

## **My Emergent African Great Story**

**'Living I' as naturally including neighbourhood, embodying an audacious Valuing Social Living Pedagogy and imagining the universe luminously, as an energetic inclusion of darkness throughout light and light in darkness.**

**Ian Phillips 2011**

### **Abstract**

In answering Schon's call for a new epistemology for new scholarship, my contribution is an emergent African Voice reaching out to the academic and non academic, African and non-African alike, for the fullest co-creative possibilities. It informs on my valuing social living pedagogy, comprising "a unique purposeful recognition, an enhanced relational mutuality and an engaging dialogical praxis". These dynamic relational standards of judgement are at the heart of my 'Emergent African Great Story', created and presented, as if using a dynamic loom (consisting of my theoretical lenses) to create a traditional African Cloth.

Included are Whitehead's living educational theory, Cooperider's Appreciative Inquiry and Marshall's Living Life as Inquiry, together with my own storytelling that affirm the African Voice in my professional practice. However, also revealed is "stuckness" in my receptivity, responsiveness and reflexivity.

I act for profound change and engage with Scharmer's Theory U and Presencing, Okri's seeing Africa through the eyes of a lover, Charles' embodied Ubuntu and Berry's Great Work (now my Great Passion). I embrace "being and becoming" and reconfigure personal and universal dynamics to evidence: What I am doing to

improve how I communicate the African Voice in ways that are authentic, African, and at the same time understandable to non-Africans and the academy.

Integrating inquiry surfaces in the source dimension of my social relationship a vital bicultural complementation of Scharmer's "Field" and my "Cloth" in the Paut Neteru (the Kametic Tree of Life). From this connectivity and engagement with Rayner's understanding of Natural Inclusion, in the 'space that cannot be cut', inescapably, I find that my self-identity naturally includes neighbourhood.

I proffer audacity imagining the universe luminously and making public my "Great Story" which values the communities from which it emerged as well as those larger communities of the modern day, which have lost sight of the depth of our origins.