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RESEARCH ARTICLE

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Global Educational Research in Western Times: The Rise and Plight of Chinese Educational Research

Abstract The paper offers a critical appraisal of the global knowledge developments in education using China's contributions in a fashion similar to a case study. The paper scrutinizes the complicity of Western educational research to euro-centric biases and discusses the pursuit of a global epistemological eclecticism. To support this claim, the magnitude of the global knowledge economy, including country-by-country comparisons, is explored together with data pertaining to the success rate of submissions and citations. These data are used as the basis for arguments that the dominant research practices and developmental work serve Western interests, Western thought and a Western economy tied to standardization rather than eastern epistemological interests.

Keywords Chinese educational research, globalization, Westernization

Introduction

The current paper represents an attempt to move back and forth between telescope to magnifying glass to critically appraise global knowledge developments using China's measured contributions in a fashion similar to a case study. Enlisting various data sources, this paper explores the nature of the global knowledge economy including its developmental influences, especially whether or not it is more imposition than democratic, more imperialist than organic. The paper begins its journey based upon the premise that Ken Hyland noted in his book, *Academic Publishing Issues and Challenges in the Construction of*

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Knowledge, namely publications have become central to the construction of knowledge and the measurement of academic performance. As he stated:

> … no new discovery, brilliant insight, or original interpretation has any significance until it is made available to others; and no university or individual will receive credit for work until it has seen the light of day through publication. (Hyland, 2015, p. 3)

Accordingly, the paper attempts to explore the knowledge economy through the lens of scholarly output for educational research. The paper begins with an examination of the magnitude of the global knowledge economy and the country-by-country comparisons that are afforded. It attempts to move beyond quantitative analyses to a consideration of qualitative measures including measures of impact and data pertaining to the success rate of submissions. It then turns to forensic analyses of these matters and a critical appraisal of these circumstances for China and the world.

The State of the Global Knowledge Economy and China's Circumstances

So, what is the size of the global knowledge economy using publications as the proxy? Estimates of the magnitude of publications suggest that the output of scholarly contributions is massive. It has been suggested that there are some 5,000–10,000 publishers and 8–9 million scholars in 17,000 universities worldwide (e.g., Ware & Mabe, 2012). In terms of journals, there were at least 28,606 academic journals across all fields in 2016 growing from 15,896 in 2000. If you examine this by discipline, data for the social sciences suggest that there were at least 5,327 journals in 2016 growing from 2,264 in 2000. For education there were at least 1,067 scholarly journals in 2016 growing from a count of 356 in 2000.[1]

[1] The estimates may not represent a comprehensive count but do afford a relative perspective on and an appreciation of the sheer magnitude. The counts are based on data derived from SCImago (http://www.scimagojr.com). It is notable that this excludes some key journals such as *Jiaoyu yanjiu* (教育研究, *Educational Research*) that is arguably China's leading educational research journal and an outlet for over 200 articles per year. As they indicate, SCImago is: a publicly available portal that includes the journals and country scientific indicators developed from the information contained in the Scopus® database (Elsevier B.V.). These indicators can be used to assess and analyze scientific domains. Journals can be compared or analyzed separately. Country rankings may also be compared or analyzed separately. Journals can be grouped by subject area (27 major thematic areas), subject category (313 specific subject categories) or by country. Citation data is drawn from over 34,100 titles from more than 5,000 international publishers and country performance metrics from 239 countries worldwide. SCImago. (n. d.). *About us*. Retrieved June 6, 2018, from https://www.scimagojr.com/aboutus.php

In terms of documents or articles in these journals and other sources (across all fields of science), there were at least 1.9 million peer reviewed articles published in 2010 and 1.8 billion full text articles downloaded and further increases estimated to be 20 % by 2016 (Research Information Network, 2010[2]; Potter, 2017). For education, based upon a count from SCImago's list of recognized scholarly journals, there were 45,121 education documents published in 2016.

The country of origin of contributors to these journals favors scholars from the US and Western countries that have historically dominated. However, we are seeing a notable shift with the rise of Asia. Based upon Thomson Reuters (2012), as shown in Fig. 1 and Fig. 2, from 2005 to 2010, China increased its submissions in all areas by 94,033 and their share of global submissions increased by 5.1 %; India increased by 40,294 with a change in share of 2.0 %. At the same time, the US increased by 147,628 but its share declined by 3.3 %. Drawing from more recent analyses by Elsevier Publishers (2016) and Clarivate Analytics[3], the trend for submissions from Asia has continued especially in the physical and health sciences (Potter, 2017). Indeed, in overall terms, China has reached submission parity with the US. While data for sub-disciplines were not available, one might speculate that they follow a similar trend for education.

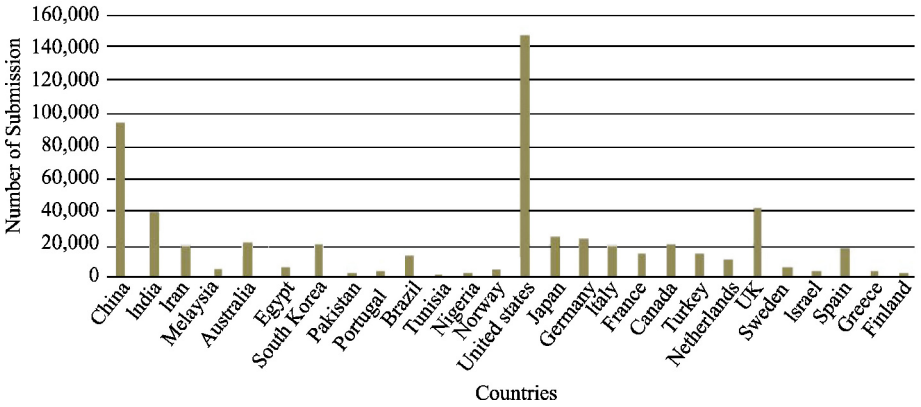

Fig. 1 Number of Submission Increase by Countries from 2005–2010

[2] Research Information Network closed its operations in 2015, but their data are still accessible https://www.acu.ac.uk/research-information-network/

[3] Elsevier and Clarivate Analytics are among the world's largest data analyses companies. Clarivate Analytics was sold by Thomson Reuters in 2015 to undertake data analyses of scholarly pursuits including oversight of the Web of Science and other related enterprises.

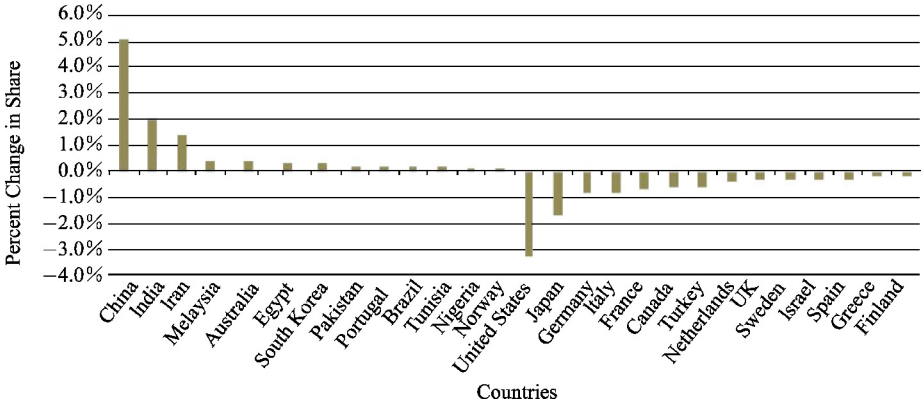

Fig. 2 Relative Percentage Change in Submission by Countries from 2005–2010

Befitting these developments, as measured by the amount of submissions, there has been a major shift in the ranking of countries in terms of overall productivity with China ascending from sixth in 2000 to second in 2016 based upon an aggregation of all areas and in the social sciences from 21st to third and education from 19th to sixth.[4]

In terms of more qualitatively oriented indices focusing upon influences, China's performance is less stellar. In particular, the acceptance rates of submissions and the citation of China's scholarship—indeed, most of Asia—lag behind other countries. As shown in Fig. 3, the Web of Science captures some of these dynamics quite graphically, especially the contrasting acceptance rates and review times experienced by authors from different countries of origin.

As shown in Fig. 3, the acceptance rate for journals may be close to 30 % but with significant differences in terms of those rates for different countries. Indeed, acceptance rates for submissions from non-Western countries are much lower than from Western countries. In Asia, with exception of submissions from Japan, acceptance rates are less than half of their Western counterparts. Notably,

[4] See visit various websites to examine these shifts: SCImago. (n. d.). *SCImago country & journal rank: All subjects, 2010*. Retrieved June 6, 2018, from http://www.scimagojr.com/countryrank.php?year=2000; SCImago. (n. d.). *SCImago country & journal rank: All subjects, 2016*. Retrieved June 6, 2018, from http://www.scimagojr.com/countryrank.php?year=2016; SCImago. (n. d.). *SCImago country & journal rank: Social sciences, education, 2016*. Retrieved June 6, 2018, from http://www.scimagojr.com/countryrank.php?category=3304&area=3300&year=2016; SCImago. (n. d.). *SCImago country & journal rank: Social sciences, education, Asiatic region, 2017*. Retrieved June 6, 2018, from http://www.scimagojr.com/journalrank.php?category=3304&area=3300&country=Asiatic%20Region

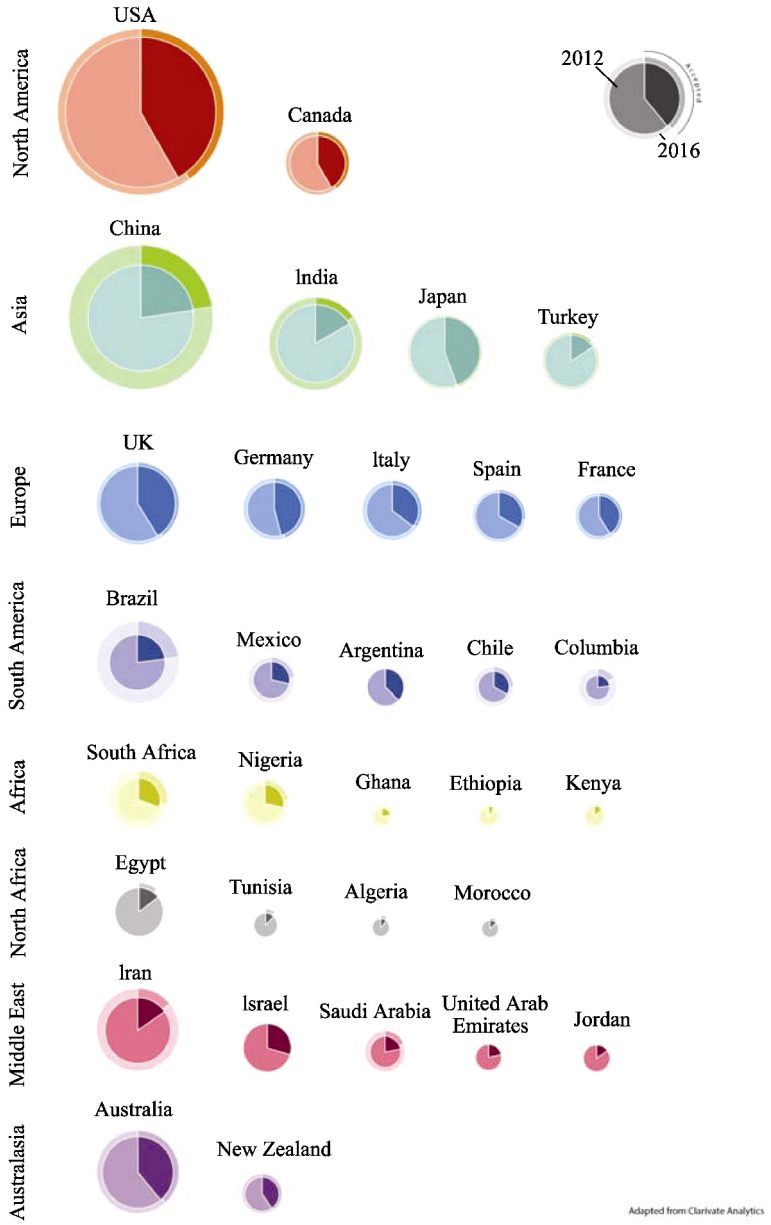

Fig. 3 Submissions and Acceptance Rates for Selected Countries 2012–2016

Chinese submissions have a lower acceptance rate in the recognized, primarily Western journals. In data acquired for the *American Educational Research*

Journal, among the highest ranked educational research journal globally, the readership and aspirations for the journal are global, together with an institutional subscriber list that is global. Perhaps one might predict the journal's content would be as international as its readership. The reality is quite the opposite. The journal has rarely published research from non-Western countries and has had a differential acceptance rate for non-Western submissions. Fig. 4 includes data for institutional subscribers; Fig. 5 depicts the number of international submissions; Table 1 details the acceptance rate for submissions from different countries. The contrast is quite stark especially when considering the readership of the journal, the global aspirations for the journal, plus the institutional subscriber list.

The marginalization of non-Western educational research appears systemic. Indeed, the key index enlisted to measure and compare the knowledge production across nations excludes non-Western publications. Specifically, in education, the performance has become tied to the Social Sciences Citation Index (SSCI),

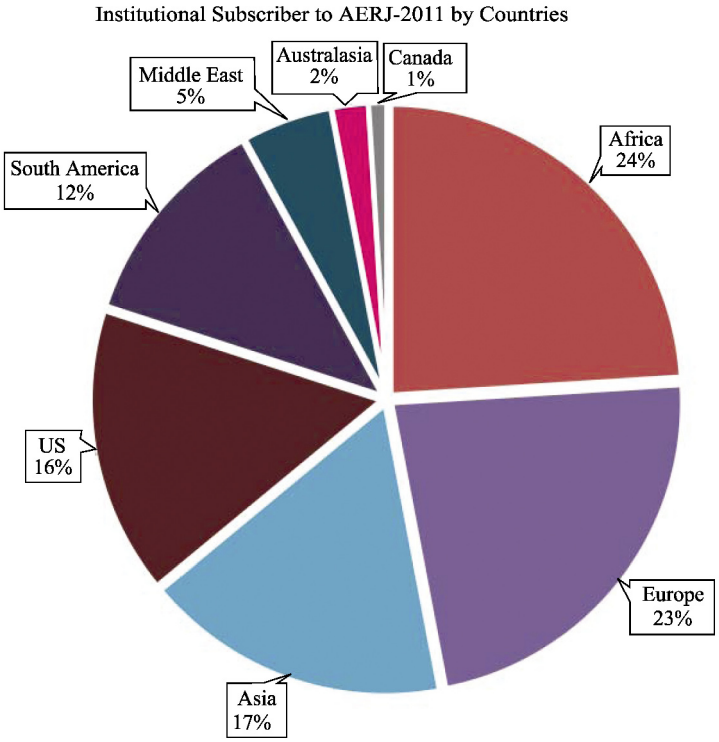

Fig. 4 Institutional Subscribers to *American Educational Research Journal* in 2011

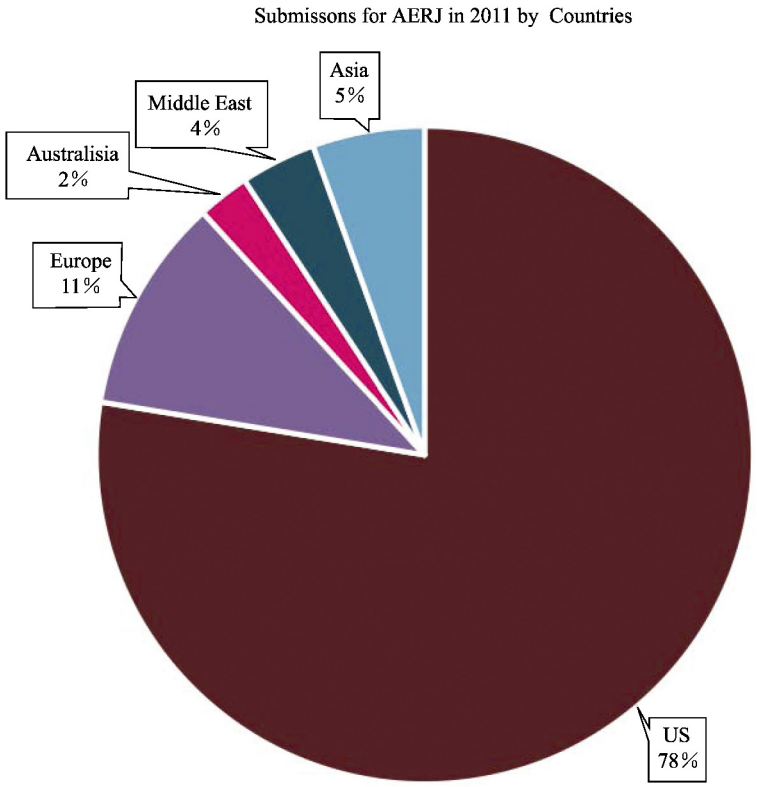

Fig. 5 Submissions for *American Educational Research Journal* in 2011

Table 1 Acceptances for *American Educational Research Journal* in 2011

- US (73 % with an acceptance of 10 %)
- Europe (10 % with an acceptance rate of 10 %)
- Australasia (2.4 % with 0 % acceptance)
- Middle East (3.5 % with 0 % acceptance)
- Asia (5.2 % with 0 % acceptance)
- Other countries (> 1 % of total submissions)

Source: Sage. (2012). *American Educational Research Journal: Teaching, learning and human development: Publisher's report*. New York, NY: Sage.

which includes 233 select journals. In turn the ranking of a university and country is often tied to counts across these journals. For Western countries and their universities, it is notable that these are almost entirely Western journals. Of the 233 SSCI listed journals, very few are eastern journals and none are Chinese. Likewise, very few represent either African or South American publications. Furthermore, websites touting to serve as a data sources for scoring scholarly

productivity by country and subject areas appear to be excluding some of the key journals from non-Western countries. For example, SCImago does not include some of China's leading educational research journals.

The exclusion of even the mention of Chinese educational research from Western journals seems problematic in this age of globalization, given China's size and changing role as well as the disproportionately high number of Chinese students enrolled in Western tertiary institutions. There is a tendency to presume or expect that Chinese scholars will align their work with Western research endeavors and theoretic frames (e.g., US, UK, European theorists), but not vice versa for Western scholars. Whereas Chinese scholars will cite Western scholars with significant frequency within both Chinese journals and submissions to Western journals, Western scholarly will rarely cite Asian scholars nor submit papers to eastern journals. With very few exceptions, Western authors exclude citations of non-Western researchers. Again, this was clearly evident in a study that Tierney and Kan (2016) conducted comparing four years of America's leading educational research journal and again what some would identify as the world's pre-eminent journal in the field, *American Educational Research Journal*, and *Jiaoyu yanjiu* (教育研究, *Educational Research*), arguably China's leading educational research journal, whereas authors of articles appearing in *Jiaoyu yanjiu* (教育研究, *Educational Research*), reference Western theorists and Western research, authors of articles appearing in *American Educational Research Journal* rarely cite non-Western scholarship. Across the thousands of citations for four years of *American Educational Research Journal* they could not find one reference to a study by a Chinese mainland scholar. Chinese circumstances, Chinese theorists and the work of Chinese scholars are never discussed.

Measures of influence such as activity indexes suggest China's impact falls below world averages when compared with Western nations. An activity index is defined as a country's relative share of global total article output relative to national output (Hu & Rouseau, 2009). If you examine these data for the US and China (2006, 2010, & 2016) with the world average (=1.0) then China exceeds the average in engineering, the physical sciences, and mathematics, but it is far below in the social sciences and other fields (see Fig. 6). In terms of a similar index for the top cited articles (top 1 % of world's most cited articles, the pattern is similar (see Fig. 7).

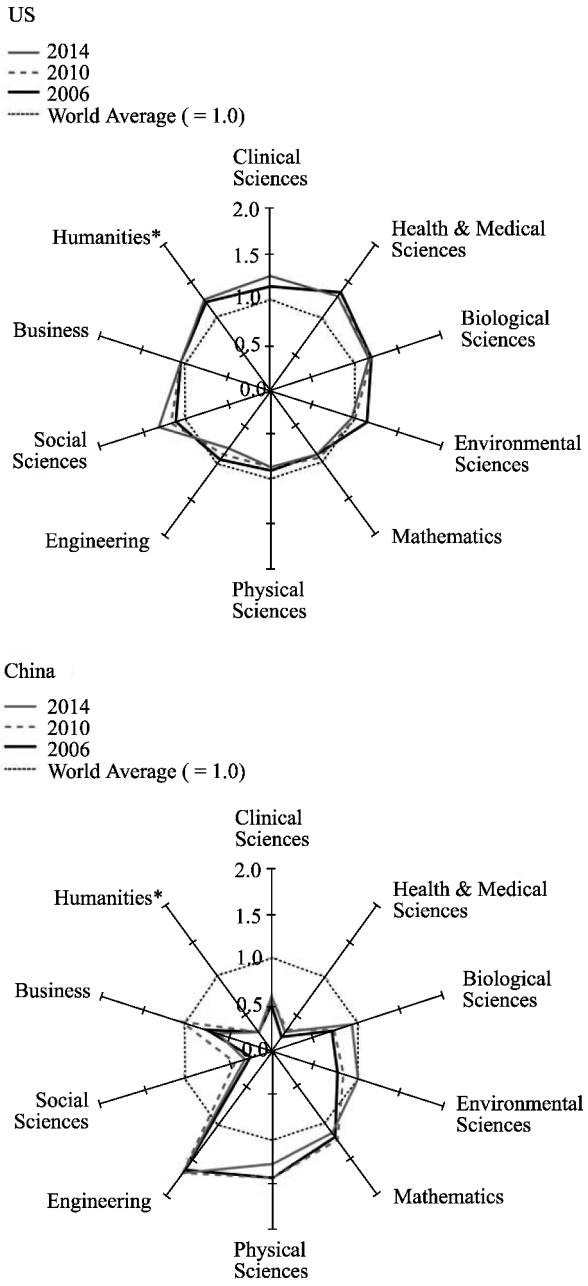

Fig. 6 Activity Index for the US and China

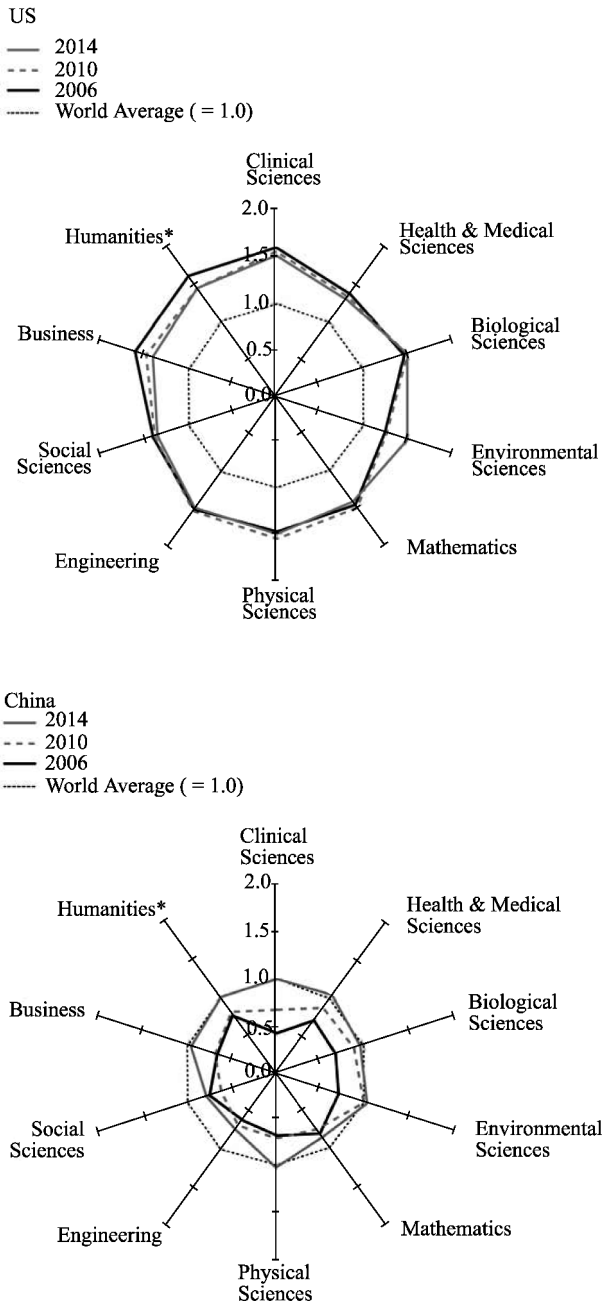

Fig. 7 Field Weighted Citation Index for the US and China

Likewise, measures of influence such as the *h*-index based upon publications with a number of citations, suggest that China's global influence is disproportionately low. As measured by *h*-index, China's performance overall is ranked 14 in all fields, in the social sciences it is ranked 17th and in education it is ranked 22nd compared with other countries.[5] Fig. 8, Fig. 9, and Fig. 10 display these data for a subset of countries in terms of documents submitted and number of citations in published documents. The approach has the appearance of accentuating the status of Western scholarship. And, further conflating the data are the number of documents and also the extent to which self-citation accounts for a significant proportion of such, indeed, in 2016 it accounted for over 50 % of citations for most countries.

The issue that needs to be considered is not just China's plight. If you examine impact such as the *h*-index across countries, it is notable that many countries have no registered influence at least in so far as registered by the *h*-index or citations (see Fig. 11 & Fig. 12). It is as if they are not participants in the global knowledge economy in so far as it is measured.

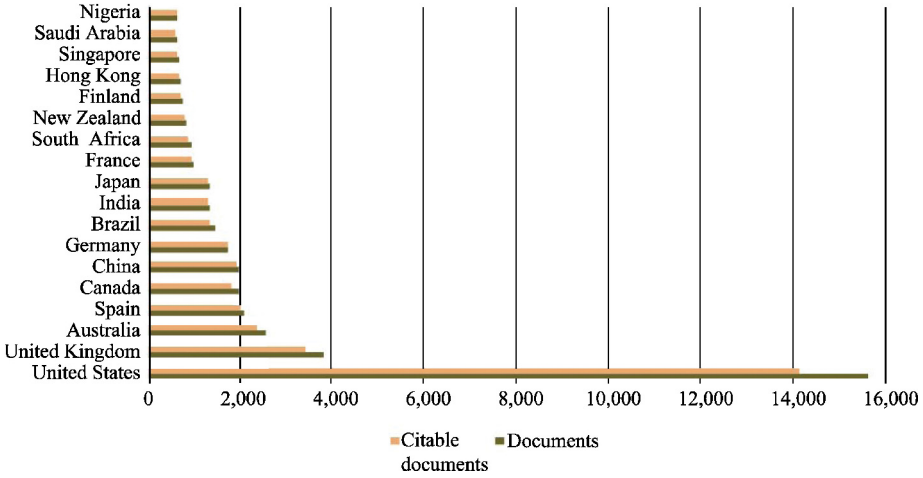

Fig. 8 Documents vs Citable Documents by Countries

[5] In terms of just citations China is ranked across all areas as second in 2006 up from 13th in 2000; China is ranked fourth in the social sciences up from 20th in 2000, China is ranked seventh in education up from 24th in 2000.

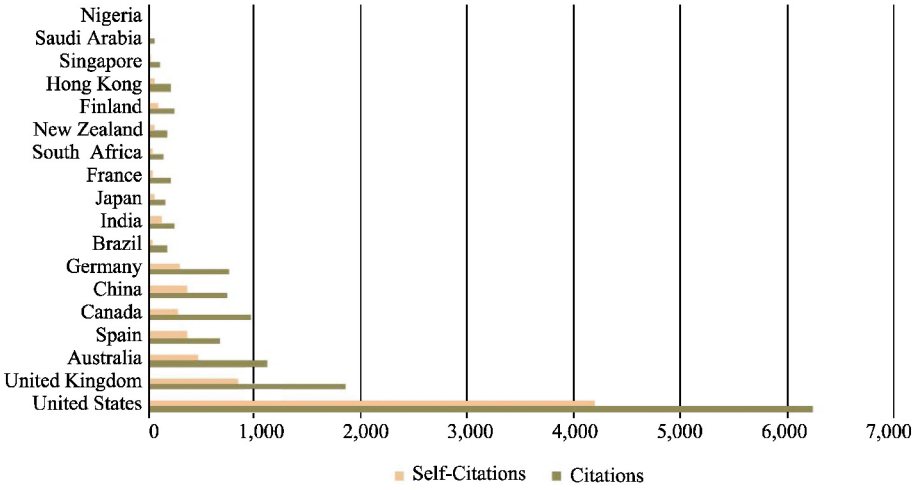

Fig. 9 Citations vs Self-Citations by Countries

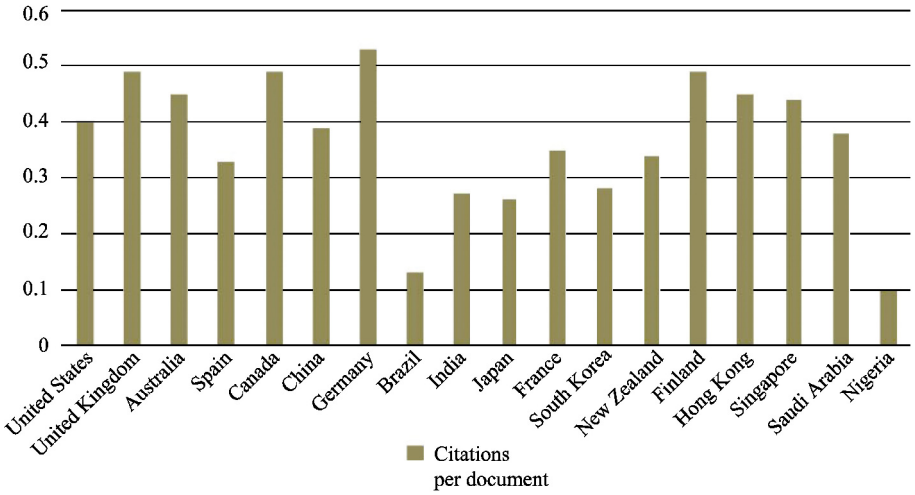

Fig. 10 Citations per Document by Countries

The problem goes beyond exclusion and enters the zone of colonization, especially with the imposition of Western norms by the increased prominence given the SSCI journals. Unless their work is pursued to Western standards, non-Western scholarship is apt to be viewed as deficient. Indeed, a recent study by Zhao, Beckett, and Wang (2017) in the *Review of Educational Research* pronounced that Chinese education research fell below what they claimed were

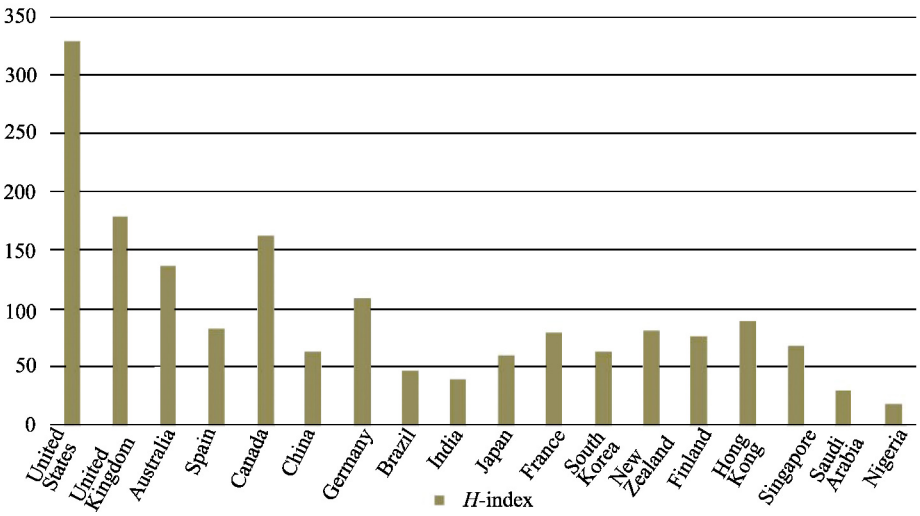

Fig. 11 *H*-index by Countries

Social Sciences | Education | All regions | 2016

Display countries with at least 0 | Documents | Apply

	Country	Documents	Citable documents	Citations	Self-citations	Citations per Document	Hindex
1	United States	15611	14144	6231	4197	0.40	329
2	United Kingdom	3816	3409	1853	853	0.49	179
3	Australia	2534	2357	1131	474	0.45	136
4	Spain	2088	2014	691	359	0.33	82
5	Canada	1976	1804	973	291	0.49	162
6	China	1948	1911	750	382	0.39	63

Fig. 12 Scholarly Education Contributions for 2016: Number of Documents and Citatons

Source: SCImago. (n. d.). *SCImago country & journal rank: Social sciences, education, 2016*. Retrieved June 6, 2017, from http://www.scimagojr.com/countryrank.php?category=3304&area=3300&year=2016

the standards of Western research. Their study applied a rubric that was enlisted

to judge elements (i.e., Introduction, Literature Review, Method, Results, and Discussion) of 1,096 articles from 63 Chinese journals published from 2002 to 2011 articles. Specifically, evaluators were asked to score elements of Chinese papers as reflecting *a failure to address* or *non-present* (scored by 0), or as *weak* or 1 or as *strong* or 2. Zhao et al.'s rubric, as shown in Table 2, kept to traditional Western empirical lines and addressed the following:

Table 2 Elements of Zhao, Beckett, & Wang (2017) for Judging Research Quality

INTRODUCTION
Problem statement
1. Poses a statement of the problem
2. Describes a research gap
3. Supports with rationale
Purpose
1. Explains the purpose of the study
2. States research questions (for qualitative study) or hypothesis that includes variables to be measured and studies
Significance
1. Demonstrates theoretical importance of study
2. Shows practical importance
3. Suggests originality, applicability, and interest to the field
Theoretical framework
1. Describes conceptual or theoretical framework used in the study
2. Justifies the conceptual or theoretical framework
LITERATURE REVIEW
Coverage
1. Literature review is relevant
2. Literature review is comprehensive
3. Has justified criteria for inclusion and exclusion from review
Synthesis
1. Identifies main ideas, perspectives (theories) or methodologies used in field
2. Critically examines their advantages or disadvantages
3. Distinguishes what has been done to what needs to be done
4. Explains relations with previous studies by demonstrating how the current research joins and advances or challenges the existing literature
5. Integrates and synthesizes the review to tie into the issues being investigated in the current study
METHOD
Research design and method theory
1. Describes types of research design, method, or methodology
2. Articulates its appropriateness: how research design/method relate to research questions or hypotheses
Sampling/participants
1. Provides information about participants or samples sufficient for the purpose of the stud

(*To be continued*)

(*Continued*)

2. Notes eligibility of exclusion criteria
3. Justifies eligibility and exclusion criteria or special arrangement
4. Justifies sample size
5. Describes procedures for selecting participants or samples
6. Justifies procedures for selecting participants or samples
Instrumentation/measures
1. Describes instruments or method employed and their purpose in the study
2. Explains reliability and validity of the instruments or measures
Data collection
1. States types of data collected
2. Describes the ways in which data were gathered or identified
3. Outlines data collection procedures, including time and duration
4. *Provides the context information (settings or locations) of data gathered*
Data analysis
1. Describes analytic method/techniques
2. Outlines procedure of data analysis
3. Clearly describes how analysis procedures address research questions or problem
4. Makes it clear how analysis procedures conform to research design
5. Includes information about intended or unintended circumstances that may affect analysis and inferences
6. Discusses reliability, validity, or trustworthiness (e.g., potential sources of bias and the effects due to data treatment)
RESULTS
1. Presents results effectively (reports complete results with sufficient and appropriate amount of data presented)
2. Describes findings/results pertinent to each research hypothesis or question
DISCUSSION
Discussion
1. Interprets the findings and explains patterns in the data (document data for non-empirical study) and relations among variables with evidence and concrete examples
2. Explains how claims and interpretation address the research problem/issue
3. Explains how claims and interpretations address research questions
4. Relates the findings/arguments to the broader problem in the field by demon- stating how the conclusions connect to support, elaborate, or challenge those in previous studies
Limitations
1. Considers to what extent the results/findings are conclusive and can be generalized
2. Indicates unsolved problems
3. Notes the weaknesses of the study
Implications
1. Emphasizes implications for theory
2. Draws implications for practice
3. Discusses implications for (further) research

Note. Categories in italics do not apply to non-empirical work.

In turn, as shown in Fig. 13, their analyses suggested that Chinese research

was deficient in all categories but showed slight improvements. The average rating was below 1 for all elements that were viewed as within the "weak" to "non-present" levels.

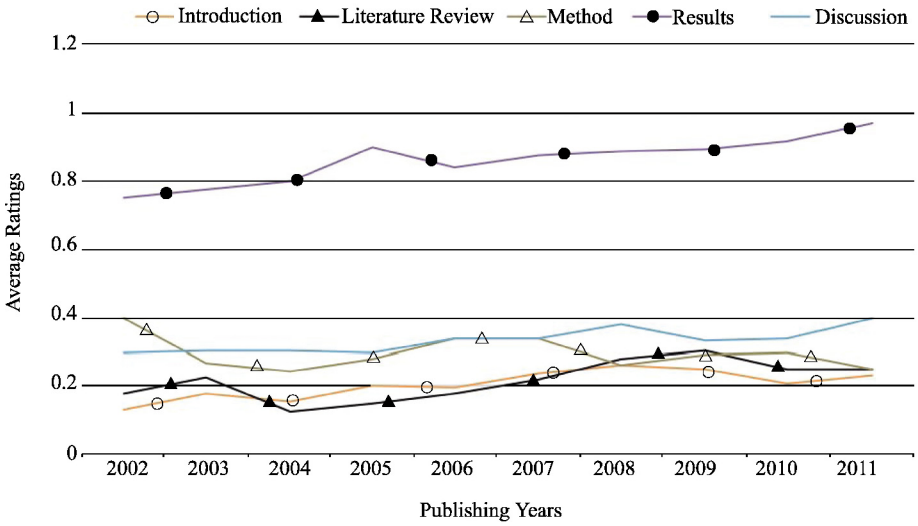

Fig. 13 Avarage Rating Change by Groups

While announcements of such weaknesses in research quality might provide some insights into the state of Chinese scholarship, the analyses themselves may overlook key differences in research traditions and in turn rhetorical style and form of science. In other words, rigor is confounded with epistemologies. For scholars, crossing epistemological borders, there is more to confront than language differences. In particular, the internationalization of educational research is not just a matter of translation; it entails developmental, educational and navigating with texts including the content, perspectives enlisted and their ethos with credibility not just methodological rigor and with substantive argument enlisting possibly different frames befitting cultural histories. While Zhao et al. (2017) do mention such differences, they fail to address different rhetorical traditions and sociopolitical histories between China and the West as well as the variation that exist within China relative to epistemologies in different fields of study. Their judgments of quality suggest a deficit approach rather than one that acknowledges and respects differences in circumstances or style or how to bridge to Western reviewers and audience in ways that combine or fuse

authorial interests and approaches with cross-cultural and cross-disciplinary considerations. Looked at cross-culturally, their observations do coincide with other studies that have identified that a number of Chinese scholars in some of the sub-disciplines will position their scholarship and research differently to Western scholars, sometimes in a fashion reflecting different rhetorical traditions or connected to local developments within their country rather than cross-nationally (Tierney & Kan, 2016; Kan, Tierney, & Xiang, 2017, April).

Further, their approach has flaws in terms of what is being compared with what? Specifically, Zhao et al. (2017) assume comparability in terms of Chinese and Western journals. Their approach does not address that Chinese publications have quite different constraints in effect than most Western journal especially in terms of length, citations and style. Whereas Chinese educational research journals, such as *Jiaoyu yanjiu* (教育研究, *Educational Research*), likely restrict the length of submissions to approximately 10 pages and a modest number of references, the leading US educational research journals, such as *American Educational Research Journal*, are often three times longer with 10 times the number of citations. Further, the articles in Chinese journals are written for a Chinese audience with what could be different views of relevance and prior understandings as well as different rhetoric expectations.

Finally, Chinese educational scholarship varies across disciples, that is differences in the Chinese epistemological traditions across the sub-disciplines in education should not be ignored. Chinese educational research journals publish conceptual articles, especially in some of their key sub-disciplines such as philosophy, comparative education, and moral education. These would not likely meet the empirical tenets of the West. Yet those befitting a traditional empirical tradition would do so. It is noteworthy that, in those disciplines in China aligned with a psychological tradition, there are a higher proportion of acceptances in SSCI journals.[6]

Discussion

The global knowledge economy appears to be soaring, with significant increases

[6] The tendency is reflected in the number of SSCI journal publications by Chinese psychologists versus educators. In 2016, the psychology faculty at BNU published 76 articles that appeared in SSCI journals, whereas the education faculty published only 16.

in submissions and publications in the sciences, social sciences and education. But it is an economy regulated by systems that are almost exclusively Western. The current state of affairs is that if eastern and southern scholars aspire to publish their scholarship in SSCI-listed journals, they will likely need to reshape their research enterprises for Western audiences and reviewers. The shift may entail an approach to knowledge development that discounts their past and instead emulates Western models for their research endeavors and displaces their own scholarly histories with Western theorists and researchers. The phenomena are connected to the history of global research following the European enlightenment traditions with the advent of the earliest scholarly journals. It entails expectations involving Western forms of argumentation, tied to evidence and claims, a rhetoric style perpetuating objectivity and the possibility of generalizability and empirical preference for normative measures (Bazerman, 1987). The imposition of the approach seems assimilative, pressing Western standardization as essential and positioning non-Western scholars as if they are interlopers. A rarified global knowledge network tends to restrict and reduces the intersection across or transaction among or acceptance of diverse epistemologies not aligned with Western empiricism and thought. These practices are not consistent with the advancement of a more organic, democratic, and an ecological orientation to our world's diverse epistemologies. As Connell and her colleagues (2007, Connell, Collyer, Maia, & Morrell, 2017) have argued it is as if the approach is consistent with the style of empire building where colonies are governed by, indoctrinated and serve the metropole.

Without denigrating Western epistemology in its own right, its global position does fit with the saying "The barbarians are at the gate and have taken the castle." Indeed, despite some insurgencies and the advent of postcolonial critiques, Western developments appear to overshadow eastern and southern thought (Nozaki, 2009). Indeed, despite the attention given to these matters, especially the growing realization of our colonizing tendencies, the imposition of Western norms and conventions preclude other epistemologies. In the name of internationalization, universities and even international professional associations may be the harbingers of Western epistemologies aligning themselves with global developments that perpetuate a bias towards Western epistemologies exclusively and that contribute to the dismissal and perhaps the increasing disappearance of the epistemology of others. Perhaps the problem lies in egocentricity verging on

self-righteous arrogance or ignorance. Most Westerners rarely cite the scholarly endeavors of non-Westerners; instead they have a tendency to even frame developments outside the North enlisting Western theorists. That is, on those occasions when they study non-Western educational developments, they may do so through the lens of Western theorists, rather than southern ones.

If diversity is the goal with cultural responsiveness as the mantra and the publication in SSCI recognized journals is the benchmark, then the state of global educational research is indeed woeful.

If we apply a critical global epistemological lens and democratic tenets respecting multi-vocal approaches, it seems that we may be operating within a framework of inclusivity and assimilation rather than eclecticism. Revered SSCI educational research journals appear aligned with forms of isolationism and protectionism, assimilation versus accommodation, exclusion versus inclusion. It is as if scholars aspiring to be published in SSCI outlets should recognize that there is an editorial predisposition that presupposes a form of eastern and southern acclimation to Western forms of imperialism exclusively, a kind of epistemological re-socialization rather than exploring the possibility of more organic-ecological co-existence that might be mutually engaging, transactional and transformative. Unfortunately, despite advocating trans-nationality and diversity as well as be cognizant of postcolonial critiques, there seems to be a form of self-indulgence perpetuating Western exclusivity to the exclusion of others. Befittingly, Australian indigenous educational leader Bob Morgan's (2018) portrayal of being an indigenous stranger in his own land, the colonizers advance scholarly venues and education systems that reflect a guest paradigm for non-Westerners and indigenous peoples where outsiders are expected to align with the Western hosts and colonizer's norms.

In general terms, the circumstances reflect a form of Western empire building as studies are judged predominately by Westerners using Western theorists, Western circumstances and Western norms of empiricism to judge their legitimacy, frame their rationale and couch their findings. The current circumstances for education research reflect a global knowledge economy that secures Western interests by imposing multi-leveled regularity systems favoring Western empiricism almost exclusively. The approach represents a form of protectionism and more. It perpetuates a coercive form of empiricism by the West as it amalgamates Western preferences via review systems that are likely to

portray studies as deficient or un-acceptable unless aligned with Western rhetorical styles tied to Western theorists and scholarship, and related to Western circumstances. As Keita Takayama (2009) contends:

> Given that the existing unequal structure automatically warrants Western scholars the right to speak "on behalf of the world," they have ethical responsibility to bring in sophisticated theoretical work from the margin that should immensely contribute to the discussion in the center… Democratic space must be generated… where non-Western scholars and activists can participate in theoretical knowledge production on an equal footing with Euro-American counterparts. (p. 364)

If epistemological diversity is to be democratized then it is not just a form of enculturation that embeds non-Western studies into pre-existing Western frames in ways that are additive or complementary or even critical. Democracy with epistemologies would seem to necessitate accommodation of non-dominant groups. It would seem to entail a transformation of the regulatory systems that control knowledge flow and the development of new networks that bridge across borders. For example, it might call for the inclusion of non-Western studies in SSCI journals, more representation of non-Westerners on editorial boards and reviewers and so on.[7] If SSCI is to be an eclectic global gauge, it would seem essential that it expands the registry of recognized journals to include more educational research journals that are non-Western.

In the context of discussions on global citizenship, ecological pedagogists have argued we should adopt a notion of planetary responsibility which supersedes the global interlocking of nations. As they suggest planetary citizenship entails living with one another in support of shared concerns for issues that we share (such as human rights, health issues, etc.) and at times override our borders, relating to the rights of the planet and its survival as a healthy diverse community. Consistent with climate change and pollution of oceans as well as our air there is a growing realization that we must act together (Grigorov & Fleuri, 2012; Misiaszek, 2013). There should be preference for

[7] Studies by Tierney and Kan (2016) of the editorial and review board composition of American Educational Research Journal and *Jiaoyu yanjiu* (教育研究, *Educational Research*), suggest a failure to extend membership to non-Westerners. Likewise Cummings and Hoebink (2017), and Sumner and Tribe (2009) found a very small number of the editors of the leading journals addressing issues of educational development were from developing countries.

co-existence, or the fusion of local and global interests rather than a global form of knowledge eugenics or epistemologies solely tied to Western norms. Of course there will be exceptions for indeed Western empiricism is not without support including in China (e.g., in psychology that has a history tied to Westernized models). Border crossing research (especially in areas such as sociology and pedagogy etc.) warrants eclecticism grounded in diversity without diminishing rigor.

Perhaps the notion of "sui generis" as enlisted by indigenous scholars should be considered an alternative guideline where the validity of an epistemology is judged by the context of its use and internal consistency. Befitting the indigenous notion of "sui generis" epistemologies should be positioned in a fashion that respects their self-defining, distinctive coherency and roots. They should be considered primary rather than secondary and not in the shadow of others or to be fitted, subordinated or modified to align with terms externally imposed by outsiders (Hampton, 1995). As Maori scholars Graham Smith (2000, 2015) and Linda Smith (1999, 2005) have argued global engagements should proceed in a manner that is respectful of the histories, ways of knowing, needs, hopes and values of all. Differences should be accommodated rather than assimilated, where ways of knowing and educational goals and practices are not subordinated by forms of economic and social imperialism either within or across countries. Specific circumstances should be respected, including geographies of time and space, ecological systems local norms, self-realization and self-determination. Essentially global researchers crossing borders should do so in ways that are not restricted to Western norms, but to terms emanating from local cultural expectations befitting the notions of Giddens who touts a global dialectic (Giddens, 1999). As Park (2017) suggests, drawing upon Chen (2010) discussion of *Asia as Method*, "a paradigm shift to look at Asia with a de-imperialized, de-colonized, and de–Cold War mentality" (p. 760).

Certainly, the systems should be adjusted to be more inclusive, but such will not suffice without a shift in predisposition. Trigos-Carillo & Rogers (2017), in a paper entitled *Latin American Influences on Multiliteracies: From Epistemological Diversity to Cognitive Justice* and also in a recent delivered paper (Rogers, 2017), the advent of multiliteracies is explored in terms of the epistemologies that are included and excluded. In particular, they explored the pertinent scholarship from South America that preceded and accompanied some

of the foundational notions of multiliteracy. Their findings were also stark. The preponderance of citations in the area was Westerners including many citations of the architects by the architects themselves. They found that of critical literacy referenced Paulo Freire, but otherwise they were found to be largely devoid of references to key and foundational work in this area from South America (Trigos-Carillo & Rogers, 2017). Based upon these analyses, they argued:

> ….The invisibility of scholarship from Latin America in North American scholarship is troubling because of the accumulative impact it has on our field, discipline, and profession. Without access to and recognition of diverse traditions of scholarship, we will continue to reinforce hierarchies of thought, knowledge, and belief systems. (p. 383)

Unfortunately, the exclusionary practices that persist as well as other factors such as language differences might suggest that such spaces will not be forthcoming or that efforts will be directed at some forms of synchronization or rhetorical mixing of the theories and research from historically ignored or marginalized epistemologies. There appears to be a colonizing mindset that appears to be perpetuating the merits and privilege of Western forms of empiricism and theorizing in a fashion befitting a bias toward their exclusivity. Southern theories and research seems either ignored, displaced or appropriated by Western empiricism.

In a challenge to "the epistemological privilege granted to modern science from the seventeenth century onwards, which made possible the technological revolutions that consolidated Western supremacy" de Sousa Santos, Nunes, and Meneses (2007, p. xix) also stated:

> The logic of the monoculture of scientific knowledge and rigor must be confronted with the identification of other knowledges and criteria of rigor that operates credibly in other social practices regarded as subaltern (p. xlix)

Also, as Singh, Kenway, and Apple (2005) have suggested we need critical self-reflexivity alongside of both rigorous study of these issues and trustworthy developmental efforts. If eclecticism in epistemologies is a goal then there should be a commitment to studied developmental approaches that are respectful to a more organic, democratic, and an ecological orientation to our world's diverse epistemologies. Western institutions need to critically examine their approaches

to globalization. For example, Michael Singh (2011) has energetically challenged the re-socialization approach in the West with an approach that bridges across cultures and in so doing challenged some of the views of culture and cultural development that oversimplify the complexities and perpetuate stage-like notions of cultural development and also advance a non-critical acquiescence and adoption Western penetration of and subordination of other cultures and dismissal of the local.

A number of scholars have focused upon supporting a form of bilingualism and explored ways to support non-Westerners (largely Asian international students) in their pursuit of a Western academic style. Their explorations suggest the pursuit of diverse epistemologies, especially local forms fused with global expectations, should not be viewed as straightforward enterprise or a sure-all for advancing global diversity. Studies of academic publishing have highlighted the time and conditions needed to meet the demand of rhetorical expectations and how important enculturation experiences, time and mentorship are if young scholars or students are to adopt the style of academic writing even when it is consistent with their own cultural values (Flowerdrew, 2000; Li, 2006; Li & Flowerdrew, 2007; Kamler & Thomson, 2006; Uzuner, 2008). As Paré (2010) has argued it demands a pedagogy which affords enculturation over an extended period of time and mentorship by persons with a deep understanding of the rhetorical practices of their disciplines "…capable of providing the explicit attention to and instruction in the rhetorical practices that such a pedagogy demands" (p. 31).

In the interest of being global competitive, some countries have elected to pursue and put aside their concerns and traditions and created incentives to compete in the global market despite what might be entailed. Perhaps their approach should be more sanguine. Indeed, it seems troubling that Chinese institutions might be forsaking their own traditions, heritages and cultural responsiveness if they become overly focused on a form of Westernization of their scholarship. Incentives to faculty to publish should be measured in terms of influence locally as well as globally. Their approach to advancing Chinese contribution to the knowledge economy should not oversubscribe to Westernization or Western journals, or Western faculty and editors to assist with such pursuits. It would seem problematic to equate internationalization with an emphasis of Western ideas and theorists as the preferred or exclusive frames for

guiding their sociological, philosophical, and pedagogical analyses of their circumstances. Scholars should consider how the local and global might interface with one another respecting the sociopolitical sources, the populations studied, the positioning of the research and the team undertaking the work and the directions are fashioned locally. For example, the Zhao et al. (2017) judgment of Chinese scholarship seems to acquiesce to Western standards. They appear to disregard or divorce themselves from eastern approaches including current discussions of Asian epistemologies (Chen, 2010; Park, 2017; Takayama, Sriprakash, & Connell, 2017). They also seem to divest themselves from the consequences on such a pursuit on Chinese research culture and the debates that seem to exist aplenty on the direction being pursued by Chinese government policies and the developments underway (e.g., Feng, Beckett, & Huang, 2013; Guilford, 2013; Jiang, 2004; Lu & Hayhoe, 2004; Moiwo & Tao, 2013; Park, 2011; Peng, 2011; Qiu, 2010, 2015; Quan, Chen, & Shu, 2017; Tam, & Chen, 2010; Tian, 2013; Tian, Su, & Ru, 2016; Yang, 2005, 2006).

In contrast, I would hope for plurality and eclecticism, including ways to respect the theorists and past work that informs various studies in different locations, the approaches, frameworks, etc., that the researcher might have enlisted to navigate cultures. Perhaps this plurality might be informed by the language lives of border dwellers where the languages become somewhat intertwined as the cultures bump against one another with creative forms of mixing languages or translanguaging (Kim, 2016; Nelson, Barrera IV, Skinner, & Fuentes, 2014). Such fusions have been recognized as possibilities within China, especially with the return or introduction to China of scholars with Western credentials, but their leverage seems overshadowed by the rise in importance of publications in Western outlets.

In Closing

In contemplating the ecological state of the global knowledge economy, it may be impossible to remain apolitical especially if democratization of epistemologies is seen as vital to our diversity. The paper, therefore, closes with an objection to current Westernized conditions and lobbies for a planetary perspective anchored in respect for diversity and in opposition to forms of ethno-nationalism. Such a perspective would coincide with an opening up the

canon of knowledge to be eclectic. It is mindful of the importance of addressing a politics of difference, which does not spare anyone of us. It requires a critical reflexology of our diversity and how we position races and ethnicities, eastern and Western, northern and southern, indigenous and colonialist. To fend off such considerations as someone else's responsibility or a world apart from ourselves is unacceptable. Dealing with a shift to a global organization involves all of us including interrogating how we may or may not be complicit.

At a minimum, there is need for support of global knowledge projects consistent with the suggestions in Takayama et al. (2017) in *Toward a Postcolonial Comparative and International Education* :

> …knowledge projects that decenter the global North in knowledge production, undermine the uneven power relations that naturalize the intellectual division of labor, provincialize the universalist ontology and epistemology that underpin official knowledge, and revalue knowledges that have been subjugated by global hegemony. (p. S13)

Undergirding any initiatives should be a commitment to rigorous processes that are respectful of individuals and communities including their individual and collective intellectual freedom, responsibilities and needs.

However, we should be alert to the dangers. Sometimes oppositional forces serve to strengthen hegemonic power by defining them in ways that are contrastive. Sometimes, the imperialist enlists chameleon characteristics. For example, they may advocate diversity but advance an agenda which is assimilationist or position the study of other in a way that is patronizing or demeaning or objectifying of others. But they will do so in their own interests such as representing other in Western publications using their lens. As Ali Abdi (2015), warns we should be alert to those tendencies that give the appearance of eclecticism, but operate as,

> …. a European predestination to save non- cultured natives from themselves… we should not discount…. the need to see beyond the fog of the still problematically benevolent political correctness as the creators of the new scholarship are somehow oblivious in turning the gaze upon themselves and societies. (p. 16)

It is hoped that the current paper challenges the current state of affairs and makes us less oblivious to these subjugating tendencies and what they entail for

epistemologies. Perhaps it will spur both eastern and southern scholarly recognition and developments including the fusion of east and West and north and south. The pursuit should not be considered as simply nativist as if cultural ways of knowing exist in some pure form or pristine state that would be contaminated if they took into consideration ideas from outside of one's culture. As Alatas (2006) has argued that *relevance* is the key determinant, but this does not entail a total dismissal of others in the interest of nativism. Or, as Graham Smith (2000) has argued, in reference to Maori ways of knowing tied to Maori tenets: "we ought to be open to using any theory and practice with emancipatory relevance to our Indigenous struggle" (p. 214).

We would hope that we might forward in a fashion that builds upon rather than displaces other in ways that are eclectic, affirming, and generative.

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