

2) A question of acknowledging one's existence as a living contradiction.

The recognition of oneself as a living contradiction continues to be important in the generation of living-educational-theories. Experiencing oneself as a living contradiction in the experience of holding together one's ontological values and their negation, often appears to stimulate the imagination into producing possibilities and action plans for overcoming the negations and moving in the direction of a fuller realisation of one's values in practice. In 1989 a dialectical logic, with its nucleus of contradiction grounded the rationality of a living-educational theory in Marcuse's (1964) sense that *Logic is the mode of thought appropriate for comprehending the real as rational*. (p. 105).

The main educational transformation in the rationality of Living Theory research between the 1989 paper below and this 2019 contribution, is in the transformation from a dialectical rationality into an inclusional rationality. In 1989 I focused on dialectical logic with its nucleus of contradiction. In 2019 my rationality is informed by relationally dynamic awareness of space and boundaries that are reflexive, connective and co-created. Alan Rayner introduced me to this understanding of self, existing within relationally dynamic relationships rather than focusing on being a living contradiction. The following 5 minute video marks this transformation in my rationality.



<https://youtu.be/yVa7FUJA3W8>

This is not to deny the value of a dialectical logic in recognising the importance of responding to the experience of a living contradiction. I now emphasise the importance, as explanatory principles of each individual's unique constellation of relationally dynamic values that constitute the explanatory principles in an explanation of educational influences. My dynamic values now include living global citizenship and human flourishing.

You might find useful, in understanding relationships between formal or propositional logic, dialectical logic and living logic, to access the following two papers:

Whitehead, J. (2013) *A Living Logic For Educational Research*. A presentation at the 2013 Annual Conference of the British Educational Research Association, University of Sussex 3-5 September 2013. Retrieved 20 November 2019 from <https://www.actionresearch.net/writings/bera13/jwbera13phil010913.pdf>.

The transformations in logic described below, include the transformation from the use of propositional logic, to structure the explanations in my masters dissertation on a preliminary investigation of the growth of scientific understanding in adolescents, (Whitehead, 1972) to the dialectical logic that structured my doctoral thesis 'How do I improve my practice? Creating a discipline of education through educational enquiry' (Whitehead 1999), to the living logic that structures my explanations of my educational influences in my own learning, in the learning of others and in the learning of the social formations in which I live, work and research (Whitehead, 2008) (p.3).

My transformation from dialectics to inclusionality, drawing on the original work of Alan Rayner, has been analysed in:

Whitehead, J. & Rayner, A. (2009) *From Dialectics to Inclusionality: A naturally inclusive approach to educational accountability*. Retrieved 20 November 2019 from <https://www.actionresearch.net/writings/jack/arjwdialtoIncl061109.pdf>.

In continuing my educational enquiry, 'How do I improve what I am doing?' with the generation of living educational theory, I acknowledge the importance of both experiencing my 'I' as a living contradiction and as a relationally dynamic 'I' existing within a network of relationships. In 2011, I presented a creative, relationally dynamic framing for four presentations at the American Educational Research Association. You can access this presentation at <https://www.actionresearch.net/writings/aera11/jwframingaera2011.pdf> and here is what I say in the introduction:

My purpose in producing this relationally dynamic framework is to clarify for myself, and to make public in sharing with you, a creative phase in my educational research programme. It is creative in the sense of speculating about future possibilities for my continuing research into improving practice and generating knowledge. These possibilities are prefigured in what I am doing in the present and influenced by my evaluations of my learning from the past. The possibilities are closely related to the values I use to account to myself and others for my practice and the knowledge I am creating as a contribution to making the world a better place to be. Through my use of visual data I hope to show you the meanings of the embodied values I express in what I am doing in different cultural contexts. These are the values I use to account for what I am doing in the belief that they carry hope for the future of humanity, especially in relation to living loving and productive lives.

However, I want to stress that I continue to recognise the importance of responding to experiences of being a living contradiction. In my 1989 paper I experienced these contradictions as largely internal to myself in the sense of negated values such as educational enquiry. In 2019 I see such contradictions has having a connection with social issues such as poverty and globalisation. You can access my analyses of these issues in relation to Living Theory research in two presentations at the University of Central Florida in 2015 and 2016:

Whitehead, J. (2015) *Living-educational-theories of holistic approaches to poverty, globalisation and schooling: A Living Theory approach*. A virtual presentation to the 'International Conference on Poverty Globalisation and Schooling: A holistic approach at the University of Central Florida on the 26-28th February 2015.
<https://www.actionresearch.net/writings/jack/jwucfpaper260115.pdf>

and in,

Whitehead, J. (2016) *Developments in living-educational-theories of holistic approaches to poverty, globalisation and schooling: A Living Theory research approach*. A virtual presentation to the 'International Conference on Poverty Globalisation and Schooling: A holistic approach' at the University of Central Florida on the 20th February 2016.
Retrieved 22 November 2019 from
<https://www.actionresearch.net/writings/florida/jwucfpaper170216.pdf>

Reference

Marcuse, H. (1964) *One Dimensional Man*, London; Routledge and Kegan Paul.