

**Notes for Jack Whitehead's 2011 Mandela Day Lecture at Durban
University of Technology on the 18th July 2011**

With the Video of the Lecture at:

<http://tinyurl.com/3j6jgvn>

There is a 9 minute section between 48:04-57:04 minutes where the audience are discussing in pairs what really matters to them.

Jack Whitehead

Liverpool Hope University, UK.

The Mandela day lecture at Durban University of Technology is being offered in collaboration with the South African Higher Education Community Engagement Forum (SAHECEF) and I first want to thank the organizers of the 2011 Mandela Day for the pleasure and privilege of presenting this Lecture.

Nelson Mandela is recognized globally as an individual who inspires tolerance and humanity. He is also a symbol for enhancing the flow of values and understandings that carry hope for the future of humanity. To stress the importance in the Lecture of connecting directly to Nelson Mandela I am starting with this 1:36 minute clip of Nelson Mandela talking about an Ubuntu way of being.



<http://video.google.com/videoplay?docid=-3292332486849787667>

Mandela Day is also a call for action to take responsibility for our individual influences in the world:

“Mandela Day 2011

Mandela Day is a call to action for people everywhere to take responsibility for making the world a better place, one small step at a time, just as Nelson Mandela did.

Nelson Mandela spent more than 67 years serving his community, his country, and the world at large. On Mandela Day people are called to devote just 67 minutes of their time to changing the world for the better, in a small gesture of solidarity with humanity, and in a small step towards a continuous, global movement for good.”

http://www.nelsonmandela.org/index.php/foundation/mandela-day/category/mandela_day_2010/

My 67 minutes today are focused on the lives of individuals who are making such contributions in practice. They are exploring the implications of accepting a responsibility towards the well-being of others in enquiries of the kind, ‘How do I improve what I am doing?’ They are also sharing explanations for their learning, as a gift to others, as they enquire into making the world a better place to be.

I call the explanations that you and I produce, for our educational influences in our own learning, in the learning of others and in the learning of the social formations in which we live and work, our living educational theories. This lecture is based on the assumption that spreading the influence of the living educational theories that are enhancing the flow of values that carry hope for the future of humanity is contributing to the flourishing of humanity in making the world a better place to be. Hence I am seeking to spread the educational influence of the living educational theories of the following individuals. My choice of focus on the practitioner-research of these individuals is because they are generating their living educational theories in a range of different cultural and professional contexts with values that I identify as carrying hope for the future of humanity.

Because the emphasis of Mandela Day is on contributing to the flourishing of humanity I like the idea of accounting to ourselves and to each other for our contributions. Hence my initial focus on three original contributions I offer as a gift for others to use if they wish.

The first idea is that each one of us can generate our living educational theory as an explanation of our educational influences in our own learning, in the learning of others and in the learning of the social formations in which we live and work. I am thinking here of the explanations of learning we generate as we explore the implications of asking, researching and answering questions of the kind, ‘How do I improve what I am doing?’ (Whitehead, 1989). Through video-tapes of my own classroom practices in 1971 I could see that I existed as a living contradiction in

that I held certain values whilst at the same time I could see that I was negating these values in my practice.

My second original idea was that of including 'I' as a living contradiction in living educational theories. The idea that we can embrace 'I' as a living contradiction not as a problem in the sense that we are somehow deficient or that we are being hypocritical in not living our values as fully as we can, but as a stimulus to our imaginations on how to improve our practice, has captivated increasing numbers of educational researchers (see - <http://www.actionresearch.net/living/living.shtml> and <http://www.actionresearch.net/writings/mastermod.shtml>)

My third original idea was that of bringing energy-flowing values as explanatory principles and living standards of judgment into the Academy for the legitimization of living educational theories (Whitehead, 2008). Through using multi-media narratives to emphasise the importance of a relationally dynamic awareness of space and boundaries (Rayner 2011) in explanations of educational influence, I believe that I am contributing to a form of educational research that can fulfill both halves of the mission of the American Educational Research Association:

“to advance knowledge about education, to encourage scholarly inquiry related to education, and to promote the use of research to improve education and serve the public good.” (Ball and Tyson, 2011)

By researching questions of the kind, 'How do I improve what I am doing?' and 'How do we improve what we are doing?' I believe that we can ensure that our enquiries focus directly on improving education and on serving the public good. Through creating and sharing our living educational theories, with our energy-flowing values that carry hope for the future of humanity, I think that we can pool our life-affirming energy in a social movement for the public good.

I shall now focus on the work of the following individuals who I believe are doing this in their evidence-based explanations of their educational influences in learning. I am stressing the importance of individuals making public their living theories because of my assumption that it is only through the values-laden actions of individuals that the world improves:

Dr. Margaret Farren, a Lecturer in e-learning at Dublin City University, in Ireland. Margaret is the Chair of the Editorial Board of the Educational Journal Of Living Theories;

Professor Moira Laidlaw of Ningxia Teachers University in China. Moira also tutors a masters programme for the Open University in the UK;

Dr. Jacqueline Delong a former Superintendent of Schools in Canada. Jacqueline is tutoring a masters programme for Brock University in Ontario, Canada;

Professor Jean McNiff of York St. John University in the UK.

Dr. Joan Walton, the Director of the Centre for the Child and Family at Liverpool

Hope University in the UK;

Dr. Branko Bognar a pedagogue of Josip Strassmayer University of Osijek in Croatia;

Dr. Je Kan Adler-Collins from Fukuoka University in Japan. Je Kan is associate editor of the International Nursing Review;

Dr. Anat Geller, an early childhood pedagogy instructor, an Israeli-Jew from a Hebrew-speaking culture, working mainly in three educational frameworks in three cultures;

Professor Joan Conolly of Durban University of Technology, Professor Thenjiwe Meylwa of Walter Sisulu University and Dr. Kathleen Pithouse-Morgan of the University of KwaZulu-Natal in the Transformative Education(al) Studies project.

Professor Lesley Woods of Nelson Mandela University.

My desire to spread the influence of the values and understandings of these individuals is based on my belief that their values and understandings are carrying hope for the future of humanity in ways that are consistent with the values of Mandela Day.

Because this lecture is given in Durban I shall start with our local context and the Transformative Education(al) Studies Project with Professor Joan Conolly as Lead Investigator and Professor Thenjiwe Maylwa and Dr. Kathleen Pithouse-Morgan as Co-Investigators. You can read the details of the project at:

<http://www.actionresearch.net/writings/southafrica/TESproposalopt.pdf>

The introductory statement for the project describes the context:

Since the birth of South African democracy, and in the current time, Higher Education in South Africa has been, and is, characterised by a number of disturbing factors: poor undergraduate success and throughputs, particularly among students from the previously disadvantaged communities, slow if any transformation of curricula, a poor profile of community engagement and social action, inadequate and subminimum Higher Education (academic / administrative) staff qualifications, an ageing professoriate, and too few new and young researchers.

The proposal also points out that the overarching research question, which when applied idiosyncratically yields a broad spectrum of insights and outcomes, is:

"How do I transform my educational practice as?"

The proposal states that *the research question can be applied in the individual's direct educational context, with innumerable responses and insights, as can be inferred from the following examples:*

- 3.1 "How do I transform my educational practice as a teacher of science to first year learners from a disadvantaged educational background?"
- 3.2 "How do I transform my educational practice as the extended curriculum project coordinator in a newly merged university of technology?"
- 3.3 "How do I transform my educational practice as mentor of first generation Higher Education academics?"
- 3.4 "How do I transform my educational practice as a novice teacher educator in Higher Education?"
- 3.5 "How do I transform my educational practice as curriculum developer in the dental technology programme in Higher Education?"
- 3.6 "How do I transform my educational practice as community service learning coordinator in an undergraduate programme with a diverse student profile?"
- 3.7 "How do I transform my educational practice as supervisor of masters and doctoral studies in Higher Education?"
- 3.8 "How do I transform my educational practice as a writing tutor in a writing centre for non-mother tongue speakers of the language of instruction in Higher Education?"
- 3.9 "How do I transform my educational practice as a first generation academic with first generation learners?"
- 3.10 "How do I transform my educational practice as a post-graduate student of learning and teaching styles in a multicultural and multi-linguistic Higher Education learner cohort?"

I want to focus on the significance of placing one's own 'I' in the question by contrasting the kind of research questions described by Barbie & Mouton (2001) with the above 'I' questions in the Transformative Education(al) Studies Project.

EMPIRICAL QUESTIONS

Type of Question	Example
Exploratory What are the key factors?	What are the distinguishing features of a good leader?
Descriptive. Are x and y related?	Is there a correlation between parental support and scholastic achievement?
Causal. What are the causes of y?	Is alcohol the main cause of liver disease?
Evaluative. What was the outcome of x?	Has the new TB awareness programme produced a decline in the number of TB cases?
Predictive. What will the effect of x be on y?	What effect will the introduction of a new antibiotic have on population P?
Historical. What led to y happening?	What caused the demise of socialism in Central Europe in the late 1980s?

CONCEPTUAL QUESTIONS

Type of Question	Example
Meta-analytic. What are the key debates in domain x?	What are the key debates in current business risk studies?
Conceptual. What is the meaning of	What is the meaning of 'sexual harassment'?

conceptx?

Theoretical. What are the most Plausible theories or models of x?	What are the most widely accepted models, definitions or theories of 'usability'?
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Philosophical. What is the ideal profile of x?	Do animals have rights?
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I shall distinguish the knowledge created by the questions addressed by Mouton (2001) and those addressed by the TES project in terms of 'spectator' and 'living truth'

Existentialists such as Gabriel Marcel (cf. Keen, 1966) distinguish between "spectator" truth and "living" truth. The former is generated by disciplines (e.g., experimental science, psychology, sociology) which rationalise reality and impose on it a framework which helps them to understand it but at the expense of oversimplifying it. Such general explanations can be achieved only by standing back from and "spectating" the human condition from a distance, as it were, and by concentrating on generalities and ignoring particularities which do not fit the picture. Whilst such a process is very valuable, it is also very limited because it is one step removed from reality. The "living" "authentic" truth of a situation can be fully understood only from within the situation though the picture that emerges will never be as clear-cut as that provided by "spectator" truth." (Burke,1992, p. 222).

I am drawing this distinction to emphasise that I am focusing on the living educational theories being generated by practitioner-researchers as they explore the implications of enquiries of the kind, 'How do I improve what I am doing?'

The theme of the 2012 Annual Conference of the American Educational Research Association is 'To Know Is Not Enough'. Here is an extract from a proposal I have submitted that will serve to emphasise the significance I am giving to the Transformative Education(al) Studies Project:

"To Know Is Not Enough, Or Is It?" Transformative Education(al) Studies

1. Purposes

*In their call for submissions for AERA 2012, Ball and Tyson (2011) state that the AERA mission is sound: "to advance knowledge about education, to encourage scholarly inquiry related to education, and to promote the use of research to improve education and serve the public good." They ask members of AERA for suggestions on what actions should be taken by the **education research community** (my emphasis) to fulfill the second part of the mission. That is, to promote the use of research to improve education and actually serve the public good.*

*It will be argued that knowing as **education researchers**, whilst necessary, is not sufficient to fulfill the second part of the AERA mission. Evidence will be provided to show that the knowing of **self-study educational researchers**, which draws insights from the theories of education researchers, is both necessary and sufficient to promote the use of research to improve education and serve the public good."*

Professor Joan Conolly has been most influential in encouraging self-studies of colleagues in their studies for higher degrees. Linda (Vargas) Fernandez (2010) has successfully completed her Master of Education dissertation on '*Out of the Box – Flamenco as Educational: a living theory self-study in Flamenco dance in Education.*' What impressed me most about this work was the use of multi-media representations to communicate the meanings being expressed through the Flamenco Dance. I hadn't realized that the Flamenco came into being as a form of protest and emancipation during the Inquisition.

Snoeks Desmond's (2010) doctorate on *A journey in family literacy: Investigation into influences on the development of an approach to family literacy.*

(<http://www.actionresearch.net/writings/southafrica/SnoeksDesmondphdopt.pdf>) is focused on the Family Literacy Project (FLP). Here is the Abstract to Snoeks Desmond's doctorate to emphasise the importance of finding one's own voice in a self study and of focusing on a topic that is vital to the future of humanity – that is, literacy.

The study includes my critical reflections on finding a voice within a self study and how this has contributed towards the development of a methodology. In the process, I have developed a deeper understanding and appreciation of what has been achieved in the FLP during the first eight years under my directorship, and why. In the study, I report on these insights.

The FLP project in this study is situated in deeply rural KwaZulu Natal, where the existing extensive knowledge base is almost exclusively oral, and informed by well established insights, understandings and values. In this context, I have examined the roles of families, adult literacy and early childhood development to establish their impact on the development of literacy in families. Through critical reflection, I then identified the principles – active learning, holistic development, community and children's rights – underpinning the FLP and was able to establish how these impacted on the development and success of the project. I then examined the roles, practices and characteristics of the FLP facilitators, and the experiences of facilitators and those who engaged in the project. I also looked at the roles played by the community, the external evaluators, and the effect of exposure of the project in the public domain through attendance at conferences, publication of journal articles, and awards made to the project because of its successes.

I conclude the study by suggesting how the insights from the study might provide support for others engaged in such initiatives and indicating how the topic may be further investigated.

I shall now focus on the self-study educational research of the following researchers to explain how they are advancing "... knowledge about education, to encourage scholarly inquiry related to education, and to promote the use of research to improve education and serve the public good."

My purpose in focusing on the self-studies of the following individuals is to provide access to the evidence that shows that individuals can make a difference, to themselves, to others and to the social formations in which we live, work and

research.

Margaret Farren at Dublin City University, Republic of Ireland

In the following video-clip of Dr. Margaret Farren, in a Master Class on Action Research at Dublin City University on the 30th June 2011, Farren is drawing the classes attention to Ronan Mulhern's (2009) paper, *How can I design a recovery-oriented e-learning website for people with mental health difficulties?* (<http://ejolts.net/node/164>) published in the Educational Journal of Living Theories (EJOLTS):

This paper presents my living theory, developed as I sought to improve my practice as a mental health professional, and as I answered my research question: "How can I design a recovery-oriented e-learning website for people with mental health difficulties?" Information technology has the potential to increase learning opportunities, promote inclusion and improve the quality of life for people with mental health difficulties. However, this group currently experience significant inequalities in accessing and maximising the potential of online learning interventions, due to lack of consideration by designers of their specific learning, usability and accessibility needs. In the course of my research, I attempted to use technology to enhance and support the learning of people with mental health difficulties in a day service in south Dublin, and to encourage a recovery-oriented mental health service delivery, which has hope, inclusion, learning by doing and group support as its guiding principles. This enquiry involved the design and evaluation of an e-learning website for this group of service users. (Mulhern, 2009)

On the video Farren can be seen spreading the influence of Mulhern's living theory. This theory is carrying a concern to increase learning opportunities, promote inclusion and to improve the quality of life for people with mental health difficulties. It is also explicitly carrying hope as a guiding principle. This principle of hope is consistent with a purpose of the Faculty of Education of Liverpool Hope University:

To contribute to the development of knowledge and understanding in all fields of education, characterising all work with values arising from hope and love. (Liverpool Hope University, 2009)

Here is the video-extract that presents the evidence of Farren communicating the significance of Mulhern's living theory from the Master Class on Action Research.



<http://www.youtube.com/watch?v=RIXT3U-HAio>

Farren's doctorate presented her living theory as she asked, researched and answered her question:

How can I create a pedagogy of the unique through a web of betweenness?

The following extract from her Abstract emphasizes the importance of expressing her responsibility for holding herself accountable for living her values as fully as she can and for assisting others to do the same:

I clarify the meaning of my embodied values in the course of their emergence in my practice-based research. My values have been transformed into living standards of judgement that include a 'web of betweenness' and a 'pedagogy of the unique'. The 'web of betweenness' refers to how we learn in relation to one another and also how ICT can enable us to get closer to communicating the meanings of our embodied values. I see it as a way of expressing my understanding of education as 'power with', rather than 'power over', others. It is this 'power with' that I have tried to embrace as I attempt to create a learning environment in which I, and practitioner-researchers, can grow personally and professionally. A 'pedagogy of the unique' respects the unique constellation of values and standards of judgement that each practitioner-researcher contributes to a knowledge base of practice. As a researcher, I have supported practitioners in bringing their embodied knowledge and values into the public domain as they design, develop and evaluate multimedia and web based artefacts for use in their own practice contexts. This has involved the supervision of Master degree 'living educational theory' enquiries. My PhD enquiry has been a professional journey that has involved risks, courage and challenges, but I have learned that in creating my 'pedagogy of the unique', I learn and grow, recognising the contribution I myself make as an individual, and also recognising the contribution dialogue, participation and collaboration with others achieves. (Farren 2005 <http://www.actionresearch.net/living/farren.shtml>)

Dr Moira Laidlaw, Professor for Life of Ningxia Teachers University in China.

Moira Laidlaw spent 6 years on Voluntary Service Overseas in China, between 2000 and 2006. She received a Friendship of China Award and accreditation as Professor for Life at Ningxia Teachers University. Moira also tutors a masters programme for the Open University in the UK.



<http://www.youtube.com/watch?v=Z1jEOhxDGno> 1:04 minutes

By using the approach to empathetic resonance described by Huxtable (2009) in which the cursor is moved backwards and forwards along the clip to a point at which the viewer feels the strongest visceral response, it is possible to feel the expression of energy-flowing values. At 39 seconds into the above clip both Laidlaw and myself agreed that we could feel the expression of a loving dynamic energy in Laidlaw's response to her student.

You can access some of the evidence of Laidlaw's influence in the development of living theories and action research in China's Experimental Centre for Educational Action Research in Foreign Languages Teaching at Ningxia Teachers University <http://www.actionresearch.net/writings/moira.shtml>. Laidlaw's doctorate on *How Can I Create My Own Living Educational Theory As I Offer You An Account Of My Educational Development?* Laidlaw's doctorate can be accessed from <http://www.actionresearch.net/living/moira2.shtml>. To appreciate the quality of Laidlaw's educational responses I have included in the Appendix her responses to Raluca Verweijen-Slamnescu's writings. Raluca is a Romanian student studying with the Open University and Laidlaw is tutoring a masters unit.

Both Laidlaw and Verweijen-Slamnescu's are aware and committed to the Millenium Development Goals of the United Nations (2011) and these are particularly relevant to Mandela Day as we think about what we might do to contribute to the flourishing of humanity. Laidlaw's educational responses show the qualities of relationship and response that I associate with the flourishing of humanity.

Dr. Jacqueline Delong is a former Superintendent of Schools in the Grand Erie District School Board in Ontario, Canada. Delong is presently tutoring a masters programme for Brock University in Ontario.

You can access Delong's doctoral thesis on, *How can I improve my practice as a superintendent of schools and create my own living educational theory?* at <http://www.actionresearch.net/living/delong.shtml>

The main reason that I am drawing your attention to the Abstracts of a number of living theory doctoral theses is that I know the time, reflection and effort that has gone into explaining the originality of the thesis in relation to the researchers own learning. Delong's contribution to transformative educational studies is in the which she transforms her embodied educational values into educational standards of practice and judgment in the creation of her own living educational theory.

Abstract Jacqueline Delong's doctoral thesis

One of the basic tenets of my philosophy is that the development of a culture for improving learning rests upon supporting the knowledge-creating capacity in each individual in the system. Thus, I start with my own. This thesis sets out a claim to know my own learning in my educational inquiry, 'How can I improve my practice as a superintendent of schools?' Out of this philosophy emerges my belief that the professional development of each teacher rests in their own knowledge-creating capacities as they examine their own practice in helping their students to improve their learning. In creating my own educational theory and supporting teachers in creating theirs, we engage with and use insights from the theories of others in the process of improving student learning. The originality of the contribution of this thesis to the academic and professional knowledge-base of education is in the systematic way I transform my embodied educational values into educational standards of practice and judgement in the creation of my living educational theory. In the thesis I demonstrate how these values and standards can be used critically both to test the validity of my knowledge-claims and to be a powerful motivator in my living educational inquiry. The values and standards are defined in terms of valuing the other in my professional practice, building a culture of inquiry, reflection and scholarship and creating knowledge.

In her 'Welcome' to her web-site Jacqueline Delong (<http://www.spanglefish.com/ActionResearchCanada/>) emphasizes the transformatory nature of her learning:

As a practitioner researcher for most of my life and formally since 1996, I have been devoted my energy to researching my own practice and encouraging and supporting others to research theirs.

In a culture of inquiry, values are expressed in different contexts with an energetic and dynamic response to creating individual and system spaces for learning and growth. The transformatory nature of my learning as a superintendent of education is described and explained in my Ph.D (DeLong, 2002). I have been concerned that educators' voices be heard loud and clear (DeLong et al, 2001-2009) and to this mission was added that aboriginal teachers' voices be heard loud and clear. The focus of my learning over the years, 2007-2009, demonstrated the growth in my educational knowledge with respect to my understanding of Indigenous ways of knowing, historical and current contexts, alternative ways of representing knowledge and how I might bring Indigenous ways of knowing into the Academy.

One of the reasons I hope that you will access Jacqueline DeLong's autobiographies of her learning is because of her understanding of the significance of a cultural awareness and systemic practices in community in forming and sustaining a culture of inquiry. For me, DeLong's understandings resonate with Nelson's Mandela's understanding of Ubuntu as a way of being that is relationally dynamic and values the other in community.

Professor Jean McNiff of York St. John, University in the UK is an international educational consultant, whose publications have had a global influence on spreading ideas on action research and living educational theories. You can access details of Jean's life and work at:

<http://www.jeanmcniff.com/>

as she welcomes you to her web-site:

It is a real pleasure to welcome you to my web site – a place for learning, sharing and creating new knowledge. Here you will read about ideas, meet people, and join in their conversations.

You will find books, papers and other resources that you can use in your own work. You can share your ideas with others, too, so that you can move the conversations on and on. Together we can create new conversations that have the potential to influence learning worldwide.



About me

I am an independent researcher, and work with practitioners wherever the opportunity arises. I began my professional life as a teacher, and am still a teacher, though my workplaces come in a range of forms.

I work with people in townships and universities, schools and corporations, across continents. I also hold institutional positions on a part-time basis. I am Professor of Educational Research at York St John University, UK; and I hold Visiting Professorships at the University of Limerick, Ireland; the Nelson Mandela Metropolitan University, South Africa; and the Ningxia Teachers' University, People's Republic of China.

I also write, whenever possible from my home in Dorset, England. The main thing I try to do is share workable ideas in a way that enables people to say to themselves, 'I can do this too'.

I hope your visit will enable you to say that you can do whatever is of value to you, and find ways also of sharing your work as your contribution to creating a better world for us all.

Please contact me at jeanmcniff@mac.com

Dr. Joan Walton is the Director of the Centre for the Child and Family (CfCF) at Liverpool Hope University in the UK. Here is an extract from the policy statement that established the CfCF in 2009. It emphasizes the focus on improving well-being:

A major principle identified in the initial discussion document was that the development of the Centre should be a collaborative venture between academics and practitioners having a commitment to improving the well-being of children and young people. This was based on an assumption that the provision of effective

children's services requires a much closer and more mutually informing relationship between research and practice than currently exists. There was also a recognition that, although in professional circles there is generally an acceptance of the need for multi-disciplinary and inter-professional practice, there needs to be considerable work undertaken to gain the knowledge and skills required to achieve this in practice. There is no context where this occurs in a way that provides a model of good practice that can be emulated; hence how to achieve this needs to be the focus of a research enquiry in its own right. The development of the Centre seeks to constitute that research enquiry, as well as providing a stimulating and participatory forum for professionals and academics who wish to engage in their own distinctive but connected research activities. (Walton, 2010 <http://www.actionresearch.net/writings/lhu/cfcflhuconstitution.pdf>)

Walton (2011) has been exploring the implications of accepting a responsibility for the wellbeing of others in a collaborative inquiry:

'How do we, individually and collectively, integrate research and practice to improve the wellbeing of children?'

Traditional forms of research have not adequately provided us with the knowledge we need to improve children's wellbeing (UNICEF 2007). Boyer (1990) proposed that universities should not just value scholarship in the form of research but should include teaching and learning, application to practice, and an integration of different disciplines. Schön (1995) suggests the new scholarship requires a new epistemology which should emerge from action research.

Developing the new epistemology I initiate a collaborative inquiry with early years practitioners, looking at how to improve the wellbeing of children. They are encouraged to develop their own living theories (Whitehead 1989) through an exploration of what really matters to them, and how they can support each other in developing a meaningful response to their individual and collective concerns. Outcomes from the inquiry include the transformational impact practitioners experience as a consequence of listening and sharing with others in the collaborative learning process. (p.65)....The purpose of this paper is to provide an account of a collaborative inquiry undertaken by early years practitioners in day nursery settings. They were inquiring into the question: "How do we, individually and collaboratively, integrate research and practice to improve the wellbeing of children?" The project was a partnership between the Centre for the Child and Family (CfCF) at Liverpool Hope University and a city council, with myself as main facilitator. (p.66)

Walton's inclusion of transformational educational practices resonates clearly with the focus on the Transformative Education(al) Studies Project. I am suggesting that a pooling of the flows of such life-affirming energy of each one of us will be of mutual benefit in enhancing the flow of values that carry hope for the future of humanity.

Dr. Branko Bognar is a pedagogue of Josip Strassmayer University of Osijek in Croatia.

Branko Bognar has been most influence in establishing and sustaining the Educational Journal of Living Theories (<http://ejolts.net/>). In the first issue, he presented a paper with his colleague Marica Zovko on *Pupils as action researchers: improving something important in our lives* (<http://ejolts.net/node/82>). The paper explains how pupils can be encouraged to carry out their own action research with a focus on improving something important in their own lives:

Although an increasing number of teachers carry out action research inquiries in their educational practice, the role of pupils and students is not still sufficiently explored. In spite of the theoretical requirement for pupils to be equal participants, we explored the possibility of their becoming fully-fledged action researchers. In this report we reveal how ten-years-old pupils take over the whole processes of action research themselves. We realise that action research is not a teaching strategy for gaining better educational results, neither is it a preparation for life: it is life itself. We believe that traditional schooling cannot create a conducive atmosphere for pupils to carry out their own action research. Our research shows that it is possible to do this only in a child-oriented school whose main purpose is the development of the creative potentials of all participants. In our inquiry the pupils determined their own challenges with the aim of improving something important in their own lives. We show that action research is meaningful only if students engage with it on their own terms, on the basis of their own needs, interests and self-chosen values. Anything that hinders pupils' freedom will only compromise the foundations of action research itself and any educational value accrued from it. (Bognar & Zovko, 2008, p. 1)

Again, I am suggesting that pooling the life-affirming energy and insights from Bognar and Zovko's actions and insights and those from the Transformative Education(al) Studies Project will do much to enhance the flow of values that Nelson Mandela has embodied in his own life and understandings, especially in relation to freedom and responsibility:

'I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can rest only for a moment, for with freedom comes responsibilities, and I dare not linger, for my long walk is not yet ended.' Nelson Mandela

Here is the frontpage of EJOLTS with a commitment and scope to enhance the flow of values that carry hope for the future of humanity.

EJOLTS | Educational Journal of Living Theories

http://ejolts.net/

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EJOLTS Educational Journal of Living Theories

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EJOLTS is committed to publishing the **accounts of practitioner-researchers** from a wide range of global, social, cultural and professional contexts that explain their educational influences in their own learning, in the learning of others and in the learning of social formations. The journal focuses on personal journeys and collaborative pathways that explain educational influences in learning in terms of values, skills and understandings that the researcher believes carries hope for the future of humanity and their own.

EJOLTS

Commitment and scope

The values we are thinking of are ontological in the sense that they are used to give meaning and purpose to the lives of individuals. We are particularly interested in publishing explanations that connect a **flow of life-affirming energy with living values such as love, freedom, justice, compassion, courage, care and democratic evaluation**.

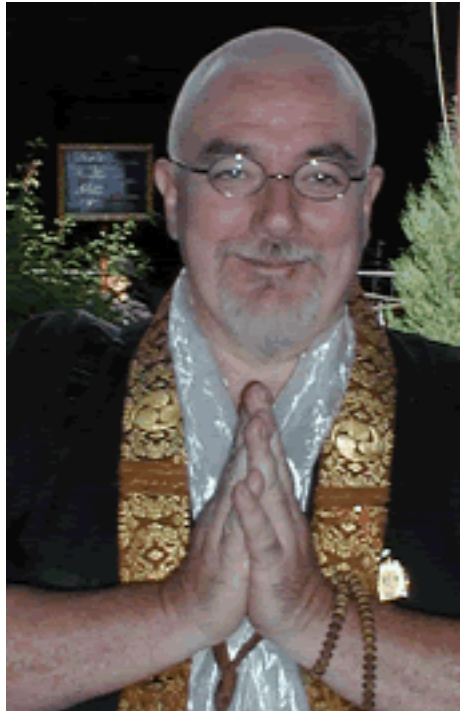
We invite you to submit articles for publication in Educational Journal of Living Theories, a web-based international refereed journal. Journal articles will be published two times a year. We welcome submissions from all living theorists who understand their living theories as their explanations for their educational influences in their own learning, the learning of others and the learning of social formations.

Editorial Board



Dr. Je Kan Adler-Collins lectures and researches in Fukuoka University in Japan. Adler-Collins is Associate Editor of the International Nursing Review. You can access his web-site at:

<http://www.living-action-research.org/>



In 2007 Je Kan Adler-Collins was awarded his doctorate from the University of Bath for his thesis on: *Developing an inclusional pedagogy of the unique: How do I clarify, live and explain my educational influences in my learning as I pedagogise my healing nurse curriculum in a Japanese University?*
(<http://www.actionresearch.net/living/jekan.shtml>)

You can see in his Abstract below the focus on a self-study of his learning as he implements and evaluates a healing nurse curriculum in a Japanese university. The energy-flowing, living standard of inclusionality, in Adler-Collins' research programme, could be channelled with the life-affirming energy and values of the Transformative Education(al) Studies enquiries in a pooling of energy that could enhance the flow of values that carry hope for the future of humanity. This is particularly relevant to Mandela Day with a commitment to contribute to the flourishing of humanity.

Abstract of JeKan Adler-Collins' Doctorate

The social context of this thesis is embedded in the processes and reflections experienced during the development, implementation and evaluation of a healing nurse curriculum, using action research enquiry on my teaching practice, in a Japanese rural university in the years 2003-2007. These processes include the evolution of my ontology and the creation of an inclusional pedagogy of the unique with transitional certainty as a living epistemological standard of judgment. An energy-flowing, living standard of inclusionality as a space creator for engaged listening and informed learning is offered as an original contribution to knowledge. Two major strands of enquiry are interwoven and inseparable in this thesis. The first is my life-long self study of my own learning and the values and practices that embrace all the different facets of my life, including being a nurse, educator, and Buddhist priest. The second extends the first, putting them firmly in the context of a specific time frame, weaving a textual narrative that passes between the different

aspects of my multiple selves, building a picture for my readers that is grounded in my actual praxis. This narrative gives insights to the growth of my educational knowledge as I research the unique position I hold of being the only white, male nurse, foreign educator in a culture that is so completely different from that of my birth and early education. Finally, I use the analysis of the voices of my students' experience of my teaching and curriculum to mirror back to me my own values as they were seen through the eyes of others in their emergence in praxis. Such usage brought about fundamental ontological changes in me and my practices as a teacher.

I am suggesting that Adler-Collins' focus on a life-long self study of his own learning and the values and practices that embrace all the different facets of his life, including being a nurse, educator, and Buddhist priest, shows how to meet both parts of the mission of the American Educational Research Association

"to advance knowledge about education, to encourage scholarly inquiry related to education, and to promote the use of research to improve education and serve the public good."

I am hopeful that this Mandela Day Lecture will help to connect the channels of communication for sharing the life-affirming energy and values of humanity flowing from the life and work of Je Kan Adler-Collins in Japan, with the energy and values of humanity in each individual's engagement with the Transformative Education(al) Studies project.

Anat Geller is a dialogical educator. Her recently completed Ed.D. Thesis is focused on her development as a dialogical educator:

Within Dialogue and Without: How has 'being in the unknown' become a value in my developing as a better dialogical educator?

My reason for focusing on Anat Geller's enquiries is that the enquiries take place in three educational frameworks in three cultures. The enquiries reveal values that enabled Geller *to recognise and see beyond the socially constructed discourse, values, ethics and morals in varied cultural contextual and educational settings and move beyond their limitations, enhancing my ability to be a better dialogical educator*. Given the need to enhance our practices and understandings of inclusionality throughout the world, I am suggesting that we have much to learn from Geller about the importance of living with the uncertainty of 'being in the unknown' and in seeing beyond the social constructed discourse, values, ethics and morals in varied cultural contextual and educational settings as we work at becoming better dialogical educators. Here is Geller's Abstract in full:

Abstract

This is an autobiographical study using a Living Theory Action Research methodology supported strongly by storytelling and visual data as a means of analysing, illustrating and generating a living educational theory concerning the attributes 'good enough' (Winnicott, 1965:140-152) dialogical educators might strive for in light of the Buberian 'I – Thou' dialogical encounters (Buber, 1955).

This thesis is concerned with 'I' as an early childhood pedagogy instructor, an Israeli-Jew from a Hebrew-speaking culture, working mainly in three educational frameworks in three cultures: an Israeli-Arab college which is predominately Muslim; secondly, as director of a course for Druze care-givers on the occupied Golan Heights and, thirdly, as pedagogy instructor in an academic Teachers' Training College that is affiliated with the Zionist Kibbutz movement, servicing the multicultural and multinational sectors of the Israeli society.

The originality of the thesis lies in the process of synthesising and acknowledging instances of 'being in the unknown'; in revealing the values that enabled me to recognise and see beyond the socially constructed discourse, values, ethics and morals in varied cultural contextual and educational settings and move beyond their limitations, enhancing my ability to be a better dialogical educator.

Although the issues of 'Dialogue' and 'Thou' have been elaborately discussed, the process of revealing the 'I' and the resultant attributes one has to possess in order to be in dialogue with the 'Thou' is not explicit (Buber, 1955). I assert that the process of unveiling one's core self (Rogers, 1969) - the 'I' is a necessary component or phase in the process of becoming a 'good enough' dialogical educator. This assertion is examined in the light of fundamental literature on dialogue mainly from Buber, Freire, Rogers and Korczak.

One of Geller's aims is to spread an understanding of the life and work of Janusz Korczak an educator who, whilst being offered the chance to escape the Gas Chambers, choose to stay with some 300 children from his orphanage and die in Treblinka.

As a result of this new insight and in response to my new quest of supporting future dialogical educators working with young children, I turned to the writings of Korczak.

Korczak's relevance to my thesis is synthesised by Efron:

"Korczak encouraged teachers to become autonomous knowledge producers by questioning and interrogating their work. Korczak not only conceptualized this perception but also embodied it throughout his work as an educator. He was a pioneer in recognizing the contributions of teacher research to serving the students' interests and to the teacher's own sense of empowerment. He respected the capabilities of science and objective measurement but at the same time appreciated the uniqueness and mysterious nature of the human soul that requires subjective, context-related and intuitive perspective. For Korczak, research was the practical tool that would allow practitioner researchers to spread their wings and dream of possibilities (2005:145)."

Korczak is a monumental figure in educational theory in Israel. I read the many books written by and on Korczak many years ago as a young woman and also had the pleasure to read most of it again as a research practitioner. This will be referred to in relevant places. His original writings are in Polish, but I read them in Hebrew, since to my best knowledge hardly any of them appeared in English. Hence, I will have to quote here mostly references written about him.

Furthermore, Korczak was one of the dozen people worthy of being paraded in Kohlberg's roll calls of moral exemplars: "What makes them valuable models for moral educators today? Perhaps most important, in addition to their exemplary moral reasoning and empathic moral emotions, they have taken tangible moral action. These were acts of public moral education. Morality, without works, is dead, Kohlberg seemed to believe" (Snarey & Samuelson 2008:67-68). As will be sensed through this thesis, a large part of the collective and private narrative of Israeli-Jews educators and others of my generation, including myself, consists of being the first generation born after the Holocaust. Korczak took a firm moral stand by choosing, though being offered an escape, to remain with the children from his orphanage on their last journey to the gas chambers in Treblinka.

Although his writings are over half a century old, they are still as relevant today for educators and they set a role-model for dialogical educators. At this point in time, I realised that the British academia is not acquainted with the writings of Korczak. I saw my thesis as a means of contributing and introducing his writings. (Geller, 2010, pp. 38-39)

I include this story to emphasise that that many of our life-histories contain such narrative wreckage. It is important not to omit such stories in telling a 'smooth story of self' (McLure, 1996, p. 283). Nelson Mandela (2010) shows how to integrate stories of narrative wreckage within a story that remains true to the values that carry hope for the future of humanity":

"Mandela was incarcerated for over twenty seven years, during which his reputation as a potent symbol of resistance to the anti-apartheid movement grew steadily. Released from prison in 1990, Mandela won the Nobel Peace Prize in 1993 and was inaugurated as the first democratically elected president of South Africa in 1994"

So, in telling truthful stories of our learning, as we seek to make our contributions to the flourishing of human, we can once again take inspiration from the way in which Nelson Mandela's story includes his responses to over twenty seven years of incarceration and to his emergence as the first democratically elected president of South Africa in 1994.

Professor Lesley Wood is an action research and living theorist who has done much from Nelson Mandela Metropolitan University to enhance the well-being of those with HIV and AIDS (Wood, 2008). Wood (2010) has produced one of the best accounts of the transformative potential of living theory educational research for the Educational Journal of Living Theories:

Transformation, based on the values of social justice, inclusion and respect for human dignity, is espoused by the Nelson Mandela Metropolitan University as a core value. However, there is a danger that transformation and its accompanying values will remain empty rhetoric unless they are incorporated into everyday practice at micro-levels. I am therefore prompted to ask 'How can we use educational theory to transform our practices at higher education?' In this article, I will attempt to demonstrate how values-based, self-study action research can help provide answers to questions about educational theory: I will demonstrate how I, together with colleagues, hold ourselves accountable for our own practices via the

generation of living educational theories (Whitehead, 1989) and by so doing, make significant contributions to the growth of educational knowledge. I make a case that self-study practitioner inquiry has a vital role to play in the development of new theories of practice which will contribute to the transformation of the epistemology of educational inquiry in the Nelson Mandela Metropolitan University. (Wood, 2010, p. 105)

I also want to commend to you B. P. Singh's (2010) book, 'When the Chalk is Down'. During my last visit to Durban I was asked to launch the book and here is what I said. The final paragraph when I point to facilitating 'the flourishing of humanity' emphasizes its appropriateness for Mandela Day.

I believe that When The Chalk Is Down will captivate your imagination and resonate with the life-affirming energy and values that you associate with a sustainable future for humanity. The story communicates clearly the relational dynamic of the life of an activist in Apartheid and Post-apartheid South Africa as he worked tirelessly for 25 years to right a wrong over the withholding of the deeds of his parent's house. I felt privileged to share insights into a family life influenced by Indian cultural values. I think that all readers will be moved by the emphasis on the importance of relationships, trust and solidarity as well as the importance of holding firm to the expression of justice and integrity when these were under threat by the inappropriate behaviour of others.

The sustained commitment in resisting the imposition of inappropriate power relations filled me with admiration. This commitment continued through a career long engagement in junior and senior positions in schools, unions and the regional offices.

A most moving story with great educational significance for those who are seeking to humanize society through education and to facilitate the flourishing of humanity. It is also written with a great love of life.

Interim Conclusion

The invitation to present this Mandela Day Lecture on the 18th July 2011 has enabled me to share my reflections on why I do what I do in encouraging the development and communication of the living educational theories of individuals who are seeking to live as fully as possible the values that carry hope for the future of humanity. It has helped me to focus most profoundly on my justification for the work I do and the life I live. Mandela Day also offers the opportunity for everyone to focus on their own contribution to the flourishing of humanity. I am most grateful for this opportunity to share and justify my own contribution.

For the last 45 years I have explored the implications of my choice of education as my vocation. I continue to hold the belief that education is vitally important for the development of a sustainable future for humanity. At the heart of my commitment to educational research and to transformative education(al) studies is the belief that by being accountable to ourselves and to each other for learning to live as fully as we can the values the carry hope for the future of humanity, we are making the world a better place to be in a way that resonates with the values, beliefs and actions of that great South African and humanitarian, Nelson Mandela. Thank you.

Appendix

Moira Laidlaw's response to Raluca Verweijen-Slamnescu's writings

On 3 Jul 2011, at 11:59, Moira Laidlaw wrote:

Thanks, Jack, for the chat earlier. Really refreshing! Here's the text of a recent conversation with Raluca - my Romanian student - about her recent first assignment on this course - and at the OU too. My comments in purple. I've made a lot of references in it to previous letters, hence jokes about Germany and the garden of Eden. I also am trying to interest her in thinking about creating her own standards of judgement for success on this module. Hence the attachment of my Ph.D.'s prologue.

Have a nice day

Hi Raluca. I hope you've had a good week. I've finally got around to answering your email, which really is a delight. I am listening to some Bach - absolutely my favourite composer - and the sun is shining and it's such a beautiful day outside. Nice to be able to share it with you.

As you can see it took me a while to having read your comments and also be able to come up with a meaningful answer! It's one of your great strengths, Raluca, the way you reflect and think deeply about what you're learning. I am sure that this is one of the reasons you've had such a successful first TMA. Congratulations. And it wasn't only you who celebrated about your success, you know. I was tickled pink! It's such a rewarding job, mine, and I feel very privileged to have the chance to work with such dedicated people as yourself.

It happened that I left the office on Wednesday evening for a short holiday and forgot my prints of the comments of the essay and then I didn't have any good internet connection.

However, I might probably never forget the great feeling I had when I got your e-mail on Wednesday morning. It made my whole week-end, as I was indeed very nervous about these two first essays. It makes me very happy to read that.

While reading your comments I could really feel simultaneously the effects of learning and of enjoying this type of evaluation. Yes, I think I know what you mean about that. It's a lovely feeling, that sense, almost physical in the mind, of learning, seeing things anew. I think my job as an educator is to facilitate such revelations. I don't believe I really educate anyone but myself, but I facilitate learning in others - at my best! I honestly admit that this is not really the type of evaluation I have been used with during my University. To me evaluation lies at the heart of the learning process. When a learner can know how s/he learns, then s/he's in a better position to circumvent pointless pathways. All my work in education, whether in Universities in China and England, over the last twenty

years I have spent most of the time finding ways to bring learners closer to their learning. It's all about self-evaluation really. It is indeed a constructive evaluation, based on strengths and pointing out the areas of improvements enhanced by the suggestions for improvement. All of us can improve what we're doing. I believe in the perfectability of human processes. I think that give people the right circumstances to learn in and there's nothing people can't do together. It's often a dialectic, though, rather than an entirely sequestered process, but at the moments of creativity and self-evaluation it ceases to be a dialogue and becomes something new and strong and beautiful. I have seen this hundreds of times in my career, especially with children, because they tend to be more open and less aware of the pitfalls of taking risks. Learning is always a risky thing, because it threatens to overturn what has been known and relied upon before. Children are often braver.

I think, if I may make a personal comment here - without my OU tutor's hat on - this is why I enjoy this process between us, Raluca, so much, because you are prepared to take risks with your world-view, or Weltanschauung as the Germans would say! You are courageous, taking on the journal as I suggested at the beginning of this module. I just wanted to say I admire you for it.

O.K., back into OU Tutor-mode!

In my work I am currently confronted with a type of evaluation which is known in the NGO world as "providing input!" Mm. I know that mode very well. And there are two types of inputs I really hate:

- those saying "I like everything" as I am also curious to know, why does the person like everything ... clear explanation; Yes, I totally agree with you on that one. It's specious because it isn't saying anything that can help at all. all arguments mentioned; practical implementation, in one word: what particularly lead to this observation, and
- those saying "this or that is wrong" without providing alternatives or suggestions for improvement. I find this type of input really arrogant and lacking respect! Absolutely. Anyone working in education to my mind, should have a certain humility. Have you read Martin Buber at all? He was a Jewish theologian who talked about the special humility of the educator, in which the educator has to subordinate his/her own view of the world to that of the student's in order to reach a genuine understand and respect for that person, and that is what is needed, according to him, in the relationship between teacher and student for it to be educational. I really like that idea, because it is SO important for the teacher to respect the otherness of the student. When evaluation becomes a source of power for the evaluator, then it's not, to my mind educational, but in fact harmful, because it suggests that the learner has nothing to contribute. When I was working with children colleagues and parents were amazed that children were perfectly capable of setting their own standards by which they wanted to be judged. And it had the added bonus of making them feel stronger. So much education - which is really training in disguise - disempowers children - and adults. My aim as an educator is to help people release themselves from unequal power-relations.

So, your input helped me a lot to understand where I got my point from, and

where I lost my points. And it does motivate for the next essays. Knowledge is indeed power.

All your comments agree very clearly formulated and help me improving my style and way of approaching subjects for the next essays... at least this is what I hope. There are only three points I would like to mention:

- the first one, which I indeed find very seriously is the lack of consistent references to Cornwall for the second essay. It was definitively a wrong approach I decided for. I first thought about my project and generally about main difficulties I have with participation, of course implicitly considering the different opinions about participation I learned about in the last weeks. Within this, I have tried to find out a few assertions of Cornwall on the topics. I think a better approach would have been to have a critical framework of the Cornwall, pointing out his perspective on participation, and then to analyze my project by applying this critical framework.

I think that I understood the text of Cornwall quite well, but it would have been necessary to reflected better in the text, as you also mentioned it. Yes, I think you understood him well, but an integrated approach would have really helped sharpen your arguments, I felt, but it was still a really positive effort.

- my second comment refers to the use of italics. I used italics, in most off the cases to "mark" the key words of a paragraph: those key words which would summaries the idea of the paragraph. I thought that this would help the reader to understand the shift to a new idea. It's a kind of visual rhetoric, italicising things. Keep it to a minimum would be my advice.

Is it ok to marked the key words somehow in a special way? Bold? Or nothing? Key words are fine italicised, but it's not the custom in an academic essay to be dramatic and that's what it appears to be when you use it a lot. A bare minimum please!

- the third comment is just to say that I think I got the lesson about references and orthography, and the need for a full stop at the end of each of them. I also understood the need to include the reference in the sentence and put the full stop after it. I must admit that we never have such a rigorous system at the University and I am not familiarized with it. But it is very good learning it now! There are different styles, as I realise you are aware, but ones which leave a set of brackets between two full-stops seems foolish to me. It's ungrammatical, and all my students suffer from the fact that I used to be an English teacher, and tend to be rather picky about such things. You've probably noticed!

Let me now refer a bit to my self-evaluation. I am indeed a perfectionist. Yes, I thought I saw the signs! At least I tried to protect the others, by assuming that they always did their best. But when it comes to myself I am very, very exigent. Too exigent sometimes. I tried to work on this feature of my personality in the last years, and I think that I enjoying life better since I tried not to be that exigent. Setting oneself high standards is, in life I believe, very important, but knowing one's limits and energy for the task is also important. It's like most things- benefits from a bit of balance!

I tried also to have the essays done before Romania, so I have a good basis for a short review when coming back from the very emotional part in Romania. Yes, when one is emotional, it's not the best context from which to write intellectual ideas, is it? I think it was a good idea. Yes, I think you're right. And I am somehow afraid that it will be difficult for me to do the same in the next weeks. But I am going to do my best. That's all any of us can do and I would always assume you'd tried your best.

I cannot really see my strengths in these essays... I just tried to do my best. Mm. I think you should work on that, Raluca. As I said above, understanding how to evaluate the quality of what you are doing yourself is very empowering. I have found it immensely valuable, because it enables me to take criticism without feeling it personally at all. It's enabled me to be more sensitive to my own thinking and feeling, and to put both in a kind of perspective - not entirely - I'm not a Buddhist of any description - and most of all it's helped me to grow up, to become more the person I want to be in the world. I spent all my time in the classroom in England enabling students as young as 11 do precisely that and it really, really made a difference to them. If you're interested, have a look at the attached paper. It tells the story of an educational process between myself and 27 girls of 11 years old as they set up their own standards of judgement by which they wanted their classwork to be judged. It constituted the prologue to my Ph.D. but it doesn't read as an academic piece of work, well not a traditional one, anyway. And it helps me that you pointed out some of them. I can see (how else :-)) a few challenges: the tendency to limit of the surface of a text, without taking the necessary time for a deep understanding of the ideas. I also have the tendency to memorize or keep as learning, only what I really liked in the readings. Indeed not very academic, but certainly something I will take with me from the master.

I would like to share now with you some of my first ideas about the Part 2. Let me use numbers!

1. I went through the first chapter and the case study, and I have to admit that I expected a bit more tools about how can we, development managers identify ideas for new projects. Yes, I can see how you might feel that.

2. One of my first confusions was determined by the figures a and b, introduced as two different approaches on projects. Of course, they were not new to me, but I usually use them in two different contexts: I use the first one, actually most of it, as visualization off the project cycle. Indeed I never thought about considering the feed-back and the lessons learned in the middle of the project. And this happened as I considered them primarily as a part of the evaluation sequence. It is truth, I think that figure a, by putting them in the middle of the cycle, makes the point that learning and feed-back can happen at all moments of the project, without being necessary to link them only to the evaluation. Absolutely and if you read the attached document it makes that point. Evaluation can and should - to my mind - happen both formatively and summatively, i.e. during as well as at the end of a process of something.

Figure b it is a model I used in explaining monitoring, evaluation and impact assessment processes. I found this figure often in the M&E materials of Oxfam. So, it was a surprise for me to see this model used even more generally as an approach to the project.

And by the end of the day, I didn't really understand the option of the author for the second figure. Actually, for me, the second figure is just a detail on one sequence (evaluation) in the first figure.

Do you have an opinion here? I think the question to ask is of what value does the evaluation have for improving something - usually practical - about a concern of the learner? If it doesn't have that kind of value, then I think it's being done for other reasons than pure learning and may have something to do with appraisal or assessment, which are usually carried out by other people than the person under review! Not my type of thing at all.

I also didn't understand what completion and post-completion mean. I thought it is the phase of closing project and applying the exit strategies. Post-completion is simply what happens after something has been finished. What comes next? And can that be managed?

3. I didn't really get the difference between "activity cycle" and "project cycle". In my understanding a project consists of more activities. That's right. An activity can be contained within a project, but not the other way round. When I plan campaigns (advocacy campaigns) I identify different targets (though the stakeholder analysis and the chain of changes) , and different favorable or challenging contexts (SWOT analysis) and then, I plan different activities to address the important targets, and to use the opportunities or address the challenges. I cannot really see how we can reduce a project cycle to an activity cycle. But I admit that some activities are so complex, that they require planning process which is specific for projects. I'm with you there, Raluca. It often seems to me that tinkering around with ideas, drily, rather than related to practice, is a dangerous thing, because everyone can conjure up perfection in the imagination, but things need to be tied into real people doing real things for it to have any practical application. At the bottom of all projects, it's the values, as much as expertise and finance, that really count.

4. It was interesting reading about the distinction between the programmatic approach and the project-based one. And it is not easy, I think, to advocate for one and the exclusion of the other one. I like the fact that, trough a project-based approach, new idea can come into one country. Indeed, I could feel in my own experience that the local governments are not always very happy to see how you can operate with foreign moneys and after all criticize them and present unfavorable reports in the international arena, where the donor wants to show progress in the countries where project are run. Yes, that's right. VSO went over to a programmatic approach shortly before I was leaving China. I felt that was a shame, because there were strengths in some of the smaller project-based initiatives, mostly because of the sheer small size. When things are programmaticised - if there is such a word - it seems that some of the local-needs and feelings and values, can be lost. I think you're right when you say we need a mixture, as long as this mixture isn't like sand slipping through open fingers.

5. The discussion about following the blueprints in identification topics for the projects. I think that certain tools should be available to inspire to support those initiating the projects. What I find fascinating is that very often those initiating projects, those planning projects, those implementing project and those evaluating projects are working totally independently from each other. Again, I totally concur. Fragmentation was never a good thing. The Garden of Eve learnt that to its cost!! So, even that I reject repeating patterns in development, I am for putting together sets of tools and the know-how of using them properly and making them available for development managers. Yes, I can see that. I would add only the caveat that any materials which are entirely externally devised and orchestrated run the risk of subordinating individual needs to theorised generalities.

6. I was a bit puzzled by the dichotomy between the orthodox approach and the political approach in identification of projects. And I agree for the need of a hybrid model, which accepts the political character of changes and uses tools from the orthodox model. But for me, as an advocate working always with the face to the politics (in order to influence their decisions as they are one of our main targets), it is almost impossible to accept that someone could identify a project, and in the same time to make abstraction of all the movements and agendas in the politics. Is there an explanation here? Mm. I'm not sure, Raluca. I think this bureaucratisation of projects, which Hirshman wrote about is a worrying aspect of Northern countries. I always thought that the English were the worst bureaucrats - i.e. spewing out paperwork to stymie freedom! - until I went to Germany for a while... I can see why Kafka wrote the Castle and was German-speaking! I see this mechanisation as an off-shoot of highly technologised societies in which more and more functions are taken on by machines, and I don't only mean the physical ones in terms of machinery, but the hidden ones - encapsulated by such ideas as time-and-motion studies, by time-tables, agenda, and ways of thinking that pigeon-hole reality into what appears to be safe parameters - whilst all the time, reality is out there growling at us for being so stupid...

Whoops, I think I need a sugar-fix. I'll be off before my maunderings make you suspect the sanity of your tutor!

Once again, thank you for your evaluation. You're most welcome! It might be just the most normal process for you, but for me it was a very nice surprise!!! It's not normal at all and hopefully never will become so, because to have such a response as yours is why I'm in education at all.

All the best! You too!

Moirá xx

'Be the changes you want to see in the world!' **Mahatma Gandhi**

'Bach opens a vista to the universe. After experiencing him, people feel there is meaning to life after all.' **Helmut Walcha**

"Freedoms are not only the primary ends of development, they are also among its principal means." **Amartya Sen**

My Website is at: <http://www.spanglefish.com/moiralaidlawshomepage/>

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