DEVELOPING CULTURAL EMPATHY AND THE LIVING GLOBAL CITIZENSHIP AGENDA: THE SOCIAL ROLE AND IMPACT OF TECHNOLOGY IN SUPPORTING GLOBAL PARTNERSHIPS:

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22:26 minute video of the presentation at http://www.youtube.com/watch?v=H5U6LKhWzoo

Notes to support the presentation:

Introduction

In this paper, we identify three transformations in learning for the participants, providing the basis for an explanation of our notions of living global citizenship and cultural empathy. The first transformation was the recognition that we as educators could influence others. The second was the emergence of the notion of "living citizenship" from a study of an international partnership between two schools. Thirdly, came the synthesis between the notion of cultural empathy and living citizenship to form our notion of "living global citizenship". Having undergone these three transformations we are now in the process of seeking to create a fourth transformation through the construction of an alternative pedagogy for the delivery of effective citizenship education within any cultural setting, creating a new meaning for the term cultural education. We demonstrate the use of digital technology with visual narratives to clarify and communicate meanings of cultural empathy in living citizenship with global partnerships. Finally, we consider the potential influence of technology in supporting global partnerships in the development of cultural empathy and the living global citizenship agenda in improving educational practices and generating educational knowledge.

1. Three Transformations in Learning

We can identify three transformations in learning that led us to the idea of "living global citizenship" as a new form of international educational development.

1.1 First Transformation - Recognising the Possibility of Influencing Others

The first transformation was the recognition that it is possible to conduct research into how I am influencing others as a practising professional and that this research can make a contribution to the academy. As a Deputy Head in a state school in the UK, I was responsible for developing the professional practice of colleagues. As I enquired into the way that I worked with colleagues I reflected on how I was influencing both my own and their practice. I grew in confidence as a researcher in to my own professional practice through engagement in educational enquiries of the sort that start with the question, *"How can I improve my educational practice?"* In Jack Whitehead's (1993) words, I began the process of developing my own living educational theory.

The term living educational theory is used here in the way that he uses the term as stated in his address to the 12th International Conference of Teacher Research at McGill University in April 2005.

"I want to see if I can captivate your imaginations with the idea of your living educational theory. I see your accounts of your learning, to the extent that they are explaining your educational influence in this learning, as constituting your own living educational theory" (Whitehead, 2005)

Living educational theory provides recognition for practitioners as knowledge creators. Through studying their practice teachers generate their own theories of practice, which they then make available for public testing. The individual practitioner who undertakes the research is at the heart of their own educational enquiry. The practitioner researcher is responsible for holding themselves to account for their potential influence on the learning of others. In this approach the aim of the researcher is to hold themselves accountable for their learning and their influence in the learning of others (McNiff, 2006). This approach appealed to me as an educator as it seemed to provide the opportunity to be creative and for me to be methodologically inventive (Dadds and Hart, 2001).

In 2000 I established an international educational partnership between my own school in the UK and a black township school in Durban, South Africa. In deciding to conduct an enquiry into *"How can I improve the delivery of citizenship education through an international school partnership? "*, I was holding myself accountable for my own learning and the learning of others from the partnership activities. The motivation to conduct such an enquiry emerged from my experiences as I visited the black township school and began to engage in dialogue with educators at the school. I came to recognise that I was not fully living out my values as a professional educator and I wanted to examine how I could improve my practice to overcome the contradiction between the values that I express and the values that I was living out in my practice. The values that emerged from the dialogue between participants were social justice, equal opportunities and Ubuntu (A Zulu phrase loosely translated as 'humanity'). Through participation in the partnership and reflection on my values in dialogue with the other participants we were seeking to engage in activities that would influence the social formations in which we were operating. The living theory approach to action research best suits my perception of people as human beings who live in relation to each other and

who are participants in educating themselves and creating their own lives. This enquiry was the next part of my living educational theory. It is living because it is active. Through engagement in this research project I was embodying my own values as a person and as a professional educator. As I came to understand and appreciate my own values and to live them out more fully, I was furthering my own professional development and contributing to the social manifesto research agenda. The concept of a social manifesto linked to action research was first proposed by Steve Coombs (1995) as part of his doctoral thesis and later followed up by Gardner and Coombs (2010). The key idea was to differentiate hypothesis-based research inquiry linked to a 'prove' type agenda to a more practical needs-based social change approach, or a shift towards an 'improve' research agenda. Thus, the research methodology requires a paradigm shift from 'prove' based experimental research towards a more practical 'improve' approach that suits projects linked to change through social inquiry and action. Action research is a suitable methodology that aligns itself to just such an 'improve' applied experimental research paradigm and the research questions and social tasks that need to be achieved can be suitably described as befitting a social manifesto approach linked to the project's values, needs and actions. Thus, a paradigm shift from hypothesis-based research questions towards a social manifesto of social inquiry tasks and actions to be achieved through action research. This 'improve' social research paradigm identifies a different type of research question that relates to achieving social inquiry action and goals as defined and measured as a form of success against the project's predetermined 'social manifesto'.

Thus, the first transformation was the recognition that we as professional educators can, through the examination of our own practice, contribute to educational theory in an original, creative, valid and meaningful way.

1.2 Second Transformation - Living Citizenship Emerging from an International Educational Partnership

During my first visit to the South African school I met and talked to the students about their own lives. I vividly recall the conversations held about their hopes and dreams for their own futures and for the future of their country.

Figure 1 – The gaze of a student

"In the gaze of this South African student I saw the joy and optimism of his youth. I saw the humanity of the gaze as he shows his love for me with whom he is communicating. When I

spoke with him and others like him about his hopes and dreams for the future they were full of ambition, yet they were also well aware of the likelihood that their ambitions will not be realised because of the tragic realities of their lives. They are living in communities that are decimated by AIDS and by poverty. Their time and energy is taken by providing enough food for their families to eat". (Potts, 2012)

There was human tragedy in this picture and in the stories that I heard that touched my inner being and urged me to act. These were the first stirrings of what we now recognise as Living Global Citizenship. As a result of my visit to the black township South African school I was experiencing a concern that my values were not being fully lived in my practice. I formulated a plan and data was gathered to consider how to address this concern. Analysis of the data and reflection on the findings led to actions being taken and the development of a sustained and active relationship between participants at the UK school and the South African school.

Thus, the "living citizenship" conceptual framework emerged from this action enquiry project carried out over 12 years studying this inter-cultural partnership between a school in Salisbury, UK, and a black township school in South Africa. In this book, we offer a reconceptualisation of international educational partnerships as a form of 'living citizenship'. Just as through the development of living educational theory the researcher is active, in the present and engaged through the research in living out his own values more fully, so through 'living citizenship', the participants in the partnership are actively engaged in living out their values more fully through the activities of the partnership. Thus they develop opportunities for living out their values as active citizens. There are transferable pedagogical protocols that enable participants to live out their values more fully as active citizens and that can be applied to other international educational partnerships.

Living citizenship recognises the contribution that can be made by educational partnerships to improving the lives of oneself and of others. Focusing on the question, 'How am I contributing to improving the lives of others? The importance of stressing the idea of a 'contribution' to the lives of others is to acknowledge that whatever I do, with the intention of helping others to improve their lives' is going to be mediated by the creative response of the other to what I do. In other words I do not believe that I have a 'causal' influence in the lives of others of the kind, 'If I do this, then that will happen'. I believe that I have an intentional relationship in which what I do must be mediated by the creative response of the other for me to recognize any learning as 'educational'. Living citizenship projects are motivated by the desire to contribute to the improvement of our own lives and to the lives of others.

Yet, at this stage the transformation is incomplete. This second transformation is insufficient in that it contains a worldview that is consistent with the dominant neo-liberal discourse of development that roughly sees the Global North as providing solutions to the problems of the Global South. Hence, the importance of the third transformation from 'living citizenship' to 'living global citizenship' with the incorporation of a postcolonial perspective on development that recognises that the focus of any partnership should not solely be on economic poverty but should also examine and confront the issues of injustice and power relations. Thus, such transformed partnerships need to initially negotiate their terms of reference through jointly identifying and articulating the key shared values of importance to all participants. Such a 'values-led' agenda predicates the flow of all such actions that any project may take forward.

It can also usefully underpin any social manifesto or bespoke 'charter agreement' that builds in the unique cultural contexts and needs of all the participants and in this way celebrates and puts difference at the heart of any international partnership project. Our thinking thus far is summarised in this video clip:

http://www.youtube.com/watch?v=xmeoA6Gij4Q

Understanding different cultural contexts and celebrating 'difference' as part of the essential design of any partnership project requires a value we refer to as 'cultural empathy' that we explore in the next section.

1.3 Third Transformation - Living citizenship as cultural empathy becomes Living Global Citizenship

What makes living citizenship become living global citizenship? We believe that the global perspective of citizenship occupies a description of humanity itself. Indeed, humanity described in terms of its rich cultural differences and contributions to a twenty-first century world. So a global citizen can be understood in terms of cultural origins, exchange and development. Moreover, the ability of an emerging global citizen to appreciate other cultures and societies and move towards a common shared set of values and understanding is a valuable goal. This global appreciation of other cultures, traditions and values is something we argue as 'cultural empathy'. Cultural empathy is both a social policy and act of humanity and when combined with our notion of living citizenship helps us to define what we mean by 'living global citizenship'. Cultural empathy also helps us to celebrate and appreciate the richness of 'cultural difference' as promoted by Fran Martin (2012) and others (Andreotti 2011, Todd 2008). Whilst cultural empathy is a human, indeed, 'living' human quality, it is also something that can be formulated into social and educational policy. And existing educational areas such as citizenship can become 'global citizenship' where such a curriculum includes both content and activities that enable cultural empathy to take place. Clearly, cultural empathy goes beyond mere study, it is something that needs to be acted upon and experienced by all those engaged within such a curriculum. Going further, we can argue that the multi-dimensional social nature of cultural empathy when extended into global citizenship has the potential to add genuine societal value to a problematic area of social policy such as multi-culturalism that traditionally operates within national contexts. The social problems of global mobility and the consequent emerging multicultural societies have been largely responsible for the introduction of national citizenship education programmes in the first place

"Citizenship education has arisen against a social backdrop of considerable social and political upheaval caused by the rise of nationalism and increased disregard for 'civic virtues'. Within this climate the nation state can no longer be viewed as the given natural order" (Simon, 2005 p 1).

According to QCA (1999) citizenship education is further propelled by the *"increasingly complex nature of our society, the greater cultural diversity and the apparent loss of value consensus, combined with the collapse of traditional support mechanisms such as extended families".* (p. 7)

According to UNESCO (2000) citizenship education is about *"education for human rights, peace, international understanding, tolerance and nonviolence. It also includes all aspects of education relating to the principles of democracy and multicultural and intercultural education."* (p 2)

In this sense a global citizenship programme has the potential to add greater social and educational value to an otherwise more limited national citizenship programme. When citizenship education was launched in UK secondary schools in 1999, Crick recognised its potential educational value

"Citizenship is more than a statutory subject. If taught well and tailored to local needs, its skills and values will enhance democratic life for us all, both rights and responsibilities, beginning in school, and radiating out" (Crick, 1999).

Ambitious though Crick's vision for citizenship education may seem, it is one that we share and that we believe living global citizenship can aspire to. A living global citizenship education curriculum would be one in which its participants engage with and develop a real sense of cultural empathy through the 'living' activities and opportunities offered. These might include a new interpretation and delivery of international educational exchange visits; smart uses of technology and Social Networking Sites to enable greater access to cultural experiences; and, new types of professional development for the educational workforce through a reconceptualization of international educational development and an introduction of a new form of international continuing professional development (ICPD).

2. Living Global Citizenship – An Alternative Pedagogy for Effective Citizenship Education in Any Cultural Setting.

2.1 Effective Citizenship Education

Citizenship has been confirmed as a subject in the revised UK national curriculum from 2014. Whilst this cements its' place in the curriculum it fails to address questions and long held concerns about the effective delivery of citizenship education (Kerr, 1999, Garratt and Piper, 2010, NFER, 2010). Thus, we seek to contribute to the debate about how to deliver effective citizenship education in the UK.

The US Department of Education (2012) joined the National Task Force on Civic Learning and Democratic Engagement, the American Commonwealth Partnership, and the Campaign for the Civic Mission of Schools in a new national call to action to infuse and enhance civic learning and democratic engagement for all students throughout the American education system. The Department supports the following initiatives:

(1) The advancement of civic learning and democratic engagement in both the U.S. and global contexts by encouraging efforts to make them core expectations for elementary, secondary, and postsecondary students--including undergraduate and graduate students;

(2) Developing more robust evidence of civic and other student achievement outcomes of civic learning, and of the impact of school- and campus-community partnerships;

(3) Strengthening school- and campus-community connections to address significant community problems and advance a local or regional vision and narrative for civic engagement;

(4) Expanding research and the range of public scholarship, with a special emphasis on promoting knowledge creation for the good of society; and

(5) Deepening civic identity by sharing stories of civic work in social media and organizing deliberative discussions about the roles of higher education in communities across the country.

Living Global Citizenship projects fulfil all of these aims. Participants in Living Global Citizenship partnerships engage in activities that strengthen community connections and address community problems. They are encouraged to make their stories public, thus sharing their success in civic work. The critical reflection on values and the processes that make the community partnerships work promotes research with emphasis on knowledge creation for the good of society and builds up a considerable body of case study evidence of the impact of such community partnerships. Thus, Living Global Citizenship can contribute to the goal of enhancing civic learning and democratic engagement for all students throughout the American education system.

All 38 countries involved in the International Association for the Evaluation of Educational Achievement (IEA) (2010) study view civic and citizenship education as encompassing a rich variety of pedagogical processes, along with associated curriculum strategies. This area of education is designed to develop knowledge and understanding as well as skills of communication, analysis, observation, and reflection, while providing opportunities for active student involvement in and beyond school. Tied up with this is the notion of developing positive attitudes toward national identity and promoting future participation in civic and civil society. Overall, although countries give greatest emphasis to developing knowledge and understanding of civics and citizenship, they still give credence to other processes that occur alongside. These other processes vary from country to country, but in general they focus on the Dewian concept of "learning by doing" originally outlined in his seminal work 'Schools of Tomorrow' (Dewey, 1915) and provide opportunities for active student participation.

These findings suggest that although there is a move in most countries toward learning by doing and toward facilitating student participation in civic and citizenship activities, this approach is not always matched by opportunities for students to meaningfully reflect upon and analyse the learning they gain from such experiences. Living Global Citizenship goes beyond mere participation in activities and should not be about the type of civic engagement that legitimises existing power structures and processes (Bailee-Smith, 2011). It must make such power structures and processes transparent and recognise their limitations. Living Global Citizenship projects provide the opportunity for participants in different communities to engage in dialogue to explore what is different and what is similar between them and to develop a shared understanding of ways forward that are co-elicited and owned by them and that are not imposed by existing hierarchies and institutions with a fixed view of development. Living Global Citizenship activities can provide the opportunity for reflection and analysis, a learning space, so that the learning is deep and sustained, thus transferring knowledge gained to new situations and influencing future actions in tune with the

Rousseauian philosophy of guided experiential learning. In this case the guide, or steer, coming from a mutually constructed and agreed agenda for action much akin to Coombs' (1995) '*social manifesto'* framework for defining social experimental questions in terms of defined goals and social change objectives. In this way the methodology of Living Global Citizenship projects can usefully deploy the social experimental process of participatory action research projects operating within an evolutionary living educational theory paradigm (Whitehead, 2005).

2.2 The Importance of Values

A pedagogical approach based on living global citizenship puts values at the heart of education. As the participants engage in partnership they discuss their own values, identifying areas of similarity and difference. A learning space needs to be created where this discussion can take place in an open way, such that participants are committed to sharing and learning. In order to compensate for the unequal power relations between participants priority needs to be given to the aims and values of the weaker partner/s. The participants come to a negotiated agreement about the values that underpin the partnership and devise activities that move the partnership forward. As the partnership develops and expands bringing in new participants, there is a need to engage in ongoing critical review to reconsider the underpinning values of the partnership and the activities that are engaged in. Thus, dialogue needs to be ongoing throughout the life of the partnership. In this way values become central to the project and central to the education of the participants.

Sayers (2002) use of the word *"touching"* (hearts) in the context of teaching about citizenship is one that the authors find useful. The intention is for the activities of the partnership to touch the hearts of the participants. Images portrayed through video and photographs can give the values meaning to the students and teachers. Providing opportunities for personal contact between people of different cultures allows personal relationships and friendships to develop. Through organised activities participants are given the opportunity to explore, reflect upon and experience their own qualities and to decide how to act in response to the issues raised. These are ways of "touching" those involved and making the meaning of good citizenship real to the students and staff. There is a sense in which the researcher seeks the development of these qualities within people using the term "development" in the same way that it is used by Nick Maurice of United Kingdom One World Linking Association (UKOWLA) (2008) as developing their self-confidence and helping them to reach their potential, or in the words of McNiff (2006), live out their values more fully. Developing this pedagogy that touches the heart of the other and illustrating it through a narrative of the project is a key aim living global citizenship.

A successful living global citizenship project is not taught in the traditional sense. It is driven by the participants as they are motivated to develop activities that move the partnership forward. Thus, it is participant led, focused on their needs and is open and cooperative. The motivation derives from the 'touching of the hearts' of the participants, tapping into their values and emanating from a desire to be involved in activities that enable them to live out their values more fully.

Living global citizenship projects provide a way of delivering authentic citizenship education through an international educational partnership that enables the participants to critically

assess their own values and to develop meaningful relationships from which new meanings and understandings emerge that challenge the predominant view of development and allow social change to take place. Participants in a living global citizenship project actively engage in cross-cultural dialogue, including critical reflection on their values, leading to an agreed agenda in the form of a social manifesto (Coombs, 1995) that is designed to contribute to improving the lives of the participants engaged in the partnership. Living global citizenship integrates social values with personal action and represents the authentic learning process of *becoming* a citizen.

2.3 Developing Cultural Empathy

One of the key elements in Living Global Citizenship is the notion of cultural empathy. A key question that arises is; how do you develop cultural empathy through a partnership? The development of cultural empathy involves sharing and negotiating values that drive the partnership forward. These values need to be negotiated without the existence of what we call cultural blind spots. Such cultural blind spots include ignorance of and misconceptions about each others' culture and ignorance of the power relations that exist between cultures, often as a result of colonial relationships, but anywhere that exhibits an imbalance of power and status. Awareness of these cultural blind spots and power relationships and the need for an open discussion of them between participants is an essential part of the process of negotiation of shared values. In this respect Martin Buber's (1947) notion of the special humility of the educator is helpful in making us aware of the dangers of imposing one's ideas on another. In seeking to allow the other to express their values and to avoid a colonising influence we hold in mind Buber's notion of the special humility of the educator

"his selection remains suspended, under constant correction by the special humility of the educator for whom the life and particular being of all his pupils is the decisive factor to which his 'hierarchical' recognition is subordinated." (Buber, p 122)

Cultural empathy can develop through intercultural conversations which lead to learning from dialogue. This dialogue can take place in a postcolonial space for learning (Martin and Griffiths, 2012) where participants step out of their own cultural space into the space *between* and create a Third Space (Bhabha, 1994) in which new meanings and understandings can emerge. Participation in dialogue with partners needs to be followed by reflection and a willingness to identify and confront cultural blind spots.

2.4. Living Global Citizenship as a New Form of Cultural Education

Cultural education can be seen as a form of global etiquette. Developing students who have an understanding and appreciation of the norms and behaviours of different communities and providing them with the skills to engage in activities with people from communities other than their own requires global etiquette. We believe that this should be the purpose of cultural education.

The importance of developing this global etiquette is supported by the Council for Industry and Higher Education (CIHE) report entitled *Global Graduates into Global Leaders* (2011) which can be found at:

http://www.cihe.co.uk/global-graduates-into-global-leaders/

The report suggests that employers are seeking employees with a global mindset which is, *"the ability to see the world from a cosmopolitan viewpoint; to have an awareness of different cultures and values, and how one's own culture and values differ"* (p. 8). They also need cultural agility *"the ability to understand the perspectives of individuals from different cultures and backgrounds and to empathise with these views, and respond to them"* (p. 9).

According to the report the most highly ranked global competence and attribute was *"an ability to work collaboratively with teams of people from a range of backgrounds and countries"* (p. 8)

There are some suggestions as to how students themselves, businesses and universities can develop these skills and competencies but notably the following questions are posed for the reader:

"What more can UK schools and employers do together to inspire future global graduates and leaders? And how should they do this? ((p.22)

"How can higher education institutions develop students with a global outlook and employability competencies?" (p.22)

"How can employers go further to embed a global dimension in graduate programmes and nurture their graduates to become their future generation of global leaders?" (p.22)

Such questions provide a fertile breeding ground for living global citizenship projects. A global mindset, cultural agility, the ability to work collaboratively with people from a range of backgrounds and countries is exactly what participation in such a project can deliver. The Global Graduates report signals the significance of this development of our young people for economic reasons, in order to deliver greater competitiveness in global markets. We would argue that there are other reasons for it as well. There is a need for more global etiquette in a world of conflict. Appreciation of cultural differences and similarities and engagement with people from different communities enhances the prospect of conflict resolution and peace. Therefore cultural education in the form that we express it here, as the development of global etiquette, needs to be embedded into schools, universities and employers training programmes for economic, political and social reasons.

3. Applying the Living Global Citizenship Approach in a Variety of Cultural Settings.

In applying the living global citizenship approach in a variety of cultural setting we identify with the way of being of Ubuntu that has influenced the life of Nelson Mandela:

http://www.youtube.com/watch?v=HED4h00xPPA

We identify with Mandela's Ubuntu way of being as expressing the values we use to characterise our meanings of living global citizenship.

You can access the notes and video of Whitehead's inaugural Mandela Day Lecture at Durban University of Technology at:

http://www.actionresearch.net/writings/jack/jwmandeladay2011.pdf

and a video of Whitehead expressing his Ubuntu way of being in relation to a written text on Ubuntu that he is suggesting needs visual data to be added to adequately communicate an Ubuntu way of being, at the University of the Free State, South Africa:

http://www.youtube.com/watch?v=CkKyeT0osz8

What we are doing in our self-studies of our professional practices in education is to understand who we are and what we are doing with a view of ourselves as global citizens. Whether we are global citizens is of course open to question and challenge.

We also identify with Compton's (2010) case for working with cultural values as we enhance our expressions of cultural empathy. For example, Whitehead has accepted invitations to present keynotes and lead workshops on living theory action research in Thailand, Canada, UK, Belgium, Croatia, Mauritius, USA, Japan, Brazil, China, Holland, Norway, Mozambique, Ethiopia, Kenya, Nairobi, Israel and the Republic of Ireland. In each of his presentations and workshops he takes care to extend and deepen his understanding of the cultural influences that may affect people's perceptions of the gifts he is offering in the form of the living-theories of practitioner-researchers from around the world. For example in the video-tapes from a recent 5 day workshop on action research in Thailand (see http://www.actionresearch.net/writings/jack/thaischedulemay2013.pdf) to promote enquiry learning in science and technology, Whitehead can be seen enquiring into the way in which the cultural influences of Buddhism could be constraining the participant's willingness to question and challenge those older than themselves or in positions of greater authority whilst at the time it was helping participants to move into collaborative groups to work together on the problem of encouraging enquiry learning in science and technology in Thai schools.

 In the latest workshop at the International School of Brussels, Whitehead connected the Second Transformation above with the idea of living global citizenship that he believes can emerge from the enduring goals of the International School of Brussels. In the statement of Mission and Enduring Goals of ISB there is the statement that :

> The ISB experience is shaped by a spirit of community, characterised by students, parents, faculty and staff working together to achieve our goal of developing independent learners and international citizens.

Whilst we prefer to stress the importance of both independent and interdependent learning our preference for the term global citizen rather than international citizen prompts us to suggest that applying the living global citizenship approach in a variety of cultural settings requires each individual to accept the responsibility of exploring the implications of being global citizens in enquiries of the kind:

> How am I expressing my responsibility as a global citizen in living my values of global citizenship as fully as possible in my life, work and research?

4. The Potential of Technology in Supporting the Living Global Citizenship Approach

Our concept of Living Global Citizenship puts partnerships and communication across groups of diverse people and cultures at its heart. It is therefore very fortunate, indeed serendipitous one might say, that we have mobile technologies in the form of the worldwide web internet to help individuals easily communicate across international boundaries both quickly and cheaply. Information and Communication Technology (ICT) has seen a revolution in connecting people up across the globe whether using tools such as mobile phones, email or Skype®. Gaining access to different people across different cultures to promote greater understanding is one of the major goals and values of Living Global Citizenship, namely 'cultural empathy'. However, we recognise that closing the gap to enable benefits to such digital resources may not be easy for all and hence the need to overcome any 'digital divide' by making available adequate resources to support living global citizen partnerships. The social nature of a digital divide has been defined by the Digital Divide Institute (DDI website, 2013), who maintain that:

> "*Digital Divide" refers to the gap between those who can benefit from digital technology and those who cannot. "Closing the Digital Divide" therefore means more than just giving the poor the same technologies already received by the rich. Closing the Divide involves restructuring the telecommunications sectors in each nation so that broadband's benefits can flow to the masses, not just the elite urban sectors of emerging markets. It took digital-divide researchers a whole decade to figure out that the real issue is not so much about access to digital technology but about the benefits **derived from access.** "*

Digital resources to enable Living Global Citizenship range from the internet to the use of video cameras to capture 'visual narratives' of any ensuing partnership project. Visual narratives can provide useful authentic case study evidence for educational action research projects and so the role and purpose of such technology can be socially empowering. This is especially so for when captured visual narratives can be posted online to promote team-based sharing and greater subsequent reflection of any partnership activity. Any Living Global Citizenship partnership project is therefore likely to contain a digital technology 'target' within any negotiated 'social manifesto. Indeed, where such projects are operating across national boundaries with limited funds for international travel then the adoption of ICT can be both empowering and essential to breaking down what might otherwise be a 'cultural divide'. A good example of where this is being achieved in transnational education initiatives

is the 'World Ecitizens' project administered by the education charity 'Mirandanet' – see their website at: http://www.mirandanet.ac.uk/worldecitizens/ (Accessed 1 September 2013).

In conclusion we proffer the use of new digital technologies as a tool to enable greater cultural empathy across diverse peoples' as a means of breaking down both digital and cultural divides, which we also argue is at the heart of the Living Global Citizenship mission we wish to develop.

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