

Transformative Living Educational Theory Research in the Landscapes of Cultural and Religious Diversity.

Jack Whitehead's keynote presentation to the 4th International Conference on Transformative Educational Research and Sustainable Development (TERSD) with the theme of 'Transformative Education Empowerment in the Landscape of Cultural and Religious Diversity', on the 19th October, 2024.

DRAFT 15/10/24

Abstract

Transformative Educational Research and Sustainable Development (TERSD) is a scholarly forum that aims to conceive, enact, and flourish the depth and scope of transformative capabilities, collaboration, embodied practice and praxis in education and research. <https://tersd.unesa.ac.id/> .

The first three conferences of TERSD were hosted by Kathmandu University School of Education (KUSOED), Nepal. The first, encouraged theoretically grounded conversations about the necessity of multi-paradigmatic epistemologies and relational ontologies in research and teaching. The second, focused on transforming society as a whole by means of knowledge legacy and context-responsive wisdom. The third, aimed to broaden the scope of transformative educational research and practice by taking into account the ways in which locals, communities, and practitioners might survive in the face of challenging time and difficult circumstances brought on by covid-19. These conferences provided us with an opportunity to broaden our conscious awareness of our situatedness in the world. This opened us up to the idea of researching our professional educational responsibilities for promoting equity, empowerment, and enhanced meaningfulness in educational research and practice.

This 2024 keynote is focused on 'Transformative Living Educational Theory Research in the Landscapes of Cultural and Religious Diversity'. It is transformative through its grounding in each individual's responsibility for their own professional learning and development in inquiries of the kind, 'How do I enhance the educational influences of my professional practice with values of human flourishing?'. It is transformative through establishing the use of each individual's unique constellation of values as explanatory principles and standards of judgement in each individual's living-educational-theory. These are the valid, evidence-based and values-laden explanations for each individual's explanation for their educational influences in their own learning, in the learning of others and in the learning of the social formations within which the practice is located, with values of human flourishing.

Introduction

In responding to the theme of this fourth International TERSD Conference on, Transformative Education Empowerment in the Landscape of Cultural and Religious Diversity', I acknowledge the importance of the contextual landscapes of cultural and religious diversity in influencing constraints and possibilities in one's educational practice. For example, the UN Resolution, adopted by the General Assembly on 25 September 2015 . <https://sdgs.un.org/2030agenda> and the UNESCO 2021 report, 'Reimagining Our Futures Together: A new social contract for education' (<https://www.unesco.org/en/futures-education>), propose a new social contract for education – one that aims to rebuild our

relationships with each other, with the planet, and with technology (foreword, p. v). At the heart of the rebuilding, proposed in this keynote, is a transformative addition to the traditional idea of education as focusing on the transmission of knowledge in extending one's cognitive range and concern. The transformative addition rests in each individual's responsibility to explore the implications of asking, researching and answering questions of the kind, 'How do I enhance my educational influences in my own learning, in the learning of others and in the learning of the social formations within which my practice is located, with values of human flourishing?' and make public the explanations.

The contextual landscapes include the Magna Charta Universitatum (MCU 2020).

<https://www.magna-charta.org/>

The Magna Charta Universitatum, a declaration and affirmation of the fundamental principles upon which the mission of universities should be based, was signed in 1988 on the occasion of the 900th anniversary of the University of Bologna.

- The first principle was independence: research and teaching must be intellectually and morally independent of all political influence and economic interests.
- The second was that teaching and research should be inseparable, with students engaged in the search for knowledge and greater understanding.
- The third principle identified the university as a site for free enquiry and debate, distinguished by its openness to dialogue and rejection of intolerance.

The influences include the Dublin Declaration (2022) 'The European Declaration on Global Education to 2050' (<https://www.gene.eu/ge2050-congress/>):

Global Education is education that enables people to reflect critically on the world and their place in it; to open their eyes, hearts and minds to the reality of the world at local and global level. It empowers people to understand, imagine, hope and act to bring about a world of social and climate justice, peace, solidarity, equity and equality, planetary sustainability, and international understanding. It involves respect for human rights and diversity, inclusion, and a decent life for all, now and into the future. Global Education encompasses a broad range of educational provision: formal, non-formal and informal; life-long and life-wide. We consider it essential to the transformative power of, and the transformation of, education.

In focusing on 'Transformative Living Educational Theory Research in the Landscapes of Cultural and Religious Diversity', I am bearing in mind that my productive life has been lived in the landscapes of peaceful, cultural and religious diversity within the UK with a recognition of the peaceful resolution of the violent conflict between the Irish Republican Army and the British Government during the 1990s.

In focusing on the productive lives of others in the landscapes of peaceful and cultural religious diversity around the world I am not forgetting that cultural and religious diversities around the world are also contributing to violent confrontations. In overcoming such violence I focus below on Susi Fitri's understanding of compassion as a value we could hold ourselves accountable for living as fully as we can as we contribute to a more peaceful and productive world.

In this keynote I am focusing on the transformative influences of Living Educational Theory Research. This research includes making public, as a contribution to the global knowledgebase of education, the evidence-based and values-laden explanations for educational influence in one's own learning, in the learning of others and in the learning of the social formations within which the practice is located. The transformative influences include 'I' as a living contradiction (Ilyenkov, 1977, p. 313) in contributions to educational knowledge. They include each individual's unique constellation of values as explanatory principles in explanations of educational influences in learning. I shall highlight the importance of the value of compassion used by Susi Fitri in the creation of her living-educational-theory. The transformative influences include a living-logic, that defines a form of rationality of each living-educational-theory that uses insights from propositional and dialectical theories, without being constrained within the boundaries of each form of rationality. It is important to open oneself to the possibility that transformative educational empowerment can present a challenge to the culture which is the context of the practice and the religious ideology of the practitioner. This can be dangerous and often requires prudence in avoiding threats to one's employment.

I shall now focus on encouraging each participant to generate and share their own living-educational-theory. In doing this I shall highlight the following for the contributions that have made to 'Transformative Education Empowerment in the Landscape of Cultural and Religious Diversity':

- The Living-Poster contributions being made by the global community of Living Educational Theory Researchers.
- The Living Educational Theory Doctorates and publications of contributors to the Educational Journal of Living Theories (EJOLTs)
- The contributions being made by members of planning group for this 4th International TERSD conference.
- The contributions being made by Swaroop Rawal in India, Nalini Chitterand in South Africa, Suresh Nanwani in the Phillipines and China and through presentations at conferences of the Network, Educational Action Research Ireland (NEARI), the American Educational Research Association (AERA), the British Educational Research Association (BERA), and the Collaborative Action Research Network (CARN)

1) The Living-Poster contributions being made by the global community of Living Educational Theory Researchers at <https://www.actionresearch.net/writings/posters/homepage2023.pdf>

This homepage of living-posters provides the global context of Living Educational Theory Researchers in their diverse cultural and religious landscapes. I am using culture as a concept that includes a refining and elevating element, each society's reservoir of the best that has been known and thought (Said, 1993 p. xiv). It is important to acknowledge that these reservoirs may be sources of disagreement and conflict as well as offering opportunities for collaboration. I do urge you to contribute your living-poster for consideration for inclusion in the homepage, following the guidelines below on 'How do Create and Share your Living-

Poster'. These living-posters are a first step in forming and sustaining our connections as we contribute to 'Transformative Educational Research and Sustainable Development' with values of human flourishing.

**Living Educational Theory Researchers
&
other educational-practitioner researchers developing educational, values-
laden knowledge, theory, practice and opportunities that contribute to
systemic change for the flourishing of humanity.**

Find a kindred spirit by exploring the researchers' living-posters where they give a snapshot of their sites of practice and research. Follow the links into a group page to find links to the individual's living-posters.
(Use your back-button to return to this page.)

HOW to CREATE and SHARE your LIVING-POSTER...

Contact Jack Whitehead at jack@livingtheory.org for further information

2) The Living Educational Theory Doctorates and publications of contributors to the Educational Journal of Living Theories (EJOLTs)

The doctorates all involved a minimum of 5 years of part-time study and include the values that have motivated the practitioners in sustaining their educational inquiries. Each doctorate has made a contribution to 'Transformative Educational Research and Sustainable Development' through making original contributions to knowledge. Each individual makes this contribution in clarifying and communicating their unique constellation of values as explanatory principles and living standards of judgement in their explanations of educational influence.

See the Doctorates at:

<https://www.actionresearch.net/living/living.shtml>

Here are some of the most recent:

CREATING AND CONTRIBUTING TO AN ECOLOGY OF KNOWLEDGES

Ph.D.

Joy Mounter's Doctoral Thesis on 'A Living Educational Theory Research Approach to Continuing Professional Development in Education'. University of Cumbria, 2024.

Ph.D.

Michael Russell's Doctoral Thesis on 'Privileging Tacit Knowledge within a Software Engineering Curriculum: A Living Educational Theory of Practice', Maynooth University, 2021.

Ph.D.

Arianna Briganti's Doctoral Thesis on 'My living-theory of International Development'. Graduated from University of Lancaster in November 2021.

Ph.D.

John Branch's Doctorate of Professional Studies by Public Works on 'Teaching Is Like Engineering: My Living Educational Theory'. Middlesex University, 2020.

Ph.D.

Merna Meyer's doctorate on 'Becoming participatory artists, researchers and teachers: my living theory of Art Education' North West University, South Africa, 2019.

The Educational Journal of Living Theories is making a contribution to Transformative Living Educational Theory Research and Sustainable Development in the Landscapes of Cultural and Religious Diversity. It is doing this by sustaining the publication of living-educational-theories since the first issue in 2008:

See the publications in EJOLTs at <https://ejolts.net/node/394>



You can contribute to this sustainable development of Living Educational Theory Research by submitting your own explanations of your educational influences in learning to EJOLTS, following the submission guidelines from the above homepage.

3) The contributions being made by members of the planning group for this 4th International TERSD conference.

This keynote on ‘Transformative Living Educational Theory Research in the Landscapes of Cultural and Religious Diversity’ builds on the previous conference, in particular on insights from the Third International Conference (Luitel, et al., 2022). The following quotation points to some of the cultural and religious diversity that is enriching our dialogues.

We will briefly share about the chakra epistemology from the Eastern Wisdom Traditions. The word chakra is derived from Sanskrit as mentioned in the pre-vedic philosophy, meaning a disc, wheel or any arrangement in a circular shape. Paulson (2002) mentions that “chakras are vortices through which energy flows both in and out of the body” (p. 59). Chakras are considered energy vortices or stations for transmitting and receiving energy. Johari (2010) mentions that “chakras are psychic centres of transformation that enable one to move toward an enlightened state of being” (p. 1). The chakra system offers a space to craft an integral research space through multi-layered consciousness. So, when psychic abilities are nurtured, people will have an expanded level of awareness and understanding of cosmic energy. These multiple wheels of life-force energy unfold multiple ways of being, knowing, and valuing. More specifically, we will explore how different chakras can be connected to different ways of knowing such as cultural knowing, critical knowing, existential knowing, relational knowing, communicative/practical knowing, visionary knowing, and integral knowing. (Panta, et al. 2022).

In emphasising the importance of flows of life-affirming energy with values of human flourishing, in explanatory principles and standards of judgment, I agree with Vasilyuk (1991) that such flows of life-affirming energy are not well understood:

Conceptions involving energy are very current in psychology, but they have been very poorly worked out from the methodological standpoint... we have very little idea of how to link up into one whole the physiological theory of activation, the psychology

of motivation, and the ideas of energy which have been elaborated mainly in the field of physics. (pp. 63-64)

In working with the planning group for this conference I have experienced flows of life-affirming energy with values of human flourishing. This energy is expressed in the relational dynamics between members of the group as they support each others' research into their own learning and educational influences, mainly from Islamic perspectives. For example, the educational influence of Susi Fitri is acknowledged by both Rika Kartikewati and Siti Aminah Alfalathi.

In her paper on 'Confidentiality is my "middle name": My struggling of serving counseling with confidentiality', Rika Kartikawati makes the points about how her values are transformed into explanatory principles whilst acknowledge the educational influence of Susi Fitri:

In a professional consultation with Dr. Susi Fitri, she reminds me about empowerment of my students to be assertive, I come to my awareness that this is not only confidentiality issue that I am dealing with but also how to empower my students to be assertive so that they can faced every questions that may appear from their friends or others about their counseling session. (p.7)

Siti Aminah Alfalathi (2024), in her paper on 'How Living Educational Theory Research is Helping me to improve my practice as a lecturer in supporting students to be empowered', acknowledges the educational influence of Susi Fitri (Fitri, 2015) in enhancing her understanding of attachment theory.

Reflection was one of the enjoyable tasks for me when I attended a master's class with Mrs. Susi Fitri's. She invited us students to understand the form of the issue that we have by writing a reflection on each given theme. I make a reflection, writing how I know my identity. In that writing, I explain about who I am. From what ethnicity? What religion do I love? What's my parents' job? How's my experience with the community? The above-mentioned question I raised in a reflection writing how I knew myself more deeply. (p.6)

- 4) The contributions being made by Swaroop Rawal in India, Nalini Chitanand in South Africa, Suresh Nanwani in the Phillipines and China and through presentations at conferences of the Network, Educational Action Research Ireland (NEARI), the American Educational Research Association (AERA), the British Educational Research Association (BERA), and the Collaborative Action Research Network (CARN)**

Contributions to 'Transformative Living Educational Theory Research in the Landscapes of Cultural and Religious Diversity' are also being made by individuals in their unique cultural contexts and through presentations at national and international educational research conferences. For example, you can access the living posters for Swaroop Rawal at <https://www.spanglefish.com/livingtheoryresearchgathering/documents/swaroop/swaroop-living-poster-240520.pdf> , Nalini Chitanand (Chitanand et al., 2023) at <https://www.actionresearch.net/writings/posters/nalini22.pdf> and Suresh Nanwani at <https://www.actionresearch.net/writings/posters/suresh22.pdf>

Swaroop – working and researching within a predominantly Hindu landscape says, *I believe that as educators who stand for certain values, we have no option but to live them out, embody them in our quest to set an example and influence others to do the same.*

Nalini – working and researching within the South African context of Durban University of Technology, influenced by Ubuntu says, *I am passionate about making connections, cultivating partnerships and networks where we can work collaboratively toward a truly transformative and socially just higher education, society and world, including our posthuman world... I strive toward Transformative and Sustainable Academic Development with values of Respect, Love & Care -- Embodied within the philosophy of Ubuntu (African philosophical approach).*

Note – In 2011, whilst leading a workshop at Durban University of Technology, I suggested to a group of 4 participants that they spend the afternoon writing and submitting a proposal to present a symposium, on their transformative project, at the 2012 Conference of AERA. They submitted a successful proposal and invited me to be the discussant (Whitehead, 2012). Kathleen Pithouse-Morgan, one of the participants, went on to become Chair of the Self-Study of Teacher Education Practices SIG of AERA and Professor of Education at the University of Nottingham, UK. Kathleen presented the keynote at the October 2024 NEARI Meet. These relationships and contributions highlight the importance of Suresh Nanwani's emphasis on forming and sustaining our human connections in living values of human flourishing

Suresh – working and researching within the global contexts of the Phillipines, China and the UK, writes:

I wrote this story – Human Connections: Teaching Experiences in Chongqing, China and Beyond – following an exercise on creativity through self-exploration to sharpen my ideas about Organization Development. My account uses the journey of teaching at Southwest University of Political Science and Law (SWUPL) in Chongqing, China, which commenced in March 2009 and is updated to January 2022.

Download a free copy of 'Human Connections Teaching Experiences In Chongqing, China And Beyond' from

<https://www.actionresearch.net/writings/nanwani/nanwaniconnections.pdf>

Contributions being made at the Network Educational Action Research Ireland (NEARI) at <https://www.eari.ie/>

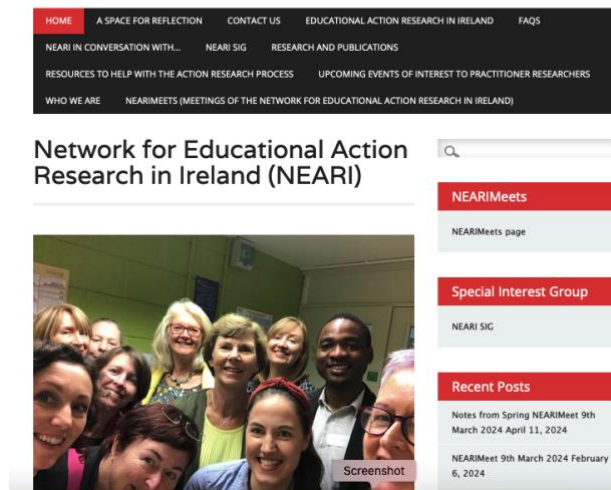
NEARI (see <https://www.eari.ie/who-we-are/>) was formed by four teachers in Ireland, Marion Glenn, Bernie Sullivan, Caitriona McDonagh and Mary Roche who, in 2006-7 were awarded their doctorates from the University of Limerick for the original contributions to knowledge of their living-educational-theories. These doctorates were transformatory in the knowledgebase of the University. They offered living-educational-theories as original contributions to knowledge, for the first time in this University. They were influential, along

with Jane Solomon, of establishing the NEARI Special Interest Group of the Educational Studies Association of Ireland (ESAI). Mairin Glenn is the President of ESAI for 2024-26.

One of the ways I find the work of NEARI inspirational, in contributing to ‘Transformative Educational Research and Sustainable Development’, is for the ways in which the organisers have sustained their collaboration for over twenty years. They have sustained their collaborations through the qualities of their personal and professional relationships, rather than from within any institutional supports. These qualities of mutuality continue to resonate with me, in terms of my own values of human flourishing. I am hoping that they resonate with your own.

You can access the details of NEARI and participate in their future NEARI Meets from the url above. Such participation can be part of your future contributions to ‘Transformative Living Educational Theory Research in the Landscapes of Cultural and Religious Diversity’.

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Contributions being made to Conferences of the American Educational Research Association (AERA), The British Educational Research Association (BERA) and the Collaborative Action Research Network (CARN).

In this keynote I recognize the influences of previous contributions to National and International Educational Research Conferences such as BERA, AERA and CARN. These forums have provided the opportunity to share publicly, claims to be making contributions to ‘Transformative Educational Research and Sustainable Development’ and to open up the claims for public criticism and validation. Their main contribution is epistemological (Whitehead & Huxtable, 2024) and the following contributions have been made from within landscapes of cultural and religious diversity with values of human flourishing.

American Educational Research Association 2021, 2022, 2023

Contributions presented at AERA ((Delong et al. 2021; 2022; 2023) included three symposia on educational responsibility (Delong et al. 2021), equity (Delong et al. 2022) and consequential educational research (Delong et al. 2023). The 2021 symposium highlighted

the importance of accepting one's educational responsibility for one's own professional learning and development in inquiries of the kind, 'How do I enhance my educational influences in my professional practices with values of human flourishing?', in transforming educational research. This transformation focused on stressing the meanings of educational research as distinct from education research. Education research is research undertaken within the conceptual frameworks and methods of validity of disciplines of education such as the philosophy, psychology, sociology and history of education. Educational research generates valid, evidence-based and values-laden explanations of educational influences in one's own learning, in the learning of others and in the learning of the social formations within which the practice is located, with values of human flourishing.

The 2022 symposium highlighted the importance of the value of equity in explanations of educational influences in learning. The 2023 symposium highlighted the importance of distinguishing consequential education research from consequential educational research.

British Educational Research Association 2024

The symposium was presented at BERA 2024 at the University of Manchester by four educational researchers who had each been awarded their doctorates for the original contributions of their living-educational-theories to the global knowledgebase of education.

Margaret Wadsley, Joy Mounter, Marie Huxtable and Jack Whitehead, presented an epistemology for educational research that was grounded in an educator's and educational researcher's professional responsibility for their own professional learning and development, in inquiries of the kind, 'How do I improve my educational influences in my professional practice with values of human flourishing?' (Wadsley, et al, 2024) The unit of appraisal is the individual, professional practitioner's explanation for their educational influences in their own learning, in the learning of others and in the learning of the social formations within which their practice is located. The standards of judgement include the unique constellation of values the practitioner uses to define their values of human flourishing. The living logics of their explanations include insights from dialectical and propositional logics.

Collaborative Action Research Network, 2022, 2023 & 2024

In the 2022 CARN Symposium on 'Changing Lives through Action Research and Living Educational Theory Research in Cultures of Inquiry' five international practitioner-researchers shared their research: Jacqueline Delong, Canada; Tara Ratnam, India; Parbati Dhungana, Nepal; Michelle Vaughan, USA; Jack Whitehead, UK. They shared their learning as a culture of inquiry within which they co-created knowledge from within their unique contexts. They addressed the conference sub-themes: Community action and activism; Knowledge ecologies and knowledge democratisation; Improving practice in the face of adversity & pandemics; Including diverse voices and perspectives; Social Justice and equity; Educational and educative change; Methodological rigour and innovation. Evidence was shared that justified their claim that Action Research and Living Educational Theory Research are changing lives with values of human flourishing within living cultures of inquiry. They responded to the question, 'What is the more general value of this initiative?', by justifying their claim that their work gets its validity from how the meanings they produced resonated with others working in other contexts with similar concerns, hence contributing to the larger dialogue on educational issues of equity, change, knowledge co-construction and conducting research.

The contributors to the 2023 CARN Symposium on ‘Talking locally connecting globally across the living boundaries of cultures of inquiry’ were, Jacqueline Delong, Canada; Mairin Glenn, Republic of Ireland; Michelle Vaughan, USA; Tara Ratnum, India; Jack Whitehead, UK.

We use such digital video with empathetic resonance to clarify and communicate the meanings of the embodied expressions of our relationally dynamic values. Such visual data, used as evidence in explanations of educational influences in learning, complements, and adds to the meanings that can be communicated through the use of words on their own (Whitehead, 2010)

The importance of combining individual explanations, with community generated explanations, has relevance for collaborative action research, with their units of appraisal, standards of judgment and living-logics that define the rationalities of the explanations (Whitehead & Huxtable, 2024). The explanations were influenced by cultural influences from Canada, Republic of Ireland, USA, India and UK. The relationally dynamic values, that formed explanatory principles, in the explanations of educational influences in learning, included Delong’s research on international mentoring and Cultures of Inquiry, Glenn’s research on sharing school-based research, Vaughan’s research on giving voice to teacher researchers, Ratnam’s research on excessive entitlement and best-loved self (Ratnum & Craig, 2024) and Whitehead’s research on the generation of living-educational-theories with values of human flourishing. Through their collaborative research they also share their community generated explanations of educational influences with their values of human flourishing as they explore researching and answering their real-world questions, ‘How do I/We improve my/our professional practices?’

In the interactive symposium to the 2024 CARN Symposium on Values-based inquiry in Global Contexts, Parbati Dhungana, Michelle Vaughan, Mairin Glenn, Jack Whitehead and Jacqueline Delong explored the following three interrelated topics on the role of values in their research in global contexts, through dialogues that addressed the following three questions:

1. What is the role of values in our global contexts?

In a world where conflicting values are causing massive loss of life, our position is that there is no better time than now to embrace vulnerability and care for the other and otherness. How can we spread the love/care we feel as we encourage others to create their own living-educational-theories and contribute to human flourishing?

2. Why should values be foundational in educational research?

The quality of educational experiences is being reduced to numerical descriptors and while statistical analysis is important, an over-reliance on objectivity has not made our world safer or more equitable. Drawing on the diverse geographical contexts of the presenters, this symposium articulates Eastern and Western understandings of the role of values in educational research. Values can be visualised as an iceberg with the bigger portion of their deeper multiple meanings are underlying the historical-social-cultural literatures and practices. Diverse contexts may engage in different practices but the underlying structure of life-affirming energy can often be similar.

3. How are we integrating values in our global contexts?

The presenters clarified a new collective, educational imaginary for Living Educational Theory Research with values of love, care and social justice as explanatory principles for explaining educational influences in learning. This collective, educational imaginary included the unique constellation of the values of individuals together with relationally dynamic values that individuals hold in working together within a culture of inquiry. They explained how to conduct a values-based inquiry for human flourishing and outline how values become explanatory principles in explanations of educational influences in learning. (DeLong, et al., 2024)

Interim Conclusion

In this keynote I acknowledge the historical influence of the previous TERSD conferences with their proceedings, such as those for the 2022 conference (Luitel, et al. Ed., 2022). These proceedings include the recognition of the significance of cultural and religious diversity (Luitel, et al., 2022). Ideas from Peter Taylor and Bal Luitel (2019) have been particularly influential in introducing Living Educational Theory Researchers to Transformative Research. They have explored the idea that education for sustainable development is essential to help resolve our proliferating global crises (Whitehead, 2019).

Living Educational Theory Researchers, from different cultural contexts with Hindu, Islamic, Christian, Buddhist, Jewish, Humanist and other beliefs, especially in the generation and legitimization of their doctorates, have participated peacefully, in making their contributions to transformative educational research and sustainable development. These living-educational-theories all acknowledge the importance of their religious and spiritual beliefs whilst participating peacefully and creatively in the global network of Living Educational Theory Researchers.

In making this contribution on ‘Transformative Living Educational Theory Research in the Landscapes of Cultural and Religious Diversity’ I have focused on the responsibility of each individual practitioner for their own professional learning and development in inquiries of the kind, ‘How do I improve my educational influences with values of human flourishing?’. What is meant by being professional includes not only meeting the standards of a professional body. It includes accepting responsibility for one’s own professional learning and development and making public explanations of educational influences in learning with values of human flourishing (Mounter, 2024).

I have outlined the transformative potential of Living Educational Theory Research in terms of an epistemology that includes ‘I’ as a living contradiction in the unit of appraisal of each individual’s explanation of their educational influences in their own learning, in the learning of others and in the learning of the social formations within which their practice is located. The standards of judgement, used to evaluate the validity of such claims to knowledge, include the unique constellation of values an individual uses as explanatory principles in the explanations of their educational influences in learning. The living-logics of such explanations define the rationalities of the explanations. These rationalities go beyond those defined by either propositional or dialectical logics. The rationalities defined by a living-logic are clarified in the course of their emergence in practice in forms of embodied knowledge that can include both propositional and dialectical insights whilst transcending any

constraints of working within either of these forms of rationality (Whitehead & Huxtable, 2024).

I do encourage you to share their living-posters and to submit your explanations of educational influences in learning for consideration for publication in the Educational Journal of Living Theories. I have also encouraged you to participate in future NEARI Meets and to share your own living-educational-theories in which you hold yourselves to account for living as fully as you can values of human flourishing. Examples have been given of the collaborative learning by members of the planning group for TERSD 2024 and the importance of presenting accounts in National and International Conferences for publicly validating contributions to educational knowledge with values of human flourishing. I look forward very much to sharing our continuing research and contributions to Transformative Educational Research and Sustainable Development. As we move into the future, in continuing to share our contributions, I shall leave you with a focus on being accountable to living our value of 'compassion' as fully as possible. What I have in mind are the six elements Susi Fitri's (2024) uses in her understanding of compassion. These are: 1) Acknowledging Pain, 2) Defusion from Self-Judgment 3) Responding with Kindness 4) Acceptance 5) Validation 6) Connectedness. In the spirit of cooperation in the evolution of Transformative Educational Research and Sustainable Development I leave you with Susi Fitri's conclusion:

This paper aims to examine how my Living Educational Theory research contributes to enhancing my practice as a school counselor educator, particularly in fostering compassion within the Multicultural Counseling Course. By addressing my own living contradictions and aligning my research with my core values of compassion, I have observed transformative changes in my students, which have provided me with valuable insights for improving my teaching methods. Through a heightened awareness of my own learning processes in developing my Living Educational Theory, I am equipping school counselor students with the tools to cultivate compassion, which can lead to transformative and potentially lifelong benefits, both personally and professionally... I believe as Whitehead and Huxtable (2023) affirm that producing something that includes the values we use, give meaning and purpose to our life.

My congratulations to Bal Chadra Luitel on his reappointment as Dean of Education at Kathmandu University and to Yuli Rahmawati for being selected as Attaché of Education and Culture in the Indonesia Embassy in Australia in Canberra for 3 years. I am looking forward to our continuing collaborations. Thank you.

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