

My living poster of the 4th May 2016 with an epistemology for explaining my contribution to Living Theory research as a social movement. This is an update of my poster of the 8th May 2015 that was presented in the Town Hall Meeting convened by Jacqueline Delong at the Action Research Network of the Americas, in Toronto.

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Abstract

My educational research has focused on the creation and academic legitimization of the living-educational-theories of individuals as they ask, research and answer questions of the kind, 'How do I improve what I am doing?' A living-educational-theory is an explanation for her or his educational influence in their own learning, in the learning of others and in the learning of the social formations which influence the practice and understandings.

Because of the importance of making original contributions to knowledge in one's professional life as a practitioner-researcher and academic I have previously offered contributions to knowledge - epistemological contributions - that focus on explanations of influence in one's own learning and in the learning of others. My focus has now moved on. I am now focusing on contributing to a theory of knowledge concerned with explaining my contribution to Living Theory research as a social movement.

Living Theory research provides the conceptual understandings of the original contributions to educational knowledge, theory and research methodologies being made by Living Theory researchers as they create their own living-educational-theories. The conceptual understandings help researchers to distinguish their unique enquiries as Living Theory research. The epistemological contribution of this paper is focused on the unit of appraisal, standards of judgment and living logic in judging the validity of an explanation of a contribution to Living Theory research as a social movement. In this explanation I use my value of living-global-citizenship as an explanatory principle and living standard of judgment that carries hope for the flourishing of humanity.

Introduction

Because my explanation of my educational influences in the learning of Living Theory research as a social movement, is grounded in my recognition and understanding of these influences in living relationships, I shall begin by focusing on the data that shows these relationships. In other words I am starting from the experience of the phenomena I am seeking to understand. In this sense my enquiry can be seen to be phenomenological. I am also aware that my explanation can be understood as a narrative enquiry in that I am trying to construct a story of my educational influence that can be supported by evidence. Because I am concerned with explaining this influence within Living Theory research as a social movement, I shall also show my understanding of

sociocultural and sociohistorical influences in my understandings and practice. In this sense my explanations can be understood as autoethnographic.

In my evolving question, 'How am I improving what I am doing?' I am using an action-reflection cycles where I have expressed my concern to contribution to an educational epistemology. I am imagining that this will emerge as I focus on the multi-media data below and explicate from my explanation the unit of appraisal, standards of judgment and logic(s) that can be used to evaluate the validity of my claim to know. I am acting on this plan and as I do this I am gathering data on which to make a judgment on the effectiveness of my actions. I shall evaluate my effectiveness and modify my concerns, plans and actions in the light of my evaluations. In this sense I am drawing insights from action research in the creation of my own living-educational-theory.

Data on my educational influence in the learning of social formations

I am presenting the seven posters below, from the living-theory poster homepage of the 8th May 2015, to locate my educational practice within the dynamic social relationships represented on the posters. I explain my educational influence in Living Theory research as a social movement with the help of the transformation in my understandings between the May 2015 individual and group posters and my April 2016 posters. The first poster below is my May 2015 poster. The following four posters are clockwise from the top left are The Conversation Café; The Living Theory Research Support Group; The Educational Journal of Living Theories (EJOLTS) Editorial Team and Community Space; The University of Cumbria Living Theory Research Support Group. The following two posters show the participants in the social movement of the Bluewater Action Research Network (BARN) in Canada and the Network Educational Action Research Ireland (NEARI). I hope that you will take a few minutes to browse through the posters. You can access these on-line at <http://www.actionresearch.net/writings/posters/homepage061115.pdf>

The data of my 2015 poster below, show my focus on the creation and sharing of living-educational-theories with a concern for academic legitimation and for sharing the ideas. The sharing takes place in presentations in the global contexts of Montenegro, Mauritius, Mozambique, Israel, Thailand and South Africa. The data on the 6 posters that follow shows that I am participating in conversations within these groups. I also participate in the weekly post-doctoral Living Theory group shown on my 2016 poster.

Reflecting on the data below, which relate to my experience of multi-screen SKYPE conversations with each group, has transformed my focus from sharing living-educational-theories, which I continue to do, to explicating the epistemology of explanations of educational influence in Living Theory research as a social movement. I present this epistemology after the following posters:

LEARNING WITH AND FROM EACH OTHER IN A GLOBAL CONVERSATION WITH ACTION
RESEARCHERS WHO ARE CREATING AND SHARING THEIR LIVING EDUCATIONAL THEORIES

Most of my working life at the University of Bath between 1973-2012 was focused on gaining doctoral and masters accreditation for the embodied knowledge of master and doctor educators. These were made public in their living-educational-theories of their explanations of educational influence in their own learning, in the learning of others and in the learning of social formations. You can access many of these doctoral writings from the urls below of the image of the 2008 graduation of Jane Spiro and Je Kan Adler-Collins (on the right) and myself (on the left). This image represents the legitimization of some 32 living-theory doctorates supervised to successful completion between 1996-2012

The images and video links below show my attempts to contribute to a global dialogue on the generation of living-educational-theories with values that carry hope for the flourishing of humanity. You will find more details in the Jack Whitehead's Writings section of <http://writings/writing.shtml>



ACCESSING LIVING THEORY DOCTORATES AND MASTERS WRITINGS FROM [HTTP://WWW.ACTIONRESEARCH.NET/LIVING/LIVING.SHTML](http://WWW.ACTIONRESEARCH.NET/LIVING/LIVING.SHTML) AND [HTTP://WWW.ACTIONRESEARCH.NET/](http://WWW.ACTIONRESEARCH.NET/)

You can participate in on-going conversations with living-theory action researchers in the Community Space of the Educational Journal of Living Theories - see <http://ejolts.net> and contribute your own



Workshop in Montenegro 11-13 November 2013 <https://www.youtube.com/watch?v=CIfcExyiTk0> 34:55 minutes

5X5X5=CREATIVITY <http://www.5x5x5creativity.org.uk>



Keynote at a Microsoft Sponsored seminar organised by Helping Our People (HOPE) in Mauritius



Text At St Thomas University, Mozambique 29 minute video

Keynote at 6th International Conference on 2-4 July - Israel. 23:35 minute



KEYNOTE AT NELSON MANDELA UNIVERSITY, SOUTH AFRICA IN AUGUST 2010 VIDEO 1:00:16 HOUR

O

AT ORANIM COLLEGE ISRAEL 07/07/13
ON MULTIMEDIA NARRATIVES

Day 5 of leading a workshop in Thailand 24 June 2013 - video 1:01:41 hours

CONVERSATION CAFE

The Conversation Cafe research support group has been meeting early in the morning weekly for many years at venues in and around Bath, UK. Members have joined, left and returned as their personal and work circumstances have changed. Whoever has been part of these conversations have helped to create a consistently vibrant, convivial, and energising space for sharing and supporting our individual and collective efforts to contribute to the flourishing of humanity by researching our practice to improve it and offer valid accounts of our explanations of our educational influence in our own learning, the learning of others and the learning of the social formations we are part of (our living-educational-theories).

Members

- Jack Whitehead: Academic & practitioner educational research
- Marie Huxtable: Passion-led learning
- Andrew Henon: Socially engaged art
- Shelagh Hirstead: Scarce identities, marginalised communities
- Joao Rice: Children with sensory impairment
- Deborah Jane: Love, justice, lifelong learning
- Suninder Sandham-Bains: Career, health, visiting, CPD
- Kate Kemp: Listening, loving, laughing, living
- Willam House: Community action, holistic medicine
- Chris Jones: Empowering leadership, inclusion
- Nigel Harrison: Authentic leadership, school practice
- Lynn Spurrell: Coaching, change management
- Sonia Hutchison: Sustainable leadership
- Kate Kemp: Listening, loving, laughing, living

Members of the Conversation Cafe research group, some of whom you can see above, share a common passion to contribute to the flourishing of humanity through researching our practice to improve it, making public valid accounts of our living-theories and spreading knowledge of the transformational and life-affirming and life-enhancing possibilities Living Theory research offers.

Members of this SKYPE

Living Theory research support group, are based in various countries, cultures and fields of practice. We have various interconnections, for instance some are supervising doctoral researchers registered with Cumbria University, some are members of the Conversation Cafe research group, some have formed connections 'off piste'. As well as Living Theory research we each have a variety of commitments and interests. What we have in common is a commitment to doing what we can to contribute to the flourishing of humanity and spreading the educational influence of Living Theory research.

SKYPE Living Theory research support group

There is a weekly SKYPE group meeting and various email exchanges in between. We share our research and provide a safe, critical, supportive context to help each other improve our practice and create valid accounts of our explanations of our educational influence in our own learning, the learning of others and the learning of the social formations within which we live and work. Some members of the University of Cumbria Living Theory research group do not directly participate and not all members are able to join every meeting and take part in all the email exchanges but none-the-less their presence and contributions are always valued and valuable and new, productive working relationships are continually emerging.

- Jack Whitehead: Academic & practitioner educational research
- Marie Huxtable: Passion-led learning
- Robyn Pound: Alongsideness, health visiting provision
- Per Jansen: Growth mindset, teacher training
- Sonia Hutchison: Sustainable leadership
- Arianna Brianti: Sustainable development
- Tammy Nicholls: disadvantage, classroom practice
- Suninder Sandham-Bains: Career, health, visiting, CPD
- Teri Young: Teacher education

UNIVERSITY OF CUMBRIA LIVING THEORY RESEARCH GROUP

Members of this Living Theory research group, as well as being members of the University of Cumbria, have various interconnections, for instance through those registered on the doctoral researcher programme, engaging with RIPLE and the SKYPE Living Theory research support group.

www.cumbria.ac.uk/riple

What is RIPLE?

The Research Institute for Professional Learning in Education is at the heart of the Faculty of Education's research activity. RIPLE offers schools and teachers three ways to engage with research.

RIPLE researchers help teach and supervise dissertations on the MA in Education programme.

Working with schools to support teacher researchers in collaborative projects.

Doctoral supervision for teachers and lecturers looking to gain their PhD.

Practitioner Research in Higher Education

This refereed journal was established in order to develop research into reflective practice and to encourage both experienced and early career researchers to share their research with a wider academic audience.

- Pete Boyd: Professional learning
- Barry Hynes: Psychology, classroom practice
- Jack Whitehead: Academic & practitioner educational research
- Maira Laidlaw: Emancipating learners
- Sonia Hutchison: Sustainable leadership
- Arianna Brianti: Sustainable development
- Tammy Nicholls: Disadvantage, classroom practice
- Marie Huxtable: Passion-led learning
- David Murphy: International leadership

EJOLTS
Educational Journal of Living Theories

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Jack Whitehead
Academic & practitioner educational research

Branko Bogner
Teacher education, creativity

Je Kao Adler-Collins
Nursing, caring

Maira Laidlaw
Emancipating learners

Pete Boyd
Professional learning

Barry Hynes
Psychology, classroom practice

Jack Whitehead
Academic & practitioner educational research

Maira Laidlaw
Emancipating learners

Sonia Hutchison
Sustainable leadership

Jacqui Scholes-Rhodes
Facilitating learning, overseas

Marie Huxtable
Passion-led learning

Mark Potts
Living Global Citizenship

Siobhán Clontarf
Teacher education, community development

Liz Wolvaardt & Pieter du Toit
Values-based supervision

Job Mouton
Academic librarianship, pedagogy

Peter Mallett
Permaculture, regenerative development

Jane Spiro
Teacher education, creative writing

Swaroop Raval
Teacher education, drama

Commitment and scope

The Educational Journal of Living Theories (EJOLTS) is committed to publishing living-educational theory (often shortened to living theory) accounts of practitioner researchers from a wide range of global, social, cultural and professional contexts. We welcome submissions from all Living Educational Theory (often shortened to Living Theory) researchers who wish to contribute rigorous and valid accounts of their living theories to ongoing educational knowledge.

The journal focuses on the living theories of practitioner-researchers. Researchers generate their living theories as their values-based explanations for their educational influences in their own learning, the learning of others and the learning of social formations (Whittemore, 1988) in the process of researching questions such as: 'How do I improve what I am doing?' 'The values at the heart of Living Educational Theory research'

The EJOLTS community (some of who you can see above). Between us we circle the globe and share a common passion to contribute to the flourishing of humanity through our practice, making public valid accounts of our living-theories and spreading knowledge of the transformational and life-affirming and life-enhancing possibilities Living Theory research offers.

Educational Journal of Living Theories free access from <http://ejolts.net/>



I understand the transformation, between my multi-media narratives in my 2015 and 2016 posters, in terms of the 2016 poster including access to this explication of an educational epistemology for my explanation of educational influence in Living Theory research as a social movement. To show the explication of this epistemology I shall focus on data in the 2016 poster below, from the post-doctoral living theory group, with a 3:11 minute video-clip of Moira Laidlaw reflecting on a paper she is writing with Ben Cunningham, a friend and Living Theory researcher.

As I look and listen to the 3:11 clip of Moira Laidlaw I experience the phenomena I am seeing to understand. Some of the participants in the post-doctoral Living Theory group are shown in the image on the poster. These are clockwise from bottom right, myself, Pip Bruce-Ferguson, Moira Laidlaw, Marie Huxtable, Jacqueline Delong and Judy McBride. Moira is giving embodied expression to the values that I identify with as carrying hope for the flourishing of humanity. Moira is projecting herself into a possible co-creation with Ben.

The sense I make of my experience in the conversations with all the different groups is influenced by my sociohistorical understandings of each of the participants. I am also aware of the importance of my sociocultural understandings of the contributions that each of the participants has made by making public their living-educational-theories.

As I see myself in the data and experience my relationally dynamic awareness of space and boundaries (Whitehead & Rayner 2009) I can see that my explanation of educational influence in Living Theory research as a social movement must explain this influence in terms of an evaluation of past influences and an

intention to generate a future influence through the expression of imagined possibilities, as Moira is doing in her reflections on her writings with Ben. Rachael Burgess' living-poster below also includes such an intention in the possibilities she imagines for creating a response to the centenary of the end of the first world war on 11th November 2018.

OVERVIEW OF JACK WHITEHEAD'S LIVING POSTER OF APRIL 2016 - CLICK HERE

How can I explain my educational influence in the continuously emerging understandings of my contributions to Living Theory research as a social movement?

AN EPISTEMOLOGY FOR EXPLAINING LIVING THEORY RESEARCH AS A SOCIAL MOVEMENT

LIVING POSTER HOMEPAGE MAY 2015 CLICK ON POSTER

BACKGROUND - HUBBLE IMAGE OF THE UNIVERSE: RELATING TO ENERGY AND MATTER IN THE COSMOS

3:15 minute video (click above) of Moira Laidlaw to show the embodied expression of values, and acknowledge Moira's influence in Understanding living standards of judgment - Click on this box.

4:30 video introduction to the living poster click above

FLOW OF LIFE-AFFIRMING ENERGY

PERSONAL LIVING POSTER MAY 2015 CLICK ON POSTER

The epistemology I offer below from an analysis of my explanations of influence, is grounded in multiple conversations within and between different groups and communities of practice as well as creative and critical engagements with the ideas of others from their writings.

Clarifying my meanings of social action, social formations, social movements and recontextualising knowledge.

Before I offer my epistemology I shall clarify my meanings of the 'social' in social action, social formations and social movements. In doing this I shall refer to the meanings of social action used by Schutz (1972) in his phenomenological analysis of the social world and to the meanings of social formation used by Bourdieu (1990) in his logic of practice. In understanding what I am doing in creating an epistemology, for an explanation of educational influences in the learning of social formations, I shall use Bernstein's (2000) meaning of recontextualisation in his work on pedagogy, symbolic control and identity. In saying this I am aware of an issue in starting from within pre-existing discourses and lexical meanings where the meanings of words are communicated solely in terms of other words. The issue I am facing is starting within the meanings of words whilst knowing that I am seeking to communicate the meanings of embodied expressions of values, such as living-global-citizenship that, because they are embodied expressions, go beyond the meanings of the words I use. For example, digital visual data from my educational practice, enables me to experience and see my embodied expression of values as they are accompanied by expressions of life-affirming energy. I can show and point to my ostensive expressions of meaning whilst using lexical definitions of words to help to clarify my meanings.

My interest in epistemology is focused on its philosophical meaning as a theory of knowledge. I use the three ideas of a unit of appraisal, standards of judgment and logic, to distinguish an epistemology. The unit is appraisal is what is being judged. In Living Theory research this is an explanation for an individual's educational influence in learning. The standards of judgment are the criteria that are used to judge the validity of a contribution to knowledge. Moira Laidlaw's main influence in the evolution of my understandings of Living Theory research was in seeing that the standards of judgment are living standards rather than static values that I am simply clarifying in the course of their emergence in practice. Until Laidlaw pointed this out to me I thought that I was simply clarifying my values, as explanatory principles, in the course of their emergence in practice. Laidlaw's influence transformed my understanding of values, explanatory principles and standards of judgment into living meanings that were changing and transforming in the course of the enquiry.

In relation to explaining my educational influences in Living Theory research as a social movement I explain below how I am using living-global-citizenship as an explanatory principle and living standard of judgment. Logic refers to the mode of thought that is appropriate for comprehending the explanation as rational (Marcuse 1964, p. 105). I have developed with Rayner, a living logic in explaining

my educational influence in the learning of social formations (Whitehead & Rayner 2009, Whitehead, 2013)

The transformation between the living-posters of the 8th May 2015 poster and of April 2016 can be seen in the movement from the focus of the 2015 poster on learning with and from each other in a global conversation with action researchers who are creating and sharing their living educational theories, to the focus of the 2016 poster on creating and sharing an epistemology for Living Theory research as a social movement. The epistemology is created through an analysis of the inclusive and relationally dynamic, explanatory principles of my educational influence. These explanatory principles are clarified with the help of digital visual data from my practice. The values-based explanatory principles focus on my explanations of educational influence in learning. The living-standards of judgment are philosophically based in the epistemology of the claims to educational knowledge. I think that it is worth repeating that the epistemology includes the unit of appraisal, living-standards of judgment and living logics of the explanations. Because of the importance of language in the communication of meanings I shall now focus on my meanings of social action, social formation, social movement and recontextualisation in relation to my educational research.

Here are clarifications of my meanings:

Social Actions

... I want to draw attention to a vital distinction between social and educational actions. Schutz (1972) has pointed out that 'Not every type of contact between human beings has a social character; this is rather confined to cases where the actor's behavior is meaningfully orientated to that of others' (p. 30). The distinction I am drawing between a social action that is distinguished by an actor's behaviour being meaningfully orientated to that of others, and an educational action, is focused on the expression and representation of flows of life affirming energy in the life of an individual. Many educational actions include social actions. But not all educational actions are social. Not all explanations of educational influences in learning are derived from social theories. I make this point in the knowledge that I value insights from social and other theorists and integrate these within my own living theory (Whitehead, 2006). I am claiming that the life-affirming energy in explanations of educational actions and influences is beyond the social.

I am suggesting that the educational actions of action researchers are distinguished by flows of life-affirming energy with values that characterize their own unique living theories (Whitehead, 2008b, 2008c). As I conclude I am wondering if I have persuaded you that the expression and representation of such flows of energy, with values, require action researchers to move beyond limitations of printed text based narratives into multi-media accounts of their values based influences in the world? (Whitehead, 2009, pp. 96-97)

I have also been influenced by Schutz's concept of adequacy:

...that each term in such a scientific model of human action must be constructed in such a way that a human act performed within the real world by an individual actor as indicated by the typical construct would be understandable to the actor himself as well as to his fellow-men in terms of common-sense interpretation of everyday life. (p.271)

Social Formation

The ideas of Bourdieu have influenced my meanings of a social formation when he writes:

The objective adjustment between dispositions and structures ensures a conformity to objective demands and urgencies which has nothing to do with rules and conscious compliance with rules, and gives an appearance of finality which in no way implies conscious positing of the ends objectively attained. Thus, paradoxically, social science makes greatest use of the language of rules precisely in the cases where it is most totally inadequate, that is, in analysing social formations in which, because of the constancy of the objective conditions over time, rules have a particularly small part to play in the determination of practices, which is largely entrusted to the automatisms of the *habitus*.
(Bourdieu, p. 145, 1990)

Because of my interest in contributing to and researching educational influences in social formations I shall bear in mind Bourdieu's point about the 'automatisms' of the habitus in the analysis of social formations. I shall take care that my biases do not lead me to claim an educational influence, in the sense of explaining an influence in the learning of a social formation, with consciously held principles, or values, when a valid explanation would focus on the 'automatisms' of the habitus.

I identify with Bourdieu's point that education can have a crucial role in creating tomorrow's optimism in the context of today's pessimism and of the need for an analysis of the social biases in education.

Education is central to the knowledge base of society, groups and individuals. Yet education also, like health, is a public institution, central to the production and reproduction of distributive injustices. Biases in the form, content, access and opportunities of education have consequences not only for the economy; these biases can reach down to drain the very springs of affirmation, motivation and imagination. In this way such biases can become, and often are, an economic and cultural threat to democracy. Education can have a crucial role in creating tomorrow's optimism in the context of today's pessimism. But if it is to do this then we must have an analysis of the social biases in education. These biases

lie deep within the very structure of the educational system's processes of transmission and acquisition and their social assumptions. (ibid, p. xix).

Social Movement

My question concerning my contribution to enhancing the influence of Living Theory research as a social movement, makes the assumption that Living Theory research can be understood as a social movement. All I am meaning by a social movement is that it is *a group of diffusely organized people or organizations striving toward a common goal relating to human society or social change, or the organized activities of such a group*. The living-posters presented below show the diffusely organized people and organisations that I contribute to, with the common goal of researching contributions to the enhancement of values and understandings that carry hope for the flourishing of humanity. We do this through creating and sharing our living-educational-theories through Living Theory research as a social movement. I am exploring the possibility that our common goal might include the value of living-global-citizenship.

Recontextualising Educational Knowledge

In creating and sharing my living-posters I have a pedagogical intent related to what Bernstein (2000) refers to as recontextualisation.

Bernstein points out that most researchers often make a distinction between what they call the transmission of skills and the transmission of values. For Bernstein there is only one discourse, not two (p.32). He sharpens the concept of the principle which constitutes pedagogic discourse, by suggesting, formally, that pedagogic discourse is a recontextualising principle:

Pedagogic discourse is constructed by a recontextualising principle which selectively appropriates, relocates, refocuses and relates other discourses to constitute its own order. In this sense, pedagogic discourse can never be identified with any of the discourses it has recontextualised.(p. 33).

What I am doing in the pedagogic discourse of my educational research is to recontextualise the embodied knowledge of practitioners into legitimated educational knowledge within the Academy. Part of my recontextualisation is to explain my educational influence in the learning of social formations and to explicate the epistemology of this explanation.

An epistemology for explanations of educational influence in Living Theory research as a social movement.

If you now return to my 2016 poster above you can access the 3:15 minute video-clip of Moira Laidlaw sharing her 'catch up' in the post-doctoral living-theory research group of the 24th April 2016. You can also access on the middle right of the poster my 4:30 minute introduction to the 2016 poster. What I am seeking to communicate, using the above visual data and access to the digital video of the conversations, is the expression of relational dynamic and

inclusional meanings of values and understandings that carry hope for the flourishing of humanity. I am focusing on the epistemology of explanations of educational influence in Living Theory research as a social movement, to clarify the meanings of the explanatory principles and living-standards of judgment and living logics that can constitute such an epistemology.

In creating the 2016 poster above I included a background black and white image of the universe from the Hubble Telescope. This was intended to show my recognition of my existence within a cosmological context that has existed and evolved over billions of years. The image of the sunset represents my experience of a flow of life-affirming energy from the cosmos that continues to flow with hope, in the face of the certainty of my own death, as a fact of life. As I have explained, but I think it bears repeating, that the 2015 poster emphasizes the importance of creating and sharing our living-educational-theories. The left hand side of the 2016 poster shows my present emphasis, with the post-doctoral living-theory group, on using digital visual data as evidence in explanations of my educational influence in Living Theory research as a social movement. It takes you into this paper with its focus on an epistemology for explaining my contribution to Living Theory research as a social movement with its unit of appraisal, living standards of judgment and living logic.

Living global-citizenship as an explanatory principle and living standard of judgement.

In explaining my educational influence in Living Theory research as a social movement I want to focus on my value of living-global-citizenship (Coombs, Potts & Whitehead, 2014) as both an explanatory principle and living standard of judgment. At the heart of my meaning of living-global-citizenship is a relationship that I represent as $i \sim we \sim i$ (Huxtable & Whitehead, 2016):

Most of the academic texts we have read take the use of 'we' as unproblematic. When we use 'we', we are pointing to a relationship where each individual's presence and contribution is acknowledged as distinct but not discrete. Our use of 'we' includes respect and valuing of the unique contribution each individual can make to the flourishing of humanity, together with an inclusive, emancipating and egalitarian relationship of being and working together. We represent this by $i \sim we \sim i$ to communicate the expressions of meaning of the African notion of Ubuntu translated as, 'I am because we are', with the additional recognition of 'we are because I am'. Lower case, 'i' and 'we', are used to indicate the egalitarian nature of the relationship, where neither the individual nor collective is subordinate or dominant and \sim represents living-boundaries.

I explain my educational influence in Living Theory research as a social movement with this understanding of 'I am because we are/we are because I am'. Thanks to the influence of Judy McBride I am working on using, for the first time in my explanations, a process of *métissage*. This is a process that is transformative and includes autobiographical experiences of the writer, of ideas,

experience and knowledge. It also includes deconstruction and reconstruction of representations of ideas, experience and knowledge from simple to complex, individual to consensual group. The product of métissage involves the evolution of many representations to one consistent, shared piece. The shared piece includes ideas, experience and knowledge that are represented in narrative, performance, poetic, visual art collaborations.

The 2015 living-theory poster homepage has brought together many different representations into the one consistent shared piece of the poster homepage. In evolving my epistemology, for an explanation of educational influence in Living Theory research as a social movement, I am enquiring into my influence in the evolution of the above groups, and in others that are in the process of forming, as well as their influence in my own understandings and practice. I am thinking of my influence in enhancing the flow of values that carry hope for the flourishing of humanity, including the value of living-global-citizenship. I am indebted to Mark Pott's for his original work on generating the idea of living-global-citizenship:

...I began to recognise certain key values that were driving me in the actions that I was taking. I identified these embodied values as social justice, equal opportunities and Ubuntu (a Zulu term which translates loosely into English as "I am because we are", and recognises the importance of togetherness). Through the use of video I was able to test the extent to which I was living out these values by showing clips to fellow participants in the partnership and to teaching colleagues. This process enhanced the validity of my explanation of educational influence. As I clarified and communicated my values, the notion of Living Citizenship emerged as I recognised that, just as through the development of a living-educational-theory the researcher is active, in the present and engaged through the research in living out his/her own values more fully, so through "living-citizenship", the participants in the partnership are actively engaged in living out their values more fully through the activities of the partnership. (Potts 2015, p. 104)

I believe that evidence of my educational influence in enhancing the flow of living-global-citizenship will continue to emerge from the data of the narratives of others and myself who are asking, researching and answering our questions of the kind, 'How do I (i~we~i) improve what I (i~we~i) am doing?

Whilst the homepage of posters of May 2015 brought together many different representations they are in a continuous process of extension, evolution and transformation. For example, Rachael Burgess has contributed her 2016 poster to this process. Rachael's poster includes deconstruction and reconstruction of understandings of experiences of being in the air forces during the first Iraq war and serving in Bosnia with an emerging narrative for a presentation on the centenary of the ending of the first world war, on the 11th November 2018:



Rachael's inquiries include a question to herself and one to me:

How can I improve my practice of developing a community with loving kindness?

How do you see the Friday Conversation Cafe contributing to your idea of Living Theory as a Social Movement?

The continuously evolving and transforming nature of my understandings and practice and explanations of educational influence requires a living logic. This living logic is needed in order to distinguish the mode of thought that is appropriate for comprehending the continuously evolving explanations of educational influence as having their own form of rationality.

A living logic

I don't want to repeat ideas here that I have already presented and published so if you are interested in the idea of a living logic for educational research you can access my presentation, including video, on the 5th September 2013 to the Annual Conference of the British Educational Research Association, University of Sussex, at

<http://www.actionresearch.net/writings/bera13/jwbera13phil010913.pdf>.

What I think is new and original in this 2016 poster are the use of relational and inclusional understandings of a way of being in the world that is receptively

responsive to others with a value of living-global-citizenship. What is also new is the use of digital video of conversations within the social movements of various groups and communities that are forming cultures of inquiry (DeLong, 2002) for enhancing the influence of Living Theory research as a social movement, with values that carry hope for the flourishing of humanity.

I think that much more detail is required to develop the ideas in this paper and I am working on a book to do that. I intend to make this available by August 2016.

References

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Additional Notes

i) The transformation between the 2015 and 2016 posters is also in the priority given to Living Theory research in relation to action research, self-study and autoethnography in creating cultures of inquiry. Insights from the later methodologies are integrated within an individual's living-educational-theory rather than defining the methodological approach. The methodological approach emerges as a living-theory-methodology in the course of the enquiry and creation of a living-educational-theory.