

How can i~we enhance my~our contribution to Living Theory research as a global social movement with values that carry hope for the flourishing of humanity?

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10th December 2018

Through sharing the writings, images and video's conversations below, I am hopeful that the following question appeals to you:

How can i~we enhance my~our contribution to Living Theory research as a global social movement with values that carry hope for the flourishing of humanity?

Please don't hesitate to propose your own 'i~we' or 'i~we~us' question that is more appealing to you. In our conversations within the communities of Living Theory researchers below I see that each one of us is sharing our own individual enquiries with the values we use to give meaning and purpose to our lives. I also believe that we find motivating, sustaining and generative, each others' company and conversations in our communities. In sharing our individual enquiries and learning from each other, as we respond and contribute to each others' enquiries, I believe that we are contributing to enhancing the educational influences of a global social movement with values that carry hope for the flourishing of humanity. My own research is now focused on the practical question of enhancing these influences and on the question of the nature of the knowledge-creation that is focused on understanding better the relationally dynamic values and standards of judgement that are at the heart of enhancing Living Theory research as a social movement.

Here are 6 community contexts with personal relationships that I am identifying in i~we and i~we~us (Joy Mounter) relationships that are grounding my own, present enquiry:

Iris, Robyn, Jason, Arianna, Giulia, Marie, Paula, (Jack), Liz, Sonia and Joy (**i - Living Theory research support SKYPE community, Sunday evenings**);

Jacqueline, Robyn, Swaroop, Marie, Pete, (Jack), Mairin and Moira (**ii - EJOLTS Editorial community**);

Jacqueline, Robyn, Swaroop, Marie, Judy and Moira (**iii - Living Theory post-doctoral enquiry community**);

Margaret, Rosemarie, Robyn, Carmen, (Jack), and Marie (**iv - Adlerian, Living Theory community**);

William, Rachael, Deborah, Marie, Robyn, Sonia, (Jack), Donna, Andy (**v - Conversation Café, Living Theory community**);

All (vi – Communities of Living Theory researchers who are contributing to enhancing the educational influences of Living Theory research as a global social movement in the Collaborative Action Research Network -CARN; The Action Research Network of the Americas – ARNA; The Action Learning Action Research Association – ALARA:

All includes Bruce, Saddrudin, Liz, Margaret, Marie, Shelagh, Rachael, Jack, William, Chris, Debroah in the following Report of the 6th February 2017 on the CARN study day/Pre-conference workshop on the 4th February, 2016, hosted by Rachael Burgess in Bath, for the '1st Global Assembly for Knowledge Democracy: towards an ecology of knowledges' with ARNA in Cartagena on the 16th June 2017). Here is an image of the homepage of the living-posters of June 2017 to put these communities in the context of the global picture of Living Theory researchers and communities:

Living Theory researchers and networks developing educational knowledge, theory, practice and opportunities that contribute to the flourishing of humanity.

You can access some individual living-posters directly and others from the group/network pages. Dip in to find practitioner-researchers to share thoughts and values-based research with.

HOW to CREATE and SHARE your LIVING-POSTER...

Access from <http://www.actionresearch.net/>
 contact jack@actionresearch.net to add your living-poster

Here are some ideas and suggestions that I'd like to bring into our conversations on enhancing our contributions to Living Theory research as a global social movement. I find that planning to participate in an event might be more influential than the event itself, but that the planning and event together, help to formulate plans and intentions that can help to motivate a sustained and generative commitment to enhancing such contributions.

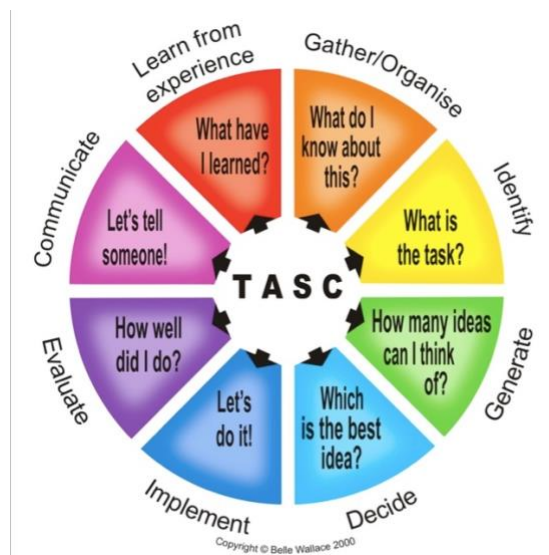
I'm writing this on the 10th December 2018 to suggest that one event we could focus on is the Action Research Network of the Americas Conference in Montreal Quebec, Canada, from June 26 - June 28 | 2019 on *Repoliticizing P/AR: From Action Research to Activism* – see

<http://arnawebsite.org/conferences/> . The second event is the joint CARN/ALARA conference to be organised by Branko Bogonar in Croatia in October 2019.

For the event in June 2019, I am thinking we could each make continuously evolving contributions to Living Theory research as a global movement and **learn how to share each others' contributions** in a range of digital and non-digital forums. These could include **our living-posters and e-academic posters and postings in the Living Theory wiki**. I'm suggesting that a concrete step forward could be made by working together focussed by the events in June 2019 and October 2019, where we could each, individually and together (if we wish), contribute our living-educational-theories from our own lives and contexts in a way that includes our ongoing conversations within our different communities. It would be great to hear your thoughts about this proposal.

I have provided a couple of illustrations from the contributions of Swaroop Rawal and Moira Laidlaw, in the post-doctoral community, and William House in the Breakfast Café Conversation, to show how we could all make continuously evolving contributions to Living Theory research as a global movement and **learn how to share each others' contributions** in a range of digital and non-digital forums. These could include **our living-posters and our electronic academic posters**. It would be great to hear each others' suggestions on how we might do this.

What follows can be understood as part of the gather and organise phase of the TASC (Thinking Actively in a Social Context (Wallace, 2000):



I am not expecting you to access the video's, but I am hoping that you will quickly browse down the details of the following six communities to see if you are stimulated to make a contribution to the Living Theory wiki at http://ejoltswiki.mattrink.co.uk/index.php/Main_Page . If you are not named on this homepage as a contributor and you would like to participate do please let me know and I'll add you to the Living Theory wiki.

- i) **Iris, Robyn, Jason, Arianna, Giulia, Marie, Paula, Liz, Sonia and Joy** (Living Theory research support SKYPE community, Sunday evenings);



35:18 minute video of conversation on the 11/11/18

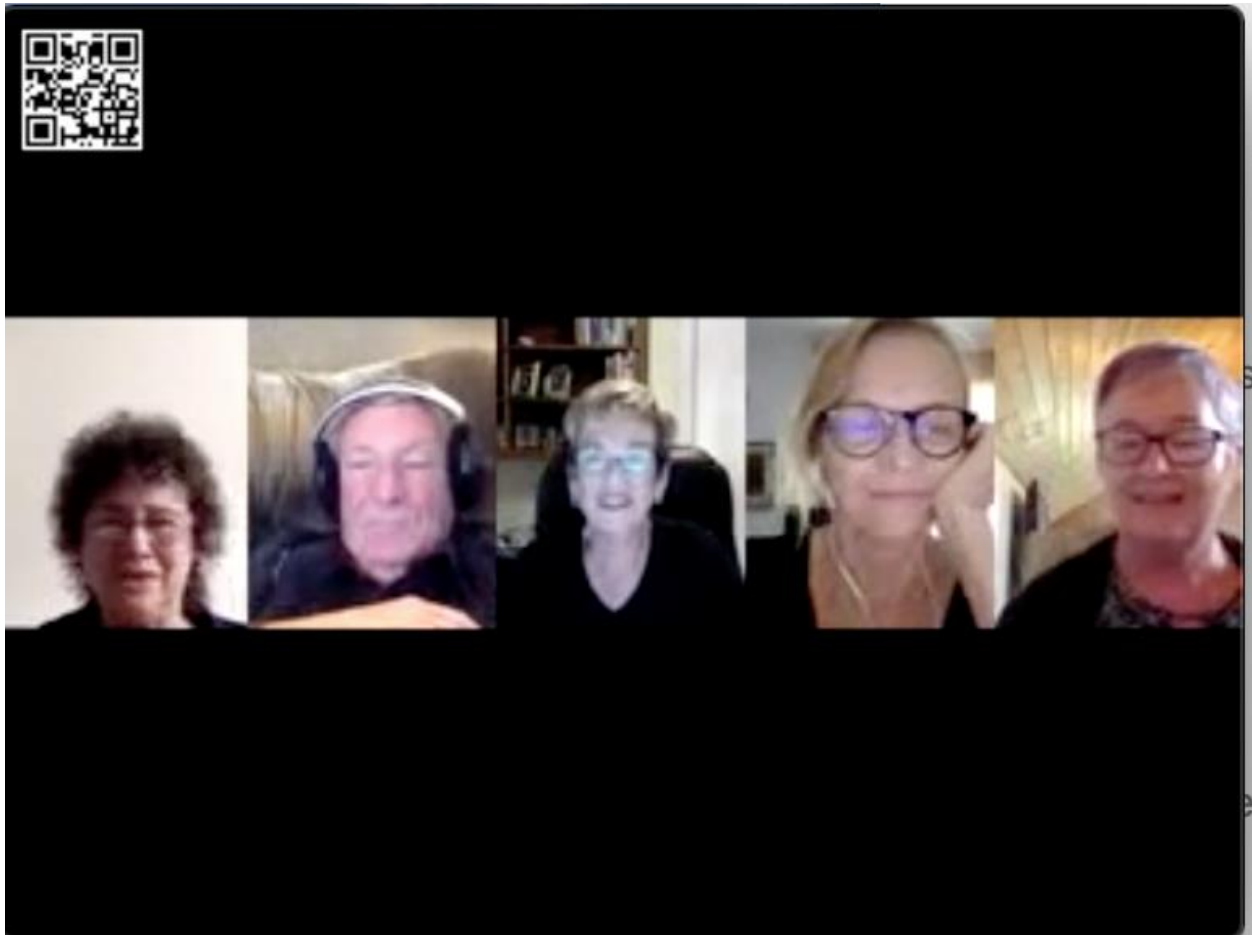
<https://www.youtube.com/watch?v=Q36IGelQ2xM>

- ii) **Jacqueline, Robyn, Swaroop, Marie, Pete, Jack, Mairin and Moira** (EJOLTS Editorial community) – **Catriona McDonagh** – 3rd from left below – has been replaced by **Mairin Glenn**.



<https://www.youtube.com/watch?v=WZRCrAt8-Pk> Jack is raising the question of how might we know what influence EJOLTs is having.

- iii) **Jacqueline, Robyn, Swaroop, Moira, Marie, Judy, Mairin and Jack** (Living Theory post-doctoral enquiry community);



30:32 Video of conversation on 02/09/18 – See Mairin and Judy introducing themselves between 1:00-4:00 minutes into the video.

<https://www.youtube.com/watch?v=DhenTow0-9c>

The group includes Swaroop Rawal – on the far right below:



Here are some details of Swaroop's ongoing post-doctoral enquiries that include the following award of an honorary D.Litt. Degree from the University of Worcester on the 7th November 2018:

I examined Swaroop's doctorate in 2006. As a VIP guest of Swaroop I was sitting on the front row and able to take the following video of Swaroop's 6:54 minute response to the award in Worcester Cathedral:

<https://www.youtube.com/watch?v=kLLygbX8DCY>

Here are the details of Swaroop, published in the University of Worcester details of Award Ceremonies for 2018:

Dr Swaroop Sampat-Rawal,

Former Miss India and Bollywood superstar, Dr. Swaroop Sampat-Rawal, is an alumna of the University of Worcester, who travels across India training teachers, while also campaigning to get ore children, such as those in tribal communities or street children, into the classroom.

Dr. Sampat-Rawal studied for a Ph.D. in Education at Worcester, graduating in 2006, and since dedicated herself to community development and advocacy within the field of education. She aims to help children overcome adversity and become resilient.

She is a member of the Governing Council for Save the Children, whose mission is to create lasting change in the lives of disadvantaged children in India.

She developed a training curriculum for Jeevan Kaushalya, an adolescent girls project in Gujarat, which was a drama-based life skills intervention implemented across 3,450 villages in six districts reaching out to 38,000 young members of the village-level adolescent girls' network.

Here is the 13 minute video that includes both the introduction to Swaroop and the above response from Swaroop.

<https://www.youtube.com/watch?v=H7GpmNK5OhU>

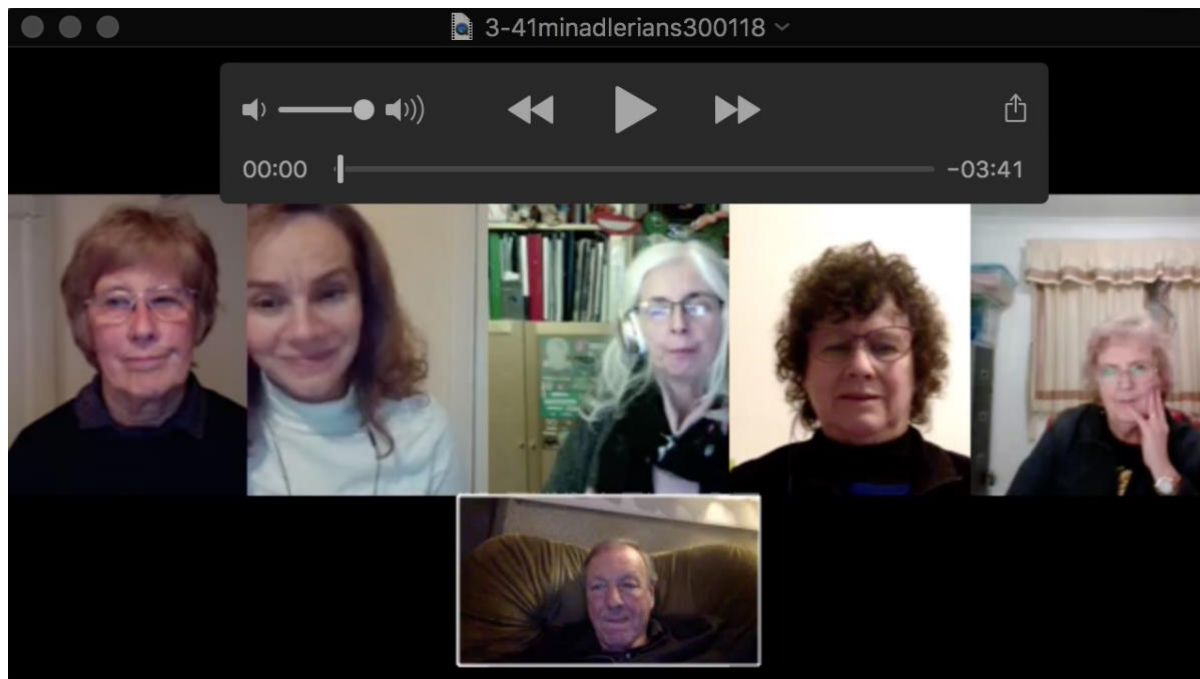
The post-doctoral Living Theory research community also includes Moira Laidlaw, whose original contributions to educational knowledge include the understanding that the explanatory principles and standards of judgement used by Living Theory researchers are themselves, living. Moira's (Laidlaw, 2018) latest original contribution to Living Theory research is on 'Living Hope and Creativity as Educational Standards of Judgement' in the 10th Anniversary issue of the Educational Journal of Living Theories. Moira explains in her Abstract:

This paper explains a transition between the writing of educational stories and harnessing their innate values within the work I am currently engaged in as a tutor at the Open University on a module for the Development Management M.Sc.. I offer two stories about my classroom-practice in the 1980s to illustrate the educational significance of creativity and hope as I perceive them now. I then show the development of my understanding of the educational processes involved in making links between hope and creativity and clarifying them as living educational standards of judgment and explanatory principles. I show how I use my understanding of hope and creativity in my present educational practices with two students and clarify further my understanding of the relational dynamic between hope and creativity as I continue to clarify and communicate their meanings as explanatory principles and living educational standards of judgment. Most significantly for this paper, I am claiming an epistemological significance in clarifying and communicating the relationally-dynamic meanings of hope and creativity that emerge from my practice.

This paper is also being presented as an expression of the hope I gain in working with colleagues through EJOLTS and to celebrate its 10th Anniversary in 2018.

Keywords: Creativity; Hope; Living educational standards of judgement; Forms of power; Relationally-dynamic epistemology; EJOLTS' 10th Anniversary edition.

- iv) **Margaret, Rosemarie, Robyn, Jack, Carmen and Marie** (Adlerian, Living Theory community);



3:41 minute video of Adlerian, Living Theory conversation on 30/01/18 at <https://www.youtube.com/watch?v=fWRq6eIMXu0>

Joy Mounter (second from the right in the photo below) accepted an invitation to join the Adlerian Living Theory research group. Joy's doctoral research enquiry is presently focused on the question:

How can I contribute to the creation and enhancement of the educational influences of a community of learners, supporting each other and their own development?



54 minute video at <https://www.youtube.com/watch?v=OUanTRffB-o&feature=youtu.be>

Robyn Pound (first on the top left) a member of the Adlerian research community writes in a conference proposal for 2019:

The Adlerian Skype Research Group will introduce educator Joy Mounter who developed collaborative '*Spirals*' learning and researching with her 6 and 7 year old primary school classroom (ref?). Based on Thinking Actively in a Social Context (TASC, Wallace, 2000) and Living Theory Educational Research (Whitehead, 1989), *Spirals* offers practical methodology for researching individual interests together with students.

Joy will describe her experiences in the classroom and explain the value of *Spirals* in her learning and the educational opportunities grasped by the children. Joy invites us to consider Spirals as a community learning process appropriate to Adlerian professional practice promoting social interest and community feeling.

In this workshop we invite delegates to explore the use of *Spirals* methodology with clients and students in our individual professional settings. In this way we will each explore personal interests while supporting each others' quests for personal growth and contribution. *Spirals* starts with a TASC action plan, promotes inventiveness and inclusiveness of process, and rigour in checking validity of the insights emerging.

We ask for your help in developing an on-line resource for recording and sharing, if we wish, the diverse aspects of this research practice for ourselves, each other and the influence on the communities in which we live and work.

Here is how Joy describes the Spirals methodology:

Through working with the children on my research I found a tension, a living contradiction (Whitehead, 2014) between the National Curriculum requirements, Statutory Attainment Tests and preparation and the learning I wanted in my classroom. The more the children and I explored our learning, ourselves as learners and as a person, the more aware of the living contradiction I became for myself and for the children.

We created a communal space each and every one of us could hold open. We all contributed, felt valued and had a clear voice. We explored our learning skills, attributes, beliefs and popular learning theories. Whilst also spending time understanding ourself. The more we reflected and explored our learning, the more I felt we needed a way to hold that space open within ourselves, to carry it with us as an inner understanding and resilience. Thus the beginning of Spirals began and has continued to evolve.

Spiral's is a personal living archive. It can be in a form of choice. For my class, it was A5 ring binders, pockets, wallets, coloured paper, card etc.

Spirals is divided into four sections:

Dear Me pages designed by Marie

Pages are prompts for reflection and recording personal information. Brief sketched outlines prompt thought and reflection. The person can record in any way they like. Areas covered are the face we show the world, inner face, birthdays, proud moments, family, etc. Understanding and being happy with self.

Rainbow of Skills/ Prism

Originally this section was divided into 7 sections, colours of the rainbow. Each colour covered a learning area, for example Blue – Communication. This was further broken down to three or four skills. Learning steps applying each skill were listed with a small smiley face at the end of the statement to be coloured and dated when achieved. Each colour area had coloured pages as well, for photos and post-it notes of comments from other learners on learning skills applied independently. Each person has a collecting card for photos and post-its before sorting. This section has evolved the most and now has a combination of life skills and learning skills. The page attached shows them.

Projects

This section is used for projects planned and undertaken independently. Workbooks based around the TASC Wheel support the project work. Areas of interest are chosen under very wide briefs. An outcome is identified. This could be an artefact and a presentation format. The project is undertaken over a number of weeks. As the project is undertaken reflections on the Prism skills are included. Reflections by all of the group on each other and themselves feed into Dear Me and Prism.

MeSearch

This pulls reflections together and enables a deeper understanding of self in the past, self now and the potential for the self to be. Values and beliefs, opinions, etc.

Reflective Creativity

Reflective Wisdom

Reflective Action

Spirals: Self-identity Theory – My Living Archive

Dear Me

MeSearch (Evaluate)

(Learn from

Experience)

Prism/

Rainbow of Skills

Projects (Communicate)

Self-awareness	Life Skills	TASC
Reflective Creativity		
Double H (Happy, hope)	Life Habits	Applying Skills & Habits
Reflective Wisdom		
Emotional Resilience	Learning Habits	Independent Learner
Reflective Action		

'In Community'

I ~ We ~ Us

Trust

Confidence

Nurturing Responsiveness

Critical Friend

Joy explains her focus on creating the following conditions for Spirals:

We created a communal space each and every one of us could hold open. We all contributed, felt valued and had a clear voice. We explored our learning skills, attributes, beliefs and popular learning theories. Whilst also spending time understanding ourselves. The more we reflected and explored our learning, the more I felt we needed a way to hold that space open within ourselves, to carry it with us as an inner understanding and resilience. Thus the beginning of Spirals began and has continued to evolve.

- v) **William, Rachael, Shelagh, Deborah, Marie, Robyn, Sonia, Donna, Andy and Jack** (Conversation Café, Living Theory community).



58 minute video 09/11/18 at <https://www.youtube.com/watch?v=wFsYIjASnGY>

On the 16th November 2018 conversation, we responded to the following pilot project, supported by William and others, on transformative community development through the

promotion of good conversations. We are interested in seeing if it might be possible to Include Living Theory research in way that might support the project. I know that clarification will be need about meanings of 'good' in 'good conversations'. Here are details of the good conversations project from Julie Wevill and the conversation focus in the job specification of Elly Bernard the Development Worker for the project:

The Conversation Solution project charter

KAN Keynsham Action Network

Aim: To pilot an approach to transformative community development through the promotion of "Good Conversations" in Keynsham

<p>Goal Support a change in community culture which enables individuals to flourish through connection and purpose and the community to become health-creating.</p>	<p>Funder St Monica Trust</p>	
<p>Background</p> <ul style="list-style-type: none"> ➢ Training provided in 'Good Conversations' to 25 health and social care workers by Thistle Foundation in March 2018 ➢ Appointment of project manager / development worker or 'Producer' (EB) ➢ Relationship with SHINE Project, Fife ➢ International Futures Forum, Fife ➢ Evaluation support from Richard Kimberlee, UWE 	<p>Objectives</p> <ul style="list-style-type: none"> ➢ Support trainees to take an asset-based approach in helping people who live or work in Keynsham to articulate their needs, identify and achieve their personal outcomes. ➢ Develop a local training programme in the Good Conversations technique (Fife) and facilitate local training of health, social care and others in using the approach. ➢ Identify and co-ordinate a responsive network of community resources to support recipients in achieving their personal outcomes. ➢ Develop a framework for evaluation of the project, focusing primarily on the collection of stories and experiences amongst all involved. 	<p>Initial Success Criteria</p> <ul style="list-style-type: none"> ➢ 25 individuals trained as Conversation Makers are active in Keynsham ➢ KAN Development worker trained and competent ➢ Tools and resources are available ➢ Connections made with local authority departments ➢ Stakeholders satisfied
<p>Resources</p> <ul style="list-style-type: none"> ➢ William House (vision holder), Elly Bernard (Project Manager/ Development worker/ 'producer') ➢ Julie Wevill (group training support) ➢ KAN-Do support group ➢ KAN community network ➢ £15,000 funding from St Monica Trust ➢ Good Conversations Skills ➢ Good Conversation Training ➢ Stakeholder resources 	<p>Dependencies & Constraints</p> <ul style="list-style-type: none"> ➢ Volunteer - conflict of commitments ➢ No specific funding for training venues, back-fill time or advertising for recruitment ➢ Availability of team in Fife to provide training for local trainers in Good Conversation technique ➢ Stakeholder resources 	<p>Outcomes</p> <ul style="list-style-type: none"> ➢ Cohort of conversation makers ➢ Capacity to train further people ➢ Increased understanding of approach ➢ Access to information on Good Conversations ➢ Lessons learned documented
<p>Key Activities</p> <ul style="list-style-type: none"> ➢ Discovery – Survey & Interviews ➢ Co –Production with stakeholders ➢ Stakeholder Engagement ➢ Reflection, Practice & Training ➢ Tool/ resource development ➢ Comms eg website, podcast ➢ Training ➢ Evaluation 	<p>Key Risks</p> <ul style="list-style-type: none"> ➢ Ambitious in scope ➢ Lack of engagement ➢ Changing context of other services ➢ Community may not want to engage 	<p>Outputs after one year</p> <ul style="list-style-type: none"> ➢ Minimum trained 25 "conversation makers" ➢ Minimum 1 qualified trainer ➢ Tools/resources ➢ Evaluation report ➢ Built relationships with members of team in Fife
		<p>Expected Benefits/ Impact</p> <ul style="list-style-type: none"> ➢ More Individuals able to make decisions about their health and wellbeing ➢ Reduction in GP consultations ➢ Improved staff morale ➢ Reduction in A & E attendances ➢ Improvement in referral systems ➢ More connections between statutory agencies and community

Elly Bernard's job specification with a focus on conversations:



My next communities are focused on the global communities of the Collaborative Action Research Network (CARN), The Action Research Network of the Americas (ARNA), The Action Learning Action Research Association (ALARA). What I'm hoping is that we can all participate in asking, asking and research the question, How can we enhance our contribution to Living Theory research as a global social movement with values that carry hope for the flourishing of humanity?

vi) Here is my report of the 6th February 2016 on the CARN study day/Pre-conference workshop on the 4th February, 2016, hosted by Rachael Burgess in Bath, for the '1st Global Assembly for Knowledge Democracy: towards an ecology of knowledges' at the Action Research Network of the America's World Congress in Cartagena on the 16th June 2017.

(I have included this report to emphasize the importance of global conversations of communities of Living Theory researchers in seeking to enhance the influence of Living Theory research as a global social movement with values that carry hope for the flourishing of humanity.)

The purpose of this study day was to prepare for the 1st Global Assembly for Knowledge Democracy on the 16th June 2017, in the Action Research Network of the Americas (ARNA) conference in Cartagena between the 12-16th June 2017 with the theme of 'Participation and Democratisation of Knowledge: New Convergences for Reconciliation' (see <http://www.actionresearch.net/writings/brief.pdf>). The study day built on our learning from the Town Hall Meeting convened by Jacqueline Delong at the 2015 ARNA conference in Toronto with the multi-media living-posters gathered and organised by Marie Huxtable and myself in the UK (see <http://www.actionresearch.net/writings/posters/homepage061115.pdf>) with multi-screen SKYPE participations and living-posters from educational researchers who used a variety of methodologies but all shared a commitment to enhancing their educational influences in learning even if they didn't see themselves as researching their educational influence and creating their living-theories. These researchers came from different countries

including, Japan, South Africa, Canada, Columbia, India, Australia, China, Albania, Croatia, Ireland and the UK.

The study day extended our learning about *i~we~i* relationships in a collaborative community of practice. During the day we also extended our understanding of Action Research, Self-study, Autoethnography and the insights they offered to Living Theory researchers. We also considered recent writings on non-Western epistemologies from East-Asian perspectives (Inoue, 2012; 2014) and divisions, conflicts and exclusions between epistemologies of the North and South (Santos, 2014).

I facilitated the conversations in which participants shared our living-educational-theories, with our living-posters (see below).

Following on from our workshop conversations over the next few months I intend to work with others to demonstrate, before the Global Assembly, how the epistemologies of our Living Theory perspectives transcend exclusions and conflicts of the epistemological categories of North, South, East and West, with the living logics of conversations and explanations of educational influences with values, as explanatory principles, that carry hope for the flourishing of humanity.

Some members of Conversation Café relate the idea of an ecology of knowledges to Bateson's (1987) idea of an ecology of mind and to the idea of natural inclusion or inclusionality which Rayner (2004) describes as a relationally dynamic awareness of space and boundaries that are connective, reflexive and co-creative. We work with a 'process understanding' of both 'I' and 'We' that we represent as *i~we~i* to emphasise this process and relational understanding in which 'I am because we are' and 'we are because I am'. 'I am because we are' draws insights from the African expression of an 'Ubuntu' way of being (Charles, 2007). 'We are because I am', draws insights from Huxtable's (2016) understandings of *i~we~i*. I experience a tension in my use of 'I' and 'We'. My use of 'I' can appear as egotistical in the sense of an independent and autonomous 'I' that is failing to recognise the influence and contributions of others. My use of 'We' can appear to be

colonising in the sense that I haven't checked with others that I have their agreement for me to include them in my use of 'We'. I continue to engage with this tension in contributing to an ecology of knowledges.

Gadamer's (1975, p. 367) ideas were also brought into the art of our conversation in order to develop a productive conversation:

To conduct a dialogue requires first of all that the partners do not talk at cross purposes. Hence it necessarily has the structure of question and answer. The first condition of the art of conversation is ensuring that the other person is with us. ... To conduct a conversation means to allow oneself to be conducted by the subject matter to which the partners in the dialogue are oriented. It requires that one does not try to argue the other person down but that one really considers the weight of the other's opinion. Hence it is an art of testing. But the art of testing is the art of questioning. For we have seen that to question means to lay open, to place in the open. As against the fixity of opinions, questioning makes the object and all the possibilities fluid. A person skilled in the 'art' of questioning is a person who can prevent questions being suppressed by the dominant opinion. A person who possesses this art will himself search for everything in favour of an opinion. Dialectic consists not in trying to discover the weakness of what is said, but in bringing out its real strength. It is not the art of arguing (which can make a strong case out of a weak one) but in the art of thinking (which can strengthen objections by referring to the subject matter).

Our conversations in the CARN study day were informed by the collections of living-posters below. You can access all the posters from the following url and access the individual contributions to the various networks.

Bruce Damons in South Africa, Qutoshi Sadruddin in Pakistan and Liz Campbell in Canada, joined us through SKYPE. The recording of their contributions shows how the digital technology helps to give people a virtual presence in a space that transcends geographical distance and impermeable boundaries. Their living-posters below are offered as examples of how technology can also be used to bring people into such a space.

Sadrudin Quotoshi's poster

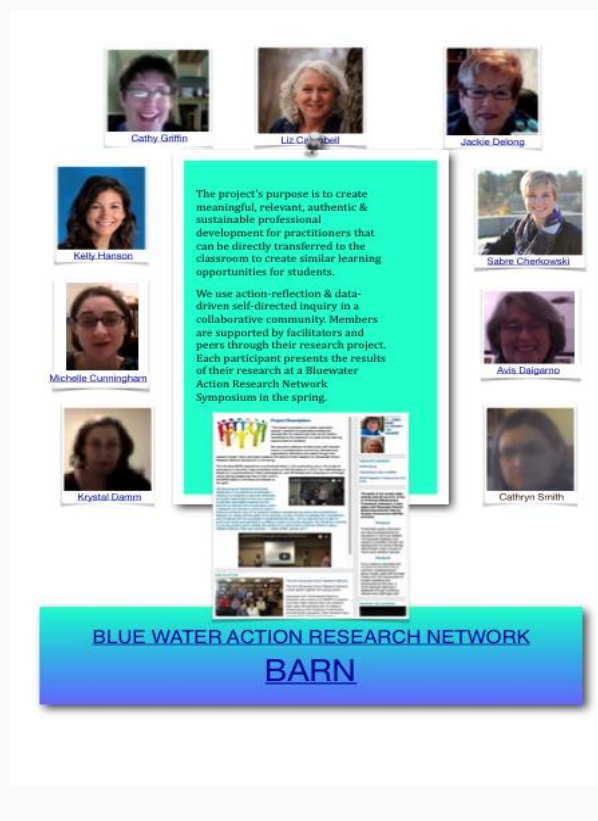
at <http://www.actionresearch.net/writings/posters/qutoshi010217.pdf> focuses on his work in Gilgit-Baltistan, one of the remote areas of Pakistan connecting China with the Karakorum High Way, with his question 'How can I contribute towards developing transformative living theorists in my context?'

Bruce Damon's poster

at <http://www.actionresearch.net/writings/posters/bruce010217.pdf> . Focuses on his work in the coastal metropole of Nelson Mandela Bay, South Africa, in the Centre for the Community School (CCS). This is an engagement entity within the Faculty of Education at the Nelson Mandela Metropolitan University. The Centre for the Community School works within the public schooling system both peri-urban and rural and specifically with socially and economically marginalized communities. Together with school communities, CCS contributes to enabling every child to reach their full potential.

Liz Campbell's poster focuses on her contribution to the Bluewater Action Research

Network in Canada at <http://www.actionresearch.net/writings/barn/barn010217.pdf>.



Liz's doctoral enquiry includes the original idea of 'being loved into learning' as an explanatory principle in the creation of her living-educational-theory.

This data can be used as evidence, in explaining the educational nature of our conversations through which we are evolving and sharing our contributions to an ecology of knowledges that transcends the divisions and exclusions reinforced by the categories Northern, Southern, Eastern and Western epistemologies.

For example the following still images show the inclusion of others within the space in a way that individuals commented they felt the individuals on SKYPE were present in the room with them.

Sadruddin Qutoshi in Pakistan, Bruce Damons in South Africa



Liz Campbell in Canada with Bruce.



This brief video clip below shows the inclusion of Bruce's contribution to our conversation on the nature of democracy.



On the right of the wall can be seen the living-posters of members of Conversation Café with a poster of Margaret Wadsley. Margaret came down from Edinburgh from an Adlerian Research group convened by Robyn Pound (who also arranged the lunch for the day). Our hostess Rachael Burgess provided the space as a community space and had printed off the

posters and displayed them on the wall. You can access each individual poster by opening the url <http://www.actionresearch.net/writings/posters/conversationcafe010217.pdf>

And clicking on the individual contributions:

CONVERSATION CAFE

The Conversation Cafe research support group has been meeting early in the morning weekly for many years at venues in and around Bath, UK. Members have joined, left and returned as their personal and work circumstances have changed. Whoever has been part of these conversations have helped to create a consistently vibrant, convivial, and energising space for sharing and supporting our individual and collective efforts to contribute to the flourishing of humanity by researching our practice to improve it and offer valid accounts of our explanations of our educational influence in our own learning, the learning of others and the learning of the social formations we are part of (our living-educational-theories)

Members

of the Conversation Cafe research group, some of whom you can see above, share a common passion to contribute to the flourishing of humanity through researching our practice to improve it, making public valid accounts of our living-theories and spreading knowledge of the transformational and life-affirming and life-enhancing possibilities Living Theory research offers.

Each individual with their living-poster exists within a network of i~we~i relationships between other individuals, groups and communities shown on the following homepage of living-posters:

<http://www.actionresearch.net/writings/posters/homepage010217.pdf>



One connection we are making to the ideas of de Sousa Santos (2014) on 'Justice against Epistemicide' is through the idea coined (with some humour) by Peter Mellett of 'Pan-epistemogenesis'. The term is used to mean a global movement that is focused on the creation (or birth) of knowledges. Whilst we understand de Sousa Santos' focus on justice against epistemicide (Whitehead, 2016) we go further by holding ourselves to account to research our efforts to live our values that carry hope for the flourishing of humanity, as fully as possible. These values have unique expression in an individual's practice. They form the explanatory principles of each of us in our explanations of educational influence. These explanations are our individual living-theories. As we share our living-theories (Whitehead, 1989) we can contribute to Living Theory research as a social movement that is committed

to enhancing the flow of values and understandings that carry hope for the flourishing of humanity.

In the centre of the homepage of living-posters are the details of how you can contribute your own as we move towards the 1st Global Assembly for Knowledge Democracy: towards an ecology of knowledges, in Cartagena on the 16th June 2017 at the end of the 2017 Action Research Network of the Americas conference 12-16 June with the theme of 'Participation and Democratisation of Knowledge: New Convergences for Reconciliation'

Here is the presentation at the 2017 Conference of the Action Research Network of the Americas on the 14th June 2017 in Cartagena, Colombia:

Participation and Democratization of Knowledge: Living Theory research for Reconciliation from ARNA 2015-ARNA 2017

Jack Whitehead, University of Cumbria, UK.
Jacqueline Delong, Educational Consultant, Canada.
Marie Huxtable, University of Cumbria, UK.

Abstract

This presentation is intended to develop ideas from the 8th May 2015 ARNA Town Hall meeting in Toronto (see <http://www.actionresearch.net/writings/arna/ARNA2015TownHallProposal090215.pdf>) to the June 2017 ARNA conference in Cartagena, Colombia. It is focused on emerging understandings of knowledge democracy with convergences among those creating knowledge. We will show how Living Theorists draw on diverse approaches including living-cultures-of-inquiry, participatory frameworks, narrative inquiry, self-study and various forms of action research. Data from epistemologies of the South, East-Asian epistemologies and Western epistemologies, are analysed and used to show the mutual exclusion of different forms of rationality. In contrast to the exclusion expressed as 'epistemicide' by de Sousa Santos (2014) the living-logics of Living Theory research are used to show how different knowledges can be reconciled to contribute to the evolution of knowledge for the flourishing of humanity without denying the rationality of a different perspective. Multi-media narratives with digital visual data from a range of professional and community practices are used to clarify and communicate the meanings of embodied expressions of ontological and relational life-affirming values. These values are being used as explanatory principles in the explanations of individuals of their educational influences in their own learning, in the learning of others and in the learning of the social formations that influence practice and understandings.

You can access the full details of the presentation at:

<http://www.actionresearch.net/writings/jack/jwiddmharna070617.pdf>

Interim Conclusion (10th December 2018)

Through sustaining our conversations within our different communities, including those above, I know that you are helping me to feel the flow of your own life-affirming energies in a way that is contributing to my own. You are strengthening my community feeling and the social interests that are focused on enhancing the educational influences of Living Theory research as a global social movement with values that carry hope for the flourishing of humanity. Many thanks for this contribution to the flow of a life-affirming energy and to my developing understandings of how to enhance our knowledge-creation and sharing in a way that is contributing to making the world a better place to be. I'm looking forward to many more years of loving and productive enquiry with you – most of you will have many more to go than myself !