

# **Generating Educational Theories That Can Explain Educational Influences In Learning: living logics, units of appraisal, standards of judgment.**

Jack Whitehead, University of Bath, UK.

DRAFT 14 August 2007

A presentation in the Symposium on *Generating Educational Theories That Can Explain Educational Influences In Learning*, at the Annual Conference of the British Educational Research Association on the 5 September 2007 at the Institute of Education of the University of London.

## **Abstract**

This presentation is an answer to the call made in 1995 by Donald Schon to develop a new epistemology for the new scholarship of educational knowledge. The answer given here is values-laden.

It includes the living expressions of a loving, life-affirming energy, of justice, of compassion, of freedom, of gift and knowledge creation.

It includes an original synthesis of ideas about living logics, units of appraisal and standards of judgement in explanations of educational influences in learning.

The explanations have emerged from educational enquiries of the kind, 'How do I improve what I am doing?' These explanations, of practitioner- researchers from the UK, China, Japan, the USA, Canada, South Africa and Ireland are related through collages of video-clips of educational relationships in a visual narrative of educational influences in learning. The video-collage is used to show that an educational relationship from one context, such as China, can be placed alongside educational relationships in different international contexts in relationally dynamic and responsive educational communications through the boundaries of the video-clips. The relationally dynamic and responsive nature of the living standards of judgment, together with the living logics and unit of appraisal of the individual's explanation for their educational influence, is what distinguishes the new epistemology.

The explanations of educational influence are distinguished as living educational theories. In a stipulative definition these are the explanations that individuals give for their educational influence in their own learning, in the learning of others and in the learning of the social formations in which they live and work.

## **Introductory framing**

In this introductory framing I explain why I have focused so much time and energy on the creation of valid educational theories that can explain educational influences in learning.

I also explain the significance of making a clear distinction between education and educational research and the generation of theories of education and educational theories. I explain the epistemological significance of focusing on the living logics, units of appraisal and standards of judgement in explanations of educational influence.

Because of my emphasis on the importance of visual narratives in the expression and communication of living standards of judgment I am starting this paper with a brief video-clip of Nelson Mandela talking about Ubuntu. I include it here to bring the visual communication of the life-affirming energy of the expression of embodied values into this introduction. Ubuntu ways of being, enquiring and knowing are relationally dynamic and flow with life-affirming energy. This relational dynamic is stressed by Mandela in

the clip

<http://www.youtube.com/watch?v=ODQ4WiDsEBQ>

I have focused much of my professional life in education on the generation of educational theories that can explain educational influences in learning in terms of extensions in cognitive range and concern and in expressions of recognition of the value of the other and of oneself. The meanings of the inclusional values in the accounts of the practitioner-researchers below have emerged from responses to the experiences of their denial, in similar experiences to my own in the evolution of my vocation in education. Here is my explanation of why I have chosen to focus on educational theory in my vocation in education.

I felt a sense of vocation for education in 1966 when reflecting on what might be worthwhile to do with my life. Looking back on my experiences of education in school and university I felt pleased that the qualifications of 'O' 'A' levels and a science degree opened up a range of choices for employment. Yet I felt something was missing. I felt that the specialisms in my 6<sup>th</sup> form education and my science degree had only given me a narrow understanding of the range of possible understandings that a wider curriculum could have provided. I also felt the something vital had been missing in the relationships with almost all my teachers in school and university. What had been missing was a recognition, from my teachers, that I accepted an educational responsibility with pleasure and life-affirming energy for my own learning. I experienced this recognition in conversation with my parents so I knew what I was missing in the relationships with my teachers in school and university.

In responding to this experience I felt that I might do something to enhance the quality of educational relationships through my work in education. Hence my decision to become a teacher and to join the initial teacher education programme in the Department of

Education of the University of Newcastle in 1966. In July 2007 I presented a paper in the Department to celebrate my 40 years of professional engagement in education and to recognise the value of the freedom provided by the Department to study the ideas of John Dewey, Erich Fromm, Richard Peters and Anna Freud (Whitehead, 2007 - <http://www.jackwhitehead.com/jack/jwnewcastle220607.pdf> ). The paper acknowledges how much this freedom and these ideas have meant to me in the growth of my educational knowledge. The paper explains that my sense of vocation in education changed in 1971. It changed after five years teaching in London Comprehensive Schools and four years of part-time study for my academic diploma in the philosophy and psychology of education and my masters degree in the psychology of education at the Institute of Education of the University of London.

The change occurred because of a conflict I experienced between the dominant view of educational theory and my explanations for my educational influence in my own learning and in the learning of my pupils. The dominant view, known as the disciplines approach, was that educational theory was constituted by the disciplines of the history, philosophy, sociology and psychology of education. Having initially accepted this view of educational theory I came to see it as mistaken in 1971 because of its assumption that educational theory required that the principles I used to explain my educational practices must be replaced (Hirst, 1983, p. 18) by principles with more fundamental justification drawn from the disciplines of education and not from my educational practice. The recognition of this mistake and colonising influence of the dominant view of educational theory in the professional knowledge-base of education led to a change in my sense of vocation. It was a colonising influence because it rejected the validity of the embodied knowledge of professional educators. Because I felt that a valid educational theory was vital in enhancing professionalism in education I decided to see if I could contribute to such a theory. Hence I applied to join the School of Education of the University of Bath in 1973 and I have spent the last 34 years as an educator in Higher Education and as an educational researcher to contribute to this development.

In this presentation I am making a clear distinction between education researchers and educational researchers. I hope my reasons for making a distinction are clear from my rejection of the disciplines approach to educational theory. In my experience adherents to a discipline of education, tend to colonise educational theory by identifying their theory of education with educational theory. The importance of making a distinction between education and educational research has recently been made by Geoff Whitty in his 2005 Presidential Address to the British Educational Research Association:

*One way of handling the distinction might be to use the terms 'education research' and 'educational research' more carefully. In this paper, I have so far used the broad term education research to characterise the whole field, but it may be that within that field we should reserve the term educational research for work that is consciously geared towards improving policy and practice..... One problem with this distinction between 'education research' as the broad term and 'educational research' as the narrower field of work specifically geared to the improvement of policy and practice is that it would mean that BERA, as the British Educational Research Association would have to change its name*

*or be seen as only involved with the latter. So trying to make the distinction clearer would also involve BERA in a re-branding exercise which may not necessarily be the best way of spending our time and resources. But it is at least worth considering.*

(Whitty, 2005)

My own response to the distinction is to advocate keeping the name of the British Educational Research Association and reserving educational research for research that is consciously geared towards improving educational practice. I do not agree that education research can contain educational research in the sense of explanations of individuals for their educational influences in learning. However, I want to stress that educational research can draw insights from education research. In my experience, education researchers who seek to include educational research, within their conceptual frameworks, risk the colonising influences of the old disciplines approach. I see this distinction as vital in the generation of valid educational theories that can explain the educational influences of individuals in their own learning, in the learning of others and in the learning of social formations.

I now want to focus on the originality in this presentation. This originality is in the visual narrative for communicating the meanings of the living logics, units of appraisal and standards of judgment that can characterise a new epistemology for educational knowledge. The development of these logics, units and standards evolved from the two transformations of epistemological understandings described below in terms of extensions of the logics in my explanations of educational influence from propositional, into dialectical and then into inclusional modes of thought. In the presentation of these extensions and transformations below, the framing of inclusionality is given by Rayner's (2005) idea of inclusionality as a relationally dynamic awareness of space and boundaries as connective, reflexive and co-creative. The significance of a relationally dynamic awareness in generating a living logic, unit of appraisal and standards of judgement will be considered in some detail as I consider the philosophical transformations in the genesis of my living educational theories.

The methodological contribution to educational knowledge includes the use of action research cycles to clarify the meanings of educational values in the course of their emergence in practice. The research programmes of Laidlaw (1996), Farren (2005), Lohr (2006), Naidoo (2006), Hartog (2004), McNiff (1988), Sullivan (2006), Glenn (2006), McDonagh (2007), Charles (2007) and Hymer (2007) will be drawn on to show how the expression of embodied values such as love, compassion, justice, ubuntu and knowledge and gift creation can be formed into living and communicable, epistemological standards of judgment. The methodological contribution also includes the use of visual narratives with web-based e-media to represent the complex relational dynamics of educational influences in learning. Some of these educational influences are related to sociohistorical and sociocultural influences using insights from critical social theories in the generation of living educational theories that engage with issues of power and privilege in society (Noffke, 1997). These issues of power will be related back to a BERA symposium of 1985 on Action Research, Educational Theory and The Politics of Educational

Knowledge in which Eames (1985, 1996) Larter (1985, 1987) and myself (Whitehead, 1985, 1999) presented our self-study research into improving our educational practices. The work of these researchers, together with the researchers of Holley (1997) and D'Arcy (1998) Austin (2001) Finnegan (2000) and Cunningham (1999) will be referred to because of their significance in the creating of the professional knowledge-base of educational knowledge flowing from <http://people.bath.ac.uk/edsajw/living.shtml> .

### **Philosophical transformations in the generation of my living educational theories.**

In focusing on the meanings of educational influences in learning in the generation of living educational theories I find the following idea of Said's useful in emphasising its significance:

"As a poet indebted to and friendly with Mallarme, Valery was compelled to assess originality and derivation in a way that said something about a relationship between two poets that could not be reduced to a simple formula. As the actual circumstances were rich, so too had to be the attitude. Here is an example from the "Letter About Mallarme".

*No word comes easier or oftener to the critic's pen than the word influence, and no vaguer notion can be found among all the vague notions that compose the phantom armory of aesthetics. Yet there is nothing in the critical field that should be of greater philosophical interest or prove more rewarding to analysis than the progressive modification of one mind by the work of another."* (Said, 1997, p. 15)

In the evolution of my inclusional explanations of educational influence in learning between 1967-2007 I can distinguish three philosophical transformations that are focused on my logics and standards of judgment. Through my first degree in physical science I came to the belief that I should eliminate 'I' from my 'scientific' accounts on the grounds that scientific knowledge was objective and required the elimination of the subjectivity of the 'I'. During my studies of the philosophy of education between 1968-70, I shared the views of my tutors that matters of fact and matters of value formed independent realms of discourse and that contradictions between statements should be eliminated from correct thought. During this time my epistemology can be characterised as 'positivist'.

In 1971 as I used a video to analyse my teaching, I experienced myself as a living contradiction in the sense that I could see that I was not doing what I believed I was doing. I thought that I had established enquiry learning in my classrooms, where the pupils were forming their own questions and that I was making a serious response to their questions. The video showed that I was actually forming the questions for them and that the way I had structured the learning resources was too rigid to be responsive to any questions that the pupils might ask, other than the ones I had pre-defined. Through the experience of myself as a living contradiction and the help of Polanyi's (1958) insights into personal knowledge my understandings evolved. By this I mean that I followed Polanyi's decision *to understand the world from my point of view, as a person claiming originality and exercising his personal judgement responsibly with universal intent.* (p.327).

This experience of being a living contradiction moved me into a study of dialectics with contradictions as the nucleus (Ilyenkov, 1977). My epistemology became that of a dialectician. I did not reject the insights I gained from the study of propositional theories with their formal logic, but I was aware of the arguments between formal and dialectical logics in which each rejected the rationality of the other's assumptions (Marcuse, 1964, Popper, 1963).

In 2002 my understandings evolved from my dialectical understandings and transformed through the recognition of Alan Rayner's meanings of inclusionality. I felt this transformation occurring as Alan used the demonstration, of what has become known as 'The Paper Dance', to explain the importance of a relational dynamic understanding space and boundaries. The video-clip of 'The Paper Dance' can be accessed below from the image of Alan, or the url and it emphasises the severance from receptively responsive relationships that occurs in propositional and dialectical thinking and that can be 'healed' in the relationally dynamic awareness of space and boundaries of inclusionality.

Of great significance in the development of the new epistemology of educational knowledge is the idea of a living logic. Following Marcuse (1964, p.105) I see logic as a mode of thought that is appropriate for comprehending the real as rational. My understanding of the significance of developing a living logic as a mode of thought for comprehending educational influences in learning came from my reflections on a limitation in Ilyenkov's (1977) thinking about dialectical logic. I see this limitation in terms of Ilyenkov's commitment to 'write' logic, rather than explore the implications for the development of a living logic in his own form of life:

*The concretisation of the general definition of Logic presented above must obviously consist in disclosing the concepts composing it, above the concept of thought (thinking). Here again a purely dialectical difficulty arises, Namely, that to define this concept fully, i.e. concretely, also means to 'write' Logic, because a full definition cannot by any means be given by a 'definition' but only by 'developing the essence of the matter'. (Ilyenkov, 1977, p.9)*

The decision to 'write' logic, constrained Ilyenkov to words, to the exclusion of visual narratives of the expression of values in embodied forms of life, with the result that he was stuck with the problem of finding an appropriate form of representation for a living contradiction:

*"Contradiction as the concrete unity of mutually exclusive opposites is the real nucleus of dialectics, its central category. On that score there cannot be two views among Marxists; but no small difficulty immediately arises as soon as matters touch on 'subjective dialectics', on dialectics as the logic of thinking. If any object is a living contradiction, what must the thought (statement about the object) be that expresses it? Can and should an objective contradiction find reflection in thought? And if so, in what form?" (Ilyenkov, 1977, p. 320)*

What I am claiming for living educational theories, is that the complex relational dynamics of the individual's responses to their context and reflections, can be comprehended in explanations that are formed through the unique living logics of each individual in their educational enquiries of the kind, 'How do I improve my practice?' The explanations, when formed with the held of visual narratives are not constrained by limitations in the sole use of pages of text to communicate the meanings of embodied values.

What I now want to do briefly, is to share my understandings of the significance of living inclusional logics and standards of judgment for the generation of living educational theories in educational enquiries of the kind, 'How do I improve what I am doing?' What I mean by the unit of appraisal in a living educational theory is the explanation offered by an individual to explain their educational influences in learning.

### **Living logics, units of appraisal, standards of judgment in educational theories that can explain educational influences in learning**

In the extension and transformation of my epistemologies with living standards of judgment (Laidlaw, 1996) I want to stress the importance of Lyotard's insight about the postmodern condition in which we are formulating the rules (living standards of judgment) of what will have been done:

*A postmodern artist or writer is in the position of a philosopher: the text he writes, the work he produces are not in principle governed by pre-established rules, and they cannot be judged according to a determining judgement, by applying familiar categories to the text or to the work. Those rules and categories are what the work of art itself is looking for. The artist and the writer, then, are working without rules in order to formulate the rules of what will have been done. (Lyotard, p. 81, 1986)*

I also want to stress the significance for the presentation below, with its recognition of the diversity of the uniqueness of each living theory, interdependence and ecological complexity, of Bateson's question about a higher wisdom being related to women honouring multiple commitments in a new level of productivity and new possibilities for learning:

*But what if we were to recognize the capacity for distraction, the divided will, as representing a higher wisdom...? Perhaps Kierkegaard was wrong when he said that 'purity is to will one thing'. Perhaps the issue is not a fixed knowledge of the good, the single focus that millenia of monotheism have made us idealize, but a kind of attention that is open, not focused on a single point. Instead of concentration on a transcendent ideal, sustained attention to diversity and interdependence may offer a different clarity of vision, one that is sensitive to ecological complexity, to the multiple rather than the singular. Perhaps we can discern in women honoring*

*multiple commitments a new level of productivity and new possibilities of learning.*  
(Bateson, p. 166, 1989)

While the video clips below include both genders I shall draw attention to the new possibilities for explaining educational influences in learning that are offered by the multiple living theories flowing through web-space. In the flow of this presentation through web-space there are multiple channels of communication open for accessing the living educational theories of most of the researchers who appear on the video-clips below. While not wanting you to be overwhelmed by the complexity of these communications, I want you to appreciate the diversity of the interconnecting and branching channels of communication that are open to you to access these living theories.

The ideas of Karen Tesson have been significant in this recognition of diversity in the evolution of my inclusional approach to the creation, testing and communication of living educational theories and explain my present passion for enhancing the flow of these theories through web-space. The diagram below changed my awareness of communications through web-space. It was on a slide shown by Karen Teeson (2004) at a presentation of her doctoral research programme at the University of Bath. It was a slide showing the natural connection between tubular structures or anastomosis (Rayner, 1997). Before seeing this diagram I had been working with a linear sense of communication between a transmitter and receiver. The following diagram transformed my perception of communications through web-space into my present understanding of interconnecting and branching channels of communication where boundaries can act as guidelinings for the flow of life-affirming energy, values and insights.

I have modified the original diagram to open up channels of communication in the encircling boundary.

Because the understandings I want to share are of inclusional ways of being, enquiring and knowing, I want to begin with visual data that shows embodied expressions of values with space and boundaries that are flowing with an inclusional, loving, life-affirming



energy. In the introduction I included a video-clip that seems to me to have global appeal because it is of Nelson Mandela speaking about an Ubuntu way of being. I included this clip in the beginning because I think that the embodied values expressed by Mandela will resonate with some of the values you recognise as carrying hope for the future of humanity. As I watch the video, I feel Mandela expressing what I understand by a loving, life-affirming energy. I am assuming that enhancing the flow of this energy is a contribution to making the world a better place to be. Bringing the idea of this energy as a living standard of judgment into an epistemology of educational knowledge may feel unusual. Yet I want to emphasise the importance of this idea in living educational theories.

In saying that I love what I do in education and that I experience a flow of life-affirming energy in my educational relationships, I am relating this love at work to [Eleanor Lohr's \(2006\) doctoral thesis on Love at Work](#). In affirming the vital significance of a flow of life-affirming energy as a distinguishing quality of educational relationships I feel this energy as an affirmation of being-itself. I felt this energy and affirmation while reading Tillich's (1973) work on *The Courage To Be*, while recognising that his meanings, because of his theism, would differ from my own. I also felt this energy and affirmation in reading Bataille's work on *Eroticism*, where he writes of assenting to life to the point of death.

I am not expecting you to access all the clips in this presentation. Viewing one or two may be sufficient to communicate my meanings. I have included them all because they serve to emphasise the significance of developing an inclusional form of awareness that is not structured through the lenses of propositional or dialectical forms of thought. In particular I am thinking of the relational dynamic awareness of space and boundaries that holds together widely disparate, cultural, geographical and social contexts in the generation by individuals of their explanations of educational influence. My commentaries on the clips also allow me to offer you the opportunity of accessing the living educational theories of most of the individuals on the video-clips. Opening this access, through the interconnecting and branching channels of communication provided by web-space, also opens up possibilities of flows of meaning through boundaries between the clips that are not organised in terms of time. They are atemporal in the sense that while the video-clips were taken at different times and places they can be related through boundaries that enable resonant meanings between the expression of values and understandings on the clips to be felt by viewers. You can now test the validity of my claim that the collages of video-clips with their atemporal relationship allows inclusional feelings and communications to be experienced, acknowledged and influence learning. For example, an educational relationship in China with Moira Laidlaw has been placed alongside an educational relationship in the UK with Alan Rayner with the potential to create a relationally dynamic communication through the boundaries of the video-clips. Alan is communicating meanings of inclusionality through a demonstration. Moira is expressing inclusionality in her educational relationships with her students. You can use your imaginations to reform the relationships between the clips and their communications in ways that can influence your own learning.

My commentaries to the video-clips are intended to assist in the communication of the meanings of relationally dynamic standards of judgment, the living logics of living educational theories and the ways in which insights from traditional propositional and dialectical theories can be integrated within the living theories.

The first three clips are of:

[Moira Laidlaw non-verbal communications in teaching in China](#)

[Alan Rayner on Inclusional, Boundaries and Space](#)

[Eden Charles and Alan Rayner with Ubuntu and Inclusional](#)

You can access the clips from the streamed server by either clicking on the live url above of the image below. As I look at them I am aware of the relational dynamic presence of both my local self as photographer and the non-local influences that are present within the space. For example:

Moira is aware of the historical influence of the Chinese culture that has emphasized conformity at the expense of individual questioning and creativity. At the end of the clip Moira draws a student to her to congratulate her on showing the courage to question something that Moira had done in the class and to emphasise the importance of individual questioning and creativity;

Alan is showing his awareness of the non-local influence of forms of thought embedded in the culture that sustain a severance between mind/body/emotion and of the 'healing' of this severance through inclusional ways of being, enquiring and knowing;

The third clip shows Alan preparing for a radio interview for an American radio-show. Eden is showing an awareness of both the local presence of Alan's anxiety over the presentation and the non-local influence of the kinds of communication that might be heard by an American audience.

In this presentation I am aware of the educational intent and sense of educational responsibility in what I do in my professional practice. This writing is part of my professional practice as an academic. It is part of my educational research into the nature of educational theory. In this research I am seeking to evolve forms of understanding and representation that can explain educational influences in learning that can contribute to enhancing the flow of loving energy and understanding in the cosmos.

Through placing this presentation in the flow of communication in web-space I believe that I am enhancing the possibilities that the lives, understandings, life-affirming energy,

love, anger, pain and pleasure of those on the video-clips can contribute to this flow of energy and understanding.

I use this image as a metaphor for the development of an inclusional approach to the creation, testing and communication of living educational theories. For example, in the first clip below I am explaining my understanding of the African notion of Ubuntu, to a workshop at the University of the Free State in South Africa in 2006. Eden Charles (2007) has recently received his doctorate for his research into '[How Can I Bring Ubuntu As A Living Standard of Judgement Into The Academy? Moving Beyond Decolonisation Through Societal Reidentification And Guiltless Recognition](#)'. It is my belief that amplifying the flow-form communication of qualities that distinguish an Ubuntu way of being, enquiring and knowing, through the interconnecting and branching communication channels of communication provided by web-space, is helping to bring more fully into the world the values and understandings that are contributing to the future of humanity. You could help to evaluate the validity of this belief by watching the brief video-clip of Nelson Mandela talking about an Ubuntu way of being at <http://ubuntu.wordpress.com/2006/06/01/the-meaning-of-ubuntu-explained-by-nelson-mandela/>. It is my belief that if we could find ways of enhancing the flow of this Ubuntu way of being the world would be a better place to be.

The second clip is of Je Kan Adler Collins preparing for his transfer seminar from an M.Phil. into a Ph.D. research programme. Je Kan successfully transferred and is now in the process of submission. His research is focused on an explanation of his educational influence in the development of a curriculum for the healing nurse at Fukuoka University in Japan. It is informed by his Buddhist faith and understandings and draws on a living theory approach as he develops his inclusional pedagogy of the unique. I believe that the visual data enables Je Kan's presence to be felt as a flow of loving, life-affirming energy in his knowledge-creation.

The third clip is of Jean McNiff describing the global contexts in which she is supporting a living theory approach to teachers' professional development. These include her work in South Africa, Iceland, the UK, Ireland and China (we are both visiting professors at Ningxia Teachers University in China). Jean was present at the workshop in South African in the first of the three clips below. From the relational dynamic of the work we have done together many publications have emerged on action research and living theory that are having an acknowledged educational influence around the world.

[Jack Whitehead on Ubuntu](#)

[Je Kan Adler Collins preparing for transfer to Ph.D.](#)

## [Jean McNiff's support for action research in global contexts](#)

The next set of three clips are unusual in that I did not take them. They were provided by Branko Bognar, a Croatian educator, working with teachers and their pupils to develop an action research approach to improving learning. I first watched these clips in 2005 with Moira Laidlaw and we were both surprised by the capacities of the 10 year old pupils to demonstrate their understandings of an action research approach to improving their learning.

Drawing the attention of teachers in the UK to these capacities of 10 year old pupils in Croatia has encouraged them to support their pupils in the evolution of their own action research. The influence of the interconnecting and branching channels of communication opened through web-space can be seen in Joy Mounter's account of her enquiry, Can children carry out action research about learning, creating their own learning theory? (see <http://www.jackwhitehead.com/tuesdayma/joymounterull.htm> with the Appendix of the video-clips of the 6 year old pupils)

### [Branko Bognar on action research with pupils in Croatia](#)

#### [Stimulating Creativity with 3rd and 4th Grade](#)

#### [10 year old pupils in Croatia explaining action research](#)

I have included the next set of clips because the first two show the dynamic of a supervisory relationship for a doctoral research programme in which there is both the expression of tension when the Abstract needs improving and the therapeutic expression (in the sense of a flow of life-affirming energy) in the humour of the second clip.

The third clip is included to emphasise that the non-local influences of socio-historical and socio-cultural boundaries sometimes constrain the expression of academic freedom and inclusional ways of being, enquiring and knowing. The third clip is a performance text in the sense of being a re-enactment of my appearance before a Senate committee about a matter of academic freedom. I am responding to a draft report by the committee in which there is no mention of the pressures I have experienced that could have constrained my freedom. Following my response the final report to Senate acknowledged that I had been subjected to pressures that might have constrained a less determined individual. Love, pain, anger, pleasure and life-affirming energy are in the title of this contribution. My love for what I do in education, with a flow of life-affirming energy from the cosmos, has sustained my vocational passion. In the last 40 years of my professional life I know that I have experienced much anger at what I perceive as injustice in the world. Part of my passion for education emerged with the recognition of what I perceived as a lack of recognition in schools and universities of the desire of individuals to accept an educational responsibility for their own learning. In managing my anger I value most highly the psychoanalytic insights I gained from reading Anna Freud's work in 1966, especially her descriptions, in her writings on normality and pathology in childhood, of some 13 defence mechanisms we can employ in responding to pain and anger. Over the years I believe that I have used these to good effect in combining a recognition of the legitimate expression of anger with the development of an understanding that prevents the projection of inappropriate responses onto others because of a pathologised response to anger and pain. Yaakub Murray has recently understood how to prevent the projection of such inappropriate responses through an awareness of the idea of narcissistic injury and I shall reference this work as soon as it becomes available.

The following four clips, taken together, share my understandings of a local influence in supporting the generation of a living educational theory on the creation of a culture of inquiry to support teacher-research (DeLong, 2002). The space is not without its creative tensions and flows with life-affirming energy and pleasure. The atemporal alongsideness of the third clip enables the non-local influences of power relations that needed facing and overcoming in the legitimation of living theories in the Academy. These power relations and their constraining influences have necessitated overcoming potentially pathologising responses to anger, pain and humiliation.

[Jacqueline DeLong and Jack Whitehead with a Ph.D. Abstract](#)

[Jacqueline DeLong and Jack Whitehead on Wisdom and Pleasure](#)

[Jack Whitehead Responding to matters of power and academic freedom](#)

[Jacqueline Delong responding to a question on supporting teacher research at an International Conference on Teacher Research](#)

The next three clips show the non-verbal responses between Louise Cripps (a headteacher working for her masters degree) and me. It was taken at the end of a masters unit session on educational enquiry that I tutor in the University of Bath. We both experience the clip as showing that our educational relationship is one of mutually receptive responsiveness in which we are communicating without any violation of the integrity and identity of the other. I like this clip because I feel a mutuality of inclusion with Louise that resonates in my understanding what Buber means by 'the special humility of the educator':

*"If this educator should ever believe that for the sake of education he has to practise selection and arrangement, then he will be guided by another criterion than that of inclination, however legitimate this may be in its own sphere; he will be guided by the recognition of values which is in his glance as an educator. But even then his selection remains suspended, under constant correction by the special humility of the educator for whom the life and particular being of all his pupils is the decisive factor to which his 'hierarchical' recognition is subordinated." (Buber, p. 122, 1947)*

The second clip shows a similar quality of mutually receptive responsiveness between Yaakub-Paulus Murray and me. Yaakub is sharing ideas from a text on Progressive Islam and, as with the clip with Jacqueline Delong showing the pleasure in the expression of the humour in the flow of life-affirming energy, I can see a similar expression of pleasure and loving, life-affirming energy in the clip with Yaakub-Paulus Murray. The qualities of educational relationship shown in this clip show two educators, one who self-designates as a progressive muslim and the other who characterises his spirituality in terms of a loving, life-affirming energy, engaged in an educational enquiry with the other.

The third clip shows a similar expression of life-affirming energy with pleasure and humour as Peter Mellett leads the celebration on Jacqueline Delong's graduation day on the 18 December 2002 (the clip was taken by a camera set up by Sarah Fletcher, a colleague at the time). It shows the relationally dynamic flows of receptive responsiveness between the participants in the expression of affirmation for Jacqueline's accomplishment. In explaining my educational influence in my own learning, in the learning of others and the learning of social formations I feel that a flow of life-affirming energy helps to sustain my productive life in education. As I look at the shared communications and mutual affirmations in the video-clips below I am feeling the quality of affirmation that I associate with the early writings of Marx:

*Suppose we had produced things as human beings: in his production each of us would have twice affirmed himself and the other.*

*In my production I would have objectified my individuality and its particularity, and in the course of the activity I would have enjoyed an individual life, in viewing the object I would have experienced the individual joy of knowing my personality as an objective, sensuously perceptible, and indubitable power.*

*In your satisfaction and your use of my product I would have had the direct and conscious satisfaction that my work satisfied a human need, that it objectified human nature, and that it created an object appropriate to the need of another human being.*

*I would have been the mediator between you and the species and you would have experienced me as a redintegration of your own nature and a necessary part of yourself; I would have been affirmed in your thought as well as your love.*

*In my individual life I would have directly created your life, in my individual activity I would have immediately confirmed and realized my true human nature. (Bernstein, 1971, p. 48)*

[Louise&Jack270307 Non-verbal Communication](#)

[Jack responding to Yaakub's enquiry into Progressive Islam](#)

[Peter Mellett celebrating on Jacqueline Delong's Graduation](#)

The final collage of 6 clips below contains five clips of colleagues in the Bath and North East Somerset Authority who are working to enhance the quality of educational provision for all the children in B&NES. The first clip is of Nigel Harrison, Manager of the inclusion support services in B&NES. He is at the 2006, British Educational Research Association (BERA) seminar convened by Eleanor Lohr to enquire into Love at Work (the title of Eleanor's doctoral thesis is at: <http://people.bath.ac.uk/edsajw/lohr.shtml>). Nigel is expressing his belief in the significance of love in his work. The second clip may seem unconnected to the other five. It is of Ram Punia, an international consultant on education who received his Ed.D. from the University of Bath for his thesis on, The Making Of An International Educator With Spiritual Values (you can access Ram's writings at <http://people.bath.ac.uk/edsajw/punia.shtml>). I have included the video-clip of Ram talking about a proposed workshop in Mauritius, which he has now implemented, because web-space permits me to place the flow of Ram's spiritual values of inclusionality alongside the flow of values of Nigel, Christine, Marie and Kate. I believe that they can serve to amplify the values that carry hope for humanity and hence bring them more fully into the world.

The third clip is of Christine Jones at an Inclusion Recognition Ceremony at the Guildhall in Bath, in June 2007. Christine is the Inclusion Officer for B&NES and takes the lead in the award of the Inclusion Quality Mark in schools. Christine works with Marie Huxtable and on Wednesday mornings we have been meeting between 8.00-9.00 for conversations on improving practice. The video-clips of Marie Huxtable and Kate Kemp were taken in

these conversations where both are explaining what really matters to them. The clip of Marie and Christine at BERA 06 shows them living their values and understandings of inclusionality as they explore the implications of their research into inclusion with their audience. One of the benefits of this multi-media narrative is that it can include video-clips that open quickly from a streaming server. One disadvantage is that the clips cannot be seen to be moving in the collage. This disadvantage can be overcome on a DVD where all the clips can be shown playing. The advantage of having the clips playing simultaneously is that they can communicate the relational dynamic of communications through web-space with atemporal boundaries that the viewer can relate to through their own receptive responsiveness.

[Nigel Harrison contributing at BERA 2006](#)

[Ram Punia reflecting on a proposed workshop in Mauritius](#)

[Chris Jones at Inclusion Recognition Ceremony 040707](#)

[Marie Huxtable and Christine Jones at BERA 06.](#)

[Marie Huxtable - what really matters](#)

[Kate Kemp Expressing values to live by](#)

In the generation of living educational theories I am drawn to the ideas of Gert Biesta (2006), especially those concerning the development of a language of education that includes the recognition of our uniqueness and the vital importance of the acceptance and exercise of educational responsibility:

*"One of the central ideas of the book is that we come into the world as unique individuals through the ways in which we respond responsibly to what and who is other. I argue that the responsibility of the educator not only lies in the cultivation of "worldly spaces" in which the encounter with otherness and difference is a real possibility, but that it extends to asking "difficult questions": questions that summon us to respond responsively and responsibly to otherness and difference in our own, unique ways." (p. ix)*



and

*"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)*

The final group of three clips include Margaret Farren with masters students in a validation group at Dublin City University, Louise Cripps, a headteacher, with her pupils and Margaret Farren and Yvonne Crotty at the 2007 Annual Conference of the American Educational Research Association in Chicago. [Margaret's doctoral research programme on 'How can I create a pedagogy of the unique through a web of betweenness?'](#) stresses the importance of her coming into the world of education as a unique and singular being with a responsibility for the world as a world of plurality and difference that can be held together with a web of betweenness that has its genesis in a celtic spirituality. Watching Maggie at work in a validation group with a group of masters students and watching Louise Cripps at work with her pupils evokes a resonance in my understanding between these educational relationships in which I'm saying 'It doesn't get much better than this'. What I am meaning is that I can see educators at work who understand and can live the special humanity of the educator that Buber writes about. I can see and feel a creative space that attracts the creative and engaged responses of the participants. I can see and feel the relational dynamic of inclusional educational relationships in which enquiry is invited and valued. The third clip is at the beginning of Margaret's and Yvonne's presentation at AERA 2007 on *Legitimizing New Living Standards Of Judgment In The Academy*. Yvonne is expressing her living value of inclusionality as she relates to a member of the group that she doesn't know. Yvonne continues to engage with the newcomer until she feels that the other is included and that it feels comfortable to begin. In watching Yvonne and the dance of communication with Margaret, I feel the expression of their life-affirming energies being expressed in this relational dynamic of inclusionality at the beginning of their presentation.

<http://www.dcu.ie/~farrenm/chrisvalidatear.ram>

<http://www.youtube.com/watch?v=pFXbhFQsg9s>

[http://www.youtube.com/watch?v=7Ck\\_ECxcaEc](http://www.youtube.com/watch?v=7Ck_ECxcaEc)

In seeking to explain inclusional educational influences in learning with love, anger, pleasure and life-affirming energy in receptively-responsive educational enquiries, I am generating and sharing my living educational theory. I believe that the relationally dynamic logics and living standards of judgement of inclusionality are establishing the new epistemology for educational knowledge which Schon (1995) called for but died before he could develop. What I like about Alan Rayner's idea of feeding life with death, rather than death with life, in his poem about [Sphagnum Moss](#) is that we can affirm the life-affirming energy and understandings of others who have passed on, in the expression of our own.

Looking at the video-clips above I feel most fortunate to feel the life-affirming energy, the love for what we are doing and the pleasure of sharing our ways of being, enquiring and knowing, in the face of a world that is becoming a better place to be as we learn to express these values and understandings more fully within the cosmic hostspace, or, if you prefer, the hostspace of the universe we inhabit. The access to streamed servers over the past year has transformed my capacity to share ideas using visual narratives because of the speed of downloading the video-clips. In my enthusiasm for multi-media accounts I do not want to forget the continuing historical, cultural and educational influences of the living theory theses of Larter (1987), Eames (1996), Holley (1997), D'Arcy (1998), Austin (2001), Finnegan (2000) and Cunningham (1999) in their flow through web-space from <http://people.bath.ac.uk/edsajw/living.shtml> .

In her study of her educational relationships with an individual pupil, with a class of pupils and with a school-wide staff appraisal system Holley (1997) shows her engagement and educational influence in her own learning with her pupil, class and colleagues, as she answers her question [\*How do I as a teacher-researcher contribute to the development of a living educational theory through an exploration of my values in my professional practice?\*](#) Larter (1987) breaks the mould of propositional presentations in research degrees with a dialogical presentation of [\*An action research approach to classroom discussion in the examination years.\*](#)

*The dissertation is presented in a dialogical form as part of an exploration of a logic of question and answer and generates the possibility of a different definition of generalisation. This is also an attempt to reflect the nature of the research itself - that is, discussions between students, colleagues and myself as well as internal dialogues. I have also been concerned with issues of validity which have been raised in this form of enquiry. Because of the dialogical nature of the research, the dissertation contains extracts from conversations between colleagues and myself who discussed video films, sound recordings, students' writing as well as my own writing about what I observed. Within this dialogue and reflection, I have attempted to integrate literature from the field of educational research. This integration takes the form of dialogues with the texts as well as with my own reflections.*

The work of Kevin Eames is particularly significant for showing the educational influences in learning of relationally dynamic communications through boundaries and across national contexts. In [Chapter Six](#) of [his thesis](#) Eames writes about 'Growing Your Own' a reference to a school-based research group at Wootton School in Wiltshire, UK, in 1990. Linda Grant, an Officer working on Continuing Professional Development Programmes for the Ontario College of Teachers, visited the UK and Wootton Bassett School in the early 1990s, liked what she saw Kevin doing together with his ideas and communicated these to Jacqueline Delong, a Superintendent of Schools in the Grand Erie Board in Ontario. Jacqueline liked the ideas being generated with my support from the University of Bath and registered for her doctorate in 1996. Jacqueline integrated and extended Kevin's ideas in her research programme into the creation of a culture of inquiry to support teacher research in the Grand Erie District School Board and now Jacqueline's living educational theory is flowing through web-space, alongside Kevin's and the other living theories flowing from

<http://people.bath.ac.uk/edsajw/living.shtml> The accounts of the teacher-researchers supported by Jacqueline in the GEDSB in Ontario can be accessed from <http://schools.gedsb.net/ar/passion/index.html> .

I hope that this example of the spread of the influence of the living theories of individuals serves to emphasise their potential significance in enhancing the flow of values and understandings that can make the world a better place to be.

## References Incomplete

- Bateson, M.C. (1989) *Composing a Life*, London; Penguin.
- Bernstein, R. (1971) *Praxis and Action*, London; Duckworth.
- 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.
- Hirst, P. (Ed.) (1983) *Educational Theory and its Foundation Disciplines*. London; RKP
- Ilyenkov, E. (1977) *Dialectical Logic*, Moscow; Progress Publishers.
- Lyotard, F. (1986) *The Postmodern Condition: A report on Knowledge*. Manchester; Manchester University Press.
- Marcuse, H. (1964) *One Dimensional Man*, London; Routledge and Kegan Paul.
- Popper, K. (1963) *Conjectures and Refutations*, Oxford, Oxford University Press.
- Rayner (1997) *Evolving Boundaries: the systemic origin of phenotypic diversity*, *Journal of Transfigural Mathematics*, Vol. 3, No.2, 13-22
- Schon, D. (1995) *The New Scholarship Requires a New Epistemology*. *Change*, Nov./Dec. 1995 27 (6) pp. 27-34.
- Said, E. W. (1997) *Beginnings: Intention and Method*. p. 15. London ; Granta
- Tesson, K. (2006) *Dynamic Networks. An interdisciplinary study of network organization in biological and human social systems*. PhD. Thesis, University of Bath. Retrieved 14 August 2007 from <http://people.bath.ac.uk/edsajw/tesson.shtml>
- Tillich, P. (1973) *The Courage To Be*, London; Fontana.
- Whitty, G. (2005) *Education(al) research and education policy making: is conflict inevitable? Presidential Address to the British Educational Research Association*, University of Glamorgan, 17 September 2005.