

Living Co-operative Values in Educational Contexts

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Abstract

We believe that individual practitioner-researchers should be generating and sharing their explanations of educational influences in learning as they work and research to live values that contribute to the flourishing of humanity as fully as possible. The values in this paper will be focused on those of the International Co-operative Alliance.

Through this paper we offer an evidence-based argument to demonstrate how a Co-operative University could legitimate the educational knowledges of master and doctor educators to strengthen the recognition of the importance of realising in practice personal and cultural co-operative values. We draw on and analyse narratives of practitioner-researchers, who have been awarded their masters and doctoral degrees for their contributions to educational knowledge, to show how practitioner-researchers can go beyond the important rhetoric of espousing and articulating co-operative values, through exploring the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing within co-operative communities'. This demonstrates that such knowledge is recognised as legitimate, globally. We refer to the individual explanations of educational influence that emerge from such enquiries as living-educational-theories (Whitehead, 1989). The characteristics of Living Theory research as the paradigmatic approach will be explicated in terms of living-theory methodologies and a new form of educational knowledge that has emerged from such co-operative enquiries. We will draw on data generated over 10 years of publishing the Educational Journal of Living Theories (EJOLTS) by a co-operative formed by people living co-operative values in practice.

1) Introduction

Universities have many purposes but for most a core purpose is to support the generation, validation and making public valid academic and scholarly knowledge that contributes to the flourishing of humanity; the humanity of individuals and of communities locally, nationally and globally. Support may be in the form of:

- i. Creating a co-operative research context for people to generate, validate and make public knowledge and;
- ii. A co-operative educational context for people to learn skills and acquire knowledge.

The nature of the knowledge created in a university is often simply conceived of as knowledge that progresses a discipline or field of practice. What is often missed is

that a university is also a seat of higher education, and education is concerned with the expressions of life-affirming and life-enhancing values in the development of our individual and collective humanity, as Ginott so eloquently put it:

On the first day of the new school year, all the teachers in one private school received the following note from their principal.

Dear Teacher,

I am a survivor of a concentration camp. My eyes saw what no man should witness:

- Gas chambers built by learned engineers.
- Children poisoned by educated physicians.
- Infants killed by trained nurses.
- Women and babies shot and burned by high school and college graduates.

So, I am suspicious of education. My request is: help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns. Reading, writing and arithmetic are important only if they serve to make our children more human. (Ginott, 1972, p.317)

These sentiments are as important for those creating a university as a place for higher education to keep in mind, as they are for those concerned with primary and secondary education. Similarly it is important that universities, as well as schools, clarify their *raison d'être* before focussing on the curricula they offer. Reiss and White (2013, p.1) asked, 'what are schools for?' and answered:

In very general terms, their aims are the same as those of a home with children. The task of both institutions is two-fold and simplicity itself, to equip each child:

- to lead a life that is personally flourishing,
- to help others to do so, too.

So, 'what are universities for?' An answer we will focus on in this paper is one that builds on what Reiss and White have said:

In very general terms, the purpose of a university is to equip and support people to generate and make public academic and scholarly knowledge that contributes to the progress of:

- a discipline and/or field of practice, and
- their own educational learning, the educational learning of others, and the educational learning of communities locally, nationally and globally for the flourishing of humanity

Support may be in the form of:

- i. Creating a co-operative research context for people to generate, validate and make public knowledge and;
- ii. A co-operative educational context for people to learn skills and acquire knowledge.

We emphasize that co-operative values are at the heart of both enterprises as nothing is created in a vacuum and we are all interconnected, as Dunne put it in his poem:

No man is an island,
Entire of itself,
Every man is a piece of the continent,
A part of the main.

The collective influences each person at the same time the individuals that comprise the collective influence the collective. The African notion of Ubuntu, as translated into English, expresses the relational dynamic that exists between the individual and others succinctly as, 'I am because we are'. We extend that by adding 'We are because I am', which we have represented as $i \sim we \sim i$. We use $i \sim we$ as the nomenclature for communicating this quality of relationship of Ubuntu with \sim to emphasize the mutual influence of the 'I' and the 'We'. The mutual influence is important because as well as 'I am because we are', 'We are because I am'. This mutual influence can be represented as $i \sim we \sim i$:

The self that is researched is not an egotistical 'I' but a self that is distinct, unique *and* relational. A sense of self is similar to that expressed by an African sense of Ubuntu often communicated in the phrase, 'I am because we are', together with the phrase 'We are because I am'. We represent this as $i \sim we \sim i$. We use 'i' and 'we' to point to a relationship where individuals and collectives are neither subordinated nor dominant but exist in an inclusive, emancipating and egalitarian relationship. We use \sim to stand for living-boundaries (Huxtable, 2012): trustworthy, respectful, co-creative space, where individuals, collectives and the complex worlds of practice, knowledge and socio-historical cultures they inhabit and embody, touch. (Huxtable and Whitehead, 2015, p. 1)

We draw on the values described by the international co-operative alliance:

Co-operatives are based on the values of **self-help**, **self-responsibility**, **democracy**, **equality**, **equity** and **solidarity**. In the tradition of their founders, co-operative members believe in the ethical values of honesty, openness, social responsibility and caring for others.
(<http://ica.coop/en/whats-co-op/co-operative-identity-values-principles>)

to explain the form of governance, the nature of support and the educational contexts that could characterise most 'public' universities. We say 'public' universities to distinguish a Co-operative University from establishments described as 'universities' set up by private enterprises to explicitly serve the market economy rather than promote educational learning.

As illustrated by the extract from Ginott 'education' can have many meanings not all would be understood as educational. Biesta (2006) identifies the importance of being clear about the language we use, when he writes, 'Something has been lost in the shift from the language of education to the language of learning' (p.14) and argues that we need to develop an educational language. He also said:

... education is not just about the transmission of knowledge, skills and values, but is concerned with the individuality, subjectivity, or personhood of the student, with their 'coming into the world' as unique, singular beings. (p. 27)

So before going further we wish to be clear that by ‘educational’ we have in mind the life-long process of an individual learning to come into the world as a unique singular human being learning to live human qualities such as vitality, humour, warmth, love, curiosity, creativity, interconnectedness, a vibrant flow of a loving life-affirming and life-enhancing energy; human beings learning to live their Ikigai (figure 1. below). These living human qualities and co-operative values, so poorly communicated through simple words on a page, are what distinguish the knowledge we seek to offer as educational.

Educational learning is learning that contributes to the flourishing of humanity: the flourishing of us as a species and the flourishing of the humanitarian values of each and every one of us. Our ontological and social values are what give meaning and purpose to our lives. Values evolve, shape and are shaped by how we each experience our social and personal historical contexts. Values, as Crompton demonstrates in his publications drawing on Schwartz’s work, may be broadly thought of as extrinsic, self-enhancement or intrinsic, self-transcendence. It is the latter that we wish to foreground here in relationship to the development of a Co-operative University for reasons Smith and Crompton summarise in the forward to the report, *No Cause is an Island: How People are Influenced by Values Regardless of the Cause*:

Proportionate responses to today’s most pressing social and environmental challenges are unforeseeable, other than in the context of far broader and deeper public demand for change. The new research presented in this report helps to highlight how such a movement for change might be built: by working with an understanding of the values that motivate public expressions of concern – almost regardless of social or environmental ‘cause’.

This research also epitomises a new way of working. It was only possible because of collaboration across continents, and across the academic and charity sectors.

And:

... it seems that messages invoking intrinsic, self-transcendence values are the most effective, regardless of how important a person holds these values to be. (Crompton et al, 2014, p.5)

It is the intrinsic, self-transcending values of educational knowledge we want to bring more clearly into the discourse concerning the development of a Co-operative University, as a seat of higher education, to create a co-operative context for the creation, validation and making public educational knowledge, as well as discipline and field knowledge.

A Cooperative University should lead the way for universities to realise their ‘higher education’ purpose as well as equipping people to contribute to sustainable global prosperity, which by necessity has to be cooperative rather than competitive. The Japanese notion of Ikigai (translated into English as meaning ‘a reason for being’) helps to see how individual existential flourishing, the flourishing of humanity and contributing to the modern world dominated by economics can be brought together harmoniously, as this figure (1) illustrates:

Ikigai

A JAPANESE CONCEPT MEANING "A REASON FOR BEING"

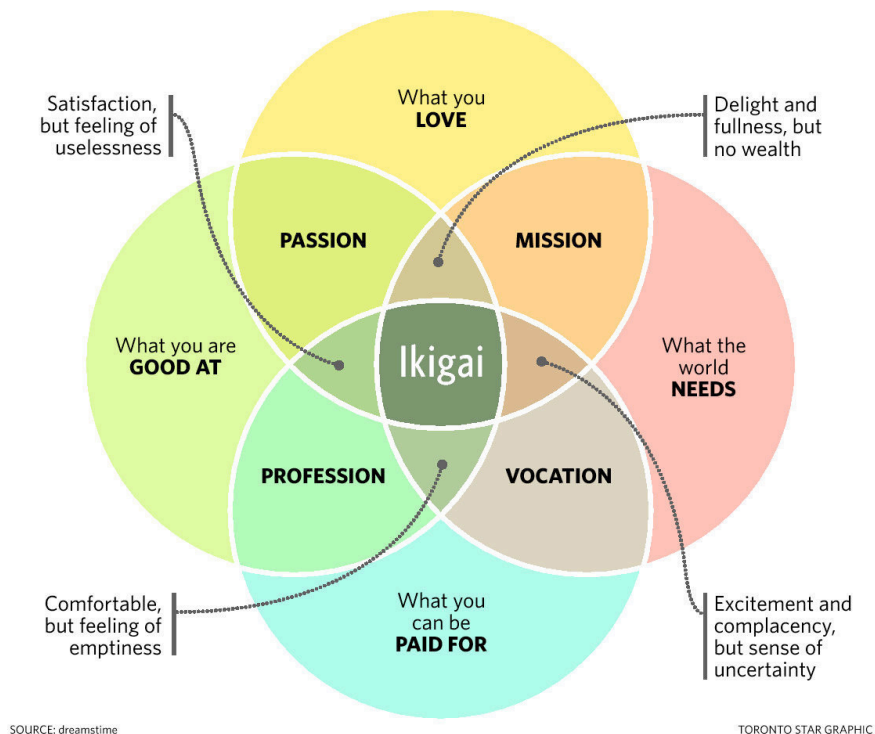


Figure 1 Representation of Ikigai

Living Theory research offers a methodology that is particularly appropriate for members of a university community, such as that of a Co-operative University, concerned with generating educational knowledge in the process of researching questions of the kind, 'how can I improve what I am doing?' 'What I am doing' may be whatever it is that the practitioner is working on, be that as a mathematician, artist, teacher, engineer, academic... Living Theory research is a form of practitioner-research and self-study, through which an individual accepts responsibility to hold themselves to account to live their life-affirming values as fully as possible in practice and contribute the educational knowledge they generate through their research to the development of a global educational knowledge base.

The idea of Living Theory research as a way of life (Whitehead, 2018) is focused on the idea that individual practitioner-researchers are reflexive practitioners who wish to ask, research and answer questions of the kind, 'How do I improve what I am doing and live my values as fully as I can?' An individual's explanations of educational influence that emerge from such enquiries are referred to as living-educational-theories (Whitehead, 1989). The characteristics of Living Theory research as the paradigmatic approach will be explicated later in the paper in terms of living-theory methodologies and a new form of educational knowledge that has emerged from such co-operative enquiries.

'Living-educational-theory' is the term coined by Whitehead (1989) to stand for an individual's valid values-based explanation of their educational influence in their own learning, the learning of others and the learning of the social formations they

live and work in. By bring their living-theory into the university for legitimation at masters or doctoral level (Whitehead & Huxtable, 2016), a practitioner, irrespective of their field of practice, can contribute to the growth of a global educational knowledge base for the flourishing of humanity.

Whilst we cannot speak for anyone else other than ourselves we are sharing our ideas about living co-operative values in the hope that they resonate with you and communicate insights that you can use in living your own values as fully as possible and in researching and sharing your explanations of educational influence.

Having contextualised our argument for why living co-operative values in educational contexts is important to inform the development of a Co-operative University, we will now offer an evidence-based argument to demonstrate how a Co-operative University could legitimate the educational knowledges of master and doctor educators to strengthen the recognition of the importance of realising in practice personal and cultural co-operative values. We draw on and analyse narratives such as those made public on <http://www.actionresearch.net/>, of practitioner-researchers who have been awarded their masters and doctoral degrees for their contributions to educational knowledge, to show how practitioner-researchers can go beyond the important rhetoric of espousing and articulating co-operative values, through exploring the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing within co-operative communities?' This demonstrates that such knowledge is recognised as legitimate, globally as well as locally.

2) Cooperative values and the governance of a Cooperative University

In relation to Cooperative Universities internationally there is a report from Spain on the University of Mondragon, which is fighting to preserve its teaching mission, industry-focused research and mutual governance model. See:

<https://www.timeshighereducation.com/features/inside-a-cooperative-university/2006776.article>

The Co-operative College is also supporting the development of a Co-operative University:

As the apex body of co-operative education in the UK, we are working with other co-operative educators, academics, students, practitioners and critical friends to explore various models of co-operative higher education, the idea of a co-operative university and the prospect of degree awarding powers made possible as a result of the UK Higher Education Research Act 2017. See: <https://www.co-op.ac.uk/co-operative-university>

We are hoping that the priority we give to co-operative values does not deny the importance of an economic value. However, we are seeking to avoid a limitation in thinking that focuses on a university as a business. For example, a major piece of research on student perceptions of value for money, undertaken by students unions, has been published by the *Office for Students*. See: <https://coopuni.wordpress.com/>

This leads us into the recent Symposium at the University of Bath, which acknowledge the importance of generating knowledge co-operatively whilst still giving little attention to Higher Education and generating educational knowledge. In his notes on *'Towards a democratic university'* for the Progressive Symposium on the Progressive Future of UK Universities on the 19th April 2018 at the University of Bath, David Ridley (2018) makes the following points:

Why co-operatives

As Cook argues, "co-operative principles are academic principles". "Autonomy and independence are at least as important to co-operatives as they are to universities. When co-operatives enter into agreements with governments or other organisations or raise capital, they do so in ways that preserve their autonomy and democracy, much as universities preserve their academic freedom when undertaking contract research work."

Co-operatives have the potential to institutionalise both autonomy and collegiality the two fundamental organisational/institutional value of the university, from the middle ages to the modern, Humboltian 'research-intensive' model that dominates today...

Academic inquiry – from art to science – is merely a refined, formalised and technologically supported version of a general 'pattern of inquiry'. Through its institutionalisation and professionalisation, academic inquiry has become alienated from this primary capacity for reflective intelligence. Meanwhile, because inquiry has become specialised and professionalised, the public has also developed a tendency to rely on academics to pursue inquiry into problems that outstrip the individual's capacity to solve them, thus also becoming alienated from this basic capacity and the skills developed by an intelligence public in the formation of democratic societies. In other words, the more specialised and professionalise inquiry becomes, the less intelligence the public also becomes.

However, this 'democratic deficit' can be in part addressed through the radical democratisation of inquiry and the related concept of collegiality. Basing this concept on a process of 'co-inquiry' between mutually capable citizens, the social component of this concept – i.e. the definition of who is should cover – is also expanded. Because citizens are recognised as inquiring beings, who also need access to the tools and methods of inquiry, the scope of the concept of collegiality can also be expanded to include citizens who would contribute to the social production of knowledge if access was also democratised.

A strong notion of neo-collegiality, based on a democratic theory of knowledge production can therefore form an equally strong foundation for both academic self-governance and the co-operative university. Additionally, such a concept of neo-collegiality would not undermine academic professionalism. Just like builders and doctors, academics have advanced training and access to specialist knowledge (e.g. libraries) and tools for inquiry (e.g. laboratories). Academics would still be by definition those whose primary social and material purpose was the production of knowledge. New-collegiality just asserts that there is no fundamental social or epistemological difference between academic and 'quotidian' knowledge production...

This model was favoured in the 2013 'consultancy report' by Dan Cook on the idea of a co-operative university' for the Co-operative College, which is now showing great interest in Dan Cook's idea and in October 2017 committed to exploring a "federated co-operative university and all of its possibilities". The multi-stakeholder co-operative is favourable to universities because:

- Basically, universities have multiple stakeholders. Even in the medieval universities, from which the idea of 'collegiality' (self-governance by academics and independence from state) is drawn, students had a stake in decisions regarding content and form of study. Today, with increasing size and complexity of

universities, administrative and facilities staff play an important role, and as universities are required to play a great part in local development, the community must also be recognised as a stakeholder.

- Most universities are civic institutions, i.e. they play an important role in the local or regional area. With the development of 'combined authorities', this is even more so, with universities being modelled as 'anchor institutions'. As part of this decentralising economic policy, even universities not directly at the centre of towns and cities are required to engage in economic development, through R&D partnerships and/or skills development.

3) Living Theory research and living-educational-theories

We make a distinction between Living Theory research and a living-educational-theory. A living-educational-theory 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 include practice and understandings. The explanatory principles include the relationally dynamic and ontological values (Huxtable, 2010) that the individual uses to give and purpose to their lives and which they believe carry hope for the flourishing of humanity.

By Living Theory research we mean the paradigmatic approach in which individual's generate their own living-educational-theory with the explication of their living-theory methodology and contribution to educational knowledge. In the generation of a living-theory methodology individuals can draw insights from a range of other methodological approaches such as Narrative Enquiry, Self-Study and Autoethnography (Whitehead, 2018a). A Living Theory researcher engages creatively and critically with ideas in the related literature from a range of other theorists. No existing theory, taken individually or in any combination with other theories, can generate, from the conceptual abstractions of these theories, a valid explanation that includes the embodied expressions of the meanings of the ontological and relational values that the Living Theory researcher uses as explanatory principles in the generation of their own living-educational-theory.

In claiming that Living Theory research can be understood as a paradigm of educational research, it is important to us to demonstrate that the educational knowledge generated by a Living Theory researcher is recognised as legitimate globally. The evidence we use to justify this claim can be accessed in the Living Theory doctorates from <http://www.actionresearch.net/living/living.shtml>. In his recent book on Living Theory research as a way of life (Whitehead, 2018) gives more detail about the distinction between Living Theory research and a living-educational-theory.

4) An evidence-based argument to demonstrate how a Co-operative University could legitimate the educational knowledges of master and doctor educators to strengthen the recognition of the importance of realising in practice personal and cultural co-operative values.

We are claiming that the educational knowledge that has been generated by master and doctor educators has been awarded masters and doctoral degrees. We have provided examples which can be found on <http://www.actionresearch.net/living/living.shtml> and at <http://www.actionresearch.net/writings/mastermod.shtml> . These Master's and Doctoral Degrees have been legitimated by Universities in the UK, the Republic of Ireland, Holland, South Africa, Australia, Canada, Nepal and Malaya. Each practitioner-researcher working and researching in diverse fields of practice, has explained their educational influence in ways that acknowledge the importance of realising in practice, personal and cultural co-operative values.

We are starting from the assumption that the purpose of a University is essentially concerned with generating and sharing knowledge of self, other, society and cosmos, with values that carry hope for the flourishing of humanity. Whilst we are not placing economic contributions at the heart of our contribution to the creation of a Co-operative University we do engage with socio-historical and socio-cultural influences in the generation and spreading of educational knowledge. We recognise that there are economic issues that must be taken into consideration for the academic and professional legitimation of masters and doctorates, even more so currently as universities are being forced to run as businesses rather than as a public service for the common good. Currently British universities require any person wanting to pursue higher education through a masters or doctoral programme to register for an annual fee for which the student is provided with:

- Subject knowledge in the form of access to an on-line and on site library comprising books and journals, and on-line or on site lectures and seminars
- Skills training through workshops, lectures and online material and events such as 'summer schools'.
- Study support via individual and group tutorials facilitated by a lecturer and supervision meetings with a lecturer.
- Support to navigate the rules and regulations of the university to successfully complete their degree.
- Examination and accreditation of their work and the award of a degree.

A student is also expected, at further expense, to broaden their cognitive range and concern by attending and presenting at academic and professional conferences, accessing material not available through the university library and finding and taking courses the university doesn't provide.

While we recognise that fees provide an important revenue stream for many universities insisting that a student must 'buy' all the 'services' from the accrediting university can make it prohibitively expensive for many people. An added pressure is experienced by 'part-time' students, who are working on a degree while holding down a job and juggling the ever-changing demands of family, to complete within a specified time scale.

Over the years we have tutored and supervised masters and doctoral students and continued to develop our own post-doctoral higher education and professionalism by participating in diverse co-operative networks of practitioner-researchers who are

prepared to contribute to and benefit from the learning of others preparing their units, dissertations and theses for accreditation; conference presentations; workshops; papers and other publications. Drawing on that experience we would like here to explore with our readers a model for a Cooperative University; one that is more flexible and provides wider access to master and doctoral study for those who want to extend their higher education and professionalism and a model that embodies:

Co-operatives are based on the values of self-help, self-responsibility, democracy, equality, equity and solidarity. In the tradition of their founders, co-operative members believe in the ethical values of honesty, openness, social responsibility and caring for others.

(<http://ica.coop/en/whats-co-op/co-operative-identity-values-principles>)

A student would need to register with an awarding university and pay for:

- Support to navigate the rules and regulations of the university to successfully complete their degree.
- Examination and accreditation of their work and the award of a degree.

Students could choose to pay the awarding university, as they do now for:

- Subject knowledge
- Skills training
- Study support

Or they could 'buy' some or all of these 'services' from other universities, professional bodies and/or access them through 'free' material and groups. For instance, there is now a great deal of material and MOOCs available on the web and cooperative groups running at a venue or in virtual space.

Currently it is possible for students to complete some 'units' of professional masters and doctorates and then have them accepted when they transfer to another programme or another university to complete. Students on Phd programmes have also transferred to complete and submit at another university in some circumstances such as when their supervisor leaves. Other students have had support from a cooperative researching community that the university with which they are registered with doesn't offer, and support where the supervisors do not have the field or methodological expertise. For example, many of these groups such as the SKYPE Living Theory research group are shown on the living-poster's homepage at <http://www.actionresearch.net/writings/posters/homepage020617.pdf>.

Practitioner-researchers from around the world have contributed their living-poster, which makes public their sites of practice, their research into their practice with expressions of values that would be recognisable as those described by the International Co-operative Alliance we refer to above. The image of the homepage (figure 2. Below) is intended not just to communicate individual Living Theory research and facilitate co-operation between them but also to communicate a sense of individuals in relationship to local and global communities living and researching their life-affirming values and contributing to the growth of a global educational knowledge base for the flourishing of humanity.



Access from <http://www.actionresearch.net/>
 contact jack@actionresearch.net to add your living-poster

Figure 2 Homepage living-posters

So, what is being proposed is not novel but a development of current practice.

Another example of how support for practitioner-researchers to ensure that their research meets the highest of standards of academic and scholarly work is that offered by the open review process of the Educational Journal of Living Theories (EJOLTs). Some 10 years ago we supported the creation of the Educational Journal of Living Theories with the following 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 improving 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' (Whitehead, 1989) 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 (often shortened to Living Theory research) are the life-enhancing values that are relational and ontological, in the sense that they give meaning and purpose to the lives of individuals and groups. They are values that carry hope for the future of humanity, such as love, freedom, justice, compassion, courage, care and democracy.

We are suggesting that a Co-operative University could follow the example of the open review process established by EJOLTs to enhance the educational and academic quality of the writings of practitioner-researchers:

We are developing our open review process, which is both evaluative and educational in the process of papers being created which are of high academic and scholarly quality. It means that communication between reviewers and authors is transparent and that our readers are able to participate in the whole process. For this purpose we have established our web space of cooperation (moodle) in which you can read the suggestions of our reviewers and post your comments.

One of the main distinguishing features of our review process is the degree of openness we are encouraging in it. It is hoped that author's will have a sense of fairness and openness and reviewers will also be able to learn from the open process. The other distinguishing features are that the EJOLTS review process is both evaluative and educational.

The practitioner-researcher, masters and Living Theory doctorates freely available from <http://www.actionresearch.net/living/living.shtml> have been legitimated at Universities around the world.

We have offered our evidence-based argument to demonstrate how a Co-operative University could legitimate the educational knowledges of master and doctor educators to strengthen the recognition of the importance of realising in practice personal and cultural co-operative values. We have done this in our analysis of the masters writings in Gifted Education International (GEI) <2016, 32(1); 2013, 29(3)> and the doctoral degrees that are accessible from <http://www.actionresearch.net/living/living.shtml> with additional writings from these masters and doctoral writings in EJOLTS (<http://ejolts.net/archive>).

5) How a Co-operative University could realise cooperative values through its governance and fulfil its educational purpose

We have shown how a Co-operative University could realise cooperative values through its governance as a Spanish university has done and as the University of Bath in England is now moving towards as shown in the proposals put forward by the Profs4Change group (Appendix) at the 'Progressive Symposium on the Progressive Future of UK Universities' at the University of Bath on the 19th April 2018.

In fulfilling its educational purpose we believe that one of the core principles of a Co-operative University, like all universities, should be its concern with the generation of original contributions to knowledge. The narratives of practitioner-researchers who have been awarded their Living Theory doctorates (see <http://www.actionresearch.net/living/living.shtml>), for their original contributions to knowledge, could provide the Co-operative University with such an original knowledge-base with a relational epistemology, similar to the one called for by Thayer-Bacon (2003):

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. (p.7)...

A relational (e)pistemology is supported by a relational ontology, the unifying spiritual belief that we are one with the universe. I am suggesting that the relational ontology that supports a relational (e)pistemology needs to be foregrounded as a conscious part of the curriculum, so its influence can be carefully considered and critiqued. How do we teach students that all things are interconnected and interdependent and to see themselves as jewels reflected in Indra's net. How do we help students learn to recognize appearances that we take to be existent, separate, and permanent for what they are, delusions that cause us great suffering? There are many ways to teach a w/holistic curriculum: I do not think there is any one right way. (p. 259)...

What we have in mind is an epistemology for educational knowledge (Whitehead, 2018b) which offers a unit of appraisal as an individual's explanation of their educational influences in their own learning, in the learning of others and in the learning of the social formations that influence practice and understandings. It offers living standards of judgement as the relationally dynamic, ontological values the practitioner-researcher uses to give meaning and purpose to their lives (Briganti 2015). These are the values that constitute learning as educational, as they carry, in the learning, hope for the flourishing of humanity. The educational epistemology offers a living logic as a mode of thought that is appropriate for comprehending the real as rational (Marcuse, 1964, p. 105).

6) Concluding

In our work and research together, we characterise our relationship as 'co-operative'. We understand this relationship in both the embodied sense of living our shared values in our work and research and the lexical sense of identifying with the values of the International Co-operative Alliance of self-help, self-responsibility, democracy, equality, equity and solidarity. We also seek to live as fully as possible the ethical values of honesty, openness, social responsibility and caring for others.

As we believe that individual practitioner-researchers should be generating and sharing their explanations of educational influences in learning as they work and research to live values that contribute to the flourishing of humanity as fully as possible, we are doing this ourselves (Huxtable, 2012; Whitehead, 2018).

Throughout this paper we have offered evidence-based argument to demonstrate how a Co-operative University could legitimate the educational knowledges of practitioner-researchers including those of master and doctor educators. This knowledge, in the form of living-educational-theories, includes the realising in practice of personal and cultural co-operative values.

We have pointed to and drawn on the publicly available narratives of Living Theory practitioner-researchers, who have been awarded their doctoral degrees for their contributions to educational knowledge. These practitioner-researchers have gone beyond the important rhetoric of espousing and articulating co-operative values, through exploring the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' within co-operative communities. Whilst we understand the important of governance in a Co-operative University, we

have stressed the importance of fulfilling the purpose of a Co-operative University in terms of the generating and sharing of educational knowledge. We have explained how such knowledge includes learning with values that carry hope for the flourishing of humanity and shared the results of our own commitments to live as fully as possible co-operative values, in the generation and sharing of educational knowledge that could help to distinguish the educational epistemology in a Co-operative University.

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Appendix

This is a working document from the Profs4Change group, a longer version of which was produced on the 14/3/18. This will be further revised as conversations progress. We support these proposals on governance and are also emphasizing below the importance of fulfilling the educational purpose of a Co-operative University.

A Better Future at the University of Bath

Vice Chancellor

- Appoint a VC for a fixed term (5 years), renewable only once, with a remuneration package that is broadly perceived as fair and appropriate
- Require the Remuneration Committee to act transparently, and to apply the same principles to the VC and senior managers as are applied to staff across the University

Council

- Chair of Council should be elected by members of Court, Senate and Council for a fixed term (3 years), renewable only once. Eligibility should depend on having no business or other connections with previous Chairs of Council
- Diversify the membership of Council and increase connections with University community:
 - Lay members should represent interests across society, balanced between business, social and educational sectors, and both local and national constituencies
 - Lay members should be elected by members of Academic (or ultimately University) Assembly, Senate and Court
 - Each lay member of Council to be twinned with a particular academic department and/or non-academic unit, so as to become familiar with our everyday practical concerns
 - Diversify membership of Council and Senate committees, to ensure they reflect a broad constituency of interests. Ensure committees of Council and Senate are fully and transparently accountable to their parent bodies

Enhance and Deepen Participation

- Strengthen accountability of staff and student reps on Senate and Council to Academic Assembly and the wider student body respectively
- Introduce a University Assembly, providing representation of students and members across all four job families, which in time might replace Academic Assembly as the core grounding of the governance structure

Decentralise Management and Promote Accountability

- Disperse power across the University as far as possible without producing inefficiencies
- Develop strategic and practical changes through meaningful two way communication between management and those directly involved in teaching, research and service delivery

- New Heads of Department and Faculty Deans to be nominated by their respective academic communities, and appointed for fixed terms of 3 years, renewable only once
- Encourage ownership at the level of service delivery, with joint academic/administrative/ technical/operational teams
- Ensure robust and independent procedures for whistle-blowing, appeals, and grievances

Promote the University as a Good Employer and Local Resource

- Avoid exploitative contracts (including zero hour contracts)
- Defend working conditions and pensions
- Improve support for early career and non-permanent researchers
- Work positively and co-operatively with campus trade unions
- Engage proactively with local businesses and other institutions

18 April 2018