

Whitehead, Jack ORCID: <https://orcid.org/0000-0002-9644-0785> (2019) Book review: Taylor, C., and Luitel, B.C. (eds.) (2019). Research as transformative learning for sustainable futures. *Glocal Voices and Visions*. Leiden, Netherlands: Brill Sense. *Educational Journal of Living Theories*, 12 (1). pp. 103-104.

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Book review: Taylor, C., and Luitel, B. C. (Eds.) (2019). *Research as Transformative Learning for Sustainable Futures. Glocal Voices and Visions.* Leiden, Netherlands: Brill Sense.

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The book is organised into five sections: Teaching & Learning Transformative Research; Contemplating Transformative Research Methods; Transforming Culturally Situated Selves; Envisioning Transformative Pedagogies; Sustaining Transformative Pedagogies. Whilst all 18 contributions, from inaugural members of the International Transformative Educational Research Network (ITERN) are well worth reading, it is the introduction by Luitel and Taylor that stands out for me as of most use to Living Theory researchers. My reason for saying this is that the Introduction, on 'Research as transformative learning for sustainable futures' supports the premise of the book that education for sustainable development is essential to help resolve our proliferating global crises, especially the worldwide decline in cultural diversity. Luitel and Taylor are professional educators and researchers in mathematics and science education. Hence their point that Western science and mathematics is too narrowly focused on the goal of economic development whilst turning a blind eye to the equally important sustainable development pillars of the natural environment and the culturally diverse social world (p. 3):

We have been fortunate that our students – professional school teachers and university teacher educators – have brought with them distinctive worldviews from Nepal, Indonesia, Thailand, Japan, Singapore, Pakistan, Mozambique, South Africa, Malawi, Saudi Arabia and the Philippines. As chapter authors of this book, these professional educators share their unique experiences of designing transformative research studies to examine their deeply rooted beliefs and practices, transforming their culturally situated selves, envisioning transformative pedagogies, and endeavouring to sustain them on return to their home universities where they have been confronted by varying forms of normative resistance. (p.9)

My main reason for reviewing this book in EJOLTS is to encourage you to engage with all of the contributors, in educational conversations that can include the sharing of explanations of educational influences in one's own learning, in the learning of others and in the learning of the social formations that influence practice and understandings. I am thinking of explanations that include the use of values as explanatory principles in the explanations of educational influences in learning.

The strength of the book is in introducing Living Theory researchers to Transformative Research, to ideas about Transforming Culturally Situated Selves, to Envisioning Transformative Pedagogies and to Sustaining Transformative Pedagogies. Nalini Chitanand's contribution on Transcending Boundaries: Enacting a Transformative Pedagogy of Professional Practice, explicitly engages with ideas from Living Theory research. It has a similar strength in autoethnographic research to that I outlined in another review in EJOLTS (Whitehead, 2016). Whilst the hybrid epistemic inquiries draw on their faith-based wisdom traditions – Muslim, Hindu, Kiranti (Rai), Buddhist, Christian, I am suggesting that the printed text based presentations are masking the embodied expressions of the meanings of spiritual energy and values. For example, Harrison, et al. (2012) draw attention to 'reflexive ubuntu'.

The conceptual underpinning of the article is that of reflexive *ubuntu*, which demands a consciousness of our developing "selves" as researchers and supervisors and of our interrelationships with other people. (Harrison, et al., 2012, p. 12)

I believe that one of the great strengths of EJOLTS is that we can represent embodied expressions of energy-flowing values, such as Ubuntu, through the use of digital visual data, as evidence, in our explanations of our educational influences in learning.

Another of the contributors, Sadruddin Bahadur Qutoshi, writes about 'Cultural-Self Knowing: Transforming Self and Other. Sadruddin (2016) has already published in EJOLTS and is ideally placed to assist in developing our educational conversations with all of the contributors to the book. I am thinking of educational conversations that enhance the influence of Living Theory research as a global social movement with values that carry hope for the flourishing of humanity.

References

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