

**Transfer of registration from
Probationary to Confirmed Ph.D. or from M.Phil. to
Ph.D..**

*(in accordance with University of Cumbria procedures and
in compliance with Lancaster University regulations)*

Name of student: Arianna Briganti

Provisional title of research study:

‘As a development economist how do I contribute to the establishment of the human capabilities of the people I work with in the developing countries?’

Funding source: self-funded

Table of contents

Introduction.....	3
A. The research title - 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?’	5
B. The roadmap - Making sense of my journey	6
C. Values and explanatory principles	8
D. Literature Review.....	12
E. Methodology and methods.....	14
F. The rise of generative development in relation to sustainable development.....	18
G. Outline of intended PhD thesis	19
H. Outputs to date.....	20
I. Time-scale for the remaining work	21
J. Illustrative Bibliography	21
APPENDIX 1.....	28
APPENDIX 2.....	38

Introduction

I am a development economist and practitioner who works in developing countries (so far in Afghanistan, Ethiopia, Georgia and Albania) tackling sustainable development from the perspective of those at the receiving end of aid. My research is based on a methodology called Living Theory Research (LT) that drives my own development, strengthens my capabilities and my ability to contribute to the establishment of the human capabilities of the people I work with in emerging countries.

I invite the reader to consider my insights into my practice as a development practitioner, which are focused on my original contribution to knowledge as I explain my educational influences in my own learning, in the learning of others and in the learning of the social formations that influence my practice and understandings.

My original contribution is focused on the nature of my explanatory principles and their use as living standards of judgement (Laidlaw, 1996). The contribution includes:

- i) The motivating power of love and faith in my practice as a development economist, with an original contribution to the idea of generativity in sustainable development;
- ii) The recognition of the significance of gender, professionally, personally and interpersonally in my explanation of influence;
- iii) Knowledge of Living Theory research both as a research methodology and its potential value as a growth towards a social movement. This will include a critical and creative engagement with the ideas of de Sousa Santos (2014).

I have organised this paper as follows:

- A. The research title: 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 the developing countries?'
- B. The roadmap: Making sense of my journey
- C. Values and explanatory principles
- D. Literature Review: This shows evidence of my critical and creative engagement with relevant literature as I draw insights from the ideas of others in generating my living-educational-theory.
- E. Methodology and methods: I justify my selected research approach by reference to preliminary findings as I generate my living-educational-theory and clarify the nature of the living-theory-methodology that emerges in the course of my enquiry. I also show my use of the methods of empathetic resonance and empathetic validity (Dadds, 2008) in clarifying the meanings of my embodied values and their inclusion as explanatory principles in my account of influence I develop in my practice over time.

- F. The rise of generative development in relation to sustainable development: I clarify for myself and communicate to others my meanings of generative development in relation to sustainable develop that are emerging in my enquiry 'As a development economist how do I contribute to the establishment of the human capabilities of the people I work with in the developing countries?'
- G. Provisional Outline of intended PhD thesis
- H. Outputs to date
- I. Time-scale for the remaining work
- J. Illustrative Bibliography

A. The research title - 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?'

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
(T.S.Eliot, 1942)

I developed my Ph.D. proposal in 2014 after spending ten years working in Afghanistan (2005-early 2008), Ethiopia (2008-2010) and in Georgia (2012-2014). At the end of my mission in Georgia my family and I were getting ready for the next mission, namely in Sri Lanka/Maldives. At that time I was reflecting on those past years spent in developing countries as a development worker and wondered what was the sense of my profession in the field of humanitarian aid and development.

- What have I achieved in ten years of intense fieldwork?
- What are the values that constitute the underlying factor that drawn me towards international development work since I was a teenager?
- What is that infuses my professional and personal life with happiness and sense of meaning?

The above questions will be addressed throughout this narrative.

I was surprised by how quickly and clearly the response to my enquiry moulded into a lucid and coherent answers. I was able to formulate in words what was the aim I aspire to in my professional and personal life, namely to contribute to the establishment of the human capabilities (Sen, 1999) of the people I work with. Thus I have chosen that as the title for my Ph.D. proposal in a very spontaneous way. My metacognitive awareness manifested itself almost two years later whilst engaging in my LT based doctoral research as well as serving as a development manager for a Swedish foundation concerned with issues related to peace building and reconciliation in the Balkan region. In fact since I moved to Albania in 2015 I've been working on the protection of cultural heritage by using it as a catalyst for human development and by that I mean the holistic development of the people I work with (i.e. emotional, psychological, spiritual, economical), as well as my own.

I've been spending the past two years analysing the practical knowledge I've gained in various countries, often overwhelmed by the complexities of socio-cultural contexts alien to my own (I'm a white, educated western European woman in her late 30s). I have explored, reflected on and unveiled my values, standards of judgement and explanatory principles (Laidlaw, 1996) that, as I found out recently, provide me with the intellectual and emotional instruments that led me to the early formulation of the Ph.D. title. In this transfer paper I will explain my meaning

of values, standards of judgement and explanatory principles, which are fundamental elements that determine the academic validity of my Living Theory research

B. The roadmap - Making sense of my journey

I have discovered the secret that after climbing a great hill,
one only finds that there are many more hills to climb.

I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me,
to look back on the distance I have come.

But I can rest only for a moment, for with freedom comes responsibilities,
and I dare not linger, for my long walk is not yet ended

(Mandela, 1995)

I can claim that this self-reflexive exploration process has greatly changed me, the way the fieldwork I do changes me continually by enriching my life with insights and experiences that render me more empathic and metacognitive about other people's and my own existence. However my inquiry exemplified in the Ph.D. title has not changed. The reason for that will serve as an explanation for where I am at the moment with my inquiry, and will provide a 'roadmap' on where am I'm heading with my research.

To simplify the concept for the sake of conciseness I'd like to paraphrase Mandela and use the metaphor of the journey. The nature of my journey is twofold: it's a physical one in the sense that I travel quite a lot due to the nature of my profession that leads me to operate and live in developing countries but it's also an internal wandering of self-exploration. As part of my Living Theory research I focus on travelling within rather than outside, thus the traveller has the quality of the learner.

Wherever you travel on the road to learning, you are your own constant companion.
The better travellers know themselves and the better they understand the role they themselves play in building and recognising their conceptual construct, the more they will discover as they follow the trail of realisation. This leads through our learning landscape and on to the host country. (unknown)

So far my internal journey has unveiled the pillars of my ontology grounded in my values, standards of judgement and explanatory principles, with which this paper will deal in the following paragraph.

The metaphor of a roadmap is a useful one for my Living Theory research, which is the methodology I've chosen for my doctoral research and I will consider later in this paper.

Roads are being built, enlarged and modified, and abandoned. Some are less travelled than others, and some develop into complex routes. And so is my living-theory, which is constantly changing and evolving (the way I change and evolve) and will only finish with my mental and physical death.

My Living Theory research helps me visualize and externalize the paths, since it provides me with the clarity I need to deal with the complexity of my life by finding patterns and contours (values) and destinations (human capabilities and wellbeing). I felt the necessity to engage in developing a mental roadmap of my life and look back at the more than a decade I've spent working in developing countries due to the need to deal with the intense nature of my profession, which has ramifications for my personal life. The metaphor of a roadmap offers the simplicity on the other side of complexity (Holmes 1961, p. 109) in terms of suggesting the reality of my life. This assists me in researching and writing authentically as well as coherently about myself and the people I meet along the way. By this I mean that I'd like to pursue a narrative style capable of including the reader in the journey (at least the written part of it) and make it accessible to whomever has an interest in engaging with it.

The form (the roadmap) and the content (my living- theory) evolve together since they generate a dialectical relationship in Socratic terms, namely the art of holding the One and the Many together (Vegetti, 1999, p.41).

I have to balance a vast number of apparently disparate elements: working in culturally-laden contexts, my married life, my motherhood; dealing with my own womanhood alongside that of often abused and underprivileged girls and women I work with in developing countries. After engaging in an introspective analysis at the beginning of my research, now it appears obvious to me that what keeps all these elements together is my ontological I which is where the unity of those elements lies, whatever the complexity. Thus LT in both its form and content is helping me to strengthen my ontological I, at the core of which I find my values, standards of judgement and explanatory principles. I understand now that first and foremost LT contributes to the establishment of *my* capabilities (Sen, 1999) and helps me to embody them fully in order to maximise the scope of that dialectic. Consequently it assists me in evolving into a better self and leads me to formulate what constitutes a good humanity for myself, which in my case is constituted by shared values and explanatory principles.

C. Values and explanatory principles

On ne voit bien qu'avec le cœur.
L'essentiel est invisible pour les yeux ¹
(Le Petit Prince, 1943)

The values I want to live by are love, faith, empathy, justice, dignity and gender equality and equity. The elucidation of my values and explanatory principles arose recently, namely in November 2016 while I was on my way back to Afghanistan for a short mission in Kabul, after an absence of nine years. The mission meant more than a work assignment, since my early experience in Afghanistan (2005- 2008) forged me as a young development worker who was still trying to make sense of the world I was catapulted into. At that time my job was to lead a project called the 'Literacy and Vocational Education Project for the promotion of activities to generate revenue in favour of vulnerable Afghan women'. My main task was to provide Afghan women (the project's beneficiaries) with vocational training education, and income-generating activities such as entrepreneurship. However I was confronted with a complex reality and with problems that in my eyes seemed to have priority on economic issues, such as post-war trauma syndrome, structural violence, child-abuse, rape and death. I was definitely not mentally prepared to face all that and I had neither the academic background nor the experience to deal with those issues. I started to fall to pieces not knowing where to start from, to build up anything coherent (Briganti, 2015). Many years on in November 2016 I was looking forward to going back to the country and comparing my young self with my current self both as professional and as human being. More deeply I was expecting to be able to make sense of all the years lived in challenging countries with the hope of not having caused harm (Anderson, 1999) and the wish of having contributed to the development of human capabilities (Chamber, 2014). Amongst those qualities I am including the capacity for people to assess their own problems, the capacity to find solution to the problem and deal with mid- and long-term solutions without external support.

The first thing I discovered when I arrived is that my enquiry has not changed over the years. In fact whenever I ask myself what do I care for the answer remains the same: it's about contributing to human development, hence supporting people in reaching their own potential and consequently supporting myself in reaching mine, for a fairer world and the flourishing of humanity (Whitehead, 1989). I will write extensively on my recent visit to Afghanistan and on the women I worked with and interviewed in my doctoral thesis.

Whilst searching for a full meaning of the man's life during his detention in the Nazi's concentration camps, Frankl writes that, 'He [the man] did not want to die for nothing. None of

¹ You can see clearly only with the heart...The essence is invisible to the eyes

us wanted that' (Frankl, 1946, p.91). I would apply his wisdom to my search for meanings and say that I don't want to live for nothing.

Human life, by its very nature has to be dedicated to something, an enterprise glorious or humble, a destiny illustrious or trivial. We are faced with a condition, strange but inexorable, involved in our very existence. On the one hand, to live is something, which each one does of himself and for himself. On the other hand, if that life of mine, which only concerns myself, is not directed by me towards something, it will be disjointed, lacking in tension and in 'form'... if I decide to walk alone inside my own experience, egoistically, I make no progress. I arrive nowhere. I keep turning around and round in the one spot. This is the labyrinth, the road that leads nowhere, which loses itself, through being a mere turning round within itself. (Ortega y Gasset, 1957 pp. 141-142)

The *why* which explains my ontology, is the will to give *my* life a meaning (Frankl, 1946, p.113) and to live by my values.

What matters, therefore, is not the meaning of life in general but rather the specific meaning of a person's life at a given moment. One should not choose for an abstract meaning of life. Everyone has his own specific vocation or mission in life to carry out a concrete assignment, which demands fulfilment (ibid.).

What does give meaning to my life is to use my own capabilities to support underprivileged people. The choice of dedicating my life to other people is not urged by egotism or by what I call the 'I-save-the-world' syndrome. In fact saving the world is not my aspiration nor do I feel in any ways a sense of guilt for the many benefits I enjoy from my middle class western European life style. Instead I want to contribute to a fairer world and this desire is embedded in my born sense of justice, exacerbated by my very developed empathic self. This is why when I'm at work I experience a genuine sense of aliveness, which leads me to happiness. Fromm could not have better expressed my feelings when he writes:

What does one person give to another? He gives of himself of the most precious he has, he gives of his life. This does not necessarily mean that he sacrifices his life for the other- but that he gives him of that which is alive in him; he gives him of his joy, of his interest, of his understanding, of his knowledge, of his humour, of his sadness- of all expressions and manifestations of that which is alive in him. In thus giving of his life, he enriched the other person, he enhances the other's sense of aliveness by enhancing his own sense of aliveness. (Fromm, 1957, p. 19)

The profession I chose, in Frankl's words (Frankl, 1946, p.113), is my concrete assignment, which demands fulfillment, thus it represents the *how* I want to reach my sense of aliveness

and happiness. In other words by supporting underprivileged people in overcoming their daily struggle for survival and sustain them in acquiring the capacities to stand up for their just and equal opportunities contributing to a dignified life.

As development worker I'm concerned with sustainable development that according to my practical experience lays its foundation on human development. I'd like to briefly define my understanding of sustainable development, which will be discussed at length and look for validation in the Ph.D. thesis.

I profoundly value the notion of environmental sustainability that promotes growth, progress and consumption in an ecologically friendly way (Thatchenkery, Avital, and Cooperrider, 2015) by meeting the needs of the present without compromising the ability of future generations to meet their own needs (World Commission on Environment and Development, 1987, p.43). However, by sustainability I refer to the capacity of underprivileged individuals to provide for themselves after having acquired the ability to assess and solve their own problems, without external support. I believe that sustainable development is in place once people are capable of contributing to the building of a society in which inclusion, gender-equity, cultural cohesion, peace and respect for diversities and the natural environment are recognized as fundamental values (Briganti, 2016).

I perceive the development work I carry out as an act of love and faith (ibid.). By faith I mean faith in humanity. In fact in my practical experience over the past decade development work takes patience, humbleness, courage (especially the courage to fail) and above all a profound faith in humanity. On the other hand, the people I work with (who are the beneficiaries of development interventions) have to have faith in me and believe that I value their lives enormously, see their unique human capabilities and want nothing more than being part of the process that might drive a positive change in their existence.

I see love as a mature answer to the problem of existence (Fromm, 1957). In Fromm's words 'mature love is a union under the condition to preserve each others' integrity, one's individuality. Love is primarily giving, not receiving [...] giving is more joyous than receiving, not because it is a deprivation, but because in the act of giving lies the expression of my aliveness. [...] Not he who has much is rich, but he who gives much.' (ibid)

Development in practice needs another fundamental ingredient: empathy that can be a collective force with the power to change society (Krznic, 2014). In order to understand how development becomes sustainable, contributes to a fairer world and makes the difference to the lives of many disenfranchised people I ask myself the question: how is it to be you?

However it isn't the display of the question that solves everything, rather the act of asking the question with the intent of actively engage with the answer. I will come back to my sense of action later in this paper.

Empathy is what gives me the motivation and the courage to act against injustice and divert my profound indignation that arises when human rights are violated towards my lifelong concrete assignment. In Santos words what we most urgently need is a new capacity for wonder and indignation that is 'capable of grounding a new, nonconformist, destabilizing, and indeed rebellious theory and practice.' (2014, p. 88) I define indignation as a rebellious force (for good) that arises as a counter-reaction to what offends and disrespects human life. This force together with empathy and love becomes generative since it drives to action. Being a development economist and practitioner is an empowering and dignifying work and by that I mean that I engage in a process of supporting underprivileged groups in regaining dignity through the development of their capabilities. Often the condition of extreme poverty and violation of human rights might deprive people of the possibility to live a dignified life. In fact all people are born worthy but at the same time, are vulnerable to having their dignity and worth violated (Hicks and Waddock, 2016). It's in the process of dignifying that I as well reach my dignity and my own sense of empowerment.

These issues seek validation and the relation between empathy, indignation, action and dignity/empowerment is something I will elaborate on in my Ph.D. Throughout my research I will be using methods of empathetic resonance and empathetic validity (Dadds, 2008) briefly discussed in the section below dedicated to the methodology and methods.

Whilst working in the field for many years I was looking for ways of helping people finding the meaning of their lives by strengthening their capabilities and thus moving toward well being and happiness. In the World Happiness Report 2016 Sachs (2016) draws an interesting parallel between the United Nations 2030 Agenda that deals with the 17 Sustainable development Goals and the encyclical *Laudato Si'* by Pope Francis. The former paper states that happiness is embedded in the idea that the 'good society' should focus on the triple bottom line of economic prosperity, social inclusion and environmental sustainability. In his Encyclical Letter Pope Francis argues:

...the urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. (Pope Francis, 2015)

The need for a change is what drives my personal and professional self to work for a fairer world. I am convinced that happiness is the result of a good change (Chambers, 2005) in society such as the amelioration of the social condition, work condition, health, education, pollution, income and last but not least it is about the values that bring us closer to our

humanity. I fully agree with Sachs (2016), that the libertarian argument about economic freedom contributing the most to human wellbeing isn't in my experience, conducive to the achievement of happiness.

Gender equality and equity are fundamental values in my life as a woman, as a (foster) mother of four Ethiopian girls, and as professional development worker. Gender equity is the process of being fair to women *and* men (UNFPA²) and gender equality is the process of providing women and girls with equal access to education, health care, decent work, and representation in political and economic decision-making processes (UN³ Sustainable Development Goals). In my practical experience of working with many women beneficiaries around the world, development interventions often conform to cultural stereotypes about gender (Azarbaijani-Moghaddam, 2009) and instead of fostering education and empowerment, constrain people's personal and professional development.

I recently applied to the 'Trade, Gender and Development' course starting in January 2017 and organised by UNCTAD⁴ Virtual Institute in order to deepen my knowledge on gender issues in development.

D. Literature Review

Was Du erlebst, kann keine Macht der Welt Dir rauben⁵
(unknown)

The ideas that I will expose in my Ph.D. account are not the ones of other authors, although of course I'm influenced by various writers whose view on matters such as international development resonates with mine and challenges me to think from a different perspective. My considerations about development in fact emerge from the practical experience I gained in the years of fieldwork in contact with the beneficiaries of development interventions. Those people provided me the evidence that certain measures used to tackle development are more beneficial to them than others. Part of this evidence will be substantiated and exposed in my Ph.D. I shall show that where I stand theoretically, practically and ontologically is a result of experience and reflections as well as of being a reflective practitioner (Schön, 1991). As a Living Theory researcher my practice informs my theory and my theory informs my practice:

...all citizens who are concerned with the future of our planet and humanity should produce a story for themselves and others to account for their contribution to the creation of a more peaceful, just and productive world.(Whitehead, 1993)

² United Nations Population Fund

³ United Nations

⁴ United Nations Conference on Trade and Development

⁵ What you have experienced no power on earth can take from you.

My practical knowledge grows stronger day by day due to what I am taught by the people I work with. I am therefore grateful to Polanyi's account (1958) of personal knowledge in which:

He set out to free us from the sense of obligation we feel towards scientific ideals that rendered dubious the ontological integrity of anything that couldn't be made explicit to objective investigation inviting us to enter avenues of legitimate access to reality from which objectivism debar us. (Doede,)

I'm influenced by the narrative of writers such as Amartya Sen (1999), Muhammad Yunus (2003), Robert Chambers (2005, 2014), Bina Agarwal (2002, 2009), Mary B. Anderson (1999; 2012), Ugo Slim (2014), Pancho Otero (1997), Dambisa Moyo (2010). I have chosen them as thinkers I like to be inspired by since these development practitioners, researchers and writers seem to have a common thread: they all worked hand in hand with the beneficiaries of their interventions. What they report on is not theory, instead it is what they have learnt and been taught during years on the field. Their ideas also emerge from their practice. Development in practice translates into a daily commitment to engage with people by listening to them, talking to them and establishing a rapport with them. As a matter of fact it takes time to build trust without which development can only fail in my opinion. And it takes time to understand what concepts, that often sound abstract, such 'sustainability', 'development', 'capabilities' and 'poverty' mean to those who are directly concerned. Foucault offers an eloquent expression of what I mean by that when he writes:

We ridiculed representation and said it was finished, but we failed to draw the consequences of this "theoretical" conversion - to appreciate the theoretical fact that only those directly concerned can speak in a practical way on their own behalf. (Foucault, 1980)

During the past two years I've been reading and (self) reviewing the above-mentioned authors and some others and part of my on-going learning process is to find a happy medium between uncritical acceptance and overcritical rejection (Wallace and Wray, 2011). Moreover through my work (Briganti 2015; 2016) I am familiar with a wide range of literature (i.e. reports, studies, policy papers, etc.) about topics such as international development, poverty, gender issues, etc. by agencies such as the World Bank, United Nations, International Monetary Fund, Local and International non-for profit Organizations and Foundations.

Since critical literature review is personal (ibid.) I naturally feel closer to authors whose knowledge relies on their practice as I can relate to some of their experiences. On the contrary I don't feel inspired by narratives, which result from theory only. In fact many years spent with the local population of various developing countries made me wary of narratives created in

western countries that disregard the perspective of the developing world, in Santos's (2014) words, those living on the 'other side of the line'. More will be said on his concepts in the paragraph dedicated to the methodology.

I'm also knowledgeable about the socio-historical, geo-political and economic situation of the countries I work in and I research about in particular Afghanistan, Ethiopia, and Albania including their neighbouring countries. This knowledge is fundamental to carry out my daily work and to deepen my understanding of the local population. I therefore consult various political and historical publications.

At the end of this transfer paper I will include the illustrative biography, which incorporates the above-mentioned authors, various academic publications I consulted so far, my published papers and key texts, which will be used in the Ph.D. thesis.

Methodology and methods

I can't understand why people are frightened of new ideas.

I'm frightened of the old ones.

(John Cage)

Earlier in this narrative I mentioned my will to give my life a meaning hence I decided to serve people in developing countries as my contribution to a fairer world. Being a development economist and practitioner is my personal and professional way to act against human rights violation.

I'd like action and values to reach a perfect unity; the striving for this unity is the essence of my life and the core of my LT and I am motivated to act against the living contradictions that arise in the process (Whitehead, 1989). My values are embedded in my ontology, interwoven with each other and shape my professional commitment. Being a Living Theorist enabled me to identify my values through my own story and professional experience; moreover it allows me to continue to expand on my ideas throughout my work life (Hutchinson, 2016). Hence as I grow in awareness my LT grows accordingly and is moulded around my living values and so also my standards of judgement that argue how the validity of my original contribution to knowledge is being judged (Laidlaw, 1996). Form and content evolve together. I therefore will use questions derived from Habermas's (1976) validation criteria in answers to the following questions:

- How could I improve the comprehensibility of my explanations of influence?
- How could I strengthen the evidence I use to justify the claims I make?
- How could I deepen and extend my sociohistorical and sociocultural understandings of their influence in my practice and understandings?

- How could I enhance the authenticity of my explanation to show that I am living my espoused values as fully as possible?

I prefer LT as a methodology for the following reasons.

1. For its quality of flexibility, which encourages me to utilize various research methods such as ethnography and auto-ethnography (Ellis, Adams and Bocher, 2011, p. 273) which help me analyse and explain my personal experience in order to better understand cultures different from mine. It also values the transcendental sphere of knowing:

... in the transcendental sphere we have an infinitude of knowledge previous to all deduction, knowledge whose mediated connections (those of intentional implication) have nothing to do with deduction, and being entirely intuitive prove refractory to every methodically devised scheme of constructive symbolism. (Husserl, 1912, p. 12).

In order to focus on that, I use multi-media approaches, such as a video camera to record conversations and a voice-recording device when preferred. Data has already been collected such as video- recorded conversations with participants from Afghanistan, Albania and Ethiopia.

I find this method particularly useful in analysing the body language of the interviewees when in the same space with me. I like to capture the flow of life-affirming energy (Whitehead, 2010), and those imperceptible physical language reactions impossible to reproduce in written language. In fact the significance of multi-media narratives is that they compensate for some of the limitations in our binocular vision into our relationally dynamic awareness of the movement of bodies in space and boundaries; in other words, our proprioception (ibid).

2. For its creative feature, which allows me to use a methodological inventiveness (Dadds and Harts, 2008). This helps me in exploring the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' (Whitehead, 1989) I also use the methods of empathetic resonance and empathetic validity in clarifying the meanings of my embodied values and their inclusion as explanatory principles in my explanation of influence. My understanding of empathetic resonance echoes Whitehead's (2015, p. 250) who defines it as 'the feeling of the immediate presence of the other in expressing the living values that the other experiences as giving meaning and purpose to their life'.

3. For its action-led approach in which practice informs theory and not vice-versa, which is in line with my action-led professional self. I use Action Research methods, such as those described by McNiff and Whitehead (2010) and Inoue (2014) to identify areas where I can strengthen my capabilities as a development worker.

I will use of Participative Action Research methods such as those described by Chambers (1994) as I do in my professional life in order to help underprivileged people becoming their agent of change (Allan and Thomas, 2000). By this I'm meaning that they are actively involved in and capable of making decisions that impact their lives.

At the beginning of 2017 I will attend a course at the University of Sussex (Institute of Development Studies) on 'Using Participatory Action Research to Improve Development Practice' in order to update my knowledge and use my newly acquired set of skills in my doctoral research. Moreover I use my own reflections both recent and historical from my field experience and evidence from development interventions I have taken part in from 2005 to date.

Data collected so far include the usage of narrative inquiry methods encompassing field records collected through participants observations, journals, emails, and notes made by participants, unstructured and semi-structured interviews conducted between participants and myself, story telling and participants' autobiographical writings (Clandinin and Connelly, 1991). In appendix 1 I include the research ethics application, which deals with details of ethical issues that emerge in my research such as what procedure is proposed for obtaining consent, how to guarantee anonymity, and how to tackle psychological discomfort that could be caused by participation in the project. I'm waiting for clarification from the Ethics Committee of the University of Cumbria about the status of the data, analysis and publications from my research, for inclusion in my thesis (if my transfer is successful) since I enrolled for my Ph.D..

4. LT is a way through which I can express my response to life and its challenges, and by that I mean to accept my responsibilities as an inhabitant of the world.

In a word, each man is questioned by life; and he can only answer to life by *answering for* his own life; to life he can only respond by being responsible (Frankl, 1957, p.114).

My sense of responsibility is threefold:

- Responsibility **to** action: I want to be a responsible human being by contributing to a fairer world and take actions against injustice;
- Responsibility **for** my knowledge: as an living theory researcher and development worker I assume responsibility for the practical knowledge I create which informs my theory;
- Responsibility **towards** others: I am responsible *for myself only* but I have responsibilities *towards* others. By that I mean that I recognise that the other is responsible for themselves (Whitehead, 2014). In other words since I believe in people being agents of their own change and see my role as someone who helps the

individual in acquiring the instruments to define what change means to them and act accordingly, I also have the duty to respect the responsibility that the other has for themselves. Being responsible for myself means that I want to live my values fully since this is the only way I know of giving my life a (self-concerned) meaning and thus reaching my sense of aliveness and happiness.

5. I prefer LT as methodology because it makes space for new educational knowledge and theory. The reason for that is that in my professional sphere, international development (in practice) and development-studies methodology are still relatively neglected subjects; and practitioners and researchers like Chambers advocate the use of more flexible and innovative approaches (Chambers, 2014). Moreover I concur with Chambers when he claims that one of the challenges of development studies is the lack of transparent reflexivity:

Willingness to examine and present personal predispositions seems inversely related to the conviction, passion and rigidity with which views are held and thought (ibid.).

LT research brings people from different cultures and different practices together with the aim of learning, inspiring and influencing each other. It's an epistemological space in which critique has no negative connotation, but instead it's perceived as a valuable way of improving one's own practice, enriched by other people's knowledge and practice. In fact Whitehead (2016) by drawing insights from Santos's (2014) concept of derivative and non-derivative thinking defines LT as non derivative thinking meaning to think from the perspective of the other side of the line. The line Santos refers to is what he calls the Abyssal Line and divides social reality so that whatever lies on the other side of the line remains invisible or irrelevant. The line divides metropolitan from colonial societies, decades after the end of historical colonialism (ibid. p. 70). LT in my eyes does exactly the contrary since due to its quality of being a non-derivative methodology generates new epistemological knowledge that fosters epistemological emancipation and acts as a counterforce to epistemicide (the murder of knowledge) (ibid.).

[...] there is another important epistemological act to perform, and that is to break with the first epistemological break so as to transform scientific knowledge into a new common sense. In other words, the new constellation of knowledges must break with the mystified and mystifying conservative common sense, not in order to create a separate, isolated form of superior knowledge but rather to transform itself into a new emancipatory common sense. Knowledge-as-emancipation ought to become an emancipatory common sense itself; beyond the conservative prejudice and the incomprehensible prodigy, I propose a prudent knowledge for a decent life (Santos 2007b).

Development studies and international development in practice need to rely on a non-

derivative and emancipative methodology such as LT, that fights against epistemicide and values enormously the perspectives and knowledge on the other side of the line.

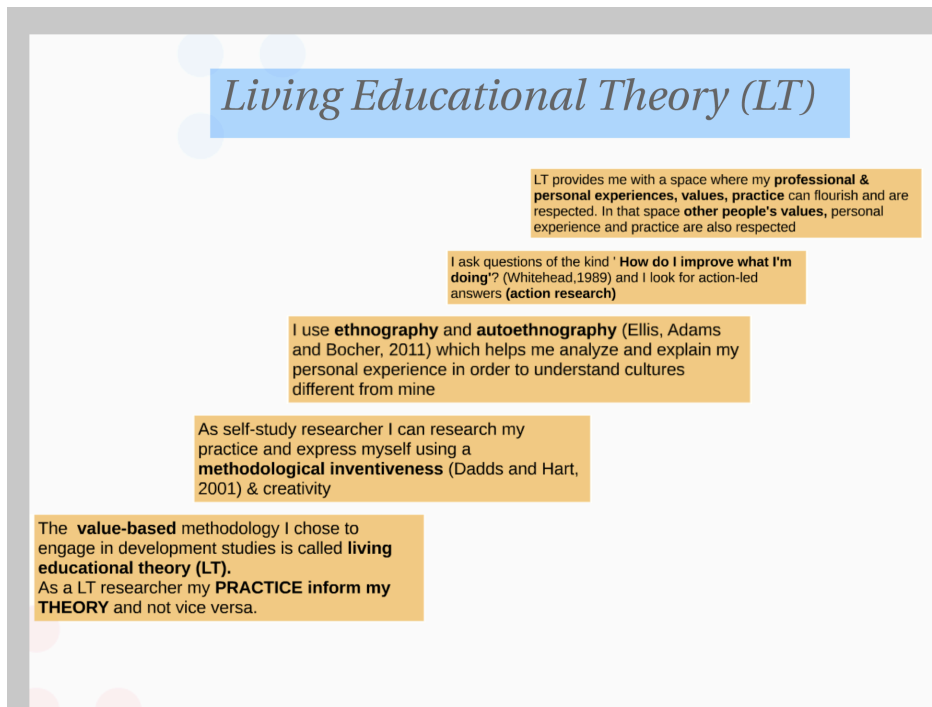


Figure 1. A visual synopsis of LT methodology

E. The rise of generative development in relation to sustainable development

After years of fieldwork I have been recently challenged to explore what comes after sustainability. In other words as a development economist and practitioner is my ultimate goal to assist underprivileged people reach sustainability *only*? Hence I started to look and research beyond sustainability and ask myself: what if sustainability is not enough and we have the possibility to have greater impact on people we work with in developing countries, an impact that is not limited to this generation *only*? The concept of generative sustainable development will be explained in depths in my doctoral dissertation, however my initial findings encourage me to act from the premise that sustainability evolves into a self-perpetuating force that can enhance contributions to human capabilities. Volckmann argues that generativity involves supporting the thriving of present and future generations (2013). This concept had been raised and made clear to me by some of the people I helped out of poverty in the past decade specially girls and women, which is why I'm keen to continuing the exploration of development in practice in relation to gender issues. The following resonates with my understanding of generativity:

In essence, generativity is the act of preparing another's garden for spring. It's power in the service of love. It's an act of giving that enables another person to manifest his or her own strengths and gifts through love... Generativity protects our mental and

physical health across an entire lifespan. When we nurture others, we nurture ourselves. (Valliant, 2002)

The rise of generative development in relation to sustainable development is emerging from my research enquiry as well as from my values as a development worker and represents the synergy between LT and development in practice. LT creates the unified foundation for generative sustainable development that brings ethics, values and emancipative knowledge more prominently into the discourse of international development and development studies. I'm also recognising that such a unified foundation needs to rest on LT research as a social movement (Whitehead, 2016). By this I mean that the development of this unified foundation will require many development practitioners to work and research together in generating and sharing their living-educational-theories as they account for their lives in explanations of their educational influences in their own learning, in the learning of others and in the learning of social formations, with values that carry hope for a fairer world (Whitehead, 1989).

In order to corroborate my assumption in my doctoral research I will draw again insights from Santos' concepts of abyssal thinking, subaltern insurgent cosmopolitanism, epistemicide, ecology of knowledges and intercultural translation (Santos, 2014), which I have just commenced exploring.

Outline of intended PhD thesis

The following structure although provisional, provides an outline of my doctoral dissertation:

Prologue: Afghanistan 2016

Abstract: The originality of my contribution to knowledge

Chapter 1: What makes me a living theorist and development economist: love, faith empathy, indignation, and action.

Chapter 2: Living Educational Theory and Development in practice.

2.1 LT as a methodology to clarify the originality of my contribution to knowledge and my contribution to a global social movement

2.2 The synergy between LT and Development in practice

2.3 The rise of generative development in relation to sustainable development

Chapter 3: Being a (female) development economist and practitioner in a capitalistic era: what leads us to wellbeing?

Chapter 4: Contributing to the establishment of human capabilities

4.1 Responsibility to action

4.1.1 Development in Afghanistan

4.1.2 Development in Ethiopia

4.1.3 Development in Albania

4.2 Responsibility for my knowledge: writing wholeheartedly to communicate best my truth

4.3 Responsibility towards others

Conclusions

F. Outputs to date

Since my application in January 2015 I have been strengthening my research ability by writing papers I presented at international conferences and publications dealing with my research topic. The collaboration with young as well as experienced researchers from different walks of life proved key to deepen my meanings and understandings of research and to improve my research skills. The papers and posters I have written and presented are the following:

- Living Poster on sustainable development shared in the in ARNA 2015 Town Hall meeting in Toronto, and presented by Marie Huxtable to the BERA HE SIG meeting on Researching into Higher Education: Innovative Research Method, 8th May, 2015.
- <http://www.actionresearch.net/writings/aran/aranposters/AriannaBriganti2704.pdf>
- Briganti, "Generating my own living-theory: An interim report", Educational Journal of Living Theories, vol. 8, pp. 76-99, 2015.
- Briganti, 'Albania: Where Restoration Merges with Cultural Tourism and Sustainable Socio- Economic Development. A case study' for the 5th International Conference on Heritage and Sustainable Development 2016, Green Lines Institute, Lisbon <http://heritage.greenlines-institute.org/en/topics/heritage-2016-book-of-abstracts> .
- Briganti, 'Creating a unified foundation for Generative Sustainable Development: research, practice and education: the perspective of a development economist and practitioner'. Special Issue, Volume 5, Issue 4 of EJSJ June 2016. <http://ojs.ecsdev.org/index.php/ejsd/article/view/386>

The international conferences attended are:

- 4th Conference on Sustainable Development in Rome;
- 5th International Conference on Heritage and Sustainable Development in Lisbon.

At the University of Cumbria I attended the following events during which I presented my papers and findings:

- Doctoral Colloquium programme, July 2015
What (how and why) am I doing to enhance my contribution to bringing people closer to their own humanity through my work as a development practitioner? Generating my own living theory.
- Doctoral Symposium, April 2016
Sustainability must evolve if Development is to make the greatest contribution to human capabilities.

In 2017 I'm planning to attend further conferences and publish at least two more papers. The Oxford Women's Leadership Symposium (March 2017) accepted my abstract titled: 'Womanhood and poverty: what is poverty? I asked the 'poor'.' I plan to submit the full manuscript by March 2017.

In appendix 2 I include the abstracts of all the above-mentioned papers.

Since 2016 I have been a peer-reviewer of the Educational Journal of Living Theories (www.ejolts.org). Since 2015 I have also been lecturing on development in practice during the Regional Restoration Camp projects of the International Foundation Cultural Heritage without Borders (www.chwb.org) in Albania, Serbia and Bosnia.

At the end of January 2017 I'll be attending the course on 'Using Participatory Action Research to Improve Development Practice' at the University of Sussex (Institute of Development Studies). If my application is successful I'll take part in the 'Trade, Gender and Development' course starting in January 2017 and organized by UNCTAD⁶ Virtual Institute.

Time-scale for the remaining work

In 2017 and 2018 I'll be still living in Albania and working in the Balkan region. However I plan to travel back to Ethiopia (July 2017) and hopefully to Afghanistan (depending on the security situation). Hence my intention is to dedicate 2017 and most of 2018 to data collection whilst critically engaging with the literature on international development and sustainability. Moreover I'd like to deepen the issue of generativity by exploring the synergy between LT and Development in practice, and focus on Santos's concepts to elaborate on the idea of LT as a global movement.

Towards the end of 2018 I plan to start drafting my thesis and have it ready for the final submission by mid of 2019. I plan to be on sabbatical from January to June 2019 in order to work on the thesis fulltime.

G. Illustrative Bibliography

Abelenda, A.I., and Craviotto, N. (2015). *Addis delegates failed to put money where mouth was on gender equality*. *The Guardian*. 17 July. [Online]. Available at: <https://www.theguardian.com/global-development/2015/jul/17/addis-ababa-ffd3-financing-for-development-gender-equality-womens-rights>

Abirafeh, L. (2009). *Gender and international aid in Afghanistan: The politics and effects of intervention*. London: McFarland Publishers.

⁶ United Nations Conference on Trade and Development

Acemoglu, D. and Robinson, J.A. (2014). *Why Nations fail-The origin of power, prosperity and poverty*. Profile Books.

Adichie, C., N. (2009) *The danger of a single story*. TEDGlobal 2009. [Online]. Available at: http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.html

Adichie, C., N. (2014). *We Should all be Feminists*. Fourth Estate.

Agarwal, B. (2009), "Engaging with Sen on gender relations: cooperative conflicts, false perceptions and relative capabilities", in Kanbur, Ravi; Basu, Kaushik, Arguments for a better world: essays in honor of Amartya Sen | Volume II: *Society, institutions and development*, Oxford New York: Oxford University Press, pp. 157–177.

Agarwal, B. (2007). *Capabilities, freedom, and equality: Amartya Sen's work from a gender perspective*. New Delhi New York: Oxford University Press.

Allen, T. & Thomas, A. 2000. *Poverty And Development Into The 21st Century*, In Oxford University Press, Milton Keynes, United Kingdom: The Open University.

Anderson, M.B., (1999). *How Aid can support Peace or War*. Lynne Rienner Pub.

Anderson, M.B., Brown, D. and Jean, I. (2012). *Time to Listen: Hearing people on the receiving end of International Aid*. CDA Collaborative Learning Projects, Cambridge, MA 02138.

Annas, J. (1981). *An introduction to Plato's Republic*. Clarendon Press: Oxford.

Azarbaijani-Moghaddam, S. (2009). The arrested development of Afghan women. in *The future of Afghanistan*, ed. J. Alexander Their, 63–72. Washington, DC: United States Institute for Peace.

Banerjee, A.V. and Duflo, E. (2012) *Poor Economics: Barefoot Hedge-fund Managers, DIY Doctors and the Surprising Truth about Life on less than \$1 a Day*. Penguin Ltd.

Barakat, S., and Wardell G. (2002). *Exploited by whom? An alternative perspective on humanitarian assistance to Afghan women*. Third World Quarterly 23, no. 5: 909–30.

Barron, R. video posted to <https://laudatosi.com/watch>

Bassey, M. (1992). Creating Education through Research: 1992 Presidential address to the British Educational Research Association, 29 September 1991 in Nottingham. *British Educational Research Journal*, 18(1), 3-16.

Briganti, A. (2015). Generating my own living-theory: An interim report, *Educational Journal of Living Theories*, vol. 8, pp. 76-99, 2015.

Briganti, A. (2016). Creating a unified foundation for Generative Sustainable Development: research, practice and education: the perspective of a development economist and practitioner. Special Issue, Volume 5, Issue 4 of *EJSD* June 2016.

Buber, M. (1961) *Between Man and Man*, London & Glasgow; Fontana.

Bushe. G.R. (2013), Generative process, generative outcome: The transformational potential of appreciative inquiry, in D.L. Cooperrider, D.P. Zandee, L.N. Godwin, M. Avital & B. Boland (eds.) *Organizational Generativity: The Appreciative Inquiry Summit and a Scholarship of Transformation (Advances in Appreciative Inquiry, Volume 4)*, Emerald Group Publishing Limited, pp.89- 113.

- Clandinin, D. J. and Connelly, F. M. (1991) Narrative and Story in Practice and Research. In D. Schön (Ed.), *The reflective turn: Case studies in and on educational practice*, 258-281. New York: Teachers College Press.
- Chambers, R. (1994). Participatory Rural Appraisal (PRA): Analysis of experience. *World Development*, Vol. 22, No. 7, July 1994.
- Chambers, R. (2005). *Ideas for Development*. Earthscan, Taylor and Francis Group.
- Chambers, R. (2014). *Into the Unknown: Explorations in development practice*. Rugby, UK: Practical Action Publishing Ltd.
- Dadds, M. (2008). Empathic validity in Practitioner-research. *Educational Action Research*, 16 (2), 279-290.
- Dadds, M. & Hart, S. (2001). *Doing Practitioner Research Differently*. London: Routledge Falmer.
- de Saint-Exupéry, A. (1943). *Le Petit Prince* Harcourt, Inc.
- de Sousa Santos, B. (2014). *Epistemologies of the South: Justice against Epistemicide*. London; Paradigm Publishers
- Doede, R.P. quoting Michael Polanyi, *Personal Knowledge: Towards a Post-Critical Philosophy*, Chicago, University of Chicago Press, 1958, p. 264. Henceforth, PK.
- Dowla, A. and Barua, D. (2006). *The Poor Always Pay Back: The Grameen II Story*. Kumarian Press
- Dweck, C. S. (2006). *Mindset: The new psychology of success*. New York: Random House.
- Ellis, C., Adams, T. E., & Bochner, A. P. (2011). Autoethnography: An Overview. *Historical Social Research*. 36(4), 273-290.
- Eliot, T. S. (1942) *Little Gidding*, Faber, London.
- Eltahawy, M. (2012). *Why do they hate us? The real war on women is in the Middle East*. *Foreign Policy*, April 23 [Online]. Available at: <http://foreignpolicy.com/2012/04/23/why-do-they-hate-us/>
- Eltahawy, M. (2016). *Headscarves and Hymens: Why the Middle East Needs a Sexual Revolution*. Farrar, Straus and Giroux.
- Fluri, J. (2011) Armored peacocks and proxy bodies: gender geopolitics in aid/development spaces of Afghanistan, *Gender, Place & Culture: A Journal of Feminist Geography*, 18:4, 519-536
- Foucault, M. (1980). *Language, Counter-Memory, Practice: selected essays and interviews by Michel Foucault*. Bouchard, D. (ed), Washington DC: Cornell Paperbacks.
- Foucault, M. (1980) in C. Gordon (Ed) *Power Knowledge*. London: Harvester.
- Francis, H.F. (2015) *Encyclical letter*. Retrieved from http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html
- Frankl, V. E. (1984) *Man's Search for Meaning Revised and Updated*. New York: Washington Square Press
- Fromm, E. (1957). *The art of loving*. George Allen & Unwin Ltd, Great Britain.

- Fromm, E. (1956). *The Sane Society*. Oxon: Routledge & Kegan Paul, Milton Park.
- Fromm, E. (1976). *To have or to be?* Milano: Arnoldo Mondadori Editore.
- Fukuyama, F. (1992). *The End of History and the Last Man*. London; Penguin.
- Galtung, J. 1969. Violence, Peace And Peace Research. In *Journal of Peace Research* Vol. 6, No. 3 1969, 167-191 Retrieved from <http://www.jstor.org/stable/422690>.
- Gandhi, A. (2003). *Legacy of love, My education in the path of nonviolence*. California North: Bay Books.
- Gasset, O. (1957) *The Revolt of the Masses Translation of La rebelión de las masas (1930)*. New York: W. W. Norton & Company, Inc., Publishers, 1932. 204 p.
- Habermas, J. (1976) *Communication and the Evolution of Society*. London; Heinemann.
- Ha-Joon, C. (2011) *23 Things They Don't Tell You About Capitalism*. Penguin Ltd.
- Ha-Joon, C. (2002) *Kicking Away the Ladder: Development Strategy in Historical Perspective*. Anthem Press Ltd.
- Hartmann, F. and Vulliamy E. (2015). *How Britain and the US decided to abandon Srebrenica to its fate*, The Guardian online, 4th July, 2015 retrieved Nov 24, 2015, from http://www.theguardian.com/world/2015/jul/04/how-britain-and-us-abandoned-srebrenica-massacre-1995?CMP=share_btn_fb
- Haski-Leventhal, D. (2009). Altruism and Volunteerism: The perceptions of altruism in four disciplines and their impact on the study of volunteerism. *Journal for the Theory of Social Behaviour*, 39(3), 271-299.
- Hicks and Waddock, (2016). *Center for Business Ethics at Bentley University*. Published by Wiley Periodicals, Inc., 350 Main Street, Malden, MA 02148, USA, and 9600 Garsington Road, Oxford OX4 2DQ, UK.
- Hoffman, I. (2011). *Beyond the map, Stories that transcend borders, From the middle school to the middle east*. Retrieved September 14, 2015, from <http://beyondthemap.net/blog/from-middle-school-to-the-middle-east>
- Holmes, W.O. (1961). *Holmes-Pollock Letters: The Correspondence of Mr. Justice Holmes and Sir Frederick Pollock, 1874-1932* (2nd ed., 1961). Retrieved from <http://www.goodreads.com/quotes/44564-for-the-simplicity-on-this-side-of-complexity-i-wouldn-t>
- Husserl, E. (1912). *Ideas: General Introduction to Phenomenology*. London; George Allen and Unwin Ltd. London.
- Hutchinson, S. (2016). Book Review Frankl, V. E. (1984) *Man's Search for Meaning Revised and Updated*. New York: Washington Square Press, *Educational Journal of Living Theories*, Volume 9(2): 99-102. Retrieved January 2017 from <http://ejolts.net/node/289>
- Huxtable, M. and Whitehead, J. BERA (2015) 'How does Living Educational Theory research enable individuals to research into their higher education to improve it and contribute to educational knowledge?' *HE SIG Researching into Higher Education: Innovative Research Methods*, Institute of Education, London Friday 8th May 2015 10.00-15.00. [Online]. Available at: <http://www.actionresearch.net/writings/jack/1HESig8thMaymhjw150415.pdf> (Accessed 12/09/2015).

Jacobs, M. and Mazzucato, M. (2016). *Rethinking Capitalism: Economics and Policy for Sustainable and Inclusive Growth*. Wiley-Blackwell Publisher.

Klein, N. (2015). *Una rivoluzione ci salverà. Perché il capitalismo non è sostenibile*. Best Bur Publisher.

Mandela, N. (1995) *Long Walk to Freedom*, Little Brown & Co.

Marshall, J. (2011) *En-gendering notions of leadership for sustainability*. *Gender, Work and Organization*. 18, 3, p. 263-281. 19 p. Retrieved December 2016
<http://eprints.lancs.ac.uk/45777/1/10.pdf>

Munk, N. (2013). *The idealist. Jeffrey Sachs and the quest to end poverty*. Doubleday, A division of Random House, Inc., New York.

Ellis, C., Adams, T. E., & Bochner, A. P. (2011). *Autoethnography: An Overview*. *Historical Social Research*. 36(4), 273-290.

Krznaric, R. (2010). Empathy with the enemy, *The Pedestrian*, 1(1), 117-130. Retrieved September 14, 2015, from <http://www.romankrznaric.com/wp-content/uploads/2013/11/Krznaric-Pedestrian-Essay-print-version-020810.pdf>

Krznaric, R. (2014). *Empathy, Why it matters and how to get it*. The Random House Group Ltd.

Laidlaw, M. (1996). *How can I create my own living educational theory as I account for my own educational development?* (Doctoral Thesis, University of Bath). Retrieved September 14, 2015, from <http://www.actionresearch.net/moira.shtml>

Lubjona, F. (2004). *Ridenimi, The courage and the terror of death*. Tirana : Botime Pirpekja, 1996. *The second sentence*. Trans. John Hodgson, New York Arcade, 1999.

McCaslin, M. quoting Volckmann (2013). *Transforming capacity building and sustainability into Generativity*. Retrieved from <http://integralleadershipreview.com/8699-transforming-capacity-building-and-sustainability-into-generativity/>

McClure, M. (2011). *Belief that others can change could be a powerful tool in resolving Israeli-Palestinian conflict*, Stanford Researchers, Stanford Report, September 27, 2011, retrieved from <http://news.stanford.edu/news/2011/september/israeli-palestinian-conflict-092711.html>

McEwan, I. (2001) Only love and then oblivion. Love was all they had to set against their murderers *The Guardian online*, 15th September, 2001 retrieved from <http://www.theguardian.com/world/2001/sep/15/september11.politicsphilosophyandsociety2>

McNiff, J. and Whitehead, J. (2006). *All You Need To Know About Action Research*. London: Sage.

McNiff, J. and Whitehead, J. (2010) *You and Your Action Research Project 3rd Edition*. London: Routledge.

Mitchell, A. & Kelly, L. (2011). Peaceful Spaces? 'Walking' through the New Liminal Spaces of Peacebuilding and Development in North Belfast, *Alternatives: Global, Local, Political* 36 (4), 307-325.

Moyo, D. (2010). *Dead Aid. Why aid is not working and how there is another way for Africa*. Penguin Ltd.

Mujica, J. (2013). Video posted to <https://www.youtube.com/watch?v=hteGnL-8SeU>

- Mujica, J (2014). printed in Guarnieri, C. and Sgroi, M. (2014) *La felicità al potere*, EIR.
- O'Hearn, D. (2009). *Amartya Sen's Development as Freedom: Ten Years Later, Policy & Practice: A Development Education Review*, 8 pp. 9-15.
- Polanyi, M. (1958). *Personal Knowledge*, Oxford University Press.
- Polanyi, K. (2002). *The Great Transformation: The Political and Economic Origins of Our Time*. Beacon Press.
- Popper, K. (1975). *The Logic of Scientific Discovery*. London: Hutchinson & Co.
- Reed-Danahay, D. (1997). *Auto/Ethnography*. New York: Berg.
- Sachs, J. D. (2005). *The End of Poverty: How we can make it happen in our lifetime*. Penguin Ltd.
- Sachs, J. D. (2016). *Happiness and Sustainable Development: Concepts and Evidence. World Happiness Report 2016*. Retrieved from <http://worldhappiness.report/ed/2016/>
- Schön, D.,A. (1991). *The reflective practitioner. How professionals think in action*. Basic Books, Inc.
- Slim,U. (2014). *Humanitarian Ethics. A Guide to the Morality of Aid in War and Disaster*. C Hurst & Co Publishers Ltd.
- Sontag, S. (2003). *Regarding the pain of Others*. Picador, Farras, Straus and Giroux, New York
- Pound, R. 2003 .*How Can I Improve My Health Visiting Support Of Parenting? The Creation of an Alongside Epistemology Through Action Enquiry*. Doctoral Thesis, University of West of England. Retrieved February, 10 2016, from <http://www.actionresearch.net/living/pound.shtml>.
- Sen, A. (1999). *Development as Freedom*. Oxford: University Press
- Stiglitz J. E. (2013) *The Price of Inequality: How Today's Divided Society Endangers Our Future*. Penguin Books
- Thatchenkery, T., Avital. M., Cooperrider, D. L. (2015). *Introduction to positive design and appreciative construction: From sustainable development to sustainable value in Positive Design and Appreciative Construction: From Sustainable Development to Sustainable Value*. Retrieved from [http://dx.doi.org/10.1108/S1475-9152\(2010\)0000003005](http://dx.doi.org/10.1108/S1475-9152(2010)0000003005)
- The Universal Declaration of Human Rights*, retrieved Nov 24, 2015, from <http://www.un.org/en/documents/udhr/>
- The World Commission on Environment and Development*, (1987). Retrieved from <http://www.un-documents.net/our-common-future.pdf>
- Thomas, A. & Mohan, T. 2007, *Research Skills For Policy And Development. Capacity for Managing Development*, Milton Keynes, United Kingdom, The Open University.
- UNITED NATIONS Sustainable Development Goals (2016) Retrieved February, 9 2016, from <http://www.un.org/sustainabledevelopment/gender-equality/>
- UNITED NATIONS 2015. Retrieved February, 9 2016, from <http://www.un.org/sustainabledevelopment/economic-growth/>.
- Valliant, G. (2002) quoted in McCaslin, M. *Transforming capacity building and sustainability*

into Generativity, Retrieved from <http://integralleadershipreview.com/8699-transforming-capacity-building-and-sustainability-into-generativity/>

Vegetti, M. (1999). *Guida alla lettura delle Repubblica di Platone*, Edizioni Laterza.

Wallace, M. and Wray, A. (2011). *Critical Reading and Writing for Postgraduates*. Sage Publications, Ltd.

Whitehead, J. (1989). Creating a living educational theory from questions of the kind, 'How do I improve my practice?' in *The Cambridge Journal of Education*, 19(1), 41-52.

Whitehead, J. (1993). *The growth of educational knowledge*, School of Education University of Bath, Retrieved 21 May from <http://www.actionresearch.net/writings/bk93/0con.pdf>

Whitehead, J. (2010). Creating An Educational Epistemology In The Multi-Media Narratives Of Living Educational Theories And Living Theory Methodologies. *Action Researcher in Education* 1(1), 89-109.

Whitehead, J. (2014) Research Memoir Enacting Educational Reflexivity in Supervising Research into Creating Living-Educational-Theories. *Educational Research for Social Change* (ERSC) 3 (2), pp. 81-93.

Whitehead, J. (2014) Review of Gert Biesta's book "Beyond learning:democratic education for a human future". *Educational Journal of Living Theories*, 7 (1). pp. 86-87. retrieved from <http://insight.cumbria.ac.uk/1717/>

Whitehead, J. (2015). The Practice of Helping Students to Find Their First Person Voice in Creating Living-Theories for Education. In Bradbury, H. (Ed) (2015) *The SAGE Handbook of Action Research, Third Edition* (pp. 247-255). London: Sage. Copy before final corrections because of copyright restrictions retrieved November 19, 2015, from <http://www.actionresearch.net/writings/jack/jwBRADBURY-Chp24.pdf>

Whitehead, J. (2016) *Developments in living-educational-theories of holistic approaches to poverty, globalisation and schooling: A Living Theory research approach*. A virtual presentation to the 'International Conference on Poverty Globalisation and Schooling: A holistic approach' at the University of Central Florida on the 20th February 2016. Retrieved from <http://www.actionresearch.net/writings/writing.shtml>

Whitehead, J. (2016). *Book Review: de Sousa Santos, B. (2014) Epistemologies of the South: Justice against Epistemicide*. London; Paradigm Publishers. *Educational Journal of Living, Theories* Volume 9(2): 87-98.

Woodhouse, P. (2000). Environmental degradation and sustainability in Allen and Thomas, A. (eds), *Poverty and Development in the 21st Century*. The Open University, Milton Keynes, in association with Oxford University Press, Oxford.

Wrong, M. (2006). *I didn't do it for you. How the world betrayed a small African*. Nation, Harper Perennial.

Yamamoto, Kaoru, (1988). To see life grow, the meaning of mentorship, Theory into practice. *Mentoring teachers* 27(3), 183-189.

Yunus, M. (2003). *Banker to the Poor: The Story of the Grameen Bank*. Aurum Press Ltd.

APPENDIX 1

No:



**Research Ethics Application
for University Staff and Post Graduate Research (PgR) students
Application for study involving Human Participants**

All fields will expand as required.

<p>1. Title of Project: As a development economist how do I contribute to the establishment of the human capabilities of the people I work with in the developing countries?</p>
<p>2. If this is a PgR student project, please indicate what type of project by ticking the relevant box: <input checked="" type="checkbox"/> PhD Thesis <input type="checkbox"/> PhD by Published Works <input type="checkbox"/> MPhil</p>
<p>3. Type of study <input checked="" type="checkbox"/> Involves direct involvement by human subjects <input type="checkbox"/> Involves existing documents/anonymised data only. Contact the Chair of Ethics before continuing via research office, Sonia.barnes@cumbria.ac.uk</p>
<p>4. Peer Review It is expected that all research is peer reviewed before applying for ethical consideration. Please indicate who your proposal has been discussed with (Mentor, Supervisor (s), Expert in field). Supervisors, colleagues of the organisation I work with, senior researchers, senior development workers. I have been collecting and analysing data in presentations and journal publications at national and international conferences with my main supervisors' approval, for the last two years. My proposal has been discussed with the executive director of the Swedish foundation I work for in Albania, and with the CEO of the international NGO I co-founded in 2012 (I'm</p>

the deputy CEO) active in Afghanistan and Ethiopia. Moreover I have discussed my data and research with numbers of colleagues from the living educational theory arena as well as from the international development arena. I'm also a member of the Living Theory Research Group that e-meets every Sunday evening at 8pm GMT to critically engage in each other's research. Members of the group are researchers from Canada, the USA, Italy, Denmark and the UK. Our research group uses the latest release of the Skype platform that allows various people to simultaneously be on the screen and communicate together. I'm a Peer-reviewer of internationally refereed journal The Educational Journal of Living Theories (www.ejolts.org).

Applicant information

5. Name of applicant/researcher: Arianna Briganti
6. Appointment/position held by applicant Ph.D. Student
7. Contact information for applicant: E-mail: Arianna.briganti@yahoo.com Address: Via Parma, 29 43039 Salsomaggiore Terme- Parma (Italy)
8. Project supervisor(s)/mentor, if different (or applicable) from applicant: Name(s): Dr David Murphy, Prof Jack Whitehead, Prof Moira Laidlaw E-mail(s): david.murphy@cumbria.ac.uk ; jack@actionresearch.net ; moiralaidlaw@hotmail.com
9. Appointment held by supervisor(s) and institution(s) where based (if applicable): Deputy Director- Institute for Leadership & Sustainability (IFLAS); Visiting Professors, University of Cumbria; Senior lecture Open University
10. Names and appointments of all members of the research team (including degree where applicable)

The Project

NOTE: In addition to completing this form you must submit all supporting materials such as participant information sheet (PIS) and consent form.

11. Summary of research project in lay terms (maximum length 150 words). I am a development economist and practitioner who has worked and lived in Afghanistan, Ethiopia, Georgia and currently in the Balkan region tackling sustainable development from the perspective of those at the receiving end of aid. By asking the beneficiaries from development interventions what sustainable development is, my research also aims to communicate how it is educational for my practical work in developing countries and to what extent my work impacts on people's lives. I use Living Educational Theory (LT) as a methodology, which strengthens my ability to contribute to the establishment of the human capabilities of the people I work with in developing countries. I will be using methods of auto-ethnography, participative action research and multimedia representations. Moreover I'll be using my own reflections both recent and historical from my field experience and evidence from development interventions I have taken part in.
12. Anticipated project dates Preliminary data gathering: Start date: January 2015 End date: February 2017 Formal data gathering:

Start date: March 2017 End date: January 2019

13. Please describe the sample of participants to be studied (including number, age, gender):

My research uses a living theory methodology (LT), which takes the form of a self-study. By this I mean that as a self-study researcher I can express myself using various research-techniques such as my methodological inventiveness (Dadds and Hart, 2001, p. 169). This helps me in exploring the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' (Whitehead, 1989) using various research methods such as auto-ethnography (Ellis, Adams and Bocher, 2011, p. 273). It also helps me to research, analyse and explain my personal and professional experience and be critically reflexive about my practice in order to understand social formations based on cultures different from my own and what can I do to improve people's well-being. Hence I will not be studying participants as objects or sources of data; instead they are living participants in the creation of knowledge together with me. They represent an integral part of my research and inform my understanding and knowledge on various issue such as poverty, human capabilities, sustainable (generative) development. We will influence each other and eventually I will improve my practice as a development worker through my own learning, the learning of others and the learning of social formations, Whitehead (2008).

My research includes various participants, mainly colleagues (development and humanitarian workers) as well as direct beneficiaries of the various development/humanitarian projects I am involved in within various countries. For the latter I will use the consent-form as well as my own consent-procedures. For those who are not directly engaged, such as some of the colleagues with whom I share my daily work, I make it public that I am researching my practice so there is an understanding that they will be indirectly involved in my research.

- c.ca 15 colleagues with similar field experience in international development and LT research from various countries such as Ethiopia, Afghanistan, Kenya, Georgia, Western Europe, Albania, Bosnia & Herzegovina aged from 26-75, (female & male);
- Afghanistan: at least 5 members of the local staff involved in development interventions in Kabul where I used to work from 2005-2008 and now I support pro bono (aged 18 to 60); the number of direct beneficiaries of past and current interventions is 1.293. I can't predict how many of them I'll be talking to since it depends on their willingness to speak about sensitive issues. However, I know I can count on a core group of 25 people who are willing to participate in my research. It's important to stress the fact that the security situation in Afghanistan does not provide me with the freedom I used to have, to travel there as often as I want.
- Ethiopia: at least 5 direct beneficiaries of development interventions aged 18 to 42 female;
- Balkan region: up to 10 beneficiaries of various projects run by the foundation I work for here in the Region, namely Cultural Heritage without Borders;
- At least 15 partners from external agencies and stakeholders
- Family members (7 adults)

14. How will participants be recruited and from where? Be as specific as possible.

I will involve those who are part of my practice as a development worker - colleagues, practitioners and beneficiaries from around the world. I will ask them to be involved in my research via email or in person. I will be interviewing them in person (when possible since my research focus on an international activity), via Skype or by using online-questionnaires. Email correspondence is also a means for collecting data. The participants will be able to choose freely whether to take part or not.

15. What procedure is proposed for obtaining consent?

I know the vast majority of the people who will be part of my research well, since they have been, and still are, part of my professional life. Hence my aim is to ensure my research maintains an ethical approach to gaining consent and to fully respect them and their opinions on the matters we discuss throughout my research. However, I'm aware of ethical boundaries arising from the fact that we all belong to different cultures and we have different ways of looking at, and understanding, research. The majority of the beneficiaries I work with do not view research as a priority. This is probably because they are often struggling for survival in countries where their basic human rights are neglected. I don't want to, and I will not, violate the cultural boundaries that might lead them to deny consent. Many of those people, particularly women, may not be comfortable with videoing our conversations; many are more likely to prefer to talk informally within the privacy of their own homes and would consider it a lack of respect if I took notes or asked them to fill in a survey. Some are illiterate and in many cases we don't share a common language, so an interpreter would be needed. This is normally a trusted person or family member. However I have to make the scope of my research clear to the interpreter, and that no harm is intended to those who take part. On the one hand the presence of the translator (when needed) eases communication and helps me in obtaining consent.

This is why I will use my intercultural competences to explain (mainly orally) what my research is about; and I will have to explain clearly the aim of the research itself to both the beneficiaries and the interpreter. I am also aware that I am in a position of power since I have been working with those people for quite some time and they might consider me as a 'highly respected person'. In many countries it is not acceptable to say no to such a person, thus I'm extremely careful that their consent is not solely motivated by cultural norms, which could cause them personal discomfort. I aim at always being transparent about that in order to ensure they as feel as possible to refuse to be part of my inquiry. In the past what has proved favourable to the beneficiaries' interest (which is my priority) is to guarantee anonymity by using pseudonyms and avoid showing faces while recording. I will always stress that participants are free to withdraw at anytime (this is stated also in the participant consent form), and that I will use video recording or photography if permission is granted to me in written. Often the only thing I can do is to take field notes after the conversations to avoid cultural clashes.

In particular, in Afghanistan women do not feel comfortable in being recorded, so I spend time in explaining why I am advocating the use of recording. However I also clarify that the recording is not compulsory and that we can have our discussion off-camera. Sometimes women agree to being recorded but don't want their faces to be visible.

I engage in the following:

I both verbally explain my research and provide an easy-to-read synopsis of my research translated into their local language;

I ask all the direct participants in my research to fill in a consent-form explicitly (translated into their local language if necessary) asking for their consent to use the gathered data. The consent-form will explicitly explain they have the right to anonymity and can withdraw at any time. The participants often give me their oral consent, according to their cultural norms, which endorses an oral agreement more than a written 'contract'. According to those norms it would be culturally insensitive to insist on signing a 'contract', which might be perceived as a lack of trust on my side. In order to avoid this I accept when participants decide to seal our 'agreement' orally. Trust is at the base of my work as a development practitioner and I don't want to jeopardise my trust relationship with the participants;

I ask for the participants' feedback on the data I collected and my written exposition to ensure that everyone feels transparently represented in my research;

16. What discomfort (including psychological), inconvenience or danger could be caused by participation in the project? Please indicate plans to address these potential risks.

The beneficiaries of development interventions I work with belong to vulnerable groups (i.e. disadvantaged girls, women and men) destitute, discriminated against and marginalised by society. I try to provide those people with my professional support in different ways. My presence might have had a positive impact on their lives. Thus some of them might feel morally obliged to participate in my research although this might cause psychological discomfort due to the nature of the questions related to their condition. Others in the past have shown a genuine wish to share their insights with me and other colleagues. Another danger that many could face is a sense of being encouraged to disclose their most intimate thoughts, which could impact negatively on their social lives, if their identity were to be revealed. This is why I offer them anonymity by using pseudonyms and avoid revealing their faces while recording. I will also offer them the possibility of talking with me off camera and I will then rely on my field notes. If the consent for video and/or audio recording is given, it will be done in written form (see participant-consent form).

Inconveniences might occur in case of my inability to travel long distances due to challenging situations (i.e. security) related for instance to the political stability of the countries I work in.

I will be sensitive to the above challenges by:

1. Ensuring that colleagues, volunteers, partners and beneficiaries know that participation is voluntary;
2. Going to the most convenient place for the staff and volunteers to minimise the inconvenience to their work;
3. Complying with social norms to ensure that my questions are appropriate in the different cultural environments;
4. Assuring anonymity for those who request it;
5. Avoiding the use of photographs or video material (unless written permission is given);
6. Clarifying that participation or lack of participation has no impact on their access to further activities.

Among colleagues a challenge is to make the time to get involved because of the hectic lives we all lead. Therefore I usually:

1. Meet them at places most convenient to them, including their own homes (if we are based in the same region);
2. Clarify that I value whatever amount of time they can give me;
3. Send material via email (i.e. open questions, surveys, etc.) they can fill in whenever they have time; and organising Skype calls that I can record only with their permission. This is also helpful, since it saves me having to travel long distances to gather interviews.

17. What potential risks may exist for the researcher(s)? Please indicate plans to address such risks (for example, details of a lone-worker plan).

I'm researching my practice as a development worker, which means I collect data in various developing countries where I used to operate or am still operating. This implies that I have to travel to various countries, evaluate on-going projects and finalise my data-gathering. Some of those countries are politically unstable, and I might not be able to travel there often. This applies particularly to Afghanistan and Ethiopia. I address this risk by asking the interviewees to discuss over Skype or Viber. Alternatively if the internet connection is poor, I ask them to answer questions in a written form. As for the organizations I work for, I make sure that my managers are aware of my research and liaise with them on lone visits. Since

<p>my position is twofold, namely as an employee of the organisation as well as a researcher, I need to clarify what motivates my interest in interviewing the participants. Many of them are used to discussing interventions aimed at ameliorating their lives with me. Then it becomes fundamentally important for me to explain that our discussion has a different scope, i.e. to inform my doctoral research with fieldwork-experience. This is a particularity sensitive point, since I want to avoid raising expectations in the form of further support to them and their families.</p>
<p>18. Whilst we do not generally expect direct benefits to participants as a result of this research, please state here any that result from completion of the study.</p> <p>My research has various potential benefits for the participants and for myself. I am learning from my research how to improve my practice, which provides me with the opportunity to improve my skills as a development worker and apply those in my daily work. Moreover by interviewing the participants I get to know them better. They have the opportunity to tell me about their goals in life, and explain what impact the development interventions have had on their lives. I learn how to design activities that may contribute to enabling them to come closer to the realisation of happiness. Carers and young carers may well become more involved in the running of services as I am able to listen and learn from them. Another indirect benefit is that many of the women I'm interviewing, perceive me as a 'success story. In other words I can be seen as a woman, who has managed to educate herself and now has a good life and is free to speak her mind. This is clearly a simplification of the situation, but it has often happened that disadvantaged women have felt reassured that life can get better, even for a woman.</p>
<p>19. Details of any incentives/payments (including out-of-pocket expenses) made to participants: There will be no out-of-pocket expenses</p>
<p>20. Briefly describe your data collection and analysis methods, and the rationale for their use</p> <p>I use multi-media approaches, such as a video-camera to record conversations with participants who feel at ease and also with a voice-recording device when preferred. I use video footage to analyse the material and extract conversations and quotations from them. I find this method particularly useful when analysing the body language of the interviewees when in the same space with me. I like to capture the flow of life-affirming energy (Whitehead, 2011), and the nuanced reactions, which often defy reproduction in written language. The significance of multi-media narratives form of research is that they can compensate for some of the limitations in our physical vision and reach into our relationally dynamic awareness of the movement of bodies in space and boundaries, in other words, our proprioception (ibid).</p> <p>I use a range of written data such as emails; letter from participants, field notes, group interviews, semi-structured interviews; and documents I write as a part of my work such as projects' proposals, mission-reports and evaluation-reports. Moreover, I utilise my various research-writings such as reflective diaries, academic papers, book and article-reviews. This is all helpful in monitoring how my learning evolves over time.</p>
<p>21. Describe the involvement of users/service users in the design and conduct of your research (where applicable). If you have not involved users/service users in developing your research protocol, please indicate this and provide a brief rationale/explanation.</p> <p>This is not applicable in my research. In fact I'm working on the qualitative end of the spectrum for research.</p>
<p>22. What plan is in place for the storage of data (electronic, digital, paper, etc.)? Please ensure that your plans comply with the Data Protection Act 1998 and University of Cumbria Data Storage Guidelines such as consideration of data archiving, password protection and data encryption.</p> <p>I keep data on my laptop which is password-protected. All the data are backed up in two</p>

<p>different external hard-disks (password-protected) and stored on the iCloud. I will make participants aware when I seek consent of how their information will be shared. I will also ensure that when participants ask for their data not to be shared, I will use anonymised and, where necessary, semi-fictionalised data. Any hard copy data will be stored in the combination safe of my private house. The combination is only known to me and to my spouse.</p>
<p>23. Will audio or video recording take place? <input type="checkbox"/> no <input checked="" type="checkbox"/> audio <input checked="" type="checkbox"/> video</p> <p>If yes, what arrangements have been made for audio/video data storage? At what point in the research will tapes/digital recordings/files be destroyed? I keep data on my laptop, which is password-protected. All the data are backed up in two different external hard disks (password protected) and stored on the iCloud. The videos/audio of the conversations with my supervisors, validation group and participants are accessible only by those who receive the url from me. The data will be made public only if I'm granted permission to do so. The recordings will only be used as agreed by consenting participants on the completion of my studies. They will remain private if the participant has requested it, and will only be publicly available if permissions have been granted.</p>
<p>24. What are the plans for dissemination of findings from the research (reports, transcripts, summaries, publication, conferences)? I plan to strengthen my research-ability by writing at least two papers a year and presenting them at international conferences and in publications dealing with my research-topic. The collaboration with young as well as experienced researchers from different contexts and locations and who are not linked with my academic affiliation, have proved crucial in deepening the understanding of my research and in improving my research skills. Since 2016 I have been a peer-reviewer of the internationally refereed journal, The Educational Journal of Living Theories (www.ejolts.org) in which I published a paper in 2015. In 2016 I attended and presented my papers at the following international conferences: The 4th Conference on Sustainable Development in Rome; The 5th International conference on Heritage and Sustainable Development in Lisbon, where my paper has been awarded the best paper among early stage researcher's papers. When possible I video-record my presentations as well.</p>
<p>25. What particular ethical problems, not previously noted on this application, do you think there are in the proposed study? The main ethical problems are related to the cultural differences, norms and beliefs the participants hold. The vast majority of those who will inform my research belong to different cultures from my own. I therefore have to be conscious of where the (cultural) boundaries are and behave in an acceptable manner. I don't have a background in anthropology thus my skills are limited. However I research in contexts where I live, and where I know whom to contact whenever support is needed. Many participants are not fluent in English or might not have an understanding of academic English, so it is not possible for them to read my thesis in whole or in part. However I will offer them an oral summary of its contents and use a translator if needed. I will make both my final dissertation as well as preceding drafts available for people to read.</p>

Signatures:

Applicant: Arianna Briganti

Date: December 17th 2016

Project Supervisors: Dr David Murphy, Prof Moira Laidlaw, Prof Jack Whitehead

Supportive Materials Checklist

Please attach all necessary supportive materials and indicate in the checklist below.

Please tick as appropriate

Participant Information Sheet	yes
Consent Form	yes

Letter of invitation	no
Other (please state, and explain)	



As a development economist how do I contribute to the establishment of the human capabilities of the people I work with in the developing countries?

Participant Consent Form

Please answer the following questions by circling your responses:

Have you read and understood the information sheet about this research? YES NO

Have you been able to ask questions about this research? YES NO

Have you received enough information about this research? YES NO

Do you realise you are free to withdraw from this whole process at any time without having to give a reason? YES NO

Do you agree to take part in this research? YES NO

Do you allow me to video or audio record our conversation(s) ? YES NO

If not do you understand that I will not video or audio record any of our conversations? YES NO

Do you want your identity to remain anonymous ? YES NO

Your signature will certify that you have voluntarily decided to take part in this research, having read and understood the information given above. It will also certify that you have had an adequate opportunity to discuss the research with me, and that all your questions have been answered to your satisfaction.

Signature of participant:..... **Date:**.....

Name (block letters):.....

Signature of researcher:..... **Date:**.....

Please keep your copy of the consent form and the information sheet together.

Researcher Contact Information:

*University of Cumbria
Bowerham Road
Email: S1413038@uni.cumbria.ac.uk
Lancaster, LA1 3JD*



Participant Information Sheet for my research question

As a development economist how do I contribute to the establishment of the human capabilities of the people I work with in the developing countries?

Some questions you may have about the research project:

Why have you asked me to take part?

I am asking people I know and work with to take part on a voluntary basis. I am interested in what influence I may have had on the establishment of your own capabilities, and on my own learning and the learning of others. I'd like to gather data from people I may have influenced (and who may have influenced me) in order to understand more about this process and improve my practice as a development worker.

What will I be asked to do?

I am asking you and others to have (video) conversations with me and to use the data to show whether there is a connection between my work and any improvements in your well-being and that of your family members.

I'm asking development-worker colleagues to share their understanding of different form of development and sustainability and how our practice could have had a positive impact on the beneficiaries. I'm interested in understanding how we can get better at what we do.

If you would prefer not to be audio/video interviewed, I will ask you if I may write down your feedback for later use. In addition to possible audio/video recording, I might ask participants to complete online surveys. I will also use the data of my field notes.

Can I provide anonymous Feedback

If you would like to offer anonymised feedback this will be entirely confidential. You can email me at S1413038@uni.cumbria.ac.uk. By sending anonymised feedback you will be providing me with the consent to use the data in my research.

What if I change my mind during the study?

You are free to withdraw your data from the study at any time without having to provide a reason for doing so. In addition you will have certain editing rights during the recorded interview. For example, if you wish to retract something you have said, it will be wiped from the recording.

Will I need to sign any documentation?

You will be asked to sign a consent form before participating in the study.

Is it confidential?

If you give permission, a link will be used in the research to the video or what you say, and this may be used in the research before it is published I will check you are happy with what I am using and what I have said about it in the research-process. You have the right to withdraw consent at anytime before the research is published. Once the research has been published, however, it will be public and therefore it cannot be withdrawn. If anything comes up in the research that is illegal or will involuntary cause harm to yourself or another person, this will need to be shared with the appropriate professionals.

What are you planning to publish?

Each year of my studies I'd like to publish at least one research-paper in international refereed journals and to present my findings to at least one international conference. My dissertation will be made freely available online at www.actionresearch.net. Please get in touch if you would like a copy.

Complaints

All complaints from the participants are in the first instance to be directed to the Director of Research Office and Head of the Graduate School, University of Cumbria, Bowerham Road, Lancaster, LA1 3JD

Researcher Contact Information:

Email: S1413038@uni.cumbria.ac.uk

Abstracts from papers

Generating my own living-theory: An interim report

Abstract

This paper offers an account of my on-going learning and educational development as a living-theorist development-economist. In it I clarify my understanding and meaning of educational development starting from my values and my living standards of judgment (Laidlaw, 1996). I shed light on what being a living-theorist development-economist means to me and to the people I work for in developing countries. Thus my writing is developing together with my ideas and my practical experiences.

I focus on my practice as a development practitioner having worked in Afghanistan, Ethiopia and Georgia and currently Albania. The emphasis on my original contribution to knowledge is on the explanatory principles I use to describe my educational development and the living standards of judgment I use to judge the validity of this contribution to knowledge. My practice involves sharing and collaborating, as I try to create peace and peaceful spaces where people feel at ease and secure, able to foster their own capabilities, inspire and learn from each other, and work for a fairer world in which resources are equally shared. The project I am working on in Albania represents an evidence-based example of how my practical work evolves, together with my embodied and developmental values. I show how these aspects of my humanity can influence the people and the social formations I work with and how these have an influence on my daily work in the developing world and on myself.

Albania: Where Restoration Merges with Cultural Tourism and Sustainable Socio-Economic Development. A case study.

Abstract

This paper offers an account of two 'Cultural Heritage without Borders Albania' (CHWB) projects, namely 'Regional Restoration Camps' and 'Window to Albania', which recently merged with the scope to create a trait d'union between restoration, cultural tourism and socio-economic development.

This evidence-based case study aims at unveiling both strengths and weaknesses of such ventures. It aspires at investigating what impact CHWB has on the revitalization of the United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage city of Gjirokastra (Southern Albania) and most importantly on the socio-economic recovery of its inhabitants. The narrative also reveals how the evidence and its interpretation are influenced by social, political and cultural forces and by the contingent nature of knowledge (Thomas and Mohan, 2007 p.260).

Creating a unified foundation for Generative Sustainable Development: research, practice and education: the perspective of a development economist and practitioner

Abstract

This narrative unveils my own understanding of how to foster a unified foundation for generative sustainable development. I invite the reader to consider my insights into my practice as a development economist and practitioner who worked and lived in Afghanistan, Ethiopia, Georgia and currently in the Balkan region tackling sustainable development from the perspective of those at the receiving end of aid. By asking the beneficiaries from development interventions what sustainable development is, this journey aims also to communicate how my research is educational for my practical work in developing countries. My research is based on a methodology called Living Educational Theory (LT) that strengthens my ability to contribute to the establishment of the human capabilities of the people I work with in developing

countries.

Ultimately drawing from the evidence of both my work and research in practice I wish to clarify my own meaning of 'sustainable development' and how this translates into a more holistic and value-based explanation of 'generative development'. The rise of generative development in relation to sustainable development is emerging from the synergy between LT and Development in practice, which result in a force that may drive human development and be conducive to a fairer world.

What (how and why) am I doing to enhance my contribution to bringing people closer to their own humanity through my work as a development practitioner? Generating my own living theory.

Abstract

This paper offers an account of my on-going learning and educational development as a living theorist development economist. In it I define my own understanding and meaning of educational development starting from my values and my living standard of judgments (Laidlaw, 1996). Moreover I draw some light on what being a living theory development economist means to me and to the people I work for in developing countries. Thus my writing is developing together with my ideas and my practical experiences.

The focus is on my practice as a development practitioner having worked in Afghanistan, Ethiopia and Georgia. I am currently in Albania. My practice involves sharing and collaborating, attempts to create peace and peaceful spaces where people feel at ease and secure, and are able to foster their own capabilities; it's about inspiring and learning from each other. It's about working for a fairer world in which resources are equally shared. The project I'm working on in Albania represents an evidence-based example of how my practical work evolves together with my embodied and developmental values. I show how these aspects of my humanity can influence the people and the social formations I work with and how these have an influence on my daily work in the developing world and on myself. In the attempt to live my values and stay true to them, I generate my own living-theory, which offers an authentic story of my professional and personal journey.

The focus on my original contribution to knowledge is on the explanatory principles I use to explain my educational development as a living theorist-development economist and the living standards of judgment I use to judge the validity of this contribution to knowledge. These explanatory principles and standards of judgment include my learning in Afghanistan, Ethiopia, Georgia and Albania.

Sustainability must evolve if Development is to make the greatest contribution to human capabilities.

Abstract

My doctoral research, based on a methodology called Living Educational Theory (LT) unveils my own understanding of how to foster a unified foundation for generative sustainable development. I invite the reader to consider my insights into my practice as a development economist and practitioner who has worked and lived in Afghanistan, Ethiopia, Georgia and currently is living in the Balkan region tackling sustainable development from the perspective of those at the receiving end of aid. By asking the beneficiaries from development interventions what poverty and sustainable development mean to them, this text also aims to communicate how my research is educational for my practical work in developing countries. Furthermore, it is sharpening my capacity to intervene as a development economist and practitioner in processes, which promote human development.

Ultimately drawing from the evidence of both my work and research in practice I wish to clarify my own meaning of 'sustainable development' and how this can be enhanced into 'generative development' through a more holistic and value-based explanation of my practice and theorizing. My research is exploring what forces are driving the development of myself and the people I work with which are conducive to a fairer world and the flourishing of humanity (Whitehead, 1989). My original contributions to knowledge focus on two claims: (1.) That the rise of generative development in relation to sustainable development is emerging from the synergy between LT and Development in practice. (2.) That the self-perpetuating force of

generativity will play a crucial role in LT as a global social movement (Whitehead, 2016).

Womanhood and poverty: what is poverty? I asked the 'poor'.

Abstract

This account focuses on those aspects that according to both my professional and personal experience as a development worker unveil some of the meanings of the feminization of poverty from the perspective of those who are directly affected by it. By drawing insights from more than a decade of field work in various developing countries mainly in Afghanistan and Ethiopia this writing is an attempt to provide the beneficiaries of several development interventions with a platform for revealing their own condition, and defining their own meanings of gender, poverty and (in)justice. My qualitative approach for understanding the significance of poverty and gender-based discrimination is called living educational theory research (LT), which is the value-based methodology I use for my research. As a living theory researcher I neither separate myself and my practical experience from the social formation I'm part of and affected from, nor from those aspects of life I'm interested in researching.

As a consequence I recognize myself and my influence as a reflexive person and researcher and my meanings and understanding on issues such as womanhood and poverty are greatly influenced by the meanings and understanding of those people (mainly girls and woman) directly concerned.

Because so many women and girls are being marginalized, ignored and rendered invisible behind locked doors, this narrative aims at 'accompanying' the reader beyond those doors, and providing them with a glimpse into the world of disadvantaged girls and women, who inform my daily practice as a development worker.