

What makes 'educational research' educational in living global citizenship with educational responsibility?

Successful proposal for presentation at the 2021 Annual Conference of the British Educational Research Association on the 15th September 2021.

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Abstract

Focus

The focus builds on the distinction I made in a previous presentation (Whitehead, 2019) between education and educational research, in addressing the question 'What makes 'educational research' educational? The focus in this year's proposal adds living global citizenship with educational responsibility, as an explanatory principle and living standard of judgment, in researching the question, "What makes 'educational research' educational in living global citizenship with educational responsibility."

In answering the question this paper presents a Living Educational Theory research approach to educational inquiry that includes the relationally dynamic values of living global citizenship with educational responsibility as an original contribution to educational knowledge. This value is used as an explanatory principle in explanations of educational influences in learning that have been generated and shared by Living Educational Theory researchers in the UK, Nepal, India, Canada, and the USA.

The relationally dynamic value of living global citizenship (Potts, 2012; Coombs, et al, 2014; & Potts, 2019) with educational responsibility (Whitehead, 2021) will be related to both the Presidential Address to the British Educational Research Association by Dominic Wyse (2019), on 'Education and its contribution to human knowledge: reciprocal relationships between academic disciplines, policy and practice', and the 2021 AERA theme of 'Accepting Educational Responsibility'.

Originality

The originality is focused on the nature of the educational knowledge that is being generated by educational researchers who are exploring the implications of asking, researching and answering close-to-practice (Wyse, 2018) questions of the kind, 'How do I improve what I am doing in my professional educational practice with the value of living global citizenship?' The originality of this educational knowledge is focused on over 40 Living Theory doctorates and doctoral enquiries, that have been legitimated by Universities around the world, between 1996-2019 (Whitehead, 2020) for the originality of the explanations of practitioner-researchers of their educational influences in their own learning the learning of others and in the learning of the social formations that influence practice and understanding with the value of living global citizenship (Briganti, 2020; Corozzi, 2020; Jones, 2019). The originality also includes the use of living-posters (<https://www.actionresearch.net/writings/posters/homepage0619.pdf>) and a Living Theory Wiki (http://ejolts-wiki.mattrink.co.uk/index.php/Main_Page), together with the global

educational influences of the contributions to the Educational Journal of Living Theories (<https://ejolts.net/>).

Rigour

The rigour of the educational research is ensured by applying Winter's (1989) six principles of reflective and dialectical critique, risk, plural structure, multiple resource and theory practice transformation. The principles are applied in Validation Groups of between 3-8 people who also seek to enhance the validity of the explanations by applying 4 questions derived from Habermas' (1976) 4 criteria for ensuring social validity: comprehensibility; evidence to justify assertions; sociocultural and sociohistorical understandings of these influences in practice and understanding; authenticity in the sense that the values used by the researcher to distinguish their research as educational are being lived as fully as possible.

The rigour of the research, in clarifying and communication the embodied expressions of the meanings of the value of living-global-citizenship used by the researcher in their living-educational-theory, is also focused on the use of digital, visual data from educational practice with the methods of empathetic validity (Dadds, 2008) and empathetic resonance (Sardello, 2008).

Rigour is related to objectivity through Popper's (1975, p. 44) insight that objectivity is grounded in inter subjective agreement and the mutual rational controls of critical discussion.

Significance

The significance for educational theory is:

- i) the idea that individual practitioner-researchers can generate their own living-educational-theories as explanations for their educational influences in learning with the values of living global citizenship and educational responsibility.
- ii) the clarification of embodied expressions of the value of living global citizenship, as an explanatory principle in explanations of educational influences in learning, using digital visual data of practice and using the creative methods of empathetic resonance and empathetic validity.
- iii) the generation and sharing of these explanations of educational influence in learning with the value of living global citizenship as contributions to a global social movement that carries hope for human flourishing.
- iv) is to show how educational responsibility of educational researchers, to explain how they are living their value of global citizenship as fully as possible, can contribute to a global social movement that carries hope for human flourishing with evidence from Living Educational Theory researchers in the UK, Nepal, India, Canada, and the USA.

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