

# Using Scientific Enquiry and Values in Creating Living Educational Theories with Inclusionality

Jack Whitehead, Department of Education, University of Bath,

7th March 2009 DRAFT

## Introduction

I am a 64 year old Lecturer in Education at the University of Bath in the last year of a tenured contract I began in 1973. My research has focused on the generation and testing of educational theories that can explain an individual's educational influence in his or her own learning, in the learning of others and in the learning of the socio-cultural formations in which we live, work and die.

My background includes a first degree in physical science, an academic diploma in the philosophy and psychology of education and a masters degree in the psychology of education. My doctorate focused on the generation and testing of living educational theories, an original idea of mine that distinguishes a living educational theory as an explanation produced by an individual to explain their educational influences in learning.

My understanding of scientific enquiry has been influenced by both Dewey and Medawar.

I use Dewey's (1938) 'Logic: The Theory of Inquiry', in distinguishing a scientific form of living in which individuals experience concerns when their values are denied in practice. They imagine possible ways of improving their practice and understandings. They act on one possibility and gather data to enable them to make a judgment on the effectiveness of their values and understandings. They evaluate their actions in relation to their values and understandings and they modify their concerns, ideas and actions in the light of their evaluations.

I use Medawar's ideas on imagination in a scientific enquiry where he criticizes Popper's hypothetico-deductive philosophy of science for disavowing any competence to speak about the generative act in a scientific enquiry. For Medawar as for me *an imaginative or inspirational process enters into all scientific reasoning* (Medawar, 1969, p. 55).

## My understanding of values/virtues

I tend to use virtues and values in a similar way. They are both related to my understanding of the 'good'. As I express my virtues or values they flow with a life circulating and life-affirming energy. Flows of energy with values as the practical principles used by individuals to explain their educational influences in their own learning and in the learning of others are usually omitted in academic discourse. I think that this is because it is not easy to represent flows of energy with values in the dominant forms of academic discourses where meanings are communicated through the logics of propositional or dialectical ways of thinking. I am thinking here of logic as a mode of thought that is appropriate for comprehending the real as rational (Marcuse, 1964, p.105)

In my understanding of inclusionality, as a relationally dynamic awareness of space and boundaries (Rayner 2004), I exist in a flow of life-circulating energy with values that I express in my life-affirming educational relationships and explanations of educational influence.

I work with the assumption that every individual's uniqueness is related to the constellation of values/virtues and understandings they develop and express within a particular socio-cultural context.

I also work with the knowledge that the meanings of an individual's values, the values they use to give meaning and purpose to their lives, can be clarified and developed in the course of their emergence in the practice of educational enquiries of the kind, 'how do I improve what I am doing?'. For example, here is Sukhomlinsky's understanding of the significance of kindness:

*Kindliness must become the same sort of ordinary state for a person as thinking. It must become a habit. The teachers tried to see that kind, sincere deeds left a feeling of deep satisfaction in the children's hearts. Warm sensitivity to the inner world of another person arises in the child under the influence of the teacher's words, and under the influence of the mood of the group. It is very important to awaken impulses of warm compassion and preparedness to do good deeds in all children. But this impulse only ennobles the child when it takes the shape of individual activity. (Sukhomlinsky, 1974, p.366)*

For you and I to understand my inclusional meaning of kindness, you would have to comprehend my meaning from the ground of my embodied expression of kindness in the course of its emergence through my practice. I hope that this distinction is clear between Sukhomlinsky's communication of kindness through the above propositions and my own communication of the meaning of my virtues through their clarification and evolution in my practice. I shall show below how these meanings can be communicated with the help of visual data from my educational practice, in particular relationships, in particular contexts.

### **The present state of my educational enquiry**

In my educational research programme I have come to focus on the nature of living standards of judgment that distinguish an epistemology of inclusionality.

I believe that the standards of judgment that are used in the Academy to distinguish what counts as educational knowledge have major implications for the education of individuals and social formations. What we see as educational knowledge and theory carry within them what individuals and societies believe to be the values and understandings that carry hope for the future of humanity and our own.

Rather than begin this introduction to the present state of my educational enquiry with a propositional or dialectical discourse I want to use visual data to point to my meanings of living standards of judgment.

I'll start with a video-clip of a doctoral supervision session with Jacqueline Delong to introduce ideas on the use of visual data in creating a living educational theory with energy and values. 42 seconds into the 1:25 minute clip

there is a spontaneous expression of a flow of life-affirming energy that I associate with a natural energy flow in the cosmos that is life-circulating and life-affirming.



<http://www.youtube.com/watch?v=w2kdOfRKFYs>

The context is a supervision session at the end of a week that began with me explaining to Jacqueline why I thought that the Abstract of her thesis needed more work. The day before the videoed supervision, Jacqueline had heard me on the phone commending another doctoral researcher for his wisdom. During the video above you will hear me commend Jacqueline on her 'excellent' Abstract. She comments on the fact that I have yet to refer to her 'wisdom'. This evokes the laughter and flow of a loving dynamic energy that for me is life-affirming.

I have started with a visual record of what I do in my work as a tutor or research supervisor. I assist individuals to bring their embodied knowledges as educators into the Academy for legitimation. Both Jacqueline and I love what we are doing. Jacqueline, as a superintendent of Schools in the Grand Erie District School Board in Ontario and me as a supervisor of doctoral research programmes. We are also both learning and feeling a sustaining flow of life-affirming energy being expressed in our love of life.

The reason I spend so much of my time supporting the generation and communication of living educational theories is that I believe that they are contributing to enhancing the loving and productive lives of the individuals who are creating them. I also believe that they are contributing to the socio-cultural formations in which we live and work by enhancing the flow of values and understandings that carry hope for the future of humanity.

I am seeking to influence the culture in which we live and work by bringing new living standards of judgment and an understanding of inclusionality into what counts as educational knowledge in the Academy. By the Academy I am meaning all those institutions of higher education that legitimate doctoral degrees as original contributions to knowledge and that communicate what counts as educational knowledge, through their pedagogies and curricula, to their students.

In writing from a living theory perspective I am focusing on the explanatory principles that individuals use to explain their educational influences in learning. These principles flow with a life-circulating and a life-affirming energy and are values-laden. What I mean by this is that we can explain why we do what we do with the help to the values we use to give meaning and purpose to our lives. I am

thinking of values such as freedom, respect, care, compassion and love. If my freedom is constrained and I wish to express myself freely I work towards living my value of freedom more fully. When asked to explain why I do what I am doing, I answer that I am seeking to live more fully my value of freedom.

What I learnt from Moira Laidlaw was to see the value's-laden standards of judgment as living (Laidlaw, 1996).

In developing my understanding of living standards of judgment I have also been influenced by Joan Walton's (2008) insights about the importance of a loving dynamic energy in making sense of one's own life. I have also been influenced by Alan Rayner's (2009) ideas of inclusionality that include loving 'self as neighbourhood' and 'neighbourhood as self'. On the 2<sup>nd</sup> March 2009 in an educational conversation in the senior common room of the University of Bath, I asked Alan Rayner to explain his meanings of loving 'self as neighbourhood' and 'neighbourhood as self' from his perspective of inclusionality. Here is the explanation he gave and I use in my own understandings.



<http://www.youtube.com/watch?v=2aDrAFkLci4>

From the above I hope that you can appreciate my foci on:

- 1) living and loving standards of judgment with inclusionality;
- 2) life-circulating and life-affirming energy with living and loving values;
- 3) ontological values in living a productive life;
- 4) multi-media representations of energy and values as practical explanatory principles in creating living educational.

### **1) Living And Loving Standards Of Judgment With Inclusionality**

My present focus is on learning more about how to express and communicate the values-laden explanatory principles we use to explain to ourselves and each other why we are doing what we are doing. I am particularly interested in the way we explain our educational influences in our own learning, in the learning of others and in the learning of the socio-cultural formations in which we live and work. As I express and communicate the living and loving explanatory principles below, from their embodied expression in practices shown on the video-clip, I do so from an inclusional perspective. My intention is to show some meanings of standards of judgment from a perspective of inclusionality.

The first 1:03 minute clip is of Moira Laidlaw (1996). Moira originated the idea I use of living standards of judgment. The second 5:07 minute clip is of Alan Rayner performing what has become known as 'The paper dance of inclusionality'.



<http://www.youtube.com/watch?v=Z1jE0hxDGno>



<http://www.youtube.com/watch?v=yVa7FUIA3W8>

I took the first clip at Ningxia Teacher's University in China at the end of lesson with some 80 students. I had turned the camera off thinking the lesson had finished when I saw Moira walk to the door. I turned the camera on again. As the students flow past her Moira sees herself expressing 'a loving dynamic energy' in her 'gaze of recognition' of her students. We have agreed this description of her expression and we use both 'a loving dynamic energy' and 'gaze of recognition' as living standards of judgment in our explanations of educational influence. Joan Walton (2008) included a loving dynamic energy (2008) in her original standard of judgment of 'spiritual resilience gained through a connection with a loving dynamic energy' and I find my own living standards resonate with Joan's expression of a loving dynamic energy.

In the second clip Alan is expressing his understandings of boundaries in inclusionality with a life and vitality that has captivated the imaginations of many viewers. This is Alan's original expression of inclusionality that helped to transform my educational epistemology from the logics in my propositional and dialectical understandings into the living logic of inclusionality with its relationally dynamic standards of judgment.

In writing from an inclusional perspective I am aware of the importance of flows of energy in a values-laden educational practice. We cannot do anything without a flow of energy in the sense that all actions require energy. I cannot distinguish something as educational without using the values I associate with hope for the future of humanity and my own.

Here is my present thinking about life-circulating and life-affirming energy with living and loving values.

## **2) Life-circulating and Life-affirming Energy with Living and Loving Values**

Most Monday evenings I convene with Alan Rayner an educational conversation in the Senior Common Room of the University of Bath. Our intention is to enhance understandings and the spread of the influence of inclusionality and living educational theories. You can access details of the weekly conversation at:

<http://www.bath.ac.uk/internal/scr/scr-news.html>

In the first of the three clips below, from the educational conversation of the 26th January 2009, I am setting the scene for the conversation. You can see me expressing my life-affirming energy with values as I explain my desire to enhance the influence of the life-circulating energy expressed by my colleague Henry Lu.



Jack Whitehead setting the scene – 1:52 minutes, click on the url below.

<http://www.youtube.com/watch?gl=GB&hl=en-GB&v=5BpjJJ08jKk>

In the second clip Henry is explaining his desire to enhance the flow of a life-circulating energy. You can access the 1:38 minute video by clicking on the url

below this picture.



Henry Lu on life-circulating energy

[http://www.youtube.com/watch?v=G00mGR4v\\_6I&feature=channel\\_page](http://www.youtube.com/watch?v=G00mGR4v_6I&feature=channel_page)

As Alan responds to Henry in the 5:19 minutes clip below he focuses on the importance of the language of inclusionality. I think that you will be able to see and feel Alan's expression of his own life-circulating and life-affirming energy with his explanation.



Alan Rayner explaining the significance of the language of inclusionality

<http://www.youtube.com/watch?v=UUByppayZF0>

Whilst I already knew about the idea of Qi, as energy, from visits to Moira Laidlaw in China, Henry Lu introduced me to the idea of Qi as a life-circulating energy. I use this idea of a life-circulating energy to emphasise the energy in a sociocultural formation with its capacity to influence how and what we learn and do.

In holding educational conversations in the living space and place of the senior common room of the University of Bath and making them public through the internet, I am seeking to spread the influence of inclusionality and living educational theories. In particular I am seeking to enhance the flow of a life-circulating and life-affirming energy with values that carry hope for the future of humanity.

I distinguish a life-circulating energy, as energy that I experience as flowing through a sociocultural formation, from my experience of a flow of life-affirming energy in my educational relationships.

Tillich (1962, p.168) writes about the state of being affirmed by the power of being itself and I often experience this power as a flow of life-affirming energy in my educational relationships. This is often evoked as I listen to the narratives of others about their lives and work in which they explain how they are seeking to live as fully as possible the values they use to give meaning and purpose to their



lives. The flow of energy carries my feeling of well-being when the values resonate with those that I believe carry hope for the future of humanity and my own.

I like the way that Rayner (2009) addresses the question as to 'What is natural energy flow' by emphasizing the importance of explaining both the distinctiveness of a natural form and the possibility for such a form to come into being:

*"...at its simplest and deepest requires a very fundamental kind of enquiry into what kinds of presence are needed both to account for the distinctiveness of natural form and to provide the possibility for such form to come into being."*

I see each of us having a unique and distinguishable form that we bring into existence in both our educational practices and in our explanations of our educational influences. I believe that we contribute to the creation of who we are in terms of our unique constellations of values, understandings and contexts.

I now want to focus on the values or virtues we might use as explanatory principles in the creation of our living educational theories.

### **3) Ontological Values**

I am focusing on ontological values as these are the values that give meaning and purpose to life and help to form the practical explanatory principles we use to explain why we do what we do. I like the way Erich Fromm focuses on living a loving and productive life. He says that we are faced with the choice of uniting with the world in the spontaneity of loving relationships and productive work or of seeking a kind of security that destroys our individual freedom and integrity (1960, p.18). In uniting with the world in the spontaneity of love and productive work, while experiencing oppressive pressures to conform, I think that it is worth emphasizing the significance of Joan Walton's (2008, p. 5) generation of a living theory which offers 'spiritual resilience gained through connection with a loving dynamic energy' as an original standard of judgment. I experience a flow of loving dynamic energy as a practical explanatory principle of inclusionality.

The closest I can get to communicating the experience and meaning of this life-circulating, life-affirming and loving dynamic energy is through images that help me to recall the experience and meaning.

The first image helps me to recall an experience at the age of 22 when relaxing in the sun in a park near the Department of Electrochemistry at the University of Newcastle, where I was doing some research. I felt the energy of the sun and the cosmos. I felt unified in this flow of energy whilst being aware of my unique and distinguishable identity. The experience of this life-circulating energy is so memorable and related to my feeling that life is worth while that I hope that all individuals can experience the feeling of well-being that for me distinguishes the experience. My son took the following picture and for me it flows with the life-affirming and loving dynamic energy that I experienced that day in Newcastle in 1966.



I feel this loving dynamic energy with values of humanity in Claire Formby's educational relationships with her pupils. Formby (2007) has explored some of these values in her master's educational enquiry:

*How do I sustain a loving, receptively responsive educational relationship with my pupils which will motivate them in their learning and encourage me in my teaching?*

Because I felt that it had taken courage for Claire to ask, research and answer this question I asked her why she had felt able to form this question and explore its implications in terms of her ontological values. Claire answered that it was because her Headteacher used the word love both in relation to colleagues and pupils. I think that Claire's educational enquiry, within which she includes video-clips of her practice, shows that she is loving 'self as neighbourhood' and 'neighbourhood as self' (Rayner, 2009). I'll check out the validity of my interpretation with Claire.

In his 1993 Presidential Address to the American Educational Research Association, Eisner (1993) pointed to the importance of extending the forms of representation we use in communicating our meanings in educational research. I now want to explore the implications for living educational theories of extending our visual forms of representation with video and images.

**4) Multi-media representations of energy and values as practical explanatory principles in creating living educational theories.**

Whenever I see a professional educator at work with pupils or students I feel a flow of life-affirming energy in the educational space and relationships, a gaze of recognition with individual pupils that communicates a valuing of the other and an attractive invitation to engage in enquiry learning. Words on pages of text, such as the ones you are reading here, do not seem to me to get close enough to communicating the meanings of these embodied expressions of energy, value and learning. I am thinking of the meanings of the energy-flowing and values-laden practical principles that we use to explain our educational influences in learning to ourselves and to others.

In focusing on the importance of multi-media representations of energy and values as practical explanatory principles I shall consider their significance for expressing a life-circulating and life-affirming energy with love and justice in explanations of educational influences in learning.



<http://www.youtube.com/watch?v=b-MkVqaaM8>

This brief clip of Nigel Harrisson at the 2006 British Educational Research Association conference, was taken in a seminar organized by Eleanor Lohr on Love at Work. Nigel is expressing his love for the children in his care as manager of inclusion in Bath and North East Somerset. He holds himself accountable for living as fully as he can this ontological value. What I am suggesting for those of us who wish to create our own living educational theories is that we 'should' be producing accounts of the educational influences of what we are doing in our own learning.

Consider, for illustration, the question, 'How can we improve the educational experiences of the most vulnerable children in Bombay (now Mumbai)?' This question was asked by Tony Ghaye, whilst a Professor of Education at Worcester University College, England. In asking and researching this question, Ghaye has expressed his commitment to creating his own living educational theory (Ghaye & Ghaye, 1998). Swaroop Rawal is one researcher who has been influenced by Ghaye's ideas and my own, in making her own original contribution to educational knowledge as she works in Mumbai.

In her paper on her work with disadvantaged children in Mumbai, Rawal (2009) represents her research as a play to communicate an innovative method of analysis of children's drawings. Rawal expresses herself with love, tenderness, empathy and compassion in the opening poem. Her communication captivates my imagination. The form and content of the play, in its communication of the action, carries Swaroop's life-circulating and life-affirming energy and values. In Swaroop's acknowledgement of the significance of the idea of living educational

theory I feel affirmed in the usefulness of my productive life. Here is the opening to Rawal's paper in the Journal of Reflective Practice, a Journal started by Tony Ghaye.

*'... as I engaged in reflection: a play in three acts'*

*In this script the playwright elucidates how reflective learning enabled the protagonist to bring to light a creative and effective child-friendly method to track emergent changes in life skill learning in children. The play contributes to the development of an innovative method of analysis of children's drawings and the unusual application of it to psychology and thereby provides a unique link to the complex process of understanding life skills enhancement and the evaluation of learning. The development of this method of analysis is grounded in a dialogical enquiry based on a real-life experience. It is a form of living educational theory which developed as the playwright worked empathetically and caringly for the benefit of her students. (Rawal, 2009, p. 27)*

## **"Act One**

### *Scene 1*

*The curtain is not raised. Swaroop is seen sitting crossed leg like a yogi, on the apron a little to stage right. A spotlight is focused on her.*

Swaroop:

This is a story of my learning

as I engaged in reflection

It takes the shape of living educational theory

Whitehead (1989) led the way

I practiced it

With love and tenderness

With empathy and compassion

I guided my students

I listened to them talk

Heard them ... and had a dialogue"

In constructing multi-media explanations of our influence as we seek to live our values and understandings as fully as we can, I want to avoid the impression that these explanations should be 'smooth stories of self' (MacLure, 1996, p. 283). As Yevtushenko is his poem 'Lies' says:

*Lying to the young is wrong.*

*Proving to them that lies are true is wrong.*

*Telling them  
that God's in his heaven  
and all's well with the world  
is wrong.  
They know what you mean.  
They are people too.  
Tell them the difficulties  
can't be counted,  
and let them see  
not only  
what will be  
but see  
with clarity  
these present times.  
Say obstacles exist they must encounter,  
sorrow comes,  
hardship happens.  
The hell with it.  
Who never knew  
the price of happiness  
will not be happy.  
Forgive no error  
you recognize,  
it will repeat itself,  
a hundredfold  
and afterward  
our pupils  
will not forgive in us  
what we forgave.*

We have many ways of representing the 'obstacles' the 'sorrow' and the 'hardship'

For example, Sonia Hutchinson, a manager with Young Carers in Bath and North East Somerset, has allowed me to use the following three images from her teenage diaries to communicate her responses to these kinds of experience. Andrew Henon, an artist who works with the organization NESAs (North East Somerset Arts), has also allowed me to share some of the images he created at the end of a failed attempt to give up smoking – an activity he engages in knowing that it is cancerous and life shortening whilst at the same time wanting to enhance the flow of life-circulating and life-affirming energy.

I believe that thinking with stories of suffering (Jones, 2008 – see <http://www.actionresearch.net/jocelynjonesphd.shtml> ) helps us to avoid telling smooth stories of self that can mask or distort the authentic accounts of our educational learning as we respond to difficult and sometimes painful experiences.

For example, in the first image Sonia is expressing experiences of ontological despair in the sense of feeling that life is losing its meaning and purpose. In the second image we can see the words expressing the feelings. In the third image there is a transformation of response where four people are conversing with a pooled flow of co-created meaning and life-affirming energy. Life is being expressed with meaning and purpose.

I particularly like this third image because it helps me to show my meaning of a pooling of energy that can be experienced as we individuals trust each other sufficiently to share our life-stories of critical incidents that have been significant in making us the unique individuals that we are. I am thinking here of professional contexts in which I am working with individuals to improve the educational influences of our practice and to generate educational knowledge through our living educational theories.

The metaphor of the third image helps me to communicate my purpose in the co-creation and sustaining of my educational relationships, whilst including a recognition of the importance of the 'Thinking with stories of suffering'. I am thinking here of my educational relationships in the Monday evening conversations in the senior common room, in my tutoring of masters groups on Tuesday and Thursday evenings, in my research supervision with doctoral researchers, in my participation in improving practice conversations with the Inclusion Team of Bath and North East Somerset and in my presentations and workshops in different institutional settings.

Here are the three images from Sonia:



18

FEAR No Title - 25.6.97 DEATH 'SCREAM'

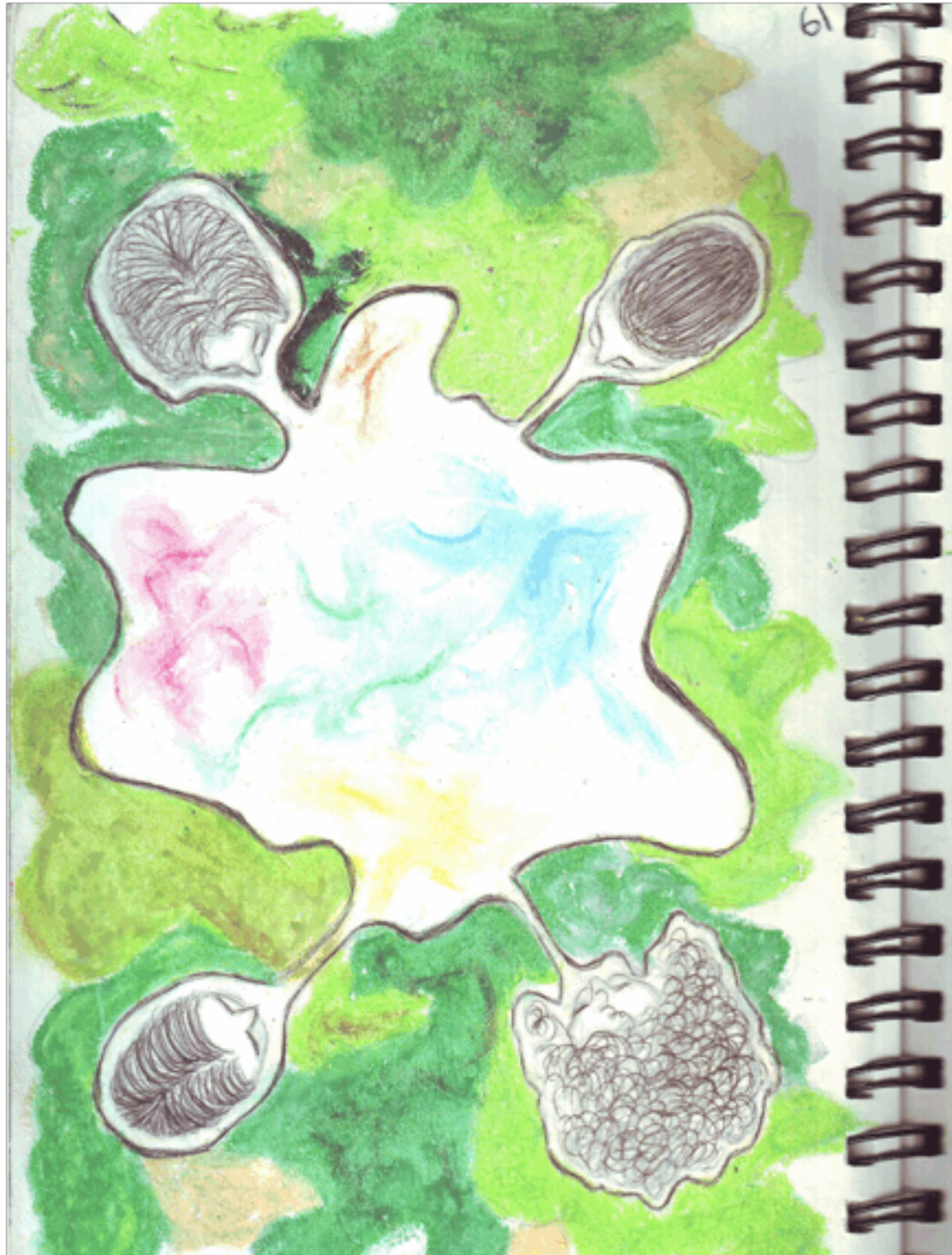
DECEPTION Life destroyer

I HATE YOU

CONFUSION ANGER

'PUNCH!' 'SCREAM!'

PAIN



The integration of video and visual data is certainly helping me to enhance the validity of my explanations of my influence. Andy Henon, an artist who works with North East Somerset Arts (NESA), makes a most significant point in two e-mails below, about the use of images to communicate the energies of heightened emotional expression, anger, frustration, repetition and energy flows.

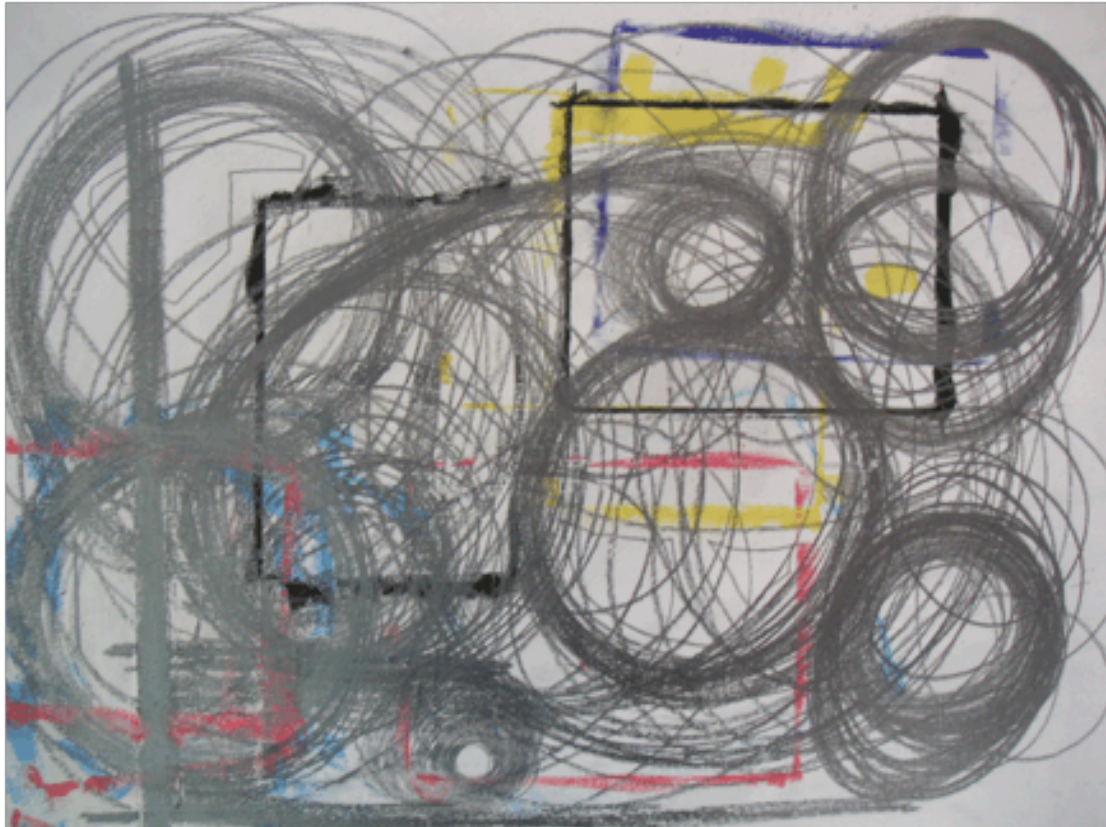
**On 16 Feb 2009, at 13:08, Andrew Henon wrote:**

*Dear Jack*



*On seeing the attached images from Sonia you sent, please find the attached. There appears to be some resonance, receptive and responsive dialogue, perhaps some shared meanings or communications through the visual text embedded shared meanings. Images are from my MA produced during 'Quit smoking and Cessation'. It may be that they communicate energies of heightened emotional expression, anger, frustration, repetition, energy flows. Please feel free to share with the discussion group as you wish. Love Andy*

Here is one of the images Andy attached with this e-mail.



**On 26 Feb 2009, at 09:56, Andrew Henon wrote:**

*Dear Jack*

*You may like to insert a link to [www.nesacreativechange.org.uk](http://www.nesacreativechange.org.uk) which may provide a contextual background to the socially engaged practice.*

*I have attached scanned images from my sketchbook that I showed you at our discussion group. I think these images produced in my sketchbook also communicate the energies of heightened emotional expression, anger, frustration, repetition and energy flows. It was work like this that formed the underlying preliminary reference work for the later three images. I use the sketchbook in this way to express the intense and deep emotions experienced during the smoking cessation attempt. Both Sonia and my self were unaware of each other's sketchbook work until you showed me the images Sonia had sent you. There are a number of similar contexts both of us are expressing our dislike of drugs and the addictive circumstances in our lives for me the intrinsic attempt to quit smoking for*

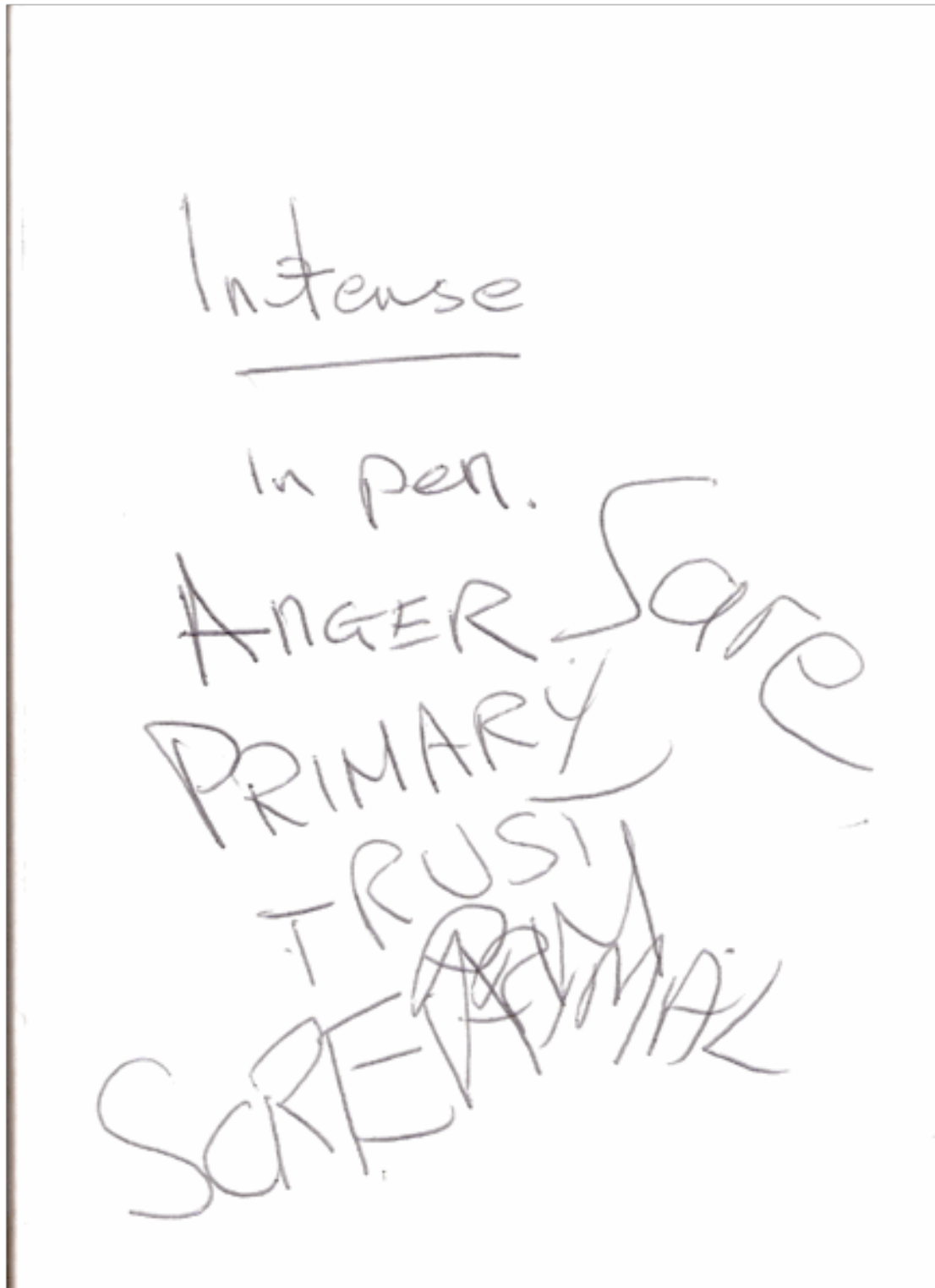
*Sonia the extrinsic circumstances in her life. There are shared issues and I think shared expressions and representational forms through the images.*

*I hope these will be of value Jack and am very interested by your perspective I think these images show an even clearer comparison.*

*Love Andy*

Here are the two images Andy attached with his second e-mail. I think you will feel some resonance with Sonia's images above in relation to communicating the energies of heightened emotional expression, anger, frustration, repetition and energy flows





My intention in including the above images is to emphasise the importance of honesty and integrity in the construction of a living theory. An authentic living theory with inclusionality will include the tensions and difficulties in relation to being receptive and responsive to the possibilities that life itself permits.

Andy is now engaged in a new attempt to quit smoking and will be sharing his journey in the Monday evening educational conversation in the Senior Common Room of the University of Bath.

## **Conclusion**

In concluding these reflections on using scientific enquiry and values in creating living educational theories with inclusionality I want to emphasise the significance of the discipline in engaging in an enquiry into the creation of living educational theories with inclusionality. I am thinking of the discipline of living theories in relation to the values/virtues that help to form the practical principles that explain an individual's educational influence in their own learning, in the learning of others and in the learning of the socio-cultural formations in which we live and work.

The scientific discipline is in holding oneself to account in terms of the values and understandings we use to give life its meaning and purpose. I don't experience this as an onerous or oppressive discipline. As Medawar says, it involves imagination and inspiration and, I would add, the experience of a loving dynamic energy (Walton, 2008) through which life feels full of meaning and purpose.

Christine Jones, the Inclusion Officer for Bath and North East Somerset has exercised her own imagination in her inspirational enquiry, 'How do I improve my practice as inclusion officer?' (Jones, 2009 – see <http://www.jackwhitehead.com/cjmaok/cjma.htm> ). It is this kind of multi-media account in which individuals show themselves living as fully as they can the values and understandings that give meaning and purpose to their lives, that I am claiming is contributing to making the world a better place to be with inclusionality.

I have drawn your attention to multi-media accounts of expressions of life-circulating, life affirming and loving dynamic energy that I am claiming have already been legitimated in the academy (see <http://www.actionresearch.net/living.shtml> ) in the living standards of judgment of inclusionality within doctoral theses and master's dissertations that are flowing through the internet.

My intention is to continue with my educational enquiry into the educational influences of inclusionality in enhancing the flow of energy, values and understandings that are carrying hope for the future of humanity and my own.

I hope that we meet in a pooling of our energy, values and understandings as we share our storying and re-storying of our loving and productive lives.

Love Jack

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When Martin Dobson, a colleague, died in 2002 the last thing he said to me was 'Give my Love to the Department'. In the 20 years I'd worked with Martin it was his loving warmth of humanity that I recall with great life

affirming pleasure and I'm hoping that in Love Jack we can share this value of common humanity.

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