

A global perspective on leadership in educational research

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Abstract

A global perspective on leadership in educational research is offered that is focused on the educational knowledge generation and mobilization of the explanations of self-study practitioner-researchers of their educational influences in learning with values of human flourishing that include living global citizenship. The explanations are drawn from Living Theory researchers in the UK, the Republic of Ireland, South Africa, Australia, Canada, Pakistan, Nepal, China, Afghanistan, Romania, Hawaii and Italy. An analysis of meanings of living global citizenship takes care to answer questions and to reduce the colonizing influences of a definition of living global citizenship influenced by Western academic discourses. An analysis of the power relations involved in legitimating the living-educational-theories of individual in global academic contexts, is followed by an analysis of the educational knowledge mobilization of Living Theory research in global contexts. Educational Leadership in this knowledge mobilization is focused on a living-educational-theory of international development. It includes the importance of communities of educational researchers working and researching collaboratively to extend the influence of Living Theory research as a global social movement with values that carry hope for human flourishing. The role of the multi-media Educational Journal of Living Theories (EJOLTS) in providing global educational leadership is focused on the use of digital visual evidence in both the generation of valid explanations of educational influences in learning and in the clarification of meanings of embodied expressions of values of human flourishing.

Introduction

I understand a global perspective as including an understanding of globalization and how interconnected each part of the world is culturally, economically, politically and socially. A global perspective includes an understanding of how one's own identity and the communities one is part of are influenced by culture and how what one does can contribute to shaping culture.

I take leadership to involve the art and skills of motivating a group of people to act toward achieving common values and goals. Effective leadership involves the effective communication to others of ideas and practices that engages others into acting as the leader wants them to act.

I take educational research to be focused on the gathering of information and on the generation and testing of theories that can explain the educational influences in learning of individuals and groups with values of human flourishing. I make a clear distinction between Education Research and Educational Research. I take Education Research to be conducted within the distinguishing assumptions, conceptual frameworks and methods of validation, of disciplines of education such as the philosophy, psychology, sociology, history, politics, economics and management of education. I take Educational Research to include the generation by individual researchers of explanations of their educational influences in their own learning, in the learning of others and in the learning of the social formations within which their practice is located.

These assumptions are underpinning my presentation of a global perspective on leadership in educational research. There is a further assumption that underpins my presentation. This assumption is related to the cultural and global influences of spiritual and religious beliefs. I recognise that religious beliefs have played and continue to play an influential role in explanations of historical and cultural explanations of why individuals do what they do. In my understanding of religions they place a God or Gods at the centre of their explanations of how the world works and how individual's should behave. In many religions there is a requirement of worship in which individuals and groups submit to the will of a deity. This will is often interpreted by a body of ordained religious practitioners, often referred to as a priesthood.

I distinguish religious from spiritual beliefs. Whilst I do not have a religious belief I am profoundly influenced by what I identify as a spiritual experience of a cosmological flow of life-affirming energy. In present understandings, the age of the universe is estimated to be around 14 billion years, with our ancestors having been around for about six million years and the modern form of humans evolving some 200,000 years ago. The life-affirming energy I refer to is both pre-human and post-human, in the sense that I identify this energy with supporting the evolution of all life-forms that preceded human beings and is post-human in the sense that it is beyond anthropocentric interpretations that regard humankind as the central or most important element of existence, especially as opposed to God or animals. When I write about values of human flourishing, I identify these as humanistic and I am a member of Humanist UK. However, the flow of life-affirming energy with values of human flourishing cannot be subsumed under an anthropocentric interpretation and I acknowledge a

mystery at the heart of my spirituality as I do not know the source of this flow of life-affirming energy.

The framing below, of this global perspective on leadership in educational research, takes into account the following:

Maxwell's (2021), has offered a global perspective on 'The World in Crisis and what to do about it.'. I accept Maxwell's claims that the 'Traditional Enlightenment' made three blunders in understanding how to improve the world and I explain how Living Educational Theory can transcend these blunders. Brown (2021) has offered a global perspective on 'Seven ways to change the world' and I accept that a global perspective on leadership in educational research must address these issues from a Living Educational Theory perspective in which the point is not only to change the world but to improve it. Lupson and Hayes' (2021) have offered a UK perspective on 'Great mistakes in education policy and how to avoid them in the future. I identify a further mistake in education policy with a lack of emphasis on enhancing professionalism in education. I offer a Living Educational Theory Research approach to enhancing professionalism.

In Section 1, I offer A Living Educational Theory Research response in a Symposium on 'Accepting Responsibility' to the theme of the 2021 American Educational Research Association (AERA) Conferences on 'Accepting Responsibility' (Harper, 2020) and on 'Cultivating Equitable Education Systems for the 21st Century' (Na'ilah Suad Nasir, 2021). As the largest Educational Research Association in the world, AERA, can be seen as offering a global perspective on leadership in educational research.

In Section 2, a global Living Educational Theory Research perspective, on leadership in educational research, is focused on living the value of global citizenship as fully as possible (Coombs, et al., 2012, 2014; Potts, 2012; Potts, et al., 2013).

In Section 3, presentations at the Action Research Network of the Americas (DeLong, 2022; Huxtable, 2022; Whitehead & DeLong, 2022, Whitehead, 2022) are offered as further evidence of the influence of a global Living Educational Theory perspective on leadership in educational research. The evidence is focused on the educational knowledge generation and mobilization of the explanations, of self-study practitioner-researchers of their educational influences in learning, with values of human flourishing that include living global citizenship.

In Section 4, the explanations of global educational influences in learning are drawn from Living Theory researchers in the UK, the Republic of Ireland, South Africa, Australia, Canada, Pakistan, Nepal, China, Afghanistan, Romania, Hawaii and Italy.

In Section 5, an analysis of meanings of living global citizenship includes questions on the potentials of colonization. Procedures are described to reduce the colonizing influences of a definition of living global citizenship influenced by Western academic discourses.

In Section 6, an analysis of power relations is offered in terms of legitimating the living-educational-theories of individuals in global academic contexts.

In Section 7, an analysis is offered of the educational knowledge mobilization of Living Educational Theory Research in global contexts. Educational Leadership in this knowledge mobilization is focused on a living-educational-theory of international development. It includes the importance of communities of educational researchers working and researching cooperatively to extend the influence of Living Theory research as a global social movement with values that carry hope for human flourishing through generating a rational cooperative world.

In section 8, the role of the multi-media Educational Journal of Living Theories (EJOLTS), in providing global educational leadership in educational research, is focused on the use of digital visual evidence in both the generation of valid explanations of educational influences in learning and in the clarification of meanings of embodied expressions of values of human flourishing.

1) A Living Educational Theory Research response to ‘Accepting Responsibility’ (Harper, 2020; DeLong, et al., 2021)) in the context of analyses of the global crisis.

The successful proposal for a Symposium at the 2021 Conference on ‘Accepting Educational Responsibility: Building Living Theory Cultures of Educational Inquiry in global contexts’, includes the following claims that are substantiated in the presentations:

Session abstract.

The contributors are all exploring the implications for improving their educational practices and contributing to educational knowledge of accepting educational responsibility in building Living Theory Cultures of Educational Inquiry in their local and global contexts. They are participating in a global social movement of educational researchers this is engaged in asking, researching and answering, 'How do I, individually and in cooperation with others, enhance the difference Living Educational Theory research can make in a community concerned with extending human flourishing?' Each researcher is moved by unique constellations of values that are used to explain their educational influences in their own learning, in the learning of others and in the learning of the social formations that influence their practices and understandings. (DeLong et al, 2021).

The educational responsibility, accepted by the contributors to this Symposium, is to building Living Theory Cultures of educational inquiry in global contexts. An educational inquiry was distinguished by the generation of explanations of educational influences in learning with values of human flourishing. As global citizens we accepted our educational responsibility to recognize and respond to the global issues facing our World in Crisis. The significance can be related to the ideas of Maxwell (2021). Maxwell makes a distinction between the ‘Traditional Enlightenment’ and the ‘Profound Enlightenment’. Maxwell distinguishes the following three blunders in the Traditional Enlightenment and explains how they can be overcome in wisdom-inquiry:

- i) The Traditional Enlightenment believes that scientific method involved accepting and rejecting theories solely on the basis of evidence, nothing being accepted as a part of scientific knowledge independently of evidence.
- ii) The Traditional Enlightenment generalized this concept of method, in effect, so that it could be applied to social science.
- iii) The Traditional Enlightenment sought to develop social science alongside nature science.

Maxwell states that 'the outcome of these three blunders, academia devoted to the pursuit of knowledge, is still with us today' (p.38).

The contribution that Living Educational Theory Research makes to Wisdom-Inquiry is that the three blunders are transcended in the creation and sharing of living-educational-theories with values of human flourishing.

Brown (2021) has identified the following seven areas where greater international cooperation is required: global health, economic prosperity, climate change, education, humanitarianism, abolishing tax havens and eliminating nuclear weapons. I accept that such co-operations are required in producing a co-operative rational world (Maxwell, 2021, p. 156). When faced with such a list it might appear that equal weight is being given to each issue that requires attention in improving the world. The reason that I am giving priority to leadership in educational research, in improving the world, is because of my belief that an educated citizenry is required in order to act effectively on the global issues that are facing our world in crisis. I believe that educational researchers must play a fundamental role in explaining how citizens can act to improve the world in the areas identified by Brown (2021). I think that they are worth repeating:

...global health; climate change and environmental damage; nuclear proliferation; global financial instability; the humanitarian crisis and global poverty; the barriers to education and opportunity; and global inequality and its biggest manifestation, global tax havens.

As I write this paper the leaders of the G7 countries are meeting in the UK. They are focusing on the co-operative policies and actions that are needed to tackle the global pandemic of Co-vid-19. They are also focusing on working together, co-operatively, to resolve the issues identified by Brown. An educated citizenry is required to understand and mobilize support for these co-operative actions.

Lupson and Hayes' (2021) distinguish 5 great mistakes in education policy in terms of: Turning to the market; Letting test scores drive policy; Over-prescribing teachers' work; Misunderstanding inequalities; Leaving education out of education policy making. I add to these mistakes a global failure (with few exceptions such as Finland) to enhance the professionalism of the teaching force through the generation and sharing of the living-educational-theories of educational practitioners as global citizens with values of human flourishing. The development of an educated citizenry, requires a highly professional teaching force, informed by educational research. Hence my focuses on the importance of a global perspective on leadership in educational research.

Na'ilah Suad Nasir, as the 2021-2 President of the American Educational Research Association, has focused his leadership of the 2022 AERA Conference, on education as a human right, with a focus on equity and justice:

It is a time for us to be laser-focused on understanding and redressing educational inequalities and building systems that embrace equity and justice. To do this, we must dismantle, redesign, and reconstruct systems that have reinforced and propagated structural racism, anti-Blackness, and educational injustice for minoritized people. We must move towards the reimagining and creation of systems that view opportunity and education as a human right. (Na'ilah Suad Nasir, et al. 2021, p.1)

Na'ilah Suad Nasir, et al. (2021) are showing leadership in educational research through mobilising participants in AERA 2022 to embrace equity and justice.

2) A global Living Educational Theory Research perspective on leadership in educational research, focused on the value of global citizenship.

I was introduced to the value of living global citizenship by Mark Potts (2012). I have following Potts' educational leadership in living global citizenship in the above publications and through the generation and sustaining of democracy cafes.

Potts' influence with Swaroop Rawal at Sardar Patel University can be seen in spreading the influences of democracy cafes with values of equity and justice. You can access details of the contexts where Swaroop Rawal is exercising her educational leadership in the programme details for this conference (Worcester 2021; Rawal, 2021)

Swaroop Rawal
Director
NEM Life Skills Ltd, India

Title: What does values have to do with it? Creating Educational Leaders in Changing Times.

Swaroop Rawal's chosen path is one of development and transformation, for humanity; of seva [selfless service] of the children of the nation. Her seva is not only confined to the walls of one classroom, but to the rural arena where her scope for caring, compassion and selfless service is unique. She teaches a wide range of students, from Primary Schools all the way up to Post-Graduate students. Swaroop Rawal has been awarded Doctor of Philosophy (PhD) in Education (2006) and more recently a Doctor of Letters (2017) both from the University of Worcester, UK.

A life skills educator uses drama-in-education to teach; her work covers a wide canvas of many states in India including Maharashtra, Gujarat, Rajasthan, Uttarakhand, Jharkhand, Karnataka and Pondicherry. Presently teaching Post-graduate students appearing for their MSW & MSW-HR degree at Sardar Patel

University. She was on the list of the top ten teachers for the Global Teacher prize, 2019. Importantly, due to the 'new normal' in place because of the Covid-19 Pandemic she has transformed her teaching methods to adapt to online learning; she now uses online drama games and cinema in the classroom.

Some Key Positions:

Non-government member of Central Advisory Board of Education, India.
Board of Studies of the School of Entrepreneurship & Family Business Management,
Narsee Monjee Institute of Management Studies, Mumbai
Founder of Early Childhood Association, India
Editorial board member of Educational Journal of Living Theories
Member of Governing Council of Save the Children-International (Worcester, 2021)

Potts also influenced my understanding of the following three transformations in learning that were necessary for me to clarify my values of living-global-citizenship:

1.1 Three transformations in learning – the emergence of Living Global Citizenship
We have identified three transformations in learning that led us to write this book and to promote the idea of Living Global Citizenship as a new form of international educational development.

1.1.1 First transformation – recognizing the possibility of influencing others.

The first transformation was recognition that it is possible to conduct research into how an individual can influence others as practising professionals and that this research can make a wider contribution to the academy as new professional learning knowledge.

1.1.2 Second transformation – living citizenship emerging from an international educational partnership.

Living citizenship recognizes 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... 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 recognizes 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 relationship. 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.

1.1.3 Third transformation – living citizenship as Cultural Empathy becomes Living Global Citizenship.

What makes living-citizenship become living-global-citizenship? This is one of the central questions that this book seeks to explore and provide some answers to. We believe that the global perspective of citizenship occupies of description of humanity itself. We are describing humanity 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, 'it helps us to define what we mean by 'living-global-citizenship'. (pp. 2-8)

The following presentations in a Symposium on Accepting Educational Responsibility, presented at 2021 AERA are focused on the importance of co-operation in spreading the global influences of Living Educational Theory Research.

3) Further evidence of the influence of a global Living Educational Theory perspective on leadership in educational research.

The successful proposal, makes the following claims in the Abstract.

The contributors are all exploring the implications for improving their educational practices and contributing to educational knowledge of accepting educational responsibility in building Living Theory Cultures of Educational Inquiry in their local and global contexts. They are participating in a global social movement of educational researchers this is engaged in asking, researching and answering, 'How do I, individually and in cooperation with others, enhance the difference Living Educational Theory research can make in a community concerned with extending human flourishing?' Each researcher is moved by unique constellations of values that are used to explain their educational influences in their own learning, in the learning of others and in the learning of the social formations that influence their practices and understandings.

The evidence to substantiate these claims can be accessed from:

<https://www.actionresearch.net/writings/aera21/2021aerasymposiumfull.pdf>

4) Explanations of global educational influences in learning with values of human flourishing.

You can access these explanations from Living Educational Theory researchers, together with the evidence of their validity from:

<https://www.actionresearch.net/living/living.shtml>

and in the archive of publications in the Educational Journal of Living Theories between 2008-2020 from:

<https://ejolts.net/current>

One example is Eden Charles' Ph.D. (2007) Thesis on 'How Can I bring Ubuntu As A Living Standard Of Judgment Into The Academy? Moving Beyond Decolonisation Through Societal Reidentification And Guiltless Recognition.'

This is a living theory thesis which traces my engagement in seeking answers to my question that focuses on how I can improve my practice as someone seeking to make a transformational contribution to the position of people of African origin. In the course of my enquiry I have recognised and embraced Ubuntu, as part of an African cosmology, both as my living practice and as a living standard of judgement for this thesis. It is through my Ubuntu way of being, enquiring and knowing that my original contribution to knowledge has emerged. (Charles, 2007, Abstract)

Many readers will recognise Nelson Mandela as a global leader. On the 18th July 2011 I was honoured to present the inaugural Mandela Day Lecture (Whitehead, 2011) at Durban University of Technology in South Africa. In the lecture I related the life and values of Nelson Mandela's leadership to the leadership of Living Educational Theory Researchers:

Mandela Day is a call to action for people everywhere to take responsibility for making the world a better place, one small step at a time, just as Nelson Mandela did. Nelson Mandela spent more than 67 years serving his community, his country, and the world at large. On Mandela Day people are called to devote just 67 minutes of their time to changing the world for the better, in a small gesture of solidarity with humanity, and in a small step towards a continuous, global movement for good. My 67 minutes today are focused on the lives of individuals who are making such contributions in practice. They are exploring the implications of accepting a responsibility towards the well-being of others in enquiries of the kind, 'How do I improve what I am doing?' They are also sharing explanations for their learning, as a gift to others, as they enquire into making the world a better place to be. I call the explanations that you and I produce, for our educational influences in our own learning, in the learning of others and in the learning of the social formations in which we live and work, our living educational theories. This lecture is based on the assumption that spreading the influence of the living educational theories that are enhancing the flow of values that carry hope for the future of humanity is contributing to the flourishing of humanity in making the world a better place to be. Hence I am seeking to spread the educational influence of the living educational theories of the following individuals. My choice of focus on the practitioner--research of these individuals is because they are generating their living educational theories in a range of different cultural and professional contexts with values that I identify as carrying hope for the future of humanity.

5) An analysis of meanings of living global citizenship with procedures to reduce colonizing influences.

I use Santos' (2014) analysis of Epistemicide to comprehend the potentials in my analysis to both support and overcome colonizing influences:

My review of de Sousa Santos' book for the Educational Journal of Living Theories is in two parts. In Part One I share my understandings of some of Santos' concepts that are new to me. These include ideas on the abyssal line; subaltern insurgent cosmopolitanism; epistemicide; ecology of knowledges; intercultural translation. In Part Two I explain my excitement with Santos' ideas by showing how I am drawing insights from these ideas in the evolution and transformation of my own living-educational-theory, and in my exploration of the implications of Santos' ideas for Living Theory research as a social movement. (Whitehead, 2016, p. 87)

I do urge you to read de Santos' book for his insights into how the colonial influences of epistemologies, supported by Western Academies, can kill off other valid knowledges. Maxwell (2021) has also identified the damaging influences of these epistemologies as they support three blunders in the Traditional Enlightenment.

For Living Educational Theory Researchers to reduce their biases and colonizing influences I recommend the use of the following methods. These methods involve the application of four questions, to the explanation of a living-educational-theory, that can be used to reduce bias, enhance objectivity grounded in intersubjective testing, and reduce colonizing influences from Western academic discourses. The four questions are related to the four criteria of social validity that Habermas (1976, pp. 2-3) claims we use in reaching an understanding with each other. These are the four questions I use in validation groups of some 3-8 academic peers:

- i) How can I enhance the comprehensibility of my explanation?
- ii) How can I strengthen the evidence I use to justify the claims to knowledge that I make?
- iii) How can I deepen and extend my sociohistorical and sociocultural understandings of their influence in my practice and explanation?
- iv) How can I enhance the authenticity of my explanation in demonstrate that I am seeking to live my values as fully as I can?

This process of validation is related to Popper's insight that:

...inter-subjective *testing* is merely a very important aspect of the more general idea of inter-subjective *criticism*, or in other words, of the idea of mutual rational control by critical discussion." (Popper, 1975, p.44)

6) An analysis of power relations in global academic contexts.

In my presentation on, 'How are living educational theories being produced and legitimated in the boundaries of cultures in resistance?' (Whitehead, 2008), I offered a critique of how

the power relations in the Academy are both obstructing and supporting the legitimating of living-educational-theories:

A critique of the languages, logics and standards of judgment in contemporary cultural practices for the legitimation of educational knowledge in the Academy will reveal, using multi-media narratives, how they deny the educational significance of the recognition of educational responsibility towards the other in educational relationships.

An approach to the generation of living educational theories in boundaries of cultures in resistance will be presented. This includes a self-study of persistence in the face of pressures over a working life in education at the University of Bath. The self-study includes a visual narrative of pressures over a 34 year research programme into the nature of educational theory. The pressures could have breached the principle of academic freedom and other values of academic responsibility. Theoretical insights from psychology, sociology, theology, philosophy, educational research and inclusionality will be integrated into the analysis. The data-base includes some 30 living theory theses legitimated in the Academy over the past twenty years.

In my book on 'The Growth of Educational Knowledge – Creating your own living-educational-theories' Whitehead (1993), I engaged with Foucault's ideas on 'Intellectuals and Power' and accept Foucault's distinction between the 'universal' and 'specific intellectual'

I accept Foucault's (1977) distinction between the 'specific intellectual' as opposed to the 'universal intellectual'. He says that for a long period the 'left' intellectual was acknowledged as a champion of truth and justice. The universal intellectual was a spokesperson of the universal in the sense of moral, theoretical and political choices. In opposition to the universal intellectual, he describes the specific intellectual in terms of an engagement in a struggle at the precise points where their own conditions of life or work situate them. Foucault takes care to emphasise that by 'truth' he does not mean 'the ensemble of truths which are to be discovered and accepted'. By 'truth', he means the ensemble of rules according to which the true and the false are separated and specific effects of power attached to the true. The struggles 'around truth' are not 'on behalf' of the truth, but about the status of truth and the economic and political role it plays. I am offering the following account of my struggle to support the good order and the power of truth of a University as part of my enquiry into the relationship between action research, educational theory, the politics of truth and social evolution. I see this enquiry as developing from my earlier analysis of an individual's educational development which has provided the basis for personally orientated action research(Whitehead 1985b). I am now attempting to produce a basis for socially orientated action research which will incorporate my earlier ideas. (Whitehead, 1993, p.81)

7) An analysis of the educational knowledge mobilization of Living Educational Theory Research in global contexts.

Huxtable (2021) has presented to this conference on Global Educational Leadership in Educational Research, her analysis of 'living-educational-theories of Global Educational

Leadership and Global Educational Leadership with Living Theory research.’ I draw on this analysis of educational knowledge mobilization of Living Educational Theory Research in global contexts:

I am engaged in Living Theory research, a form of practitioner self-study research, to understand, improve and explain my educational influences in enhancing global educational leadership. The explanation includes my values that carry hope for the flourishing of humanity, of a loving recognition, respectful connectedness and educational responsibility, and social values of an inclusive, emancipating and egalitarian society. This paper connects values, such as these, to the UNESCO Education 2030 report to what is meant by ‘quality education’, ‘inspired by a humanistic vision of education and development based on human rights and dignity; social justice; inclusion; protection; cultural, linguistic and ethnic diversity; and shared responsibility and accountability’. My meaning of ‘educational’ is focused on life-long learning to live a loving, satisfying, productive and worthwhile life for self and other a life that is personally flourishing and helping others to do the same.

To research educational practice to understand and improve it and contribute valid educational knowledge, requires an educational research methodology. Living Theory research (Whitehead, 1989, 2019) offers a methodology which supports the UNESCO Education 2030 goals on allowing partnerships, networks and collaborations to be developed with a vision of high-quality sustainable education for all across the world. Research accounts, including papers in the Educational Journal of Living Theories (EJOLTS) will be drawn on to exemplify Global Educational Leadership in Educational Research. This leadership includes the global development of higher education, life-long educational learning, living global citizenship, professional educational practice, creative curricula and pedagogy. (Huxtable, 2021, p.1)

Briganti (2020) has mobilized Living Educational Theory Research in a global context. In showing educational leadership. In her knowledge mobilization Briganti has focused on a living-educational-theory of international development with the following values:

My thesis is focused on the relationally dynamic values of empathy, social and gender justice, outrage, responsibility, love for and faith in humanity and dignity. The originality lies in their use as explanatory principles in my explanation of my educational influence in my own learning, in the learning of others and in the learning of the social formations that affect my practice as a development professional.

Arianna Briganti is a founder member of the charity ‘Nove Onlus’ and continues to support its work as Arianna continues to live her values as fully as possible. In 2020 the MedFilm Festival awarded ‘Nove Onlus’ the Koiné prize for the 'Pink Shuttle' project aimed at women in Kabul – see:

http://www.ansamed.info/ansamed/en/news/sections/generalnews/2020/11/17/medfilm-festival-awards-koine-2020-prize-to-nove-onlus_50aac46b-10d4-40b4-96c7-4354d9d3c9fc.html



The prize was awarded to Nove Onlus for:

...its "Pink Shuttle" project, an initiative that saves women in Afghanistan from a life nearly exclusively destined for domesticity. The project uses minivans driven by women with other women aboard to help them find dignity in training, work, and skills, and gives back the right to freedom of movement in the Afghan capital. "This prize is very important, because it comes from a Festival that has always promoted intercultural dialogue and comes during a particularly tense situation," Nove President Susanna Fioretti told ANSAmed. Fioretti is intimately familiar with Afghanistan, where the war began 40 years ago and hasn't ended since. "For our contribution to female emancipation on site, it's sufficient to say that while in 19 years 3,732 driving licences have been issued to women in the province of Kabul, in four years 245 women have gotten a licence thanks to Nove Onlus courses," Fioretti said. "Pink Shuttle solves the problem of female mobility in full respect of the local culture, because the minivans are driven by women and used to transport women to their destinations, which would have otherwise been impossible to do alone," Fioretti said. In fact, in Afghanistan women must always be accompanied by men to avoid various types of violence. The project currently has four drivers and another 10 in training, while the minivans have increased from two initially to six currently, the last four having come from South Korea. Fioretti thanked OTB - Only The Brave Foundation, among the main sponsors of the association, which has nine members who work pro bono after having had experience in development cooperation in various agencies and countries. "The Pink Shuttle project will turn itself into a

business run directly by Afghan women. Thanks to the training centre instituted by an accord signed with the Afghan Ministry of Women's Affairs, between October 2014 and February 2020 more than 2,500 female students attended one or more free training courses in English, computer sciences, professional cooking, driving school, or job orientation," Fioretti said that Nove Onlus works on numerous projects for the most vulnerable groups - women, the disabled, children - in various countries, Italy included. (ANSAm). (ANSA).

Clarifying the meanings of the embodied values, expressed in practice by Living Educational Theory researchers, is helped by the lexical definitions of the meanings of value-words where the meanings are communicated in terms of other words. Because of the embodied nature of the values the lexical definitions require the ostensive expressions of meaning with data from practice. These ostensive expressions of meaning can be supported by digital visual data in multi-media explanations of educational influences in learning.

8) **The role of the multi-media Educational Journal of Living Theories (EJOLTS), in providing global educational leadership**

The need for a multi-media Journal for Educational Researchers was highlighted to me when presenting the following multi-media text:

Whitehead, J. & Huxtable, M. (2006) How are we co-creating living standards of judgement in action-researching our professional practices? Multi-media text presented at the World Congress of ALARPM and PAR 21-24 August 2006 in Groningen. Accessed from <https://www.actionresearch.net/writings/jack/jwmh06ALARPMmulti.pdf> ,

and then being required to conform to the requirements of a printed-text version for publication in the proceedings of the conference:

Whitehead, J. & Huxtable, M. (2006) How are we co-creating living standards of judgement in action-researching our professional practices? Printed text in the Conference Proceedings of the World Congress of ALARPM and PAR 21-24 August 2006 in Groningen. Accessed from <https://www.actionresearch.net/writings/jack/jwmhalarpmttext06.pdf>

The problem was that the meanings of embodied values that could be clarified in the course of their emergence with the help of digital visual data, were distorted or omitted in printed text. Hence I contributed with others to the development and publication in 2008 of the first issue of The Educational Journal of Living Theories:

The Educational Journal of Living Theories (EJOLTS) is committed to publishing [living-educational-theory](#) (often shortened to living-theory) accounts of practitioner-researchers from a wide range of global, social, cultural and professional contexts. We welcome submissions from all engaged in Living Educational Theory research (often shortened to Living Theory) who wish to contribute rigorous and valid accounts of their [living-educational-theories](#) to improving educational knowledge. EJOLTS offers distinctive, stimulating opportunities for creativity, learning and spreading knowledge of educational influences in learning; learning which carries hope for the flourishing of our individual and collective humanity.

The journal focuses on the [living-educational-theories](#) of practitioner-researchers. Researchers generate their living-educational-theories as their values-based 'explanations for their educational influences in their own learning, the learning of others and the learning of social formations' ([Whitehead, 1989](#)) in the process of researching questions such as, 'How do I improve what I am doing'. The values at the heart of [Living Educational Theory research](#) (often shortened to Living Theory research) are the life-enhancing values that are relational and ontological, in the sense that they give meaning and purpose to the lives of individuals and groups. They are values that carry hope for the future of humanity, such as love, freedom, justice, compassion, courage, care and democracy. (EJOLTs, 2021)

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