

**TRANSFORMATIVE EDUCATION FOR DEVELOPMENT:
AN AFRICAN PERSPECTIVE**

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How can I facilitate the personal development of my students as I live my educational values?

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Introduction

The title of our Conference leads me to reflect briefly on how I understand transformative education for development. If we look at development from an African perspective we usually understand this to refer to the socio-economic, political and other forms of development of a country. In this context there would be many ways of implementing innovative education techniques which could foster such development.

However, in my experience, it is very difficult to bring about socio-economic development in a country even through education, when we look at the matter in general, third person terms. I am convinced that to foster development in Africa we need to educate our students in transformative, innovative ways, which facilitate personal growth and development. If our educational practice focuses on helping each student to transform themselves personally it is more likely that s/he will be able to bring about further change in our society. For these developments at the personal or social level to be genuine they need to have a solid foundation.

Philosophical foundations for personal development

I have taught Philosophical Anthropology and Principles of Ethics to undergraduate students at Strathmore University (www.strathmore.edu) for nine years. Philosophical Anthropology aims to help our students develop a deep understanding of who they are as persons, their dignity and their value. Principles of Ethics focuses on helping students to understand and assimilate how they should freely choose to act, in order to respect their own personal dignity and that of others. As I teach these units I try to help my students discover that ultimately their lives are in their own hands because they are free human beings. The type of person they may become will depend on their free choices. We often cite the example of the person who decides to rob something from another. If s/he repeats this action over time, little by little, s/he will become a robber that is, a person characterized by the fact that they rob. This is a simple example which brings home the reality of self-determination (Mimbi, 2007), the fact that we determine ourselves as persons through our free actions.

When students discover the power of their own freedom and the impact which their choices will have on themselves as persons, they are in a better position to reflect on the type of person they want to become and so, to orient their free decisions and actions in an appropriate manner. Through my teaching and learning practice I try to help them discover that underlying all our free choices is the desire for happiness, which is one of our most natural human inclinations. However, we need to understand the nature of true happiness in order to make decisions which will guide us towards this goal (Debeljuh, 2006). When we do choose to act in ways that bring us closer to true happiness, we are actualizing our human potential and so, perfecting ourselves as persons. As we repeat good actions that help us to move towards true happiness we are actually

developing virtues. These are good habits which become part of who we are and our personal way of being in the world. The individual who develops himself or herself through growing in virtues is on the path to the fullness of happiness (Dean, 2007). At the same time, s/he is also in a position to contribute through their good free actions to the wellbeing of others and of our society as a whole. True personal development, according to our nature, enables us to bring about genuine socio-economic and political development in our country and throughout our continent.

A living educational theory approach

In this paper I will show how I seek ways of helping my students to develop as persons through using their freedom to transform themselves. I am motivated in these efforts by my living educational values (Whitehead, 1989). Whitehead has developed a living educational theory approach to researching one's own practice in order to improve it. His most influential work is an article which he published in the *Cambridge Journal of Education* (1989), entitled *Creating a Living Educational Theory from Questions of the Kind, 'How do I Improve my Practice?'*. Since then he has continued to research, publish and support other practitioner researchers through supervision of their doctoral enquiries (see his website www.actionresearch.net). Whitehead uses Action Research as an important element in the process of researching how to improve one's practice, following action-reflection cycles (1985). Another key feature in Whitehead's approach is the identification of the educational values which inspire one's practice (Whitehead & McNiff, 2006). These then become living standards of judgement to evaluate how and to what extent one is actually improving their practice. As he puts it, "clarifying these values is a

necessary condition for judging whether improvements in learning are occurring” (Whitehead, 2008, p. 110).

In my own efforts to improve my teaching practice at Strathmore University I have been particularly inspired by Whitehead’s concept of living educational values. Through my doctoral research I have identified the three values which motivate my practice and which I have developed into my living educational theory (Whitehead & McNiff, 2006). My living theory is my theory of practice in which I explain the meaning of my living educational values and my educational influences in my own learning and that of others (Whitehead, 2008). I express these values as *Creating a spiration of love, in freedom, for personal development*. I explain these as follows:

- *Creating a spiration of love*: fostering positive, loving interpersonal relationships with and amongst my students.
- *In freedom*: helping my students to discover the power of their own freedom and learn to respect each other’s freedom.
- *For personal development*: encouraging my students to take on the challenge of developing themselves as persons according to their dignity and trying to constantly develop myself.

Over the last few years I have sought different ways of living out these values as I teach Philosophical Anthropology and Principles of Ethics at Strathmore.

Course design for Principles of Ethics

I will now discuss how I designed a course in Principles of Ethics which I taught from November 2009 to March 2010. I taught the unit simultaneously to two groups of second year Commerce

undergraduates, made up of 68 and 76 students respectively. As I presented the course outline during the first week of class I highlighted the Course Description:

This course helps students to develop their knowledge and understanding of happiness and its relationship with the moral value of our free acts. We will discover that, ultimately, happiness is to be found in living a good life as manifested in the virtues (...)

This description is linked to what I explained at the start of this paper regarding our purpose in teaching Principles of Ethics at Strathmore. I then discussed three of the five Intended Learning Outcomes with the students:

1. Apply Philosophical Anthropology to generate and explain your own understanding of happiness, the good life and how to live it.

I designed this Intended Learning Outcome to encourage the students to use the knowledge they had acquired in the previous unit, Philosophical Anthropology, to work out their own understanding of some key elements in Principles of Ethics: the nature of happiness, the good life and its manifestations, etc.

2. Use your freedom in daily life to choose the best option for true personal growth in each case, and explain the rationale behind your choice.

I wanted the students to apply their knowledge about freedom from Philosophical Anthropology to their own lives, with the help of further knowledge they would develop in Principles of Ethics.

3. Create a spiration of love in freedom to facilitate our own personal growth and that of others.

This Intended Learning Outcome is an expression of my living educational values. I wanted to help the students to discover that through freely choosing to love others by establishing good

interpersonal relations they could develop as persons and help others to do so. As I will show, this was something which I too was working towards in class.

I explained that I had designed the whole course as a Personal Development Project to help the students achieve these Intended Learning Outcomes. I then presented the coursework to them as follows:

1. Personal Growth Plan (PGP): 10%
 - Part A: making the plan (5%)
 - Part B: on-line journal (3%)
 - Part C: one personal consultation with the lecturer during the semester (2%)
2. Group Research Project: 10%

Theme: Happiness and the Good Life
3. Sit-down Cat: 10%
4. Final Evaluation of PDP: 10%

The Personal Growth Plan was linked to Intended Learning Outcomes 2 and 3 above. The Group Research Project on Happiness was linked to Intended Learning Outcome 1 above, but could also feed into the second and third Intended Learning Outcomes. The sit-down Cat was a requirement from the Faculty and the Final Evaluation of the unit as a Personal Development Project was linked to all three Intended Learning Outcomes discussed above. I will focus on the Personal Growth Plan and the Final Evaluation for reasons of space.

Personal Growth Plan (PGP)

Part A: Making the plan

As may be seen this piece of coursework had three parts. The first part, designing the personal growth plan, was to be implemented by the students within the first two weeks of the semester. I asked them to carry out personal research into the various virtues. This was one of the topics on the Course Outline which I would discuss later in the semester but I wanted them to take the initiative in discovering something about the virtues independently. In the write up of their plan each student was to indicate the bibliography they had used for their research and the virtue which they had chosen to try to develop during the semester. They had to show their practical understanding of that virtue by defining it and identifying one real person who lives/d it. They were to indicate three specific, different ways in which the chosen person lives/d their virtue and then name three different, specific ways in which they would try to develop that virtue during the semester. Before submitting the assignment, each student evaluated themselves on their write up using a marking scheme which I provided. I also evaluated their plans using the same criteria, gave feedback, made suggestions and encouraged them to implement it. I indicated their grade for the write up so they could compare their self-evaluation with my evaluation and learn more about how I would assess them during the unit.

They came up with a variety of virtues from being honest, truthful, kind, humble to helping others, prudence, etc. The students chose interesting role models such as a mother or father, an uncle or aunt, Nelson Mandela, Wangari Maathai, and even A. Wenger, Manager of Arsenal Football team, because of his perseverance in training upcoming football stars!

Part B: On-line Journal

The next part of the PGP required the students to write nine on-line journal entries between 16th November 2009 and 10th February 2010. Four were to be written before Christmas and five in the New Year. In each entry they were to do the following:

- Briefly describe any one attempt to live your virtue since the previous entry.
- Indicate if you think you succeeded or failed.
- Briefly explain why you succeeded or failed.
- After reflecting on the experience, identify some way of continuing to improve in living your virtue and record this at the end of your journal entry.

I spent a lot of time that semester reading these entries, making comments, suggestions and encouraging my students in their efforts to develop their virtue. I awarded a few marks based on the fact of making the entry and its quality. It was impressive to see how, in many cases, the students really worked at living their virtue in new ways, improving themselves, changing their attitudes and reaching out to help others.

Part C: Consultation with the lecturer

The final part of the PGP involved one personal consultation with the lecturer by each student during the semester. I was interested in two things with this consultation:

- That they take the initiative to seek me; to facilitate this I indicated my availability, requested them to inform me beforehand about when they would come, and that they be prepared for a five minute conversation.
- During the meeting: briefly explain their progress in developing the virtue, request clarification, etc.

With these requirements I was trying to encourage my students to use their freedom to take the initiative in consulting the lecturer and prepare the meeting beforehand. It was a way of helping them to take ownership of their learning. I also wanted them to speak during the consultation and feel free to discuss whatever they wished.

This was an interesting experience. Initially not many students came to see me, however as the semester advanced more students came. Some evidently did so just to fulfill the requirement and get the respective marks. However others came to discuss in depth their experiences and challenges in living their virtue, their learning through their efforts and seek guidance and encouragement on how to continue with the plan. A number of students commented that they had discovered a whole new world of possibility in terms of developing themselves as persons. Some said they would continue working on their virtue when the semester finished and others commented that they had thought about other virtues which they wanted to try to develop after the unit was over. During these conversations I ascertained the impact which the Personal Growth Plan could have on a student depending on the extent to which s/he had made it their own.

Final Evaluation / Report on the unit as a Personal Development Project

To facilitate students in preparing this evaluation I provided the format they should use and the questions which they should answer at the start of the semester. While answering each question, the student had to give evidence from his/her coursework to support their explanation and their self evaluation, using an indicative scale which I had given them. I then assessed the answers, the evidence provided and the student evaluation. I included my own evaluation and the final grade was a combination of the student assessment and my own. The questions were designed to

evaluate the student's perception of their own performance in certain areas which I focus on in my teaching practice.

1. Help students to move from the theoretical knowledge they may develop to actually applying it to real life. In Principles of Ethics this also involves being able to assess the ethical value of their actions. Questions one to three dealt with this aim.
2. My focus on helping students use their freedom to change or develop themselves as persons and manifest this through their behavior (Intended Learning Outcome 2 above) was covered in question four.
3. Achievement of Intended Learning Outcome 1 above and the course description was covered in question five.
4. Achievement of Intended Learning Outcome 3 above was evaluated in question six.

I include some replies to these questions to illustrate how the students actually learnt and applied their knowledge to life through viewing the entire unit as a Personal Development Project and with the aid of the coursework.

1. To what extent have you developed your theoretical knowledge and understanding of the concepts covered in Principles of Ethics (POE)?

From my study of Principles of Ethics in class this semester, I have developed my theoretical knowledge and understanding of the concepts covered in POE to a substantial extent. I now know that Ethics is a science that studies human actions from the point of view of their rightness or wrongness. I have learnt within the course of this semester that Ethics is a science which has both a material and formal object. The material object of Ethics is human actions while the formal object is the morality of these human actions. Ethics must be

incorporated in the performance of human actions so that we respect our human nature. For instance, the intellect is a faculty of the human soul and it always tends towards the truth. Therefore any attempt by the human person to distort the truth (e.g. by telling a lie) would imply going against one's own nature and this disables one's conscience as well. I understand that Ethics reflects on the deepest meaning of moral life, to discover the goal of any human being's life in order to ascertain which types of behavior can lead each man to his ultimate goal of perfect happiness (MS).

2. To what extent have you developed your capacity to apply ethical concepts to real life situations?

My capacity to apply ethical concepts to real life situations had tremendously improved. For instance, I now respect the importance of the conscience in guiding my actions in real life and the fact that constantly doing the wrong thing knowingly erodes the conscience to a point where I may do something wrong and not feel bad about it! I also find myself being more critical of my actions in terms of their orientation towards the final goal of attaining infinite happiness. This can be seen in my journal entries as I struggle to develop the virtue of responsibility. I battled with various issues such as poor time management which I tried to improve by coming up with a timetable and maintaining a diary. I also dealt with my emotions such as anger and succeeded in controlling it as it was hampering my relationship with my friends, particularly when I was working under pressure (DAO).

3. To what extent have you developed your ethical understanding of your own acts through studying POE?

By studying POE I have come to understand the ethical implications of my acts further. I have noticed that there are acts which I have done in the past and justified by my intentions or circumstances, yet the moral object was bad or the moral object was good but my intentions bad or my intentions good but the circumstances bad; in all these cases, as per ethical principles the acts are bad but somehow I would justify them on the ground of circumstances or intention. In Journal 2, I was faced with time constraints and I had a number of assignments to complete so I was debating whether to copy the assignment or not. Moral object = to copy the assignments (morality: bad). Intention = to finish my assignment on time (morality: good). Circumstances = times constraints, my grades at stake and yet I am on a scholarship for my degree (morality: decreases the badness of the act of copying but doesn't make the act good). Despite the possibility of justifying the copying of the assignment as the only option left given the time constraints and the grades at stake and scholarship requirements, the act of copying itself is inherently wrong; it's deceiving the lecturer and myself. The fact that I felt guilty thereafter and resolved to do the other assignments myself is an indicator of my in-depth understanding of my acts as a result of studying POE. Otherwise I would have killed my conscience and not felt guilty and (yet I) re-evaluated my action and resolved to do the right thing (R.D. Nelima).

4. To what extent have you developed yourself by improving your behavior due to POE?

I have been able to improve my behavior due to Principles of Ethics in many ways due to various reasons. Through the virtue that I decided to capitalize on in this course, I have been able to learn how to make right, sound judgements on practical situations thus making the right decisions resulting to an improved behavior. Through the natural moral law, I have

learnt how to determine what is good and what is evil. The moral conscience enables me to choose between this right and wrong thing through the intellect. This has greatly contributed in the change of my behavior in that I have become a better person. (...) It was on a Monday morning and I was preparing to go to school. The previous night, I had washed a black top that I was planning to wear to school on Monday. Sunday night was a very cold night and so my top did not dry. My sister has a black top exactly like mine but she had asked me not to take it as she wanted to wear it on Tuesday. As she was not at home, I had the opportunity to wear it but I chose to change my whole outfit. Here I was exercising the virtue of prudence by making the sound judgement of not wearing the top. I chose to do good so that I do not inconvenience my sister as opposed to the past where I would have just taken it and dressed as I had planned to and let her suffer looking for another. This shows how much my behavior has changed due to learning Principles of Ethics (NSLN).

5. To what extent have you become happier through studying POE and why?

I have become happier to a great extent because I have known the process that I have to follow before making a decision on an act. The acts that I have so far done based on what I have learnt from POE have made me happier than before. Even after this unit I will continue making sure my acts and goals should be morally good which in the end will make me happy. In my sixth journal, I talked about my fear of meeting new people. Thanks to the virtue of courage I have managed to overcome most of my fears. On Friday, I went for a club meeting. I really wanted to go for the Chartered Institute of Marketing but I did not know how and where to start. Hence Annie and I opted to take a chance to attend since we are both shy. We entered the lecture room and walked elegantly to empty seats. I was very confident in myself this time round. We were taken through the programme, did a case study quiz in a group of

six and we won. I was very delighted because (if I did not) have inner strength, I would not have dared to look for where it was being held. I have started overcoming my fear of meeting new people by being confident and believing in myself which has boosted my inner strength and I am happier that I chose this virtue because it has helped me a lot (Halima A).

6. Have you tried to create a spiration of love in freedom that facilitates your personal growth and that of others during POE?

Creating a spiration of love in freedom that facilitates my personal growth and that of others is about creating an atmosphere of acceptance and respect of others and appreciating the diversity amongst ourselves. I have tried to create a spiration of love in freedom and initially it seemed like it won't work out but eventually it did grow and I even envision further growth. In Journal 7, I attempted to create a spiration of love in freedom by forming a discussion group with members of the class that I hardly talked to in the past. Despite our first group work failing since I ended up doing all the work alone, we eventually developed team spirit and this I believe has helped us all grow, for instance for me, the experience has helped me build fortitude as a virtue. In Journal 8, I made a mistake and one of my classmates corrected me and in an attempt to create a spiration of love in freedom, I took the correction positively and even asked her to notify me any time I make a mistake so that she could help build me up. Moreover, I requested more of my classmates to be my accountability partners and provide checks on my character. I believe in the process of providing checks on each others' character, we will continue to build the spiration of love in freedom even after finishing POE (R.D. Nelima).

These comments reflect the quality and depth of student learning along with their real personal transformation through the study of Principles of Ethics. The overall performance in coursework and the exam also indicates high levels of learning.

Group	PGP 10%	GRP 10%	CAT 10%	Final Report 10%	Coursework 40%	Exam 60%	Total 100%
B	8.00	7.83	5.95	7.97	29.02	39.09	65.82
C	7.80	8.13	5.92	7.18	26.73	33.53	59.02

I explained in the Exam Report for the unit that given the overall student performance it seemed that they have achieved good levels of knowledge, comprehension, application, analysis and evaluation of the contents of Principles of Ethics. In my opinion this was due to the type of teaching and learning activities in the classroom and the practical nature of the coursework. I had designed these activities to facilitate assimilation of the course contents in order to achieve the Intended Learning Outcomes. The student feedback indicated that these were actually attained in many cases.

How was I living my educational values during the course of the semester?

As I have mentioned my living educational values are *creating a spiration of love, in freedom, for personal growth*. During this semester I tried to live them in the classroom by striving to reach out to my students to create a conducive atmosphere for learning in which the students would feel comfortable and able to speak, share opinions, etc. I describe some examples of this using photos taken from video clips which were made during class.



Photo 1: POE class 3rd December 2009

In Photo 1 taken shortly after the class started, the students had already done some group discussion. You see me in a static position with my arms wide in a gesture of open receptiveness to what one of the students is saying. I am looking at him and listening attentively to him. When he finished his point, I took it up and summarised the idea so that everyone could hear. I was smiling and trying to achieve eye contact with the whole group as I spoke. In previous classes I had tried to move around the room but it was uncomfortable and distracting for the students because of the shape of the room and the arrangement of the desks. In this class I tried to make up for the difficulty in moving around by keeping the students' attention using my facial expressions, gestures, body language such as reaching over to one student or another.



Photo 2: POE class 3rd December 2009

At the point Photo 2 was taken, a student had asked a question which I repeated so everyone could hear. In order to give them all a chance to think and not to offer a quick and easy answer, I

threw the question out to all the students and waited for a reply. As there was none forthcoming, I asked them to discuss the issue briefly. This is one of the ways in which I try to keep my students actively involved in the class. It also gives them the chance to think for themselves (and so develop themselves) before I listen to their thoughts, take them up and make use of their ideas to make some point.



Photo 3: POE class 3rd December 2009

In Photo 3 you can observe that I was following a student's explanation from afar using facial gestures, a smile, eye contact, etc. to illustrate how I was paying attention to what they were saying. These are the ways I try to establish the friendly classroom environment, in spite of the difficult physical setup of the room.

I have included these photos because they illustrate my efforts to live my values in the face of difficult physical conditions with one of the two groups of students who were harder to motivate in class at times. My teaching practice over the years has taught me that although I strive to live my educational values, the actual impact does not depend on me alone. A lot also depends on the specific group of students and their group dynamics. They have to freely respond to my efforts for a positive overall outcome. These ideas illustrate my value of respect for human freedom. I

could attempt to force my students into collaborating however I would probably need to threaten them in one way or another. I do not believe in forcing people to learn nor in threatening them to make them participate. Learning is a two way process, the encounter of two freedoms so to speak: my freedom and that of each of my students. I choose to offer them diverse learning opportunities and to respect the freedom of their response. These reflections are the fruit of my evolving understanding of and personal adjustment to the dynamics of the teaching and learning process, while interacting with different groups of students over the years.

The group which was less proactive in general included four or five students who usually tried to interact with me and facilitate learning in the classroom. One of these was Annelsie. She agreed to give a brief presentation of her learning experience with me during the 2010 Strathmore University Ethics Conference in which I was presenting a paper.



Photo 4: Annelsie speaking at the 2010 Ethics Conference¹

Annelsie explains the contents of two different personal growth projects which she did with me in two different units. She gives an example of how she has changed through these projects. She

¹ The transcription may be found in the Appendix.

is now able to stand in front of 400 people and speak about her learning experiences. She offers clear evidence regarding the impact on herself of my efforts to transform myself and my teaching practice to help my students develop themselves as persons.

The feedback from both groups of students indicates that they have grasped and responded to my efforts to establish a warm, friendly learning environment, although their response was not very obvious at times. Here are some extracts from an evaluation form which I asked them to complete at the end of the semester about how I and they had lived out the third Intended Learning Outcome indicated above (it was fifth on the course outline).

Regarding ILO 5, *create a spiration of love in freedom to facilitate our own personal growth and that of others*, give your opinion on the following:

1. Lecturer-student relationships:

- a. How would you express/ describe the quality of the relationships between the lecturer and the students during the unit, both inside and outside the classroom?

The relationship was great as the class environment was conducive for asking questions and the lecturer was always helpful. Olivia W.

Great. The lecturer was very approachable and she made the class very comfortable and we had the freedom to express our views. MSC.

- b. To what extent do you think that these relationships influenced the level and quality of the teaching and learning during POE?

It influenced to a great extent and it also enhanced the learning and teaching skills because approaching a lecturer who has a good relationship with students makes learning much simpler and easier to understand. H.A.

Due to the students being free with the lecturer, then the quality of teaching and learning was high since both lecturer and student were involved. Wanjala, M.W.

2. Inter student relationships:

- a. How would you describe the quality of the relationships between the students in your class throughout the POE unit?

High quality as they were taught to interrelate freely. Immaculate M.

It was excellent. Through the class activities given to us during the lessons, and also group work, we were able to relate with one another freely and learn a lot from each other. AnnElsie W.W.

- b. To what extent do you think that the lecturer's attitude influenced the relationships among the students?

The lecturer's attitude challenged the students to appreciate each others' opinions and seek assistance whenever they were stuck as the lecturer encouraged the students to work in pairs during the course. DAO.

To a great extent. A lecturer whose attitude towards students is polite and firm at the same time influences them to be the same towards each other. CCC

Great. In that the lecturer's active interaction with the students in class did lead to students opening up to each other and the relationships were improved. Wanjala M.W.

- c. How do you think the relationships among the students during POE affected the teaching and learning process during the unit?

The very good relationships gave rise to collaboration and increased the number of ideas hence positively enhancing the learning process. Orge, G.

I think the relationship among the students enhanced the learning process as the students learnt that various concepts can be explained differently and that there are various different angles (from which) one can view particular concepts. DAO

This questionnaire and the responses show that as the lecturer I created good personal relationships with my students which enhanced the quality of the teaching and learning process. They also indicate that I managed to foster good relations among the students in the classroom and that this also helped them to learn more and better. According to the students themselves, I did live my values in a way that facilitated their development and learning processes.

Conclusion

Through my explanation of the assignments for the Principles of Ethics unit, along with the student evaluation of their performance I show that I helped them to develop themselves personally in significant ways. I designed these projects motivated by my living values *create a spiration of love in freedom for personal development*, which I was living in this very process. At the same time I show how I tried to live the same values by creating a conducive learning environment in the classroom. The impact of my efforts is confirmed by the students' positive evaluation of the atmosphere I created in the classroom and how this contributed to their interpersonal relations and learning.

In conclusion I can say that I do facilitate the personal development of my students as I live my educational values, particularly through the classroom environment I create and the personal development projects which I design. This innovative teaching practice prepares my students to contribute to developing our society little by little and in an effective manner.

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Appendix

Transcription of Annelsie's presentation at the 2010 Strathmore Ethics Conference:

Me: (I will now invite Annelsie to come to speak about) what I was speaking about: the Self-Awareness Projects and the Personal Development Projects because she is one of the few students who went through the two one after the other with me, as the same lecturer. And I would also say that, in all my years of teaching, which are about twenty now, she is the only student who, in a class discussion, trying to explain something to her colleagues, has spontaneously, stood up, moved from her seat, grabbed the marker and gone and written on the board what she wanted to explain, and it was explained perfectly. We were all left speechless! Annelsie...

Annelsie: Good morning ladies and gentlemen.

Public: Good Morning.

Annelsie: My name is Annelsie Wanjiku from BCOM 3 [We use this acronym to refer to the third year Bachelor of Commerce students]. I got a chance to learn Ethics in both first year and second year [She is referring to Philosophical Anthropology, studied in first year and Principles of Ethics, which students do in second year]. Ethics was a good lesson although it was hard, but

Ms. Catherine Dean made it a bit easier for us because she engaged us in so many projects like the Personal Development and the Self Awareness. Okay, for the Self Awareness Project [first year project for Philosophical Anthropology] what we did is we would identify what she does, what she teaches in class; like if she teaches the intellect or the will today, we were able to engage with our lives and then write a report or a journal at the end of every week which would apply in our lives. And then for the Self awareness project [she is actually referring to the Personal Development Project, which she did during Principles of Ethics, in second year], we would identify one virtue, which we would develop continuously throughout the semester. That developed me as a person. I would say that it was a good chance for me to learn. It would give me the chance to, like, stand in front of you all and say something, because actually I was a very, very shy student but Ms. Catherine Dean helped me to develop myself. I would also thank Strathmore community for making Ethics a compulsory unit for all of us because it has developed us. Thank you.

Me: Thank you very much Annelise. In the Self Awareness Project that she was explaining, each week they (would) write a story about something that happened to them during the week and then analyse it using the concepts that they had learned in class that week. And like that acquire a greater understanding of themselves as persons: that the intellect is different to the imagination for example. And in the Personal Development Project, it involved choosing a virtue. She chose the virtue of kindness and caring, maybe she didn't want to say it but, through her journals each week you could see how she was doing specific things each week to try to develop that virtue.