

What is (not)known about the Human Principle in Conductive Education? – An inquiry

Berger-Jones, Annamaria

This paper's main focus is to explore what is known and what is not known about the Human Principle (HP). The HP is an aspect of the Conductive Education (CE) philosophy that I will argue, is under-explored. I will position this inquiry in the post-qualitative paradigm – using the 'Posts' as a paradigm facilitates a move into a flattened, less rigid space where dominance and power can be challenged. (St Pierre, 2020) This has the potential to offer a productive way of seeing the complex and non-linear nature of CE (Lambert, 2021).

I will provide a summary on what has already been written about the HP offering my experiences to aid contextualising of the concept. My aim is to demonstrate how applying the 'Posts' to my inquiry is helpful in the meaning-making of CE. Some of the language/terminology used will be specific to this paradigm choice. To aid their understanding, key concepts used, will be introduced; including diffraction, the threshold and intra-actions.

26 CE publications will be read using diffractive analysis – a methodological tool with something new to offer. Extracts from a conversation with an expert¹ from the field of CE will be inserted throughout this paper to enrich its narrative, instead of interpreting what was said by them, further aligning the study with 'Posts' thinking. The author will be very present: I will offer an entangled piece of thinking with theory and my discovery of intra-actions. This paper was born out of a pilot enquiry I carried out for a submission on a taught doctoral programme.

Setting the scene

My initial problematizing started along the following lines: the philosophy of CE seems to be an intangible concept; it is not written down or even comprehensively articulated verbally.² Consequently, CE as a profession does not appear trustworthy, hindering the voicing of its essence through theory. As a result, CE has a low academic profile. Yet the methodology of CE is concrete, its application seemingly straightforward. Therefore, CE is viewed as 'a hands on' treatment, which requires the acquisition of practical skills rather than an immersion in theory. In a quest to 'fit in' practitioners working in CE seek measurable outcomes to prove (or disprove) the effectiveness of the system. These tend to be based around improvements in motoric functions; Pintér (2019, 2020) found 36 empirical research studies spanning from 1972³ till 2019 looking at measurements in CE. Conductors feel over-looked by other professionals; they are challenged in theorising their beliefs and articulating the complexities of the system. There seems to be a professional identity crisis – a sort of imposter syndrome – amongst conductors (Blackburn, Ward, 2020).

These issues signal, I believe, the presence of a strong theory-practice binary tension. It seems likely this stems from the beginning of the profession when its

¹ Will be referred to as the 'interviewee' from here on.

² Sutton identified this issue in the mid 1980s.

³ The very first study.

founder, Professor Pető, took the role of a practitioner to develop CE rather than a theorist to articulate it (Sutton, 1986). Yet the methodology of CE cannot exist without its underlying philosophy and the philosophy relies on the methodology to stay current – they are entangled and are in an ongoing intra-action⁴ (Barad, 2007). This to a degree, has been recognised by Funk (2002: 101) as she described CE as a system where: “each concept is interrelated with the others and they are valid only within these interconnections”. Kállay (2019) is advocating the importance of the theory-practice link, as she explains how practice is led by theory and in return practice encourages further theorisation. My ‘interviewee’ acknowledged this:

Yes, you got to have the two together. Otherwise a philosophy is just an empty belief system. So the two have got to come together. And fundamentally then your methodology is the thing that changes and develops because the world changes. If you want to modernise something you have to change the methodology.

A theory-practice binary exists in other fields. According to Brookfield (2017: 171) teachers tend to be cautious of theory, viewing it as the “enemy of practice”. This is curious as during the training of conductors, equal importance has been placed on theory and practice (Hári, 2014) and this is still the case today. Despite that, practitioners detach themselves from theorising leaving that job for academics. From the other side, it could be argued that conductors would rather spend their time ‘doing the work’ than talk about it amongst themselves or write about it for others to understand. My ‘interviewee’ shared an interesting perspective – highlighting issues around insecurities, identity and a lack of drive to publish:

It's not between ourselves we need to discuss it... That is because we have a shared philosophy. I don't need to articulate it. I might get defensive because somebody has challenged my belief... I think conductors don't do it publicly because we are questioned by everybody else. So we are not going to do that to each other. We get more defensive with each other than anybody else because our philosophy is constantly being challenged by other professional.

Having recognised the difficulties posed by this binary, I want to disrupt it. I intend to be thinking at the limit of my ability to know; “putting philosophical concepts to work via disrupting the theory/practice binary by decentring both and instead showing how they *constitute or make one another*”⁵ (Jackson, Mazzei, 2012: 5). Due to logistical constraints, I decided to concentrate on one part of the CE philosophy – the HP. I feel it is overlooked in comparison to orthofunction, another philosophical building block. As an under-explored theory, it would inevitably have implications to practice.

The guiding questions⁶ for this paper, which I want to clarify for myself and others, are:

- How is the HP portrayed (if at all) and contextualised in writing?
- What can be known about the HP through diffractive analysis?
- How could the concept of intra-actions help us understand the relationships suggested in the HP?

⁴ This concept will be explored in detail further on.

⁵ Emphasis original.

⁶ In other paradigms this would be referred to as the research questions.

The HP

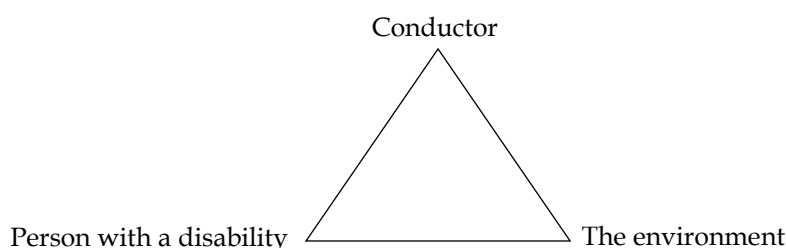
I reviewed key texts and could only find one document written by Hári (1988), which promises to explicitly discuss the HP. Interestingly none of the primary source books' indexes I have looked at, contain the term 'human principle' yet without an exception they all list 'orthofunction'. I checked all UK undergraduate (UG) dissertation⁷ titles spanning back 20 years as well as some post-graduate research projects and not one of them⁸ were concerned with the HP. The response of my 'interviewee' to this was:

...the sort of research that has gone on has been driven by a need to get an acceptance of CE and also to get a qualification... So in order to do that, you have to measure. You can measure the impact of the HP but you cannot measure the HP because it is a belief system and by definition will vary within each single individual. The HP is not a tangible thing that you can find any kind of test for.

In other words, it is suggested that the HP is something that can be felt or believed in. But it cannot be scientifically measured or logically explained. As such I posit that it has not been viewed as interesting or lucrative enough to investigate. For that reason, I believe, this strongly indicates the necessity to be succinct with our message on what the HP is/means in order to convey a compelling narrative. The importance of the CE philosophy, I feel, is acknowledged and respected amongst conductors. However, there is no concrete written definition or explanation of what the HP is to strengthen professionals' convictions of its importance. Could it be impossible to define? I will argue the way CE has been positioned has not enabled the meaning-making of the HP.

What is actually known about this 'elusive' concept? The term was coined by Dr Mária Hári in a paper she wrote in 1988. Despite the fact that this text is titled 'A humán alapelv a konduktív nevelésben' or 'The human principle in Conductive Education' there is no definition over its 5 pages. No explanation is offered as to why the concept is not defined. I used a 2014 reference for this document, which was republished in a bilingual memorial book. I read the text in both languages alongside each other to ensure nothing was lost or misrepresented in translation.

For the benefit of our UG students in the UK, the HP is often explained as a conceptual framework and displayed as a triangle:



⁷ In conductive education.

⁸ Including my own.

In her paper, Hári (2014) discusses each of these three elements in detail calling the conductor a “catalyst” as they are integral in successful conduction. The person with the disability is described as a learner who needs to become active and motivated. Her emphasis is very much on their ability to learn – their potential. It is therefore the conductors’ task to create the right conditions to facilitate this learning process. The external environment must serve the conductors’ purposes therefore it has to be structured. This environment helps conductors to ensure confidence can grow, as security and motivation are felt by the learner. It is vital that people are invested in their own learning, they must take ownership of it. It could be summarised that the conductors’ job is to create intention – a desire to act – rather than just improve performance. Hári (2014) goes on by claiming that if a person with a disability has intention and is able to realise that intention, then they are able to do what they want. In other words, to me, this is where the transformative nature of CE lies; it empowers individuals! Furthermore, Hári (2014) explains that conductors add something of themselves to help the creation of intention; therefore, it should be acknowledged, that conductors are fully dedicated to this process. She continues by explaining how it is paramount that the person works within an emotional context as feelings influence the desire to act so conduction has to happen in a positive and supportive environment. It can be said that conductors facilitate people to find their own solutions – scaffolding their learning to ensure they are not mechanically coping or remaining passive. Hári (2014) stresses that learning requires the active engagement and interest, which has to start with the creation of intention as opposed to merely changing physical function. Let me try to put this more briefly, the HP is about respect and a demonstration of a true belief that all human beings, regardless of damage to their central nervous system, poses a basic behaviour – the capacity to learn (Hári et al, 1991). To me the HP is about exploring, nurturing and showcasing potential – potential in the person with a disability, normally overlooked by society and the medical model of disability. Fittingly, Kohn (2005: 93) called CE a “liberating pedagogy”; he noticed how conductors were primarily concerned with the creation of intention rather than physical or cognitive achievements – echoing Hári’s words. According to my ‘interviewee’ the HP is a hugely important aspect of CE:

A fundamental part of the philosophy and approach. It is a way of thinking.

HP gives me a standpoint, a starting place, which is that every human being has potential.

Problematizing the idea of the triangle: the conductor tends to appear on the top, viewed as the one who has the most influence on the bottom two elements. Indeed, it is the conductor who has the belief in the person’s potential to change and also the one who creates a positive and supportive environment where learning and transformation can happen. At a surface level there are no issues with this and concepts such as the teacher expectancy effect supports this (Howard et al, 2015). It is accepted that teachers’ high expectations have a direct impact on their students’ performance (Szumski, Karwowski, 2019). Nevertheless, this hierarchical view unsettles me as it ignores the agency of the person with the disability and neglects the dynamic relationship amongst all three parts. Drawing on my experience from the first national lock down, when my CE practice had to move to digital delivery – changing the ‘environment corner’ of the triangle as sessions were held in people’s homes on a screen. I am able to confirm from my experience the transformative and

empowering aspect of the HP remained unaffected! With that in mind, continuing with the idea of a triangle – a contour, which is not rigid; its three points can be any way up as long they are connected with three lines, the shape will be unaffected. The balance of the inside is flexible, as long as the three angles equate to 180° degrees. This notion of flexibility is applicable to the HP, as it was demonstrated during online delivery. Therefore, I would argue that the encounters in the HP need to be explored through ‘Posts’ theory in order to mobilize *something* in the profession.

Paradigm shift

In the post-qualitative territory, much of the terminology used in quantitative and even in qualitative research are debated, and their ‘fitness for purpose’ is questioned⁹; words such as methodology, data, analysis. After much consideration, it was decided that I would use familiar phrases from other paradigms but their connotations would be through a post-qualitative understanding in a different context carrying altered significance (Jackson, Mazzei, 2012). I was mindful not to get trapped in what St Pierre (2020) calls a “methodological prison”.

Inspired by the ideas of Barad (2007), I used diffraction as a method. Furthermore, encouraged by Jackson and Mazzei (2018) my thinking with theory was treated as a process methodology, something without a formula that is not prescriptive or rigid. The process is not linear but dynamic, giving the researcher a different angle¹⁰ to ask previously unasked questions to encourage the thinking of the ‘un-thought’. Diffractive analysis could be the perfect tool to prevent me from being complacent in the way that I think about and treat research. Process methodology, “...an onto-epistemological creation of the new from *within*¹¹” (Jackson, Mazzei, 2018: 1238), is not about trying to answer questions that might *close down thought*, instead, the focus is on posing problems to provoke thought (Jackson, Mazzei, 2018).

Prompted by these provocations, I felt confident that theory would allow me to ask the right questions – un-silencing my voice. I am certain that traditional methods of enquiry relying on representationalism have not enabled the meaning-making of CE or the HP, it has been in plain sight waiting to be discovered, emergent in its *becoming*. Prior to the commencement of any field work, the ethical integrity of the study was considered and approval was gained.

The planned methods were: one interview or to move away from ‘methodologizing’ (St Pierre, 2020) a conversation with an authoritative figure in CE and a diffractive review of 26 publications on CE. The participant was specifically selected based on their level of experience, academic status and standing within the CE community. A participant information sheet and a consent form were produced and sent by email. The invitation was accepted and a mutually convenient date and time was agreed to meet via MS Teams as the interview could not take place face-to-face due to the Covid-19 restrictions. The conversation was recorded and then transcribed protecting anonymity. As a post-qualitative inquirer, I also made sure to listen to the

⁹ This is evidenced in much of the work of St Pierre, Mazzei, Jackson, MacLure and Taguchi amongst many others.

¹⁰ I like to think of this as ‘attitude’.

¹¹ Emphasis original.

encounter responsibly (St Pierre, 2020), not only to what was being said but also acknowledging intra-actions.¹² The transcript was sent for a review to the 'interviewee', which was accepted with one minor alteration request. All publications used for the purposes of the diffractive analysis are available online or in the Conductive College Library.¹³

Key concepts

In this section, before interrogating the findings, I would like to offer an explanation of some of the key 'Posts' concepts put to work in this paper. I believe this should aid the reader to connect with these ideas and see how this paradigm choice has something to offer not only to this paper but perhaps to the profession.

Diffraction

According to Barad (2014) diffraction can help to question binaries. Diffraction is a term used widely in physics to explain patterns of difference unique to wave behaviour (Barad, 2007). To facilitate a move away from sameness, to avoid reproducing something we already know, Barad highlights the difference between two optical phenomena: reflection and diffraction (Jackson, Mazzei, 2013; Barad, 2007). When using reflection, a widely used method in qualitative research (Mazzei, 2014), themes of mirroring sameness is produced; whereas diffraction has the ability to produce something new (Barad, 2007). Barad (2007) demonstrates this through the example of water meeting an obstruction – the waves react by bending and overlapping, changing their behaviour through the process. In other words, when faced with a problem, by intra-acting with the 'obstacle' the inquirer will have the ability to produce something unexpected.

Diffraction might be a "physical phenomenon" yet it is also a useful methodological approach, which enabled me to "respond to differences and how they matter" (Barad, 2007: 71). In contrast, reflection is about accurately copying what is already there and known – therefore, it is representationalism (Barad, 2007). In other words, diffraction challenges representationalism and undoes man-made binaries. In my application, diffraction or interference was used as a helpful obstacle, rather than a stumbling block. Something to make me stop, re-turn, re-think! Providing a space for reinvigoration by placing me into the threshold.

Threshold

I think of the threshold as a space full of possibilities. Mazzei and Jackson (2012) liken it to a passageway, which needs to be connected to other spaces or else, it has no purpose. By attaching the threshold to different things, "other things, different from itself", something new can be created (Mazzei, Jackson, 2012: 450). The concept of the threshold served as my starting point and thinking with theory created opportunities to attribute other ways of seeing. Jackson and Mazzei (2018) offer the

¹² This concept will be explored shortly under key concepts.

¹³ At the NICE Centre for Movement Disorders in Birmingham, UK.

threshold as a dynamic place enabling the researcher to problematize. Therefore, the threshold provided the perfect space of 'in-betweenness' where my doubts, thinking and feelings could "function immanently in their becoming" (Mazzei, Jackson, 2012: 454). Consequently, I strived to use the threshold as a place for transformation to prevent the reproduction of what is already known (Jackson, Mazzei, 2013). After all, by crossing the threshold something invigorating can happen (Jackson, Mazzei, 2012).

Intra-actions

Intra-action is also a physics term, which refers to "relationships between multiple bodies... they are always affecting or being affected by each other" (Taguchi, 2012: 271). Barad (2007) focuses on the contrast between intra-action and inter-action. When referring to interactions it is implied that the *things* interacting, already have their own agency, they are separate of each other. Intra-actions on the other hand recognise that the *things* mutually constitute to each other's *becoming*. Intra-action takes away the boundaries between the subject and object, instead focuses on how they emerge from the encounter (Barad, 2007), indicating a dynamic relationship (Lambert, 2021). Using the concept of intra-actions to understand the dynamic relationships in CE between the conductor, the person with the disability and the environment, I believe, it could present an opportunity to articulate and conceptualise the HP.

Distinguishing between inter- and intra-action signals a conceptual shift. In order to understand how and why certain intra-actions impact upon us, our way of viewing the world must be challenged – our ontological and epistemological stance must be reviewed. Barad (2007) claims that the two cannot be separated therefore she calls it onto-epistemology – knowing in being.

Using diffractive analysis with Publications

Barad (2007: 25) described diffraction as an act of reading "...insights... through one another". Since then, Mazzei and Jackson developed this concept and coined it 'thinking with theory'¹⁴ while Taguchi calls her application of it 'diffractive analysis'. Taguchi (2012: 268) claims that diffraction offers another methodology: "diffraction entails the processing of ongoing differences". Diffractive analysis requires the researcher to work with the data and acknowledge that the data works with the researcher – the relationship needs to be "understood as a co-constitute force" (Taguchi, 2012: 272). The idea is to use the data to work the theory and to use the theory to create something different from the data (Jackson, Mazzei, 2013). In other words, the data and the researcher become entangled and as such their intra-actions must be recognised. The person cannot be distanced from the data as during the analysis the researcher is in the process of 'knowing-in-being' (Barad, 2007). Or as Taguchi (2012: 265) put it: "a *becoming-with* the data as a researcher"¹⁵. Diffractive analysis allows the researcher to move away from habitual ways of treating the data

¹⁴ I will be using the terms 'diffractive analysis' and 'thinking with theory' interchangeably.

¹⁵ Emphasis original.

(Mazzei, 2014). Just as in nature through diffraction waves are disrupted, in research terms, the production of sameness is prevented making way for something new (Mazzei, 2014; Barad, 2007). Therefore, analysing the data is not about interpreting it or searching for the truth, instead the aim is to discover an already existing reality, which has not showed itself yet (Taguchi, 2012). As such perfect to guide this inquiry.

There was a collection of 26 CE publications gathered together for a historic document analysis as part of my original research interest. I decided to use these documents, keeping them in the random order they were filed for the purposes to explore what is known and not known about the HP.

Influenced by Mazzei and Jackson, my aim was to read these publications while ‘thinking with theory’ - I wanted to read with Barad’s intra-actions. I needed the text to reveal something new, rather than just to reproduce/mirror knowledge and understanding, which I already had (Barad, 2007).

Decade of publication ¹⁶	Numbers written in that era
1960s	2
1970s	2
1980s	9
1990s	5
2000s	3
2010s	3
2020s	3

Out of the 26, one document was in Hungarian, the rest in English. There were 19 journal articles, 4 book chapters, 1 conference paper, 1 standalone piece and 1 blog post. Finding the most written documents in the 1980s is unsurprising as the second wave of CE entering the UK happened during the end of that decade, attracting a lot of interest. 6 publications spanning from the late ‘60’s to the early ‘80s were authored or co-authored by the same person - Ester Cotton, who had a strong interest in CE. Back then, Westerners were seeking a written theoretical explanation of CE in a language they could understand as there was none, they had to make their own (Sutton, 1986). This inevitably would have been based on their interpretation of what they saw therefore, it must be acknowledged that Cotton was a physiotherapist - a professional with a medical view of disability¹⁷. This would have influenced her construction of CE; based on her background the motoric elements of the system would have been of the highest importance. Consequently, silencing the importance of intra-actions emerging from each encounter between the conductor ↔ person with the disability ↔ environment.

Without diffraction, I would have read these documents looking for ‘what is written about the HP?’. I would have found what I already knew: nothing is written explicitly about it; it is not a concept that is being problematized. While reading with Barad, I was asking: ‘What intra-actions are there within the conductor ↔ person

¹⁶ An overview of the publications.

¹⁷ In contrast to CE - more in the camp of the social model of disability.

with the disability ↔ environment?’ and ‘How do these matter?’. In other words, reading diffractively not only changed the questions being posed but as such altered the very nature of the line of inquiry.

When *re*-reading already read publications diffractively, a different coloured highlighter was used. The use of different colours invited a new way of reviewing the texts – the publications showed themselves in a ‘different light’, revealing *other* information! Half of the used publications¹⁸ (6, 8, 9, 10, 11, 13, 14, 16, 17, 18, 24, 25, 26) did not discuss the HP or any of its three related areas. Interestingly there was a common dominator; all 13 texts focused on measurable outcomes – describing CE as a treatment, looking at motoric and functional elements in search of numeric and scientific data. This rigid approach dismissed the pedagogic and transformative nature of CE, rejecting the importance of intra-actions in the HP.

Texts: 1, 2, 19, 21, 23 revealed the most followed by: 3, 4, 5, 7, 12, 15, 20, 22. There were references to parts of the HP and a recognition that these are important aspects of CE but were not connected together as inter-dependant elements. I came across a number of re-occurring phrases, which highlighted this well:

putting children in a favourable learning situation, the room must possess the right atmosphere, expectation, motivation, growing confidence, relationships, actively engaged. Shared pleasure, the group, children helping each other, strong emotional involvement

There were some specific expressions, which signalled the importance of conductors’ role with the person in the environment:

“the conductor accompanies the children in their progression” (2)

“the security in the children is produced by the conductors” (3)

“the conductor creates the intention in the person to act” (4)

“the conductor adds something of themselves” (19)

Based on these accounts, the conductor is the one with the ‘power’. It is portrayed that their agency is the only one which matters. As a practicing conductor I have to disagree with this message. The HP creates opportunities where each encounter matters as the conductor and the person with the disability intra-act with/in the environment, they constitute of each other’s *becoming*.

Inter or Intra -view?

Taguchi (2012) positions a traditional interview’s aim as an act of trying to interpret what the interviewee means in order for the researcher to then construct something intelligible held together with themes emerging from the collected data. Therefore, what is achieved is an identification of differences or sameness based on already acknowledged concepts (Taguchi, 2012). I wish to move away from interpretation and representationalism, instead to ‘open up the data’ to discover something new (Mazzei, Jackson, 2012). I was inspired by the idea of Kuntz and Presnall (2012: 732) who were eager to present the interview “as a wholly engaged encounter”. Following Barad’s theorisation on intra-actions, Kuntz and Presnall (2012) coined their concept *intraview* to indicate a co-creation among/within, rather than simply between the interviewer and interviewee. They claim that the traditional interview is mostly used to abstract information from the written transcript through coding,

¹⁸ These numbers collaret with the numbering used in Appendix.

categorising and generalising. Instead of seeing the interviewee as the 'subject' whose answers need interpreting, Kuntz and Presnall (2012: 740) suggest treating an *intraview* as a fully connected encounter within: "meaning transforms us because we extend beyond ourselves". I took note of Jackson and Mazzei (2013) warning about the limits of an interview as a methodological tool. Accepting that the conversation had, could 'only' produce data, which is "partial, incomplete and is always in the process of retelling and remembering" (Jackson, Mazzei, 2013: 262).

The conversation I had with an authoritative figure in CE, lasted one hour on MS Teams, providing both an audio and a visual recording. This enabled me to watch the reactions of my 'interviewee' to my questions and comments as well as their facial expressions and gesturing during their narrative. Most of which I missed previously, partly because I was taking notes. Watching the recording gave me a unique opportunity to observe from the 'outside' seeing how I was implicated in the process whilst remembering what it felt like from the 'inside'. I saw myself get lost with enthusiasm, forgetting my surroundings - being transported into the space of my 'interviewee'. I found this helpful in moving away from meaning-making based on the heard encounter only and instead considered the intra-actions produced *with* the participant, myself and the data (Jackson, Mazzei, 2012).

For our conversation, the 'interviewee' was in their office a place inhabited only by them, which is representational of the hierarchical status they hold. A person viewed as 'in the know', who holds both power and knowledge (Jackson, Mazzei, 2012). They sat away from their computer, at a table where they normally hold meetings - where I had my job interview. Yet, wearing a practitioner's uniform, this is not unusual at all. Jackson and Mazzei (2012) talk about a suit and the image it portrays onto its wearer and the confidence it gives. If a suit signifies status, I would argue that a uniform suggests that its wearer identifies as a practitioner. The uniform expects its wearer to act and think in a certain way and show solidarity towards the profession as somebody who understands its inner workings. An understanding a high manager could never have. The uniform implies that its wearer is not an imposter but someone who belongs, who is not removed. The choice of attire conveys an image, an embodiment of what matters to us, which in turn will impact our intra-actions within our environment.

My 'interviewee's role of active practitioner, lecturer and high manager are all entangled; this came through in their positionality during our conversation. This person is somebody who dedicated their life's work to CE. Yet they must remain realistic and grounded to meet financial demands required by running an organisation. It is unsurprising that there was a conflict in the narrative given, with a need to explain and perhaps justify certain things. A habit to problem-solve and offer up advice. Therefore, it has to be accepted that the 'interviewee' would have chosen to reply to my questions in a particular way - emphasising certain things, introducing ideas while leaving some thoughts out. What was being said had already been interpreted by them, and they would have already 'made meaning' of the narrative they chose to share (Jackson, Mazzei, 2012). This is the very reason why in the post-qualitative paradigm researchers avoid interpreting the interviewee's narrative. Instead, the conversation had is used, like in this paper, to enrich the inquiry by adding a layer to it.

My 'interviewee' described the HP as a fundamental part of the philosophy without which CE would not exist. HP guides how a conductor approaches a situation and sees potential where society might see a disability. They went onto saying:

...the environment is what I create it to be, it's not a static thing, it's not a room and I don't have to be a victim of the environment. I can actually influence the environment. So a part of that HP approach is that link in between how am I viewing that person but also how am I creating the environment, which is going to enable them to be nurtured. Teaching is a funny word as it feels very autocratic, doesn't matter which way you look at it, it does. I have the knowledge and you don't. Whereas the HP would actually challenge that, saying that the knowledge is actually within the beholder. So how am I now, going to pull that out of them and how am I going to provide an optimal situation, ie environment, which is going to enable them to discover what they didn't know. And I probably didn't know, I just believed that there was something there.

I kept returning to this same section of the conversation, it kept troubling me. Instead of trying to reflect – reproduce what I have already thought, I needed to re-turn it. Re-turning as opposed to returning, as in: “turning it over and over again” looking for new diffraction patterns (Barad, 2014: 168). The above portrayal of the HP explains its impact well, it demonstrates how a conductor is able to empower the person. It shows the relationship as an interaction between people and the environment as something, which we can influence even change to reduce its impact on the person with the physical disability. The reason I kept problematizing this because it does not show the impact of the person and the environment on the conductor – how these elements constitute of each other's *becoming*. I was returning to this yet again to re-turn it whilst in the bath, where I was physically making diffraction patterns; as my body became the obstacle, which broke the waves I created with the water. I was thinking about diffraction, all the while putting it into practice both in my physical environment as well as cognitively. It is only as a direct influence from Barad (2007) that I am able to see the relationship in terms of ongoing intra-actions between/amongst/with the person ↔ the conductor ↔ the environment. Consequently, my understanding of the HP has shifted. Yet I feel this 'knowing' is already in its ongoing-becoming, the below is loaded with implicit references to intra-actions:

The one thing with the environment, you are fighting against a social barrier. So very often, the person with the disability, moves into a medical environment and that colours their own beliefs... So they cannot see what you can see because they don't believe in themselves. They might believe in you, so the first thing in the HP is that I got to get somebody to believe in themselves. Once I've done that, they will then create their own environment, which will nurture and help them teach themselves and develop by themselves but it's getting them across and that to me, in current society, is one of the hardest challenges.

I believe it also highlights the transformative power of the HP, in which the conductor is only the 'catalyst' as described by Hári (2014).

This paper attempted to uncover what is (not)known about the HP through addressing three guiding questions. I confirmed that the HP is not defined or explicitly contextualised in writing but nevertheless, it is portrayed as a strong belief system focusing on potential in the person with the disability in a structured environment led by the conductor. Diffractive analysis revealed 'how much there is'

regarding the HP but not in a format, which conveys a clear or coherent message. Shifting to the post-qualitative paradigm – moving away from representationalism and towards the concept of intra-actions could further the understanding and meaning-making of CE as a transformative pedagogical approach. I set out to make a positive contribution to my field by addressing the lack of focus and understanding surrounding the HP. Through carrying out a pilot enquiry I confirmed that CE lacks a clearly articulated theoretical framework, which I pledge to generate by conceptualising and theorizing the philosophy of CE as part of my doctoral thesis.

References

- Barad, K. (2007): Meeting the Universe Halfway. Duke University Press, London.
- Barad, K. (2008): Posthumanist Performativity. Toward and understanding of how matter comes to matter. In: Alaimo, S., Hekman, A. (eds.) *Material Feminisms*. 120–154.
- Barad, K. (2014): Diffracting Diffraction. Cutting Together-Apart. *Parallax*, 20(3), 168–187.
- Blackburn, C., Ward, K. (2020): A Conductor's standpoint: an institutional ethnography of conductive education centre in Birmingham, UK. *Practice – Contemporary Issues in Practitioner Education*, Available at: <https://doi.org/10.1080/25783858.2020.1834822>
- Brookfield, S. (2017): *Becoming a Critically Reflective Teacher*. 2nd edn. Jossey-Bass, San Francisco.
- Funk, K. (2002): Just Facilitation? *Conductive Education Occasional Papers*, 9, 101–103.
- Hári M., Horváth J., Kozma I., Kőkuti M. (1991): A konduktív pedagógia rendszer hatékony működésének alapelvei és gyakorlata. Nemzetközi Pető Intézet, Bp.
- Hári M. (2014): The human principle in Conductive Education. In: Kollega Tarsoly I. Emlékkönyv Dr. Hári Mária 1923–2001. Pető András Főiskola, Bp., 20–35.
- Howard, L., Li-Ping Tang, T., Austin, M. (2015): Teaching Critical Thinking Skills. Ability, Motivation, Intervention and the Pygmalion Effect. *Journal of Business Ethics*, 128, 133–147.
- Jackson, A., Mazzei, L. (2012): *Thinking with Theory in Qualitative Research*. Routledge, London.
- Jackson, A., Mazzei, L. (2013): Plugging One Text Into Another. Thinking With Theory in Qualitative Research. *Qualitative Inquiry*, 19(4), 261–271.
- Jackson, A., Mazzei, L. (2018): Thinking With Theory; A New Analytic for Qualitative Inquiry. In: Denzin, N., Lincoln, Y. eds. *Handbook of Qualitative Research*. 5th edn. London: SAGE, 1230–1264.
- Jackson, A., Mazzei, L. (2020): Post Philosophies and the Doing of Inquiry, Session 4. [webinar] Available at: <https://www.youtube.com/watch?v=IS3YugBy2gI> [Accessed 22 November 2020].
- Kállay Zs. (2019): A konduktív nevelés, alapvetése. In: Feketéné Szabó É., Zsebe A. eds. *A konduktív pedagógia kézikönyve – Több mint gyakorlat... Semmelweis Egyetem Pető András Kar, Budapest*, 133–153.

- Kohn, R. (2005): Conductive Education: a liberating pedagogy. In: Maguire, G., Nanton, R. eds. *Looking Back and Looking Forwards – Developments in Conductive Education*. Foundation for Conductive Education, Birmingham, 93–95.
- Kuntz, A., Presnall, M. (2012): Wandering the Tactical. From Interview to Intraview. *Qualitative Inquiry*, 18(9), 732–744.
- Lambert, L. (2021): Diffraction as an otherwise practice of exploring new teachers' entanglements in time and space. *Professional Development in Education*, February 2021. Available at: <https://www.tandfonline.com/doi/abs/10.1080/19415257.2021.1884587>.
- Mazzei, L., Jackson, A. (2012): In the Threshold – Writing Between-the-Two. *International Review of Qualitative Research*, 5(4), 449–458.
- Mazzei, L. (2014): Beyond an Easy Sense. A Diffractive Analysis. *Qualitative Inquiry*, 20(6), 742–746.
- PCA (2011) Professional Standards for Conductors in the UK. CEPEG, Birmingham.
- Pintér H. (2019): A bizonyítékon alapuló gyakorlat a konduktív pedagógiában. In: Feketéné Szabó É., Zsebe A. eds. *A konduktív pedagógia kézikönyve – Több mint gyakorlat... Semmelweis Egyetem PAK, Budapest*, 175–204.
- Pintér H. (2020): Research of evidence based practice in conductive education. *Tudomány és Hivatás*, 5(1), 21–23.
- St. Pierre, E. (2018): Writing Post Qualitative Inquiry. *Qualitative Inquiry*, 24(9), 603–608.
- St. Pierre, E. (2020): Post Philosophies and the Doing of Inquiry, Session 2. [webinar] Available at: <https://www.youtube.com/watch?v=wJxGcrytx6M> [Accessed 8 November 2020].
- Sutton, A. (1986): Problems of theory. In: Cottam, P., Sutton, A. eds. *Conductive Education. A system for overcoming motor disorder*. Croom Helm, London, 153–177.
- Szumski, G., Karwowski, M. (2019): Exploring the Pygmalion effect: The role of teacher expectations, academic self-concept, and class context in students' math achievement. *Contemporary Education Psychology*. 59. Available at: <http://doi.org/10.1016/j.cedpsych.2019.101787>.
- Taguchi, H. L. (2012): A Diffractive and Deleuzian approach to analysing data. *Feminist Theory*, 13(3), 265–281.
- Taguchi, H. L., St. Pierre, E. (2017) Using Concept as Method in Educational and Social Science Inquiry. *Qualitative Inquiry*, 23(9), 643–648.

Appendix

The below publications are not listed in alphabetic order but in a number order of my reading of them. Their numbers correspond with the numbers as they are used in the text.

1. Cotton, E., Parnwell, M. (1967) From Hungary: the Pető Method. *Special Education*, 56(1), 7–11.
2. Hári, M., Tillemans, T. (1984): Conductive Education. In: Scrutton, D. ed. *Management of the motor disorders of children with cerebral palsy*. London: Spastic International Medical Publications, 19–35.

3. Cotton, E. Grillo, L. (1978): Conductive Education (Pető), *Gaslini*, 10(1), 33–35.
4. Schaffhauser F. (2018): A mozgás, a ritmus és az egyensúly alapfogalmai Pető András gondolatrendszerében. *Logoterápia és Egzisztencia analízis*, X. évfolyam, 3(26), 9–32.
5. Ratliffe, K., Sanekane, C. (2009): Conductive Education – Benefits and Challenges. *Teaching Exceptional Children*, 41(5), 66–72.
6. Feuerstein, R. (2012): The Matchmaker. In: Maguire, G., Sutton, A. eds.: András Pető. Conductive Education Press, Birmingham, pp. xix – xxii.
7. Cotton, E., Parnwell, M. (1968): Conductive Education with special reference to severe Athetoids in a non-residential centre. *The Journal of Mental Subnormality*, 14(26), 50–56.
8. Cotton, E. (1984): Integration of disciplines in the treatment and education of children with cerebral palsy. In: Levitt, S. eds. *Paediatric Developmental Therapy*. Oxford: Blackwell Scientific Publications, 246–258.
9. Cotton, E. (1974): Improvement in Motor Function with the use of Conductive Education. *Developmental Medicine and Child Neurology*, 16(5), 637–643.
10. Cotton, E. (1983): Conductive education: a structured approach. *Therapy Weekly*, July 28, p. 4.
11. Morgan, A., Hogan, K. (2005): School placement and conductive education: the experience of education administrators. *British Journal of Special Education*, 32(3), 149–156.
12. Beach, R. C. (1988): Conductive education for motor disorders: new hope or false hope? *Archives of Diseases in Childhood*, 63, 211–213.
13. Mallander, O., Söder, M. (2011): Between academization and good craftsmanship. The physiotherapists' ambition to professionalize on the light of the conductive education challenge. *Scandinavian Journal of Disability Research*, 13(3), 225–238.
14. Tuersley-Dixon, L., Frederickson, N. (2010): Conductive education: appraising the evidence. *Educational Psychology in Practice*, 26(4), 353–373.
15. Sutton, A. (1998): Conductive Education As Exemplar Of The Emerging Paradigm of Dynamic Inclusion, With New Emphases For Educational Research. In: European Conference on Educational Research. Ljubljana, 17–20 September 1998.
16. Pedersen, A. V. (2000): Conductive Education – A Critical Appraisal. *Advances in Physiotherapy*, 2, 75–82.
17. Bochner, S., Center, Y., Chapparo, C., Donnelly, M. (1999): How effective are programs based on conductive education? A report of two studies. *Journal of Intellectual, Developmental Disability*, 24(3), 227–242.
18. Reddihough, D., King, J., Coleman, G., Catanese, T. (1998): Efficacy of programmes based on Conductive Education for young children with cerebral palsy. *Developmental Medicine, Child Neurology*, 40(11), 763–770.
19. Hári M. (1988): The human principle in Conductive Education. Pető Institute, Bp.
20. Blackburn, C., Ward, K. (2020): A Conductor's standpoint: an institutional ethnography of conductive education centre in Birmingham, UK. *Practice – Contemporary Issues in Practitioner Education*. Available at: <https://doi.org/10.1080/25783858.2020.1834822>

21. Lambert, M. (1994): Children's perception of conductive education. *Learning Resources Journal*, 10(2), 39–42.
22. Sutton, A. (1988): Conductive Education. *Archives of Diseases in Childhood*, 63, 214–217.
23. Robinson, R. O., McCarthy, G. T., Little, T. M. (1989): Conductive Education At The Pető Institute, Budapest. *British Medical Journal*, 299(6708), 1145–1149.
24. Patrcik, J. (1989): Cerebral palsy diplegia: improvements for walking. *British Medical Journal*, 299(6708), 1115–1116.
25. Blackburn, C. (2020): The social organisation of conductive education centre in Birmingham. *BERA Blog*. [blog] September 2020. Available at: <https://www.bera.ac.uk/blog/the-social-organisation-of-a-conductive-education-centre-in-birmingham> [Accessed 16 September 2020].
26. Horváth J. (1997): András Pető – a brief biographical sketch. *Conductive Education, Occasional Papers*, 1, 3–8.