# Emancipation and Epistemicide : Two approaches to professing higher educational research.

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15:11 minute video of the presentation:

https://www.youtube.com/watch?v=tUmKNnTGqx8

## Abstract

The emancipatory approach demonstrates how new and innovative lines of research, using digital visual data, are being generated with epistemological and ontological implications for theory and methodology in research on learning and education. The idea of a living-educational-theory is introduced as an individual's explanation of their emancipatory educational influences in learning. Some 40 publicly available, Living Theory doctoral theses, legitimated in different Universities around the world between 1996-2017, are offered as evidence to justify the claims about the emancipatory approach. Epistemicide (Appendix) explains how the logic and language of education researchers is constraining the knowledges of indigenous researchers and practitioner educational-researchers. Emancipatory Living Theory research is offered as a way of transcending such constraints.

## Theoretical frameworks

In this paper I am distinguishing between two theoretical frameworks. The first is focused on the ways in which individual educational researchers can emancipate themselves from the constraining influences of their acceptance of the language and logic of education research. The second is focused on the ways in which individual educational researcher can contribute

to the socio-cultural conditions that support the generation of emancipatory, living-educational-theories.

The importance of contributing to these socio-cultural conditions 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 can be seen in the American Educational Research Association through 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.

In my dialogue between epistemology and ontology I have engaged with positivist, dialectical and relationally dynamic epistemologies and ontologies in my contributions to emancipatory Living Theory research. As part of the emancipatory contribution I have resisted and transcended the pressures of education researchers to replace the practical principles I use to explain my educational influences with the explanatory principles from education research. I want to emphasise that at the same time as resisting this pressure I have used insights from education researchers in generating my living-educational-theory (Whitehead, 1993, 2018). My understanding of this pressure is informed by the ideas of de Santos (2014) on Epistemicide (Appendix).

**The meaning of a living-educational-theory and Living Educational Theory research**

A living-educational-theory (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.  I put forward this idea of a living-educational-theory as a response to my

experience on the Academic Diploma Course at the Institute of London between 1968-70 in which my explanations of my educational influences in the learning of my pupils were regarded as pragmatic maxims having a first crude and superficial justification in practice that in any rationally developed theory would be replaced by principles with more fundamental, theoretical justification (Hirst, 1983, p.18). It took me some years between 1968-1973 to emancipate myself from the constraint of believing that I must replace my practice principles from explanations of my educational influences in learning, with principles from the disciplines of education in contributing to Educational Theory.

What I mean by 'educational' is learning with a life-affirming energy and values that carry hope for the flourishing of humanity. As an individual's explanation of educational influence in learning each living-educational-theory is unique. 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.

I use the idea of Living Educational Theory research (shorted for the rest of the 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.

 In relation to the theme of the conference on 'Dialogue between ontology and epistemology: New perspectives on theory and methodology in research on learning and education', I am contributing the following from my living-educational-theory of  my own higher education and the living-theories of others into their higher education. The contribution includes my dialogue between, positivist, dialectical and relational dynamic ontologies and epistemologies in my higher educational research.

**My educational research question**

I begin my contribution with the question, 'How do I improve what I am doing?' I first asked this question in my first science lesson as a teacher at Langdon Park School in London's Tower Hamlet in September 1967. I am continuing to ask, research and answer my question, 'How do I improve what I am doing?' in writing this paper in August 2018. The question might appear to be the same. 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 enquiries described below.

### A positivist epistemology and ontology 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 discourse. 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 3 groups. My understanding of improvement in what I was doing, was focused on improving my practice in relation to enhancing my pupils' learning in understanding of scientific enquiry.

Whilst conducting this research I was provided with one of the first video cameras and recorders in London schools and asked to explore its educational potential in my science department. The first thing I did was to video one of my lessons. I believed that I had established enquiry learning in my classroom in the sense that I was encouraging the pupils to ask their own questions to which I was responding. On viewing the video, 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 as they removed 'I' from the generation of Educational Theory. It became clear to me that what I was doing, in my master's dissertation, was testing the validity of Piagetian Cognitive Stage Theory and Bloom's Taxonomy, rather that 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 could generate as valid an explanation of my educational influence in my pupils' learning, as I could generate myself. In emancipating myself from these constraints I transcended the constraints in a dialectical epistemology and ontology.

**A dialectical epistemology and ontology in higher educational research**

My dialogue between ontology and epistemology in my higher educational research on learning, at the University of Bath between 1973-2012, included the development of a dialectical epistemology and ontology 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 improving my pupils' understanding of science. Improving my practice now focused on establishing the academic legitimation of the claims of individuals to know their educational influences in their own learning and in the learning of others.

My dialogue between ontology and epistemology, 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 and ontology 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.

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. These Living Theory doctorates, with their original contributions to knowledge have been given academic legitimation in different universities around the world. They are now part of the social conditions that are supporting the spreading influence of Living Theory research as a social movement.

### A relationally dynamic epistemology and ontology in emancipatory Living Theory research

As my research question 'How do I improve my practice?' began to prioritise an explanation of educational influences in the learning of social formations, I focused on my practice in enhancing my educational influence in Living Theory research as a social movement. I recognised a limitation and constraint in my dialectical epistemology and ontology. The constraint was seeing 'I' as a living contradiction, when I needed an understanding of 'I' that was working in community with others and influenced by relationships and working and researching within community. With the help of digital visual data, on my educational practices within different communities of Living Theory researchers, such as the data below, I emancipated myself from the constraint of the nucleus of 'I' as a living contradiction in my epistemology and ontology through developing a relational dynamic epistemology and ontology in emancipatory Living Theory research.

Thayer-Bacon's ideas have helped me to clarify and communicate the nature of my relational epistemology and ontology. Thayer-Bacon (2005, p. 273) offers a feminist (e)pistemological 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 (e)pistemology is supported by a relational ontology, the unifying spiritual belief that we are one with the universe. I do agree that my relational ontology supports my relational epistemology and I have explicated above my understanding of their relationship so that my explanation of educational influence can be carefully considered and critiqued.

In continuing my dialogue between ontology and epistemology and the emancipatory influences of Living Theory research I shall now focus on digital visual data and analysis 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. These contributions include enhancing the educational influences in the learning of social formations that are constituted by the following communities of Living Theory researchers with the expressions of life-affirming energy and values that carry hope for the flourishing of humanity in their living-educational-theories.

In communicating the meanings of this energy and values I shall begin with digital visual data and a visual narrative that includes a relationally dynamic ontology and epistemology.

The first digital visual data below includes 9 contributors from a Living Theory research support community conversation of the 19th August 2018. The community meets on Sunday evenings through a multi-screen SKYPE application. 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 higher educational researcher at the University of Cumbria who 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 epistemology and ontology, 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. Here is how I use these methods in clarifying and community the meanings of the relationally dynamic values that influence my epistemology and ontology and use them is a visual narrative of my emancipatory living-educational-theory.

I use the methods of empathetic resonance and empathetic validity (Dadds, 2008) to clarify and 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* 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 the 19th August 2018 and a Living Theorist's presentation at a

Research students' conference at the University of Cumbria on the 12th July 2018. I shall then introduce the idea of Living Theory wiki to show how this can be used in enhancing the influence of Living Theory research as a social movement with a relationally dynamic epistemology and ontology in the generation and sharing of the emancipatory living-educational-theories of individuals.

### Using empathetic resonance



The above video at  https://youtu.be/caeC5LoNDZI 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. I have their ethical permissions to share this video.

In my dialogue between ontology and epistemology I am now working with a theory of being and theory of knowledge that are relationally dynamic. I can clarify what I mean by relationally dynamic by moving the cursor backwards and forward along this 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'. Showing you this process highlights a limitation in a purely printed text-based paper or presentation. In the printed paper I cannot show you this process, but in my face-to-face presentation I can.

### 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.
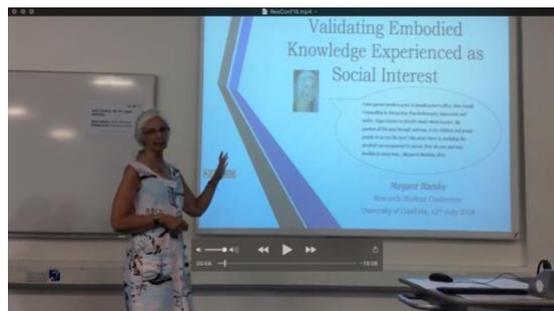
I am using the method of empathetic validity to test the validity of my claim that each individual is expressing their life-affirming energy, with values that carry hope for the flourishing of humanity, together with a desire to generate and share their living-educational-theories.

Empathetic validity is focused on the educational influence of a practitioner-researcher to transform the emotional dispositions of people towards each other, such that greater

empathy and regard are created. Internal empathetic validity refers to the validity of claims about such changes in the practitioner researcher and research beneficiaries.  External empathetic validity refers to the validity of claims about the influences in audiences with whom the practitioner research is shared. (Dadds, 2009, p. 279).

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 and ontology 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. As part of her higher educational research programme at the University of Cumbria 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.



https://www.youtube.com/attribution_link?a=q1bjDjF4Wh9aJjLf&u=/watch%3Fv%3D-cOl2ehWO8E%26feature%3Dem-share_video_user

As I move the cursor backwards and forwards along the clip I am using empathetic resonance to make a claim about Margaret's embodied expressions of energy, values and engagement with others.



At the point of the video below, Margaret is using her embodied expression of community feeling from Adlerian psychotherapy to explain the expression of mutual pleasure in being together. I experience this presentation as emancipatory as Margaret is transcending

limitations in a purely printed text based presentation in clarifying and showing embodied expressions of meanings of community feeling and social interest.



In the above still, Margaret is drawing attention to the embodied communications in 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 above is entitled 'Community Feeling explains the mutual pleasure of being together'.

Empathetic validity is focused on my claim that Margaret's educational influence 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.

My final point about the use of digital technology in generating and using a relationally dynamic epistemology and ontology is focused on the use of a Living Educational Theory wiki 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.

**Using A Living Educational Theory wiki in supporting emancipatory Living Theory research.**

In my present dialogue between ontology and epistemology in my Living Educational Theory research in my higher educational reseaerch, I am exploring the use of a Living Theory wiki as I seek to enhance my contribution to Living Theory research as a 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 extends my contribution by focusing on enhancing the influences of

communities of Living Theory researchers in the learning of social formations. 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. As 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. This opened the way for doctoral researcher to include digital visual media in their theses. This is one example of what I am meaning about 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 2018 editions of EJOLTs mark the tenth anniversary since the first publication in 2008. This anniversary offers an opportunity for the EJOLTS community to pause from its usual activities within the journal and to reflect on the accomplishments of the past decade. An obvious focus for that reflection is to ask the question: "How is EJOLTs contributing to the evolution of educational research?" while bearing in mind that well-known and perennial 'hot potato' of a question: "Just what is educational about educational research?"

> As a response to these questions, 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)

As a participant in this community I am continuing to generate my emancipatory living-educational-theory through my research question, 'How do I improve what I am doing?' with a focus on enhancing my contribution to Living Theory research as a social movement with values that carry hope for the flourishing of humanity. 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 Pete (Mellett) explains the possibilities of using a wiki application for sharing and developing our research as individuals and as a community.

**Living posters in emancipatory Living Theory research**

To show contributions to Living Theory research as a social movement I am drawing your attention to the homepage of Living Theory posters at:

http://www.actionresearch.net/writings/posters/homepage020617.pdf

and the following description for creating and contributing your living poster and encouraging others to do the same by:

- Creating and uploading a 2-3minute video-clip to YouTube of you communicating the essentials of: your context, interests, research passions, practice and values as the explanatory principles and living standards of judgment to which you hold yourself accountable in your practice.
- Creating an attractive A4 poster including text and images, and the url to your YouTube video, which provides brief details of your: context; interests; the values that motivate you and give your life meaning and purpose; research passions; details of a few of your key publications; the url to your website if you have one and your contact details. (see http://www.actionresearch.net/writings/jack/livingposterletterA.pdf )

You could click on any of these Living Posters to see how they are supporting the emancipatory living-educational-theories of practitioner researchers. 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, Caitríona 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 .

**Interim Conclusion**

In the course of my higher educational research between 1967-2018 into my question, 'How do I improve what I am doing?' the dialogue between my ontology and epistemology 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 and ontology with its nucleus 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 limiting as my research was increasingly grounded within

communities of Living Theory researchers. Hence my development and use of a relationally dynamic epistemology and ontology.

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

In using a Living Educational Theory wiki, in community with others, my dialogue between epistemology and ontology is continuing in my higher educational research, as I seek to enhance the educational influences of Living Theory research as a social movement. Through emancipatory Living Theory research I have transcended the constraints of epistemicide. to subsume educational research within education research, by holding myself accountable to living as fully as I can, in my epistemology and ontology the values that carry hope for the flourishing of humanity.

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**Appendix**

**Epistemicide – Abyssal Line; a Subultern Insurgent Cosmopolitanism; Sociology of Absences; Ecology of Knowledges; Intercultural Translation.**

**1) Abyssal Line**

Santos begins by identifying  what he sees as the most fundamental problem of the first decades of the twenty-first century. This is the failure to acknowledge the permanence of what he calls an abyssal line. This is a line dividing metropolitan (p.70) from colonial societies decades after the end of historical colonialism.  He believes that the abyssal line divides social reality so that whatever lies on the other side of the line remains invisible or irrelevant.  He says that all the generalizations of the Western social sciences, are flawed to the extent that they take into account only the social reality of metropolitan societies, that is, the social reality on this side of the line. The European universalism so celebrated by the Frankfurt School is based on this truncated view that leaves out the social reality of the other side of the line, which in the 1920s happened to cover the majority of the world's population.  Santos says that the most important problem created by the abyssal line is the collapse of social emancipation into social regulation on this side (the metropolitan) of the line.

In Santos' view our fundamental problem is how to reinvent emancipation in the face of regulation in such a way that a degenerative conflation of emancipation into regulation is avoided.  He says that we are facing a modern problem that cannot be solved in modern terms. His states that science, including the social sciences, are part of the project of Western modernity. Santos believes that the sciences are much more part of the problem than part of the solution.  He says that at the most, they may help us to elucidate and bring analytical precision to the different dimensions of our problem.

Santos advocates a paradigmatic transition that includes new relationships between epistemology and politics and between epistemology and subjectivity (pp. 70-72). Santos says that what we most urgently need is a new capacity for wonder and indignation that is 'capable of grounding a new, nonconformist, destabilizing, and indeed rebellious theory and practice.' (p. 88)

For Santos the recognition of the persistence of abyssal thinking is the condition to start thinking and acting beyond it. He distinguishes derivative from nonderivative thinking. He says that without the recognition of abyssal thinking, critical thinking will remain a derivative thinking that will go on reproducing the abyssal lines, no matter how antiabyssal it proclaims itself.

**2) A subaltern insurgent cosmopolitanism**

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. 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.

Santos distinguishes his idea of 'Insurgent cosmopolitanism' from Marx's meaning of the universality of those who, under capitalism, have nothing to lose but their chains – the working class. Santos explains his distinction in terms of an addition to the working class described by Marx and says that the oppressed classes in the world today cannot be encompassed by the "class-which-has-only-its-chains-to-lose" category. Santos' addition to this idea in his meaning of 'Insurgent cosmopolitanism':

> … includes vast populations in the world that are not even sufficiently useful or skilled enough to "have chains," that is, to be directly explored by capital. It aims at uniting social groups on both a class and a nonclass basis, the victims of exploitation as well as the victims of social exclusion, of sexual, ethnic, racist, and religious discrimination. For this reason, insurgent cosmopolitanism does not imply uniformity, a general theory of social emancipation and the collapse of differences, autonomies, and local identities. Giving equal weight to the principles of equality and the recognition of difference, insurgent cosmopolitanism is no more than a global emergence resulting from the fusion of local, progressive struggles with the aim of maximizing their emancipatory potential *in loco* (however defined) through translocal/local linkages.

Santos names insurgent cosmopolitanism as a form of counterhegemonic globalization. He has this to say about hegemonic globalizations:

> The theories about what unites us proposed by the consumer and information society are based on the idea of globalization. Hegemonic globalizations are in fact globalized localisms – the new cultural imperialisms. Hegemonic globalization can be defined as the process by which a given local phenomenon – be it the English language Hollywood, fast food, and so on – succeeds in extending its reach over the globe and, by doing so, develops the capacity to designate a rival social phenomenon as local. The communication and complicity allowed for by hegemonic globalization are based on an unequal exchange that cannibalizes differences instead of facilitating the dialogue among them. They are trapped in silences, manipulations and exclusions.

### 3)Sociology of Absences

The objective of the sociology of absences is to transform impossible into possible objects, absent into present objects. It does so by focusing on the social experience that has not been fully colonized by metonymic reason. What is there in the South that escapes the North/South dichotomy? What is there in traditional medicine that escapes the modern medicine/traditional medicine dichotomy? What is there in woman apart from her relation with man? Is it possible to see the subaltern regardless of the relation of subalternity? Could it be possible that the countries considered less developed are more developed in fields that

escape the hegemonic terms of the dichotomy? In sum, is conceiving in an empowering way only possible on the other side of the line? (Santos, 2014, p.172)

**4) Ecology of knowledges**

For Santos the ecology of knowledges confronts the logic of the monoculture of scientific knowledge and rigor by identifying other knowledges and criteria of rigor and validity that operate credibly in social practices pronounced non-existent by metonymic reason. In Part Two of the review I point to the evidence that shows how living-educational-theorists have identified and gained academic accreditation by identifying other knowledges and criteria of rigour and validity.

> …at every step of the ecology of knowledges, it is crucial to ask if what one is learning is valid and if what one already knows should be forgotten or unlearned and why. Ignorance is disqualifying when what one is learning is more valuable than what one is forgetting. (p.188)

Santos emphasises that credibility in the ecology of knowledges dos not entail discrediting scientific knowledge. This is consistent with Living Theory research in a living-educational-theorist includes insights from the most advanced social theories of the day.

> In the ecology of knowledges, finding credibility for non-scientific knowledges does not entail discrediting scientific knowledge. It implied, rather using it in a broader context of dialogue with other knowledges. In present conditions, such use of scientific knowledge is counterhegemonic. The point is, on the one hand, to explore alternative conceptions that are internal to scientific knowledge and have become visible through the pluralist epistemologies of various scientific practices (feminist epistemologies in particular) and, on the other, to advance interdependence among the scientific knowledges produced by Western modernity and other, non-scientific knowledges. (189)

**5) Intercultural Translation**

Intercultural translation is Santos' alternative both to the abstract universalism that grounds Western-centric general theories and to the idea of incommensurability between cultures. He sees the two as related and accounting for destruction and assimilation of non-Western cultures by Western modernity:

For Santos intercultural translation consists of searching for isomorphic (similar form or structure) concerns and underlying assumptions among cultures. It includes identifying differences and similarities, and developing, whenever appropriate, new hybrid forms of cultural understanding and intercommunication. These new hybrid forms:

> …may be useful in favouring interactions and strengthening alliances among social movements fighting, in different cultural contexts, against capitalism, colonialism, and patriarchy and for social justice, human dignity, or human decency.

For Santos intercultural translations must be converted into blueprints of alliances for collective transformative practices in responding to experiences of epistemicide and postabyssal thinking:

> The new constellations of meaning made possible by the work of translation would be in themselves a waste of experience if they were not converted into new constellations of transformative practices. The practice of translation must lead to the practice of manifestos. I mean clear and unequivocal blueprints of alliances (p. 234) for collective action. Enhanced by interknowledge, mediation, and negotiation, common denominators turn into renewed mobilizing energies derived from a better sense of shared risks and shared possibilities on the basis of more *mestizo,* but no less authentic, identities. Herein lies the possibility of a bottom-up political aggregation, the alternative to a top-down aggregation imposed by a general theory or a privileged social actor. (pp.234-235)

For Santos both ecologies of knowledges and intercultural translation are instruments to be used in the movement towards global social justice. The movement involves that recognition that global social justice is not possible without global cognitive justice. Santos believes that by operating through postabyssal thinking, the work of translation trains and empowers those in the contact zone to become competent destabilizing subjectivities and postinstitutional actors:

> The need for translation resides in the fact that the problems that Western modernity purposed to solve (liberty, equality, fraternity) remain unsolved and cannot be resolved within the cultural and political confines of Western modernity. In other words, in the transition period in which we find ourselves, we are faced with modern problems for which we have no modern solutions.