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The Education Of Global Citizens In Living Theory Research With An Alternative Globalization.

Jack Whitehead, Visiting Professor in Education, University of Cumbria, UK.

A presentation prepared for the Department of Education of the University of Bath's 50th Anniversary Conference on International Education and Globalisation, 30th June – 2nd July 2017 and to celebrate my 50 years professional engagement in education.

Summary

The need for an epistemology that transcends the boundaries and conflicts of epistemologies of the North, South, East and West has been highlighted in the work of de Sousa Santos (2014) and Inoue (2012, 2014). De Santos has focused on justice against epistemicide in explaining how the epistemologies of indigenous knowledges have been 'killed' off through the influence of Western Epistemology and the economic rationality of globalization. Inoue has argued for the inclusion of insights from East Asian Epistemology into Western Epistemology.

An educational epistemology is generated from the doctoral theses of educators who have asked, researched and answered their questions, 'How do I improve what I am doing in my professional practice?' within a wide range of international contexts. In my own context I examine my education as a global citizen in Living Theory research with an alternative globalization.

Context

The primary context is the archive of 32 Living Theory doctoral theses in the Library of the University of Bath and accredited between 1996-2012. The related contexts are the Universities of Limerick, Dublin University (Republic of Ireland), Durban University of Technology, University of Pretoria (South Africa), Brock University, McGill University (Canada), University of Kathmandu (Nepal), University of Malaya (Malaya), University of West Sydney (Australia), University of Wolverhampton, University of Worcester, University of the West of England and Bath Spa University (UK), in which Living Theory doctoral theses have been legitimated. These draw insights from the primary context.

Introduction

In this presentation on 'The Education Of Global Citizens In Living Theory Research With An Alternative Globalization', I am celebrating two 50th Anniversaries. The first is the 50th Anniversary of the University of Bath. I taught

and researched in the Department of Education of the University of Bath between 1973-2012. The second is the 50th Anniversary of my professional engagement with education. This engagement began in my initial teacher education programme in the Department of Education of Newcastle University (1966-67). It continues in my recent presentations at the Action Research Network of the Americas (ARNA) Conference in Cartagena, Columbia. This conference, from the 12th-16th June 2017, had the theme of 'Participation and the Democratization of Knowledge; New Convergences for Reconciliation'. My engagement also continued at the '1st Global Assembly for Knowledge Democracy: Towards an ecology of knowledges', on the 16th June at ARNA. These conferences included the Pre-Global Assembly workshop on Living Theory Research in an Ecology of Knowledges (see <http://www.actionresearch.net/writings/gakd/jwGAKDworkshop120617.pdf>)

The idea of Living Theory research as a social movement is introduced through Swaroop Rawal's keynote on 'Creating a living-educational-theory for equal education keeping my social vision in focus', of the 22nd June 2017, to a BERA Conference on 'Bridging the Educational Gap'.

The main focus of this paper is in generating an educational epistemology with its units of appraisal, standards of judgment and living logics in explanations of educational influence in the learning of global citizens with an alternative globalization and values that carry hope for the flourishing of humanity. I shall focus on my research into my education as a global citizen in living theory research with an alternative globalization. This includes my explanation of my educational influence in my own learning, in the learning of others and in the learning of social formations with values that carry hope for the flourishing of humanity. I refer to such explanations as living-educational-theories. Methodological and epistemological issues are raised in relation to the use of digital visual data, as evidence, in clarifying the embodied meanings of the ontological values that are expressed in educational practice by global educators. The ontological values are those that carry hope for the flourishing of humanity. These are used as explanatory principles in their explanations of educational influence. I refer to the approach or paradigm as Living Theory research.

I shall make explicit an educational epistemology, from the education of global citizens in living theory research with an alternative globalization, through the following ideas:

i) The educational epistemologies of global citizens with their Units, Standards and Living Logics in their living-educational-theories, ii) Living Global Citizenship, iii) Living Theory research, iv) The globalization of economic rationality, v) Creating an alternative globalisation with Living Theory research, vi) Drawing insights into living-theories from the most advanced social theories of the day, vii) Living Theory research as a social movement, viii) The Educational Journal of Living Theories (EJOLTS) at <http://ejolts.net> and the learning resources at <http://www.actionresearch.net> , ix) Celebrating my 50 years professional engagement in education.

1) The educational epistemologies of global citizens with their units of appraisal, standards of judgment and living-logics in their living-educational-theories

An educational epistemology can be distinguished from other epistemologies through its unit of appraisal, its standards of judgment and its living-logic. The unit of appraisal, that is, what is being judged, is an individual's explanation of their educational influence in their own learning in the learning of others and in the learning of the social formations that influence practice and understanding. The standards of judgment, that is, how is the unit being judged as a contribution to knowledge, are the ontological values that an individual uses to give meaning and purpose to their lives together with the insights drawn from the understandings of others. The living-logic is the mode of thought that is appropriate for comprehending the real as rational (Marcuse, 1964, p. 105) in the explanation of educational influence.

Each living-theory doctorate that is contributing to this educational epistemology has been judged by examiners, appointed by the University of Bath and other Universities, as having made an original contribution to educational knowledge. The unique epistemologies include the values-based standards of judgment for evaluating the validity of the knowledge-claims. These Living Theory doctorates can be freely accessed at:
<http://actionresearch.net/living/living.shtml>

For further details of the units of appraisal, standards of judgment and living-logics that constitute the educational epistemology see:

Whitehead, J. (2013) A living logic for educational research. A presentation at the 2013 Annual Conference of the British Educational Research Association, University of Sussex.
<http://www.actionresearch.net/writings/bera13/jwbera13phil010913.pdf>

2) Living Global Citizenship

Mark Potts (2012) introduced me to the idea of living-global-citizenship through his doctoral research, 'How can I Reconceptualise International Educational Partnerships as a Form of Living Citizenship?'

...the pedagogical framework for the delivery of global citizenship education is only partially formed. The project looks at how over a ten year period the partnership activities between Salisbury High School and Nqabakazulu School in the black township of Kwamashu in Durban, South Africa have influenced the education of the participants.... As it has developed certain underpinning values have emerged. These values have been articulated as social justice, equal opportunities and the African notion of Ubuntu, or humanity. The partnership between the schools has enabled the teaching of these values in a meaningful context.

3) Living Theory research

What I mean by Living Theory research is research in which an individual generates an explanation of their educational influence in their own learning, in the learning of others and in the learning of social formations with values that carry hope for the flourishing of humanity. See:

Whitehead, J. (1989) Creating a living educational theory from questions of the kind, "How do I improve my practice?". Published in the Cambridge Journal of Education, 19(1); 41-52. Retrieved 20 June 2017 from <http://www.actionresearch.net/writings/livtheory.html>

4) The globalization of economic rationality

I first encountered the idea of economic rationality in Robin McTaggart's keynote to the Second World Congress of Action Learning, Action Research and Process Management (Now ALARA – Action Learning Action Research Association):

Economic rationalism is not merely a term which suggests the primacy of economic values. It expresses commitment to those values in order to serve particular sets of interests ahead of others. Furthermore, it disguises that commitment in a discourse of 'economic necessity' defined by its economic models. We have moved beyond the reductionism which leads all questions to be discussed as if they were economic ones (de-valuation) to a situation where moral questions are denied completely (de-moralisation) in a cult of economic inevitability (as if greed had nothing to do with it).

McTaggart, R. (1992) Reductionism and Action Research: Technology versus convivial forms of life, pp. 47-61 in Bruce, C. S. & Russell, A. L. (1992) Transforming Tomorrow Today. Brisbane, University of Queensland, Australia.

5) Creating an alternative globalisation with Living Theory research

An alternative globalisation to economic rationality is grounded in values that carry hope for the flourishing of humanity. See A Living Theory Approach to Research and Life <http://actionresearch.net/>.

One of these values is cultural empathy. In a presentation on 'Developing Cultural Empathy And The Living Global Citizenship Agenda: The Social Role And Impact Of Technology In Supporting Global Partnerships', Mark Potts, Steven Coombs and I (Potts, Coombs and Whitehead, 2012) included in our notes, to support the presentation, the following points on living-global-citizenship and cultural empathy:

Introduction

In this paper, we identify three transformations in learning for the participants, providing the basis for an explanation of our notions of living global citizenship and cultural empathy.

The first transformation was the recognition that we as educators could influence others. The second was the emergence of the notion of “living citizenship” from a study of an international partnership between two schools. Thirdly, came the synthesis between the notion of cultural empathy and living citizenship to form our notion of “living global citizenship”. Having undergone these three transformations we are now in the process of seeking to create a fourth transformation through the construction of an alternative pedagogy for the delivery of effective citizenship education within any cultural setting, creating a new meaning for the term cultural education. We demonstrate the use of digital technology with visual narratives to clarify and communicate meanings of cultural empathy in living citizenship with global partnerships.

Finally, we consider the potential influence of technology in supporting global partnerships in the development of cultural empathy and the living global citizenship agenda in improving educational practices and generating educational knowledge.

You can access Mark Pott’s Living Citizenship website at <http://www.livingcitizenship.uwclub.net/>.

Other values that distinguish, for me, living-global-citizenship, are social responsibility and social interest from the work of Adler:

Socially responsible practitioners are educated to be effective personal and social change agents in the pursuit of justice (Adler School of Professional Psychology, 2012, p. 13)

Adler came to understand the final goal of human development as the fulfilment of what he called *gemeinschaftsgefühl*, or what is typically translated as social interest. Social interest is the idea that people’s health resides in their community life. (p.8)

The University of Worcester, in association with the British Educational Research Association Special Interest Groups for ‘Comparative and International Education’ and ‘Educational Research and Educational Policy-making’, organised the second international conference entitled ‘Bridging the Global Educational Gap.’ This took place on 22nd-23rd June 2017 at the University of Worcester, UK, with the following strong connection to the values that distinguish living-global-citizenship:

The conference will focus on a number of important themes related to the impact of globalisation and internationalisation, such as inclusion, sharing knowledge across the globe, curriculum and its impact on knowledge generation, globalising (teacher) education, developing

evidence-informed practice and self-improving systems, diversity, global citizenship, and intercultural education. This conference takes forward some of the issues explored during last year's conference entitled 'Education: A Global Perspective', where we started to look at UNESCO Education 2030: A Framework for Action and Education in a Global Context. This year's conference will include an exploration of solutions to support the implementation of the UNESCO Education 2030 goals, and to support the development of a vision of education as a self-improving evidence-based sector with international collaboration.

<https://www.bera.ac.uk/event/bridging-the-global-educational-gap>

The keynote for this conference with its inclusion of global citizenship was given by Swaroop Rawal on 'Creating a living-educational-theory for equal education keeping my social vision in focus.' You can access the video of the presentation at:

<https://www.youtube.com/watch?v=r5ml-hwtSoI>

6) Drawing insights into living-theories from the most advanced social theories of the day

Throughout my 50 years professional engagement in education with my educational enquiries I have integrated insights from the ideas of others into my living-educational-theory. I have related these insights to epistemological transformations involving three epistemologies with their propositional, dialectical and living logics. I have analysed these insights and transformations in my previous writings (Whitehead, 1985, 1993, 1999, 2013). My most recent engagements with ideas that are influencing my own are Thayer-Bacon's (2003) relational epistemology, de Sousa Santos' (2014) epistemicide and Jones and O'Donnell's alternatives to neo liberalism.

In explicating the epistemologies in Living Theory research I can see the need to develop relational epistemologies with their living-logics:

My project is one of analysis and critique, as well as redescription. What I offer is one pragmatist social feminist view, a relational perspective of knowing, embedded within a discussion of many other relational views. In Relational "(e)pistemologies," I seek to offer a feminist (e)pistemological theory that insists that knowers/subjects are fallible, that our criteria are corrigible (capable of being corrected), and that our standards are socially constructed, and thus continually in need of critique and reconstruction. I offer a self-conscious and reflective (e)pistemological theory, one that attempts to be adjustable and adaptable as people gain further in understanding. This (e)pistemology must be inclusive and open to others, because of its assumption of fallible knowers. And this (e)pistemology must be capable of being corrected because of its assumption that our criteria and standards are of this world, ones we, as fallible knowers, socially construct. (Thayer-Bacon, 2003, p.7).

I also understand the importance of integrating insights about social influences into living-educational-theories. These include sociohistorical, sociocultural and economic influences. My present engagements with the ideas of others include exploring the influences of Jones and O'Donnell's (2017) alternatives to neoliberalism as a movement towards equality and democracy. Jones and O'Donnell offer a revised framework for social democracy, that is rooted in feminism, environmentalism, democratic equality and market accountability to civil society.

My present engagements with the ideas of others also include relating de Sousa Santos' (2014) ideas of epistemicide, sociology of absences and intercultural translation to Living Theory research (Whitehead, 2016).

7) Living Theory research as a social movement

To help with the clarity of my communications and to avoid confusions of meaning I shall make the following distinctions between social and educational actions and social movement. Here is the distinction I have made between social and educational action from some earlier writings:

In conclusion, 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)

What I am meaning by a social movement 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' (see <http://www.dictionary.com/browse/social-movement>). In relation to Living

Theory research I am seeing the common goal as seeking to live as fully as possible the values and understanding that carry hope for the flourishing of humanity.

In my workshop contribution to the 1st Global Assembly for Knowledge Democracy: Towards an ecology of knowledges. Cartagena, Colombia, 12th June 2016, I was asked by participants to produce a Certificate of Participation. This is what I produced:



This is to certify that

attended the workshop on Living Theory Research in an Ecology of Knowledges held in the University of Cartagena on the 12 th June 2017.

The workshop included:

- 1) An Introduction to the idea of a living-educational-theory as an individual's explanation of their educational influence in their own learning in the learning of others and in the learning of the social formations that influenced their understandings and practice.
- 2) An introduction to the use of the internet to bring 'virtual presences' into a space with the help of living-posters – see <http://www.actionresearch.net/writings/posters/homepage020617.pdf>
- 3) Demonstrations on how to freely access over 40 living-theory theses from <http://www.actionresearch.net/living/living.shtml>
- 4) Presentations from issue 10(1) of the Educational Journal of Living Theories at: <http://ejolts.net>

A handwritten signature in black ink that reads "A J Whitehead".

15th June 2017

(Jack Whitehead, Visiting Professor of Education, University of Cumbria, UK)

I do urge you to access the living-posters homepage at:

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

to see if this helps to communicate my meanings of Living Theory research as a social movement.

Living Theory researchers and networks developing educational knowledge, theory, practice and opportunities that contribute to the flourishing of humanity.

You can access some individual living-posters directly and others from the group/network pages. Dip in to find practitioner-researchers to share thoughts and values-based research with.

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

Living-poster homepage & poster archive

If you click on the links to Conversation Café, University of Cumbria, Living Theory Research Gp, EJOLTS – Educational Journal of Living Theories, SKYPE Living Theory research support gp and the Adlerian SKYPE group, you will see that I am participating in each of these groups and conversations. My intention is to enhance the influence of Living Theory research with values that carry hope for the flourishing of humanity. This is emphasized in the central text box with the link to ‘How to create and share your living-poster’.

Swaroop Rawal has done much in India and beyond to spread the influence of Living Theory research. You can see her latest contribution in ‘Creating a living-educational-theory for equal education keeping my social vision in focus.’



This was the keynote to the British Educational Research Association’s

conference on Bridging the Global Educational Gap, 23rd June 2017 at the University of Worcester, UK. You can access the video of the presentation at: <https://www.youtube.com/watch?v=r5ml-hwtSol>

8) Educational Journal of Living Theories (EJOLTS), Action Research website <http://www.actionresearch.net> .

The first issue of the Educational Journal of Living Theories was published in 2008 and you can freely access the following:

- Homepage at <http://ejolts.net>
- Current Issue (June 2017) <http://ejolts.net/current>
- Join the EJOLTS community space
- <http://ejolts.org/login/index.php>

The resources on the website 'A Living Educational Theory (Living Theory) Approach to Research and Life' can be accessed from <http://www.actionresearch.net>. These include:

- Living Theory masters writings - <http://www.actionresearch.net/writings/mastermod.shtml>
- Living Theory doctoral writings - <http://www.actionresearch.net/living/living.shtml>
- Other Homepages of interest - <http://www.actionresearch.net/otherpages.shtml>

9) Celebrating my 50 years professional engagement in education

In 1967 I produced my first professional study in education, 'The way to professionalism in education?' on my initial teacher education programme in the Department of Education of the University of Newcastle, UK. Two texts stand out for me when re-reading this study. The first is Erich Fromm's 'Fear of Freedom' and the second is Richard Peters' (1966) Ethics and Education. One of Erich Fromm's (1960) insights continues to influence me when he wrote 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). As a humanist my life-affirming spiritual energy continues to be focused on living as fully as I can my values of loving relationships and productive work. I identify these values as those that carry hope for the flourishing of humanity. On reading Ethics and Education (Peters, 1966) I accepted the analysis that claimed that the ethical principles of freedom, justice, equality, consideration of interests and worth-while activities were implied by any rational person, seriously asking themselves questions of the kind, 'What ought I to do?' By 1972 I had questioned Peters' commitment to the idea that matters of fact and matters of value formed independent realms of discourse and the idea of the disciplines approach to educational theory as being constituted by the philosophy, psychology, sociology and history of education. In 1985 I had analysed my educational development in my educational research programme (Whitehead, 1985) and proposed a living form of educational theory

that I clarified further in my most referenced paper on the creation of a living-educational-theory (Whitehead 1989). In celebrating my 50 years of professional engagement the idea of a living-educational-theory continues to please me as a contribution of my productive life to education. This is the idea that individuals can generate their own living-educational-theory as an explanation of their educational influence in their own learning, in the learning of others and in the learning of the social formations that influence their practice and understandings.

Between 1996 and 2012 some 32 of my doctoral students graduated from the University of Bath with their living-theory theses. You can access these from: <http://www.actionresearch.net/living/living.shtml> This collection includes other living-theory theses that have been accredited by Universities across the globe and have been made freely available for you to download by the Living Theorists.

What continues to please me, in the living-theories of individuals, is that they continue to find ideas from my own research helpful as they make public their embodied knowledges as they ask, research and answer questions of the kind, 'How do I improve what I am doing?' . I am thinking of their use of relationally dynamic, ontological values that carry hope for the flourishing of humanity, being used as explanatory principles and living standards of judgment.

As I move into my 73rd year I look back on the changing foci of my question, 'How do I improve what I am doing?' from my first lesson at Langdon Park School on 4th September 1967. In my first lesson my question was focused on improving my practice as a teacher of science in helping my pupils to development their scientific understanding. This focus can be seen in my dissertations for my masters degree in 1972 on 'A preliminary investigation through which adolescents acquire scientific understanding'. In 1972-73 the focus of my question changed as my sense of vocation moved from being a teacher of science to becoming an educational researcher making a contribution to educational theory. I was fortunate to find employment at the University of Bath as a Lecturer in Education in 1973, where I could fulfill my sense of vocation between 1973-2012. The 32 Living Theory doctoral theses accredited by the University of Bath between 1996-2012 bear witness to my sustained focus on enabling practitioner-researchers to being their embodied knowledge into the University, in the process of its evolution.

I am continuing to support the following Living Theory research programmes in my present position as Visiting Professor of Education at the University of Cumbria:

Sonia Hutchison - How does my lived experience, from being 'a child in care' to being a leader of a carers' charity, sustain the hope that I/we can be the change I/we want to see in the world?

Arianna Briganti - Forming my question 'As a development economist how do I contribute to the establishment of the human capabilities of the people I work

with in developing countries?’

Joy Mounter - How can I contribute to the creation and enhancement of the educational influences of a community of learners, supporting each other and their own development?

John Reeves - How do I contribute to enhancing the educational value of the new computing curriculum in the learning of teachers and children?

However, the focus in my research question has moved on with my awareness of becoming a global citizen, to supporting Living Theory research as a social movement. Ideas that I am bringing into this research include the Co-operative Party’s ‘6 steps to build community wealth. Using what we already have to generate local economic growth co-operatively’ (Birley, 2017) and ideas on alternatives to neo-liberalism (James & O’ Donnell, 2017). As I research my own practice, as a global citizen, in enhancing the values that carry hope for the flourishing of humanity, as Secretary of the Bath and West Co-operative Party I shall include an evaluation of a Study Day I am organizing on behalf of this Cooperative Party on the 28th October 2017, in Bath, on the question of ‘how cooperative values are realized in practice’ with a focus on what actions are needed to enhance ecological and financially sustainable housing.

In conclusion I want to thank the University of Bath, on our shared 50th Anniversary, for this continuing opportunity to live as fully as I can loving relationships and a productive life, bearing in mind Glenys Breakwell’s, the Vice-Chancellor, interpretation of the University of Bath’s motto to:

...achieve an understanding of our world and strive to use our knowledge to ensure a sustainable future.

I’m looking forward in the hope that we will be able to share our continuing contributions from our productive lives in our 60th celebration together!

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