

**Sigrid Gjøtterud and Jack Whitehead: How are we presencing and evolving our understanding of relational knowing as professional educators and educational researchers?**

Jack Whitehead's initial draft as a letter to Sigrid on the 10<sup>th</sup> July 2012.

Dear Sigrid,

I'd like to continue our conversation of the 5<sup>th</sup> July by seeing if I can get closer to developing and sharing my understanding (a co-created understanding?) of your enquiry into relational knowing with the notes you produced on the 6<sup>th</sup> July (Appendix 1)

I'm focusing on a 7:27 minute clip from the 38:36 minute videoed conversation of the 5<sup>th</sup> July with the final frame below where you are referring to the inspiration of sharing one's own life-story or living theory with others and of listening to the life-stories of others.



7:27 minutes of a conversation between Sigrid Gjøtterud and Jack Whitehead on the 5<sup>th</sup> July 2012 at <http://www.youtube.com/watch?v=Tlp2-1IC4dM>

I'm also responding to the following questions you asked in your notes of the 6<sup>th</sup> July, with ideas that include insights from the work of Barbara Thayer-Bacon (2005) on 'Relational (e)pistemologies' and from the work of Noriyuki Inoue (2012) on 'Mirrors of the Mind: Introduction to Mindful Ways of Thinking Education.' In these initial responses I'm also bearing in mind my desire to communicate our ideas to a wider audience.

Your questions and ideas are **in bold** and my responses are in normal type. I think that my responses are grounded in my relational knowing with you and in my engagement with the ideas of others. By relational knowing with you I mean that

my responses include the relationally dynamic awareness between us as shown in the video and the expressions of the meanings of the energy-flowing values I believe that we are both expressing through our receptive-responsive communications.

---

### **What is it in the learner-teacher relationship that is so important for learning?**

I think that we are both expressing what is important in the learner-teacher relationship in our relationship shown on the video. What I mean by this is that we are communicating to each other a recognition of the value of the other in Fukuyama's sense:

*Human beings seek recognition of their own worth, or of the people, things, or principles that they invest with worth. The desire for recognition, and the accompanying emotions of anger, shame and pride, are parts of the human personality critical to political life. According to Hegel, they are what drives the whole historical process. (Fukuyama, 1992, p. xvii)*

I think that we also communicate our passions and delight in engaging in enquiry learning where we are receptive to each others' questions, concerns and ideas and responsive to supporting the other in taking their enquiry forward. I believe that we express ourselves in a way that Gadamer (1975) would recognize as the dialect of expressing the art of conversation:

"To conduct a conversation requires first of all that the partners to it do not talk at cross purposes. Hence its necessary structure is that of question and answer. The first condition of the art of conversation is to ensure that the other person is with us.... To conduct a conversation.... requires that one does not try to out-argue the other person, but that one really considers the weight of the other's opinion. Hence it is an art of testing. But the art of testing is the art of questioning. For we have seen that to question means to lay open, to place in the open. As against the solidity of opinions, questioning makes the object and all its possibilities fluid. A person who possesses the 'art' of questioning is a person who is able to prevent the suppression of questions by the dominant opinion.... **Thus the meaning of a sentence is relative to the question to which it is a reply** (my emphasis) , i.e. it necessarily goes beyond what is said in it. The logic of the human sciences is, then, as appears from what we have said a logic of the question. Despite Plato we are not very ready for such a logic." (pp. 330-333)

I am also responding to your question '**What is it in the learner-teacher relationship that is so important for learning?**' with the suggestion that we take seriously Biesta's (2006) point about the need to develop a language of education in the age of learning. Biesta has this to say about the language of learning:

"The main problem with the new language of learning is that it has facilitated a redescription of the process of education in terms of an economic transaction, that is, a transaction in which (1) the learner is the (potential) consumer, the one who has certain "needs", in which (2) the teacher, the educator, or the educational institution is seen as the provider, that is, the one who is there to meet the needs of the learner, and where (3) education itself

becomes a commodity – a “thing” – to be provided or delivered by the teacher or educational institution and to be consumed by the learner.” (pp. 19-20)

He emphasizes the importance of the following expression of an educational responsibility which I believe that you and I share:

I have shown that the world in which we come into presence is a world of plurality and difference, because we can only come into the world if others, who are not like us, take up our beginnings in such a way that they can bring their beginnings into the world as well. I have therefore argued that the educational responsibility is not only a responsibility for the coming into the world of unique and singular beings; it is also a responsibility for the world as a world of plurality and difference. The creation of such a world, the creation of a worldly space, is not something that can be done in a straightforward manner. It rather entails a “double duty” for the creation of worldly spaces and for their undoing. Along these lines I have tried to articulate a way to understand education that itself responds to the challenges we are faced with today, including the disappearance of a language of education in the age of learning.” (pp. 117-118)

In our conversation shown in the video clip I believe that we are expressing an educational responsibility towards each other in which we are accepting our responsibility for coming into the world as unique and singular beings and our responsibility for the world as a world of plurality and difference. As I watch the video I am aware of the importance of the expressions of changing flows of values-laden energy as we receptively respond to each others’ communications. I shall keep referring to these embodied expressions between us as I believe that they are fundamentally important in answers to your questions.

### **What kind of knowledge does the teacher possess that inspires the learner?**

In my initial answer to your question I want to include in our conversation some ideas from an East Asian Epistemology that I believe we express through our embodied knowledge, but that are often omitted from Western ways of thinking. In answer to your question I am referring to your idea of ‘relational knowing’ (Appendix) with a desire to clarify this idea. To help with this clarification I am suggesting that your idea of ‘relational knowing’ can be related to Barbara Thayer-Bacon’s (2003) idea of ‘Relational (e)pistemology’.

Here are 5 ideas of *Kizuki*, *Omoi*, *Takumi*, *Kizuna* and *Chi* (Appendix 2) from an East Asian Epistemology (Inoue, 2012) that might be helpful in clarifying the nature of ‘relational knowing’. *Kizuki* is a path to embrace mindfulness in our lives. *Omoi* is an integrate form of feeling, thinking, and passion developed by going through challenges and collective experiences that create *jikkan* or a gut feeling. *Takumi* implies a skill that involves deep wisdom on how to do things well in a professional practice, backed by long-term experience in the practice. *Kizuna* is created among people when they share the same experiences in the long run and go through important challenges in life together. It is more than just a friendship or an alliance between people. It is a stronger bond that often lasts one’s lifetime and cannot be

easily wiped away from one's memory. *Chi* (or *qi*), is a word that refers to the energy that sustains your life or the life force that motivates you to act in the world.

Inoue (2012, p. 101) points out that the study of the roles of these culturally shared meanings in human intellectual activities and development is called *semiotics*. In responding to your questions I shall bear in mind that culture nurtures us to develop a set of knowledge, skill and mental sets that are valued and respected in the culture (Bruner, 1996; Cole, 1998). I agree with Inoue that culture creates a powerful source of learning and that this is why it is important to include one's sociocultural understandings in one's epistemological perspective. I shall take some care in checking that I am communicating the meaning of the relationship I establish between sign and what a sign signifies, especially in my use of visual data to communicate my meanings. By doing this I hope to minimize confusions that could arise between us about what my culturally influenced representations signify and about how we might want to share and use these meanings across the living boundaries of different cultures.

In addressing your question, **What kind of knowledge does the teacher possess that inspires the learner?** I return to the 7:27 minute video-clip to communicate my present understanding of this knowledge as 'relational knowing'.

In describing what I see in the video I am aware that my descriptions also include the explanatory principles that can explain the influence of our relational knowing in my own learning. I see that we both love what we are doing in education. I see this love being expressed as a flow of values-laden energy. In selecting the image above at the moment you are saying that we share stories because they inspire us, your expression of life-affirming energy with pleasure, evokes my own. When Tillich writes about ontological security, I am feeling this security in the shared expression of loving what we are doing, with pleasure. Tillich helps me to communicate, in my non-theistic perspective the meaning of this experience when he writes, from his theistic perspective about being grasped by the power of being-itself:

Faith is not a theoretical affirmation of something uncertain, it is the existential acceptance of something transcending ordinary experience. Faith is not an opinion but a state. It is the state of being grasped by the power of being which transcends everything that is and in which everything that is participates. He who is grasped by this power is able to affirm himself because he knows that he is affirmed by the power of being-itself. In this point mystical experience and personal encounter are identical. In both of them faith is the basis of the courage to be. (Tillich, 1962, p,168)

In the video I experience our communication as showing our love for our subject, the education of our students and ourselves. Using the language of Thayer-Bacon (2003) I see you and I attending carefully to what our subject is trying to tell us, as we listen humbly and compassionately to each other and our subject. Our love of our subjects enhances our awareness of our influences on our observations and our critiques of our own projections on to the data. Our love of our subjects raises questions about basic distinctions between the observer and the observed and encourages us to reexamine any assumptions we are making of universality, objectivity, and neutrality. In our relational knowing we see ourselves within a unified, connected world that is dynamic and alive, always changing and in flux. *It is a complementary, complex world that we*

*can only hope to begin to understand if we approach our inquiring with compassion and humility, in cooperation with each other.* (Thayer-Bacon, 2003, p. 242).

Like Thayer-Bacon in seeing that a relational (e)pistemology is supported by a relational ontology, the unifying spiritual belief is that we are one with the universe, I understand our relational knowing to be supported by our relational ontologies (Thayer-Bacon, 2003, p. 259). I also identify, in my experience and understanding of relational knowing with Thayer-Bacon's insistence that knowers/subjects are fallible, that our criteria are corrigible, and that our standards are socially constructed, and thus continually in need of critique and reconstruction. I see my initial answers to your questions as part of an enquiry into the nature of the explanatory principles that can be used to explain the educational influences of individuals in their own learning, in the learning of others and in the learning of the social formations in which we live and work. I see these answers as part of a continuing journey in which we might be able to influence and transform the nature of the standards of judgment that are used in the Academy to legitimate what counts as educational knowledge and theory.

### **What is this factor in our relationships that creates new insights between us?**

I'm not sure that there is 'a factor' in our relationships that creates new insights between us. Returning to the 5 ideas above from an East Asian Epistemology of *Kizuki, Omoi, Takumi, Kizuna* and *Chi* (Appendix 2) from an East Asian Epistemology (Inoue, 2012) I think that they bear repeating:

*Kizuki* is a path to embrace mindfulness in our lives. *Omoi* is an integrate form of feeling, thinking, and passion developed by going through challenges and collective experiences that create *jikkan* or a gut feeling. *Takumi* implies a skill that involves deep wisdom on how to do things well in a professional practice, backed by long-term experience in the practice. *Kizuna* is created among people when they share the same experiences in the long run and go through important challenges in life together. It is more than just a friendship or an alliance between people. It is a stronger bond that often lasts one's lifetime and cannot be easily wiped away from one's memory. *Chi* (or *qi*), is a word that refers to the energy that sustains your life or the life force that motivates you to act in the world.

The idea of *Kizuki* is of a path that creates new insights or world views. I can appreciate from a perspective of 'relational knowing' that both *Chi* as a life-affirming energy and *Omoi* as an integrated form of feeling, thinking and passion can be influential in creating new insights. As I develop my understanding of 'relational knowing' with you I can recognize the importance of *Chi, Omoi* and *Kizuki*.

### **What are these qualities in the other that bears the potential of bringing me into presence?**

I think that you have begun to answer this question when you write (Appendix 1)

We do know there is a kind of relational knowing inspiring our thoughts as well as emotions, a kind of knowing consisting of our professional knowledge and something in our personalities that I believe has not been seen as knowledge, and definitely not academic knowledge. Jack talks about life affirming energy as the way we live our values in the service of the humanly good (you say this much more elegantly...). Our values are presented through

our actions, and hence our values are incorporated in our relational knowing. Values probably cannot be regarded as knowledge, but values that are conscious to us are guiding our actions. I find in my practice that when I have declared the values I want to be held accountable for (to use Jack's terms), it is not just that my values are being presented through my actions, my actions are sometimes changed (improved) by the thought of my values, and my wish of not living in contradiction to those values. So then, the values and the conscious awareness of the values are guiding my actions. Furthermore the values and the awareness of the values may lead to development of embodied qualities as patience, empathy, sincere interest in the other, openness to the creative possibilities of difference, trust, passion, the courage to take risks, the willingness to go alongside, the wish to see the other as the unique human being she is ... (these were some of the qualities being mentioned in the group last night, and some I thought of). And I wonder if all this might actually lead to a more loving encounter that again will further affirm the other and hence have the potential of the other coming into presence.

I think that we could explore this further by sustaining our conversations and encounters in which we help ourselves and each other to live and evolve as fully as possible, in enquiries into improving our influence with **embodied qualities of patience, empathy, sincere interest in the other, openness to the creative possibilities of difference, trust, passion, the courage to take risks, the willingness to go alongside, the wish to see the other as the unique human being she is ...** (these were some of the qualities being mentioned in the group last night, and some I thought of).

**We do co-create not only our lives, but *who we become*. Our relations are that important. As educators of teachers, how can we address these issues? How can we emphasize the *relational knowing* and development of this kind of knowledge or qualities?**

I think that we are addressing these issues in our enquiries of the kind, 'How do I improve what I am doing?' As we work with others to live the values of humanity (such as those you refer to above) and produce our 'validated' explanations of our educational influences, I believe that we are co-creating our lives in the sense of who we are becoming.

I also believe that we can emphasize the significance of relational knowing by clarifying and evolving our meanings of relational knowing in our accounts in which we are explaining our educational influences in learning. I believe that we can emphasize its significance by contributing to the legitimation of relational knowing as a recognizable epistemological contribution in the Academy. We could contribute to this by clarifying our meanings of relational knowing and provided evidence of its usefulness in our own living theory accounts and in the living theory accounts of others.

**I know you have worked on the epistemology for a long time, but first now, in the afterthought of our wonderful conversations these past days did I realize the full meaning of that: a living epistemology exploring and trying to come closer to these kinds of relational knowing that lives between us and inspire us to put our gifts out in the world in the hope of contributing to humanity in the world. And how can this knowing evolve in us and between us?**

I believe that this knowing is evolving in us and between us through our encounters, conversations and receptive responsiveness to each others' enquiries. I feel that we are inspiring each other (see the first image above) to develop our talents and put our gifts out in the world in the hope of contributing to the well-being of humanity. We could, for instance, work with the values you describe below when you write:

Furthermore the values and the awareness of the values may lead to development of embodied qualities as patience, empathy, sincere interest in the other, openness to the creative possibilities of difference, trust, passion, the courage to take risks, the willingness to go alongside, the wish to see the other as the unique human being she is ... (these were some of the qualities being mentioned in the group last night, and some I thought of).

We could raise the possibility with the Thursday evening group and with the practitioner-researcher group that we engage in a co-operative enquiry to explore how to live these values as fully as possible. I'll drop a note to both the Thursday evening group and the practitioner-researcher group to see how people respond to this suggestion.

**Relational knowing, with values of hope for the humane future of the world, is sustainable knowing (related to social sustainability, which is seen together with cultural, economic and environmental sustainability). How can this knowing best be studied and explored?**

I'm not sure that we can answer a question about the 'best way' or 'best practice'. I think that we can enquire into improving a present practice. We could ask each other and ask others how we could improve our relational knowing in seeking to live as fully as possible the values that carry hope for the future of humanity (including those you identified in your letter of the 6<sup>th</sup> July 2012 (Appendix 1).

**Do we need language to describe this kind of knowledge?**

I have always valued the development of language that aids my thinking and understandings. Sometimes my thinking could not develop with the development of my language. For example, the ideas of Ilyenkov (1977) on Dialectical Logic helped me to see my 'I' as a 'living contradiction' as I watched video-clips of my classroom practice. My language of action-reflection cycles helps me to clarify the meanings of my values in the course of their emergence through practice. Buber's poetic language in his book *I and Thou* and his description of the relation in education in his book on 'Between Man and Man' helped me to think about educational relationships in terms of I-You relations. Vasilyuk's (1991) description of the lack of understanding of relationships between meaning and energy and energy and values in 'The energy paradigm' helped me to focus on the importance of energy-flowing values in explanations of educational influence. Rayner's (2005) ideas of inclusionality as a relationally dynamic awareness of space and boundaries as connective, reflective and

co-creative, helped me to focus on the development of a relationally dynamic epistemology. Your idea of ‘relational knowing’ is helping me to focus on the co-creation of the meanings of ‘relational knowing’ and its significance in explanations of educational influence. So, I would say that language is very important in the development of ‘relational knowing’. As I write this I am aware of a mystery at the heart of my experience and understanding of ‘relational knowing’. The mystery is focused on the source of the flow of life-affirming energy. I can feel that I am part of a pooling of the cosmological flow of this energy. I recognize its significance in sustaining my motivation in what I am doing. I also recognize that the source is a mystery that is probably beyond my comprehension. Hence I am aware of a non-verbal affirmation of this life-affirming energy that seems to me to be beyond language.

**Relational knowing is “fluid”, and we don’t have a very well developed language for it. Some of its qualities are/can be captured on video. But because we don’t know what to look for many of us still don’t recognize the qualities that you can grasp, Jack. So I still depend on you to tell me what it is that you see. When we are coming closer to words/descriptions it might be easier for more people to recognize the important educational qualities, and hence paying more attention to them.**

**What good would it do to have language to describe it?**

I think that we can explore this question as we work at developing a language to communicate the meanings and significance of ‘relational knowing’ within an enquiry in which we are seeking to enhance our influences for good. I believe that we are both enquiring in ways and within contexts that we wish to influence in terms of enhancing the flow of values and understandings that carry hope for the future of humanity. We could reform the question into something like, ‘What good are we doing as we work at developing a language to describe (our) relational knowing?’ or ‘How do we enhance the good we are doing with relational knowing?’

My own feeling about the good that we could do, by developing a language of relational knowing, is that it could enhance the opportunities for individuals to fulfill a mutual responsibility to share their explanations of how they are holding themselves accountable for living the values of humanity as fully as possible.

**These are all questions to be explored... Relational knowing is “fluid”, and we don’t have a very well developed language for it. Some of its qualities are/can be captured on video. But because we don’t know what to look for many of us still don’t recognize the qualities that you can grasp, Jack. So I still depend on you to tell me what it is that you see. When we are coming closer to words/descriptions it might be easier for more people to recognize the important educational qualities, and hence paying more attention to them.**

I think that this helps to answer the previous question in the recognition that getting closer to communicable words/descriptions might make it easier for more people to recognize the important educational qualities and hence to pay more attention to them in their workplace contexts, in enquiries that are guided by a desire to live as fully as possible the values that carry hope for the future of humanity.



**We do know there is a kind of relational knowing inspiring our thoughts as well as emotions, a kind of knowing consisting of our professional knowledge and something in our personalities that I believe has not been seen as knowledge, and definitely not academic knowledge. Jack talks about life affirming energy as the way we live our values in the service of the humanly good (you say this much more elegantly...). Our values are presented through our actions, and hence our values are incorporated in our relational knowing. Values probably cannot be regarded as knowledge, but values that are conscious to us are guiding our actions. I find in my practice that when I have declared the values I want to be held accountable for (to use Jack's terms), it is not just that my values are being presented through my actions, my actions are sometimes changed (improved) by the thought of my values, and my wish of not living in contradiction to those values. So then, the values and the conscious awareness of the values are guiding my actions. Furthermore the values and the awareness of the values may lead to development of embodied qualities as patience, empathy, sincere interest in the other, openness to the creative possibilities of difference, trust, passion, the courage to take risks, the willingness to go alongside, the wish to see the other as the unique human being she is ... (these were some of the qualities being mentioned in the group last night, and some I thought of). And I wonder if all this might actually lead to a more loving encounter that again will further affirm the other and hence have the potential of the other coming into presence.**

**Heron and Reason (2008) present the notions of experiential knowing, presentational knowing, propositional knowing and practical knowing. I think relational knowing is missing here, and probably is incorporated in practical knowing, but they have not (as far as I know) emphasized the relational knowing. (I don't have the book here to check though). I really like the notion of *knowing* though as something being dynamic instead of "what is". When starting to define relational knowing it might, as Marie said this morning; become static and thus lose its dynamics. But hopefully not... In one way or other, even if video is the only way to present this kind of qualities, we need ways to "read" the images so that it gives meaning and can contribute to our learning.**

In our relational knowing, I see our values as explanatory principles that can explain why we are doing what we are doing. I think that 'knowing' our values is of fundamental importance in questions of the kind, 'How do I improve what I am doing?', because our values motivate us to improve what is going on, and help us to evaluate our influence in contributing to desired changes.

I think that you have contributed a most significant understanding of these values when you write:

**So then, the values and the conscious awareness of the values are guiding my actions. Furthermore the values and the awareness of the values may lead to development of embodied qualities as patience, empathy, sincere interest in the other, openness to the creative possibilities of difference, trust, passion, the courage to take risks, the willingness to go alongside, the wish to see the other as the unique human being she is ... (these were some of the qualities being mentioned in the group last night, and some I thought of). And I wonder if all this might actually lead to a more loving encounter that again will further affirm the other and hence have the potential of the other coming into presence.**

I'm smiling with the pleasure of this insight and I feel fully present as I read the above paragraph. I'd like to work with you on see what we can do to live these values as fully as we can as we develop and share our understandings of relational knowing.

I'll pause here for any responses you'd like to make. I'm hoping to make a transcript from the above video-tape and then to communicate more of my understanding of 'relational knowing' with the help of a process of 'empathetic resonance' as I respond to what I experience as the expression of the meanings of the values you describe above.

Love Jack – 10<sup>th</sup> July 2012

---

## Appendix 1

---

Relational knowing – a Living Theory epistemology Sigrid Gjøtterud - 6th July 2012

---

Hattie's <xx> studies show that the number one factor in children's learning is the teacher. What is it in the learner-teacher relationship that is so important for learning? What kind of knowledge does the teacher possess that inspires the learner? What is this factor in our relationships that creates new insights between us? What are these qualities in the other that bears the potential of bringing me into presence <Biesta>? We do co-create not only our lives, but *who we become*. Our relations are that important. As educators of teachers, how can we address these issues? How can we emphasize the *relational knowing* and development of this kind of knowledge or qualities? I know you have worked on the epistemology for a long time, but first now, in the afterthought of our wonderful conversations these past days did I realize the full meaning of that: a living epistemology exploring and trying to come closer to these kinds of relational knowing that lives between us and inspire us to put our gifts out in the world in the hope of contributing to humanity in the world. And how can this knowing evolve in us and between us? Relational knowing, with values of hope for the humane future of the world, is sustainable knowing (related to social sustainability, which is seen together with cultural, economic and environmental sustainability).

How can this knowing best be studied and explored? Do we need language to describe this kind of knowledge? What good would it do to have language to describe it? These are all questions to be explored... Relational knowing is "fluid", and we don't have a very well developed language for it. Some of its qualities are/can be captured on video. But because we don't know what to look for many of us still don't recognize the qualities that you can grasp, Jack. So I still depend on you to tell me what it is that you see. When we are coming closer to words/descriptions it might be easier for more people to recognize the important educational qualities, and hence paying more attention to them.

We do know there is a kind of relational knowing inspiring our thoughts as well as emotions, a kind of knowing consisting of our professional knowledge and something in our personalities that I believe has not been seen as knowledge, and definitely not academic knowledge. Jack talks about life affirming energy as the way we live our values in the service of the humanly good (you say this much more elegantly...). Our values are presented through our actions, and hence our values are incorporated in our relational knowing. Values probably cannot be regarded as knowledge, but values that are conscious to us are guiding our actions. I find in my practice that when I have declared the values I want to be held accountable for (to use Jack's terms), it is not just that my values are being presented through my actions, my actions are sometimes changed (improved) by the thought of my values, and my wish of not living in contradiction to those values. So then, the values and the conscious awareness of the values are guiding my actions. Furthermore the values and the awareness of the values may lead to development of embodied qualities as patience, empathy, sincere interest in the other, openness to the creative possibilities of difference, trust, passion,

the courage to take risks, the willingness to go alongside, the wish to see the other as the unique human being she is ... (these were some of the qualities being mentioned in the group last night, and some I thought of). And I wonder if all this might actually lead to a more loving encounter that again will further affirm the other and hence have the potential of the other coming into presence.

Heron and Reason <2008> present the notions of experiential knowing, presentational knowing, propositional knowing and practical knowing. I think relational knowing is missing here, and probably is incorporated in practical knowing, but they have not (as far as I know) emphasized the relational knowing. (I don't have the book here to check though). I really like the notion of *knowing* though as something being dynamic instead of "what is". When starting to define relational knowing it might, as Marie said this morning; become static and thus lose its dynamics. But hopefully not... In one way or other, even if video is the only way to present this kind of qualities, we need ways to "read" the images so that it gives meaning and can contribute to our learning.

## Appendix 2

Descriptions of Kizuki, Omoi, Takumi, Kizuna and Chi from Noriyuki Inoue's (2012) book 'Mirrors of the Mind'

*Kizuki* - *Kizuki* is a path to embrace mindfulness in our lives. In every moment of your life, you can find ample opportunities for developing new *kizuki*. This happens whether or not you belong to Japanese culture. If it happens, you come to see the world with a new perspective from your experiences and (17) your personal theories are newly developed and improved. *Kizuki* brings a death to the old worldview, and generates a new perspective in your mind. (pp. 17-18)

*Omoi* - The direct translation of *omoi* is thinking, but thinking itself does not capture the depth of this concept. *Omoi* is an integrate form of feeling, thinking, and passion developed by going through challenges and collective experiences that create *jikkan* or a gut feeling. *Omoi* defines who you are and what you are up to, and being in touch with your *omoi* helps you to be true to yourself. (p. 20)

*Takumi* - When the term *takumi* is used by Japanese, people often assume that it implies a skill that involves deep wisdom on how to do things well in a professional practice, backed by long-term experience in the practice. It involves deep insights on diverse aspects of the practice as well as experience-backed perspectives of the professional practice that have endured the test of time. When a person with *takumi* works on a professional practice, the person goes beyond explicitly describable set procedures and blueprints with a deep understanding of various aspects of the practice.....

As an educator your role involves not only developing your own *takumi* as an educator but also helping students develop academic knowledge and skills in the ways that lead them toward acquisition of *takumi* in the subject area you are teaching. (pp. 56-57)

*Kizuna* means an enduring bond between people. *Kizuna* is created among people when they share the same experiences in the long run and go through important challenges in life together. It is more than just a friendship or an alliance between people. It is a stronger bond that often lasts one's lifetime and cannot be easily wiped away from one's memory. When *kizuna* is built with others, you open up yourself beyond a socially acceptable persona and expose your weakness, drawbacks, problems and dilemmas. Once *kizuna* is created, you have a strong sense that you really know the person and become firmly connected with that person (Nakayama, 1993). (p. 161)

*Chi* (or *qi*), is a word that refers to the energy that sustains your life or the life force that motivates you to act in the world. This concept is shared in many Asian cultures and has slightly different names such as *ki* (Japanese), *gi* (Korean) and *khi* (Vietnamese). *Chi* is believed to have originated in the nature world, and any living being contains some *chi* as it takes in foods, water, and air that exists in nature. *Chi* flows within our bodies and throughout the universe. We can stay physically and mentally healthy when our body has a good flow of *chi* connected to the world. Consequently, *chi* plays a central concept in the practices of Chinese medicine,

acupuncture, martial arts, Feung Sui, and other traditional practices in East Asian cultures. In fact, the Japanese word for motivation is *yaru ki* for which the literal translation is *chi* for action (i.e., *yaru* means to act, and *ki* means *chi*). The assumed role of *chi* in motivation is built into the cultural epistemology in terms of its use in everyday communication. (pp. 135-136)

## References

- Biesta, G. J. J. (2006) *Beyond Learning; Democratic Education for a Human Future*. Boulder; Paradigm Publishers.
- Buber, M. (1947) *Between Man and Man*. London; Kegan Paul, Trench, Trubner & Co. Ltd.
- Buber, M. (1970) *I and Thou*. Edinburgh; T. & T. Clark.
- Fukuyama, F. (1992) *The End of History and the Last Man*, London; Penguin.
- Gadamer, H.G. (1975) *Truth and Method*, p. 333. London; Sheed and Ward.
- Ilyenkov, E. (1977) *Dialectical Logic*. Moscow; Progress Publishers.
- Inoue, N. (2012) *Mirrors of the Mind: Introduction to Mindful Ways of Thinking Education*. New York; Peter Lang.
- Rayner, A. (2005) *The Science, Art and Spirituality of Place, Space and Evolution*. Inclusional Research Forum and Learning Space. Retrieved 11 October 2011 from <http://www.inclusional-research.org/placespace.php>
- Thayer-Bacon, T. (2003) *Relational (e)pistemologies*. Oxford; Peter Lang.
- Tillich, P. (1962) *The Courage to be*. London; Fontana.
- Vasilyuk, F. (1991) *The Psychology of Experiencing: the Resolution of Life's Critical Situations*. Hemel Hempstead; Harvester Wheatsheaf.