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LEARNING FOR ACTION IN ACTION

A paper for the Keynote Symposium of the British Educational Research Association

EXPLICATING A NEW EPISTEMOLOGY FOR EDUCATIONAL KNOWLEDGE WITH EDUCATIONAL RESPONSIBILITY

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Introduction

This paper is part of my ongoing account of my enquiry into how and why I hold myself accountable for my professional learning. Especially it relates to the actions I take in the world, and explains how and why I do the things I do, in terms of what I hope to achieve. I use presentations such as this one, in public forums such as BERA, to enable me to achieve a sense of the socially-legitimated rightness about what I am doing, given that I often take unilateral action in the world, with only my own personal sense of rightness to guide me. So I am looking for critical feedback from my peers on the rightness of the ideas communicated in the paper, and the rightness of the actions recounted, in terms of how I understand my contribution to the good order of human living within the contexts of a good universal order.

First, let me outline how I am framing the ideas.

Framing the ideas

The paper tells stories – in fact, several stories together, so it becomes a story of stories. Because I understand myself as a teacher, and therefore an educational researcher, I tend not to tell descriptive stories ('I did this, I did that'), but research stories, explanatory stories ('I did this because …' or, 'I did this in order to …'). So my stories appear as explanations, my personal theories of practice, about what I see as my educational actions in the world. My stories become my living educational theories (McNiff 2007). I story my life in terms of my explanations for what I do in what I hope is an educational way.

I shall return to this theme of the relational nature of stories shortly. First, let me explain what the stories are, and how they are related to one another.

Story 1

The first story is about my work in Ireland, with a group of five teachers, as they studied for their doctoral degrees at the University of Limerick, using a methodology of self-study action research. Having completed their masters degrees with me (from 1997 to 2000), accredited by the University of the West of England, Bristol, the teachers now wished to undertake their doctoral

enquiries at an Irish university. I was equally committed to the idea that our work together should be located in Ireland, on the firm conviction that institutions should take responsibility for the educational wellbeing of their own people rather than expect them to go outside their home contexts. In this I share the commitments of Sacks (2007) that we should aim to build our homes together, not take up residence in someone else's hotel. Six years later, all five teachers successfully completed their doctoral studies. Their theses appear on my website (http://www.jeanmcniff.com/reports.html). In relation to the theme of this keynote symposium, the successful completions of all five doctorates provide a strong evidence base for the legitimation of a new epistemology of educational knowledge in Ireland, with potential global significance. I shall explain shortly how I understand the idea of a new epistemology of educational knowledge, and how this idea influences my work in other contexts. I then extend the story to show how the learning from Ireland carried forward into and influenced new learning in South Africa.

Story 2

The second story embeds the first story. This is a story of my own developing understanding of the relational nature of all things, and the formal ways in which they are related (see Bateson 1979). My earliest recollection of the emergence of this understanding is as a young child, perhaps at the age of three or four, when I saw a snowflake settle on the outside windowpane. I was utterly captivated by the elegance of its symmetry, an awareness that each of its parts was represented in the whole, and that the whole appeared in each of its parts. However, it was not until almost forty years later that I was able to put a language to this intuitive conceptualisation, when I came upon the literatures of chaos and complexity theory. These led me to explore the ideas of Bohm, who speaks of the unfoldingness of things (1987), and the holographic nature of a deeply connected universe (1983). I also returned to the literatures of my undergraduate studies in German, where I learned from Goethe (see Bortoft 1996) about the interrelated nature of all things and the dynamic relationships among them as each transforms itself into more developed versions of itself. These ideas in turn were influenced by the work of Chomsky, whose ideas about the generative transformational nature of language I first encountered in my postgraduate studies in linguistics (for example Chomsky 1965). The ideas led me to appreciate the generative transformational nature of evolutionary systems, and to firm up my understanding of (1) why the snowflake had its own particular shape; (2) the relationship between the parts, and between the parts and the whole; and (3) the relationship between the snowflake and me. From Chomsky I received the wonderful idea of the creative capacity of humans to generate an infinitude of original utterances; and I extend this idea as the creative capacity of humans to generate an infinitude of original intentional acts as they create the world they wish to live in. The visual representation of these ideas appeared first in McNiff (1984), as shown in Figure 1:
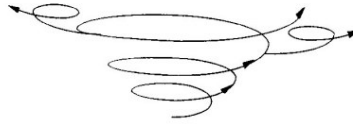
Figure 1: A generative transformational representation of evolutionary systems

This gives the lie to my third story.

Story 3

The third story is a story of action. It tells about the actions I have taken as I have tried to create opportunities for others and myself to make our contributions to educational knowledge in ways that are right for us. Yet the actions I speak about have not been thoughtless actions, but intentional, thoughtful actions. This point is key. If we claim to be thoughtful and morally committed people, it seems insufficient to believe that we can exercise our creative capacity in an ad hoc fashion; nor is it sufficient to understand the world only in terms of its formal relationships. For those formal relationships to become dynamic, and to have meaning in the social world, there must be action; and for action to be understood as action that contributes to human and planetary epistemological, spiritual and social wellbeing well-being, there must be intent. Goethe's Faust questions the idea of 'Im Anfang war das Wort' (In the beginning was the Word), and substitutes it with 'Im Anfang war die Tat' (In the beginning was the Deed, or Action) (Goethe 1957: 740). My concerns in this paper are, What kind of action? What kind of intent? What are the relationships between *Wort* and *Tat*, between word and action? This story tells of those relationships, how action brings words – especially value-words – to life, and offers an account to show this link in action.

Linking the stories

The significance of the intent behind the action links my three stories, as I hope will become evident as I embark on the substantive issues of this paper.

Stories tend to be told in retrospect, after the event, and then they become history. I see the purpose of stories not only as telling what has happened, but also as understanding the past as the grounds for future learning for action, a way in which we can understand how not to commit the same errors of the past and to improve our actions, however we may understand their usefulness or rightness. Santayana says that those who do not learn from history are condemned to repeat it (see http://www.quotationspage.com/quotes/George_Santayana); and Zinn responds to the question, 'What is the use of history?' with the words, 'It enables us to say, "I was not born yesterday. I know a thing or two, and am not easily taken in"' (my paraphrase: see http://www.youtube.com/watch?v=IMt7cFFKPeM&feature=email). This view informs my own work, and what I encourage others to do: How do I ensure that I am not taken in, either by my own self-delusion through my deep sense of the rightness of what I am doing; or by the socio-political contexts of much of my institutional work, when I face pressures, as do most of my peers, to divert my

energies from educational to technical rational and business pursuits? How do I test the rightness of my actions? How do I justify continuing along this path of focusing on the nature of educational theory and its epistemological foundations? (The ideas about history are continued later.)

So, I now turn to the substantive issues of my stories, which are to do with the global development of a new epistemology for a scholarship of educational knowledge, and how my work in Ireland and elsewhere may or may not contribute to it. In the telling, my three stories merge and mutually inform one another, as is, as I have explained, the relational nature of all things.

A story of action research in Ireland

As I have told in story 1, I worked with five teachers as supervisor of their doctoral programmes at the University of Limerick. The project was marked by a focus on reciprocal learning in the pursuit of social justice.

For the teachers, the justice took the form of social justice on behalf of marginalised children. Here are the individual titles (see also Appendix 1).

> *My living theory of inclusional practice* (Margaret Cahill)
>
> *Working with collaborative projects: my living theory of a holistic educational practice* (Máirín Glenn)
>
> *My living theory of learning to teach for social justice: How do I enable primary school children with specific learning disability (dyslexia) and myself as their teacher to realise our learning potentials?* (Caitríona McDonagh)
>
> *Towards a living theory of caring pedagogy: interrogating my practice to nurture a critical, emancipatory and just community of enquiry* (Mary Roche)
>
> *A living theory of a practice of social justice: realising the right of Traveller children to educational equality* (Bernie Sullivan)

In each of their theses (Appendix 1) you can see how the teachers fought for the rights of all children to be recognised as valuable people who should be able to make their contribution to the world, in whatever way is right for them. Margaret Cahill tells how she refused to give up on a disruptive child who others saw as unteachable; Máirín Glenn explains how she arranged for children to become expert in information technology so that they could be in touch with the world from their remote positioning in County Mayo; Caitríona McDonagh explains how she enabled children with dyslexia, marginalised because of an invidious system of testing that relegated them to disadvantaged status, to learn how to spell using their own creative strategies: Mary Roche explains how she helped children to develop their capacities as critical thinkers through developing her own; and Bernie Sullivan tells how she included otherwise marginalised Traveller children in the school community. The five theses, available from www.jeanmcniff.com/reports.html, constitute an evidence base for the teachers' claims that they have achieved social justice on behalf of

themselves and their children. They also provide evidence for me that I have exercised my educational influence in the learning of the five teachers to the extent that they are able critically to engage with these issues, and come to theorise their practices in the form of their living educational theories of practice. In all cases, it is a practice of social justice in a range of forms. The theses act as a resource that may influence the learning of other teachers, and of the social formation of the teaching profession.

The justice I achieved was in relation to contributing to the legitimation of the teachers as educational theorists. This is an important point, for teachers everywhere seem to be valued as competent practitioners but are not always seen as competent theorists (McNiff and Whitehead 2005). This attitude is especially keen in Ireland, a deeply conservative country with entrenched ways of thinking and acting, though this is changing in many quarters – see Kuhling and Keohane (2007) and Inglis (2008). The work of teachers has traditionally been seen as to deliver a curriculum and implement government policy (see Smyth 1995: 6–8). Ironically, many teachers appear satisfied with the situation, an attitude that would be strongly critiqued by Arendt (1958), whose view is that the foremost responsibility of all people is to think with critical engagement; and by Foucault (2001) who speaks of the responsibility of all people to speak for themselves. In Ireland, as elsewhere, many teachers seem to collude in their own oppression. My aim was to encourage the teachers I was working with to think critically about their positioning, and to find ways of achieving epistemological democracy for themselves and the children they were working with. Of course, this raises just the questions I am addressing as a whole in this paper, about whether I am acting in an ethical way by encouraging others to think critically where previously they were acceptant of the status quo, or whether I could be seen as meddling in the status quo without justification. This is my main theme: how does my intent, and its transformation as an empirical evidence base, justify my actions? Do I show that I am thinking as critically about my motives as the teachers who I am encouraging to do the same?

Encouraging the teachers to become critical involved interrogating my own actions and ideas in relation to my pedagogical practices, within a broader commitment to a view of the relational nature of reality. It also involved the development of deeper understandings of what it would mean to contribute to new institutional epistemologies, as Schön (1995) says, and what might be some of the implications for wider practices.

Over the years, I believe I developed a more critical practice, described by Jansen (2009: 143) as 'the disruption of received knowledge'. In doing so, I hope I encouraged the teachers also to disrupt their received knowledge. This idea of 'their received knowledge' was manifested in the comment of one of the teachers, some years ago when we first met, that 'I'm just a teacher', in the same way as one would say, 'I'm just a housewife' or 'I'm just a labourer'; a form of discourse that denies the individual's inherent capacity for an infinitude of creative acts. My 'received knowledge' was manifested in my early times living and working in Ireland that I knew what was best for others, and expended enormous amounts of energy in trying to persuade them of the rightness of doing action research: this is documented in McNiff (2000). I had to learn to

create spaces for us all to learn in our own way and at our own pace, in relation with one another.

A strong evidence base exists to show that this is what happened. In evaluations from the five teachers, collected over the years, I can find written statements (via letter or email) of the kind:

> The methods [Jean] uses to facilitate of the generation of ideas within group settings are inspirational. During outside-working-hours discussions, facilitated by Jean, I and other doctoral students and academics created our own knowledge. In these discussions we shared information, stated views and defended them. We became open to learning from others, sharing ideas and adding to other's ideas. Jean's facilitation focused our thinking and moved it on with questions such as *How do I understand my professional identity?* and *How do I show my educative influence?* Even the seating arrangements Jean proposed for our discussions spoke of the democratic nature of this form of knowledge creation. My research approaches have been significantly influenced by Jean's strategies. (e-mail from Caitríona McDonagh, 26.2.2005)

I would say that, over time we researched our practices as a group who could demonstrate the realisation of educational values in our own and one another's learning. Each thesis shows this value of learning for action through action, some using a multimedia form. My own enquiry focuses on explaining my pedagogical practices in relation to influencing the professional learning of the teachers and myself, by interrogating our own and one another's normative assumptions in order to challenge unwarranted truth claims in the public sphere. I would say that the University of Limerick motto 'Eagna chun Gnímh' (Learning for Action) took on new meaning as the realisation of our living values of recognition and valuing the other for who they are, and of the personal determination to create a world in which all persons could make and have valued their contributions towards a more peaceful and productive world in their own way.

Developing theoretical insights

Through my research, I have developed new theoretical insights that I bring with me into other contexts. I outline these practical implications below. Two of the most instructive insights are about the relatedness of epistemology and the need for commitment in knowing.

Relatedness as epistemology

Over time I have become even more convinced of the relational nature of all things, both living and inanimate; for what is deemed inanimate is always already linked by its history with the living world. The telephone on my desk has been manufactured from materials that were once part of the earth; the paper of the book I read came from the same kinds of trees as grow in my garden today. I am in relation with the paper as much as I am in relation with the person who wrote the book. The stone is a part of the living earth; living and non-living entities on earth are made of the same matter as the stars; and all are related in a living generative transformational web.

I am also convinced that, while I agree with Bateson (1979) about the formal relationship of all things, those relationships of form have to be informed by a commitment to action, if the world and its populations are to realise their own potentials for real-time growth. These issues are deeply and fundamentally linked with ideas to do with knowledge and knowledge creation, and the relationship between the knower and the known through their engagement with their own knowledge. The descriptions of the 'patterns that connect' (Bateson *ibid*) do not take on living meaning until they move into dynamic interaction; they remain formal, conceptual, until the knower brings them to life. Here I draw on Bateson's (*ibid*) idea of 'mind' and 'ecology of mind', as explained by Manghi (1979):

> Theoretically, Bateson's key move was placing mind – a precise if unusual idea of 'mind' … – in the very heart of natural history, in the self-generating grammar of living processes and of their incessant, remarkable metamorphoses: 'If you want to understand mental process, look at biological evolution and conversely if you want to understand biological evolution, go look at mental process.' (Manghi 1979: xi)

Further, Bateson himself linked these ideas through his emphasis on epistemology:

> It seemed to me that … I was laying down very elementary ideas about *epistemology* …, that is, about *how we can know anything*. In the pronoun *we*, I of course included the starfish and the redwood forest, the segmenting egg, and the Senate of the United States.
>
> And in the *anything* which these creatures variously know, I included 'how to grow into five-way symmetry,' 'how to survive a forest fire,' 'how to grow and still stay the same shape,' 'how to learn,' …
>
> Above all, I included 'how to evolve,' because it seemed to me that both evolution and learning must fit the same formal regularities or so-called laws. I was, you see, starting to use the ideas … to reflect, not upon our own knowing, but upon that *wider knowing* which is the glue holding together the starfishes and sea anemones and redwood forests and human committees. (Bateson 1979: 4; emphasis in original)

My work, I have come to see, is to explore the nature of the logics and values that inform the epistemologies that help us to understand how we evolve, how we grow through learning, especially through learning how and why we practise as we do. Delightfully, for me, the idea of a self-generating grammar brings me back to Chomsky's ideas about the need for language to be understood as generative. The idea of epistemology as the glue that holds ideas and phenomena together returns me to Chomsky's (1986) ideas about how the study of language should be understood as informed by the capacity of individuals to create an infinitude of new utterances. Yet, these lovely visions of interrelatedness and emergence can be realized in real-world practices only, I believe, if there is intent, and only if the intent transforms into commitment. It is this view that moves us beyond Bateson and Chomsky, in a reconceptualisation of the form of theorizing, or explanations, they offer. Bateson and Chomksy do not show how their ideas

actually rise up off the page, actually take on meaning in real lives. For this, a new living form of theory (Whitehead 1989), informed by new forms of epistemology, show how their propositional theories come to life when they are given meaning through the intentional action of real people.

Enter Polanyi.

Commitment in knowing

Polanyi says that every act of knowing involves commitment:

> I have tried to demonstrate that into every act of knowing there enters a tacit and passionate contribution of the person knowing what is being known, and that this coefficient is no mere imperfection, but a necessary component of all knowledge. (Polanyi 1958: 312)

Polanyi's (1958) *Personal Knowledge* is in itself his explanation for his own process of coming to know; in Whitehead's (1989) terms, his living epistemology of practice. This commitment, for me, manifests as focused intent: the intent of the person to engage with their own knowledge for a purpose. Husserl (1931) and Said (1997) share the same views: that as soon as an idea enters a person's head, the idea can be sensed as a realized form, emergent from a primordial reality; and the intention of the actor gives social meaning and shape to the form (see also Coulter and Wiens, 2002, who draw on Arendt's 1958 ideas about the relationship of spectator and actor). This commitment to an as yet unformed idea has often inspired my own practices. For example, when I first began working in South Africa with teachers in the township of Khayelitsha, I had no clear idea why I was doing the work. I knew only that it was good work that needed to be done, and this kept me going through the three long years of pain, struggle and eventual triumph as the initial hazy intent consolidated into the achievement of the teachers' masters degrees. 'We are now people among other people,' wrote a participant on completion of his masters programme, a statement that told me I had enabled him and others to gain legitimacy as thinking people within a cultural legacy that said black people were not capable of thinking for themselves, let alone capable of creative thought (see Biko 1987; see also McNiff, in preparation). The videoclip at http://www.youtube.com/watch?v=FNIK7BUHyFo shows some of the teachers speaking about their experiences of being on the masters programme, and what it means for them.

So how does this link with five teachers in Ireland, and my own practice as their supervisor? How are the teachers, and me, and the transformation of their historical legacies through transforming their epistemologies, linked with the teachers in South Africa and their historical and epistemological transformations? Further, how can this be traced back to the idea of original intent, as it transforms into purposeful action? Here is how I think it happens.

Practical implications

Here are what I see as some of the practical implications of the research: the development of new institutional epistemologies, and the transformation of historical understanding in the development of a new public sphere.

The development of new institutional epistemologies

In 1995, Schön spoke of the need for a new epistemology for a new scholarship of teaching and learning. In 1999, Whitehead extended this idea as creating new epistemologies for a new scholarship of educational knowledge. This was done from his understanding that, by investigating their practices as teachers and learners, practitioners could create their own educational knowledge that was rooted in the descriptions and explanations they offered as their living educational theories of practice.

My understanding of one of the significant aspects of the work in Ireland is that, by dint of the fact that the five teachers and I were positioned as in the Academy, at the University of Limerick, we actually introduced new forms of epistemology that entered into the organizational field of the University with potential implications for the organization of learning. Currently, work is going on at the University within the Department of Education to investigate the development of structured programmes of study. The form of programme delivery we introduced in 2001 had already set the scene for innovative forms of higher degree study programmes. Throughout my practice, I encouraged the five teachers and others who joined us from time to time to explore ideas about how they were co-creating knowledge, in relation with one another, and how they were transforming their own understandings of what they were doing. Jansen (2009) speaks of this need to transform normative understandings and knowledges: he identifies traditional forms of knowledge as 'positive and accumulated on the basis of scientific principles, not constructed, tentative, and changing as a consequence of human endeavor' (p. 187). He speaks also of his own frustrations with traditional forms of knowing: 'I did not understand the positivist impulse applied to decision making ... I could not access the kind of science that accepted the world as given, fixed and knowable' (p. 20). He speaks further about his dismay at the dominance of these forms as they became institutional epistemologies, the 'regnant epistemologies within the institution' (p. 20), and laments the fact that '[t]here has never been, at an institutional level, an engagement about the meanings of received knowledge' (p. 20). Well, yes, there has – at the University of Limerick, between the years 2001 and 2007; and, for a more adventurous reader, in the websites at www.actionresearch.net and www.jeanmcniff.com, which contain a wealth of validated masters and doctoral theses that demonstrate scholarly engagement with issues of institutional power/knowledge for higher education organizational transformation in the development of practices of social justice.

This 'necessary unity' (Bateson 1979) between epistemological transformation, and critical engagement with the process of transformation, actually transformed, in my understanding, into the development of the kind of epistemological transformation that Schön called for, and that constitutes the thematic frame of this symposium.

Understanding history as relational

Through my studies I have become increasingly interested in historical theorising, not in the sense of history as a series of actions defined by 'who did what and when' but as the transformation of personal and social practices through time. This interest has been sparked especially through my work in Ireland and South Africa, where I have experienced at first hand the legacies of formalised and informal apartheid and centuries of a divided society. Elsewhere (McNiff 2009) I have challenged the idea of history as 'One damn thing after another', proposing a view that history should be approached from the perspective of understanding the different forces that have acted on individuals, and social formations, to influence their thoughts and actions. From a methodological perspective, I would say that I initially adopted a critical theoretic position towards my emergent understandings of the nature of historical research. It is a perspective often adopted in Cultural, Historical and Activity Theory (CHAT).

These approaches are limited, however, in that they do not move into theories of live action. I have now moved beyond them, from my understanding that, as well as appreciating that history may be understood as a story of external forces acting on persons, history is also about how persons themselves respond to those external forces, and how an understanding of the nature of those external forces can lead them to deconstruct their thinking in relation to normalised practices. It is, again, a story of relational understandings and transforming epistemologies, since, in terms of the ideas in this paper about how practices are informed by epistemologies, then epistemologies need to change first if the practices are also to change. Further, practitioners need to appreciate and engage with the deep relationships between what they know and how they come to know it in their pursuit of the development of practices that will lead to more peaceful and productive lives.

Further, in this paper, I am explaining how I am seeking to hold myself accountable for my practices. Can I therefore show how I have changed my own epistemologies, and so developed more relational practices myself; how I am re-writing my past as it transforms into my present? Yes, an evidence base exists to show how I have done this, with a different focus in different contexts; and perhaps this paper itself contributes to that evidence base.

In Ireland, the focus has been on developing new pedagogical practices, grounded in new personal knowledge, about who I am in relation with those whose studies I am supporting. In South Africa, the focus has been on developing new social practices, about who I am as a white middle-class woman professor in relation with a group of ten black teachers working in a township. This has been a painful process, in which I have had to question my motives and actions, and my identity, how I have constructed it, and even the very notion of 'identity' (see McNiff 2010, in preparation). This issue of identity has always been a key focus for me; perhaps it is the eye of the storm of my own learning. In McNiff (2005) I wrote 'Living with Foxes', a paper that outlined my struggles to combat others' dominant stories of how I should be; in 2006 I wrote about how I had confronted and engaged with my racism (Whitehead and McNiff 2006: 106–8). In 2009, teachers in South Africa and I are able to talk together about how we perceived ourselves and one another at the beginning of our studies together, and how we

have all changed through the encounter (for example, see the commentary from Tsepo Majake at http://www.youtube.com/watch?v=eYty6rsiOGA). We say openly say that we have literally changed our minds, through our developing understanding of the relational nature of our work together. Tsepo's reflections on his learning show how he challenges the generalist dependency culture of South Africa (see also Calderisi 2007), a culture that the teachers and I encountered and combated consistently. Through our work together the teachers developed their capacities as discerning, committed professionals, some of who, at the beginning of our studies, were about to leave the teaching profession and saw their masters degree as a way out. At the end of our studies, we all had a renewed sense of purpose and energy, a deep commitment to the teaching profession and its transformation through action research (see http://www.youtube.com/watch?v=G2HzXNwsmOI from 6.0 to 7.28).

Bringing the ideas together

So what conclusions can I draw? How do I make sense of what I am saying and help you to do the same?

I said at the outset that I was using this forum as a means of testing the validity of the claims to knowledge made throughout the paper. I am therefore seeking your critical feedback on my writing. I welcome your responses to the paper, as it appears on my website, through my email address.

From my perspective, the most important aspect of the paper lies in the understanding that relationship can act as a powerful grounds for knowledge creation, always recognising that our knowledge is incomplete and always in need of reconsideration. I agree with Thayer-Bacon (2003) that '… knowers/subjects are fallible, that our criteria are corrigible (capable of being corrected), and that our standards are socially constructed, and thus continually in need of critique and reconstruction' (p. 7). We come to know in and through our relationships, in relation with others who are also in process of coming to know; and we become aware of the relationship between our common-sense understanding of 'relation' to a meta-understanding of its relationship with its own personal and social significance. Nothing is separate, nothing in isolation. This epistemology is not confined only to humans, but extends to the inanimate world, to include rocks and computers, as part of the universal mind of nature. These forms of epistemology, however, are sadly lacking in the Academy, and are therefore not seen as academically legitimate or even worth considering as practical knowledge in some cases. Indeed, in South African academic journalism, and to a lesser extent also in Ireland, the 'I' is still illegitimate, a non-valid entity (but contrast this with the comment above of 'We are now persons among other persons'; see also my 2008 paper, in a South African journal, on 'The significance of "I" and the responsibility of intellectuals').

It is my strongest wish to contribute to the development of a new epistemology for educational knowledge with educational responsibility. My hope is to continue committing to existing knowledge of how I can do this, and also to develop new work, both by working with people and also by writing and making public what the outcomes may be. My further wish is to continue to influence the development of new epistemologies by working with colleagues in higher

education, here in the UK and elsewhere in the world, so that they, too, will come to appreciate the power of their own capacity for mental and social relationship. For if love makes the world go round, as people say, then the commitment to love must come first, and this is not so easy.

But we try, and often succeed; which gives hope for the future, as we create it.

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Thank you!

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