How am I Improving My Contribution to Living Theory Research as a Global Social Movement? An Emancipatory Dialogue Between Epistemology, Ontology and Axiology in Living Theory Higher Educational Research.

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Abstract

Ten years ago, EJOLTS published my paper on 'Using a living theory methodology in improving practice and generating educational knowledge in living theories' (Whitehead, 2008). In this 2018 paper my research enquiry is *How am I improving my contribution to Living Theory research as a global social movement?* This enquiry includes an emancipatory dialogue between epistemology, ontology and axiology in Living Theory higher educational research. It includes a visual narrative to communicate a form of Living Theory research that is grounded within community relationships of Living Theory researchers who are contributing to a global social movement. This form of Living Theory research includes insights from my earlier positivist and dialectical perspectives. It moves into my present, relationally-dynamic educational epistemology, ontology and axiology in my Living Theory of higher educational research. The value of emancipation is in freeing oneself from constraints on the generation of a living-educational-theory.

Ideas for this paper are drawn from *Emancipation and Epistemicide: Two approaches to professing higher educational research*, a paper presented at the conference of the European Association of Research on Learning and Instruction (EARLI) on *Dialogue between ontology and epistemology: New perspectives on theory and methodology in research on learning and education,* 27 August 2018, Homerton College, Cambridge. Retrieved 12 October 2018 from http://www.actionresearch.net/writings/jack/jwcambridge250818.pdf

Introduction

In my higher educational research, I have focused on exploring the implications of asking, researching and answering my question, 'How do I improve what I am doing?' in classrooms, in supervising higher degrees and in contributing to social movements that are enhancing the flow of values that carry hope for the flourishing of humanity, such as kindness and love. In exploring the implications of asking, researching and answering, 'How am I improving my contribution to Living Theory research as a global social movement?' I have found it necessary to continue to develop my understandings of complex relationships between knowing, being and valuing. This is because knowing, or my epistemology, is involved in making contributions to educational knowledge through research. Being, or my ontology, is involved in developing an understanding of 'I' in the enquiry, 'How do I improve what I am doing?' Valuing, or my axiology, is involved in such educational enquiries as, 'What is educational?' and includes learning that is value-laden and related to my ontology and epistemology.

In my emancipatory dialogue between epistemology, ontology and axiology in Living Theory higher educational research, I distinguish between my personal emancipation from constraints within my epistemologies, ontologies and axiologies and my emancipation from constraints within the social contexts in which I live and research. For example, my emancipation from the latter constraints can be appreciated by acknowledging the pressures from education researchers to subordinate educational research to education research.

This influence of an education researcher can be seen in one Presidential Address to the British Educational Research Association that advocates a change of name to the British Education Research Association:

> One way of handling the distinction might be to use the terms 'education research' and 'educational research' more carefully. In this paper, I have so far used the broad term 'education research' to characterise the whole field, but it may be that within that field we should reserve the term 'educational research' for work that is consciously geared towards improving policy and practice... One problem with this distinction between 'education research' as the broad term and 'educational research' as the narrower field of work specifically geared to the improvement of policy and practice is that it would mean that BERA, as the British Educational Research Association would have to change its name or be seen as only involved with the latter. So, trying to make the distinction clearer would also involve BERA in a re-branding exercise which may not necessarily be the best way of spending our time and resources. But it is at least worth considering. (Whitty, 2005)

A similar influence in attempting to subordinate educational research to education research can be seen in the American Educational Research Association through personal correspondence with the Executive Director of AERA, another education researcher, in which the Director recommended to editors of AERA publications that they use the term education research rather than educational research.

In contrast to these views I am distinguishing educational from education research where educational research is a distinct form of research and knowledge creation. I am seeking to emancipate myself and to support the emancipation of others from these constraints being imposed on educational researchers by education researchers. Whilst making this criticism of education researchers, I also want to acknowledge the value of insights I use from education researchers in the generation of a living-educational-theory (Whitehead, 1993, 2018). These insights include ideas of de Sousa Santos (2014) on epistemicide and include his ideas of abyssal line, sociology of absences and intercultural translation. (Whitehead, 2016). In clarifying my meanings of a global social movement, I also draw insights from ideas on living-global-citizenship (Coombs, Potts & Whitehead, 2014), cosmopolitanism (Keizer-Remmers, 2017) and international development (Briganti, 2015; Mannen, 2018).

In this paper I first clarify the meanings of a living-educational-theory and Living Educational Theory research. I then focus on the changing meanings of my question, 'How do I improve what I am doing?', over the 51 years of my enquiry. These changing meanings are included in my dialogue below between epistemology, ontology and axiology. They are focused on my learning in my educational research as I engage with positivist, dialectical and relationally-dynamic epistemologies, ontologies and axiologies in my contributions to emancipatory Living Theory research.

Following the changing meanings of my question, I clarify my emancipation from limitations in my positivist and dialectical perspectives as I move into a relational dynamic, educational epistemology, ontology and axiology in my higher educational research. I use a digital multi-media narrative to clarify my relationally-dynamic ways of knowing, being and valuing in researching my educational influence in Living Theory research as a global social movement. I also include meanings of cosmopolitanism, international development and global citizenship in my explanation of this educational influence.

The Meaning of a Living-Educational-Theory and Living Educational Theory Research

A living-educational-theory (Whitehead, 1985, 1989) is an individual's explanation of their educational influences in their own learning, in the learning of others and in the learning of social formations. What I mean by 'educational' is learning with a life-affirming energy and values that carry hope for the flourishing of humanity. Constituted as an individual's explanation of educational influence in learning, each living-educational-theory is unique[1]. It is unique because of the constellation of values that the individual uses to give meaning and purpose to their life and the constellation of insights drawn from the ideas of others that the individual uses to make sense of their life and world.

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[1] All living-educational-theories are unique because of the individual's unique constellations of values and understandings. However, uniqueness does not guarantee originality. An original contribution to knowledge, with a living-theory, means justifying the claim to originality in relation to the knowledge already generated by the Living Theory research community.

I use the idea of Living Educational Theory research (shortened for the rest of this paper to Living Theory research) as a paradigmatic term to help to distinguish an approach to educational research. The paradigmatic meaning helps a researcher to locate their research as belonging to a community of researchers who are seeking to generate and test the validity of their living-educational-theories. The paradigmatic meaning of Living Theory research is not a general theory that can be used to derive the individual's explanation of their educational influences in learning. The individual generates their own unique explanation of their educational influence and contributes this knowledge to the educational knowledge-base (Whitehead, 2018).

My Educational Research Question(s)

I began asking the question "How do I improve what I am doing?" in my first lesson as a science teacher at Langdon Park School in London's Tower Hamlets in September 1967. My question was focused on what I could do to improve my practice in enhancing my pupils' understandings of scientific enquiry. In my positivist approach, I assumed a causal influence in my pupils' learning and believed that I could enhance my understandings of the processes through which adolescents acquired scientific understanding through using a controlled experimental design, with treatments of enquiry learning, discovery learning and didactic teaching. In my positivism, my ontological 'I' was removed from the discourse and contributions to knowledge. My axiology was influenced by Richard Peter's analysis in *Ethics and Education* (1966), in which he used a form of Kantian transcendental deduction to claim that if a person was seriously enquiring into the question, *What ought I to do?* then he or she must be committed to ethical principles of justice, freedom, respect for persons, consideration of interests and worthwhile activities, with a commitment to the procedural principle of democracy. Between 1967–1972 I also accepted Peters' view of educational theory as being constituted by the disciplines of education.

In 1972 I became aware of limitations in my positivism on viewing video tapes of my teaching. The Inspectorate in Barking had provided me, as Head of Science at Erkenwald Comprehensive School, with a video camera and recorder and asked me to explore its educational potential in the science department. I turned the camera on myself and experienced the shock of seeing myself as a living contradiction in my question "How do I improve what I am doing?". I believed that I had established enquiry learning in my classrooms, in the sense that pupils were forming their own questions and that I was responding to them. The video showed that, however subtly, I was giving the pupils the question. In my positivism my 'I' as a living contradiction must be removed from a valid contribution to knowledge in educational theory. Popper (1963, pp. 316–317) has explained in detail why contradictions, following the Aristotelean Law of Contribution, must be removed from theories.

In experiencing myself as a living contradiction I could see that I needed an epistemology, ontology and axiology that included 'I' as a living contradiction. I also began to question the disciplines approach for the reasons given below and in 1973 I moved from being a science teacher to becoming a Lecturer in Education at the University of Bath. In making this move, my intention was to contribute to the generation of a form of educational theorising that could explain the educational influences of individuals in their own learning.

My question of improving my practice moved from improving the scientific understandings of my pupils, into the generation of educational theory, as I worked and researched with science teachers to improve their practice and to improve my supervision in the continuing professional development of teachers.

In 1978, I engaged with Ilyenkov's (1977) *Dialectical Logic* with his question "If an object exists as a living contradiction, what must the thought be (statement about the object) that expresses it?" (p. 313). I embraced a dialectical epistemology, ontology and axiology between 1978–2002. This included my doctoral thesis on a dialectical approach to educational enquiry (Whitehead, 1999).

Around 2002, I needed to emancipate myself from limitations in my dialectical epistemology, ontology and axiology. I began to see myself, with the help of digital videos, such as those I show below, as existing within a relationally-dynamic awareness of space and boundaries. By this I mean that I existed not only as a living contradiction. I existed within networks and communities of relationships that were grounded in expressions of a life-affirming energy with values that carried hope for the flourishing of humanity. I needed to emancipate myself from seeing myself as primarily grounded in 'I' as a living contradiction.

As I write this paper in October 2018 I am continuing to ask, research and answer my question, 'How do I improve what I am doing?'. The question might appear to be the same as the one I first asked in 1967 and have continued to ask in subsequent years. However, the meanings of the words, 'I', 'improve' and 'doing' have very different meanings in the positivist, dialectical and relationally-dynamic phases of my educational enquiry described below as I now ask, research and answer my question "How am I improving my contribution to Living Theory research as a global social movement?"

I do not want to be misunderstood as I write about emancipating myself from limitations. Whilst recognising the limitations below, I also acknowledge that I am continuing to use some insights that I gained from my positivist and dialectical approaches to educational research.

A Positivist Epistemology, Ontology and Axiology in Higher Educational Research

In 1967 I worked with the positivist epistemology I had accepted in my first degree in Physics and Chemistry. By this I mean that I viewed knowledge as scientific knowledge that was generated and tested through controlled, experimental designs. I had been taught in my science degree to remove the 'I' from my explanations. My ontology was not considered significant in the conduct of the research or in the generation of knowledge. I used this methodology and epistemology in my Masters Degree Dissertation in 1972 in a preliminary investigation of the process through which adolescents acquire scientific understanding (Whitehead, 1972). I carried out this investigation whilst being Head of the Science Department at Erkenwald Comprehensive School in Barking, London. My research included the use of Piagetian cognitive stage theory and Bloom's Taxonomy to give construct and content validity to the tests I used to determine my pupils' understanding of scientific concepts. It included the random allocation of some 81 pupils to three groups. My

understanding of improvement in what I was doing was focused on improving my practice in relation to enhancing my pupils' learning in their understanding of scientific enquiry.

I have explained above how, on viewing a video of my lesson, I had the first experience of seeing myself as a 'living contradiction'. I mean this in the sense that I believed that I had established enquiry learning in my classroom, but the video showed that I was actually giving the pupils the questions to answer. At the time of this recognition, I was continuing to ask, research and answer "How do I improve what I am doing?" Because my question included 'I' and I had seen and experienced myself as a living contradiction in my practice, I began to question whether my positivist approach to research and my commitment to the disciplines approach to educational theory were appropriate approaches to researching my question, because they removed 'I' from the generation of educational theory.

It became clear to me that what I was doing was to test the validity of Piagetian Cognitive Stage Theory and Bloom's Taxonomy, rather than researching my question about improving my practice. I also became aware, from comparing my explanations of educational influences in learning with my pupils, with the explanations I derived from the disciplines of education, that no explanation derived from the disciplines either individually or collectively (Whitehead, 1972) could generate as valid an explanation of my educational influence in my pupils' learning, as I could generate myself. Emancipating myself from limitations in my positivism involve developing my dialectical epistemology, ontology and axiology. However, I continue to be influenced by a positivist influence with its emphasis on strengthening the validity of claims to knowledge with a focus on providing evidence that justifies the claim to know.

A Dialectical Epistemology, Ontology and in Higher Educational Research

My dialogue between ontology, epistemology and axiology in my higher educational research on learning continued at the University of Bath from 1973–2012. It included the development of a dialectical epistemology, ontology and axiology with a nucleus of contradiction (Ilyenkov, 1977). In researching and answering my research question "How do I improve what I am doing?", my practice had moved from a focus on researching my practice in improving my pupils' understanding of science. Improving my practice, in my question, now focused on my influence in establishing the academic legitimation of the claims of individuals to explain their educational influences in their own learning and in the learning of others as they researched their higher educational practices.

My dialogue, between ontology, epistemology and axiology, included 'I' as a living contradiction in my explanation of educational influence as a contribution to educational knowledge. I emancipated myself from excluding 'I', as required by my positivist epistemology. My doctoral thesis (Whitehead, 1999) explicated a dialectical epistemology, ontology and axiology in explaining my educational influences in my own learning and in the learning of others. My 'I' as a living contradiction appeared as the nucleus of my explanation. The explanatory principles included my ontological values that I used to give meaning and purpose to my life in education, such as academic freedom and creativity in making original

contributions to knowledge. Within my dialectical approach to educational research I believed that it was sufficient to clarify the meanings of my ontological values and their use as explanatory principles in the course of their emergence in practice. Moira Laidlaw (1996), in the course of my supervising her doctoral research, explained to me that whilst it was necessary to clarify the meanings of these ontological values, the values themselves were living and evolving. I developed this insight in my relationally-dynamic approach to educational research described below and I continue to follow Laidlaw's (2018) original contributions to Living Theory research. Whilst retaining a recognition of including 'I' as a living contradiction in explanations of educational influences in learning, it is no longer the nucleus of my explanations in my relationally-dynamic, educational epistemology.

Between 1996 and 2012 I supervised to successful conclusion some 32 Living Theory doctoral theses, in which the individuals explain their educational influences in learning. These are freely available (http://www.actionresearch.net/living/living.shtml), together with other Living Theory doctoral theses accredited by different Universities throughout the world, supervised by supervisors other than myself. They are now part of the social conditions that are supporting the spreading influence of Living Theory research as a global social movement.

A Relationally-Dynamic Epistemology, Ontology and Axiology in Emancipatory Living Theory Research Within Communities.

As I continued to explore the implications of asking, researching and answering my question "How do I improve my practice?", I recognised a limitation and constraint in my dialectical epistemology and ontology. The constraint was in seeing 'I' as a living contradiction as the nucleus of my explanation of influence. I needed an understanding of a relationally-dynamic 'I' that was working in community with others in a global social movement.

With the help of digital visual data on my educational practices within different communities of Living Theory researchers such as those below, I emancipated myself from the constraint of the nucleus of 'I' as a living contradiction in my epistemology, ontology and axiology. I developed a relationally-dynamic epistemology, ontology and axiology in my emancipatory Living Theory research and educational epistemology.

Thayer-Bacon's ideas have helped me to clarify and communicate the nature of my relational epistemology, ontology and axiology. Thayer-Bacon (2005, p. 273) offers an epistemological theory that insists that knowers/subjects are fallible, that our criteria are corrigible, and that our standards are socially constructed, and thus continually in need of critique and reconstruction. Thayer-Bacon explains that a relational epistemology is supported by a relational ontology with the unifying spiritual belief that we are one with the universe. I do agree that my relational ontology supports my relational epistemology and I explicate below, with the help of digital visual data, my understanding of their relationship, so that my explanation of educational influence can be publicly considered and critiqued.

In continuing my dialogue, between being, knowing and valuing and the emancipatory influences of Living Theory research, I shall now focus on digital, visual data and analyses from within Living Theory communities. The emancipatory understandings are

focused on the transformations that are occurring as I research my contributions to educational influences in learning in communities of Living Theory researchers that are constituting a global social movement.

I shall begin with digital visual data and a visual narrative that includes a relationally-dynamic ontology, epistemology and axiology. The visual data come from: a workshop in 2008; the Living Theory research support community of September 2018; the Living Theory post-doctoral community of September 2018. In analysing this digital visual data, I shall explain how the methods of empathetic resonance and empathetic validity can be used to clarify the meanings of the relationally-dynamic, ontological values that can be used as explanatory principles in explanations of educational influences in learning. I shall then move on to using a Living Educational Theory wiki in supporting emancipatory Living Theory research as a global social movement with a section on Living posters. I shall conclude by including my present meanings of cosmopolitanism, international development and global citizenship within my living-educational-theory.

16th July, 2008, workshop in the Guildhall, Bath, UK.

This speeded up video (Video 1) of 19 seconds enables me to perceive myself as living and researching within a relationally-dynamic awareness of space and boundaries.

Video 1: Workshop in Bath https://www.youtube.com/watch?v=CfeWCS86imI

This data enables me to emancipate myself from seeing myself, in my epistemology, ontology and axiology as grounded in my existence as living contradiction. I can still see myself as a living contradiction but my relationally-dynamic 'I' is no longer grounded in contradiction. It is grounded in the expression of a life-affirming energy with values that carry hope for the flourishing of humanity within a network of relationships. I shall use the visual data below to see if I can communicate my clarification of the meanings of these relationally-dynamic values as they are expressed within Living Theory communities. In my earlier writings (Whitehead, 1993) my values included academic freedom and creativity. My values now include the valuing of communities that are enhancing the influence of Living Theory research in a global social movement.

Video 2: Living Theory, research support community 2nd September 2018
https://youtu.be/vgQMHaLVfIA

This community meets through SKYPE on Sunday evenings to share issues that are emerging in their living-theory research. The image above is from September 2, 2018. It is 1:56 minutes of speeded-up video with eight participants - from left to right Marie Huxtable, Joy Mounter, Jack Whitehead, Robyn Pound, Paula Shore, Giulia Carozzi, Margaret Wadsley and Iris Aliaj. I can see myself participating in the conversation within the relational dynamic of each individual's movement and contribution in this community.

The video below, in the section on empathetic resonance and validity, shows 10 participants from the 19th August 2018 with the Living Theory research support-community. The membership of each conversation can vary whilst including the different individual contributions over time. This data also helps me to move on from seeing the nucleus of my 'I' as a living contradiction and from just being aware of myself within relationally-dynamic boundaries, to include the ongoing awareness and engagement with the lives and enquiries of other individuals. These individuals are also seeking to live as fully as they can, and to share within living boundaries, their unique constellation of ontological values within their activities that they see as worthwhile and contributing to the flourishing of humanity within their living-educational-theory.

Living Theory research post-doctoral community

This 30:32 minute video (Video 3) below of September 2, 2018, at 1:32 shows, from left to right, Marie Huxtable, Jack Whitehead, Jacqueline Delong and Judy McBride in a Living Theory post-doctoral community. Each participant has already made an original contribution to educational knowledge in a doctoral thesis. Their post-doctoral enquiries are continuing from within their unique sites of practice, whilst supporting each other in their enquiries.

The conversations with this group include a focus on developing proposals for the June 26–28th 2019 Conference of the Action Research Network of the Americas in Quebec, Montreal, Canada with the theme of *Repoliticizing P/AR from Action Research to Activism.* Our proposals include our evaluations of our past educational influences in learning, as we sense what we are doing in the present, together with our projections into the future on how we intend to live our values as fully as possible in the generation of our own living-educational-theories and our contributions to Living Theory research as a global social movement.

Video 3: Living Theory Post-doctoral Community https://youtu.be/DhenTow0-9c

Using Empathetic Resonance and Empathetic Validity

The first digital visual data below can be seen to include 10 contributors from a Living Theory research support community conversation of the 19th August 2018. The second is from Margaret Wadsley's presentation to the Research Students' Conference at the University of Cumbria on the 12th July 2018. Margaret is a doctoral, higher educational researcher at the University of Cumbria. Margaret is researching her question, "How do I explain my educative influences in my supervisory relationships as an integrative psychotherapist, who expresses and sustains ontological security through living Adlerian Psychology's values and beliefs in this role, while practicing self-care and care for my supervisees as expressed through 'community feeling' (*Gemeinschaftsgefühl*)?" Margaret is a participant in the Living Theory support conversations.

In my data analysis, I am seeking to communicate the emancipatory contribution to my relationally-dynamic, educational epistemology, ontology and axiology, through my use of methods of empathetic resonance and empathetic validity. You may already be familiar with the methods of empathetic resonance and empathetic validity (Dadds, 2008). Here is how I use these methods in clarifying and communicating the meanings of my relationally-dynamic values and how I use these meanings as explanatory principles in a visual narrative of my emancipatory living-educational-theory.

I use these methods to clarify and to develop a shared understanding of my meanings of embodied expressions of life-affirming energy with ontological values that carry hope for the flourishing of humanity. I use these values as explanatory principles and epistemological standards of judgment in living-educational-theories. I first encountered the idea of empathetic resonance in the writings of Sardello (2008). For Sardello, *empathetic resonance* is the resonance of the individual soul coming into resonance with the Soul of the World (p. 13). I am using *empathetic resonance* with a different meaning to communicate a feeling of the immediate presence of the other in communicating the living values that the other experiences as giving meaning and purpose to their life.

The second idea is that of empathetic validity. For Dadds, this is the potential of practitioner research – in its processes and outcomes – to transform the emotional dispositions of people towards each other, such that greater empathy and regard are created. Dadds distinguishes between internal empathetic validity as that which changes the practitioner researcher and research beneficiaries and external empathetic validity as that

which influences audiences with whom the practitioner research is shared. (Dadds, 2009, p. 279).

I now want to use these two methods with visual data from a Living Theory research support community on August 19, 2018. I shall then introduce the idea of a Living Theory wiki and living posters to show how they can be used in enhancing the influence of Living Theory research as a social movement with a relationally-dynamic epistemology, ontology and axiology in the generation and sharing of the emancipatory living-educational-theories of individuals.

Using empathetic resonance
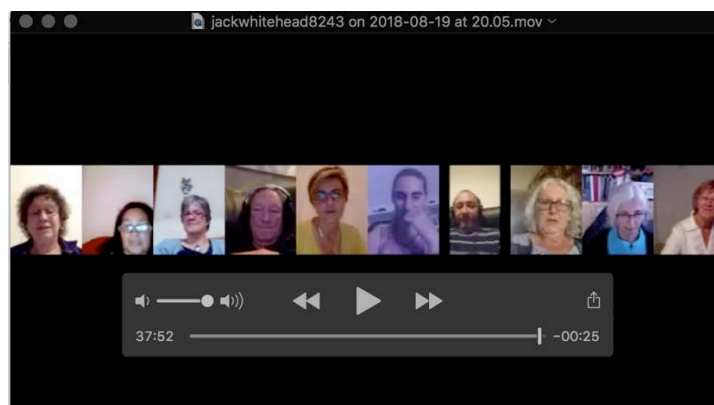
Video 4: Using empathetic resonance https://youtu.be/caeC5LoNDZI

The 38:17-minute video above includes, from left to right, Marie Huxtable, Paula Shore, Joy Mounter, Jack Whitehead, Arianna Briganti, Giulia Carozzi, Jason Hocknell-Nickels, Liz Campbell, Margaret Wadsley and Robyn Pound.

In my dialogue between ontology and epistemology I am now working with theories of being, knowing and valuing that are relationally-dynamic. I am clarifying what I mean by relationally-dynamic by moving the cursor backwards and forward along the above digital visual data as quickly or as slowly as I wish. As I move the cursor along the video, downloaded from YouTube through Firefox to my desktop, I can see that everyone is making a contribution within the relational dynamic of this Living Theory research support community. I can pause the cursor at a point of greatest empathic resonance to communicate my meaning of 'relationally-dynamic'. I do this below in the second image of Margaret Wadsley. Showing you this process highlights a limitation in a purely printed text-based paper or presentation. In a printed paper I cannot show you this process, but in my use of the digital visual data within the multi-media EJOLTS Journal, I can clarify and communicate my meanings of my relationally-dynamic values through the method of empathetic resonance.

Using empathetic validity

In the above video each individual is contributing information about their present enquiries with their unique constellation of values and understandings and unique sites of practice. I now want to show you how I use empathetic validity to enable you to evaluate

the validity of the claims I am making about my relational epistemology, ontology and axiology in my emancipatory Living Theory research.

In the digital video below Margaret Wadsley (the second from the right in the above still image) is giving a 20 minute presentation on *Validating Embodied Knowledge Experienced as Social Interest* at the research conference of the 12th July 2018 at the University of Cumbria. I am a member of Margaret's supervisory team. As part of her higher educational research programme at the University of Cumbria (UK), Margaret is clarifying and communicating the meanings of embodied expressions of ontology values and using these as explanatory principles and epistemological, living standards of judgement in evaluating the validity of a contribution to educational knowledge.

Video 5: Validating Embodied Knowledge Experienced as Social Interest
https://www.youtube.com/attribution_link?a=q1bjDjF4Wh9aJjLf&u=/watch%3Fv%3D-cOl2ehWO8E%26feature%3Dem-share_video_user

Image 1: Community Feeling

In the above still (image 1), Margaret is drawing attention to the embodied communications in a video from a Living Theory Adlerian research community that meets weekly on SKYPE on Tuesday evenings. From clockwise left to right, the participants are Marie Huxtable, Carmen Tarnas, Robyn Pound, Margaret Wadsley, Rosemarie White and Jack Whitehead. Margaret's slide on the screen above is entitled *Community Feeling explains the mutual pleasure of being together.*

Empathetic validity is focused on my claim that Margaret, as a practitioner-researcher presenting her Living Theory research, is influencing the emancipatory transformation of my emotional dispositions as a viewer, such that greater empathy and regard are evoked in me in relation to community feeling, social interest and Living Theory research. As I use empathetic resonance, in moving the cursor backwards and forwards so

that it comes to rest on the above image, I am also claiming that the digital visual data can be used to show how, at this moment, the individuals in the community are expressing, with pleasure, their life-affirming energy. Margaret, and the Adlerian Living Theory research group have influenced my research through sharing their insights and embodied expressions of community feeling and social interest. I am now using these terms, with meanings influenced by the context of their use in my relationally-dynamic, educational epistemology, ontology and axiology.

My final points about the use of digital technology, in generating and using a relationally-dynamic epistemology and ontology, include the use of a Living Educational Theory wiki and living-posters in emancipatory Living Theory research. This is part of my contribution to enhancing the conditions that support the generation and sharing of emancipatory Living Theory research in a global social movement.

Using a Living Educational Theory Wiki in supporting emancipatory Living Theory Research within community.

I am exploring the use of a Living Theory wiki as I seek to enhance my contribution to Living Theory research as a global social movement. This contribution extends my epistemological contribution from demonstrating that the living-theories of individuals can be recognised as original contributions to educational knowledge. I am extending my contribution by focusing on enhancing the influences of communities of Living Theory researchers in the learning of social formations in a global social movement. What I mean by an educational influence in the learning of a social formation can be understood in a change in the regulations governing the submission of research degrees at the University of Bath in 2004. I was a member of a senate committee established to make recommendations on the regulations governing the submission of research degrees. The committee recommended the regulations change to permit the submission of e-media. The recommendation was accepted and this opened the way for doctoral researchers to include digital visual media in their theses. This is one example of what I call 'an educational influence in the learning of a social formation'.

You can access, 'The Living Educational Theory Wiki' at:

http://ejolts-wiki.mattrink.co.uk/index.php/Main_Page

The tenth anniversary edition of EJOLTs is taking the form of a review that is being produced through a collaborative effort by the EJOLTs community. This **Living Educational Theory Wiki** – consisting of contributions from the perspective of individual's living-educational-theories – is the result. It is being created by the EJOLTs community as a collaborative effort spread over time (http://ejolts-wiki.mattrink.co.uk/index.php/Main_Page). Peter Mellett originated the idea of a Living Theory wiki and you can access his contributions (http://ejolts-wiki.mattrink.co.uk/index.php/Pete) as he analyses his own emotional dispositions and learning as he engages with the presentations of other Living Theory researchers. If you access the main page of the Living Theory Wiki at

http://ejolts-wiki.mattrink.co.uk/index.php/Main Page you can browse down a list of participants. The names in black have already made contributions and the names in red have

yet to do so. The entry by Peter Mellett explains the possibilities of using a wiki application for sharing and developing our research as individuals and as a community. Jacqueline Delong's (2002) post-doctoral enquiry is developing insights from her doctorate on generating a culture of inquiry. If you access the Living Theory wiki and the contributions by Moira (UK), Swaroop (India), Mairin (Republic of Ireland), Caitriona (Republic of Ireland), Branko (Croatia) Ben (Republic of Ireland) and Pete (UK), you will see responses from Jacqueline (Canada). These are exploring the potential of the Living Theory wiki for contributing to Living Theory research as a global social movement.

Using living-posters in emancipatory Living Theory research

To show contributions to Living Theory research as a global social movement, I am drawing your attention to the homepage of Living Theory posters at: http://www.actionresearch.net/writings/posters/homepage020617.pdf from which you can access a description for creating and contributing your living poster and encouraging others to do the same.

You could click on any of these Living Posters to see how they are supporting the emancipatory living-educational-theories of practitioner researchers. By *emancipatory* I am meaning that individuals are exercising their freedom to generate their own explanations of influence in a way that is not subordinated to existing, abstract conceptual frameworks. For example, if you click on the poster for the Network Educational Action Research Ireland, http://www.actionresearch.net/writings/posters/neari250518.pdf, you can access the contributions of Bernie Sullivan, Caitříona McDonagh, Mary Roche Máirín Glenn and Pip Bruce Ferguson and perhaps accept their invitation to engage in a conversation:

> We are not offering a template or a 'top-down mandate': rather, we are inviting you, having reflected on our book, to reveal your passion and your enthusiasm for learning together, for your own benefit and the benefit of those with whom you work. We invite you to continue this narrative by sharing your story with us on www.eari.ie. (Glenn *et al.*, 2017, p. 164)

You might also like to contribute to these Living Theory research communities by accepting the invitation to create and share your own living-poster and/or contribution to the Educational Journal of Living Theories at http://ejolts.net.

Integrating insights From Living-Global-Citizenship, Cosmopolitanism and International Development Within Contributions to Living Theory Research as a Global Social Movement

In contributing to Living Theory research as a social movement, I want to be clear about my meanings of social movement and how I am integrating insights from living-global-citizenship, cosmopolitanism and international development within my educational explanations of influence in contributing the Living Theory research as a global social movement.

I understand social movement theory as an interdisciplinary study within the social sciences that generally seeks to explain why social mobilization occurs, the forms under

which it manifests, as well as potential social, cultural, and political consequences (https://en.wikipedia.org/wiki/Social_movement_theory). My present emphasis on contributing to a global social movement of Living Theory researchers is due to my desire to contribute to cultural influences in enhancing the flow of values that carry hope for the flourishing of humanity.

From June 16–18, 2019, I intend, along with other Living Theory researchers, to make contributions to the 2019 Action Research Network of the Americas (ARNA) in Montreal, Quebec, with its theme of *Repoliticizing P/AR: From Action Research to Activism.* The activism will include evidence of contributing to Living Theory research as a global social movement that is enhancing the flow of values and understandings that are contributing to the flourishing of humanity.

I am including the following meanings of living-global-citizenship, cosmopolitanism and international development in my explanation of educational influence in contributing to Living Theory research as a global social movement.

Living-global-citizenship

In addressing the debate around what makes a good citizen, I worked with Stephen Coombs and Mark Potts (Coombs, Potts and Whitehead, 2014) to propose a new understanding of living-global-citizenship involving three transformations in learning.

The first transformation was the recognition that it is possible to conduct research into how an individual can influence others as practicing professionals and that this research can make a wider contribution to the academy as new professional learning knowledge. The second transformation involved the emergence of the idea of living-citizenship emerging from an international educational partnership. Living-citizenship recognizes the contribution that can be made by educational partnerships to improving the lives of oneself and of others through exploring the implications of asking, researching and answering the question How am I contributing to improving the lives of others?

The third transformation involves living citizenship becoming Living Global Citizenship through cultural empathy. Cultural empathy involves both an engagement with social policy and act of humanity and, when combined with our notion of living-citizenship, "it helps us to define what we mean by 'living-global-citizenship'…" (pp. 2-8).

Whilst it could take many thousands of individuals to make a socially significant contribution to Living Theory research as a global social movement, every individual Living Theorist could make a contribution by focusing on one or more of the above global challenges for humanity. For example, Budd Hall (2015) has asked himself four questions including:

> 1. How do I 'decolonize', 'deracialise,' demasculanise and degender my inherited 'intellectual spaces?' (Hall, 2015, p. 12)

In contributing to Living Theory research as a global social movement, it will be necessary to generate and share our explanations of educational influences in learning as we ask, research and answer such questions. What I think we must avoid is Schroyer's (1973, p. vvii) critique of Heidegger that the 'I' remains formal whilst pretending that it contains

content in itself. Each Living Theory researcher accepts a responsibility to provide explanations in which they hold themselves to account for living their values as fully as possible.

Cosmopolitanism is another idea that I include in my understandings of living-global-citizenship and a global social movement.

Cosmopolitanism

In 2017 my understanding of cosmopolitanism was extended and deepened in examining Ann Keizer-Remmers' (2017) doctorate Underneath the surface of cosmopolitanism. In search of cosmopolitanism in higher education, in which she states:

> A list of cosmopolitan traits derived from moral cosmopolitanism, drawing from Appiah and Nussbaum, would include openness; appreciation of otherness; imagination; creativity; tolerance of diversity; recognition of one's own complexity; moral responsibility; a notion of common humanity; inclusion; broad-mindedness; empathy; independence, critical thinking; reflexivity; analytical skills; developing a logical argument while applying other mentioned traits; appreciation of plurality and human dignity; respect for equal rights; cooperative capacities; concern for others; compassion; the ability to see the bigger picture of a complex society, a complex nation, and a complex world; the ability to question one's own habits, thoughts, thinking, and values; the appreciation of multiple identities; the tolerance of ambiguity; the suspension of judgement. (pp. 41–74)

Barnabe de Sousa Santos (2014) extended and deepened my insights about the significance of cosmopolitanism in a global social movement with his ideas on insurgent subaltern cosmopolitanism.

A subaltern insurgent cosmopolitanism

De Sousa Santos uses the term *cosmopolitanism* to describe the global resistance against abyssal thinking. He recognises that this may seem inadequate in the face of its modernist or Western ascendancy. De Sousa Santos' phrase *subaltern, insurgent cosmopolitanism* refers to "the aspiration of oppressed groups to organize their resistance and consolidate political coalitions on the same scale as the one used by the oppressors to victimize them, that is, the global scale" (p. 135).

De Sousa Santos names insurgent cosmopolitanism as a form of counterhegemonic globalization (p. 91). In contributing to the supervision of Arianna Briganti's doctoral research into the generation of a living-theory of international development, I have understood the importance of relating the idea of a global social movement to international development.

International development

Briganti focuses her research on her practice as a development practitioner having worked in Afghanistan, Ethiopia and Georgia and currently Albania. The emphasis in her original contribution to knowledge is on the explanatory principles Briganti uses to describe her educational development and the living standards of judgment she uses to judge the

validity of this contribution to knowledge. Briganti stresses the importance of working within the culture of the developing country without imposing ideas in a colonising way in the developing context (Briganti, 2015, p. 76). I learnt from Briganti to bring the insight of cultural empathy in international development into my understanding of a global social movement.

From examining Ann Mannen's (2017) doctoral thesis in 2018, I understood the importance of connecting my idea of a global social movement to Mannen's ideas on the inclusive internationalisation of higher education, with her recognition of differences between being an educational idealist, to being committed to implementing inclusive polyphony and to experiencing and responding to the dominance of cacophony. Mannen champions reflexive knowledge as practical, necessary and realistic and introduces the reader to much grounded data about educational internationalisation and explains how the data, and the experience that backs it up, has had a transformative effect. As Mannen experienced internationalisation and exclusion as well as inclusion, her higher-level abstractions have changed. Mannen developed from an 'educational idealist', to someone committed to 'implementing inclusive polyphony', to someone who sees (all too often) a, 'dominance of cacophony' (pp. 3–4).

Interim Conclusion

In the course of my higher educational research 1967–2018 into my question, "How do I improve what I am doing?", the dialogue between my epistemology, ontology and axiology has included emancipatory transformations from a sole reliance on a positivist epistemology with its elimination of the ontological 'I' from explanations of educational influence. The emancipatory transformation included the development and use of a dialectical epistemology, ontology and axiology with their nuclei of contradiction in the epistemology and the use of ontological values as explanatory principles in explanations of educational influence. In focusing my research on contributing to Living Theory research as a social movement, I found the use of 'I' as a living contradiction too constraining, because my research was increasingly grounded within the contributions of communities of Living Theory researchers to a global social movement, hence my development and use of a relationally-dynamic, educational epistemology, ontology and axiology.

I have explained how I found the use of visual data most helpful in seeing myself as a 'living contradiction' in my dialectical epistemology, ontology and axiology. Emancipating myself from limitations of dialectics, I found the use of digital visual data most helpful in seeing myself within a relationally-dynamic ontology, epistemology[2] and axiology, with values that carry hope for the flourishing of humanity. These values are at the heart of my ontology and they are used as explanatory principles and living standards of judgment (Laidlaw, 1996, 2018) in the generation of emancipatory Living Theory research.

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[2] See p. 121 of Part 3 of Barry Hymer's doctorate at
http://www.actionresearch.net/living/hymeredd/3.pdf

In using a Living Educational Theory wiki, in community with others, my dialogue between epistemology, ontology and axiology is continuing in my higher educational research, as I seek to enhance the educational influences of Living Theory research as a global social movement. Through emancipatory Living Theory research, I have transcended the limitations of my positivist and dialectical approaches and resisted the pressures to subsume educational research within education research. I have done this by holding myself accountable to living as fully as I can, in my ways of knowing, being and valuing, the values that carry hope for the flourishing of humanity within communities of Living Theory researchers that are forming a global social movement. One of these values that I have highlighted in this paper, is the valuing of communities of Living Theory researchers that are enhancing the influence of Living Theory research as a global social movement.

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