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## UNDERTAKING RISKY RESEARCH

### Risky Research?

- Is education research
  - At risk
  - About risk
  - Or looking at removing risk
- Is education as a body of knowledges and practices 'at risk'?
- Is it a risk to think and work 'otherwise'?
- Is education 'at risk' in VET?

### The risk of/with Derrida?



- What we're going to do here Alan is we're going to get to the bottom of it. We're going to find out exactly how our kids are being taught to read, how our teachers are being trained to read and how are the kids being tested. (Nelson & Jones 2004)

- Law is not justice. Law is the element of calculation, and it is just that there be law, but justice is incalculable, it requires us to calculate with the incalculable: and aporetic experiences are the experiences, as improbable as they are necessary, of justice, that is of moments in which the decision between just and unjust is never insured by a rule (Derrida 1992 p.16).

- ...it must, in its proper moment if there is one, be both regulated and without regulation, it must conserve the law and also destroy it or suspend it enough to have to reinvent it in each case, rejustify it, or at least reinvent it in the affirmation and the new and free confirmation of its principle. (Derrida 1992 p23)

- ...to learn to live with ghosts, in the upkeep, the conversation, the company, or the companionship, in the commerce without commerce of ghosts. To live otherwise, and better. No, not better, but more justly (Derrida 1994 p. xviii).

- ... the law is always an authorised force, a force that justifies itself or is justified in applying itself, even if this justification may be judged from elsewhere to be unjust or unjustifiable (Derrida 1992 p.5).

... the distinction between good and evil does not depend on knowledge; that is why we should not know, in terms of knowledge, what is the distinction between good and evil. To have to make such a distinction, which depends precisely on responsibility, is, I confess, both a terrible and tragic situation in which to find oneself. Without this terrible experience, however there would be no decision, there would simply be a serene application of a programme of knowledge and then we could delegate decisions to scientists and theoreticians (Derrida 1999 p.66).

- ... there is no ethical responsibility, no decision worthy of its name, that is not, in its essence, revolutionary, that is not in a relation of rupture with a system of dominant norms, or even the very idea of the norm, an therefore of a knowledge of the norm that would dictate a program the decision. All responsibility is revolutionary, since it seeks to do the impossible, to interrupt the order of things on the basis of non programmable events. A revolution cannot be programmed. In a certain way, as the only event worthy of the name, it exceeds every possible horizon, every *horizon of the possible* – and therefore of potency and power (Derrida & Roudinesco 2004 p.83)

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