Interrogating Consequential Education Research in Pursuit of Truth in Living Educational Theory Research: A response to Rich Milner's 2023 AERA Presidential Address.

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A paper presented at the virtual AERA Conference in May 2023 in a Symposium accepted by the Qualitative Research SIG with Jacqueline Delong, Parbati Dhungana, Tara Ratnum, Michelle Vaughan and Jack Whitehead on 'Interrogating Consequential Education Research in Pursuit of Truth in Living Theory Educational Research.'

Interrogating Consequential Education Research in Pursuit of Truth in Living Theory Educational Research

Thu, May 4, 8:00 to 9:30am CDT (2:00 to 3:30pm BST), SIG Virtual Rooms, Qualitative Research SIG Virtual Session Room

Session Type: Virtual Symposium

Abstract

Rival claims to truth of contending traditions of enquiry depend for their vindication to the explanatory power of the histories which their adherents write. (MacIntyre, 1988, p. 403)

Our explanations of educational influences in learning, our living-educational-theories, engage with global differences in cultures of inquiry from India, Nepal, Canada, USA and the UK. They include our contributions to the AERA 2021 and 2022 themes of educational responsibility and equity, with the addition of values of human flourishing and cultures of inquiry. These values are used as explanatory principles in our explanations of educational influences. A distinction is drawn between education and educational research. The educational explanations draw insights from consequential education research whilst integrating these insights within educational research.

Jacqueline D. Delong, International Mentor	⊙

Papers

Interrogating Consequential Educational Research Through Living Educational Theory Cultures of Inquiry - *Jacqueline D. Delong, International Mentor*	⊙
My Journey Toward a Context-Responsive Mentor: An Auto/ethnographic Inquiry - *Parbati Dhungana, Kathmandu University*	⊙
Interrogating Classroom Practice for Advancing Equity, Diversity, and Inclusivity in Pursuit of Truth - *Tara Ratnam*	⊙
Exploring the Role of Teacher Voice in Consequential Education Research - *Michelle Vaughan, Florida Atlantic University*	⊙
Interrogating Consequential Education Research in Pursuit of Truth in Living Educational Theory Research - *Jack Whitehead, University of Cumbria*	⊙

Objectives/purposes of this paper

To relate the pursuit of truth in consequential education research to the pursuit of truth in consequential Living Educational Theory Research.

Theoretical frameworks

This paper is intended as a contribution to responses to the theoretical framework proposed by Rich Milner in his 2023 AERA Presidential Address on 'Interrogating Consequential Education Research in Pursuit of Truth'. As a member of AERA from the UK, I continue to be appalled by the mass shootings in America. The mass shootings are on the rise and as I write on 15th April 2023 there have been at least 146 mass shootings across the US so far this year. Milner highlighted this seemingly intractable

cultural problem in the USA. I make this point to emphasise that there are educational issues of learning, with values of human flourishing in the USA, which many other countries and cultures are not suffering from to the same extent as the USA. Hence, as well as learning from educational research in the USA it may be that the presentations in this symposium are a contribution to educational learning in the USA. Milner included in his address the following five slides on Defining the Consequential, Consequentiality, Epistemic Reinvestment and Consequential Research. I agree with the content of the first four slides, but will respond critically, with suggested amendments to the fifth slide:

Consequential Research demands that we measure the success and impact of our work by the lives we help to transform.

EPISTEMIC REINVESTMENT RESTS ON THE FOLLOWING SUPPOSITION:

Even when we do not endeavor to **improve**, **change**, **reform**, or **transform** some aspect of education, we are engaging in a form of consequential research through our **avoidance**.

As an **educational research community,** we must make an **epistemic (re)investment** in **consequential research**

EPISTEMIC REINVESTMENT RESTS ON THE FOLLOWING SUPPOSITIONS:

- To be a quantitative researcher is not enough
- To be a qualitative researcher is not enough
- To be a theorist is not enough
- To be a producer of scholarship is not enough
- To find fault and blame everywhere outside of our community is not enough
- To be critical is not enough

As an **educational research community,** we must make an **epistemic (re)investment** in **consequential research**

Consequential Research demands that we measure the success and impact of our work **by the lives we help to transform.**

As an **educational research community,** we must make an **epistemic (re)investment** in **consequential research**

My criticism of the above slide, with suggested amendments, are focused on measurement, impact and transformation. Rather than measurement that implies the use of scales to analyse interval and ratio data, I am suggesting that we use judgement, rather than measurement, in analysing the nominal and ordinal data we can gather on the educational influences in learning with values of human flourishing. I am claiming that each individual has a unique constellation of educational values that can include relational dynamics between freedom, justice, love, care and respect. The educational influences in learning of the embodied expressions of such unique constellations of values can be judged with nominal and ordinal data rather than measured with interval or ratio data.

The idea of impact for me carried the idea of a causal relationship of the kind 'If I do this, then that will happen', in another's learning. I prefer the use of the idea of educational influence in the sense that whatever I do in a learning relationship, the educational learning requires an intentional response from the learner.

The idea that consequential research is judged in terms of the lives we help to transform is too radical for me. In my work as an educator I am seeking to enhance the learning of my students with values of human flourishing rather than seeking to contribute to transformations in their lives. Whilst my understanding of educational learning includes contributing to the extension of an individual's cognitive range and concern, a necessary condition is that the learning includes values of human flourishing. So I am replacing Milner's fifth slide with:

Consequential Research requires an evaluative
judgement on the success of the educational
learning of those we are seeking to influence in
extending their cognitive range and concern
with values of human flourishing.

Whilst I agree with Milner's rhetoric, and am impressed by his passionate commitment, I want to focus on the way in which a Living Educational Theory Research approach could help Milner to enhance the consequentiality of his own educational research. It might even serve to persuade Milner and other officers of the American **Educational** Research Association to make a clear distinction between education research and educational research. I make this point as a former President of the British **Educational** Research Association.

There are important distinctions between the following two theoretical frameworks that distinguish between educational research and education research in the following slide:

Distinguishing Educational Research from Education Research

- Educational Research generates valid, evidence and values-based explanations of an individual's educational influence in their own learning, in the learning of others and in the learning of the social formations within which the practice is located.

- Education Research is carried out within the conceptual frameworks and methods of validation of the disciplines of education such as the philosophy, psychology, sociology and history of education or makes original contributions to these forms and other fields of education knowledge.

The first theoretical framework is the one that distinguishes the theories of the disciplines of the philosophy, psychology, sociology and history of education. Milner's use of critical race theory is within this tradition. The second theoretical framework is that of the living-educational-theories generated in the inquiries, 'How do I improve my professional educational practice with values of human flourishing?'. Research in the disciplines of education is carried out within, and contributes to, the conceptual theoretical frameworks and methods of validity of the separate disciplines. The theoretical frameworks of living-educational-theories are the explanations that individuals generate to explain their educational influences in their own learning in the learning of others and in the

learning of the social formations within which the inquiry is located. These living-educational-theories include those generated from auto-ethnographies within cultures of inquiry and presented at previous conferences (Delong, et al., 2021; 2022a &b, 2023).

The insights also include: Foucault's analysis of truth as a battle on behalf of truth and a battle on behalf of the rules that determine what counts as truth (Rabinow, 1991, p. 1991) According to Foucault there is a battle "for truth," or at least "around truth". By truth Foucault does not mean "the ensemble of truths which are to be discovered and accepted. By truth Foucault means "the ensemble of rules according to which the true and the false are separated and specific effects of power attached to the true," it being understood also that it's a matter not of a battle "on behalf" of the truth, but of a battle about the status of truth and the economic and political role it plays. In Foucault's analysis truth is to be understood as a system of ordered procedures for the production, regulation, distribution, circulation and operation of statements. He links truth to systems of power which produce and sustains it. He refers to these systems as a 'regime of truth'. In the sense that AERA is a system of ordered procedures for the production, regulation, distribution, circulation and operation of statements I shall be analysing the educational influences of this regime of truth in determining what counts as consequential education research in pursuit of truth in living educational theory research.

The insights include Fromm's humanistic psychology with his point from his Fear of Freedom (Fromm's 1960) where he says that if a person can face the truth without panic they will realise that there is no purpose to life other than that which they create for themselves through their loving relationships and productive work (p.18). They include MacIntye's (1988, p. 403) insight about rival claims to truth:

> The rival claims to truth of contending traditions of enquiry depend for their vindication upon the adequacy and the explanatory power of the histories which the resources of each of those traditions in conflict enable their adherents to write. (p. 403)

The theoretical frameworks include Bateson's steps towards an ecology of mind and Skolimowski's insights about participatory research programmes. Bateson's (1987) points to the importance of avoiding epistemology errors in contributing to the flourishing of humanity:

> You and I are so deeply acculturated to the idea of 'self' and organization and species that it is hard to believe that man might view his relations with the environment in any other way than the way which I have rather unfairly blamed upon the nineteenth-century evolutionists…. (p. 492)

> But when you separate mind from the structure in which it is immanent, such as human relationship, the human society, or the ecosystem, you thereby embark, I believe, on a fundamental error, which in the end will surely hurt you…. When you have an effective enough technology so that you can really act upon your epistemological errors and can create havoc in the world in which you live, then the error is lethal. Epistemological error is all right, it's fine, up to the point at which you create around yourself a universe in which that error becomes immanent in monstrous changes of the universe that you have created and now try to live in. (p.493).

In seeking to avoid epistemological errors in the relational dynamic of my consequential educational research I use Skolimowski's (1994) insights of a participatory research programme:

- The participatory research is the art of *empathy*

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- Is the art of *communion* with the object of enquiry
- Is the art of learning to use i*ts* language
- Is the art of *using* its language
- Is the art of *talking* to the object of our enquiry (although this may at first sound strange, let us remember that stranger things are now happening in this life)
- Is the art of penetrating from *within*
- Is the art of *in-dwelling* in the other
- Is the art of *imaginative hypothesis* which leads to the art of identification
- Is the art of *transformation of one's consciousness* so that it becomes part of the consciousness of the other.

As Skolimowki says:

> Some of these requirements seem to be almost too much for our minds trained in the rigours of objectivity. Yet surprisingly, most of these attributes of the participatory research are not alien to us. We know them from our own personal experience. (pp. 160-161).

In this participatory and ecological approach to consequential Living Educational Theory Research, the self, the 'I' in questions of the kind, 'How do I improve my professional practice with values of human flourishing?', is understood as a relational self that is grounded in the ~i~we~I~us~ relationships. The ~ is used to emphasise the relational dynamic. The 'I' includes the egotistical 'I', whilst the 'i' is used to represent the equal power relations within democratic forms of practice and discourse.

Huxtable and Whitehead (2015, p. 1) discuss how the I is 'distinct, unique and relational', and exists in community, which is 'inclusive, emancipating and egalitarian'. Huxtable (2012) highlights the 'trustworthy, respectful, co-creative spaces' where the world of researchers practice, questions and values touch. This space is then represented as the ~ between i~we~i and i~we~us. Mounter, in her doctoral research, is focussed on the question, 'How can (do) I contribute to the creation and enhancement of the educational influences of a community of learners, supporting each other and their own development?' Mounter is further developing her understandings of the meanings of the relational self as she researches i~we~us. In i~we~us Mounter argues the start is the 'I', the interdependent-self, unique but connected to and with the community, 'we'. Mounter, (2017), drawing on Desmond Tutu's expression of 'I' and 'you' to the fullest, in collective growth and transformation, with the designation of interdependent- relational-self becoming 'us', which she represents as i~we~us. Mounter's research clarifies the relationship between personal growth and transformation, which contributes to community growth and transformation, where each person can recognise their 'i' within 'we' and 'us' and the difference they, and the collective make.

The theoretical frameworks also include the following insight, related to the early writings of Marx (Bernstein, 1991) on what it is to produce something as a human being.

In generating and sharing our living-educational-theories, we twice affirm ourselves and others. In the course of generating our explanations of our educational influences in learning we can affirm ourselves. We can do this in the individual joy of knowing our personalities as a living, sensuously perceptible, and indubitable power in contributing to the global knowledgebase of education with values of human flourishing.

In the creation of your own living-educational-theory, with insights from my living-educational-theories, I have the direct and conscious affirmation that my work has satisfied another person's need in living a worthwhile and productive life with values of human flourishing.

The theoretical framework also draws on the 2011 Inaugural Nelson Mandela Lecture at Durban University of Technology (Whitehead 2011) and Charles' (2007) doctoral research into 'How Can I Bring Ubuntu As A Living Standard of Judgement Into The Academy? Moving Beyond Decolonisation Through Societal Reidentification And Guiltless Recognition'. It draws on the arguments in Whitehead and Huxtable (2022) on, 'Developing a Living Educational Theory Research Approach to Community-Based Educational Research'.

This symposium also introduces the notion of "excessive teacher/faculty entitlement"—a new theme in teacher education (Ratnum & Craig, 2021). While much research focuses on the 'me centred' entitlement mentality of students, it fails to examine how excessive teacher entitlement influences student entitlement. When teachers feel excessively entitled, their actions can be counterproductive to the goal of promoting equity in education. In this interrogation of consequential education research in pursuit of truth in Living Educational Theory Research, I respond to my understanding of my own excessive entitlement, in seeking to live values of human flourishing as fully as possible. These values include educational responsibility, equity, cultures of inquiry and the values of global citizenship.

The symposium brings together researchers from diverse geographical contexts to present their living-educational-theories as they seek to live as fully as possible their educational responsibilities as educators in higher education and global citizens. The theoretical frameworks used in this presentation draw insights from two previous AERA Symposia presented by Delong et al. (2021) on educational responsibility, Delong, et al. (2022a) on equity and Delong, et al. (2022b) on cultures of inquiry. The presentation is organised in terms of methods, techniques and modes of inquiry; data sources, evidence, objects, and materials; substantiated conclusions; scholarly significance.

Methods, techniques, and modes of inquiry

I shall begin by clarifying the methodological question I faced in my doctoral research (Whitehead 1999). The question is whether there is an `educational' research methodology, which can be distinguished from social science methodologies, for enquiries of the kind, `How do I improve this process of education here?'.

In my initiation into the disciplines approach to educational theory with a team of Philosophers of Education led by Richard Peters in 1968 at the University of London, it was held that the first step in answering a practical educational question was to break it down into its component parts. These separate components were then to be informed by contributions from the disciplines of education and integrated back into the solution of the practical problem. Educational research methodology, like educational theory, was seen to be derivative in that it was constituted by the methods and conceptual frameworks of the philosophy, psychology, sociology and history of education. Please note that the references in the following section are from my doctoral thesis (Whitehead, 1999, 'How do I improve my practice? Creating a discipline of education through educational enquiry.' The references are listed in the Contents Page at https://www.actionresearch.net/living/jackwhitehead2.shtml).

My rejection of the disciplines approach to educational research included my analysis of nine research reports I produced between 1970-1980. I analysed my own education as my learning moved on through the reports (2.3, 80). I gave the following explanation for my own educational development:

   i)   I   experience a problem because some of my educational values are negated.
   ii)   I   imagine a solution to my problem.
   iii)   I   act in the direction of this solution.
   iv)   I   evaluate the outcomes of my action.

v)   I   modify my problems, ideas and actions in the light of my evaluations.

I was clear about the existence of `I' as a living contradiction (2.3, 75-76) in my question and answer.

The originality of mind which distinguished this basis, for an `educational' methodology from social science methodologies emerged, from an initial satisfaction and then a tension as I applied Mitroff's and Kilman's (1978) classification of social science methodologies to my enquiry. In his autobiography of research in four world views, Allender (1991) uses the Mitroff and Kilman classification in a similar way to myself and states:

> A model of scientific world views that has received little attention but is probably the most comprehensive, is based on the Jungian framework (Mitroff and Kilman, 1978). Two dimensions - one ranging from sensing to intuition and the other from thinking to feeling -are used to form a four-quadrant typology: 1) the analytic scientist, 2) the conceptual theorist, 3) the conceptual humanist, and 4) the particular humanist. The typology is proposed as a complete universe into which all research orientations can fit. (Allender, 1991, p. 14.).

The typology can be represented as follows:

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                              Sensing
                                 |
                                 |
   Analytic Scientist            |      Conceptual Theorist
                                 |
                                 |
Thinking ————————————————————————+———————————————————— Intuiting
                                 |
                                 |
   Conceptual Humanist           |      Particular Humanist
                                 |
                                 |
                              Feeling
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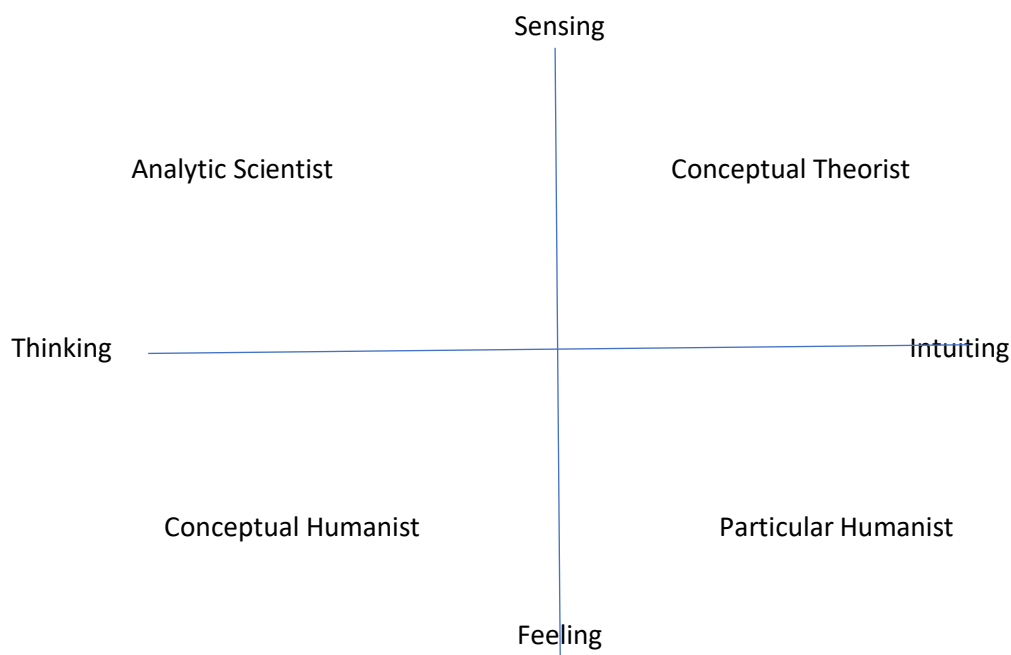
Mitroff 's and Kilman's methodological approaches to the social sciences

Each methodology was distinguished by differences between its preferred logic and method of enquiry. The full details of my analysis are in `A Dialectician's Guide for Educational Researchers' (3.2, pp. 61-67). As I applied the above typology to the nine reports in my enquiry (2.3, p. 80), I felt a similar kind of satisfaction to the one I felt in 1968-70, when studying and accepting the disciplines approach to educational theory. I felt that I had a comprehensive model for understanding my methodological approaches to my enquiry. I could understand my `educational' enquiry within the preferred logics and methods of enquiry of an analytic scientist, a conceptual theorist, a conceptual humanist and a particular humanist (3.2, pp. 62-63).

I then began to feel uneasy because one of my reports appeared to fall outside the classification. This report was a story of my educational development as I moved through the four methodological approaches to the social sciences. Whilst using these methodologies I was still taking the first step of the disciplines approach and breaking my question up into component parts. I was not seeing that I could hold my enquiry together with an `educational' methodology which had its own preferred logic and method of enquiry. It may be helpful if I represent the emergence of my `educational' methodology in terms of a spiral. This stresses its living and dynamic nature. I have drawn this freehand to stress that the development is `ragged', sometimes fragmented and anything but `smooth' !

At the age of 78 I am looking back as a productive life in education that could be characterised as one of excessive entitlement when viewed from the life opportunities of the majority of human beings. My work at the University of Bath between 1973-2009 was protected by a tenured appointment. My state and occupational pension is more than sufficient for my material needs. A National Health Service is free at the point of use, and I live in a democracy that protects many of my human rights. As I think of my responsibilities, as a higher education educator and global citizen, I include the recognition that I am able to fulfil my responsibilities for living my values of human flourishing as fully as I can, because of these excessive entitlements as I continue to general my own educational research methodology:
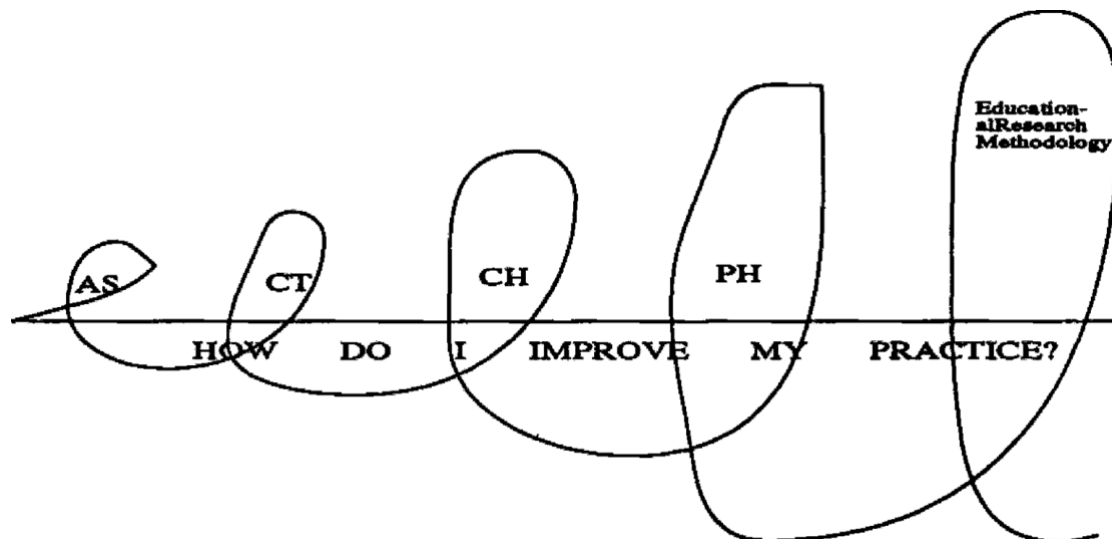
I moved through the four methodological approaches to the social sciences into the creation of the fifth `educational' methodology (EM) for enquiries of the form, `How do I improve my practice?':

i) I experience a problem because some of my educational values are negated
ii) I imagine a solution to my problem.
iii) I act in the direction of this solution.
iv) I evaluate the outcomes of my action.
v) I modify my problems, ideas and actions in the light of my evaluations.

Looking back over some fifty years as an educational researcher I can recall with some humour the responses from some other scholars to my insistence that the personal pronoun, my 'I', could be included in a question worthy of research. Yet, I know of a recent case where a university research committee have asked for the personal pronoun to be removed from an action researcher's question! From the basis of the above answer to my question I began to focus on my practice as an educational researcher whose primary focus was the reconstruction of educational theory. Following Bateson, I want to emphasise the importance of humour in one's life and work. Gregory Bateson (1980, p. 124)) has related humour to

evolution. He says that the mere fact of humour in human relations indicates that multiple typing is essential to human communication. In the absence of logical typing he says that humour would be unnecessary and perhaps could not exist.

The paper 'An analysis of an individual's educational development' (2.4) marks the redefinition of my view of educational theory:

> My purpose is to draw your attention to the development of a living form of educational theory. The theory is grounded in the lives of professional educators and their pupils and has the power to integrate within itself the traditional disciplines of education. (2.4, p. 97)

Rather than being constituted by the philosophy, sociology, psychology and history of education, I now see that it can be constituted by the claims of professional educators to know their own educational development. The epistemological enquiries into my claims to know are focused on the nature of the critical standards which can be used to test the validity of the claims to knowledge:

> Questions concerning the academic legitimacy of a claim to knowledge are often focused upon the criticism of a particular piece of work. The work being criticised can be a single hypothesis or theory (Popper 1972) or a research programme (Lakatos 1972). Whatever is being criticised is known as the unit of appraisal. In criticising a claim to knowledge it is important to be clear about the unit and the standards of judgement which can legitimately be used in the criticism. There is some dispute amongst philosophers about the nature of the standards which can be used to criticise a claim to knowledge.
> The unit of appraisal in my conception of educational theory is the individual's claim to know his or her own educational development. Although this unit may appear strange to most educational researchers I think that it is clearly comprehensible. The standards of judgement are however more difficult to communicate. I use both personal and social standards in justifying my own claims to know my own educational development. (2.4, p. 99)

My enquiry then moves on in the paper on *Creating* a *Living Educational Theory* (2.5) into a fuller exposition of the central concerns of my thesis as a whole:

> In a living educational theory the logic of the propositional forms, whilst existing within the explanations given by practitioners in making sense of their practice, does not characterise the explanation. Rather the explanation is characterised by the logic of question and answer used in the exploration of questions of the form, 'How do I improve my practice?

> In developing such an approach, I have had to come to terms with questions concerning an appropriate methodology for enquiries such as 'How do I improve this process of education here?'. In looking at video-recordings of my practice I have had to confront questions which arise on recognising the `I' in the question as existing as a living contradiction. In the production of an explanation for my practice I have had to question how to include and present values whose meaning can only be clarified in the course of their emergence in practice. I have had to face questions related to validity and generalisability. I have also had to question the power relations which influence the academic legitimacy of a living educational theory. In such a short article all I can do is outline the present state of my thinking in relation to these questions. (2.5, p. 43).

The methods and modes of inquiry include action-reflection cycles, narrative inquiry, self-study and empathetic resonance with digital visual data for clarifying and communicating the embodied expressions of values of human flourishing in educational practice.

The techniques for strengthening the validity and rigour of the research include validation groups of between 3-8 peers. These groups use the mutual rational controls of critical discussion. They focus on questions of improving the comprehensibility, evidence, sociocultural and sociohistorical understandings and authenticity, in the explanations of educational influences in learning. The rigour of the research can be enhanced by applying Winters' (1989) six criteria to an explanation of educational influences in learning (Kok, 1991)

Data sources, evidence, objects, or materials

The data sources, evidence and objects include over 50 Living Theory doctorates that have been legitimated in universities around the world that are freely accessible from https://www.actionresearch.net/living/living.shtml. Each thesis includes insights from consequential education research within the living-educational-theory that constitutes the original contribution to educational knowledge within the thesis.

The data sources also include the four symposia (Delong et al., 2021, 2022a & b and 2023), in which the presenters provide values and evidence-based explanations of their educational influences in learning as they seek to live as fully as possible their educational responsibility, equity, cultures of inquiry and consequential educational research.

As educational researchers extend their cognitive range and concerns, with insights from education research, they integrate these insights into their valid, evidence and values-based explanations of educational influences in learning with values of human flourishing. In forming and sustaining communities and cultures of inquiry I have found important the generating and sharing of living-posters. You can access the homepage of living-posters at https://www.actionresearch.net/writings/posters/homepage2021.pdf with some suggestions on the creation and sharing of your own. North-West University in South Africa have appointed by as an Extraordinary Professor in Community-based Educational Research and I urge you to access the living-posters of colleagues at North West University, Durban University of Technology and Nelson Mandela University to appreciate the growing network of communities that are generating their own living-educational-theories with values of human flourishing. I have been impressed with the work of Swaroop Rawal and Shivani Mishra at Sardar Patel University in India (see https://www.actionresearch.net/writings/posters/indiangp21.pdf for their sustained committed to work and research with vulnerable groups to secure equity of access to education.

Substantiated conclusions

The results of interrogating consequential education research in pursuit of truth demonstrate that the interrogation establishes that this is necessary in extending the cognitive range and concerns in this pursuit of truth. However, this interrogation is not sufficient to improve educational practice in inquiries of the kind, 'How do I improve my professional educational practice with values of human flourishing?'. I have argued that such improvements require consequential educational research in which the researcher accepts a professional educational responsibility for researching their own educational practice and contributing the educational knowledge generated to the global educational knowledgebase.

For example, Briganti was awarded her doctorate in 2020 from the Universities of Lancaster and Cumbria for her thesis 'My living-theory of International Development' (Briganti, 2020). In her Abstract Briganti outlines the original contribution to knowledge in her consequential living-educational-theory. Briganti also draws on consequential education research in defining the characteristics of a neo-liberal approach to international development:

> My thesis is focused on the relationally dynamic values of empathy, social and gender justice, outrage, responsibility, love for and faith in humanity and dignity. The originality lies in their use as explanatory principles in my explanation of my educational influence in my own learning, in the learning of others and in the learning of the social formations that affect my practice as a development professional. My other original contribution to knowledge is to relate the threefold nature of Living Theory methodology – a self-reflexive action-led research, a way of life, and a social movement - with my practice in International Development, which provides an example of how limitations in this sector might be overcome.

> My self-reflexive research conceptualizes International Development as a global responsibility. It offers instances of how to work with others at micro (community) level, meso (organizational) level and shows my developing understanding of my potential systemic influence at a political (macro) level.

> By drawing insights mainly from self-study and narrative enquiry methodologies, my living-theory of International Development is presented as an alternative to the neoliberal approach and rests on the idea that Development means having a chance to contribute to a good change (Chambers, 1997, p.1743). My stories derive from the experiences of my own life and that of the people I work with. I use the South African concept of Ubuntu and its transformative growth into I~we~us relationships. Whilst exploring commonalities between Living Theory and International Development, I show they can reinforce each other and combine in the practical realization of a commitment to a fairer world. A generative form of development emerges that includes a gendered epistemology. I discuss how my own pursuit of gender justice has improved the quality of my work as a female development economist and practitioner, living in a capitalistic era.

Working with an Italian Charity, Briganti supported the development of a women's taxi service in Afghanistan. In August 2021 the Taliban took over the government and closed down many economic and educational opportunities for women, including the taxi service and secondary education for girls. Briganti helped to organise the flights of several hundred threatened individuals out of Afghanistan, to safety. In recognition of her social engagement Briganti has recently been made a Dame of the Italian Republic by the President of Italy:

IL PRESIDENTE DELLA REPUBBLICA

CAPO DELL'ORDINE "AL MERITO DELLA REPVBBLICA ITALIANA"

Visto lo statuto dell'Ordine "Al merito della Repubblica Italiana"
ed avvalendosi della facoltà prevista dall'articolo 2,
con decreto in data   Roma, 30 dicembre 2022

HA CONFERITO

L'ONORIFICENZA DI

Cavaliere

alla Dott.ssa **Arianna Briganti**

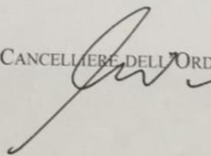con facoltà di fregiarsi delle relative insegne.

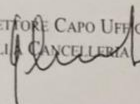FIRMATO *Mattarella*   CONTROFIRMATO *Meloni*

Il Cancelliere dell'Ordine attesta che
la Dott.ssa Arianna Briganti

è stato registrato nell'albo dei Cavalieri al N. 21859 Serie VI

IL CANCELLIERE DELL'ORDINE

IL DIRETTORE CAPO UFFICIO
DELLA CANCELLERIA

Whilst consequential education research can help to extend and deepen our cognitive range and concern it is consequential educational research that can go further than this in contributing to improvements in the world where improvement is understood in terms of enhancing the flow of values of human flourishing.

For a recent publication that addresses these issues see:

Carozzi, C. (2023) Hope and responsibility: embracing different types of knowledge whilst generating my own living-educational-theory. Educational Action Research, 31(1), 21-35

Each of the living-educational-theory doctorates at https://www.actionresearch.net/living/living.shtml, includes insights from **education** research in extending cognitive range and concern. They also include the substantiated conclusions from consequential **educational** research in enhancing the flow of values in inquiries of the kind, 'How do I improve my professional practice with values of human flourishing.

Scholarly significance

The scholarly significance is that It offers evidence-based explanations of educational influences in learning that stress the importance of including insights from Education Research **within** the living-educational-theories of educational researchers who are generating valid and evidence-based explanations of educational influences in learning.

By emphasising the integrity of keeping 'Educational' at the forefront of 'Educational Research', it questions the pressure being exerted by influential administrators and researchers, in the American and British Educational Research Associations, to focus on Education Research rather than Educational Research.

Those researchers who are interested in developing alternative approaches to those of neo-liberalism could engage in the extension of cognitive range and concern with Education Research through Bernie Saunders' (2023) book, 'It's OK to be Angry about Capitalism'. The point I would like you to bear in mind is 'It is necessary to extend one's cognitive range and concern in interpreting the world, the point however is to improve it'.

The scholarly significance of this presentation is in emphasising the importance of intercultural translation (Santos, 2012, pp. 212-213) rather than the hegemony imposition of one culture on another.

> As understood here, intercultural translation consists of searching for isomorphic concerns and underlying assumptions among cultures, identifying differences and similarities, and developing, whenever appropriate, new hybrid forms of cultural understanding and intercommunication that 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. Intercultural translation questions both the reified dichotomies among alternative knowledges (e.g., indigenous knowledge versus scientific knowledge) and the unequal abstract status of different knowledges (e.g., indigenous knowledge as a valid claim of identity versus scientific knowledge as a valid claim to truth).

This search for isomorphic concerns and underlying assumptions can be seen in Delong's (2022) engagement with Dhungana's (2022) meanings from the cultural tradition from Nepal. The search has also been experienced in the AERA, recorded, planning conversations in which the video-recording are used as data to identify, clarify and communicate the flows of life-affirming energy grounded in different cultural traditions with values of human flourishing. The scholarly significance of these relationally dynamic values are represented as ~I~we~us~ relationships that form the standards of judgement we use to distinguish our Living Educational Theory, community of practice. Our units of appraisal include the Symposia as a whole together which contains our individual explanations of our educational influences in our own learning, in the learning of others and in the learning of the social formations within which our practices are located.
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In interrogating consequential education research in pursuit of truth in Living Educational Theory Research we have stressed the necessity of extending our cognitive range and concern through the conceptual frameworks and methods of validity of the disciplines of education. This however is not sufficient for contributing to improvements in the world with values of human flourishing. These improvements require both the extension of cognitive range and concern shown by Milner (2023) and the generation of living-educational-theories in inquiries of the kind, 'How do I improve my practice with values of human flourishing?'. In other word consequential education research and consequential Living Educational Research, can provide both the necessary and sufficient conditions for contributions to improving our world.

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