

## **Book Review: de Sousa Santos, B. (2014) Epistemologies of the South: Justice against Epistemicide. London; Paradigm Publishers.**

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### **Abstract**

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.

The timeliness of this review is related to the following details of Santos' keynote to the 1st Global Assembly for Knowledge Democracy. These details are from the Brief and Call to Participate in the 1st Global Assembly for Knowledge Democracy (16th June 2017) and the Action Research Network of the Americas (ARNA) 2017 Conference (12-16th June 2017) in Cartagena, Columbia.

The keynote address at the Global Assembly will be given by Prof. Boaventura de Sousa Santos, a Professor of Sociology at the University of Coimbra (Portugal) and a Distinguished Legal Scholar at the University of Wisconsin – Madison. Among his many books in English are *Law and Globalization from Below: Towards a Cosmopolitan Legality*; *Epistemologies of the South: Justice Against Epistemicide*; and *Another Knowledge is Possible: Beyond Northern Epistemologies*. The framing of knowledge democracy, in the particular context of the work of Boaventura de Sousa Santos, indicates a

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commitment to deeply heterogeneous and emancipatory approaches to knowledge. The idea for an epistemology of the global south guides an understanding of a broader project of transformation, the empowerment of diverse knowledge communities and knowledge systems critical to the long-term sustainment of people and the planet, which sits in the context of the (current) hegemony of West / neo-liberalist knowledge systems. "Cognitive justice," another term used by Santos, indicates the project of making subaltern knowledges visible and legitimate in this neo-liberal context. (See <http://www.actionresearch.net/writings/brief.pdf>)

## **Part one of the review: de Sousa Santos' ideas**

### **i) Abyssal line**

Santos begins by identifying what he sees as the most fundamental problem of the first decades of the twenty-first century. This is the failure to acknowledge the permanence of what he calls an abyssal line. This is a line dividing metropolitan (p. 70) from colonial societies decades after the end of historical colonialism. He believes that the abyssal line divides social reality so that whatever lies on the other side of the line remains invisible or irrelevant. He says that all the generalizations of the Western social sciences, are flawed to the extent that they take into account only the social reality of metropolitan societies, that is, the social reality on this side of the line. The European universalism so celebrated by the Frankfurt School is based on this truncated view that leaves out the social reality of the other side of the line, which in the 1920s happened to cover the majority of the world's population. Santos says that the most important problem created by the abyssal line is the collapse of social emancipation into social regulation on this side (the metropolitan) of the line.

In Santos' view our fundamental problem is how to reinvent emancipation in the face of regulation in such a way that a degenerative conflation of emancipation into regulation is avoided. He says that we are facing a modern problem that cannot be solved in modern terms. He states that science, including the social sciences, are part of the project of Western modernity. Santos believes that the sciences are much more part of the problem than part of the solution. He says that at the most, they may help us to elucidate and bring analytical precision to the different dimensions of our problem.

Santos advocates a paradigmatic transition that includes new relationships between epistemology and politics and between epistemology and subjectivity (pp. 70-72). Santos says that 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.' (p. 88)

For Santos the recognition of the persistence of abyssal thinking is the condition to start thinking and acting beyond it. He distinguishes derivative from nonderivative thinking. He says that without the recognition of abyssal thinking, critical thinking will remain a derivative thinking that will go on reproducing the abyssal lines, no matter how antiabyssal it proclaims itself.

For Santos postabyssal thinking, is a nonderivative thinking. This involves a radical break with modern Western ways of thinking and acting. In Part Two I distinguish Living Theory research as such a nonderivative thinking. This means to think from the perspective of the other side of the line that has been the realm of the unthinkable in Western modernity. Santos believes that:

... the rise of the appropriation/violence ordering inside the regulation/emancipation ordering can only be tackled if we situate our epistemological perspective on the social experience of the other side of the line, that is, the nonimperial global South, conceived of as a metaphor for the systemic and unjust human suffering caused by global capitalism and colonialism. (p.134)

He summarizes postabyssal thinking as:

...learning from the South through an epistemology of the South. On its basis it is possible to struggle for a subaltern insurgent cosmopolitanism based on a subaltern cosmopolitan reason. (ibid)

## **ii) A subaltern insurgent cosmopolitanism**

Santos uses the term cosmopolitanism to describe the global resistance against abyssal thinking. He recognises that this may seem inadequate in the face of its modernist or Western ascendancy. Santos' phrase, 'subaltern, insurgent cosmopolitanism,' refers to:

... the aspiration of oppressed groups to organize their resistance and consolidate political coalitions on the same scale as the one used by the oppressors to victimize them, that is, the global scale. (p.135)

Santos distinguishes his idea of 'Insurgent cosmopolitanism' from Marx's meaning of the universality of those who, under capitalism, have nothing to lose but their chains – the working class. Santos explains his distinction in terms of an addition to the working class described by Marx and says that the oppressed classes in the world today cannot be encompassed by the "class-which-has-only-its-chains-to-lose" category. Santos' addition to this idea in his meaning of 'Insurgent cosmopolitanism':

... includes vast populations in the world that are not even sufficiently useful or skilled enough to "have chains," that is, to be directly exploited by capital. It aims at uniting social groups on both a class and a nonclass basis, the victims of exploitation as well as the victims of social exclusion, of sexual, ethnic, racist, and religious discrimination. For this reason, insurgent cosmopolitanism does not imply uniformity, a general theory of social emancipation and the collapse of differences, autonomies, and local identities. Giving equal weight to the principles of equality and the recognition of difference, insurgent cosmopolitanism is no more than a global emergence resulting from the fusion of local, progressive struggles with the aim of maximizing their emancipatory potential in loco (however defined) through translocal/local linkages. (ibid)

Santos names insurgent cosmopolitanism as a form of counterhegemonic globalization. He has this to say about hegemonic globalizations:

The theories about what unites us proposed by the consumer and information society are based on the idea of globalization. Hegemonic globalizations are in fact globalized localisms – the new cultural imperialisms. Hegemonic globalization can be defined as the process by which a given local phenomenon – be it the English language Hollywood, fast food, and so on – succeeds in extending its reach over the globe and, by doing so, develops the capacity to designate a rival social phenomenon as local. The communication and complicity allowed for by hegemonic globalization are based on an unequal exchange that cannibalizes differences instead of facilitating the dialogue among them. They are trapped in silences, manipulations and exclusions. (p. 91)

He believes that our respect for difference must not prevent the communication and complicity that render possible the struggle against indifference. He is clear that we must not engage in this struggle in the name of an abstract *communitas*. Our struggle must be motivated, by the destabilizing image of multiform suffering, caused by human initiatives (p. 90):

At this moment of danger, the theories of separation must be reformulated keeping in mind what unites us; conversely, the theories of union must be reformulated keeping in mind what separates us. Borders must be constructed with lots of entrances and exits. As the same time, we must hear in mind that what unites us only does so a posteriori. It is not human nature but human initiative that unites us. (p. 92) ...

At the heart of the efficacy of subaltern, insurgent cosmopolitanism for creative a nonderivative, original thinking and emancipatory actions from the other side of the abyssal line, is the energy of epistemicide.

### iii) Epistemicide

The title of the book includes ‘Justice Against Epistemicide’, Hence it is important to understand what Santos is meaning by epistemicide. By epistemicide he means an energy that comes from a destabilizing image of the murder of knowledge.

He points out that unequal exchanges among cultures have always implied the death of the knowledge of the subordinate culture. He goes so far as to claim that in European expansion, the epistemicides perpetrated by hegemonic Eurocentric modernity are one of the conditions of genocide. (p. 92)

I propose the concept of a *double epistemological break* as a way out of this stalemate. By the double epistemological break I mean that, once the first epistemological break is accomplished (thus allowing modern science to distinguish itself from common sense), 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). The epistemology of absent knowledges tries to rehabilitate common sense, for it recognizes in this form of knowledge some capacity to enrich our relationship with the world. Commonsense knowledge, it is true, tends to be a

mystified and mystifying knowledge, but, in spite of that, and despite its conservative quality, it does have a utopian and liberating dimension that may be enhanced by its dialogue with modern sciences. This utopian, liberating quality may be seen to flourish in many different characteristics of our commonsense knowledge. (p. 158)

#### **iv) Ecology of knowledges**

For Santos the ecology of knowledges confronts the logic of the monoculture of scientific knowledge and rigor by identifying other knowledges and criteria of rigor and validity that operate credibly in social practices pronounced non-existent by metonymic reason. In Part Two of the review I point to the evidence that shows how living-educational-theorists have identified and gained academic accreditation by identifying other knowledges and criteria of rigour and validity.

...at every step of the ecology of knowledges, it is crucial to ask if what one is learning is valid and if what one already knows should be forgotten or unlearned and why. Ignorance is disqualifying when what one is learning is more valuable than what one is forgetting. (p. 188)

Santos emphasises that credibility in the ecology of knowledges does not entail discrediting scientific knowledge. This is consistent with Living Theory research in a living-educational-theorist includes insights from the most advanced social theories of the day.

In the ecology of knowledges, finding credibility for non-scientific knowledges does not entail discrediting scientific knowledge. It implied, rather using it in a broader context of dialogue with other knowledges. In present conditions, such use of scientific knowledge is counterhegemonic. The point is, on the one hand, to explore alternative conceptions that are internal to scientific knowledge and have become visible through the pluralist epistemologies of various scientific practices (feminist epistemologies in particular) and, on the other, to advance interdependence among the scientific knowledges produced by Western modernity and other, non-scientific knowledges. (p. 189)

#### **v) Intercultural translation**

Intercultural translation is Santos' alternative both to the abstract universalism that grounds Western-centric general theories and to the idea of incommensurability between cultures. He sees the two as related and accounting for destruction and assimilation of non-Western cultures by Western modernity:

For Santos intercultural translation consists of searching for isomorphic (similar form or structure) concerns and underlying assumptions among cultures. It includes identifying differences and similarities, and developing, whenever appropriate, new hybrid forms of cultural understanding and intercommunication. These new hybrid forms:

... may be useful in favouring interactions and strengthening alliances among social movements fighting, in different cultural contexts, against capitalism, colonialism, and patriarchy and for social justice, human dignity, or human decency. (p. 212)

Living Theory research can be seen as a contributor to such a social movement in working and researching to extend the influence of values and understandings that carry hope for the flourishing of humanity.

For Santos the work of intercultural translation enables us to cope with diversity and conflict in the absence of a general theory and a commando politics. The absence of a general theory is a distinguishing characteristic of intercultural translation. This work of translation whilst being an argumentative work is based on the cosmopolitan emotion of sharing the world with those who do not share our knowledge or experience. There are multiple difficulties in intercultural translation that are focused on normative understandings of the premises of argumentation. Argumentation is based on postulates, axioms, rules, and ideas that are not the object of argumentation because they are taken for granted by all those participating in the argumentative circle:

In general, they are called *topoi*, or commonplaces, and constitute the base consensus that makes argumentative dissent possible. The work of translation has no *topoi* at the outset because the available *topoi* are those appropriate to a given knowledge or culture, hence not accepted as evidence by another knowledge or culture. In other words, the *topoi* that each knowledge or practice brings into the contact zone cease to be premises of argumentation and become arguments. As it progresses, the work of translation constructs *topoi* adequate to the tact zone and the translating situation. It is a demanding work, with no safety nets and ever on the verge of disaster. The ability to construct *topoi* is one of the most distinctive marks of the quality of the subaltern cosmopolitan intellectual, or sage. (p. 232)

The work of intercultural translation can be related to what Lyotard refers to as the postmodern condition:

A postmodern artist or writer is in the position of a philosopher: the text he writes, the work he produces are not in principle governed by pre-established rules, and they cannot be judged according to a determining judgment, by applying familiar categories to the text or to the work. Those rules and categories are what the work of art itself is looking for. The artist and the writer, then, are working without rules in order to formulate the rules of what will have been done. (Lyotard, 1986, p. 81)

Santos' claim that it is a living process that is carried out both with arguments and with the emotions deriving from sharing and differing under an axiology of care (pp. 212-213) is isomorphic with the claims of Living Theory researchers. Hence, for Santos, the work of translation is far from being an intellectual exercise. It is a pragmatic instrument for mediation and negotiation. Its purpose is to overcome the fragmentation inherent in the extreme diversity of social experience of the world uncovered by the different ecologies of knowledges. (p. 224)

For Santos intercultural translations must be converted into blueprints of alliances for collective transformative practices in responding to experiences of epistemicide and postabyssal thinking:

The new constellations of meaning made possible by the work of translation would be in themselves a waste of experience if they were not converted into new constellations of transformative practices. The practice of translation must lead to the practice of manifestos.

I mean clear and unequivocal blueprints of alliances (p. 234) for collective action. Enhanced by interknowledge, mediation, and negotiation, common denominators turn into renewed mobilizing energies derived from a better sense of shared risks and shared possibilities on the basis of more mestizo, but no less authentic, identities. Herein lies the possibility of a bottom-up political aggregation, the alternative to a top-down aggregation imposed by a general theory or a privileged social actor. (pp. 234-235)

For Santos, both ecologies of knowledges and intercultural translation are instruments to be used in the movement towards global social justice. The movement involves that recognition that global social justice is not possible without global cognitive justice. Santos believes that by operating through postabyssal thinking, the work of translation trains and empowers those in the contact zone to become competent destabilizing subjectivities and postinstitutional actors:

The need for translation resides in the fact that the problems that Western modernity purposed to solve (liberty, equality, fraternity) remain unsolved and cannot be resolved within the cultural and political confines of Western modernity. In other words, in the transition period in which we find ourselves, we are faced with modern problems for which we have no modern solutions. (p. 233)

### **Part two of the review: Drawing insights from de Sousa Santos' ideas of the abyssal line, subaltern insurgent cosmopolitanism, epistemicide, ecology of knowledges and intercultural translation in the evolution and transformation of my living-educational-theory and for Living Theory research.**

In part one I focused on Santos' ideas of the abyssal line, subaltern insurgent cosmopolitanism, epistemicide, ecology of knowledges and intercultural translation and whose meanings I intuitively and empathetically responded to as having significance for the evolution and transformation of my living-educational-theory and for Living Theory research as a social movement.

For readers unfamiliar with the idea of a living-educational-theory I mean an individual's explanation of their educational influence in their own learning, in the learning of others and in the learning of the social formations that influence their practice and understanding. By Living Theory research as a social movement I mean the collective social influences of living-theory researchers as they explain their influences with values that carry hope for the flourishing of humanity.

The generation of a living-educational-theory is grounded in practice in the sense of exploring the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' This sense of practice can be distinguished from the way practice is conceived from a cultural historical perspective:

A practice is reflected in a historically developed tradition of action that grows up around producing products that satisfy a generalised need (in relation // to reproduction for conditions of life). The term generalised is meant to emphasise that a need is found among many persons, as opposed to a single individual. (Chaiklin, 2011, pp. 233-4)

The experience of practice in the generation of a living-educational-theory is grounded in the 'I' of an individual asking, researching and responding to a question of the kind, 'How do I improve what I am doing?' As I shall show below, the 'I' in such questions is understood as a relationally dynamic 'I' that is continuously changing in relation to an engagement with collective understandings of the values and contextual understandings that carry hope for the flourishing of humanity.

### **i) My living-educational-theory**

My interest in educational theory began in 1966, whilst on my initial teacher education course in the Department of Education of Newcastle University in the UK when I read *Ethics and Education* (Peters, 1966). I was 'training' to be a science teacher and spend many hours browsing educational texts in the Library of the Department of Education and in the Library of St. Martin's College (now part of the University of Cumbria) where I produced my first study on education, 'The Way to Professionalism in Education' (Whitehead, 1967). Richard Peters and Paul Hirst, two Philosophers of Education at the Institute of Education in London had put forward the idea of a 'disciplines' approach to educational theory in which educational theory was understood as constituted by the philosophy, psychology, sociology and history of education. I was drawn to their ideas, as I wanted to contribute to enhancing professionalism in education by drawing insights from educational theory in improving my educational influences in my pupils' learning, when I began teaching science at Langdon Park Comprehensive School in London's Tower Hamlet, in September 1967.

In 1968, because of my interest in educational theory and whilst I was teaching science full-time at Langdon Park School I enrolled on the Academic Diploma Course at the London Institute where contributors included the philosophers, Richard Peters, Paul Hirst, Pat White, John White, Richard Pring and Robert Dearden and sociologists included Basil Bernstein. In 1970 I was awarded my Academic Diploma in Education for passing examinations that demonstrated my understandings of the disciplines of education. I enrolled on the MA programme in 1970 with a focus on the psychology of education. In 1971, whilst on the MA programme and enquiring into my own practice as Head of Science of Erkenwald Comprehensive School in Barking I began to question the assumptions of the disciplines approach to educational theory. As I became more confident of my professionalism as an educator I began to explain my educational influences in the learning of my pupils in a way that could not be subordinated within any of the conceptual frameworks or methods of validity of the disciplines of education, taken individually or in any combination. As I believed that a valid educational theory would be able to explain my educational influences and offer guidance on how to improve my practice, this recognition of a fundamental flaw in the disciplines of education led to a change in my sense of vocation from being a science teacher to being an educational research with a focus on the generation of valid forms of educational theory. I was fortunately able to become a lecturer in education at the University of Bath (1973-2009) where I was able to contribute to the generation of educational theory, with my final doctoral supervisions at the University being successfully completed in 2012. Since then I have continued my work in education and supervision of doctoral research programmes as a Visiting Professor in Education at the University of Cumbria (2013-2018).

Here is the first connection between the generation and evolution of my living-educational-theory and de Sousa Santos' idea of epistemicide and subaltern, insurgent cosmopolitanism.

As I enrolled on the Academic Diploma course at the London Institute as a full science teacher in the UK in 1968, I was a subaltern in the sense that the academics believed that they held the knowledge, which they were transmitting to me. The idea that my embodied knowledge, the knowledge that I expressed in my daily professional practice as an educator, was worth making public and legitimating, was explicitly rejected. This rejection was shown clearly by Paul Hirst (1983), one of the early advocates of the disciplines approach to education, in his point below about "replacing" the practical principles of practitioners by principles from the disciplines of education when he wrote that much understanding of educational theory would be developed:

... in the context of immediate practical experience and will be co-terminous with everyday understanding. In particular, many of its operational principles, both explicit and implicit, will be of their nature generalisations from practical experience and have as their justification the results of individual activities and practices.

In many characterisations of educational theory, my own included, principles justified in this way have until recently been regarded as at best pragmatic maxims having a first crude and superficial justification in practice that in any rationally developed theory would be replaced by principles with more fundamental, theoretical justification. That now seems to me to be a mistake. Rationally defensible practical principles, I suggest, must of their nature stand up to such practical tests and without that are necessarily inadequate. (p. 18)

This explicit attempt to replace the practical principles of practitioners by principles from academic disciplines is part of what I understand de Sousa Santos to be meaning by epistemicide. My own insurgent response has been to engage in a life-time's struggle to legitimate the practical principles of practitioners, especially in using values that carry hope for the flourishing of humanity, as explanatory principles in explanations of educational influence and living standards of judgement in evaluating the validity of the contributions to knowledge being made by living-educational-theories. I am urging you, as a reader of this review, to consider the use-value of Santos' idea of epistemicide in understanding your experience of the lack of recognition or explicit suppression of your attempts to make public your embodied knowledge and to gain academic legitimation for this knowledge. I also extend this invitation to Living Theory researchers like myself who continue to support others in registering with Universities for living-theory masters and doctoral programmes.

In engaging with de Sousa Santos' ideas I shall focus on the educational influences in the evolution and transformation of my living-educational-theory in my responses to a four day workshop I led at Saint Simon University in Cochabamba, in Bolivia (26-29 September 2016) with over 90 participants.

On the 17th September 2016 I gave an introductory talk, through SKYPE, in English, to a Spanish speaking audience, with the help of Giovanni Fossati, a member of staff at the University, as my interpreter. I shall return below to an explanation of Giovanni's influence in terms of de Sousa Santos' idea of intercultural translation. What I want to focus on, in

relation to de Sousa Santos' idea of cosmopolitanism and my evolving living-educational-theory, is the image of the mural on the wall of the room that filled my SKYPE screen. I later discovered that this was a mural by René Reyes Pardo that has been recognised as a Cultural Heritage of the State by the Government of Bolivia:



**Figure 1** Mural by René Reyes Pardo

I asked for information about the mural and Eliana Coca Pilar Cossio (Munaya) responded:

The mural of René Reyes Pardo, dating from 1962 summarizes the long struggle of the Bolivian people for liberation and decolonization. It has been declared a Cultural Heritage of the State.

The mural seems to be a prescient warning in relation to the struggles related to constitutional processes in living in the Plurinational State of Bolivia, formerly called Collasuyu, then Alto Peru, and later the Republic of Bolivia. Such struggles have not always been armed in processes of resistance and constant persistence to reach a Pachakuti (Pacha = space, time and Kuti = return on that cyclicity above) The mural presents at the right end a woman handing a book to a man, but behind this the presence of a naked woman (female energy = warmth) that extends her arms to this action, as a blessing or giving approval. Next to him one can also see the presence of a masculine image below (male energy = chacha), behind the sun shining. The moon almost imperceptible is lost between the feet of what I interpret as LA PACHA, the conjunction of male feminine energy and also is represented in three layers, the Ukhu Pacha (space time below), kay Pacha (space time here and now) and Anak Pacha (the upper space time or ethereal, for some infinity).

For me the mural is the expression of this time, the female energy that returns to the Warmth Pachakuti, loaded with everything she brings with her creative energy, it resurfaces

with the rising morning because even the future does not exist. The morning IS present in the present as it is in the day that transformed us, we can make changes to the here and now. I would have liked a red background, as red as the menstrual blood, life giver, not always human but also animal, vegetable and ethereal.  
Eliaana Coca Pilar Cossio (Munaya)

De Sousa Santos refers to counterhegemonic globalisation as insurgent cosmopolitanism. In the above mural, René Reyes Pardo, represents the struggle of the Bolivian people for liberation and decolonization. As Munaya says, it has been declared a Cultural Heritage of the State. Through my encouragement and ideas, and Giovanni's intercultural translation, participants in the workshop produced written assignments for assessment. These located their enquiries into improving their practice in the sociohistorical and sociocultural contexts of Bolivia, Cochabamba, San Simon University and their classrooms with their students. Through my participation in the 1st Global Assembly on Knowledge Democracy I shall analyse the educational influence of this participation in my own learning. My analysis will also focus on my educational influence with others in this:

...project of transformation, the empowerment of diverse knowledge communities and knowledge systems critical to the long-term sustainment of people and the planet, which sits in the context of the (current) hegemony of West / neo- liberalist knowledge systems. ( see - <http://www.actionresearch.net/writings/brief.pdf> )

Here are some possible implications for Santos' ideas in enhancing Living Theory research as social movement with values and understandings that carry hope for the flourishing of humanity.

Whilst all of the Living Theory doctorates freely available from <http://www.actionresearch.net/living/living.shtml> have been recognised as individual, original contributions to knowledge, I am suggesting that when they are viewed and used collectively, they can be understood as contributing to the counterhegemonic globalization of subaltern, insurgent cosmopolitanism. I believe that they have done this through transcending Santos' idea of epistemicide with intercultural translations in their contribution to ecology of knowledges.

My choice of the examples below, from Charles and Lohr, is not to elevate their contribution above the other living-theories. I have chosen them because they clearly demonstrate a resistance to epistemicide and, through their intercultural translations, make their original contributions to an ecology of knowledges.

Consider for example the Living Theory doctorates of Eden Charles (2007), *How Can I Bring Ubuntu As A Living Standard of Judgement Into The Academy? Moving Beyond Decolonisation Through Societal Reidentification And Guiltless Recognition* (see - <http://www.actionresearch.net/living/edenphd.shtml>) and Eleanor Lohr (2006), *Love At Work: What Is My Lived Experience Of Love, And How May I Become An Instrument Of Love's Purpose?* (see - <http://www.actionresearch.net/living/lohr.shtml> )

Charles submitted his doctoral thesis on Ubuntu, as an African way of being and epistemology (of the South), for recognition and accreditation as an original contribution to knowledge, to a Western Academy. Its legitimation required the recommendation of two

examiners, one internal and one external, appointed by the University of Bath, to legitimate the thesis, with its new standard of judgment of Ubuntu, as an original contribution to knowledge. For the examiners to accept this new epistemological standard of judgment, it required, as an act of intercultural translation, their participation in contributing to a transformation of the dominant view of knowledge into an ecology of knowledges. Similarly with Lohr's thesis on 'Love at Work', whilst not using the term 'epistemicide', Lohr transcends the imposition of a traditional Western view of science, with its pressure to eliminate her embodied knowledge of love at work, with an original contribution to knowledge involving love at work as a living standard of judgment.

What I am suggesting is that future contributors to the Educational Journal of Living Theories (see <http://ejolts.net>) could enhance understandings of our contribution to Living Theory research as a social movement, by including insights on how our living-educational-theories have engaged with, and drawn insights from, Santos' ideas on abyssal thinking, subaltern insurgent cosmopolitanism, epistemicide, ecology of knowledges and intercultural translation. I know that Santos' language fails the test of the concept of adequacy:

... that each term in such a scientific model of human action must be constructed in such a way that a human act performed within the real world by an individual actor as indicated by the typical construct would be understandable to the actor himself as well as to his fellow-men in terms of common-sense interpretation of everyday life. (Schutz p. 271)

Nevertheless, I do urge you to persevere with comprehending Santos' meanings because of their significance for Living Theory research as a social movement.

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