

# Accounting for Ourselves in Our Living Educational Theories

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Notes for a presentation for the Foundation Hour at Liverpool Hope University on the 12<sup>th</sup> January 2011

**See the 42:32 minute video of the actual presentation at:**



<http://tinyurl.com/6j65z64>

I want to thank the organizers of The Foundation Hour for the invitation to share ideas from my research programme into living educational theories. I am hoping that you will find that my ideas are consistent with the vision and purpose of the Strategic Map 2010-11 of the Faculty of Education of Liverpool Hope University:

**Vision:** *The guiding vision and orientation of the Faculty is to develop educational thought and practices which promote education as a humanising influence on each person and on society locally, nationally and internationally.*

**Purpose:** *To contribute to the development of knowledge and understanding in all fields of education, characterising all work with values arising from hope and love. (LHU, 2010)*

In exploring the implications of living the vision and purpose as an adjunct professor in the Centre for the Child and Family I am focusing on developing educational thought and practices which promote education as a humanizing influence on each person and on society locally, nationally and internationally. The educational thought and practices I have in mind are the explanations that individuals produce to explain their educational influences as they explore the implications of asking, researching and answering practical questions of the kind, 'How do I improve what I am doing?' I call such explanations, living educational theories (Whitehead, 1989). Living educational theories differ from traditional propositional or dialectical theories in that the explanations of the activities of individuals are not deduced from the general conceptual framework of a traditional theory, they are created in the course of enquiries of the kind, 'How do I improve what I am doing?'

As I account for myself in relation to the above vision and purpose (Whitehead 2010) I intend to show how the development of such living educational theories,

by researchers at Liverpool Hope University (LHU), Europe's only ecumenical University, could help to place their knowledge-creation at the forefront of educational research. In showing this I have organized the presentation into four sections:

- **Acknowledging a loving dynamic energy as an explanatory principle.**
- **Recognising living contradictions in explanations of educational influence.**
- **VISION: Spreading humanizing influences, locally, nationally and internationally.**
- **PURPOSE: Contributing to the development of knowledge and understanding in all fields of education, characterising all work with values arising from hope and love.**

#### **A) Acknowledging a loving dynamic energy as an explanatory principle.**

For the past 2,500 years educational theories have been structured through either a propositional or a dialectical logic. Propositional logic, following the logic of Aristotle, eliminates contradictions between mutually exclusive statements such as I am free/I am not free. Dialectical logic includes contradictions in the sense that you and I can exist as living contradictions in holding together the experience of being free and not free at the same time.

Creating living theories involves an inclusional logic (Whitehead and Rayner, 2009) which is relationally dynamic and can draw insights from both propositional theories and dialectical theories. Before I show, using multi-media narratives, how this can be done, I want to emphasise the importance of drawing insights from propositional and dialectical theories in the creation of your own living educational theory. I want to emphasise the importance of doing this because my rejection of the disciplines approach to educational theory (Appendix 1) has sometimes been taken to mean that I reject the value of insights from the disciplines themselves in the creation of educational theory. It is the disciplines approach to educational theory that I am rejecting, with its replacement of the practical principles of practitioners, rather than insights from the disciplines themselves. To emphasise the value I give to insights from traditional theories here is an example from the ideas of Erich Fromm where I continue to find insights from both his propositional and dialectical theories useful in the creation of my own living educational theory.

I first met the ideas of Erich Fromm in 'The Fear of Freedom' and 'Man for Himself' on the Initial Teacher Education Programme in the Department of Education the Newcastle University in 1966-7. Fromm (1942, p. 18) continues to help me to articulate and communicate my own beliefs when he says that if a person can face the truth without panic they will realise that there is no purpose to life other than that which they create for themselves through their loving relationships and productive work.

From 'Man for Himself' I first learnt to articulate and communicate an understanding of the economic rationalism of capitalism in the process of

denying and violating the values that carry hope for the future of humanity. I still work with Fromm's ideas about the marketing and productive orientations to a human existence. For those who have yet to engage with Fromm's ideas here is a list of some of his publications in which his ideas continue to influence my own.

Fromm was born on the 23 March 1900 and died on the 18 March 1980. For the purpose of this lecture and to highlight the significance of Fromm's ideas in relation to love and hope in the above purpose for the Faculty of Education I want to emphasise the importance of 'The Art of Loving' and 'The Revolution of Hope' in the following list:

- Fromm, E. (1942) *The Fear of Freedom*, London: Routledge and Kegan Paul.
- Fromm, E. (1947) *Man for Himself: An Inquiry into the Psychology of Ethics*.
- Fromm, E. (1955) *The Sane Society*, New York: Rinehart.
- Fromm, E. (1956) *The Art of Loving*, New York: Harper & Row.
- Fromm, E. (1964) *Heart of Man: Its genius for good and evil*. New York: Harper & Row.
- Fromm, E. (1966) *You Shall Be as Gods*,
- Fromm, E. (1968) *The Revolution of Hope*, New York: Harper & Row.
- Fromm, E. (1973) *The Anatomy of Human Destructiveness*, New York: Henry Holt.
- Fromm, E. (1976) *To Have or to Be*, London: Abacus.

In particular I want to communicate my meaning of a loving dynamic energy as an explanatory principle in what I do.

Since 2002 I have included the signature of Love Jack in my e-mails with the following explanation:

*"When Martin Dobson, a colleague in the Department of Education at the University of Bath, 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."*

In loving what I am doing, I hope that you can feel the meanings of my expression of a loving dynamic energy in what I am doing in the here and now. Being in the presence of passionate and committed educators such as yourselves evokes a sharing or pooling of my life-affirming and loving energy with your own.

I know that the inclusion of loving as an explanatory principle and living standard of judgment (Laidlaw, 1996) for evaluating the validity of claims to educational knowledge, is likely to be contentious and perhaps confusing. Yet I think it is worth seeking clarity from the confusion and remaining firm when the significance of loving is questioned in academic discourse. In holding these views I feel close to the points that Cho makes about Freire's ideas.

*" 'Knowledge emerges only through the invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.'<sup>36</sup> ..... knowledge is by definition the inquiry we make into the world, which is a pursuit inaugurated by a loving encounter with a teacher. With love, education becomes an open space for thought from which*

*emerges knowledge..... when a teacher and student love one another, they do not have sex, they do not merely care for one another, nor do they pass knowledge between each other..... If education is to be a space of thought, we must insist with Freire that 'It is impossible to teach without the courage to love.'*<sup>37</sup>

36. Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum, 1970), 72.

37. Freire, *Teachers as Cultural Workers*, 3." (Cho, 2005, p. 94-95)

## **B) Recognising living contradictions in explanations of educational influence.**

In asking, researching and answering questions of the kind, '*How do I improve what I am doing?*', with love and hope I am aware of the importance of acknowledging historical and socio-cultural influences that can constrain or open up opportunities for the expression of love and hope. I imagine that everyone here has encountered the need to respond to personal and social contexts that contribute to one's existence as a living contradiction in the sense of holding together the values that carry hope for the future of humanity together with their negation.

For example, consider the images below from Bali in 2005 that for me carry meanings of inclusion . The first is a road sign directing travellers to a line of temples, churches and a mosque. These include a Balinese Hindu Temple, a Buddhist Temple, a Mosque, a Roman Catholic Church and a Protestant Church. Leading to the churches, Temples and Mosque is a large courtyard where I place myself in terms of my own spirituality and commitment to inclusional practices.

The next photograph is taken at the Menega Beach Café at Jimbaran beach in Bali. I would like you to look at the expressions of pleasure from the couple behind me. They carry to me the values of spontaneous life-affirming energy that carry hope for the future of humanity. Now look at the same spot some three weeks later when a bomb had been detonated at this spot. People were killed included a suicide bomber.

I hope that the images serve to communicate:

- an inclusional vision for loving and productive lives;
- the pooling of a life-affirming energy in the expressions of values that carry hope for the future of humanity;
- the capacities of individuals to carry out crimes against humanity.

I also hope that the images and my brief descriptions serve to emphasise the importance of facing such living contradictions between our values and their negation in our educational enquiries.



A signpost in Nusa Dua, Bali.



September 2005 Menega beach café Jimbaran Beach Bali.



1<sup>st</sup> October 2005 Menega beach café, Jimbaran Beach, Bali, one of three sites in Bali leading to over 20 deaths including three suicide bombers.

Using these images I want to stress the importance of establishing and holding firm the boundaries that protect and extend the values that carry hope for the future of humanity.

I now want to show how living educational theories can help to develop educational thought and practices which promote education as a humanizing influence on each person and on society locally, nationally and internationally.

**C) VISION: Spreading humanizing influences, locally, nationally and internationally.**

**1) Locally**

**i) Humanizing influences in the Centre for the Child and Family - Aiming High for Disabled Children.**

Dr. Joan Walton, the Director of the Centre for the Child and Family (CfCF), has had the greatest humanizing influence in the growth of my educational knowledge over the past 12 months in the collaborative project on 'Aiming High for Disabled Children' in CfCF (for the collaborative nature of CfCF see the constitution at <http://www.actionresearch.net/writings/lhu/cfcflhuconstitution.pdf>). I am thinking particularly of what I am learning with Joan as I develop a greater understanding of Joan's expression of a spiritual resilience gained through a connection with a loving dynamic energy (see the Abstract of Joan's doctoral thesis at <http://www.actionresearch.net/living/walton.shtml> ).

The 13:59 minute video below shows Joan expressing her values and presenting her ideas on *Enhancing student learning through their active participation in learning* at the 2010 Conference of the Collaborative Action Research Network

(CARN) conference. As I watch the video-clip I can feel Joan's expression of her spiritual resilience gained through a connection with a loving dynamic energy and her passion to improve the well-being and learning of young people. I can see and understand her idea of accounting for herself in relation to an evidence-based account of her educational influences in the learning of others.



Part 1 of 2 <http://www.youtube.com/watch?v=dAL4w04d9vY>

Joan and I have set out our action plans through which we intend to extend and evolve our humanizing influences in our own learning and in the learning of others in appendices 2 and 3 of the keynote presented at Edge Hill University in October 2010 – see

<http://www.actionresearch.net/writings/jack/jwEdgeHill20oct2010.pdf>

**ii) Keynote at Edge Hill University** for the 125 year Celebrations on, *The Teacher as Researcher and the Researcher as Teacher: How can I improve what I am doing?* October 2010 - see

<http://www.actionresearch.net/writings/jack/jwEdgeHill20oct2010.pdf>

Here is a quotation from the keynote that stresses the importance of inclusionality and of legitimating the embodied knowledge of master and doctor educators:

*“In making my contribution to our conversations I want to focus on what could emerge from the Taught Degree Awarding Powers of Edge Hill from 2006, and the 2008 Research Degree Awarding Powers. I am thinking of a transformation in what counts as educational knowledge in the Academy in legitimating the knowledge of master educators and doctor educators in the creation of a Council of Educators. I shall be suggesting that this contribution could emerge from an exploration of the implications of an inclusional approach to educational enquiry. Edge Hill has already embraced the importance of an inclusive university experience for its 23,000 students:*

*“Originally welcoming 41 students to Liverpool in 1885, over 23,000 are now enrolled on Edge Hill University’s courses across the North West, enjoying a unique, high quality and inclusive university experience. “*

I know that the constellation of political, economic and cultural pressures that support the value of competition are difficult to resist in the development of an inclusive and collaborative culture. However, in relation to the generation and sharing of living educational theories, colleagues in neighbouring institutions could be of great help in strengthening the validity and extending the influence of each individuals living theory. One of the ways in which this is being done is

through the **Living Learning web-site** being supported by Marie Huxtable, a senior educational psychologist with Bath and North East Somerset, a doctoral researcher and member of the practitioner-researcher group of CfCF.

### iii) Living Learning

You can access the Living Learning website at

<http://www.livinglearning.org.uk/>

It is a space for sharing ideas and responding to the ideas of others in the development of collaborative enquiries and the point on the front page encourages you to contribute:

*"You can also contribute by adding thoughts to other people's articles to help them move forward. At the top of each page you will see 'Save this page' so you can keep pages of interest to you in your account and check when you fancy to see how the conversation is progressing."*

These are some of the local influences in Liverpool and Bath. Here are some of the National influences.

## 2) Nationally

**i) Keynote Symposium and presentation at the 2010 British Educational Research Association** with Bart McGettrick, Linda Rush, Tanya Hathaway, Deirdre Hathaway, Bernie Hughes, Tim Griffiths and Anne James.

a) Keynote Symposium: *Enhancing Professional Learning: A New Professionalism*, 3 September 2010.

<http://www.actionresearch.net/writings/bera/lhukeynotecontributions.pdf>

b) Presentation: *Creating an educational epistemology in the multi-media narratives of living educational theories and living theory methodologies*, 2 September 2010

<http://www.actionresearch.net/writings/bera10/jwbera10individual310810.pdf>

**ii) Keynote Symposium at the 2009 British Educational Research Association Conference: *Explicating A New Epistemology For Educational Knowledge With Educational Responsibility***, 3rd September 2009 with Jean McNiff, Jack Whitehead, Margaret Farren, Christine Jones, Marie Huxtable and Jane Renowden.

<http://www.actionresearch.net/writings/bera/bera09keyprop.htm>

Here are some of the international influences:

## 3) Internationally

**i) American Educational Research Association.**



*Improving Practice And Knowledge Through Time And Space With Complex Ecologies And Action Research*, 1 May 2010.

<http://www.actionresearch.net/writings/aera10/jwaera10paper010510opt.pdf>

**ii) University of San Diego.**

*Empowerment and action research: Personal growth, professional development, and social change in educational and community settings*, 15 May 2010.

<http://www.actionresearch.net/writings/jack/jwsandiego10.pdf>

**iii) Action Research Unit Nelson Mandela University.**

*How Do I Improve What I Am Doing And Generate My Living Educational Theory? Action Research: Exploring Its Transformative Potential* 20 August 2010.

<http://www.actionresearch.net/writings/jack/jwkeynmmu200810opt.pdf>

iv) Supporting the Transformative Education/al Studies Project Directed by Prof. Joan Conolly at Durban University of Technology, South Africa, 2010-13.

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

v) Keynote to the Developing Innovative Visual Educational Resources for Students Everywhere (DIVERSE) Conference at Dublin City University 28-30 June 2011, Director - Yvonne Crotty.

<http://diverse2011.dcu.ie/welcome.html>

**vi) The Educational Journal of Living Theories.**

The internet is providing us with the opportunity to communicate and share ideas, internationally on an unprecedented scale. The Educational Journal of Living Theories is a forum for such communications and the homepage at <http://ejolts.net/> contains the following welcome from the Editorial Board:

*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.*

Here are the contents for December 2010, Volume 3, Issue 2. You can access these by clicking on the titles:

**Foreword** (pp.i-ii) *Margaret Farren*

**How can I improve my communication with my sister, so that I can lead a more loving, consistent and harmonious life with her? A personal action research inquiry into family-displacement in the former eastern zone and as a symbol of the reunification of Germany** (pp. 119-169) *Anke Jauch*

**How do I enhance motivation to learn and higher order cognition among students of Science through the use of a virtual learning environment?** (pp.170-192) *Mary McMahon*

**Exploring an extended role for coaching - through the eyes of an action researcher** (pp.193-211) *Jacqueline J. Scholes-Rhodes*

**How to improve the society-service course: Early childhood education teacher-candidates' experiences in the project "Do you want to be a child for one-day?"** (pp. 212-234) *Hatice Zeynep Inan*

In this concluding section of my presentation I want to return to the purpose.

**D) PURPOSE: Contributing to the development of knowledge and understanding in all fields of education, characterising all work with values arising from hope and love.**

I have been suggesting that we could all enhance our contributions to making the world a better place to be, by both exploring the implications of asking, researching and answering questions of the kind, '*How do I improve what I am doing?*' and by sharing the explanations that emerge for our educational influences in our own learning, the learning of others and in the learning of the social formations in which we work and live.

I am thinking of educational enquiries that are distinguished by values arising from hope and love. Hence the significance of holding myself to account for living values that carry hope for the future of humanity, and for enhancing the flows of a loving dynamic energy.

What I mean by such living values are embodied expressions of ontological values, the values that give meaning and purpose to my life. I distinguish these values from ethical principles in the sense that ethics refers to a philosophical clarification of the linguistic meanings of the expression of embodied values. For example in my early experience of British Analytic Philosophy in R. S. Peters' (1966) *Ethics and Education*, I valued the clarification of ethical principles in terms of the meanings of the words freedom, justice, consideration of interests, respect for persons, worthwhile activities and the procedural principle of democracy.

When referring to the meanings of my embodied expression of values, such as academic freedom, justice and compassion, I show the meanings of these values as they are clarified in the course of their emergence in practice. In other words the values are the practical principles I use to explain why I am doing what I am doing. If my freedom is constrained or negated I work to realize my freedom and explain what I am doing in terms of this expression of freedom and experience of its negation. In making public the embodied values as they are clarified and evolving they can be used as the living standards of judgment for evaluating the validity of the knowledge-claims (Laidlaw, 1996).

In advocating a way of relating that is informed by natural inclusionality (Rayner, 2011) I use visual narratives that include video-clips of practice. Such data can enhance our appreciation of how others see us and help to enhance the validity of any explanations we might wish to offer 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.

For example, Nigel Harrisson, the Director of the Inclusion and Education Service in the Children's Service of Bath and North East is researching his practice for his doctorate. Nigel is a member of the practitioner-researcher group of CfCF

In the 4:44 minute video-clip below Nigel is expressing his values and ideas on an inclusive community culture to the 2010 celebration of the Inclusion Quality Mark in the Guildhall, Bath.



<http://www.youtube.com/watch?v=KcagJCM8Sk>

His doctoral enquiry includes action plans on *Developing a Learning Organisation: A Collaborative Inquiry*, from October 2010 at:

<http://www.actionresearch.net/writings/actionplanning/nigelharrissonarplanning.pdf>

Nigel works with Christine Jones in her capacity as Senior Inclusion Office in Bath and North East Somerset. Christine was awarded her masters degree in professional learning from Bath Spa University in 2009. She received her masters degree for the first multi-media living theory dissertations to be accredited by the University on *How do I improve my practice as an inclusion officer working in a children's service?* (see <http://www.actionresearch.net/living/cjmaok/cjma.htm>)

I do hope that you will access the following video-clip from Chapter One that Chris uses to communicate the significance of her experience of being humiliated by a teacher, in her decision to become a teacher:

*My first memory of being treated 'unfairly' was when I was in what would now be called Reception Class. My teacher called me a naughty girl in front of the class for inadvertently damaging the wall display behind me as a result my swinging on a chair. I remember vividly how I felt at the time. I was extremely upset as I had not realised what I had been doing and to be publicly humiliated in this way was unnecessary and damaging. I remember thinking at the time that one day I would become a teacher and 'do it the right way'. I expressed these views to my colleagues.*

**Plate 1: Chris speaking to colleagues**



<http://www.actionresearch.net/living/cjmaok/1%20Chrisschool.mov>

*As I watch the video clip, I see myself reflecting on that time in the classroom as I describe my experience. As I am speaking, I can see the classroom and where I am sitting, and I can see the teacher at the front of the classroom. I am feeling those emotions that I felt at the time.*

Chris is working on her doctoral proposal for submission to Liverpool Hope University. Chris is also a member of the practitioner-researcher group of the collaborative enquiry of CfCF and together we are all seeking to contribute to the

development of knowledge and understanding with values arising from hope and love which serve to overcome the damage that can be caused by the denial of these values, as both Nigel and Chris show in their work and conference presentations.

If you do decide to offer explanations of your educational influence with the practical explanatory principles of values arising from love and hope you might find useful the living educational theories at <http://www.actionresearch.net/living/living.shtml> .

I am thinking in particular of the Abstracts that explicitly make claims about loving standards of judgment such as those offered by Karen Riding in her doctoral thesis *How do I come to understand my shared living educational standards of judgement in the life I lead with others? Creating the space for intergenerational student-led research* (see <http://www.actionresearch.net/living/karenridingphd.shtml> ):

*In this account I explain the shared life that I lead with my husband Simon transforms itself into a loving energy that emerges in our educational practice. This loving way of being emerges as the energy that drives me to transform the social formation of the school to work alongside student researchers in an intergenerational and sustainable way. These living and loving standards of judgment are shared between us, asking the other to be the best that s/he can be and valuing the contribution that s/he makes. I live out an inclusional way of being that extends across the professional and personal domain, asking me to be responsive to the others with whom I share this life.*

Because I do not wish to be understood as failing to recognise some of the damaging constraints on the pooling of a loving dynamic energy I want to return to Erich Fromm's work (1947; 1964) on "Man for Himself" where he analyses the economic influences of capitalism on the development of a humanistic ethic and "The Heart of Man: Its genius for good and evil" in which he describes the evil of what he calls a 'malignant narcissus':

What I am hoping to avoid in submitting my accounts for public criticism such as your own, is the criticism that I avoid facing the damaging influences of global capitalism and of the "*danger that my narcissistically inflated ego might be revealed as the productive of my empty imagination*" (Fromm 1964).

If we are to look back on a creative and productive life in which we have contributed to the expression of values that carry hope for the future of humanity, I believe that it is important to subject the validity of our living educational theories to the most stringent and rigorous criticisms we can devise. This will help to ensure that we reduce bias and prejudice in our interpretations of what we are doing, and that we can benefit from the collective wisdom of each other as we seek to live loving and productive lives, in the service of education and humanity. My own way of reducing bias and prejudice is to place my explanations of educational influence in public forums such as this with the request that you subject my ideas to rigorous criticism in relation to their comprehensibility, their truth, their rightness and their authenticity in the sense that you can see that over time and interaction I am committed to living as fully

as possible the values I claim to live by (Habermas, 1976, pp. 2-3). In 1985 I recall the damaging influence of global capitalism as some 80 advisers received their termination of employment notices on the day that I started a workshop with the advisers on an action research approach to curriculum development.

The most recent global crisis is now affecting our local educational provision with increasing threats to jobs and provision in education and children's services. Everyone will be affected as we try to minimize the damage and continue to protect and enhance the influence of our humanizing values and understandings. What we can do, in the face of economic rationalism, is to continue to integrate our understandings of the de-valuing and de-moralising pressures of economic rationalism (McTaggart, 1992, p. 50) whilst working together, in our collaborative enquiries, to hold firm to extending the influence of the humanizing values arising from our love and hope.

### **In Conclusion**

I am most grateful for the opportunity to share these ideas with you in this Foundation Hour in the hope that through the collaborative enquiry of the Centre for the Child and Family we will continue to deepen and extend our influence in enhancing practice and in living as fully as we can the values that carry hope for the future of humanity. I am thinking of our collaborative enquiry in which we hold ourselves individually and collectively responsible for living the values of the University and the guiding vision and orientation of the Centre as fully as possible, especially in terms of the values arising from love and hope:

*“The guiding vision and orientation of the Centre is to research and create knowledge which contributes to the evolution of a world in which humanity can flourish, through living values that have a humanising influence on children, families and wider society.*

*The Centre supports the wider mission of the Faculty of Education in its aspirations to:*

- develop knowledge and understanding that will contribute to the education and wellbeing of all as a globally significant endeavour;*
- characterise all work with values arising from love and hope. “ (Walton, 2011)*

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## Appendix 1

### A mistake in the disciplines approach to educational theory

My emphasis on the importance for the knowledge-base of education of individuals generating their own living educational theories, stems from my experience of a mistake in my acceptance of the disciplines approach to educational theory between 1968-71 in my studies for the Academic Diploma in Education in the Philosophy and Psychology of Education and for the Masters Degree in the Psychology of Education at the Institute of Education of the University of London.

The mistake made by adherents to the disciplines approach to educational theory was to seek to **replace** the practical principles used by practitioners to explain their own practice. The desire to replace these practical principles by principles from the disciplines of education can be seen in Paul Hirst's acknowledgement of the mistake in his belief that much understanding of educational theory will be developed:

*"... in the context of immediate practical experience and will be co-terminous with everyday understanding. In particular, many of its operational principles, both explicit and implicit, will be of their nature generalisations from practical experience and have as their justification the results of individual activities and practices.*

*In many characterisations of educational theory, my own included, principles justified in this way have until recently been regarded as at best pragmatic maxims having a first crude and superficial justification in practice that in any rationally developed theory would be replaced by principles with more fundamental, theoretical justification. That now seems to me to be a mistake. Rationally defensible practical principles, I suggest, must of their nature stand up to such practical tests and without that are necessarily inadequate. (Hirst 1983, p. 18)*

In my experience of many presentations by academics at national and international conferences over the last 20 years, I can hear the same mistake being made in regarding the practical principles of practitioners as *at best pragmatic maxims having a first crude and superficial justification in practice that in any rationally developed theory would be replaced by principles with more theoretical justification.*



## Appendix 2

### The Love Encounter

“In the love encounter, the teacher and student do not seek knowledge from or of each other, but, rather, they seek knowledge from the world with each other: “Knowledge emerges only through the invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.”<sup>36</sup> Love marks the splitting of the teacher student that structures the truth of the void of the relation by pushing both parties into the world in the pursuit of knowledge. Notice now that, with love, the incomplete status of knowledge is no longer a condition of its content but of its very frame: love means the pursuit of real knowledge, knowledge that is no longer limited to particular content passed from one to the other, but rather knowledge that can only be attained by each partner seeking it in the world. To put this differently, knowledge is by definition the inquiry we make into the world, which is a pursuit inaugurated by a loving encounter with a teacher. With love, education becomes an open space for thought from which emerges knowledge.

If education is to be a space where teacher and student search for knowledge, then we must strongly affirm that “Yes, a teacher and student can and must love each other.” But our previous discussion demonstrates that it is important to make clear that, when a teacher and student love one another, they do not have sex, they do not merely care for one another, nor do they pass knowledge between each other. Rather, with love, both teacher and student become self-aware and recognize that “there is no such thing as a teacher-student relation.” This truth opens a space for both lovers to preserve the distinctiveness of their positions by turning away from one another and toward the world in order to produce knowledge through inquiry and thought. Let us not be mistaken: under the technical, rational conditions of standardization, the stakes are high. If education is to be a space of thought, we must insist with Freire that “It is impossible to teach without the courage to love.”<sup>37</sup>

36. Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum, 1970), 72.

37. Freire, *Teachers as Cultural Workers*, 3.”

Cho, D. (2005) *Lessons of Love*, *Educational Theory*, Volume, 55, No. 1, pp. 79-96.

### Appendix 3

#### Malignant Narcissus

*In discussing the pathology of narcissism it is important to distinguish between two forms of narcissism – one benign, the other malignant. In the benign form, the object of narcissism is the result of a person's effort. Thus, for instance, a person may have a narcissistic pride in his work as a carpenter, as a scientist, or as a farmer. Inasmuch as the object of his narcissism is something he has to work for, his exclusive interest in what is his work and his achievement is constantly balanced by his interest in the process of work itself, and the material he is working with. The dynamics of this benign narcissism thus are self-checking. The energy which propels the work is, to a large extent, of a narcissistic nature, but the very fact that the work itself makes it necessary to be related to reality, constantly curbs the narcissism and keeps it within bounds. This mechanism may explain why we find so many narcissistic people who are at the same time highly creative.*

*In the case of malignant narcissism, the object of narcissism is not anything the person does or produces, but something he has; for instance, his body, his looks, his health, his wealth, etc. The malignant nature of this type of narcissism lies in the fact that it lacks the corrective element which we find in the benign form. If I am "great" because of some quality I have, and not because of something I achieve, I do not need to be related to anybody or anything; I need not make any effort. In maintaining the picture of my greatness I remove myself more and more from reality and I have increase the narcissistic charge in order to be better protected from the danger than my narcissistically inflated ego might be revealed as the product of my empty imagination. Malignant narcissism, thus, is not self-limiting, and in consequence it is crudely solipsistic as well as xenophobic. One who has learned to achieve cannot help acknowledging that others have achieved similar things in similar ways – even if his narcissism may persuade him that his own achievement is greater than that of others. One who has achieved nothing will find it difficult to appreciate the achievements of others, and thus he will be forced to isolate himself increasingly in narcissistic splendor. (p.77)*

Fromm, E. (1980) *The Heart Of Man: Its Genius for Good and Evil*. Second Edition. London; Harper Colophon Books.