'Living Citizenship' is explained, the key features of the idea outlined and its value as an educational concept explored.

On the basis of these conclusions, recommendations are then made for government policy on how best to extend educational partnerships and implement international CPD between UK and South African schools (Research question 5).

Finally, the researcher reflects on the research approach, the limitations of the research, the value that it has to practitioners and the original contributions that it has made to the field.

6.2 Towards a Pedagogy for Citizenship

Research Question 4 – What are the transferable pedagogical protocols for citizenship education that can be derived from the establishment of an international partnership?

As outlined in section 2.4.2, although the curriculum for citizenship is clearly prescribed (QCA, 1999, updated QCDA, 2008) what the QCDA fails to do is to provide a pedagogy for citizenship. It fails to address questions about how to deliver the goal of more informed citizens, or to address the question as put by the British Educational Research Association (BERA) in its professional user review of 2003: *How do we learn to become good citizens?* The researcher proposes some transferable pedagogical protocols for the development of international education that emerge from the research and in so doing identifies how participants can more fully live out their socio educational values through participation in an international educational partnership. It is in this sense therefore a pedagogical approach and it is an attempt to address the question posed by the BERA review about how we learn to become good citizens.

6.2.1 The Importance of Developing Shared Socio-Educational Values For the Partnership

In section 5.3.1 it was shown that through the development of a network of dialogues a shared language has been developed by participants in the partnership, e.g. Use of the term Ubuntu, which expresses the participants' shared values in deepening the partnership. The evidence shows that these shared socio-educational values underpin a shared vision of the partnership. Through dialogue the future that the participants seek to create has grown clearer and people's enthusiasm for and participation in the partnership has grown. This vision helps the participants to develop a frame alignment (Goffman, 1974, Snow and Benford, 1988) in the sense that they can develop a shared view of how the partnership is developing and how it can be perceived by both the participants themselves and those outside the partnership. This frame alignment depends on constructive dialogue. The formation of shared socio-educational values through dialogue provides a rationale for agreeing common action by the participants.

Martin (2007) suggests that the way forward for international educational partnerships to be successful might be to develop a sense of connectedness before encouraging participants to consider the differences and the reasons for them, motivating them to take actions to address the inequalities and challenge the *status quo*. The findings from this research project strongly support this suggestion. The focus of the Salisbury High School/Nqabakazulu School partnership has been on the Zulu value of Ubuntu (humanity) to connect the participants as human beings. At the same time, there has been

recognition of the differences between the participants and the need to correct the inequalities by focusing on the values of social justice and equal opportunities. This has been a key factor in the sustainability of the partnership.

The discussion of values is a key element in citizenship education as indicated by Crick (1999) who emphasised the importance of citizenship education in exploring values, developing human relationships and enhancing the democratic process. The UK programme of study for Citizenship (QCA, 1999, updated QCDA, 2008) says that in order to be informed citizens pupils should be taught about how to bring about social change. This goes beyond mere discussion of values and suggests engaging in activities that encourage the living out of values to redress unequal opportunity and social injustice. This links to Sachs (1999) notion of an activist teaching profession that is concerned with reducing or eliminating exploitation, inequality and oppression and to Coombs (1995) idea of a social manifesto approach that levers authentic change.

The evidence presented in this study (See section 5.3.3) suggests that an international educational partnership can provide opportunities for individuals to live out their values more fully and act as a social lever to bring about social change and to take responsibility in facing the challenges of global interdependence.

Recognising the significance of the development of shared socio-educational values to the success of an international educational partnership is one of the original contributions of this research project. It is one of the pedagogical protocols for citizenship education that can be derived from an international educational partnership.

6.2.2 .Developing Activities That Touch the Hearts of Others

A second pedagogical protocol concerns the development of activities that touch the hearts of participants. Sayers (2002) comments about citizenship education being *"not just about teaching but "touching" something that is real and has meaning to the children – living the life of a good citizen, teaching by example",* provide a framework for a new pedagogy of citizenship education.

The examples provided in chapter 5 (Section 5.3.3) show that the activities of the partnership have touched the hearts of individuals to the extent that they have wanted to become active participants in developing and extending the partnership. They have been galvanised to act and to live out their values more fully. There is evidence that their actions have in turn influenced others to act and to get involved and live out their values more fully. This evidence provides a core rationale behind the concept of 'living citizenship' (See section 6.4) and also helps to define the practical methodology of its approach and adoption by international education projects.

In Goleman's (1998) terms the conditions have been created where these people have developed themselves. Similarly the findings suggest that these

are examples of Jack Whitehead's (2005) notion of personal actions influencing the education of others. The participants have facilitated the personal development of others through the design of opportunities for them to live out their values more fully. In another sense the activities have encouraged people to connect to their higher self and respond in a thoughtful way (Claxton, 1997). The response of the participants to the activities of the partnership shows that, as Chomsky (1971) suggested would be the case, the participant's brain, the rumination of their mind has led them to understanding, and then to actions, that further the values that they believe in, values such as social justice and equality of opportunity. Their motivation to action has been influenced by the designing of opportunities for them to further their understanding of the injustices and inequalities that exist. It has then been left to them to ponder this and decide what actions to take to correct the situation. They have responded by taking action to create a more decent society. The research and partnership has therefore scaffolded Sachs' (1999) educational activism. The evidence suggests that the activities of the partnership have stimulated participants souls and entered their very being as Chomsky (1971) suggested can be the case with moral actions that spring from free choice (See section 2.4.2).

Thus the activities have helped participants to recognise the importance of living out their own values by acting to enhance the lives of the learners at Nqabakazulu School and their families in the black township of Kwamashu. By taking positive actions to improve the lives of the learners at the School

participants develop and enrich their own lives as well as the lives of the students, staff and community in South Africa.

The influence of the partnership can be seen as educative in the sense that Pring (2000) uses the term, in an evaluative sense to imply that the learning from the education is worthwhile, contributing to personal well-being, providing the knowledge, understanding and values which enable people to think in a way that is considered worthwhile and to live their lives more fully (See section 2.4.2).

The activities of the partnership and the associated research can be regarded as successful educationally in Goodson's (2005) terms because they are built on personal experience and develop a personal narrative. Because of the deeply personal nature of the research the outcomes are not merely symbolic but are significant in terms of sustainability and in terms of bringing about personal and social change and a new educational identity for the participants engaged in this process of change.

The research has considered why those touched (Sayers, 2002) by it find value in the experiences connected with the partnership. The enquiry has focussed on the feelings of the participants and on the quality of learning that has taken place, not only what has been learnt, but how the learning has taken place. Furthermore, this research has examined how the learning has transformed the learner as a person and has been educative in the same

sense that Pring (2000) uses the term education to mean development as a person.

Chomsky (1999) comments about the difficulties of dealing with human affairs in their great complexity and the aim of research being to discover a perspective from which interesting things seem to appear. The perspective that this research has discovered is the potential significance of an international educational partnership as a way of delivering citizenship education by touching the hearts of participants. The activities of the partnership have given the values of social justice and humanity meaning to the participants. Visiting South Africa and visits from Nqabakazulu School students staff have provided personal contact with people of a different culture allowing personal relationships and friendships to develop. Other activities: Assemblies; sponsored events; book launch; fundraising; writing articles; curriculum projects; allowed both students and adults the opportunity to explore, reflect upon and experience their own qualities and to decide how to act in response to the issues raised. These are ways of "touching" those involved and making the meaning of good citizenship real to the participants (See section 5.3.3).

The activities of the partnership have been sufficiently engaging to touch the hearts of participants and they have in turn encouraged others to participate so as to live out their values more fully. This is part of the narrative of the partnership and provides a second pedagogical protocol for the design and delivery of citizenship education.

6.2.3 Promoting Learning that Tackles Stereotypes and Negative Prejudice

Martin's (2007) warning about the potential for reinforcement of negative prejudice and stereotypes arising from differences in ideology and culture amongst the participants in an international educational partnership is well heeded. The establishment of a network of dialogues which were kept open over a sustained period of time (See section 3.3.3, figure 3d) led to agreement about the aims of the partnership. Values were identified and worked out over a period of time. The constant reflection and discussion about the purpose of partnership activities and the encouragement of a reflective approach in the participants led to the articulation and development of shared values and a shared language to express those values (See section 5.3.1). This avoided any difficulties arising from differences in ideology.

Through planning and organising the visits the participants were engaged in purposeful discussion for common goals in accordance with T-group social theory related to motivation of groups (Yalom 1995). The curriculum projects were designed to encourage the sharing of views between the participants from the two schools and communities. Use of video to record these views facilitated the process, enabling the viewer to interpret the message being given both verbally and visually and to reflect on the message at a later date.

The findings therefore support Martin's (2005) suggestion that participants' willingness to engage with and question their own assumptions and values about global development issues is fundamental to good practice in school

linking. The evidence suggests that a partnership needs to be sustained over a long period of time for this to happen.

Activities such as reciprocal visits afforded the opportunity for participants to question their own values and prejudices and reassess their views of the world (See section 5.3.3.4). As Scott (2005) suggests this makes learning from partnerships particularly strong. Activities organised during the visits were designed to encourage this learning to take place. The evidence suggests that some of the most influential activities included participants leading lessons in the other school, discussion with members of the other community and sharing their culture. What emerges most strongly is that spending time living amongst the other community with a carefully planned programme designed to encourage dialogue and reflection is the most powerful means of tackling stereotypes and negative prejudice (See Section 5.3.3.4). This research project also indicates that much of the critical learning takes place informally as friendships develop and the spirit of Ubuntu (humanity) takes over (See section 5.3.3.3).

Learning from international educational partnerships is about learning and about diversity. According to the DFES (2004) this is to do with understanding and respecting differences, and relating these to our common humanity. The notion of common humanity sits very much with the idea of Ubuntu, one of the shared values developed by the partnership. Learning to value different religious and ethnic identities within the partner communities is a crucial element in the development of Ubuntu. In this partnership sharing cultural

activities that are rooted in ethnic identity developed mutual respect for the different national, religious and ethnic identities. Thus, Zammit's (2008) question regarding what a partnership based on equality, mutual respect and understanding looks like (See section 2.2, figure 2a) is addressed in this narrative. The Zulu culture is rich in musical and dance traditions and these are means of learning about the ethnic identity of the Zulu race. Capturing these activities on video and using them in lessons and Assemblies brought this culture to a wider audience.

Gaine's (1995) argument that cross-cultural contact that focuses on similarities between people in the different contexts is more likely to lead to positive attitudes and a sense of connection, rather than focusing on differences which can foster a negative attitude, is borne out by the findings. Thus it is through the focus on our common humanity and experience as human beings that a connection is made and attitudes are changed.

Similarly, Martin's (2007) suggestion that the development of a sense of connectedness is important before encouraging participants to consider the differences and the reasons for them is well made. The evidence suggests (See section 5.3.3) that in the international partnership between Salisbury High School and Nqabakazulu School this connection was made in many cases and that this motivated participants to take actions to address the inequalities and challenge the *status quo*. Through their actions they demonstrated that international partnerships can provide an education that develops autonomous, critically reflective citizens.

Thus a third pedagogical protocol concerning the development of activities that challenge stereotypes and negative prejudice emerges from the research project. These activities need to encourage discussion and reflection and demonstrate the cultural value of different national, religious and ethnic identities.

6.2.4 Frame Alignment and Delivery of Social Change

The evidence suggests that the activities of the international partnership have challenged people's cultural perceptions and that this has led to challenging their values which in turn has led to them challenging their disposition. This has then led to them acting for change. Thus participants such as those exemplified in section 5.3.3 can be said to have been change agents in the sense that Lewin (1948) and Yalom (1995) described them as part of social theory. This process mirrors the living theory action research change model (Whitehead, 1989), which sees the individual as motivated to change by the desire to live out his/her values more fully as she/he experiences a contradiction between his lived values and the values that she/he aspires to.

According to Whitehead (2005) this individual change can then influence the social formations in which we are living and working. So as individuals change their dispositions and act according to their new set of values they can bring about social change. Applying this notion to the activities of the partnership, it has been shown through the examples of the influence on individuals (See section 5.3.3) and through the video evidence captured that dispositions were changed and consequently actions were taken. These

actions have had an impact on the lives of individuals, so for example, the bursaries that have gone to students to enable them to access higher education and improve their life chances, the purchase of the minibus for the AIDS Hospice and the impact of the partnership activities on the life of Christine. The international partnership can therefore claim to have influenced the social formations in which we are living and working*.*

It is in this sense that the partnership has delivered the type of transformative citizenship education that Brian Simon (1991) refers to and that the work can be said to be part of a social manifesto (Coombs, 1995) with the aim of research as a vehicle for levering social change. Participants have demonstrated an active commitment to promoting social justice and increasing equality (Fountain, 1995) and it can be claimed that the international educational partnership has delivered social change. The evidence would suggest that this change has been brought about, as Fountain suggested it could be, by cooperation by the participants to promote the attitudes and values of Ubuntu (humanity), social justice and equal opportunities.

Frame-alignment is regarded by Snow and Benford (1988) as an important element in social mobilization or movement (See section 2.4.4). The conditions for this social movement to occur have been met by the partnership. Firstly, the participants in the partnership have identified the issue; they have developed strategies and tactics to establish the partnership, to develop it and to embed it; they have provided a rationale for action through

espousing the underpinning values of the partnership. The action research approach has enhanced this process through the re-visiting of the issue and repeated consideration of how to move the partnership forward. Attention to these tasks has led to significant participant mobilization. The extent of this mobilization is evident in the responses captured on video and in the case study examples provided (See Section 5.3.3.3). Secondly, the core values of social justice, ubuntu, equality of opportunity, participation and democracy that underpin the partnership are significant in any larger belief system, be it Christian based or humanist. Therefore the development of the partnership is unlikely to be discounted or dismissed by the participants as of little consequence. By emphasizing these core values in the development of the partnership it has been possible to highlight the congruence with the larger belief-systems. Again, this emphasises the importance of putting values at the heart of the partnership. This focus on values is firmly becoming a transferable pedagogical protocol for citizenship education from the establishment of an international partnership. Thirdly there can be little question that the partnership is relevant to the lives of the participants, in particular the students from Nqabakazulu School who are benefiting from experiences that they would not have had without the partnership, such as the recipients of the bursaries who have been able to access higher education. This highlights the importance of a participative approach to research. The participants' own experiences are shaping the nature of the partnership (See section 5.3.2). Its development fits within the existing cultural milieu. Finally, according to Snow and Benford for frame alignment to lead to social movement the frame must fit with the cycles of protest. The issues of poverty

and AIDs are very much in the news. UK and South African government policy statements, charity concerts and media coverage have raised the profile of these issues and led to much discussion about possible solutions.

Snow and Benford (1988) propose that once these proper frames have been constructed large-scale changes in society such as those necessary for social movement can be achieved through frame-alignment. Through this international educational partnership large-scale changes to individual lives within communities are being achieved. Lives are being transformed, thus fundamental changes in society are taking place, albeit on a small scale and at a local level. It is important to recognise the limitations of the project, but the evidence shows that the impact is spreading beyond the Schools and in to the two communities concerned (See sections 5.3.3.3 and 5.4.1.3). If similar international educational partnerships can be replicated then their impact can be more widespread and together with the push from government organisations and others, large-scale social change is possible. Thus, it is suggested that participants in international educational partnerships should aim for frame alignment in order to deliver social change and it is recommended that UK international development policy should integrate educational international CPD as a vehicle for social and educational change (See Section 6.5.7).

The focus of the UK Government in 2010 is less obviously on bringing about social change and the media spotlight has moved on. Nevertheless there is

plenty of evidence to suggest that people, agencies and governments are willing to support practical projects that contribute to the social manifesto improvement agenda and take actions as active participants that lead to improvements in the lives of people in Africa and try to redress the injustice that exists. However, the aims of this support, particularly from some governments, may not always be the same as those of the participants in the partnership, seeking to live out their beliefs in social justice and humanity more fully.

6.2.5 Raising Awareness of Social Justice

Implicit in the delivery of social change is the achievement of greater social justice. The partnership aimed to tackle social injustice in the form of inequality of opportunity. Participants' comments suggest that awareness of issues concerning social justice and equality of opportunity was raised through the partnership, thus pupils make comments on the differences between the schools, *"It is very different to our School"*

"The teachers are paid low salaries", "Children have to walk a long way to School" (See Appendix N, Figure Nd, PpN8-N9). Many participants take positive action to address the inequality, including Aurore with her support of Lunga, Graham with his writing of the book, Black Dust and his comments about changing the world and making a difference (See Section 5.3.3.3).

These actions stem from an understanding of the issues of social justice and equal opportunities brought about by the activities of the partnership. For example, the pupil's response in volunteering for the sponsored walk after the

Assembly (See Section 5.3.2.4) ties in with Fountain's (1995) assertion that a better understanding of these issues will enable young people to work for greater social justice in their own countries and abroad. Hence the link between the objectives of achieving social justice and delivering active citizenship education. This is illustrated in the long-term impact on individuals like Christine (See Section 5.3.3.3, Example 6), who has opted for a career in a charity working to tackle these issues. The educational partnership between the schools has taught about social justice in a meaningful context and provided opportunities for the participants to live out their value of social justice more fully in their lives with evidence of social impact.

The morally fairer and more equitable world that Short (2006) and Wilby (2005) seek is brought a small step closer by the activities of the participants. The opportunities that the partnership provides through higher education bursaries to students enables those who may otherwise find it difficult to be active contributors to the world economy (Landes, 1999), due to the 50% unemployment rate in Kwamashu, to have a much greater chance of doing so. Participants are empowered to further the cause of social justice (World Declaration of Human Rights, 1990) in several ways. There are participants who are contributing to supporting Nqabakazulu School students through University (See section 5.3.3.3, examples 1 and 2) and others who are embedding the link in the curricula of the Schools (See section 5.3.3.3, examples 3 and 4). The recipients who are being supported by the bursaries through higher education are improving their education and being empowered to further the cause of social justice in their own communities, thus Lunga

says how he will be able to provide for his family (See Section 4.3.3, Figure 4f) and Siyabonga says how he will be able to help his community once he is qualified (See Section 4.5.1.2, figure 4n, memo 3). In promoting social justice the partnership is engaged in social acts to increase equity and fairness as part of the social improvement research goals and the declared "social manifesto" (Coombs, 1995) that underpins the living action research rationale and objectives of this research project.

Thus, it can be seen that many participants have moved beyond reactions of guilt, blame or resentment and instead made an active commitment to promoting justice and equality on all levels, whether personal, institutional, national or global (Fountain, 1995). The improvement of social justice through the delivery of social change is another pedagogical protocol for citizenship education that emerges from this research project.

6.2.6 Fundraising as a Means of Providing More Equal Opportunities and Social Justice

It is recognized that engaging in fundraising is a contentious activity when it comes to international educational partnerships. The British Council (2006) and Martin (2007) warn against the dangers of fundraising in reinforcing stereotypical views of partner southern hemisphere schools as somehow inferior. The counter argument to this view is that the inequality of condition (Chomsky, 1976) in southern schools impairs the exercise of equal rights and therefore needs to be overcome (See section 2.3.4).

What the researcher has learned from the activities of the partnership is that in terms of the opportunities to further their own education there is inferiority on the part of the students at Nqabakazulu School. This is a result of financial inequality and can in no way be regarded as a human inferiority. Therefore dealing with the central issue of poverty as a key socio-economic divide becomes of paramount importance. Developing a partnership based on shared values and a shared language has been significant in leading to a shared ideology based on agreement on the reasons for establishing the partnership and on attitudes to learning. The learning that has taken place as a result of the partnership as evidenced by the extracts from participants such as Graham Joyce and Aurore (See Section 5.3.3.3) and the interviews with participants (See Appendices B and N), indicates that the motivation for their actions as citizens is rooted in a moral imperative to address the financial inferiority (injustice) in the spirit of Ubuntu. It is from a powerful sense of social injustice that the participants set out to support those that are poorer and for whom poverty presents a barrier to a better education and an improved quality of life for themselves, their family and their community. Improving social justice is a powerful reason for establishing the educational partnership between the two schools, thus there is a shared ideology, as quotes from Rose (Deputy Head) and Mr Shezi (Headteacher) at Nqabakazulu School illustrate "*I told them that you had raised funds to send more learners to the UK. You know what that is, that is Ubuntu.*" (Appendix B, figure Ba, pB2) and

"We are expecting much, much more. Not because we are beggars but we lack the fundraising skills." (Appendix B, figure Bc, pB10)

In the context of an educational partnership where it is agreed by both parties that fundraising will be a significant element in the partnership to address injustice and that one of the partners will learn from the other how to organise activities to raise funds, the dangers alluded to by the British Council and by Martin (2007) can be avoided.

Furthermore, fundraising as a means of helping is a very human response to the economic and social circumstances that participants witness. When faced with the stories of young people whose hopes and dreams may otherwise be unfulfilled, raising money to help them is an act of Ubuntu. As illustrated by the interview with Siyabonga (See Section 5.3.1.2), just because a student lives in a black township in South Africa where AIDS is rife and poverty ubiquitous, this does not mean that he/she does not have the same needs as human beings in the more economically advanced United Kingdom. The need for intellectual stimulation is universal.

Providing bursaries for students to access higher education can be justified on many levels. It can be viewed favourably in the sense that the University is akin to the spiritual life of a person (Chomsky 1969) and removing the economic barriers to higher education can be seen as providing the realisation of the human need to discover and create and to transform contemporary society (See section 2.4.6). Without financial support the students from Nqabakazulu School would be unable to further evaluate, understand and then act to change the social structures that exist in their

community. Providing bursaries can be seen as the partnership participants' creative act as human beings. They have explored and evaluated and come to understand with the help of others. They have analysed and criticised and through their actions they seek to transform the social structures that underpin the communities.

There are insufficient funds to support all of the students from Nqabakazulu School that wish to attend University. Those students that are being supported through university are chosen on the basis of their commitment to the community that they live in, the black township of Kwamashu in Durban. For example there is Siyabonga, the Student President of Nqabakazulu School for 2004/5. He is chosen to receive one of the scholarships because of his academic ability and his commitment to the community as already demonstrated in his actions. As Student President he was instrumental in setting up the food programme run by the School to feed hungry students. As the bursary helps him to fulfil his ambition to become a qualified doctor he will in turn help his community to become better off. Nqabakazulu School is choosing whom the funds are supporting and they are ensuring support is given to those students that they are confident will in turn support their community. This will create more equality as the poor become less poor. The funds that are being raised are from relatively rich people, who as a consequence of their giving are becoming materially poorer. Thus this represents a small transfer of funds from the world's rich to the world's poor. The many people who have given funds for this purpose must recognise this

and it can be deduced that there is a moral purpose behind their actions, a motivation to reduce inequality and promote social justice.

Their comments and stories (See section 5.3.1.2) show that they share the belief in the need to achieve a more equal society that gives students a more equal opportunity to learn. With more people acting in ways to reduce poverty by transferring money from the world's richer communities to poorer communities, a more equal world gradually becomes a reality.

Given a shared understanding of the purposes of fundraising and of the values that underpin the partnership, fundraising can be a positive way for participants to respond to further social justice and embed social change. Under these circumstances engagement in fundraising activities becomes a pedagogical protocol for citizenship education emerging from the international educational partnership. Not acting to address the inequalities that exist is an abrogation of moral duty.

6.2.7 Developing Activities That Sustain the Change Brought About by the Partnership

The shared values and vision for the partnership was developed over a number of years (See Section 5.3.1). This enabled the formation and delivery of activities that challenged perceptions, dispositions and values and that led to social change and sustainability (See Section 5.3.3). As Zammit (2008) (See section 2.2, figure 2a) identified, sustaining the partnership is a

challenge given the limitations on funding but as the partnership between Salisbury High School and Nqabakazulu School has shown, it can be done.

Fullan (2005) identifies eight elements of sustainability (See section 2.4.5). These elements can be found in the partnership in the following ways.

1. Public service with a moral purpose – the emphasis on values and the development of a shared language to express those values (See section 5.3.1) gives the partnership a moral purpose in performing the public service.

2. Commitment to change at all levels – there is clear evidence of commitment to change as participants recognise the social injustice of the existing situation and actively seek to change it (Se section 5.3.1.2).

3. Capacity building through networks – the network of dialogues that has been developed illustrates the capacity building that has taken place. There is significant evidence of widening participation in the partnership (See section 5.3.2).

4. Intelligent accountability and vertical relationships – the evidence shows that the participants are accountable for their actions to each other. The involvement of the senior management at both schools and of leaders in the two communities has meant that there is accountability for the actions of the participants.

5. Deep learning – Evidence from the video footage and from other sources of data indicates that significant episodes of learning have taken place (See section 5.3.3).

6. Commitment to short-term and long-term results – The partnership has lasted for ten years. Throughout this time there has been a focus on short-term outcomes from particular activities, e.g. exchange visits, as well as consideration for the long-term development of the partnership.

7. Cyclical energizing – There has been repetition of practices and activities to build on prior successes. For example, the regular exchange visits have provided new curriculum projects that have re-energized the partnership. In addition, the researcher's action research approach to the project has provided a cyclical energizing.

8. The long lever of leadership – the partnership has been led by two committed participants, one the researcher (Deputy Head at Salisbury High School) and one South African who is a senior leader at Nqabakazulu School. This has meant that the Leadership teams at both Schools have been participants in the partnership. There have also been other curriculum leaders involved in both institutions. Also, pupils have taken on leadership roles in organising activities, e.g. the sale of Beautizulu jewellery (See Section 5.3.3.3, Example 4). Leadership roles have also been taken by members of the two local communities. The Director of the AIDs Hospice/Children's Home in Kwamashu and Gill Newton in the Salisbury community have led the way in developing a partnership between the two communities (See Section 5.3.3.3, Example 5).

Thus, the activities of the partnership have led to there being sustained change in both communities. This change has been evident over the ten

years of the partnership and will also continue to develop as the outcomes from the on-going activities of the partnership are realised in the coming years. For example, the pupils from Nqabakazulu School who have been recipients of the bursaries to attend Higher Education institutions will be graduating and working to improve their own family and their community's situation in the next few years.

An analysis of the partnership can suggest how the change process (Fullan, 2007) has taken place. Fullan identifies four stages to the change process as follows: initiation; implementation; continuation and outcome. Decisions made in the initiation phase were made on the basis of advocacy for change drawing on arguments concerning social justice, equality and Ubuntu. This moral basis provided the impetus for change. In the implementation phase there was a strong commitment from staff participants and students. This was then extended to parents, governors and members of the wider community. There was external support from the British Council in the form of funding. The encouragement from national government for schools to establish international educational partnerships was also a factor. In the continuation phase participation was widened through the activities of the partnership and capacity was built through the network of dialogue that was developed. Participants were empowered to initiate activities and extend the partnership. The participants developed a shared vision for the partnership. The outcome has been that the partnership is now embedded in the two schools and communities.

The development of a shared vision is significant in that it provides a shared picture of the future. The vision is uplifting and fosters a sense of the long-term (Senge, 1991). Embedding the socio-educational values in the partnership leads to sustainability and to genuine change. The values become established in the organisation and lead to a paradigm shift (Senge, 1991). When the organisation changes the values transfer with it. Evidence of this is that the partnership has transcended three school organisational changes as the UK School changed from Westwood St Thomas School to Salisbury High School in 2006 and again to Sarum Academy in 2010, with new organisational structures on each occasion. The partnership, with its associated socio-educational values, has transferred across to the new organisation each time. This illustrates the embedded nature of the partnership in the culture of the school organisation.

The partnership has lasted ten years and there is a commitment from the participants to continue and strengthen it. Despite a re-organisation of staffing structures, the new leadership team at Sarum Academy (formerly Salisbury High School) are committed to strengthening the partnership. At Sarum Academy activities such as the sale of the book, Black Dust, to provide bursaries, sales of Beautizulu jewellery and the promotion of Fair Trade based on this business continue. At Nqabakazulu School the External Relations Committee continues to organise partnership activities. Links between the two communities beyond the schools continue with personal friendships and the strengthening partnership between the parish of Bemerton in Salisbury and

the AIDs Hospice/Children's Home in Kwamashu. Thus it can be seen that there has been a permanent paradigm shift.

Developing a partnership that can grow and can be sustained over a long period of time so that it becomes embedded in both schools' cultures and enables participants to live out their values more fully is another pedagogical protocol for citizenship education that can be derived from an international educational partnership.

6.2.8. The Construction of Narratives from Participation in International Educational Partnerships

In the same way that the researcher has written his narrative concerning his participation in the partnership, others should be encouraged to do the same. These need not necessarily be in written form but could be photographic or in video format. These reflective narratives should be put in to the public domain for sharing, debating and contesting by others. This helps to create an activist identity (Sachs, 1999) for the participant. The democratic discourses around the narratives give rise to the development of communities of practice which can have a profound impact on participants' lives. These communities facilitate the values of Ubuntu (humanity), participation, collaboration and democracy. Teacher participants can use such narratives to evidence professional standards. Values are part of the professional attributes for teachers as indicated in the Professional Standards for Teachers in England (2007) by the phrase: *"Demonstrate the positive values, attitudes and behaviour they expect from children and young people"* . There is a clear

expectation that teachers model the values that the students are to adopt. The question for teachers and education is how to create opportunities for students to form these values and for teachers to demonstrate these values to deliver better educational standards. The evidence shown from this narrative on the international partnership between Salisbury High School and Nqabakazulu School, with the emphasis on the exploration of values, is that it has provided many opportunities for both teachers and students to form and demonstrate positive shared values. In delivering opportunities for the living out of values as a form of living citizenship international educational partnerships can deliver improved educational standards.

Thus, a final pedagogical protocol is that participants in international educational partnerships ought to be encouraged to construct narratives about their experiences. This would represent a reflective, action based approach to international CPD that will encourage the embedding of values and an activist approach. It gives additional status to international educational partnerships and links directly to the professional standards for teachers.

6.2.9 Summary of Pedagogical Protocols

The pedagogical protocols that can be derived from this research in to the international educational partnership between Salisbury High School and Nqabakazulu School in Kwamashu, the black township in Durban, South Africa can be summarised as follows:

- The development of a shared set of socio-educational values and a shared language through dialogue between the participants. These

shared values serve to provide purpose and direction for the activities of the partnership (See section 6.2.1).

- The encouragement of participation and a democratic approach to the activities of the partnership. Widening participation leads to greater sustainability of the partnership and widens the sphere of influence of the partnership, providing more participants with the opportunity to live out their values. A democratic approach is important because of the opportunity that it provides for modelling this important value (see section 6.2.1).

- The activities of the partnership are most effective when they touch the hearts of the participants and inspire them to live out their values more fully. These activities give the values of the partnership meaning to the participants and engage them in becoming better citizens. Personal contact and the development of friendships between the participants is an important element in this (see section 6.2.2).

- The development of activities that tackle stereotypes and encourage a critical approach from participants. Participants must be challenged to assess their own prejudices and to reflect on their own views of each other so that a different perspective can emerge. This process is facilitated by emphasising the shared values and shared language of the partnership. Again, the development of personal relationships is important in this respect (see section 6.2.3).

- The activities of the international educational partnership should aim at nothing less than meaningful social change identified and agreed by partners (See section 6.2.4). In a partnership where there is clear

evidence of inequality and social injustice then correcting these

injustices through social change becomes a key motivational factor for

the participants (See section 6.2.5). Social change can be achieved

through frame alignment (Snow and Benford, 1988), by reaching

agreement between participants on the need for change and then

through the development of activities that meet this need. These

activities have been exemplified throughout this research project (see

section 5.3). Fundraising can play an important role in achieving

social change (See section 6.2.6).

- The importance of developing activities that have long-term impact and

  sustain the partnership. Funding from supportive bodies, such as the

  British Council, does not last forever. To sustain the partnership

  beyond the provision of external funding, activities with a wider scope

  are needed. Thus, involving members of the wider community, setting

  up sustainable curriculum projects and inspiring participants to

  continue their involvement over a sustained period of time are

  strategies that are needed (See section 6.2.7).

- Participants should be encouraged to construct narratives that are put

  in to the public domain to encourage discussion and debate, thus

  raising the status of international educational partnerships as a means

  of levering up standards and providing teacher participants with

  evidence of professionalism.

These protocols are transferable to other educational partnerships and can

help to provide a pedagogical framework for the delivery of citizenship

education in a way that enables participants to become better citizens. In order to facilitate the process of implementation of these pedagogical protocols the researcher has produced a model outlining the actions that might be taken to produce a sustainable international partnership for learning.

6.3. A Model for Developing a Sustainable International Educational Partnership for Learning

6.3.1 Introduction to the Model

The research project has provided an insight into how a partnership can be established, developed, embedded and sustained. A model has been developed by the researcher using these terms. The Development Education Association (DEA, 2001) produced a model showing five stages towards participative and experiential learning (See section 2.4.3, figure 2c). This model was found to be helpful in that it makes the point that it is not enough to simply put the issues before the participants, it is necessary to go beyond this and design activities that enable the participants to actively engage with the issues and become better citizens. The DEA model can however be criticised for assuming action to be the final stage of participation and experiential learning.

6.3.2 The Model

This piece of research has shown that a cyclical model is more appropriate with reflection on action followed by further activity. This aligns to Elliot's (1991) action research model of reflection. In this model the action reflection cycle is built in to the process of developing a sustainable partnership.

Several stages in developing an international educational partnership can be identified. After consideration of several possible titles for the stages the following are suggested: establishing; developing; embedding; sustaining. This theoretical model is supported by practical suggestions for colleagues to undertake in each stage of the partnership.

Figure 6a **Model of Stages in the Development of a Sustainable**

International Educational Partnership.

1. **Establishing the Link**

**Establish further networks
for dialogue**

**Small-scale activities,
including exchange visit
and curriculum projects**

**Discussion of values and
purpose of partnership**

**Widen democratic
participation in partnership
activities within the schools**

2. **Developing the Link**

**Continue to establish
networks for dialogue**

**Larger-scale activities,
including a pupil exchange visit and
more ambitious curriculum projects**

**Reflection on the values and
purpose of the partnership**

**Widen democratic
participation in partnership
activities within the local communities**

3. **Embedding the Partnership**

**Networks for dialogue
are well established and
frequently used.**

**Regular and frequent
exchange visits and the
development of friendships.**

**Development of shared
language to express shared
values.**

**Democratic participation in a
wide range of partnership
activities in the schools and the wider
community.**

4. <u>Sustaining the Partnership</u>

New networks for dialogue are established and frequently used.

Friendships sustain the partnership. Exchange visits are self-funded. Curriculum projects are self-sustaining.

Reflection on the shared values and the addition of new values.

Democratic participation in sustainable partnership activities in the schools and the wider community.

The 2-dimensional written page does not reflect the 3-dimensional nature of the model. The model should show the process of building the partnership. The establishing phase is a building block for the developing phase, which in turn provides a basis for the embedding of the partnership and this then leads to sustainability.

Each phase of the process is shown as a cycle because the research project has shown that several cycles were necessary before the next phase of the cycle begins (see sections 4.4 and 5.2). Each phase contains key elements which are:

- Networks for dialogue

- Shared values

- Democratic participation

- Partnership activities

Synthesis of the data from this research project (See chapters 4 and 5) has shown that these have been the four key elements in developing the sustainable international educational partnership between Salisbury High

School and Nqabakazulu School. Each stage and each of the key elements within each stage is now expanded upon to provide further insight for colleagues in to how to develop a sustainable partnership for learning. Such practical activity by teachers could be seen as an enabling form of CPD practice and linked to change would be living action research. Given the international and citizenship education context influencing pupils it can be argued that evidence from such international CPD engagement represents social impact as well as impact upon participant pupils 'learning' of the world. And this is embedded by the ethical framework implicit within an authentic living citizenship curriculum.

1. <u>Establishing the Link</u>

The beginning phase was to establish the link. The initial steps were taken primarily by the researcher and an interested colleague at Nqabakazulu School. Suggestions for colleagues for this phase are:

- Make a communication link with someone reliable from the partner school. The person needs to be committed to establishing a partnership and to have a reliable means of regular communication.

- Swop information about each other's schools and communities (photographs, reports, newsletters).

- Agree what it is your schools wish to achieve from the partnership. What are the learning goals? What are the values that you share? Discuss these questions with colleagues in both schools in order to widen participation.

- Arrange a teacher exchange with funding available from the British Council. Equip the teachers with video equipment to film footage in each school to take back.

- Take every opportunity to inform colleagues and students about the link. Use Assemblies, staff briefings, governors' meetings to provide information from any initial visit. Use photographs and camcorder footage for visual effect.

- Organise a programme of activities for visiting teachers so that they can engage with as many pupils, staff, colleagues and members of the local community as possible.

- Involve staff and students from your own School in activities to promote the link. Writing letters to establish pen pals can be a useful activity and can build friendships, as can the use of social networking sites.

- Publicise the link to parents and the local community via the school newsletter, website and the local media.

- Discuss the benefits for learning of developing the link with the Senior Leadership Team. Highlight how it will support international CPD and enable living citizenship education. This gives educational status and value to the mission.

2. Developing the Link

Once others had been made aware of the link interest grew. The teacher exchange was a major catalyst in engaging others in the link. The next phase was to develop the link further. Suggestions for colleagues on how this could be done include:

- Set up a small steering/management group involving pupils, parents and staff colleagues who are committed to the goals of the partnership. Meet on a regular basis to review the learning goals and the agreed values and to plan and organise actions needed to achieve them.

- Continue regular, at least monthly, communication with the partner school. Communicate with other colleagues at the School, including the Headteacher, and/or other members of the senior team if possible.

- Make development of the partnership a feature of the School Development Plan and link activities to potential CPD projects for participant teachers. Also, link activities to levering up standards by reference to the emphasis on modelling values in the Professional Standards for Teachers (DCFS 2007). This means that the Leadership Team will give this status and recognise it as a key feature of the School Policy and resources will therefore be allocated to it.

- Include aspects of the partnership in as many areas of the curriculum as possible, in particular Citizenship and PSHE, so that pupils learn from each other. Develop curriculum activities that challenge pupils' perceptions and that build commitment to the values of the partnership. Encourage further communication between pupils from the two schools to share information and to build friendships.

- Use video footage taken from the teacher visits to bring the link alive for members of both communities. Use this video footage both inside and outside school to widen participation in the partnership. It can also be used as evidence by teachers engaged in officially backed international CPD projects.

- Broaden the number of people involved in activities concerning the partnership. Use contacts through students, parents, governors and colleagues to promote the partnership and to raise awareness.

- Organise a teacher and pupil exchange with funding from the British Council, or any other possible sources of funding, e.g. private foundations, United Nations Educational, Scientific and Cultural Organisation (UNESCO) or the European Union. Involve the visiting teacher and pupils with as many pupils, colleagues and members of the community as possible.

3. <u>Embedding the Partnership</u>

As interest is sustained through partnership activities, participation continues to grow and values are agreed and the language of partnership can be said to have developed. The link has turned in to a partnership between not only the schools, but the communities, due to the regularity of the communication, the expanding participation in activities and the friendships that are developing with their shared values. This partnership between the schools and communities can be embedded by amongst other things:

- Widening participation in the activities of the partnership by involving parents, governors and members of the local community in exchange visits and in regular dialogue.

- Developing student curriculum projects linked to funded international CPD teachers' projects with associated schemes of learning that can be used repeatedly with different groups of pupils. These projects should challenge stereotypes and tackle negative prejudice, raising

awareness of issues amongst participants and challenging them to participate as *active citizens* in bringing about social change. The active citizens being defined as relative to all 'learners' within the learning organisation (Senge, 1990), i.e. pupils, teachers, school managers, parents and members of the local communities.

- Regular exchange visits between the two schools that involve pupils, parents, governors, teachers and members of the local communities. The wider and deeper the participation the more sustainable the partnership is likely to become as strategic friendships are developed. During exchanges arrange visits to feeder schools and to other local community organisations.

- Promoting and explicitly defining the notion that the two communities are learning from each other and that each community has a great deal to offer the other in terms of developing a mutual learning agenda.

- Providing regular updates on the partnership to the Schools Leadership Teams and to the persons responsible for leading CPD.

- Promoting the partnership amongst the local business community and in the local press, i.e. wider societal stakeholding and involvement.

4. Sustaining the Partnership

Once embedded in the school ethos through widespread participation in partnership activities then the partnership can be said to be sustainable. It no longer relies on external sources of funding to promote its values. Instead internal school CPD funds may be allocated as an investment into recognised international CPD projects linked to the school mission and development plan

agenda. The values are now expressed in a shared language and are well established. They are however, subject to scrutiny and new values may emerge. Sustainability has been achieved by:

- The establishment of curriculum projects that are self-sustaining and do not rely on large amounts of funding, or are self-funded.

- The involvement of the wider community in the partnership so that friendships have developed between members of the community outside the schools and they too are engaged in activities that bring the two communities closer together.

- Developing activities that are sufficiently engaging to motivate participants to want to visit each other's communities without the support of external funding. Thus exchange visits can continue and the partnership can continue to grow.

- Making the partnership part of the schools ethos and mutual development plans, i.e. part of an ongoing *educational manifesto* for action and change linked to the *social manifestos* of teachers' international action research CPD projects. It therefore becomes a strongly built-in feature in both schools and is capable of withstanding short-term changes of leadership and personnel.

6.3.3 Purpose of the Model

In providing this model the researcher seeks to show that there has been a communicable process involved in developing the partnership between Salisbury High School and Nqabakazulu School, which has educational significance. The reader can critically engage with the process and develop

his or her own approach to developing a similar international educational partnership based upon this pedagogical and organisational blueprint.

The researcher recognises that these stages will not always necessarily appear in the order in which they are placed here, or indeed some stages may be either very short, or even missed out altogether. These phases and the features that are associated with them should not be regarded as a template for automatic success in developing a partnership. Value-judgements are not attached to any of the phases in terms of saying which phase is "best". The establishment of a link may bring benefits for those involved irrespective of the extent to which it develops into a formal partnership. There is an obvious point to make here however, that the more people involved in the link the greater the sum of the benefits are likely to be. There is also a need to be mindful of Martin's (2007) criticisms of school linking that perpetuate stereotypes and embed negative prejudice. There is a temptation with a categorising model such as this that a feature will be put in to the wrong stage or that something important will be missed out altogether because it does not fit in to a particular stage. The researcher is not concerned about whether the feature is in the correct stage or not, as this will be debateable and these stages serve merely as categories for grouping examples of features or activities. Also, if a significant event or activity did not fit in to a particular stage then it would be necessary to re-assess the stages and dismiss them as unhelpful because their purpose is to help the reader to understand the process, not to hinder it.

This model is designed as a tool for learning, in that colleagues can use it to identify steps to take in developing a sustainable partnership. It can be analysed and added to. Whilst the researcher recognises the criticism that it suggests a *one type fits all model*, it is felt that any such criticism is outweighed by its potential value to colleagues.

6.4 Reconceptualising International Educational Partnerships as a Form of 'Living Citizenship'

This section takes the pedagogical protocols and the model for the development of an international educational partnership further by addressing the main research question directly and at the same time outlining a new conceptualised form of citizenship that can be derived from participation in an international educational partnership. This is the notion of 'living citizenship'. First, the development of the idea from the notion of living educational theory is explained. Secondly, the unique characteristics of 'living citizenship' are examined. The value of the idea in terms of citizenship education is then explored, compared and contrasted with the extant concept.

6.4.1 From Living Educational Theory to Living Citizenship

In chapter 3 the research methodology for this project was examined and the notion of a living educational theory approach to action research, was explored (See Section 3.2.8.2).

"I want to see if I can captivate your imaginations with the idea of your living educational theory. I see your accounts of your learning, to the extent that

they are explaining your educational influence in this learning, as constituting your own living educational theory" (Whitehead, 2005: P.1)

In this approach the aim of the researcher is to hold themselves accountable for their learning and their influence in the learning of others (McNiff and Whitehead, 2006).

Thus, a living educational theory approach is about explaining educational influence in authentic and meaningful learning environments. This is a particularly valuable notion for practitioners as it provides recognition of their potential as knowledge creators. Teachers can generate their own theories of practice, which they then make available for public testing, meaning that they are accountable. These can be validated as a meaningful professional learning activity if given the additional status of being recognised as a legitimate CPD project (Coombs and Harris, 2006). The individual practitioner who undertakes the research is at the heart of their own educational enquiry. The practitioner researcher is responsible for holding themselves to account for their potential influence on the learning of others. The researcher's living educational theory comprises his educational influences on his own learning, on the learning of others and in the education of social formations.

The living theory approach to action research is the one that best suits the perception of people as human beings who live in relation to each other and who are participants in educating themselves and creating their own lives. This links to a more authentic and humanistic research policy as espoused by Heron (1981), who argues that humans are intelligent creative beings who are

self-determining and who take up freely the thinking that determines their actions. It also fits with Rom Harré's (1998) notion of people as:

"active beings using all sorts of tools, including their own brains, for carrying on their life projects according to local norms and standards". (Harré, 1998, p1)

Drawing on this notion of living theory, "Living Citizenship" in relation to an international educational partnership can be understood as explaining the educational influence of the participants' actions as active citizens on themselves, others in the partnership and on the social formations of the communities in which they live. The living citizen acts publicly and is accountable for his/her own actions. She/He holds himself to account for his actions as a citizen and for his potential influence on the lives of others in the partnership.

6.4.2 Features of Living Citizenship

As with a living educational theory approach to action research various components of living citizenship through the partnership can be identified.

1. There is recognition by the person that they are not living out their values fully, or that they are not fully aware of what their values are. This recognition of a living contradiction motivates them to act as participants in the educational partnership. Thus, Heather says (Section 5.3.3.3 and Appendix E, pE1) that as a result of her visit to

South Africa she wants to do something different with her life and she goes on to fully participate in the activities of the partnership.

2. The values that they wish to live out more fully they share with the other participants in the partnership. These are values that have been developed and agreed through dialogue between a wide range of participants in the partnership. This is evident in the shared dialogue around the values of Ubuntu (Section 5.3.1.1), social justice and equal opportunities (Section 5.3.1.2).

3. The individual participant is central to the partnership. Thus, the significance of the "I" is recognised in relation to the other and carries status and validity in reporting such action research in the voice of the first person. The actions of the individual participant can have an influence on the lives of themselves, other participants and the communities in which they live. Evidence of these influences is found in Section 5.3.3.3 where participants' own motivations for action are explored, as is the influence of their actions on other people and their communities.

4. There is a focus on continuous improvement or *"kaizen"* (Imai, 1987). The living citizen is not acting to prove anything, but is acting to improve a situation and thus falls within the 'improve' paradigm of carrying out authentic social research as argued by Coombs (1995) and Gardner and Coombs (2009). There are social benefits to this approach which produces social and organizational impact, as well as personal impact. Thus, there is a *social manifesto* for enabling social change.

5. The notion of living citizenship carries with it a message of hope for humanity. The participants in the partnership are actively and meaningfully engaged in living out their values more fully through the defined activities of the partnership and in so doing *real* lives are improved.

The notion of "living citizenship" can best be explained through examples of it in action. Thus the examples presented in Section 5.3.3.3 of Black Dust, Aurore and Lunga, Beautizulu Jewellery, Cath McKenna, Gillian and Christine illustrate the living out of values through acts to further social justice, equality and Ubuntu. These examples show how actions can influence others and serve to show that:

"You can change the world for one person and you can change the world for ten people" (Graham Joyce, Black Dust DVD, 2005: 10.40)

6.4.3 Living Citizenship as a Means of Embedding Citizenship Education
The notion of living citizenship as presented here through an international educational partnership can help to address the question put by the British Educational Research Association (BERA) in its professional user review of 2003: *How do we learn to become good citizens?*

The intention of citizenship education, according to the UK's QCDA in 2008, is to equip people to play an active role in wider society as global citizens. As QCDA has been discontinued by the current Government, there is an even

greater need to fill the vacuum left for the citizenship curriculum with projects that can deliver effective citizenship education where citizens are playing an active role as global citizens. The examples narrated in Section 5.3.3.3 not only show participants playing an active role as global citizens, but they also illustrate all three of the conceptions of the "good" citizen as outlined by Westheimer and Kahne (2004) *"personally responsible, participatory and justice orientated"*. The participants have taken personal responsibility in engaging in activities to further social justice.

They also provide an illustration of the way that the State can support groups in rewarding civic virtue (Cooter, 2000). The Teachers International Professional Development (TIPD) programme (British Council Learning, 2007) provided the impetus for the development of the partnership. The British Council provided some financial support for the activities of the partnership. It was then up to the participants to devise the activities to engage people in acts of civic virtue. According to Cooter, civic acts by citizens help the State to overcome agency problems:

"Officials have remote relationships with citizens in modern States, the State lacks the information needed to reward virtuous citizens. Instead of promoting civic virtue directly, the state must rely on families, friends and colleagues to reward civic virtue" (Cooter, 2000, P28)

Thus, the UK Government has promoted the notion of community cohesion in schools recognising that schools can play a central role in rewarding civic

virtue. In their 2007 document, *Guidance on the duty to promote community cohesion* to support schools, the Department for Children, Schools and Families (DCSF) defined community cohesion as:

"Working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people's backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all. (DCSF, 2007: P.3)

The examples of how participants have responded provide evidence of a commitment to valuing diversity and providing more equal opportunities for all, thus promoting greater community cohesion.

Nor has the response of the participants been an uncritical one resulting in the reinforcement of stereotypes and negative prejudice as feared by Martin (2007) and Disney (2004). Rather the evidence suggests that the participants have adopted a critical approach and have made a considered response to circumstances and one that promotes the fulfilment of potential within both communities (See section 5.3.3.4). As has been shown, the participants have shown a willingness to engage with and question their own assumptions and values about global development issues and as Martin (2005) says, this is fundamental to good practice in school linking. This process has taken time. The partnership has been sustained over a period of ten years and continues. There is evidence to suggest that learning has been particularly strong for the participants referred to in Section 5.3.3. The activities have been designed to

encourage the examination of pre-conceptions, thus the use of video to record thoughts and to promote critical reflection on practice prior to visits and after visits, and to challenge existing values. They have had the opportunity to reassess their view of the world and to act accordingly. As Scott (2005) suggested such learning from school linking needs managing, it does not automatically occur.

The Citizenship Education Longitudinal Study conducted by NFER (2010) showed that schools still require help to embed citizenship education, not just in the curriculum but also in the school culture and wider community. International educational partnerships offer an opportunity to embed citizenship education as an authentic and meaningful form of "living citizenship" into schools' curricula, culture and community.

There is widespread public support for international educational partnerships as comments made at a meeting of Welsh and Scottish politicians to celebrate the achievements of partnerships between schools in the UK and Africa, Asia, Latin America and the Caribbean show. Participants talk about how partnerships broaden horizons, enrich teachers' experiences, stimulate pupils and raise awareness of global issues. Also, how they foster better understanding between cultures and have a positive impact on learning for the whole community.

The evidence presented in this narrative demonstrates that international partnerships have the potential to embed citizenship education in schools by

raising awareness of international issues, challenging existing cultural perspectives, promoting discussion about values and encouraging more active citizens who live out their values with a view to making a difference to their own lives and the lives of others. Thus participants can become 'Living Citizens' and in so doing they promote greater community cohesion. Therefore, traditional locally delivered and *passive* citizenship education in the UK, the US and in other countries can be reconceptualised using an international educational partnership as a vehicle for the development of activities that touch the hearts of participants and mobilise them to act to live out and identify their values more fully. These 'citizenship' values should be negotiated and agreed by the participants in the partnership so that they become shared and underpin the activities that are carried out. This process gives rise to the notion of 'Living Citizenship'

6.5 Recommendations for Government

Research Question 5 – What advice can be provided for government ministers on how best to extend educational partnerships and international CPD between UK and South African Schools?

6.5.1 Introduction

Given that there is a political and public will to extend partnerships between UK and South African Schools the following recommendations are made to the Department for International Development (DfID) and the British Council to ensure that partnerships deliver more effective citizenship education and promote the notion of 'Living Citizenship'. The evidence from this doctoral research project provides these implications for the future design and policy of international educational partnerships:

- Participants commit to partnership before public funding is agreed

- Partnership agreements are regularly reviewed and updated and include statements of agreed values (See example in Appendix U).

- Guidelines are issued which provide advice on how to develop a shared language for discussing the aims and shared values of the partnership and on how to increase participation and democracy in the partnership.

- Guidelines are issued providing examples of activities that promote learning and that enable participants to live out their values more fully.

- Guidance on activities that challenge values, change dispositions and reach frame alignment in order to encourage participants to act to

bring about social change and lead to the partnership becoming
sustainable.

- UK international development policy should integrate educational
  international CPD as a vehicle for social and educational change.
  There should be a link-up of policies between DfID, the Dfes and the
  British Council to establish this programme as an international CPD
  template for not only schools but also other public and private sector
  involvement with international development.

- A CPD outcome based on an action research model is expected from
  a government funded visit. This should be linked to the school
  development plan and the CPD policy in general.

Each of these recommendations is now outlined in more detail.

6.5.2 Increasing Commitment to Partnership

In straitened economic times international educational visits could be seen as
a luxury that the State cannot afford to provide. By no means all of the
educational visits funded by the Teachers International Professional
Development (TIPD) programme, lead to the development of international
educational partnerships and those that do are rarely sustained beyond the
period of funding by the British Council. A request was made to the British
Council for data on this but this was not made available to the researcher. It is
significant however, that the Teachers International Professional Development
website (British Council Learning, 2011) announces the ending of the TIPD

programme from the end of March 2011 because funding from central government has been withdrawn.

The partnership between Salisbury High School and Nqabakazulu School is unusual in terms of the length of time it has lasted and the scope to which it has been developed. It is important therefore that research shows the potential benefits of such partnerships and provides pointers as to how successful partnerships can be sustained. This research project supports and complements the report from Edge, Frayman and Lawrie (2009) on the Influence of North-South School Partnerships which examines evidence from a number of partnerships.

Given the emphasis placed on value for public money in the Comprehensive Spending Review published in October 2010, the Department for International Development (DfID), the Department for Education (DfE) and the British Council need to work together to consider how more sustainable outcomes can be gained. One suggestion would be that participants are chosen by their commitment to establishing a partnership prior to receiving funding. The partner schools can be linked prior to the visit and an initial partnership agreement reached between them which would then be discussed and confirmed during the visit. The participating schools would need to provide evidence to the British Council that they are committed to the partnership before accessing any government funding.

<u>6.5.3 Partnership Agreements</u>

Currently partnership agreements are required by the British Council before exchange visits between partner schools are funded. The partnership agreement is a statement of the aims of the partnership, together with an agreed timeframe for the delivery of the project activities and for the evaluation. These are agreed early on in the partnership. The issue is that, as the narrative has shown (See Section 5.3.1); it takes time for the participants to identify and develop the shared values and the shared language. Therefore, there is a need to re-visit the partnership agreement on a regular basis so that it does not become a redundant piece of paper. Review of the aims of the partnership should take place on a regular basis and the partnership agreement needs to be seen as an evolving document as the partnership develops. This would promote continuous reflection by the participants on the outcomes of the activities of the partnership. Revisiting the partnership agreement so that it encapsulates the current values of the partnership would make it a living document and one that could facilitate decision making by participants. An example of the Partnership Agreement between Sarum Academy and Nqabakazulu School that has evolved over time is shown as Appendix U. This proposal would be supported by the next one.

<u>6.5.4 Guidance on How to Develop a Shared Language.</u>

The British Council should provide guidance on how to develop channels of communication so that a shared language can be developed by participants. The guidelines should encourage the exploration of values that the

participants share. It is important that this includes values that originate in both cultures. The focus of the Salisbury High School/Nqabakazulu School partnership on the Zulu value of Ubuntu (humanity) (See Section 5.3.1) to connect the participants as human beings, whilst at the same time recognition of the differences between the participants and the need to correct the inequalities by focusing on the values of social justice and equal opportunities has been a key factor in the success of the partnership. Open channels of communication encouraged networks of dialogue (See Figure 3d, Section 3.3.3) about the core values of the partnership so that the language used became shared (See Section 5.3.1.1). This sharing of language has led to shared socio-educational values that underpin a shared vision of the partnership so that the future that the participants seek to create has grown clearer and people's enthusiasm for and participation in the partnership has grown.

The British Council guidance should include suggestions for extending dialogue and participation in international educational partnerships. It should encourage democratic processes so that participants' voices are heard. The recommendation outlined above (See Section 6.5.3) that the Partnership Agreement is reviewed regularly would support this process by encouraging the participants to re-evaluate the shared values and to formally document the outcomes as in Appendix U. The focus of the guidance should be on developing shared values as a means of embedding change in education and in society. International CPD funding could be assessed according to achievements linked to such *international educational impact* evidence.

6.5.5 Guidance on Activities That Promote Learning and Enable Participants to Live out Their Values More Fully.

The findings of this research project show that visiting the partner school can have a significant impact on participants (See Sections 5.3.2.4 and 5.3.3.3), Coming in to contact with visitors from the partner school can also be a significant learning experience as shown in the interview with Salisbury High School pupils (See Appendix N, figure Nd PpN6-N9). Therefore British Council support for exchange visits should continue. However, in a time of cuts in public spending it is important to consider other ways of impacting on the education of participants. The British Council should provide guidance on the implementation of these second-order impact tools and link this to international CPD impact evidence which can be tied into DfE policy and objectives. This research project has identified several tools that have had an impact on the learning of others in the partnership between Salisbury High School and Nqabakazulu School:

- Use of video as a tool for capturing data during educational exchanges has enabled the participants to reflect on their learning through viewing the footage and re-living the experience. Video has been used as a tool for enabling reflection on action.

- Assemblies led by participants who have visited the partner school, which include use of video footage taken, have been effective in extending participation (See Section 5.3.2.4 and Figure 5g).

- Recounting personal stories that touch the hearts of participants, such as Confidence's letter (See Section 5.3.3.3 – Example 1 and Appendix G).

- The development of curriculum projects that engage learners in considering the circumstances of each other, valuing the cultures of each other and challenging pre-conceptions such as the Citizenship project, Humanities project and Beautizulu projects. (See Section 5.3.3.3 – Examples 3 and 4)

Guidance should be provided on activities that develop a sense of connectedness, encouraging participants to consider the differences and the reasons for them, motivating them to take actions to address the inequalities and challenge the *status quo*.

This recommendation is made to help to fulfil the requirements of Citizenship education as it is outlined by QCA (1999) and QCDA (2008) which says that in order to be informed citizens, pupils should be taught about how to bring about social change. It is difficult to teach something as esoteric as this unless there is the opportunity to do it, as John Dewey (1916) espoused via his epistemology of learning by doing. Thus, guidance is required on activities that encourage consideration of the need for social change and on activities that will touch the hearts of participants, encouraging them to live out their values more fully to bring about social change and to take responsibility in facing the challenges of global interdependence. Given the discontinuation of the national curriculum framework in 2011 and the consequent vacuum left for

citizenship education, the need for guidance for Schools on how to deliver citizenship education becomes even more important and urgent. An emphasis on 'living citizenship' through international educational partnerships is a way forward for schools. This emphasis on 'living citizenship' can be linked to the DfE (2007) raising standards agenda via the modelling of suitable socio educational values by teachers and the development of such values by students (See section 6.2.8).

This recommendation could influence the work of the County Advisors responsible for the development of international partnerships and those Local Authority (LA) officers responsible for Citizenship education. Or, if LA advisers are sacrificed in the current round of spending cuts, then it could influence the work of the future champions for citizenship education or international CPD. It may also have implications for other educational exchange visits, such as language exchange visits, which could be used to develop aspects of citizenship education.

6.5.6 Guidance on Activities that Challenge Values, Change Dispositions and Embed the Partnership.

Further guidance is needed on the types of activity that challenge values, rather than reinforce them. Given existing tensions, activities that encourage participants to value different religious and ethnic identities within the partner communities are a crucial element in the development of learning. In the partnership between Salisbury High School and Nqabakazulu School spending time living amongst the other community with a carefully planned

programme designed to encourage dialogue and reflection was a powerful means of tackling stereotypes and negative prejudice (See section 5.3.3.4). This research project also indicates that much of the critical learning takes place informally as friendships develop and the spirit of Ubuntu (humanity) takes over. In this partnership sharing cultural activities that are rooted in ethnic identity developed mutual respect for the different national, religious and ethnic identities. Capturing these activities on video and using them in lessons and Assemblies brought this culture to a wider audience.

These activities challenged participants' existing perceptions of the other culture, circumstances and identity. They changed the disposition of the participants and this frame alignment led to them becoming active in living out their values and bringing about social change. Once this had happened then the activities that were developed to support the partnership, such as Beautizulu Jewellery (Section 5.3.3.3), meant that it became sustainable.

Guidance on how to establish such activities that embed values and lead to frame alignment for participants in order to sustain the partnership after funding for exchange visits from the British Council has run out is urgently needed.

6.5.7 Integrating International CPD as a Vehicle for Social and Educational Change.

This research project has shown the possibility of achieving change through an international educational partnership (See Section 6.2.4) by designing

activities that challenge participants' perceptions, values and dispositions.

This social manifesto for change supports the work of the Department for

International Development (DFID) in its work to *"provide aid for sustainable*

development …and that is likely to contribute to reducing poverty" (DFID

website, 2011). It also supports the work of the United Kingdom One World

Linking Association (UKOWLA) with its vision of equitable linking between

individuals and communities helping to bring about a more just and

sustainable world (UKOWLA website, 2011). Developing international

educational partnerships that provide opportunities for participants to live out

their values more fully and to bring about social change that is sustainable

directly supports this work. Therefore, by integrating educational international

CPD as a vehicle for social and educational change the government is

increasing the possibility of achieving its own aims as expressed by DFID as

well as delivering active citizenship education as required by the DfE. Thus,

the linking-up of policies between DfID, the DfE and the British Council to

establish international educational partnerships that deliver 'living citizenship'

as an international CPD template for schools is a necessary step. This

template can be extended to other public and private sector bodies involved

with international development, e.g. charities.

6.5.8 Improving CPD Outcome Opportunities From International Educational

Partnerships

This research project has highlighted the importance of Continuing

Professional Development (CPD) as an outcome from international

educational partnerships. Teachers who are funded to participate in exchange

visits ought to be encouraged to engage in action research based enquiry and to develop projects that lever and lead to international CPD impact evidence. This would help to avoid the charge that funding of international educational visits for teachers is not sufficiently productive in terms of outcomes. This project has shown the value of such visits to professional educators (See Appendix N, figure Nf, pN13 and Section 5.3.3) in terms of professional learning. For the researcher this learning has been enhanced by his engagement in action based enquiry. The action reflection process has driven the partnership forward and enhanced the learning of participants.

Participants in international educational partnerships should be encouraged to generate their own theories of practice which they then put into the public domain making them accountable. It is important that they are also encouraged to get their theories of practice validated as a meaningful professional learning activity and given the additional status of being recognised as a legitimate CPD project (Coombs and Harris, 2006). Thus, integrating authentic action research projects (Gardner and Coombs, 2010) as official staff development CPD and also linking it to external recognition. Accredited CPD linked to universities and the outside world and public domain reporting is an important aspect of the research projects because such recorded CPD then becomes part of the professional knowledge base of the teaching profession, e.g. staff disseminating CPD research projects at BERA with papers appearing formally in journals but also in newsletters such as CPD Update.

The British Council can give consideration to how CPD can be built in to international educational partnerships. This should be linked to developing a new policy and mechanism that promotes a new living citizenship curriculum enabled through international CPD projects. The development of an accredited action research based module would be a first step. This could be a postgraduate professional development module. A partnership exchange module as part of an Educational Masters could also be developed. This would be available to any educator engaged in an international exchange, including languages exchanges. The principles of such a CPD action research based module could be applied to other public or private sector participants involved in international development projects, or indeed to other cross-cultural experiences, for example, disability. The module would focus on participation in professional work-based change as a means of levering organisational professional learning. A further step would be a new Masters level degree in International Educational Development (MIED). This could be designed and implemented for anyone who is engaged in international development work and wishes to have it accredited, including those who work for charities or participants in Voluntary Service Overseas. Nothing like this currently exists anywhere in the world.

6.6 Summary of Implications for Educational Practice and Recommendations for Design of International CPD.

Table 6b Implications of evidence.

Evidence in Terms of Implications for Educational Practice.	Evidence in Terms of Implications for Future Design of and Policy for International Educational Partnerships.
The importance of establishing international educational partnerships as a means of delivering effective citizenship education and of levering up educational standards.	Government should be encouraging the establishment of international educational partnerships as a vehicle for social and educational change to support the work of DFID and other organisations and to fill the vacuum left by the discontinuation of the national curriculum framework.
The focus on socio educational values as a key part of international citizenship education in the UK curriculum and as part of the 'civic education' in the US.	Government should provide guidelines which emphasise the importance of values in establishing an international educational partnership.
The establishment of a network of dialogues between participants to encourage discussion of the underpinning values that are shared. This can take many years.	Participants in international partnerships should develop channels of communication to encourage discussion of values so that they can reach agreement on the underpinning values.
	Guidelines should emphasise the

The extension of participation and the importance of a democratic approach to decision making in the partnership.	importance of the adoption of a democratic approach to decision making. This is on two levels, between schools and in each of the communities, recognising the existence of hierarchies in some communities making the democratisation process difficult.
The development of a shared language to communicate the values and the shared vision of the partnership.	The Partnership Agreement between the partners should emphasise the values that underpin the partnership and provide a shared vision. Recognition that this document will take time to develop and will need to be reviewed and updated regularly. (See example in Appendix S)
The development of activities that touch the hearts (affecting the engagement of the emotional side) of participants and encourage them to live out the agreed values of the partnership more fully, thus becoming active, socially responsible citizens. These values underpin the actions of participants.	Guidance can be given on the sorts of activities that can encourage wider participation and that promote learning and active citizenship. This to be linked to the DfE/QCA guidance on citizenship education and linked to raising standards through the development of socio-educational values.
The importance of embedding shared	Emphasis to be given to those activities

values for educational change. Identification of the activities that have had the most impact on learning through challenging pre-conceptions, changing values and dispositions leading to frame alignment and motivating action.	that challenge values, change dispositions and lead to actions and the embedding of the partnership as a form of 'living citizenship'.
Development of activities, other than visits, that effectively replicate the benefits of direct experience, e.g. embedding of video in to practice.	Consideration of the second order impact tools, those tools that have most impact for those who cannot afford, or do not have the opportunity to have, direct experience of the other culture through the partnership.
Pursuit of a reflective, action based approach to international CPD giving additional status to international education. This links to the national professional standards for teachers in modelling values for students.	Implications for the design of international CPD with a focus on an action research approach with attendant accredited postgraduate qualification. Encouragement of participants (teachers and others involved in international development work) to put the findings from research projects in to the public domain and to have them validated through accreditation by universities. Possible transferability to other cultural contexts, eg disability

6.7 Reflections on the Research

6.7.1 Critique of the Research Approach

As outlined in chapter 3, the research methodology used for this research project sits within the new scholarship described by Schön. It lies firmly in the "improve" paradigm with the research question based on an agenda of social improvement (Gardner and Coombs, 2009), referred to by Coombs (2005) as a 'social manifesto approach'. It is firmly outside the "prove" paradigm, in which a piece of research sets out to prove a hypothesis right or wrong. This social manifesto approach is a synthesis of the improve paradigm and the observe/understand paradigm (See taxonomy of paradigms, figure 3a, Section 3.2.3). My chosen research methodology was to get involved in the social and situated problem and find ways of solving it (Section 3.2.10). The adopted research methodology underpins a self-study action research approach in which the discursive analysis of the video footage and text based self-reflective diary leads to critical self-inquiry and in which full participation in the research process is crucial.

A criticism levelled at this participative action researcher approach is that because the researcher operates in a value laden way and participates directly in the research they produce tainted research findings that cannot be objectively proven. However, I have not set out to produce findings that prove anything; instead I seek to improve a situation. Therefore, the fact that I participate in the research and fully accept that I am responsible for exercising influence through my actions as part of the research strengthens rather than weakens the research. This full participation in the research process by the

researcher can be problematic, for as Yalom (1995) drawing on the work of Kurt Lewin identifies, it can be difficult to connect concrete emotional experience and analytical detachment. However, the ability to do this is seen as an essential part of the narrative and of the development of the partnership.

Baskerville and Wood-Harper (1996) argue that there is a lack of objectivity in the resultant research and that the findings cannot be applied for general use. However, my intention is not to suggest immutable laws that seek to predict or control human life. Instead I seek to narrate the experience of the work with participants at the partner schools and to better understand the value of relationships in bringing about change in the hope that these lessons can be used by others in other situations and contexts.

Avison and Wood-Harper (1991) argue that this approach does not allow for differences of opinion and leads to difficulties if the others involved in the research do not sign up to the same values. I would argue that this research project shows quite the opposite. By adopting a participative approach to the research others have been brought in to the project and through participation they have been persuaded of its value (See section 5.3.2.3). This is how I, as a researcher, have found a way of living more fully in the direction of my values within the context of being with others who share the same underpinning values and vison for the partnership.

It is also argued that the methodology of participative action research is too risky. The argument is that there is no clear plan or idea as to what will emerge from the research. This criticism is based on the methodological assumption that research should be planned and thought out in advance with a clear idea of expected outcomes. Action research does not work like this. It is an open ended process which is untidy, haphazard and experimental. It requires a different mental attitude towards research and a commitment to knowledge creation and following ideas where they lead. Action researchers look for a way forward and try it out. They are open to new possibilities all the time and understand learning as never complete, as they go through cycles of action and reflection.

Cohen, Manion and Morrison (2007) quote Winter (1982) who draws attention to the problem of interpreting data in action research:

"The action research/case study tradition does have a methodology for the creation of data, but not (as yet) for the interpretation of data". (p. 312)

The problem for Winter (1982) is how to carry out an interpretive analysis of restricted qualitative data that cannot make a claim to being generally representative. I have taken seriously the criticism of qualitative research, and in particular of research that emerges from a participative action research approach, that it lacks rigour and reliability. One of my sub-questions has been:

How can the researcher validate the narrative and answer questions about the quality of rigour within the research?

I have been mindful of addressing such concerns from the start of the research project so that techniques have been designed in to the project to overcome researcher bias and to increase the validity of the work. Thus, in section 3.3.10 several methods are outlined that were designed to increase the reliability and validity of the findings including: the repeated process of gathering of data, analysis of it, reflection on it; participation by others in the capturing of data and analysis of it; triangulation of evidence from different sources, e.g. video and textual data; interviews with participants as a form of corroborative check on interpretation of the data and finally, the use of two systematic methods for the analysis of video data.

The two content-free systematic tools for analysis of the video data that have been used are shown to have increased the rigour of the analytical process and bring greater validity to the findings as they help to reduce researcher bias (Section 4.7). In section 5.4 the post-qualitative checks that have been used to check the validity of the findings after they have emerged have been fully explained. These include corroborative checks and peer review. Thus, being mindful of this criticism of qualitative research, there has been a serious attempt to address these concerns.

6.7.2.1 One Partnership

I recognise the limitations of this research. This narrative recounts the story of
one partnership amongst many that exist. The findings drawn from it are
peculiar to it and therefore there is a danger of over-generalising in drawing
conclusions and making recommendations from the research project. Critics
of participative action research argue that it does not generate knowledge that
is useful because it cannot be generalised or replicated in other situations.
This criticism emanates from a different epistemological framework, one
where knowledge is viewed as certain and unambiguous. Schön's (1995) view
that knowledge is uncertain and ambiguous and answers are often
contradictory, therefore generalisations are difficult is one that the researcher
shares. Therefore, what can be gained from this research is not a set of
generalised findings or a universally applicable template for the development
and establishment of partnerships between schools. Instead, it is a form of
knowledge that Sims (1981) describes as a *"cumulation of selectively retained
tentatives"*. He says:

*The implication of this position is that we do not strive for a finality of answer
in applied behavioural science and, operationally, a once-and-for-all crucial
experiment. We do strive for a patient and constantly alert evaluation of
existing knowledge and current practices, holding on to what we have judged
by explicit standards to be of 'value' and yet seeing what we are holding on to
as nothing more than a set of selectively retained tentatives"* (p. 26).

For myself and the readers of this narrative, I am concerned with developing a way of understanding a situation which can be applied to other situations. My object was to end up with *a "set of selectively retained tentatives"*, which are useful to me and to others as a heuristic device for helping to think about other situations. The evidence that my research has value is when people use aspects of it, whether they are members of the team that engaged in it or not and when I talk with people about it and they relate examples from their own experience to what is being said. There is evidence to suggest that this is happening (Section 6.7.3 below). It may be that I can claim to be able to pass on some useful tips as to how to sustain an international educational partnership beyond the first few years and embed it in to the ethos of the School so that it becomes a distinctive feature.

6.7.2.2 What the Thesis Hasn't Done - Radicalising Participants

From a radical perspective the partnership could be criticised for not explicitly encouraging participants to be active in political campaigning against injustice and inequality of opportunity. Little evidence of this has been presented, although it can be argued that the formation of a group to promote fair trade in the community and to gain fair trade status for Salisbury High School is an example of this. The activities of the partnership have focussed on small scale projects to improve the life chances of individuals and small groups and on curriculum projects, rather than on engaging in national political campaigns and lobbying to change power relationships between countries. It is argued however, that awareness of these issues has been raised by the partnership and therefore participants are more likely to be receptive to national

campaigns such as fairer trade. The researcher himself is an active political campaigner with the charity Action Aid and conducting this research project has cemented that commitment to tackling social injustice and unequal opportunity through political campaigning. There is good reason to suggest that other participants may have been encouraged to participate in similar campaigns as they find ways of living out their values more fully. It is however accepted that there is little evidence of this presented in this project which focuses more on the curriculum aspects of global citizenship and on participants' response in the form of small scale projects that make a difference to people's lives.

6.7.2.3 More than charity work

Throughout the work there has been a tension between the charitable aspects of the work and the curriculum projects. One of the key outcomes from this project has been the resolution of this conflict. Partnerships are often criticised for addressing the question first and foremost, what can we give them, rather than what can we learn from them? The research project has shown that it is possible to address both of these questions. There is not necessarily a contradiction as implied in these two questions; indeed they can complement each other. As shown in this research project, the learning through the partnership activities about social injustice, equal opportunities and ubuntu can lead to the touching of hearts and a response from participants which includes giving to address these issues and to make a difference to lives. Thus the notion of living citizenship includes both learning and giving as complementary elements. It is recognised by the researcher that an

international partnership based solely on the premise that it is the role of the UK school to 'give' to the South African partner school would be unsatisfactory, however it is argued that 'giving' as an educated response to circumstances and with a clear purpose in mind can be an aspect of living citizenship.

6.7.3 Validation of the Research Project

I would argue that my work should be judged on the basis of whether it shows that I am living out my values more fully as well as whether or not there is a new pedagogy for citizenship emerging from it that can be used by others. In my narrative I have recounted the stories of people whose lives have been touched by the sights that they have seen first-hand and by the descriptions and pictures that they have been given. Their stories show that they share my belief in the need to achieve a more equal society. With more people acting in ways to reduce poverty by transferring money from the world's richer communities to poorer communities, a more equal world becomes a reality (See section 6.2.6).

It is through this sense of a more equal world that I claim to have influenced the education of the social formations in which we are living and working. It is in this way that I have extended my influence beyond my classroom into a wider international context. I have extended my influence by sharing my narrative with the reader, who may be able to identify with the values that are embodied in my actions and find it in themselves to take similar actions. I ask

the reader to let their imaginations ponder the question: How can I create a more equal society?

In order to extend my influence I have made my practitioner knowledge public. I mean this in the sense that Karl Popper (1972) and Snow (2001) meant it as sharing ideas to be treated as public objects that can be stored and accumulated and passed along to the next generation.

This narrative about the development of a partnership with Nqabakazulu School has been created with the intent of public examination with the goal of making it shareable amongst educators, open for discussion, verification and refutation or modification as suggested by Hiebert, Gallimore and Stigler (2002). My work stands as a unique evidence base for the teaching profession to draw upon in several possible ways:

- As a piece of teacher research that exemplifies the autobiographical self-study approach. This is an approach that is attractive to practitioner researchers as it emphasises improvement in professional practice.

- As an account of how I have come to live out my personal values more fully in an educational and social context. This might inspire other educators to look at how they can live out their values more fully in their own professional lives.

- As an account of how I have managed through my actions to make a difference to the lives of people in my own School community and to the lives of people in a community very different to my own.

- As an example to other professional educators who wish to establish and then sustain partnerships with schools in developing countries. To this end, The British Council and Global School Partnerships, has expressed interest in my work.

- As a method for establishing, developing and sustaining a link with a partner School in a developing country. Although I have said earlier that I have created my own methodology through my action research approach, there are aspects of it that might be replicated by others in similar situations.

Most importantly, this narrative stands as a testimony to what can be done to create a more decent society, a society where there is more social justice and greater equality of opportunity.

6.7.4 Contribution of this thesis

There have been several original contributions to research from this project.

Firstly, the research approach as outlined in chapter 3 (Section 3.2.10) is an original approach. It is a synthesis of paradigms and is a hybrid methodology that is 'fit for purpose' relative to the social context and the professional needs of the researcher (Gardner and Coombs, 2009).

Secondly, a transferable method for systematically analysing a large amount of qualitative data has been developed. This method using a manual review conversational paradigm Talkback (Coombs, 1995) procedure was exemplified in section 4.3. There was considerable interest in this method when it was presented in a paper as: *A Review and Evaluation of two Methods for Analysing Video Evidence in Qualitative Research*

at the BERA Conference (Potts and Coombs, 2009)

Thirdly, a range of transferable pedagogical protocols for citizenship education that can be derived from school international partnerships has been proposed, together with recommendations for government policy on how best to extend educational partnerships and implement international CPD between UK and South African schools. This has attracted interest from the British Council and extracts from the thesis are used on the online learning tool run by the Global Schools Partnership.

The final original contribution has been the development of the notion of 'Living Citizenship' and exemplification of it in practice through engagement in the activities of an international educational partnership. This idea is one that has interested other researchers such as Jack Whitehead.

6.7.5 Post-Doctoral Ideas

The original ideas that have emerged from the research can be developed further.

1. There is the possibility of developing the work exemplified in chapter 4 into a co-authored book on methods for analysing video for educational action research.

2. The researcher has already been involved in discussion with the Global Education Adviser at the British Council regarding the use of materials from the thesis for their on line learning modules. This could lead to further involvement in the development of such materials for the British Council.

3. The researcher is co-authoring a paper for BERA 2011 on 'living citizenship' with a view to further examining this notion.

4. The development of an accredited course for people involved in the field in international development projects. This could lead to postgraduate accreditation.

6.7.6 Recommendations for future research

Research in to international educational partnerships is thin on the ground. As shown in this research project they can be valuable in delivering meaningful citizenship education for schools and in providing opportunities for participants to live out their values more fully. International educational partnerships have been seen as an essential tool for UK schools in recent years and yet there has been limited research in to the benefits of such a partnership in terms of the learning that can result from it. There is therefore scope for further research in to the learning benefits that can accrue from such a partnership and how schools can maximise those benefits. International educational

partnerships are often seen by schools as yet another government initiative that they are supposed to implement. Any research findings that can demonstrate the immense value that can be gained from such partnerships and indicate to schools how those gains can be made would be welcomed. At the same time the research that Martin and others are doing in to the pitfalls of international educational partnerships is valuable in moving schools away from the tokenistic partnership that reinforces negative prejudice and stereotypes.

6.7.7 Personal Reflections

I have completed this PhD over a period of 5 years whilst being a member of the leadership team of a mixed sex comprehensive school. During that period of time I have seen the school change from Westwood St Thomas, a 14-18 upper school, to Salisbury High School, an 11-18 school, and then recently to Sarum Academy, one of the last of the old Academies established by the Labour administration in socially deprived areas. During this time I have been a Deputy Head for four years. When the Academy was formed I became a Head of School, one of five within the Academy. Throughout this period part of my job has been to work with colleagues to develop the international dimension of the school.

Whilst it has been difficult to conduct the research project at the same time as holding down the day job, the nature of the research and my adopted approach to it has made it much easier. By adopting a participative action research approach it has meant that I have been able to carry out the

research by engaging in the partnership. Thus, there has been a synchronicity between the research for my PhD and my regular engagement in developing the partnership between Nqabakazulu School and my own school in its various guises. What my supervisors have always made clear is that I needed to adopt a systematic approach to the research. This has helped me to focus the work that I have done in developing the partnership. I have always been aware that I would be putting the work of the partnership in to the public domain through this research project and so I have been mindful of gathering evidence from many sources throughout. In doing so it is my belief that the partnership has been strengthened such that it has been sustained for a long period of time and has transcended three different institutions in the UK and three different senior management teams.

There has been difficulty in finding the time to write the research project up but on the whole I have felt sufficiently inspired by the partnership to the extent that once I have found the time then I have enjoyed relating the narrative. On a personal level the project has enabled me, with the support of my supervisors, to develop a wide range of research skills, including the use of video for interviews and for capturing evidence of partnership activities, the use of literature in research and how to write and present research papers. I have also developed useful technical skills, particularly with the use of video material. Engagement in the project has introduced me to a wide range of literature on research methodology, international educational partnerships, values in education citizenship education and the use of video as a research tool. The greatest benefit that I have gained personally from the research is

the friendship that I have experienced with participants and the learning from my own participation in the partnership (See Section 5.3.3.2). I am a different person to what I was before the partnership. I am far more aware of my own values and the limitations that I face in attempting to live them out more fully in my personal and professional life.

6.7.8 Influencing the Academy

A social formation that I have sought to influence through the conduct of this research is the academy. It is important to recognise that educational institutions, like other organisations hold conceptions of what counts as knowledge and how we know what we claim to know (Schön, 1995). Throughout this research project it has been a battle with members of the academic board at the University to accept the research methodology and the research project itself. Early on in the research I received a letter from the University saying that the Academic Board at the University were not happy with my proposal for the Phd because it focussed *"too much on what I personally will gain and not enough on what others will ultimately gain from my research"*. This criticism seemed to come from persons who see research from an empiricist or interpretive paradigm where there is an emphasis on generalizability of findings so that they can be used by others. The criticism seemed to ignore the impact of the actions which are a crucial part of the project. I was reminded of the words of Jack Whitehead (1981) about individual educators taking the responsibility for producing educational theory and having to overcome the problem of academic legitimation.

I recognise that my research is in Hall's (1981) words *"Blurring the distinction between research, learning and action"* (p.455). In my own school over the years I, and others, have grown used to blurring this distinction as we have engaged in research that is an educational process and is a means of taking action. This combination of activities seems to present some difficulties for the academy.

I was cautioned against the academic institutional culture by the words of Chomsky (1969, p.180):

"The doctoral dissertation not only is required to be a purely individual contribution, beyond this questionable requirement, there is a built-in bias towards insignificance in the requirement that a finished piece of work be completed in a fixed time span. The student is obliged to set himself a limited goal and to avoid adventuresome, speculative investigation that may challenge the conventional framework of scholarship, and, correspondingly runs a high risk of failure. In this respect the institutional forms of the university encourage mediocrity."

My aim was in the words of Van Morrison (2005) *"To keep mediocrity at bay."* I did not wish to have my imagination limited, or my creativity stifled by the academy. This partnership between our schools could have developed in many ways and has been shaped by many people. I wanted to be adventurous and bold in helping to influence the path that it took and my narrative reflects that path. There could not therefore be too many foregone

conclusions and specified aims at the outset for this type of research. This approach challenges the current orthodoxy. Though I have doubtless made errors along the way, to echo Chomsky's (1969, p.182) words, I sought to *"pursue the normal path of honest inquiry,"* and in so doing have challenged the conventional wisdom. This has presented me with difficulties and made me a lonely figure at times and I have relied on the protection, support and advice of my supervisors. Universities ought to be subversive institutions, supporting those who challenge the prevailing ideology and who seek to change the social order. This is what I have aimed to do in a small way that gathers momentum through participants' actions in the development of a partnership between our schools.

Richard Holloway has developed a perspective on institutional change that I am attracted to:

"Institutions…are transient and have to adapt to the way the next generation wants to operate. Refusing to adapt to this dynamic principle of constant becoming is usually fatal to the resistant institution. Another paradox is that it is usually the unfaithful, the radicals and romantics, who Rumi the Sufi poet called 'lovers of learning', who secure the survival of human institutions by inoculating them with a foretaste of the future that is about to overwhelm them. It is their inability to commit themselves for life to anything except the reckless quest for something better that enables heretics to introduce the faithful conservative majority to new and different ways of doing things. By denouncing the injustices of the past and proclaiming the superiority of the

future, they prepare society for what is coming. The dissident's refusal to conform to received standards helps to save humanity from the ultimate stupidity of holding out forever against the emergence of new social realities" (Holloway, 2004, pp.187-188)

I am aware that my work is not typical of the kind of work that is produced for the academy. My evidence is qualitative in nature and the outcomes matter to me. What concerns me is that I write in a form that is accessible to my teacher colleagues. This is not a piece of research that I wish to sit on the shelves of academia gathering dust. It is a piece of work that I wish to be useful as a professional development narrative account of how the establishment and development of a partnership with a black township School can be educationally rewarding for all those involved in it. I sense that I am pushing the boundaries of academia here. By producing a piece of self-study practitioner research and a multi-media account of my narrative I am challenging the institution with a foretaste of the future that is about to overwhelm them. Thus, through this piece of teacher research I seek to educate the social formation that comprises academic institutions.

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