

Middlesex University Research Repository

An open access repository of

Middlesex University research

<http://eprints.mdx.ac.uk>

Gibbs, Paul ORCID logo ORCID: <https://orcid.org/0000-0002-9773-3977> (2018) A transcending a single reality. *Educational Philosophy and Theory*, 50 (50) . pp. 1391-1392. ISSN 0013-1857 [Article] (doi:10.1080/00131857.2018.1474628)

Final accepted version (with author's formatting)

This version is available at: <https://eprints.mdx.ac.uk/24234/>

Copyright:

Middlesex University Research Repository makes the University's research available electronically.

Copyright and moral rights to this work are retained by the author and/or other copyright owners unless otherwise stated. The work is supplied on the understanding that any use for commercial gain is strictly forbidden. A copy may be downloaded for personal, non-commercial, research or study without prior permission and without charge.

Works, including theses and research projects, may not be reproduced in any format or medium, or extensive quotations taken from them, or their content changed in any way, without first obtaining permission in writing from the copyright holder(s). They may not be sold or exploited commercially in any format or medium without the prior written permission of the copyright holder(s).

Full bibliographic details must be given when referring to, or quoting from full items including the author's name, the title of the work, publication details where relevant (place, publisher, date), pagination, and for theses or dissertations the awarding institution, the degree type awarded, and the date of the award.

If you believe that any material held in the repository infringes copyright law, please contact the Repository Team at Middlesex University via the following email address:

eprints@mdx.ac.uk

The item will be removed from the repository while any claim is being investigated.

See also repository copyright: re-use policy: <http://eprints.mdx.ac.uk/policies.html#copy>

The discourse of a neo-liberal ideology founded on a notion of universal truth and the values of a western tradition have been enshrined in a persistent colonisation of educational institutions and their practices. Global meaning has abused anthropological knowledges and ecologies forcing notions of education as pedagogy and curriculum onto communities which do nothing to enable flourish but attempt to develop a form of sanctioned well-being which is contra to emancipation, self-respect and community support. This colonisation is managed through access to technological connectivity as an ameliorator of change through a narrative of wealth and power. As such the post-modern is a simulacrum for a hidden continuity of privilege that reemerges in the present.

The recursive attempts to obliterate difference through palliatives of social inclusion and diversity management only emphasize *illocutionary acts* but where in reality meaning reinforces underlying values of alienation of individuals from their cultural values and communities. Failure to adequately offer succor to refugees, scapegoating minorities and proclamations of untruths as wisdom all effect the effect the context of educational institutions as political form of control with limited contribution to social capital and offer a trajectory to wealth to the very few whilst encouraging agitation based on false expectations to the many.

In suggesting that 'post' was an eruption of untextual observation which not sustained good for the many the alternative of trans as suggested by Epstien fails to address the issue of injustice in much the same way. The need to create from the existing different patterns of reality is no more than deckchairs rearrangement. What is needed is radical change in the world order and in the hegemony of self-centeredness derived from consumer consumption. **The terms by which authority, knowledge, selfhood, reality and time are conceived have been altered, but not changes**

Education post whatever needs a motive to engender the disconnected; a seeking to dismantle the structures that enable manipulation of value hierarchies and form of knowledge and enable us to reassess ways of being which are not dependent on making the wealthy well, wealthier. Postmodern sophism at its best has awakened agency but it was never strong enough to support rejection of the benefit evaluated in terms that ensure it's sustainable. Educational needs to be run by and for those who want change for themselves and for their students. Change that make life less complex and so manageable for the many, less privileged that distributes more resources in a just and non-discriminative way, one where we do examine what a flourishing life might be where potential is endorsed and nurtured not as a process of emergence of pre-determined truth but as the genuine exploration of what self for oneself in ways that are not assimilative.

Clearly education at all levels cannot on their own change world but they can help foster respect for one is, helps reveal injustice and try to counter it by taking actions stepping outside the form of assessment design to reject and select for a system that has a very limited and pre-sanctioned notion of what is acceptable. Education mission throughout the world should concentrate on building humanity one person at a time and not on creating more human resource.