

In Their Own Words:

A Digital Account of Innovative Scholarship in Education

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Abstract

The qualitative paradigm of educational research continues to incorporate fast-evolving technologies to improve and bolster interpretive approaches. The use of modern digital technology, combined with scholar autobiographies, serves as an example of an innovative method that can be used to delve into significant educational issues. Drawing upon video interviews with distinguished scholars such as Professors Elliot Eisner, Clifford Geertz, Henry Giroux, Maxine Greene, William Pinar, and Max Van Manen, this digital account highlights the innovative scholarship of these renowned researchers whose work has been used to improve education and to serve the public good. Challenges associated with modern digital technology are also addressed.

Keywords

Education; Scholarship; Autobiography; Innovation; Technology

Investing in education: The role of autobiography

More than ever before, matters of diversity, equity and inclusion have become commonly acknowledged social issues in the pluralistic milieu of the 21st century. Consequently, there has been a renewed focus on these issues in this postcolonial era through policy, education and research initiatives [1]. Given that society has invested extensively in social structures such as education to assist in resolving social problems relating to matters of diversity, equity and inclusion, research efforts employed to investigate topics and related issues have become of paramount importance in the realm of education. Therefore, in the past several decades, qualitative research in education has experienced an explosion of new methods and methodologies that endeavour to address the messy, complex and dynamic nature of life in the postmodern context within which we live.

For example, some of these include such new and wide-ranging methods and methodologies as arts-based research [2, 3, 4], visual ethnography [5], narrative research [6] and phenomenological research [7]. In addition, numerous tomes on educational research (e.g., [8]) and significant textbooks such as the *Handbook of Qualitative Research* [9, 10, 11, 12], *Hermeneutics and Education* [13] and *Poststructuralism and Educational Research* [14] overlap and interpenetrate a variety of themes and issues that cut across these perspectives.

The field of education has spent many decades drawing its conceptual and methodological theories in qualitative research from other social disciplines such as anthropology, philosophy, psychology and sociology. Religious studies and history have also contributed to principles of qualitative theories and methodologies in education. These disciplines within the social sciences and humanities are richly adorned with (auto) biographical and historical works. Where would we be without Freud's accounts of his own dreams, or Durant's *The Story of Philosophy* [15] for instance? But, in qualitative research, autobiography is more than an object of historical record: it is an essential component of the research process.

Perhaps it is simply because the discipline of education has matured relatively lately, it has reaped the benefits of this incubation and is now able to return "borrowed" conceptual and methodological theories in qualitative research from other social disciplines and present them in new and evolving ways. It is telling that, every few years, yet another handbook on qualitative methods in education appears. What seems to be missing with regards to the evolution and development of research methodologies and approaches in education is an historical perspective. In this regard, it is important to

acknowledge the essential role of the (auto) biographical in the conceptual and intellectual development of qualitative research in education.

It is our hope that, by actually viewing some of the most influential educational scholars of our time, the viewer may understand the need for the development of “video” research and related technological endeavours in education and beyond. This video-paper chronicles our video inquiry, featuring the autobiographical dimension of qualitative research through video-excerpts of a selected group of influential scholars in education. It highlights the innovative scholarship of these distinguished educational researchers, whose work is being used to improve education and the larger society. This video-paper briefly describes our process in using video research technology by attending to four key challenges as identified by Derry et al. [16]; selection, analysis, technology and ethics. By addressing these methodological boundaries in this video-paper, we hope to be able to enhance the quality of video research in education and other disciplines.

This research is significant in that it takes these four theoretical challenges [17] and explores them in the practical context of a larger video research project in the social sciences and humanities. This video-paper has evolved from a larger video research project, entitled “Qualitative research in education: Perspectives and processes in the postmodern era” [18] granted by the Social Sciences and Humanities Research Council of Canada (SSHRC). Through this research project, we operationalized numerous challenges in the hope that this research will help to provoke further thought and outline future challenges in video research. Furthermore, and perhaps most importantly to education, this research is significant in acknowledging the (auto) biographies of key researchers who have addressed important issues such as equity, diversity and inclusion. In addition to being an important historical document, this record will be accessible to researchers and to the general public who want to understand constructions pertinent to issues that impact the common good. Common good, in this sense, is used to identify any process, policy or practice that serves to foster positive, democratic principles for all citizens.

Overview of the Project

This research project was complex and often less than straightforward, due, in large part, to the nature of the

innovative methods used. In order to describe the overview of the video innovation itself, we have chosen to discuss the research background of the larger project prior to discussing the challenges relating to this specific video-paper.

Research Background

As mentioned above, this video-paper is based on a larger SSHRC-funded study. This research began with the unique opportunity to chronicle, explore and analyze the intellectual development of qualitative research methods by direct video-interviews with its pioneers. By documenting their personal stories, we hoped to shed light on their methodologies and practices. Through the process of comparing and analyzing the interviews, we soon learned how powerful video technology was. For instance, no longer were these scholars’ words presented, de-contextualized, on a two-dimensional page, the scholars themselves, and their words, were present, complete with inflection and body language. We are seldom able to bear witness to their desires and passions emanating from their research and which are present in their own personal stories. As Einstein has said: “A man [sic] must learn to understand the motives of human beings, their illusions, and their sufferings” [19]. We believe that, embedded in the words of Einstein, is the acknowledgement of the importance of the personal in research itself. By the use of digital technology and video scholar autobiographies, we hoped to capture the authenticity of their message and facilitate viewer/reader interpretation. In short, While Marshall McLuhan has stated that “The medium is the message”, in this inquiry, the medium *enhances* the message [20]

The insights gained and the questions rendered from conducting this autobiographical research have allowed us to develop a conceptual framework, referred to as the “Five Contexts,” for constructing qualitative research across disciplines. Selected interviews and this conceptual framework resulted in the publication of a volume entitled *Qualitative Research in the Postmodern Era: Contexts of Qualitative Research, Volume I* [21]. While space does not permit elaboration of the methodology relating to this project, the volume itself allows for a more complete treatment of the process.

This project was in process for more than five years. During this time, 20 interviews were completed, and a website was developed with connecting links to

subsequent articles and books published in relation to this project. From the exterior, hopefully, this looks seamless. However, from the interior, it was anything but unproblematic. It took a long time to develop a useful process, to create analytical tools and to overcome technological learning “tangles.” Furthermore, technological advancements were slow to arrive. In addition to all of this, there remained numerous ethical considerations as well.

The Method

This video research project, along with its related challenges, represents an innovative method as it challenges existing ways of conducting, analyzing and interpreting research, specifically in the social sciences and humanities. Video research and, more specifically, video-interviewing have proven to be a challenging, inviting and flexible medium that has produced multiple impacts through knowledge transfer via books, the Internet and other digital media [22]. However, there were a number of issues relating to the challenges represented by existing methodological boundaries, including selection, analysis, technology and ethics as described by Derry et al. [23]. It is these four challenges that we identify, attend to and elaborate upon in this video-paper. Outside of the realm of these first four challenges, there remained an additional challenge – the challenge of time.

While the interviewees were gracious in accepting our request for an interview, there was some concern that a number of these scholars were no longer in their prime. In fact, Clifford Geertz met his untimely demise only four months after our interview with him. In addition to this time challenge, we also found that technology was advancing so rapidly that we were constantly trying to improve our techniques in order to remain current. The learning curve represented another challenge that kept us scurrying to maintain our “edge” in the technological world. Unfortunately, there was a significant lag time between interviews that required “studying up” on processes, techniques and equipment. Although we were familiar with these operations, given the magnitude and significance of the interviews, we felt that we had become a little bit rusty due to technological advances and our own discontinuity of practice due to time constraints. While the issue of time remains outside the scope of this video-paper, we felt that it was significant enough to raise it as an additional category to Derry et al.’s analysis and to earmark it for a future piece, deserving of its importance to and impact upon our work.

Challenges

It was almost a sense of relief that we felt when we first came across the video research challenges of selection, analysis, technology and ethics as outlined by Derry et al. [24], even though this article was aimed primarily at an audience made up of scholars from the natural and technological sciences. All of these issues and many of the problems that we faced were now in print, right in front of us. We felt that we were no longer alone, that we had discovered a kindred element as we perused the video-paper and identified similar issues that we had struggled to resolve. We describe them in the following pages.

Selection

According to Derry et al. selection challenges include distinguishing between two ways of thinking about selection: to locate and analyze data for the purpose of finding patterns within and across events or to use video-clips more holistically to support an evolving narrative. In practice, many researchers blend both [25].

If time and space were linear, speaking about the challenges regarding selection procedures in video research would be a simple affair, given that traditional research texts represent a two-dimensional space as opposed to the three-dimensional space represented by video. In the larger research study, from which this research is drawn [26] we learned early about selection challenges.

For example, while we wanted to develop a holistic narrative with our interviewees, we soon learned that the editing involved would be nearly impossible for novice video-researchers – never mind professionals – should we even be able to pay for such a luxury. The “talking head” format employed had to suffice, as this would allow for excerpts to more easily be edited. While this may be a more “modernist” approach, we felt that it would provide the most useful format to locate and analyze patterns within and across events. After all, the interview was to be about these influential individuals, not about the interviewers. As a result, we felt that the best way to represent the autobiographies of these distinguished scholars was to incorporate the “talking head” format.

In terms of the editing process itself, we make no pretense at trying to edit our way to “an objective truth” and to present an unbiased account. In relation to this, we draw on two assumptions. Firstly, we

cannot capture experience in a way that allows others to experience it first hand and, secondly, experience is created in a social text [27]. In terms of the selection process, whether it should be deciding how to shoot or which video clips to select from the study, we focus on trying to understand what the selections mean and what they represent. Essentially, the selection process is really a question of how the text may best be represented. Each view is useful provided the researcher understands the differences between these two perspectives. We can only hope that the selections presented in this video-paper will allow the viewer/reader to engage in the text in a meaningful way.

For purposes of this particular video-paper, we feature excerpts of six interview transcripts accompanied by video-clips at <<http://www.cooperwhite.com>> of the following selected scholars in order of appearance: Clifford Geertz, Henry Giroux, William Pinar, Max Van Manen, Maxine Greene and Elliot Eisner.

We begin with the words of Professor Geertz because his core beliefs briefly outlined in his interview, captured within the contours of this video-paper, act as guiding values, not just in this paper but in the larger research project itself. Indeed his development of the term “thick description” [28] grounds us as we select themes and “play” with these themes as they relate to larger themes in education in a way that we hope are “thick with description” [29]. In this way, we choose to highlight the excerpts from these educational scholars because we believe their works speak to such important societal themes as diversity, inclusion, equity and the common good. In other words, these transcript excerpts and video-clips were chosen from the larger body of the study to suit this video-paper and to create a dialogue which might deepen understanding of our subject matter.

While education has benefited from the work of those in other disciplines, specifically the work of such noted anthropologists as Professor Clifford Geertz, education is also making its contributions to other disciplines and to society in general and, yet, such contributions are not always acknowledged. In highlighting video-interviews from some of the pioneers in education we hope to show the relevance of qualitative research in education to other disciplines within and beyond the Social Sciences and Humanities.

Analysis

According to Derry et al. [30], video analysis ranges from a discovery-oriented approach that strives to

reveal unanticipated patterns to more hierarchical approaches that employ records to identify and code events that have been conceptualized before data collection occurs.

In *Problems of Knowledge and Freedom*, Chomsky points out that, “A central problem of interpreting the world is determining how, in fact, human beings proceed to do so” [31]. From the very inception of this research project, our core beliefs about interpretation were evident in the decision making regarding not just selection procedures but analysis as well. Our beliefs regarding interpretation were grounded in Gadamer’s [32] philosophical hermeneutics. Of particular relevance is Gadamer’s assertion regarding the pivotal role of language. For example, what do we mean by “interpretation” as it is taken up in this text? How do texts, such as the autobiographical (micro), help shed light on (macro) texts in society as related to notions of diversity, inclusion and equity? Finally, after such deconstruction, can we foster Gadamer’s “role of creativity in the texts of interpretation?”

In hindsight, interpretation and analysis rested upon both a deductive and inductive process. We began deductively by conducting video interviews consisting of roughly twelve to fifteen pre-determined, semi-structured and open-ended questions with each of the 20 scholars. Each interview asked autobiographical questions regarding the interviewee’s background. Some other questions consisted of “What and/or who would your major influences be, past and present?” and “What are some of the most significant issues that need to be taken up by educators and researchers today?” Each interview was approximately one to two hours in length.

Helene Cixous, one of the 20 interviewees, speaks eloquently to our inductive process of analysis when she says:

...because it’s impossible to understand at first sight, and it is not possible to expect understanding at second sight. It has to be studied like a bible, but a bible that is telling you about yourself and the world, today. So I call that reading. But reading is both being a carpenter; it’s being a biologist; that is, you have to use a microscope. You have to understand what a word is, what a sentence is, what a message is. And for this, you need time. And you also must understand that, when you read a book, it’s also a metaphor. That is, you have to read the world as if it were a book and a book as if it were the world. If you take the underground or go and walk in the street, it’s a book. Everything has to be read. And it’s a world of signs and these signs make for

poetry, make for maybe a vision, which, of course, filmmakers know about, for illumination. And it takes all kinds of acute perceptions, minute analysis; you have to look at details, and through the details, as through the keyhole, look at larger perspectives.

Our analysis and selection of excerpts go hand in hand. For example, one of our guiding questions for the larger study was: "How does one chronicle the intellectual history of qualitative research through video-taped interviews with key international scholars from various qualitative research genres?" Rather than using a particular historical time period to answer this question as traditionally might be the case, we inductively arrived at the notion of a theoretical framework called the "Five contexts for understanding qualitative research." These contexts speak to the autobiographical, the historical, the political, the philosophical, and the postmodern in understanding qualitative research. It was through looking at the details and, in fact, the autobiographies of the interviewees that we began to go beyond these details to come to a larger perspective by way of the "Five Contexts." These contexts were not developed in an attempt to categorize or classify the contributions of these distinguished scholars; but, conversely, offer differing lenses that may serve together as a means to provide a more robust understanding of these contributions and of the scholars themselves. The offering within this article is but an attempt to describe one small part of their enormous contributions to education, the social sciences and the society at large.

The development of such a framework took years. This reinforces Cixous' notion that it takes time, effort, inductiveness and deduction to read, interpret and understand a text. For purposes of this video-paper, our guiding question was concerned with understanding the contributions provided to the social sciences by scholars in the field of education. For this reason, key excerpts from distinguished scholars, concerning aspects of qualitative research, were selected to add to the discussion and the construction of a multi-vocal videotext.

Technology

In the foreword to *Qualitative Research in the Postmodern Era: Contexts of Qualitative Research*, Yvonna Lincoln points out that, "We have not in the past, as I observed, been able without serious effort and financial resources to *hear* all these voices speak... If there is a text anywhere else with commentary,

summary, author autobiographies, interviewee bibliographies, and accompanying video clips, I am unaware of it" [33].

We choose this quotation by Yvonna Lincoln, not so much as an endorsement of our work, but to make two points: the first point being that it is extremely difficult in the publishing world to offer up thick descriptions of subject matter and that video may be the new frontier. Secondly, as Professor Lincoln alluded to in her comments, it is both financially demanding and time consuming to go beyond existing dimensions and, yet, video offers the opportunity to think and work in a new way. The development of superior research practices depends upon increasingly advanced technological tools. Strong collaborative research using video technology is an important aspect of the research agenda in education [34].

In the section that follows, we address some of the technological issues that we encountered in working on video research. First of all, the question arose as to available technological tools and what must also be developed to support the collection, analysis and archiving of digital material. As Derry et al. [35] note, the tools that researchers choose tend to significantly shape their work. Furthermore, the tools that researchers choose *to develop and make available* to other researchers may significantly shape the work of the larger learning science community. Consequently, video researchers must automatically investigate formats that meet their budgets and adequately support their research practices and goals.

Some of the formats that we considered included CD-ROM and DVD, but these were discarded when it was realized that libraries are in the practice of identifying books and accompanying DVDs with separate call numbers, therefore effectively separating a composite whole into its respective parts. Eventually it was decided that a web-based support was the wisest course of action, due to its relative permanence and available security. In addition to this, the re-purposing of video content became a possibility as the interviews tended to cover a variety of issues, concepts and contexts. Not only could the content be re-purposed, so could the format. Video clips, in-line image stills, links to audio-only files and graphical markups of transcripts and stills are also possible utilizing many aspects of modern technology. For our published volume, links to existing videos on a dedicated website were now a logical choice, as viewers could access the Internet to view the video-clips and also

read our notes relating to the analysis of the clips in the pages of the book. Of course, one of the compromises is that we had to make available a selection of the original video rather than making all the data available for viewers.

In the future, technological tools such as WebDIVER may allow for a composite remix or “mashup” of video clips [36]. Even so, such flexibility in the use and reuse for video data and analyses raises important issues concerning attribution, standards for reuse and remixing, and ethics [37]. Such virtual repositories and collaboratories allow multiple researchers, distributed across time, location, discipline, and hardware platforms to access video-clips as common resources. Currently, and to the best of our knowledge, no useful repository for video data exists in the social sciences and humanities. According to Derry et al. [38], sharing video data among scientists could, with suitable human subjects protections, help accelerate the growth of scientific understanding of learning and teaching through allowing multiple researchers access to video data records (that now tend to reside on library shelves, DVDs, and hard disks of individual researchers), thereby supporting collaborative research with video records. In a subsequent paper we will examine some of these issues relating to our latest project, *Digital Interactive Video Exploration and Reflection (DIVER)*.

Ethics

It remains important to bear in mind that consideration of ethics and their attending issues are important to facilitate and encourage more researchers to be proactive in educating, participating in, and influencing ethics review boards and to develop and share protocols that both protect subjects and enable wide sharing and future use of video data collected for educational research. Many people who consent to be recorded on video for research purposes benefit the wider community by doing so. The potential benefit is increased when video data are made available to other researchers, provided those researchers agree to abide by the conditions of use approved by the original ethics review [39].

When we began the larger study “Qualitative research in education: Perspectives and processes in the postmodern era” [40], Maxine Greene was one of the first to be video-interviewed. Her words regarding ethics are rather helpful as we consider our rules of conduct throughout the video project. In this

interview, as she ponders her own ethical behaviour regarding the other. She states: *Did I violate anything in what you believe? I don't want to do that but it's hard to always know.* [41]. Now at the beginning stages of dissemination on this video research project, which has been many years in the making, we return to this question as a reminder that video researchers (such as ourselves) need to act in ways that allow their actions to be accountable to ethical scrutiny. Ethical considerations present a significant quandary for researchers disseminating video research, as the actual identities and physical representations of individuals are captured on videotape [42]. While our interviewees gave full consent to the interview process and signed off on the dissemination of such materials as books and articles and a website related to the project, at different junctures of our study we asked participants to provide feedback regarding questions, concerns and considerations relating to their relinquishing of control over the video interviews. For our part as well, we are constantly mindful of the uses to which we subject our video-clips and continue to vigilantly safeguard the rights and obligations associated with these ethical considerations.

Distinguished Scholars

As one may be well aware, it is impossible, within the scope of this video-paper, to present all of the scholars who were interviewed. Therefore, for the purposes of this video-paper, we feature excerpts of six interview transcripts, accompanied by video-clips of distinguished scholars. The interview segments can be viewed at <cooperwhite.com> by selecting the title of this article, “In Their Own Words: A Digital Account of Innovative Scholarship in Education,” on the website’s home page. Clifford Geertz, Henry Giroux, William Pinar, Max Van Manen, Maxine Greene and Elliot Eisner were chosen from among 20 distinguished scholars who were video-interviewed in the larger study specifically because of their contributions to the improvement of education and their service to the public good.

Clifford Geertz

Clifford Geertz was interviewed just four months prior to his untimely death, in June 2006, in his office at Princeton University. Professor Geertz was responsible, at least in part, for developing ethnographic research within an interpretivist approach. Throughout his distinguished career, he helped to re-cast ethnography through the recognition

that the researcher is the major instrument in the data collection and analysis process. This contributes immensely to the importance of the autobiographical context in relation to the researcher and what is being researched. In recognizing this, Professor Geertz would be among the first to say that he was only a small part of a larger movement. However, it was this movement that resulted in recognizing and accepting the researcher as part of the research conducted. This is but a brief excerpt from this interview.

Well one of the core beliefs is that people can be understood, that the difference is real but it not a block to understanding and to, and to comprehension. It is hard: you have to learn languages; you have to stay with, live with the people; you have to work hard at doing it. But it is also, I think anthropology, therefore, is a possible discipline. Then there are, nowadays, especially in extreme, some of the post-modernist movements. People would deny that and say, "You can't understand anybody outside of your own tradition." and I, of course, don't believe that. Ah, if I did, I wouldn't do what I was doing. It is difficult; it is hard; and the differences are real. They are not to be papered over by some sort of hyper-generalized description of things... that buries all the differences. But it is possible to understand people across very large gulfs of difference and difference in meaning....

(<http://cooperwhite.com/aera2012geertz.html>)

Professor Geertz's thick description was the driving force behind the need to enlarge human discourse. Through the recognition that the researcher occupied a role in every aspect of the research process, he was able to refute the notion of the "one objective truth." This helped to recast research into more qualitative vein, which was instantly useful to educational researchers. It was this enlargement of human discourse that allowed knowledge to be recognized as not only subjective, but relative as well. This has been enormously useful in helping to shift teaching and learning away from more tradition transmission models to a greater understanding of how knowledge can be generated among and within classroom settings. In the following excerpt, Professor Geertz speaks of the scientific researcher's quest for certainty:

Well, yeah. I think the main doubts that people put forth when you are doing this kind of work is; is it objective, is it scientific? Is it? You get a lot of that. Again, how do we know what you say is so? What kind of evidence for this is there? And, ah, particularly scientism, sort of, reigns supreme. You do get this kind of, um, critique. How do you know your interpretation is valid and has any grounds?

And that is a real question. I am not trying to reject it, but ah, ah, as I said, try to answer it by, with the way I write and what I have to say and.... but I think there has been a lot of comment and concern about what a good interpretation is like; how you can tell a good one from a bad one. And we have all written about that and written about our own. It makes our work more self-reflective than it was. I mean we... Now it is clear, it is written from a certain subject position and people realize that, and then it is fore-grounded... Again, when I started on anthropology, most..., almost all anthropological monographs were written in an omniscient third person kind of way, so it was just..., I mean Evans-Pritchard was a great anthropologist, but he never spent much anguish in his press over what he was saying. He was very clear and this is it, this is that. I am not saying that to put him down, because he was absolutely a great anthropologist, but that kind of style now is less..., you get away with it less. You have to really, sort of say, "Well I talked to X and X said this and then Y said that, which wasn't the same thing," and ah, and you work at it that way in a much more ah, at least I try to, ah, in a sensitive way. More than that, I don't see what you can do ah, but there is, there is a split in anthropology and I think of the social sciences, generally, between people who are, really want to make it into a science on a model of physics or something of the sort kind of thing. And people like myself..., again, we all vary. They don't necessarily all have my views but they have this kind of approach, which is to say that, ah, each discipline and each kind of work has its own standards and some way of doing the things, and trying to justify those and say what we are saying.

As Professor Geertz attests, there continues to be rifts between those who wish to view social sciences and humanities as "scientific" and those who are more open to a relative perspective. In speaking of this perspective he notes that, while not everyone shares the same view, there is a growing recognition that each discipline has its own standards and ways of doing the things. While not a scholar in the field of education, Clifford Geertz's contribution to the social sciences and humanities in general, and to the field of education specifically, allow for a panoply of perspectives that facilitate the practice and theory of teaching and learning. This viewpoint has been immensely helpful for educators as they work within a milieu that calls for an understanding and commitment to issues of diversity, equity and inclusion.

Henry Giroux

Henry Giroux was interviewed in his office at

McMaster University in December 2007. Professor Giroux speaks about his early years: the struggle against political forces that attempt to silence individuals and maintain control and power over society. This is but a brief excerpt from the full interview.

It was impossible in the 1960's not to be aware of what was going on in the outside world. The notion of the utterly privatized, narcissized, isolated, removed-from-politics individual was very hard to grasp at a time when there were major protests over the Vietnam War. I had just joined SDS [Students for Democratic Society] when I was in Maine and then in North Carolina... At that time, education had found a Marxist discourse, as we all know. It was emerging in Canada; it was emerging in the United States, in Australia, and in England. It was really a dynamic time. People were really beginning to theorize what it meant to connect schooling to politics.... But I was never comfortable with this language [Marxist discourse]. I always felt that it in some way belied what I had seen in the neighborhoods in which I had grown up. I never viewed workers simply as duped. I had never viewed students when I taught as simply passive. I had never viewed schools simply as prisons. The reproductive logic struck me as a kind of outgrowth of an elitist ideology that never took seriously not only the contradictory places, which people occupy, but also the multiple ways in which people insert themselves in the world, and how they mediate that. So I started writing about resistance, and I wrote a book at that time called "Theory and Resistance in Education". (<http://cooperwhite.com/aera2012giroux.html>)

Professor Giroux has helped to cast his own personal history within an historical and political dynamic. As he states, people were beginning to connect schooling to politics, a theme that has grown in resonance and in magnitude since the first years of the twenty-first century. Henry Giroux sounds a warning to not overly romanticize the issues that marginalized individuals face, struggle with and mediate on a daily basis. It is this very notion of metaphor – for example, schools as prisons – that lead us to simplify, stereotype and dismiss issues of diversity, equity and inclusion. His words remind us that while there may be monolith issues surrounding these goals each individual negotiates their way differently. These words have significance for educators, but also for researchers within the social sciences and humanities, as a reminder that we are merely human and it is a matter of social justice to treat others in a way that we would wish to be treated.

William Pinar

William Pinar, interviewed in his home in White Rock, British Columbia, in August 2005, draws upon his autobiographical experiences and memories. These autobiographical experiences provided the impetus for his later work in autobiography and phenomenology.

And I became interested in autobiography after I graduated in '72 from Ohio State. The dissertation was really focused on this kind of shocking problem for me at Schreiber; that they could be so educated [laugh] and be so unhappy. And I didn't focus because, in part, I think I was too immersed in the historical moment to gain any distance from it. But I focused instead on the way that the school seemed to me specifically contributed to the estrangement and its effect on the subjective formation of the students, and in particular the way that it split off the official curriculum, if you will, from their own... their own sort of quote "private and subjective" meaning, pre-occupations. And so, there was this kind of divide. Rather than seeing the curriculum as an opportunity for them, in fact, to understand their own situation, the curriculum became this kind of elaborate distraction from it. And so I ... the main part of the dissertation was what was later published as "Insanity, madness in the school." It was these twelve ways in which schools drive children mad. And then, at the end, I tried to imagine what kind of curricular organization might, in fact, support some bridging of this divide between the curriculum and subjective formation and how it might be organized. (<http://cooperwhite.com/aera2012pinar.html>)

This excerpt from Professor William Pinar describes how he became interested in matters educative. He brings to this discipline a strong background in autobiography and it is this that has helped him to gain understanding of what it is that affects others who live and work within a similar set of parameters. Dr. Pinar recognizes that schools can alienate students through the bifurcation of curriculum and students' own personal development. He has contributed much to the understanding of schooling, how it may best benefit and support the student and how it might be organized. Needless to say, this has direct relevance to teaching and learning across the social sciences and humanities as researchers strive to understand the ways in which we live, work and socialize within our communities of experience.

Max Van Manen

Max Van Manen was interviewed in his home in Edmonton, Alberta, in November 2006. In this short

video-clip, Max Van Manen discusses Dutch realism, which inspired his interest in phenomenology. Phenomenology is based on existentialism and provides individuals with the opportunity to reflect on everyday events in order to gain a deeper understanding of life and social interactions. Both Max Van Manen's and William Pinar's statements underscore the importance of autobiography, reflexivity, and interpretation in education.

I became interested in phenomenology for all kinds of reasons. On the one hand, it was the sense of the ordinary. That is very much part of the Dutch culture, the attentiveness to ordinary life, to the 'everydayness'. You look at Dutch art of the 1700's: Vermeer, Rembrandt, Brouwer, and Terburg. You will see that it was very unusual in Europe to have that attentiveness to everyday objects, everyday things.

(<http://cooperwhite.com/aera2012vanmanen.html>)

Professor Van Manen goes on to discuss how phenomenology operates within a political context as well, when he focuses our attention on the curricular constraints within current notions of measurement and assessment in curriculum within the North American context. Turning to a more global perspective, he notes that China, for example, has been an oppressed country and that the Chinese have suffered much through political constructs. Phenomenology has the power to help uncover the language and the politics in everyday life. Max Van Manen suggests that, through the exploration of phenomenology and, by linking this to globalization, people want to be determiners of their own fates, individually and collectively, whether in North America, China or any other part of the world.

Maxine Greene

Maxine Greene was interviewed in her home in New York City on November 6, 2005. In this video-clip, Professor Greene conjures up the spectre of the *No Child Left Behind* legislation that has helped to development standardized accountability measures.

I don't know about your schools, but our schools, the language of "No Child Left Behind" and you know achievement gap and accountability and assessment, they're all like screens so you won't see what's really wrong. I keep trying to talk about the difference between schooling and education. Education helps individuals grow and become and schooling makes them proper servants of the technocratic society. And I want people to be angry.... We set up a school and then we had to be interviewed by the

Department of Education downtown. So they asked me, what do you expect of your children when they graduate? I said, "Well, I hope they're critical thinkers and I hope they love the arts and I hope they're capable of outrage." (<http://cooperwhite.com/aera2012greene.html>)

She notes that there is a difference between schooling and education, schooling being what we do within the confines of the educational institution and education being a much broader experience of the world, possibly similar to Helene Cixous's notion of what it means to behold a text. Here, Professor Greene poses schooling as an agent of control for future citizens. She wants people to become aware, to become advocates and to become angry. It is this sense that will allow citizens to engage meaningfully with the social constructs which they observe around them and which may serve to constrain their freedoms and individual rights.

Elliot Eisner

Elliot Eisner was interviewed in his home in Palo Alto, California in June, 2007. He speaks of what it means to be a qualitative researcher.

So art does not always imitate life; life imitates art. The same is true in the sciences, incidentally. If you learn a theory, you begin to see the world through the portals that that theory provides. People who make those theories we call scientists. People who make qualities we tend to call artists. And I wanted to draw a distinction between art and the science at this level. In fact, I am pointing out that both art and science are people who make structures that affect the way we see and come to know. Learning how to do that is one of the things that education ought to make possible. (<http://cooperwhite.com/aera2012eisner.html>)

Professor Eisner notes that there is a paradigmatic difference between the natural sciences and the social sciences and humanities. He calls upon education to provide the essential learning constructions necessary in order to encourage the construction of those structures that affect our ontological and epistemological stances. It is through learning and, more specifically, through education that we come to understand the essentials of quantitative and qualitative constructs. It is a given that these two paradigms are distinct but not mutually exclusive. However, while they may share certain commonalities, they should not be confused for one another. In this way, the needs of the populace can be served appropriately, and it is education that may make this possible.

Digitally Expressed Innovative Scholarship

The fact that qualitative research is changing as a result of postmodern influences, which have changed the way research is interpreted and understood, has prompted questions which have been knocking at the door of qualitative research for some time now: Where is the researcher in the research account? How does the researcher relate to his/her research? How can the researcher who reads qualitative research understand the nuances and complexities in qualitative research? While many books and articles are dedicated to qualitative research, there are few attempts to place it in an autobiographical context [43, 44], let alone in a digital medium for scholars, for the general public or for practitioners who have been in the field of research for some time. Historically and traditionally, much qualitative research continues to ignore the important relationship between the person doing the research and the research itself.

We believe that autobiographical research can lay bare relationships between the lives we live and larger, more important world events, since such research begins with self-reference to elements in time, connecting the personal biography of the individual with perspectives of history, politics and philosophy. It is in these ways that the public good can be served, not by edict or marshal law, but by understanding the role that education plays within the larger picture of the social sciences and humanities and how we can begin to operate on a more positive scale to witness and evidence maturation of such important societal considerations as diversity, equity and inclusion.

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