

Engaging with emotional poverty across cultural boundaries and differences?

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Successful Proposal

Background

For the past 15 years, I have been working and researching in the UK, Japan, Thailand and China. I am aware of the importance of focusing and sustaining educational conversations on issues of poverty across cultural boundaries for improving practice and generating educational knowledge. This research has focused on the creation of safe-spaces for complementary medicine in the UK (Adler-Collins, 2000); a completed doctoral research programme on the implementation of a curriculum for the healing nurse in Japan (Adler-Collins, 2007), and tutoring and researching at Beijing University of Chinese Medicine. The research has included developing insights into an Ubuntu (Charles, 2007) way of being from South Africa. I now offer insights into the norms that can be used to legitimate the educational knowledge emerging from teaching in higher education and researching my practice as I engage with issues of emotional poverty and poverty of communication in the limited forms of representation used in academic journals of educational research, across cultural boundaries and differences.

Foci

Can cross-cultural standards of judgment be used to legitimate claims to educational knowledge from practitioner-research into improving practice and generating knowledge about overcoming limitations of poverty?

How can multi-media narratives be used to communicate the meanings of these values-based and energy-flowing standards of judgment?

Methods

Action reflection cycles are used to clarify and communicate the meanings of the energy-flowing and values-laden standards of judgment in the course of their emergence in enquiries into improving professional practices in forms of nursing that show a poverty of understanding of the healing power of touch.

Visual narratives are used with empathetic resonance to clarify and evolve the meanings of these energy-flowing values.

Validation Groups are used to strengthen the validity of the explanations. This includes the integration of the insights I use from the most advanced social theories of the day.

Framing

This presentation is grounded in the expression of inclusive ontological values from a Buddhist perspective. The framing for the generation of knowledge includes both living-educational-theories and living-theory-methodologies.

Findings

The communication of meanings of relationally dynamic standards of judgment, that include flows of energy and values that address poverty across different cultural boundaries can transform what counts as educational knowledge in the Academy. This transformation includes the integration of insights from Western, Eastern and African epistemologies.

Je Kan Adler-Collins – Engaging with emotional poverty across cultural boundaries and differences?

Background

Working and researching in the UK, Japan Thailand and China I am aware of the importance of focusing and sustaining educational conversations on issues of emotional poverty across cultural boundaries for improving practice and generating educational knowledge. This research has focused on the creation of safe-spaces for complementary medicine in the UK (Adler-Collins 2000); a completed doctoral research programme on the implementation of a curriculum for the healing nurse in Japan (Adler-Collins 2007), and tutoring and researching at Beijing University of Chinese Medicine. The research has included developing insights into an Ubuntu Charles (2007) way of being from South Africa. I now offer insights into the norms as I understand them that can be used to legitimate the educational knowledge emerging from teaching in higher education and researching my practice as I engage with issues of emotional poverty and poverty of communication in the limited forms of representation used in academic journals of educational research, across cultural boundaries and differences. In this paper emotional poverty includes spiritual, mental, emotional, physical, cultural and social aspects of poverty.

Foci

I ask and seek answers to the following questions;

Can cross-cultural standards of judgment be used to legitimate claims to educational knowledge from practitioner-research into improving practice and generating knowledge about overcoming limitations of poverty?

How can multi-media narratives be used to communicate the meanings of these values-based and energy-flowing standards of judgment?

Methods

In answering my question, I am acknowledging my understandings of the complexity of language as both an empowering agent and one that induces poverty. I am also arguing that poverty can be imposed externally through forces beyond our control and lived internally where we can choose the degree by which we see ourselves as impoverished.

Huxable (2013, p.15) says:

“My success and failure in contributing to the enrichment of learning and lives will be evidenced by whether I and others grow in ability to develop and enhance talents, expertise and knowledge as gifts to evolve responses life-long individually and in collectives to the question, ‘how do i~we live loving, satisfying, productive and worthwhile lives, creating, valuing, offering and accepting gifts which contribute to the well-being and well-becoming of self and others as fully as i~we can?’”

Part of my ontological understanding as a Buddhist monk is that I serve, not as an individual “I” but as part of an organic neighbourhood of w-holeness. Success or failures are not sets of values that I engage with as I live in the actions of the moment. My purpose is encapsulated in the latter part of Huxable’s words: *“live loving, satisfying, productive and worthwhile lives, creating, valuing,*

offering and accepting gifts which contribute to the well-being and well-becoming of self and others as fully as i~we can?"

Methodological considerations for this paper reflect the above values in a mixed methods approaches to research. Mixed methods, in the sense that I will be narrating my story, while at the same time engaging with living action research principles for the framing of the research. Living action research has within it an expected framework of fundamental basic criteria. The first of these is being transparency. Transparency incorporates several complex ideas to which the narrator needs to conform. These include being open and honest acknowledging the successes, failures and possible bias that is contained within your own understanding and actions. Authors are required to make explicit their values. Reflect on them and identifying where they came from, how they were constructed, are they really you and yours or are they the reflection of somebody else's influence or socialization? Authors need to be able to establish trustworthiness of the account to the audience in the sense of is the account believable. Is it reliable? Does it have rigor? Does it make sense? Once these elements are established it is possible to create a safe space in which both the narrator and the audience can meet and co-create new forms of understanding. In order to do this I extend to my audience an invitation to looking at aspects of my life as I have lived it through representation of video material and picture. These images open windows into my life where I encourage you to engage with them in such a way that we can establish a form and space of communication. I seek to show through my own journey how such communications can enrich the transfer of ideas, history and learning. Action research cycles reflection are used to clarify and communicate the meanings of the energy-flowing and values-laden standards of judgment in the course of their emergence in enquiries into improving professional practices in forms of nursing that show a poverty of understanding of the healing power of touch. I offer the following short video clip so that I can make visual my values and check that they have been understood.



Figure 1. Values. <http://www.youtube.com/watch?v=RpB78TVQ9-l>
Visual narratives are used with empathetic resonance to clarify and evolve the meanings of these energy-flowing values.

Framing

This presentation is grounded in the expression of inclusive ontological values from a Buddhist perspective. The framing for the generation of knowledge includes both living-educational-theories and living-theory-methodologies. Living action research draws on many disciplines and authors and one of its main differences to other forms of research is that living action research starts with a problem that is known or if not known is intuited. The use of intuition, often frowned a pone in scientific circles is at the heart of the art and craft of nursing and teaching. Sometimes we cannot express what we know or why we know it and it is this unique flow of ideas and feeling that evolve to consciousness when they are ready.

(Moustakas, 1990). In many cases it calls on the individual to live on the edge and always being willing and ready to push the envelope of knowledge .

Eisner (1997), in his paper *The Promises and Perils of Alternative Forms of Data Representation*, gave me greater insights to the process of living on the edge, for he stated:

We are, in a sense, looking for new stars. We are also looking for new seas. We are, as I said earlier, exploring the edges. There is, I think, no better place from which to see the stars and no better position from which to discover new seas than the view one gets from the edge (p. 8)

Eisner finished his paper with a poem by Christopher Logue, an English poet (1926-) (a poem often incorrectly attributed to Guillaume Apollinaire (1880-1918):

*"Come to the edge", he said.
They said, "We are afraid."
"Come to the edge", he said.
They came.
He pushed them.
And they flew. (Eisner, 1997, p. 9)*

I can truly identify with the sense of release through exploration and can say that I have swum in new seas, explored new stars and I did not need to be pushed. Freely I jumped. Release from craving and attachment is often hard to visualise, let alone achieve in practice. In my work and travels throughout Asia as international nurse educator. I have become more and more conscious of how medical the particular nursing values are colonising all the countries in which they are being introduced. One of the major areas where this evident is in nursing education where, through the influence of the World Bank, large sums of money are made available to developing countries to update their medical and social services. Such updates often include the purchase of modern diagnostic, investigative and treatment systems and equipment and the incorporation of Western values intrinsic within the nursing culture of the United States of America, England or Europe. This practice, I suggest is totally unsuitable to the social history and culture of the country where it is introduced. Unsuitable not in the sense of the biology, because we are only one species, rather in the required compliance with western values at the expense of indigenous forms of knowing and values.

A value that I hold is my open public commitment to not consciously be a part of colonial thinking (Freire, 1970). Ironically, it is this value that has brought me into conflict with Japanese educators, who, as Furuta and Petrini (2003) suggest, have become colonised in their thinking, ideas and teaching methodologies by Western influences, particularly from the United States of America after Japan's defeat in the Second World War. Academic questioning and challenging is an important part of the academic discourse in my experience of Bath and other Western universities. Surprisingly, it is not the norm in Japan and other Asia institutes of higher education. My observations and experiences have demonstrated that such an approach are seen as being very challenging to the authority of the professor and causes considerable dis-ease when senior academics are questioned on their use and understanding of imported Western educational models, concepts or hypotheses. Such academic rigor can often lead to conflicts and is a founding cause of emotional poverty as the uniqueness of the individual has conformed and transformed into something that is in conflict with their original core values. Another and I believe less subtle aspect of colonising control and how

power is maintained is through text. By text, I am talking about the domination of International language by written and spoken English. Language is one of the important elements of being human with writing in one form or another being several thousand years old and highly developed in many civilisations prior to the rise of Western thinking and Western values.(Tarnas, 2000).

As I am writing I am mindful of the tension I hold concerning my deep fears of my violation of the other by my being a colonising agent. From engaging with the above debate on poverty I feel that I can make clearer how I see colonisation working within the framework of this paper. In Biology a species colonises and competes for space and natural resources in order to expand and grow at the expense of other life forms unless it is in a symbiotic relationship. My introduction of new forms of thinking and methodological outcomes are presented in a mindful manner, one that is aware of social context and is offered as another way to do something or is a different way of looking. They are not ways of replacing existing forms of knowing. In the learning outcomes of my teaching, students experience these new methodologies as possible tools for future use in their practice. Being exposed to new forms of knowing is part of the human experience as knowledge develops in the living context of culture and praxis. Poverty, I suggest, is part of a complex set of values that places the individual in a space of judgement. I am rich I am poor by looking at others' lives, possessions and wealth. Such thinking in itself holds the very values that I contest.

Three years ago I was appointed associate editor of the International Nursing Review, the official Journal for the International Council of nurses based in Geneva. The membership of the ICN consists of hundred and 145 countries.(United Kingdom is not a member as it withdrew last year.) It is therefore in the unique position of being a journal representing a membership and as such, as part of the membership added value, organisations receive a peer reviewed journal four times a year.

It quickly became clear to me that there were several issues that needed to be addressed in order to find how members of the International Council of Nursing can be giving a greater voice in the telling their stories of praxis than currently exists. Few of the member countries speak English as a first language and are forced to use English text in order to be published. This is one of the major causes of educational poverty. This means that the majority of the papers received from non-English speakers, are written by scholars writing a second language, usually employed and working in a university setting. This is an enforced form of emotional and creative poverty for the values ,richness and feelings a of thinking in a native sense is often lost or changed when subject to translation with its inherent loss of meanings. Therefore members in order to be published have to comply with the writing rules of the minority who hold the power to police what is or is not deemed as realistic knowledge.(Bernstein, 2000). Apple (1997, p. 1) highlighted this with his statement: *Academic boundaries themselves [are] culturally produced and are often results of complex policies of policing actions by those who have the power to police and the power to enforce them.*

This is my understanding of a form of poverty for it is an emotional and cultural poverty enforced by an elitist system which excludes the majority through the barrier of a dominate language and linguistic representation. I have seen in country after country the after effects of some of this policy and I advocate that it is no longer acceptable in terms of having global neighborhoods, for an elite in terms of language, to dominate global academic and nursing

knowledge with their values as is being done today. It became clear to me as nursing teacher and practitioner that new forms of scholarship needed to be involved alongside the new forms of evidence.(Schön, 1983, Schön, 1995) It is outside the remit of this paper to discuss what is and is not considered good evidence as it is a highly complex discussion, suffice to say it is an area that extends its influence through all aspects of this paper that will be identified as and when they appear.

Living action research starts with a known problem. The obvious question presents itself at this stage of the paper is the question; *"Yes, we need new forms of representation. But what will/could such new forms look like?"*

Before moving into telling you what we actually did to find a working answer to this question, I believe is necessary that we identify some of the stakeholders involved in this process.

The first is the organisation itself. Enlightened leadership is required at the highest levels of the organisation in order to address imbalances that exist in trying to give a full membership a full voice. Open-mindedness and the willingness to take what some would seem as a calculated risk by trying something new in a step-by-step process. Innovation is not always welcome in organisational structures for innovation to succeed or even to have any chance of even starting it has to be encouraged, nurtured and supported by senior members of the organisation.

The next important link in this story is the actual journal itself. Here leadership is provided by the Editor in Chief and editorial team. No story is complete without the villain of the piece and in this case it is in the form of the Publishing house. Since the advent of digital communication and publication, publishing houses are losing their control over the very market they once dominated. Journals are springing up and disappearing overnight. Open source journals are answering a need to be seen to be published. Publish or die was the ruling slogan and still is if you wish to buy into the academic publishing game of thrones. Publishing houses provide a platform for the distribution of journal papers with established systems for access such as manuscript central and scholar one, offering complete packages to the market. It is a business and it is foolish to look at the system in any other way. In the top journals in the West, nursing authors do not pay to have their work published but are binded by complex copy write laws. Owners are charge considerable fees to have the privilege of having their journal published. This makes open source journals an attractive options for owners, less so for authors whom often pay large sums of money to be published.

The academic world closely supports this process of having prestigious journals reporting on scholastic research with its history grounded firmly in the hard science of what is deemed knowing and knowledge. So much so, that when nursing enters the domain of the university as the poor relation of scholarship. The nursing profession was required to become an academic discipline on entry to teaching at university level. It had to do this in a short space of time and desperately tried to mimic the medical journals rather than develop its own forms of knowing and its own forms of evidence. Understandable in the beginning as nursing had no real terms of reference as to what nursing scholarship would look like. Strangely, few nursing academics appear to ask why nursing must do this. Alternatively, how the art and craft of nursing praxis can be represented other than by text?

The communication of meanings of relationally dynamic standards of judgment, that include flows of energy and values that address poverty across different cultural boundaries can

transform what counts as educational knowledge in the Academy. This transformation includes the integration of insights from Western, Eastern and African epistemologies.

The Process.

Having travelled extensively had seen how within non-textual cultures there exists a long tradition of ceremony or storytelling. Values and information were recreated in drama, song or ritual creating flows of knowing and knowledge that link the past to the present in a seamless progression of energy embodied with the values of the culture. Values that are shared, explored, revisited and added to. The problem I feel is one of how to get a medium that could walk a middle line and embrace both visual, audio and textual forms of knowing in such a manner that the academy and more pressingly academia can be teased away from entrenched positions of the representation of knowing and knowledge. The multimedia approach presented unparalleled opportunity and challenges to explore this union of the different dimensions of knowing. One of these is the energy and flow of meaning in our learning and communications. Whitehead (2013) stated that:

“The significance of such expressions of meaning of energy-flowing values is that they can be used as both explanatory principles in explanations of educational influence in learning and as living standards of judgment in evaluating the validity and legitimacy of contributions to educational knowledge. In gaining academic credibility for energy-flowing, living standards of judgment in the Academy, living-theory researchers are going beyond criticizing limitations in traditional, print-based texts, in the creation of a new epistemology.”(p.4)

Whitehead provides evidence from the living theory doctorates available from <http://www.actionresearch.net/living/living.shtml> that the use of multi-media narratives that include such video-clips for communicating meanings of energy-flowing values, do much to overcome the present poverty in academic texts of educational research that are restricted to print-based communications. Such a resource is useful is obtaining the support of Senior management to assist them in understanding that multimedia representations are not a new fandangle buzz words but a sound academic platform of research and praxis.

With support from the chief executive office of the ICN and the editor-in-chief of the INR, I started to trawl submitted and published papers for an article that would lend itself to a multimedia approach as well as a textual one. This surprisingly proved far harder than I first anticipated. The reason for this being textual accounts had no visual anchors other than those that were created in my own mind from engaging with the text. However, one particular account was submitted to us in the journal use photography ethnography of the methodology (Thupayagale-Tshweneagae, 2013).

The study used a descriptive phenomenological qualitative design to explore the lived experience and needs of adolescent orphaned by AIDS. The aim of the phenomenological research is to examine union of life through the interpretation of the individual lived experiences (Streubert-Speziale and Carpenter, 2006). The authors approach thus focused on the psychological meanings of the research participants lived experiences in their particular life world (Giorgi, 1997, Kruger, 1988). To do this the authors gave the children each a disposable camera and told them to take pictures of things that were important to them or had significant meaning. The authors then used the photographs and encourage the children to explain in their own words the meaning of the photograph and why they took them. The photograph in the analysis provided by the authors was a very original approach that gave

profound insights not only to the suffering of the HIV population of South Africa but also the human cost especially in the thousands of orphaned children.

Next step

A meeting was arranged at the publishing house to discuss what we wanted to do. It is probably best to say that the support and direction from the publishing house was extremely limited and the direction they wanted to go and did not seem to be in our best interests of the membership organisation. So much so that when they receive drafts of ongoing work this silence was deafening.

On receiving permission to proceed with my idea I contacted the author concerning the projects seeking their co-operation, which was given. It was interesting to note that no one had really any idea about how to produce a multimedia account of an already written text. In order to do a first draft I storyboarded the original article that you can see briefly in the following clip.

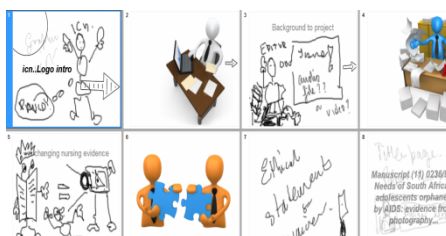


Figure 1 Storyboard <http://www.youtube.com/watch?v=-BYBViMpH6g&feature=youtu.be>

Storyboarding is a unique way of being able to put together a rough ideas outlined into some form of graphic flow to help you focus on the images that you're looking for in the construction of your account. They also help to clarify communication between Storyboard members you do not have to be an artist as the human brain tends to place images that are familiar into framework spaces, so for example, when you see the man sat at a desk it could easily be you at a desk.

Once the images were in some sort of logical order in terms of the flow .Objective thinking such as product identity (in this case the International Council of Nursing) focusing on the design, find and refining the images in terms of quality and suitability. Product and image identity in visual narrative is very important for the organisation that is sponsoring or hosting the final product. Storyboarding fits well into the different stages of the action research cycle of living action research and has the ability to cut and paste and move things around when indistinct ideas and images become more formalised and concrete.

No creative process goes smoothly and originally my idea was to introduce the background to the project by a short introduction from the editor-in-chief giving the background information and details of why we were moving into this new form of data representation. For several reasons this did not happen and I believe an important learning opportunity was lost.

The next step was to have the authors introduce the project to give a sense of why they were chose to do the research and why they chose the methodology and briefly discussed the results. It became apparent very early on in this project that good communication and lines of communication with all members of the project through reporting by the agreed date having completed the agreed task is essential and is a skill set. Disciplined command and control protocols need to be agreed and adhered to by anybody undertaking a multimedia

project, especially if it is involving more than one person. Communication between the authors and me proved to be highly problematic with long periods of silence from the authors especially in response to specific data questions. In a normal paper and author can write what they did in their methods and there is no real way of checking and this is where a degree of trust is given as an accepted criterion until such times as someone has a suspicion or a doubt. In this particular case, the paper said one thing and I as the director was unable to validate information given in the paper that I felt was extremely important being that this was a pilot paper and would be scrutinised by probably hostile audiences. For example, the authors stated that the children's responses were taped and translated directly and was kept in a secure place with no destruction date. Despite many reminders, the authors chose not to produce the audio clips for the pictures they selected. I believe that this was another lost opportunity for the voices of the children in their own language would have added a richness and culturally authentic sense of sharing by a watching audience.

Originally, the concept was to have the voice of the child describing the photograph that they took. This raises interesting issues around ethical considerations. In Western society, anyone who is a minor need to have the permission of the parent or legal guardian be that written or oral, *before* any interview images or interventions are taken that includes a child. Moreover, in today's climate images of children have suddenly become extremely perilous. In our case, most of the children did not have parents or legal guardians that were contactable, the reason being that they had already died from AIDS. This proved to be problematic as we are an international journal representing rights of the individual within their own context. This needs further discussion and consideration for it adds another dimension to the authenticity and reliability of the research. How do we tell the story, as it is, or by a third persons interpretation? As this was a pilot case. It was decided not to use images of the surviving children but at the end of the presentation shows survivors of an orphanage where local authority or legal guardian gave their consent.

The next issue was one of ethnic identity as the lead researcher was of the Tswanas tribe. With her permission, I researched to find elements of history and tribal roots, tribal music, dance and images, permission was obtained for the reproduction and use within this project. As the project progressed it became clear that the resources and skill sets required by the authors to produce raw data was limited by finances, context and skill sets. This is a major concern influencing the viability of multimedia projects in the future. In the initial proposal I had identified open source and free software that is available globally for download that can be used for making videos, editing videos recording or editing sound, photograph production and editing. What I had not taken into consideration was the amount of time and help the authors would need in their learning curve in achieving the agreed dates for data submission or learning the extended skills set that this project required. I had assumed, wrongly, that all academics had the skills I had acquired for my work. An assumption based on the privilege of my birth and circumstance in part and the passion, which drives me to better equip myself with the tools I need for learning.

Another major concern turned out to be the technology itself because, as the project grew, so did the technical problems and file sizes. Microsoft PowerPoint is a very versatile program for the insertion of videos and for creating transitions and animations easily. The problems start when you render the project from PowerPoint presentations to a video output. Several proprietary brands exist claiming they can do this. However, the reality proved to be considerably more awkward. HD videos needed to be in file sizes that are cut to the minimum without losing quality. It is achievable but one of the major problems is the amount of time it takes to do all the necessary steps required to produce a good quality video,

with clear graphics and a good flow of information that embraces the richness of culture and context.

The next stage of the project was to send to all stakeholders a draft pilot of the mini completed presentation. This in itself proved to be one of the major problems because even after the documents had been rendered the file size was massive. Several options were considered changing to flash, or AVI, MP4 or 4 video however the format used had to be compatible with PowerPoint. PowerPoint requires audio and video to be embedded or linked to files that are stored in the same directory. This results in not only having a huge file but many different forms of data such as word documents, Power Points, AVI files, WNV files PNG file JPEG files. The project further became complicated by not knowing which was the file source that was going to be used by the conference company where we were presenting the final product or what file formats were available locally. This meant that we needed several different file versions of the production to cover our bases. What this actually resulted in was total confusion on behalf of the reviewers, the publishers and to a degree the organisation, as to which files to open.

Finally, the completed project was taken to the ICN 2013 conference in Marlborough, Australia for presentation in the writing for publication workshop. Conferences are busy and dynamic places and with so many chief nursing officers (CNO) of national nursing associations from the countries attending. Things are forgotten, changed or became confused. The workshop room that I was listed to present was double allocated and as I was ICN staff, the conference company did not see me as a speaker. The result was I had no speaker number and my presentation PowerPoint was not and could not be uploaded to the conference system. At times like this, I found that my Buddhist values of non-attachment to come in very useful! Flexibility is the answer to such situations. I presented without a PowerPoint and used the workshop to tease out the ideas further. The project was then uploaded to the conference audio visual system of the ICN conference both and played as a looping video for the rest of the conference. The author was pleased to see her work on display and all ended well.

Discussion.

Multimedia is an exciting medium for the presentation of cultural knowing within a social context . It offers unique insights to the viewer to the hidden values of the participants environment (Crotty, 2011; DeLong, 2002; 2013: Huxtable, 2012,).

The following are items that need careful exploration and further research to empower this innovation:

1. Organizational Support.

Senior managers needs to understand the stages and the issues that face the production of a multimedia.

2. Issues.

Adequate funding for the project.

Adequate resources in hardware and software.

Technical support for authors ; time/ access to resources.

Clear reporting and quick feedback to production team.

3, Clear Author guidelines to include types of files used, Audio, Video formats to be agreed.

4, Methods. Clear indication of the reasoning of why the method was chosen. The aims and objectives and outcomes. Self-evaluation.

5, Command and control. Reporting and communication with production team is vital to meet target dates. Planning time and production time need to be agreed.

6, Independent placing of material on own web site outside that of the publisher is highly desirable.

7, Full disclosure of ethical releases and imagery permissions including cultural permissions when needed. *(Cultural images, music, stories)

Seeking new ways to represent knowing and knowledge, I believe is similar to Plato's Cave analogy where the light of new consciousness shows the dark and dirty places of ignorance which, when viewed in the dark, remain hidden or are the accepted normality. When placed into focus, the glare makes the new insights stark in their clarity. Such times have the potential to transform, in the sense that we are presented with choices and praxis is required. No action or no choice is in fact a choice, and consciousness can slip back down into the comfort zone of habit, ignorance or fear. Praxis includes discomfort and fearfulness as you move into new waters with their uncharted hazards. Usually the transformation cannot be achieved in its totality; at first, you are blinded by the light of your realisation and need to create your own shadow to see partially. When you become more accustomed to the light you begin to see more until, finally, you can see clearly in the light of new consciousness, and so it was with me in this process.

I would like to show an example of the above as it relates to my real world of practice and not the rarefied world of theory. Here, then, is my understanding and tension of the textual representation required of me by the academy, from the stance of being in my cave in the sense of Plato's "*Republic*". In this paper, I am required to present the deconstruction of my process to show my claims to know. Not only am I required to move from my positional awareness of integrated inter-connectedness, but also I have to do so in a scholarly manner. In so doing, I am in fact a living contradiction (Ilyenkov, 1977, p. 313), for my means of representing my forms of knowing are limited to textual representation. The written word is not my way of seeing or knowing as represented in this paper. Hence, there is the possible risk that in the constrained representation of my thinking I could be seen as exclusional, non-holistic and flat. By saying 'flat' I am thinking that the construction of my account cannot offer the full image I wish to present as my forms of knowing. I am in a sense *conforming* to the requirement of the Western academy at this time in its choice of the format, in this case the textual representation of my papers.

Here is what I believe, is a more enlightened and inclusional view of engaging and understanding the use of *the word*. In Chapter 3 of *Pedagogy of the Oppressed*, (Freire, 2000) offered a solution to my looking at the problem. He suggests that the essence of dialogue is itself *the word* and that the word is more than just an instrument that makes dialogue possible. Freire and Macedo (1987) offer two explanations as to the contents of

words or their structure. These are (1) reflection and (2) action. Interestingly, they imply that the interactions of these are radically and closely linked. If one is sacrificed - even in part - the other suffers:

...there is no true word that is not at the same time a praxis ... An unauthentic word, one which is unable to transform reality, results when dichotomy is imposed upon its constitutive elements. When a word is deprived of its dimensions of action, reflection automatically suffers as well; and the word is changed into idle chatter, into verbalism, into an alienated and alienating “Blah”. It becomes an empty word, one which cannot denounce the world, for denunciation is impossible without the commitment to transform, and there is no transformation without action. (p. 87)

I believe multimedia is the next natural extension of Freire’s work and must be grounded in praxis. We are more than our words. I have done what I said I would do in developing the pilot and assessing it. I can use my words in the authentic meaning of praxis. The learning curve remains steep but exciting. We must collectively co-create through our mutual discovery of each other a form of knowing that will influence the future each of us takes.

We have the chance now to remove the poverty of text and access a potential for communicating life-affirming values with multimedia in academic forms of knowing (Whitehead, 2013).

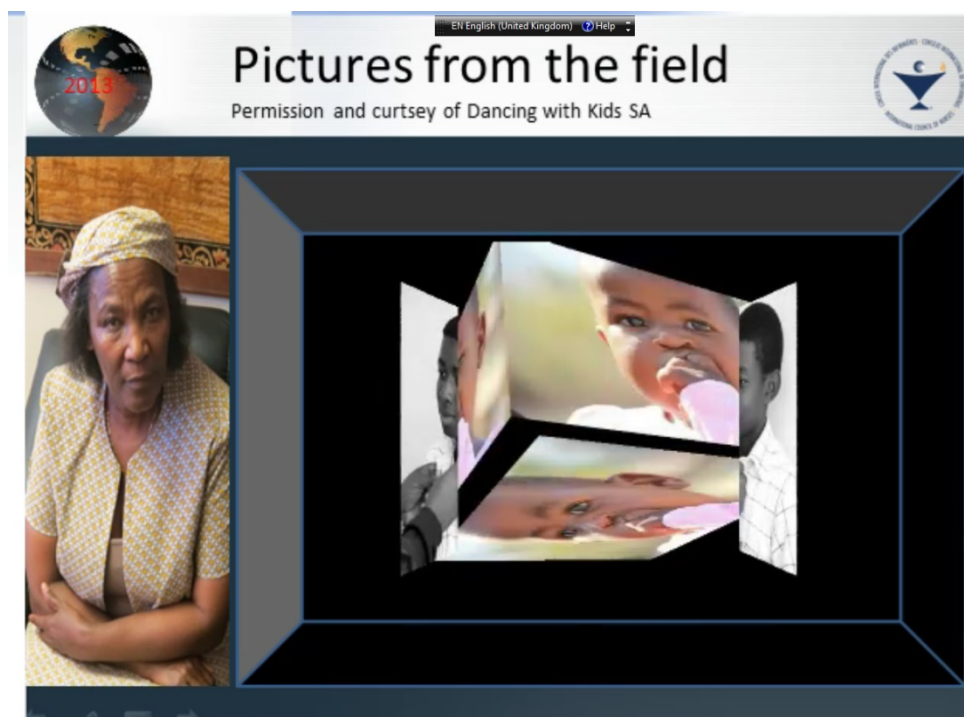


Figure 3. Pictures from the AIDS Orphanage. Click here;
<http://www.youtube.com/watch?v=mVf3RLOPuug&feature=youtu.be>

- ADLER-COLLINS, J. (2000) A Scholarship of Enquiry. MA Dissertation, University of Bath. Retrieved 28 August 2013 from <http://www.actionresearch.net/writings/values/jekanma.pdf>
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