

Educational Learning in Informal and Formal Contexts

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Abstract

What constitutes educational learning is understood here as learning that contributes to the flourishing of humanity, humanity as a species and humanity as expressions of humane values. Formal learning contexts are understood here as those where learners are working towards a formal qualification, such as the Extended Project Qualification in school, or a Masters or Doctorate in a university. The work of teachers, tutors and supervisors will be drawn on to exemplify the meaning of educational learning in practice with the clarification of the nature of educational relationships that support educational learning in school and university.

Informal contexts are understood here to be those where learning is not recognised by the award of a formal qualification. Those which will be drawn on to exemplify the nature of the educational learning and relationships will include: the online open review process of an international educational journal; a collaborative project between members of BRLSI (Bath Royal Literary and Scientific Institute) and the University of Bath, to enable young researchers to conduct a scientific enquiry into a question of personal interest supported by doctoral students who are afforded the opportunity to enquire into their own educational learning and develop their expertise as research mentors; and Skype research groups for informal support of post-doctoral and other enquiries.

Issues to be raised in this presentation focus on questions including 'How can opportunities and support be developed for educational learning in both formal and informal settings, including community, schools and university in the physical and virtual world?', 'How can researchers researching into improving educational learning be supported to contribute to the creation of educational knowledge and the improvement of educational practice?', and 'How can the educational influence of educational research

be enhanced to have a significant influence on the development of policy and practice in international education for the flourishing of humanity in a world dominated by economic rationalism?'

1. Introduction

I use the term 'educational-practitioner' rather than 'teacher' as not all with the title 'teacher' are concerned with improving educational learning, and not all who are concerned with educational learning are teachers, or work in 'Education'. I would argue that everyone should be concerned with enhancing their educational influence in their own learning, the learning of others and the learning of the social formations in which they live and work, and when they are, they are educational-practitioners. An account by educational-practitioners of their valid explanations of their educational influence, generated as they research their practice to improve it, constitutes their living-educational-theory, a term coined by Whitehead (1989), which has grown over the years and now Living Theory research forms a social movement contributing to the flourishing of humanity.

By creating and presenting this paper to you I hope you might be motivated to find out more about Living Theory research by 'giving it a go', and create and offer accounts of your living-educational-theory that contribute to Living Theory as a social movement and the evolution of an educational knowledgebase of local, national and international value for the flourishing of humanity.

When I worked as an educational psychologist a recurrent issue was how to evaluate practice in ways that would help us improve what we were doing. Government imposed 'targets', 'standards', 'impact indicators', and 'value added' built on notions of 'cause and effect' have their uses but are simplistic at best and damaging at worse. I find Whitehead's (1989) notion of 'educational influence' is far more nuanced and useful for an educational-practitioner who wants to realise their professional responsibility. By educational influence I mean the contribution I make to learning in the direction of my humanitarian values with the 'best intent' of the other/s in sharp focus. By 'best intent' I mean the values-based hope and associated (educational) learning to live a loving, satisfying, productive, worthwhile life, which makes this a better world for us all. For me to feel I have had an educational influence in the learning of a social formation I need to see some evidence that I have contributed to developing a context where humanity can flourish. Similarly I have found it useful to distinguish educational knowledge with reference to the practitioner-researcher's ontological and societal values and educational intent.

I want, through this presentation and paper, to share some of the transformational responses educational-practitioners have created through their Living Theory research, which has enabled them to move from asking questions of the traditional, impersonal form common to those researching in the disciplines of education, such as:

- How can opportunities and support be developed for educational learning in both formal and informal settings, including community, schools and university in the physical and virtual world?
- How can researchers researching into improving educational learning be supported to contribute to the creation of educational knowledge and the improvement of educational practice?
- 'How can the educational influence of educational research be enhanced to have a significant influence on the development of policy and practice in international education for the flourishing of humanity in a world dominated by economic rationalism?'

To asking questions as educational-researchers, creating and contributing educational knowledge, such as:

- 'How am I enabling opportunities and support to be developed for educational learning in both formal and informal settings, including community, schools and university in the physical and virtual world?'
- 'How do I, as a researcher researching into improving educational learning, develop support for myself and others to contribute to the creation of educational knowledge and the improvement of educational practice?'
- 'How can I enhance the educational influence of educational research to have a significant influence on the development of policy and practice in international education for the flourishing of humanity in a world dominated by economic rationalism?'

The paper is organised with:

- A summary of what distinguishes educational learning
- An outline of the nature of educational relationships that support educational learning, drawing on accounts offered by educational-practitioners in formal and informal contexts
- An introduction to Living Theory research with examples of the knowledge that educational-practitioners have created in researching the 'I' questions detailed above.

Answering the questions:

- How am I enabling opportunities and support to be developed for educational learning in both formal and informal settings, including community, schools and university in the physical and virtual world?
- How do I, as a researcher researching into improving educational learning, develop support for myself and others to contribute to the creation of educational knowledge and the improvement of educational practice?
- How can I enhance the educational influence of educational research to have a significant influence on the development of policy and practice in international education for the flourishing of humanity in a world dominated by economic rationalism?

By sharing, in the concluding section, some of what I have learned in creating this paper and presentation I hope you will feel invited to consider your educational learning and the implications for the development of your educational practice and educational research and what and how you might contribute to the evolution of an educational knowledgebase.

2. What distinguishes educational learning?

I have worked as a professional educational-practitioner in England since the 1970's in different roles and contexts but always with the same intent, to enhance educational practice, opportunities and experiences for learning. I found the forms of research in education I knew of, as an educational psychologist, had their uses when attempting to develop instruction and support for learners to acquire skills or change some behaviours, but limiting and limited when it came to attempting to improve educational practice, opportunities and experiences. I found Living Theory research provided me with a way of asking and researching questions that not only improved educational practice but also enabled me to create valid educational knowledge, which can contribute to the flourishing of humanity locally, nationally and globally. By creating and presenting this paper to you I hope you might be motivated to find out more about what Living Theory research can do for you by 'giving it a go'. The paper is offered as a resource by providing a very brief introduction to the academic, scholarly and practical basis of Living Theory research for those who are concerned with questions such as, 'How do I improve what I am doing as an educational-practitioner?'

'Education' per se has many meanings and not all learning is educational, as this extract from Ginnot's work illustrates:

On the first day of the new school year, all the teachers in one private school received the following note from their principal.

Dear Teacher,

I am a survivor of a concentration camp. My eyes saw what no man should witness:

- Gas chambers built by *learned* engineers.
- Children poisoned by *educated* physicians.
- Infants killed by *trained* nurses.
- Women and babies shot and burned by *high school* and *college* graduates.

So, I am suspicious of education. My request is: help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.

Reading, writing and arithmetic are important only if they serve to make our children more human. (Ginott, 1972, p.317)

Educational learning is learning that contributes to the flourishing of humanity: the flourishing of us as a species and the flourishing of the humanitarian values of each and every one of us. Our ontological and social values are what give meaning and purpose to our lives. Values evolve, shape and are shaped by how we each experience our social and personal historical contexts.

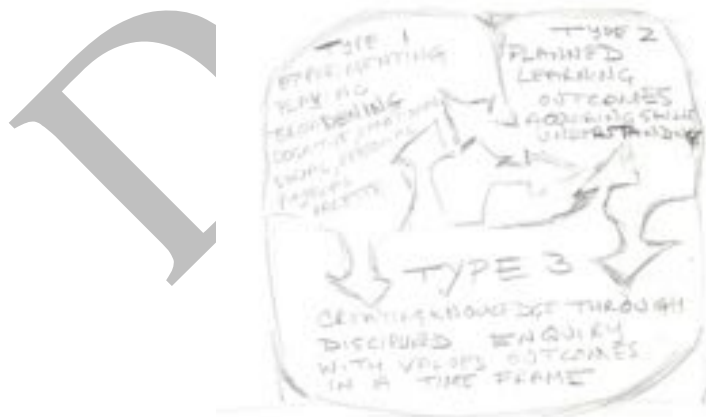


For instance, these three photos sum up very briefly the contradictions in some of the values I experienced of 1967 (which, on reflection don't seem to be much different 50 years on): values of love and peace (communicated with vibrant colours on a symbol of an increasingly mobile and global community), those of hierarchy (communicated in the monochrome photo of the 'class system Frost report sketch') and values embodied in the challenge to the hegemony of global capitalism (illustrated by a demonstration against the Vietnam War). My personal cultural historical context was created at that time from what was presented through the radio, television and newspapers and what I experienced of those around me; the indefinable embodied knowledge that transcends time and place, such as that of

my grandparents (and their generation born in other countries at the end of the 1800s), my mother and other members of my family of her generation (most born between the two 'World Wars'), of my friends and their families, and more 'distanced' people, such as teachers and neighbours. I note birth dates to remind me that the lenses through which many saw and experienced 1967 were coloured by times and experiences very different to mine.

To understand my ontological and social values requires you and me to understand the meaning we each give, and want to give to them, in practice. It is easy to lexically define humanitarian values, such as love, peace, democracy, justice, as is done in the social sciences, but it is the creation of ostensive descriptions that educational-practitioners learn to understand, explain and judge their practice, recognise where they are living contradictions and improve what they are doing. Clarifying and creating ostensive descriptions of their embodied values, as they are lived and evolve (Laidlaw ref) by educational-practitioners is one of the core features of Living Theory research.

I learned through the formal context of my schooling, with the given curriculum leading to qualifications, what I was not good at but I learned to pass exams, just well enough. At the same time it also provided me with informal contexts in which to develop my educational learning that eventually took me to Hull University to study psychology, to Sheffield to qualify and practice (briefly) as a teacher, to Birmingham to qualify and work for the rest of my 'career' as an educational psychologist and eventually to complete a part-time PhD with the University of Bath and do what I am doing now. Interesting that on reflection it is the conversations in and out of formal or informal contexts that most of my educational learning has occurred and shaped my life.



My interpretation of Renzulli's (Renzulli and Reis, 1997) three types of learning opportunities

I think Renzuli's three types of learning opportunities resonates with me because I can see my own educational learning has emerged and been shaped by learning opportunities that have extended my cognitive range and concern, opened my eyes to new possibilities, enabled me to 'play' with ideas and ways of being (Type 1); opportunities to acquire skills, knowledge and understandings of a variety of fields and disciplines, many of which are focussed on a 'given' curriculum and qualifications (Type 2); and opportunities to learn to create valued knowledge as a gift to enhance my own journey and that of others (Type 3). I can see my educational learning has developed in the process of critically and creatively engaging in all three learning opportunities provided by formal and informal contexts, not in a simple linear progression but rather in a multidimensional, relationally dynamic fashion. Joy Mounter's six-year-old pupils came to a similar articulation as they developed a model of their learning.



Joy Mounter's pupils explaining a multidimensional, relationally dynamic model of their learning.

I want to refocus now on clarifying what distinguishes my learning as educational in both formal and informal contexts. As I learned to research as a Living Theory researcher to create and successfully defend my doctoral thesis (a formal context) and now in creating this paper (an informal context) I realise that my educational learning is developed through how I experience them and conversations. My educational learning is dependent on what I bring to these experiences and conversations and how I critically and creatively derive and integrate insights into shaping how I live a loving, satisfying, productive and worthwhile life, which contributes to the flourishing of humanity. Riess and White (2013) put it very well when they wrote:

What are schools for? In very general terms, their aims are the same as those of a home with children.

The task of both institutions is two-fold and simplicity itself, to equip each child:

- to lead a life that is personally flourishing,
- to help others to do so, too.

What they say is as pertinent for those who provide formal and informal contexts for learning of adults as much as for children.

To summarise:

I understand that meanings, of what constitutes 'educational' learning, keep a connection between an individual's learning to create knowledge of the world, and knowledge of themselves, whilst they live values that give meaning and purpose to their lives. Living Theory researchers are concerned with values that are life-affirming and life-enhancing. Crompton (2010) refers to these as intrinsic. Intrinsic values include, "the value placed on a sense of community, affiliation to friends and family, and self-development." (Huxtable, 2016, p.9)

3. Nature of educational relationships supporting educational learning

As an educational-practitioner I cannot change what a learner brings to an event but I might be able to influence through the educational relationships I offer and facilitate. The video of Joy Mounter working with her 6-7 year old pupils in a large rural English primary school exemplifies the nature of educational relationships supporting educational learning. The context of the video is provided by Joy's Master's unit, 'Can children carry out action research about learning, creating their own learning theory?: The Time is Now!' (Mounter, 2007).

Joy is working on her Masters through researching her practice to improve and explain it and submitting her accounts for accreditation by the University of Bath. For the unit on 'Understanding Learners and Learning' Joy is working with the tension of wanting to enable her pupils to learn the content of the 'given' curriculum while enhancing their educational learning. The children have been introduced to the TASC wheel (Wallace and Adams, 1993).



TASC Wheel (Wallace, et al 2004)



First of three clips as the children critique TASC and begin to develop their learning theory

<https://www.youtube.com/watch?v=hH2-5xexbAQ> (three minutes)

In the video you can see the quality of the educational relationships Joy and the children have created which enable them to learn together. Here they are critiquing TASC as two-dimensional and creating their own multidimensional theory of learning in the living-boundary (Huxtable, 2012) between them. It is a trusting co-creative space, the ~ in i~we~i (Huxtable and Whitehead, 2016) relationships, where 'i am because we are' and 'we are because i am' in which the 'i' is not a self-serving 'i' but one that is an expression of the person's compassionate, humanitarian values. The children not only learn skills and concepts, and acquire and create knowledge of the world, they also, through the educational relationships that Joy offers and facilitates in a trustworthy, co-creative space, between them, create knowledge of themselves in and of the world. In her account Joy describes the educational influence the children have in her learning and the multidimensional theory of learning they co-create at about the same time as I developed Living Theory TASC (Huxtable, 2012); a relationally-dynamic and multidimensional approach to research and developing praxis, which integrates Living-Theory (Whitehead, 1989a) with Thinking Actively in a Social Context (TASC) (Wallace and Adams, 1993). I particularly like the way the children represented their learning, the form, colour and sparks, all communicating the energy flowing values of their educational learning.



The children were determined to gift their learning to the benefit of others. The video has inspired educational-practitioners internationally, for example when Jack Whitehead included it in his Keynote on 'Combining Voices in Teacher Education' to the 2008 International Conference of Teacher Research (ICTR) in New York, access from <https://youtu.be/g4kL1Ek6dJk> starting at 9.37.

A couple of years later the children finally managed to present to the staff in their school. The quality of the educational knowledge they created is evidenced by the presentation they created, access from https://issuu.com/livinglearning/docs/learning_at_chew_stoke_church_school



The same emancipating, inclusive and egalitarian quality of educational relationships can be experienced by accessing some of the videos in Swaroop Rawal's living-poster, which she created as a contribution to the 1st Global Assembly of Knowledge Democracy (ref). Swaroop was not able to be present in person but

was still able to contribute through her living-poster, where she is communicating what is important to her and bringing her educational knowledge into the conference in Cartagena, Colombia. I hope you can experience, as I do, the warmth, the humour and loving energy of educational relationships supporting educational learning in formal and informal contexts in India.

DRAFT

**My Living Poster for ARNA 2017
1st Global Assembly on Knowledge Democracy:
Towards an ecology of knowledges**



'... let us unite, not in spite of our differences, but through them. For differences can never be wiped away, and life would be so much the poorer without them. Let all human races keep their own personalities, and yet come together, not in a uniformity that is dead, but in a unity that is living.'

'You may say I'm a dreamer/But I'm not the only one/I hope someday you'll join us/ And the world will be as one'

<http://bit.ly/1mxKAGQ>

'Knowledge that is both created and represented in multiple forms including text, image, story, music, drama, & poetry.'



Drama in Education: Taking Gandhi Out of The Textbook- <http://bit.ly/2s70mbQ>



A film on pre-vocational education
<http://bit.ly/2rD9Mxp>

Making the 'impossible' possible -
<http://ejolts.net/files/4.pdf>

A dream for equal education-
<https://ejolts.net/files/270.pdf>

'Knowledge is a powerful tool for taking action in social movements and elsewhere to deepen democracy and to struggle for a fairer and healthier world.'



Life skills education through drama in the tribal belt of India. <http://bit.ly/2rHMo1e>

'Knowledge democracy is about intentionally linking values of justice, fairness and action to the process of creating and using knowledge.'

I create my living-theory as I learn about and accept the marginalised, vulnerable, excluded, and also the 'favoured ones'. I acknowledge the existence of multiple epistemologies.

Ref: Knowledge Democracy and Excellence in Engagement
Tandon, A., Singh, W., Clover, D. & B. Hall <http://bit.ly/2s700m>



Swaroop Rawal dsarrawarop@hotmail.com

Swaroop brought the same energy into her keynote in Worcester University.

(<https://www.youtube.com/watch?v=r5ml-hwtSol>) Worcester University is acknowledging the important contribution Swaroop's Living Theory research makes to international education through the award of an honorary doctorate. In her keynote Swaroop explains the transformational nature of Living Theory research as she recognises her values, herself living a contradiction and what she does to improve the educational influence in learning she is having in her own learning, the learning of the children and teachers she works with and the learning of the social formation she lives and works in regionally and nationally. By making her account public, for instance in her latest paper, 'Making the 'impossible' possible: using a Living Theory methodology to improve my practice' (Rawal, 2017), Swaroop is contributing to an international educational knowledgebase, influential locally, nationally and internationally.

4. Introducing Living Theory research

Living Theory research is the process by which a learner and an educational-practitioner can research their practice to improve it and create knowledge and a valid explanation of their educational influence in their own learning, the learning of others and the learning of the social formations they live and work in. Such an explanation is called a living-educational-theory (Whitehead, 1989). I have amplified on 'Living Theory research' in, 'Integrating personal, political, and professional educational practice that gives meaning and purpose to my life and work' (Huxtable, 2016)

Living Theory research is a form of self-study educational practitioner-research. The purpose of Living Theory research is for the researcher to develop, test and share educational knowledge of their personal, professional and political practice that holds the hope of contributing to the development of a world in which humanity can flourish, in the process of enquiring into their field/discipline practice to improve it. By researching field/discipline practice to improve it and create an explanation of their educational influence in learning, the individual does not see a division between their different fields of practice and does not see himself or herself as a person existing or acting in isolation. Rather they recognise the multidimensional, relationally-dynamic nature of the complex social, historical and cultural ecologies they are part of. (p.7)

An individual's living-educational-theory

...of professional practice can be constructed from practitioners' enquiries of the kind, 'How do I improve my practice?' The significance of 'I' existing as a living contradiction in such enquiries is

considered and other epistemological issues related to values, validity and generalisability are discussed from the living perspective. (Whitehead, 1989, p. 40)

Living Theory researchers take seriously what BERA says in the guidelines (point 40 (p.9), '... the obligation on researchers to ensure that their findings are placed in the public domain and within reasonable reach of educational practitioners and policy makers, parents, pupils and the wider public' and not only make their work public through publishing in academic and professional journals and presentations at conferences, they also bring their accounts to validation groups comprising peers and members of various communities to ask them to help strengthen their research and the validity of their accounts with respect to criteria drawing on Habermas's notion of social validity, such as the questions I ask:

- Do I present here educational research at the leading edge of the field; provide evidence of originality of mind and critical judgement, and material that is worthy of publication?
- Is my story understandable? Do you know what I have done, why I have done what I have done and how I hold myself to account?
- Is my story believable? Do I provide enough evidence to support my claims to know my practice and that I do seek to live as fully as I can the values that give meaning and purpose to my life?
- Are my educational values and the normative contexts of my work clear?
- Do I offer a well-reasoned and reasonable explanation of why I do what I do?
- In reading this account, has your imagination been stimulated and have those thoughts contributed anything to your educational journey as you seek to improve your educational contexts and relationships? (Huxtable, 2012)

Examples of Living Theory research by educational-practitioners in diverse contexts and fields include:

- From Israel, Anat Geller's Ed.D. Thesis (2010) Within Dialogue and Without: How has 'Being in the Unknown' become a value in my developing as a better dialogical educator? University of Bath.
- From India, Swaroop Rawal's Ph.D. Thesis (2006) The role of drama in enhancing life skills in children with specific learning difficulties in a Mumbai school: My reflective account. Coventry University in Collaboration with the University of Worcester.
- Sadruddin Bahadur Qutoshi's Ph.D. Thesis (2016) Creating Living-Educational-Theory: A Journey Towards Transformative Teacher Education in Pakistan. University of Kathmandu, Nepal.
- Michael Dent's Ph.D. Thesis (2016) A Reflexive Study Of The Continuous Practice Improvement Of A Global Professional. University of Malaya.

- Elizabeth Wolvaardt's Ph.D. Thesis(2013) Over the conceptual horizon of public health: A living theory of teaching undergraduate medical students, University of Pretoria, South Africa.
- Phil Tattersall's Ph.D. Thesis (2013) How am I generating a living theory of environmental activism with inclusionality? University of Western Sydney, Australia.

These and other examples of accounts by Living Theory researchers awarded doctorates can be found on <http://www.actionresearch.net/>

Examples of other accounts created in 'informal' contexts, which meet high academic and scholarly standards of rigour and valid research can be found on <http://ejolts.net>

5. How am I enabling opportunities and support to be developed for educational learning in both formal and informal settings, including community, schools and university in the physical and virtual world?

Follow links to the living-posters of educational-practitioners to see examples of such opportunities and support developed by Living Theory researchers who have asked that question. I will here just draw your attention to a couple of examples.

Living-posters homepage

Members of the SKYPE
Living Theory research support groups, are based in various countries, cultures and fields of practice. As well as Living Theory research we each have a variety of commitments and interests. What we have in common is a commitment to doing what we can to contribute to the flourishing of humanity and spreading the educational influence of Living Theory research as a social movement.

SKYPE Living Theory research support group
There are two groups, one for post-doc researchers and the other for pre-doc researchers. We share our research and provide a safe, critical, supportive context to help each other researching educational practice to improve it and create valid accounts of living-educational-theories. The Skype meetings are weekly and last between 30 and 60 minutes.
For more information contact jack@actionresearch.net and visit <http://www.actionresearch.net>

<http://www.actionresearch.net/writings/posters/homepage020617.pdf>

You can see in this SKYPE group poster Living Theory researchers working on Masters and Doctorates and post doc Living Theory researchers working, living and researching in very diverse contexts and cultures, for instance, Pakistan, India, UK, Eire, South Africa, Canada, Denmark, New Zealand, Bosnia and Ethiopia. Their fields of practice are also diverse, including Alderian therapy, classroom teaching, Higher Education lecturing and tutoring, Health Visiting and NGOs. I have already drawn your attention to the work of Swaroop Rawal; one of her students is planning to bring her into her classroom through SKYPE as Liz Campbell, in Blue Water, Canada, had brought Jackie Delong (Paris, Canada) and Jack Whitehead (Bath, UK) into her classroom. I hope you will follow the links to their living-posters and others who are working in other fields and cultures such as Arianna Briganti, a development economist engaged in her doctoral programme researching questions such as, ‘how do I contribute to the establishment of the human capabilities of the people I work with in developing countries?’ and Bruce Damons, based in the Centre for the Community School (CCS), Nelson Mandela Metropolitan University, South Africa, working with socially and economically marginalized communities, to name just two.

Another example is that of Robyn Pound's work. Robyn has set up a SKYPE group to support Adlerian therapists developing their Living Theory research to explain and improve their practice, one of who is in the process of registering with the University of Cumbria to work on her living-theory doctoral thesis. Robyn has supported each to create their own living-poster and created a website <http://www.spanglefish.com/robynPound> as a resource and an opportunity to make the knowledge they are creating public. As a consequence of presenting at a conference new members are being attracted to the space she has created. Robyn's work, like Swaroop, illustrates well the interconnectivity and the ripples that come from Living Theory researchers making their research, educational learning and educational relationships visible. Robyn is working with Michelle Rochester and Sarah Haddow (Make a Move <http://www.makeamove.org.uk/>) encouraging them to research their practice as they work with mums suffering low moods post partum. As a consequence they have developed their confidence to present at conferences <http://www.makeamove.org.uk/wellbeing-conference/>, become a published author, (Rova and Haddow, 2017), and begin working on a proposal to register on a living-theory doctoral programme.

An example of an informal context I want to draw your attention to is the BRLSI Researchers project. Paul Shepherd (<http://www.actionresearch.net/writings/posters/shepherd010217.pdf>) contributed with Paul Thomas to the creation of the project in 2015, which brings together community and university. The project provides an opportunity for young people to experience themselves as knowledge creating researchers. They come together to participate in research groups once a month to research a question of personal interest, in a disciplined manner, within a timeframe and with valued outcomes. The outcomes are in the form of an academic poster, presenting their research to an audience of family and guests in BRLSI and at a conference in the University of Bath, and contributing to a publication where they, their mentors and the project facilitators and organisers also shared accounts of their educational learning. Doctoral and postdoctoral students act as mentors and co-learners and in the process develop their educational practice and ability to support field research and educational learning. In figure x you can see one of the young researchers, against a backdrop of the academic posters, talking to a member of the public about their research at an event at the University of Bath. Details of the project, the presentations and accounts of the learning and educational journeys of young people and adults can be accessed from <http://www.spanglefish.com/youngbrlsi>.



BRLSI Researcher communicating his research at UoB event

6. How do I, as a researcher researching into improving educational learning, develop support for myself and others to contribute to the creation of educational knowledge and the improvement of educational practice?

Support can be seen in two ways, which are inter-related; as support for developing educational practice, and support for developing and contributing educational knowledge generated by educational-practitioners in the process of researching their educational practice to improve and explain it.

Educational-practitioners have developed various forms of support for themselves and others by contributing to and benefiting from evolving educational relationships. I have already referred to the development of support through SKYPE groups, websites and living-posters. Other examples can be seen by visiting the latest homepage of living-posters found on the right hand menu of <http://www.actionresearch.net/>.



<http://www.actionresearch.net/writings/posters/homepage020617.pdf>

The previous versions are kept as an archive and you can see how it is gradually evolving as new networks and groups are formed and new people contribute. We have been told that it has enabled people to feel part of a global as well as local and national community and are able to contribute to the evolution of Living Theory research as a social movement

The other support is in the form of what can be done to enable educational-practitioners to create and make public valid accounts of their Living Theory research. By supporting each other to articulate and evolve our logic, research methods, living-theory methodology, and valid explanations of educational influence in learning, we help ourselves. Through developing our educational epistemology in this way we can offer challenge and new perspective to enable us improve what we are each doing to live humane values in practice, develop productive educational relationships, spread the educational influence of the knowledge we create and maintain the energy to keep going when the going gets tough.

7. How can I enhance the educational influence of educational research to have a significant influence on the development of policy and practice in international education for the flourishing of humanity in a world dominated by economic rationalism?

There is a quality even more fundamental than the truth in your ideas, and that is that they are your ideas. You owe it to the group that the ideas be heard. They deserve to have their go, to have their chance in the world and their chance in our group. So whatever reluctance there is on your part to contribute to the group, and for whatever reason, it must be overcome, for your sake and for the ideas' sake. Do not feel exonerated by the fact that you can gain much from a discussion by (p.84) just listening. Others should be able to benefit from you as you can from them. What sort of group member and colleague are you if you not only don't but can't readily put your views and experience to a group? (Quinn p.85)

What have I learned in the creation of this paper? I now can see that:

- Both formal and informal contexts can be sites of educational learning if learners see them as opportunities and are willing to look beyond self-imposed constraints.
- Educational relationships can be a brief instance or over an extended period and can happen in both formal and informal contexts
- I never know what I will learn if I am prepared to try to hear what someone means rather than just what they say
- There is progress towards the flourishing of humanity but sometimes it is only with distance of decades if not centuries that it can be seen
- Most people hold humanitarian values as much as I do even if we don't agree the means of realising them
- I still have a long way to go to be able to articulate a coherent academic and scholarly argument and communicate it persuasively
- Learning changes minds, educational learning changes lives.

As I have worked on this paper I am aware of an evolution in my thinking, some of which I offer you here as an invitation to you to help me improve this account and to reflect on what thoughts you have had as you have engaged with the text, the images and videos presented here and the implications for the development of your educational practice and educational research and what and how you might contribute to the evolution of an educational knowledgebase.

I hope you will consider work concerned with living humanitarian values in practice such as <http://valuesandframes.org>, learn more about Living Theory research (see <http://www.actionresearch.net/> for resources) and consider creating and offering accounts of your educational knowledge to contribute to the evolution of an educational knowledgebase for the flourishing of humanity.

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