A practice view of education:
Education for

living well   in   a world worth living in
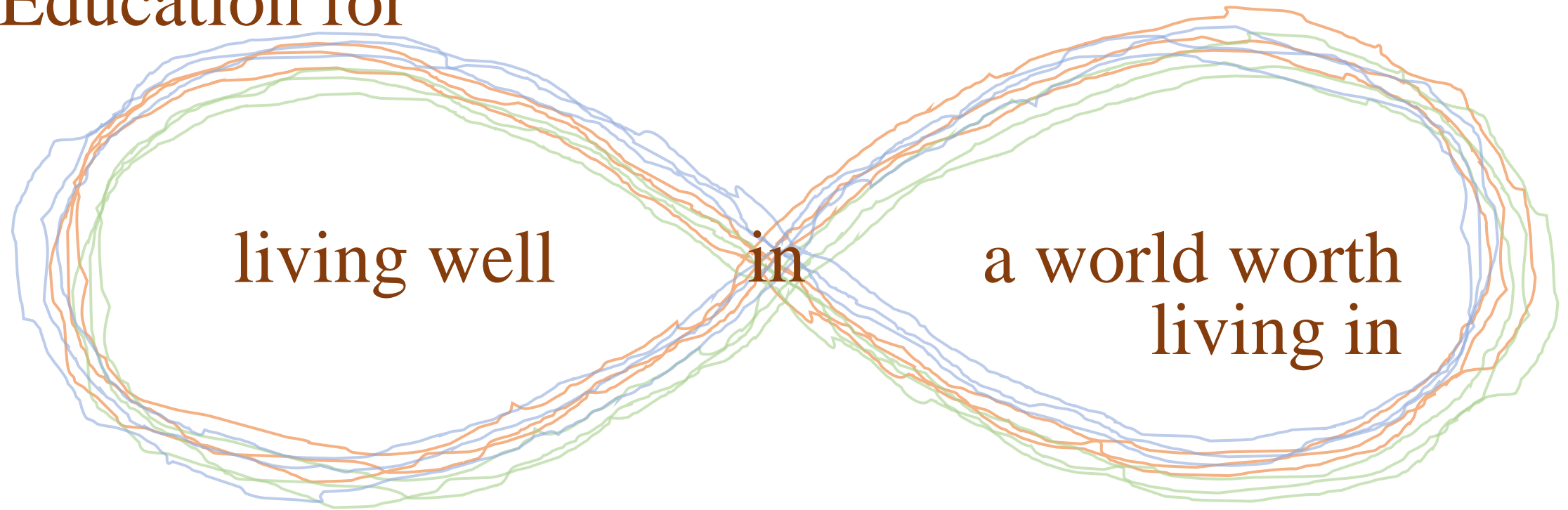
Stephen Kemmis
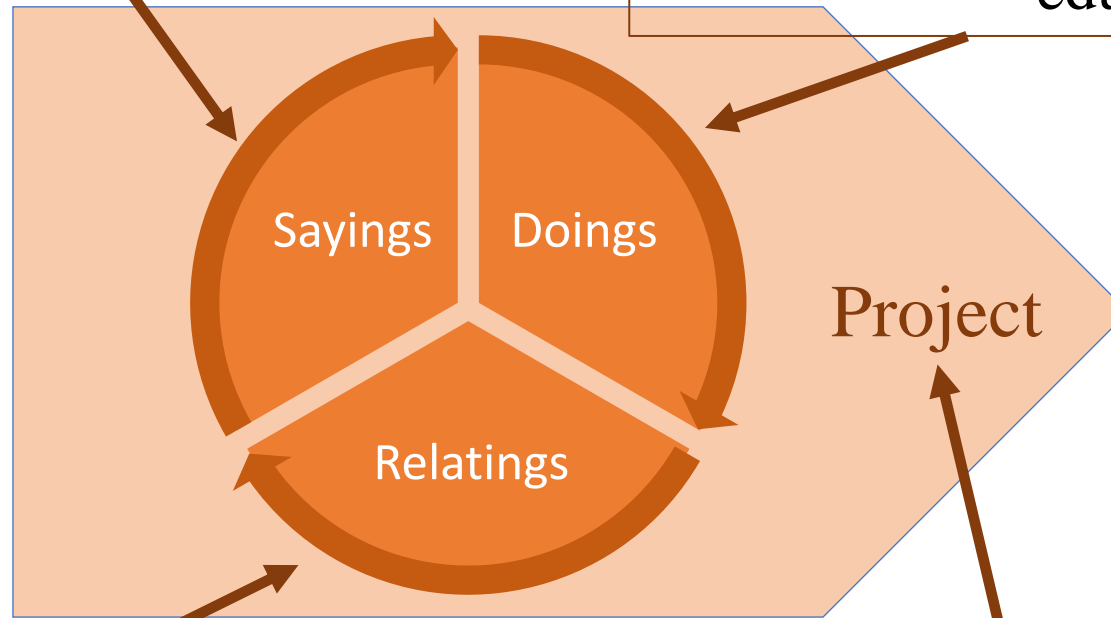*Charles Sturt University*

A definition of practice

A practice is a form of human action in history, which
1. is comprehensible in terms of characteristic *ideas* and *talk* (*sayings*) in and about the practice,
2. is identifiable in characteristic *activities* (*doings*) among characteristic *set-ups* of material objects, and
3. involves characteristic *webs of relationships* (*relatings*) between the people involved and affected by the practice,

and when this particular combination of sayings, doings and relatings 'hangs together' in the *project* of the practice (that is, the ends and purposes that motivate the practice).

Talk and thought about educating; as well as things said and thought while educating

Things done in the act of educating; actions of educating

Sayings

Doings

Relatings

Project

Relating to others in the act of educating; system roles and lifeworld relationships

Purposes and aims to be attained through educating; motivations and reasons for educating

3

Talk and thought about educating; as well as *things* said and thought while educating

'Progressive pedagogy', 'critical pedagogy', 'dialogical pedagogy', 'authentic assessment'.

Things done in the act of educating; actions of educating
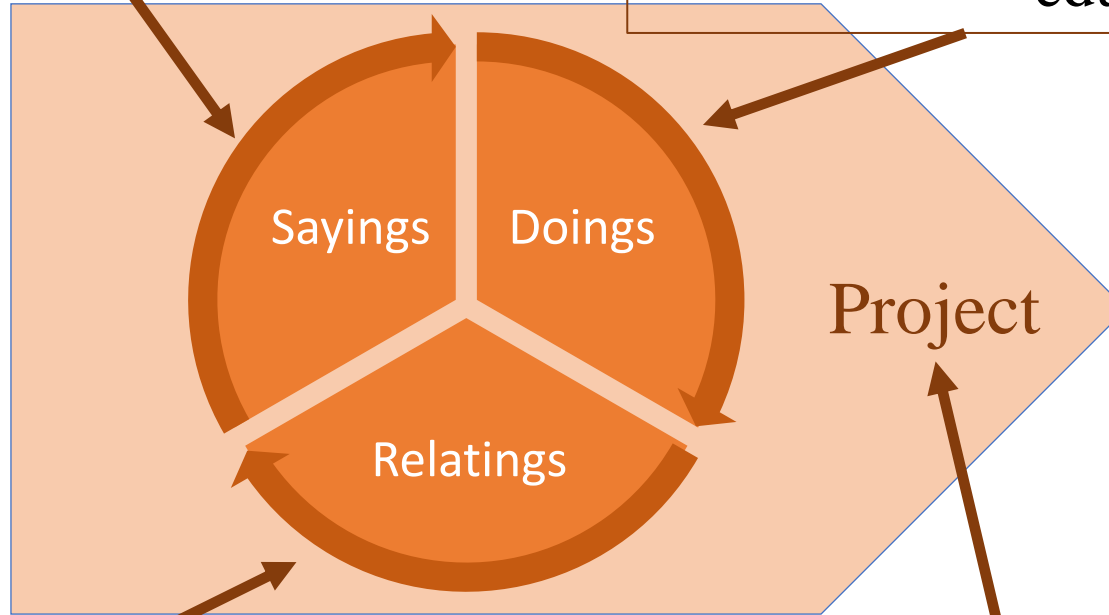
Sayings   Doings

Relatings

Project

Relating to others in the act of educating; system roles and lifeworld relationships

Purposes and aims to be attained through educating; motivations and reasons for educating

4

Talk and thought about educating; as well as *things* said and thought while educating

'Progressive pedagogy', 'critical pedagogy', 'dialogical pedagogy', 'authentic assessment'.

Things done in the act of educating; actions of educating

Curriculum development, teaching, assessing.

Sayings

Doings

Relatings

Project

Relating to others in the act of educating; system roles and lifeworld relationships

Purposes and aims to be attained through educating; motivations and reasons for educating

5

Talk and thought about educating; as well as *things* said and thought while educating

'Progressive pedagogy', 'critical pedagogy', 'dialogical pedagogy', 'authentic assessment'.

Things done in the act of educating; actions of educating

Curriculum development, teaching, assessing.

Sayings

Doings

Relatings

Project

Teacher-student role relationships; lifeworld relationships of care

Relating to others in the act of educating; system roles and lifeworld relationships
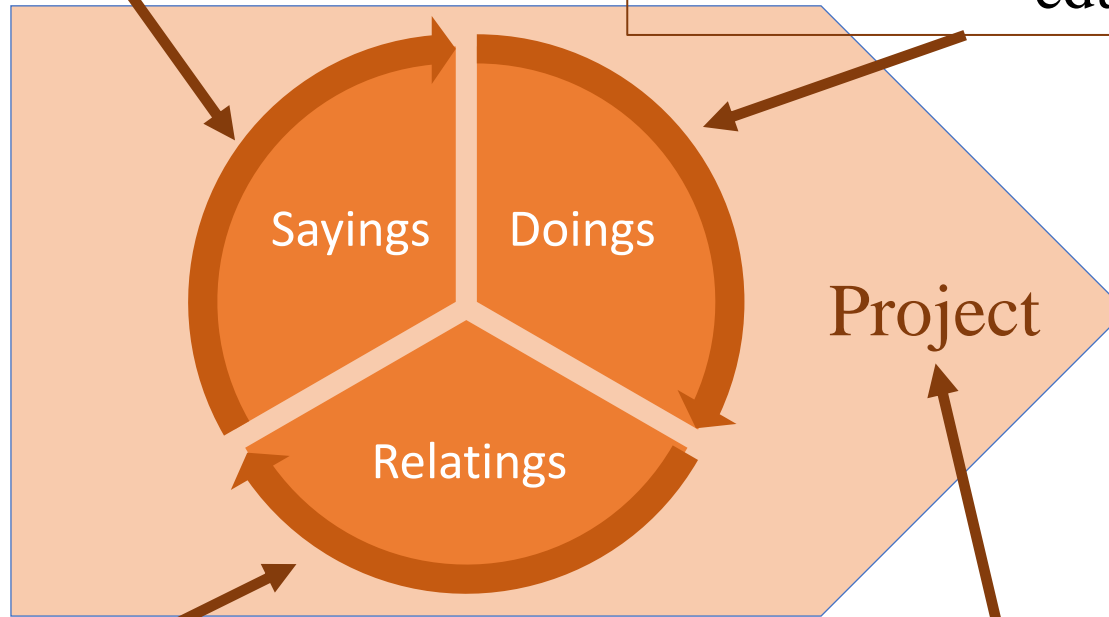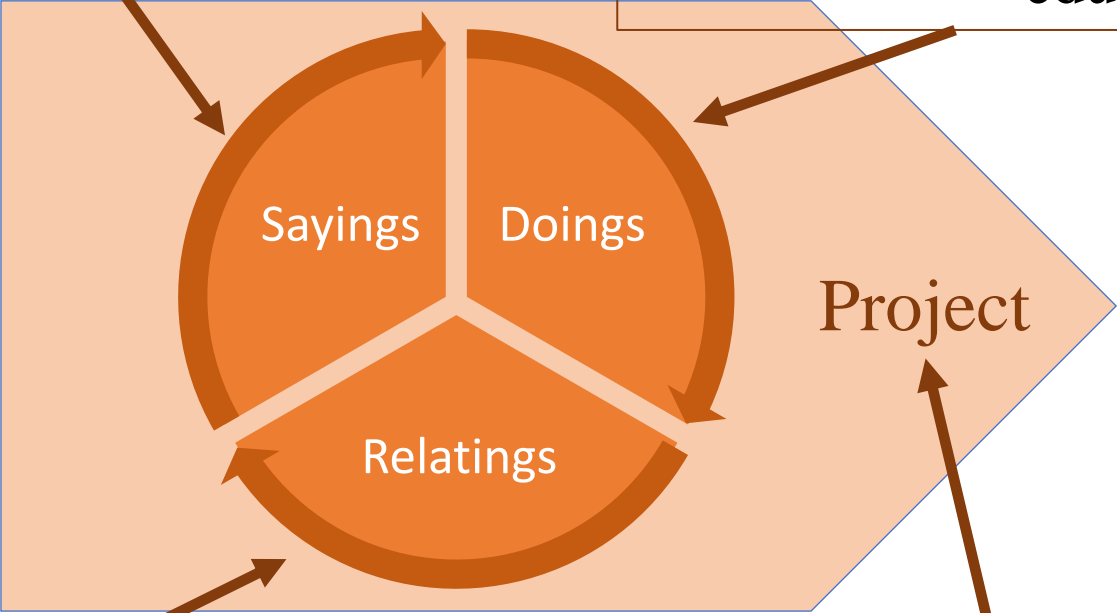
Purposes and aims to be attained through educating; motivations and reasons for educating

Talk and thought about educating; as well as *things* said and thought while educating

'Progressive pedagogy', 'critical pedagogy', 'dialogical pedagogy', 'authentic assessment'.

Things done in the act of educating; actions of educating

Curriculum development, teaching, assessing.

Sayings

Doings

Relatings

Project
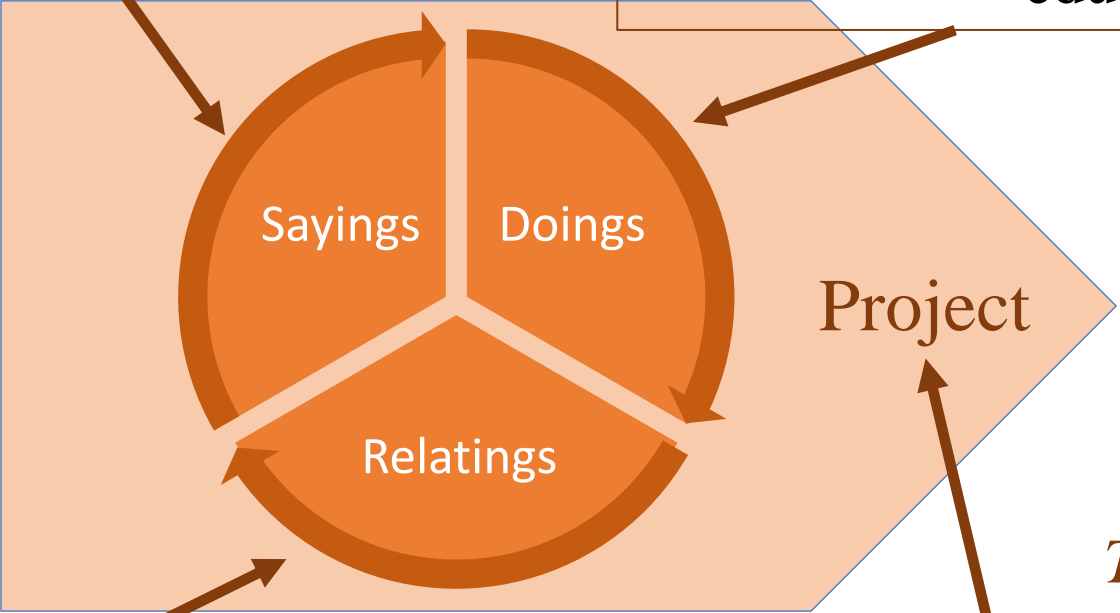
Teacher-student role relationships; lifeworld relationships of care

Relating to others in the act of educating; system roles and lifeworld relationships

The good for each person, the good for humankind

Purposes and aims to be attained through educating; motivations and reasons for educating

7

The sayings, doings and relatings that compose practices do not exist in a vacuum;

they are made possible by particular *arrangements* in the *three-dimensional intersubjective space* in which we encounter one another and the world.

In *semantic space*, we encounter one another as *interlocutors*

Sayings
Doings
Relatings

In *social space*, we encounter one another as *social and political beings*

In *physical space-time*, we encounter one another as *embodied beings*

In *semantic space*, we encounter one another as *interlocutors*

Sayings happen in *semantic space*, and are realised in the medium of *language*

Doings happen in *physical space-time*, and are realised in the medium of *activity* and *work*

Sayings   Doings

Relatings

In *social space*, we encounter one another as *social and political beings*

Relatings happen in *social space*, and are realised in the medium of *power* and *solidarity*

In *physical space-time*, we encounter one another as *embodied beings*

In **semantic space**, we encounter one another as **interlocutors**

Sayings are made possible by particular **cultural-discursive arrangements** *(e.g., specific discourses, words, ideas)*

Sayings happen in **semantic space**, and are realised in the medium of **language**

Doings happen in **physical space-time**, and are realised in the medium of **activity** and **work**
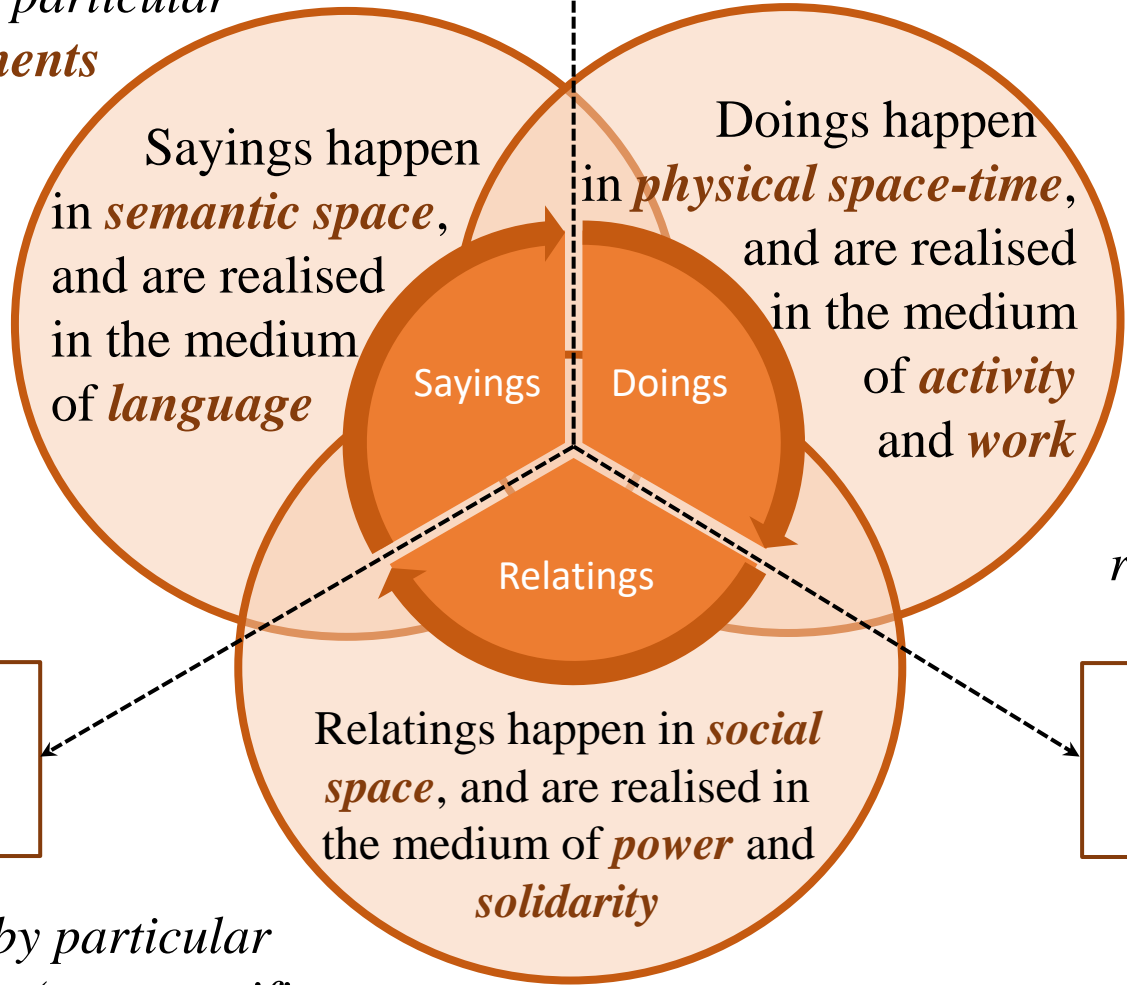
Doings are made possible by particular **material-economic arrangements** *(e.g., specific resources, objects, places, times, 'set-ups')*

Sayings   Doings

Relatings

In **social space**, we encounter one another as **social and political beings**

Relatings happen in **social space**, and are realised in the medium of **power** and **solidarity**

In **physical space-time**, we encounter one another as **embodied beings**

Relatings are made possible by particular **social-political arrangements** *(e.g., specific system roles, lifeworld relationships)*

11

The individual
An always-developing
product of circumstances
and upbringing

Society
including circumstances and
processes of upbringing that
reflect people's actions
in history
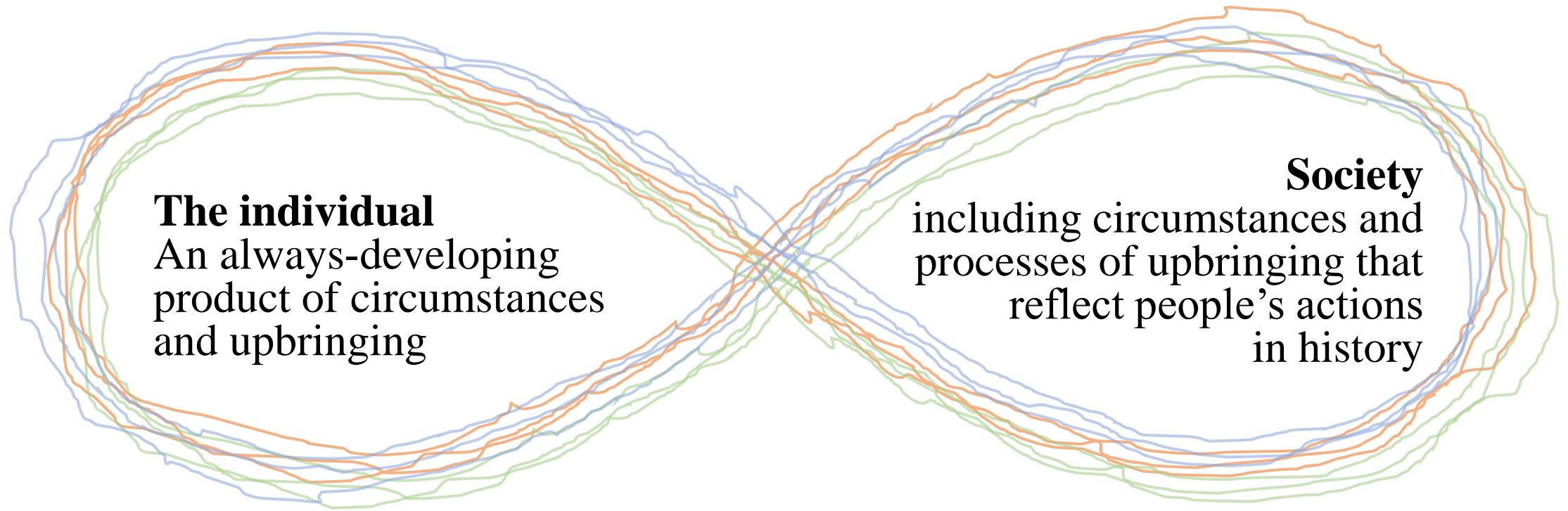
The dialectic between the individual and the collective is made real in the sayings, doings, and relatings of practices

The sayings of a practice — Things said and thought in and about the practice — Languages and specialist discourses used in and about the practice — **Cultural-discursive arrangements**

The doings of a practice — Things done in the practice — Patterns of activities and work involved in the practice, and physical set-ups and arrangements (facilities, equipment, resources) that support it — **Material-economic arrangements**

The relatings of a practice — How people relate to others involved and affected by the practice, and to the world they inhabit in the practice — Arrangements supporting the networks of *lifeworld* relationships and (economic and administrative) *system* roles of people involved in and affected by the practice — **Social-political arrangements**

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An example: Education for Sustainability (EfS)

Sayings of EfS	*Language about* Preserving, enhancing biodiversity Transitioning from fossil fuels Reducing, reusing, recycling waste Growing food sustainably	*Discourses of* Ecology, climate change Renewable energy (e.g., solar, wind) Sustainable production, consumption Sustainable agriculture	**Cultural-discursive arrangements for EfS**
Doings of EfS	*Activities and work* Revegetating degraded landscapes Using electric vehicles Reducing, reusing, recycling waste Growing food for local use	*Equipment, facilities, resources for* Community revegetation work Networks for recharging EVs Local government recycling programs Establish and use community gardens	**Material-economic arrangements for EfS**
Relatings of EfS	*Values and attitudes including* Being part of the community of life Addressing the climate emergency Reducing the impact of waste Producing, consuming sustainably	*Relationships of power and solidarity* Humans in community of life on Earth Global climate movement networks Local government recycling programs Sustainable economies, environments	**Social-political arrangements for EfS**

We encounter one another is intersubjective space, in distinctive media

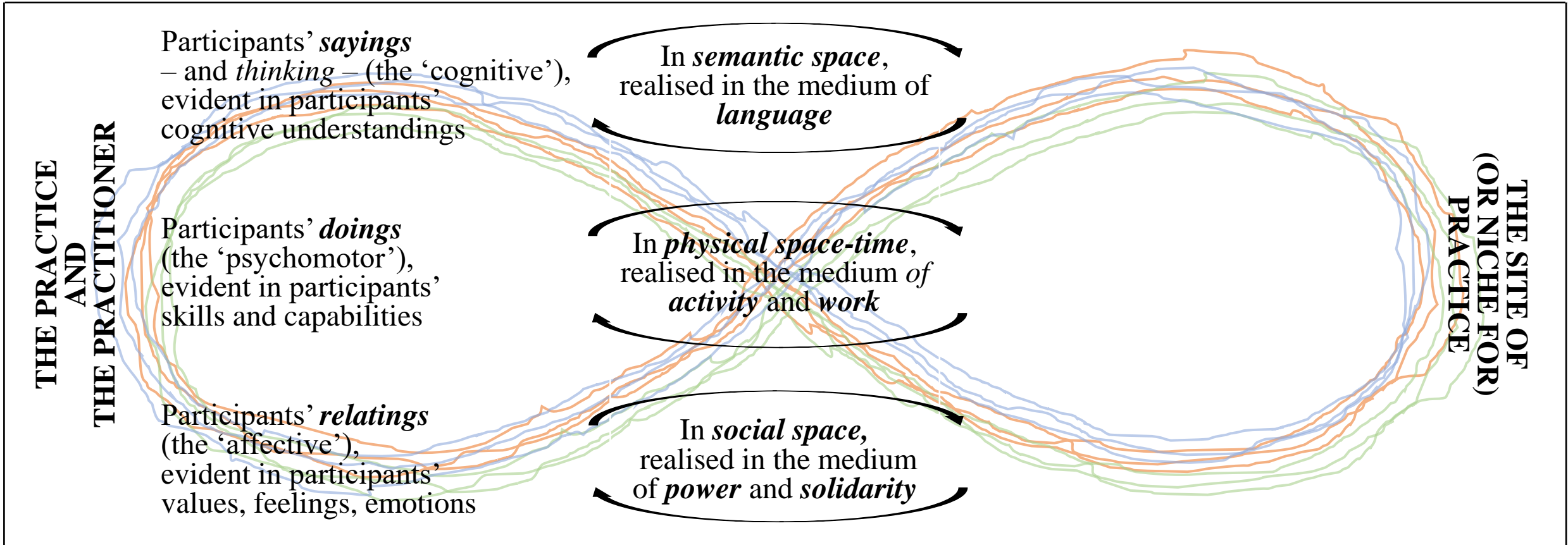THE PRACTICE AND THE PRACTITIONER

THE SITE OF (OR NICHE FOR) PRACTICE

In *semantic space*, realised in the medium of *language*

In *physical space-time*, realised in the medium *of activity* and *work*

In *social space,* realised in the medium of *power* and *solidarity*

Practices
are interactionally
secured in

We encounter one
another is
intersubjective space,
in distinctive media

THE PRACTICE
AND
THE PRACTITIONER

THE SITE OF
(OR NICHE FOR)
PRACTICE

Participants' *sayings*
– and *thinking* – (the 'cognitive'),
evident in participants'
cognitive understandings

In *semantic space*,
realised in the medium of
language

Participants' *doings*
(the 'psychomotor'),
evident in participants'
skills and capabilities

In *physical space-time*,
realised in the medium *of*
activity and *work*

Participants' *relatings*
(the 'affective'),
evident in participants'
values, feelings, emotions

In *social space,*
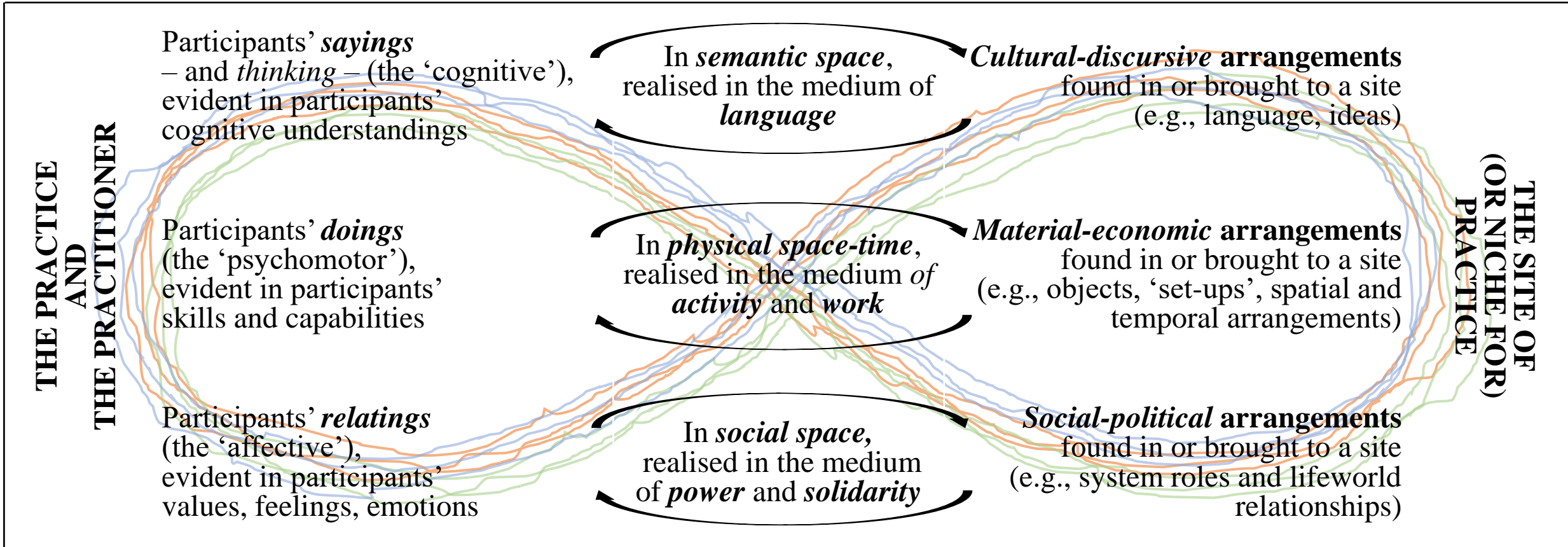realised in the medium
of *power* and *solidarity*

which are bundled together in
participants' *projects* (purposes),
their *agency* and *dispositions*
(*habitus*) to act, enabled by their
***situated knowledge* (how to say and**
do and relate in this practice).

16

Practices
are interactionally
secured in

We encounter one
another is
intersubjective space,
in distinctive media

Practice architectures
are the conditions that make
practices possible, composed of
arrangements that enable and
constrain action and interaction:

THE PRACTICE
AND
THE PRACTITIONER

THE SITE OF
(OR NICHE FOR)
PRACTICE

Participants' *sayings*
– and *thinking* – (the 'cognitive'),
evident in participants'
cognitive understandings

In *semantic space*,
realised in the medium of
language

Cultural-discursive **arrangements**
found in or brought to a site
(e.g., language, ideas)

Participants' *doings*
(the 'psychomotor'),
evident in participants'
skills and capabilities

In *physical space-time*,
realised in the medium *of*
activity and *work*

Material-economic **arrangements**
found in or brought to a site
(e.g., objects, 'set-ups', spatial and
temporal arrangements)

Participants' *relatings*
(the 'affective'),
evident in participants'
values, feelings, emotions

In *social space,*
realised in the medium
of *power* and *solidarity*

Social-political **arrangements**
found in or brought to a site
(e.g., system roles and lifeworld
relationships)

which are bundled together in
participants' *projects* (purposes),
their *agency* and *dispositions*
(*habitus*) to act, enabled by their
***situated knowledge* (how to say and**
do and relate in this practice).

which are bundled together in
characteristic ways in
***practice landscapes* and**
***practice traditions*.**

17

A definition of education

Properly speaking, education is the process by which children, young people and adults are initiated into particular

(1) forms of understanding that aim to foster individual and collective *self-expression*,

(2) modes of action that aim to foster individual and collective *self-development*, and

(3) ways of relating to others and the world that aim to foster individual and collective *self-determination*.

These individual and collective aims mean that education is always oriented, on the one hand, towards *the good for each person* and, on the other, towards *the good for humankind*.

Education for a world worth living in

Practices of education aim to initiate students into

1. practices of self-expression, to secure *a culture based on reason*;
2. practices of self-development, to secure *a productive and sustainable economy and environment*; and
3. practices of self-determination, to secure *a just and democratic society*.

Education is an initiation into | **Practices** are interactionally secured in | Intersubjective space/ medium | **Practice architectures** are the conditions that make practices possible, composed of arrangements that enable and constrain action and interaction: | **Education** fosters

THE PRACTICE AND THE PARTICIPANT

(1) Forms of understanding

Participants' *sayings* – and *thinking* – (the 'cognitive'), evident in participants' cognitive understandings

In *semantic space*, realised in the medium of *language*

Cultural-discursive arrangements found in or brought to a site (e.g., language, ideas)

(1) Individual and collective self-expression to secure a culture based on reason

(2) Modes of action

Participants' *doings* (the 'psychomotor'), evident in participants' skills and capabilities

In *physical space-time*, realised in the medium *of activity* and *work*

Material-economic arrangements found in or brought to a site (e.g., objects, 'set-ups', spatial and temporal arrangements)

(2) Individual and collective self-development to secure a productive and sustainable economy and environment

(3) Ways of relating to each other and the world

Participants' *relatings* (the 'affective'), evident in participants' values, feelings, emotions

In *social space*, realised in the medium of *power* and *solidarity*

Social-political arrangements found in or brought to a site (e.g., system roles and lifeworld relationships)

(3) Individual and collective self-determination to secure a just and democratic society

THE SITE OF (OR NICHE FOR) PRACTICE

The *project*: Education for the good for each person *Education for living well.*

which are bundled together in participants' *projects* (purposes), their *agency* and *dispositions* (*habitus*) to act, enabled by their *situated knowledge* (how to say and do and relate in this practice).

which are bundled together in characteristic ways in *practice landscapes* and *practice traditions*.

The *project*: Education for the good for the community of life on Earth. *Education for a world worth living in.*
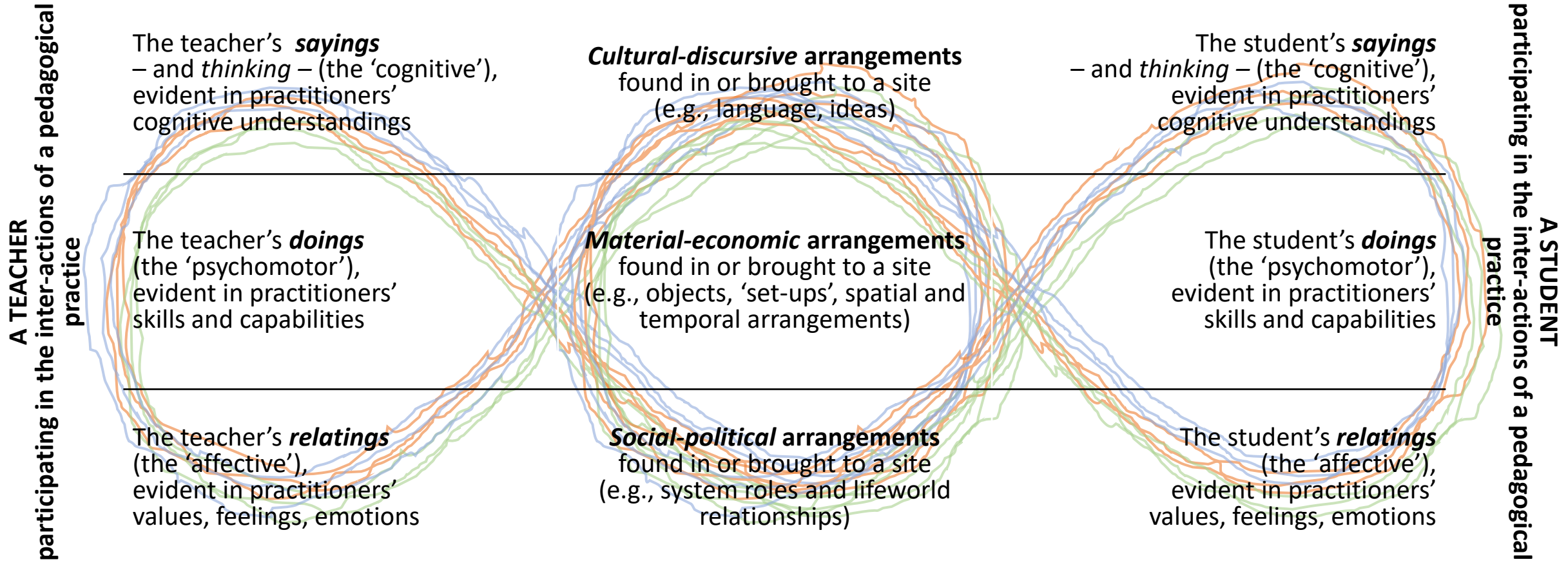
20

Practices can become entangled with one another to form new practices

For example, teachers' practices of teaching and students' classroom practices can become entangled to form *pedagogical practices.*

Practice architectures are the conditions that make practices possible, composed of arrangements that enable and constrain action and interaction:
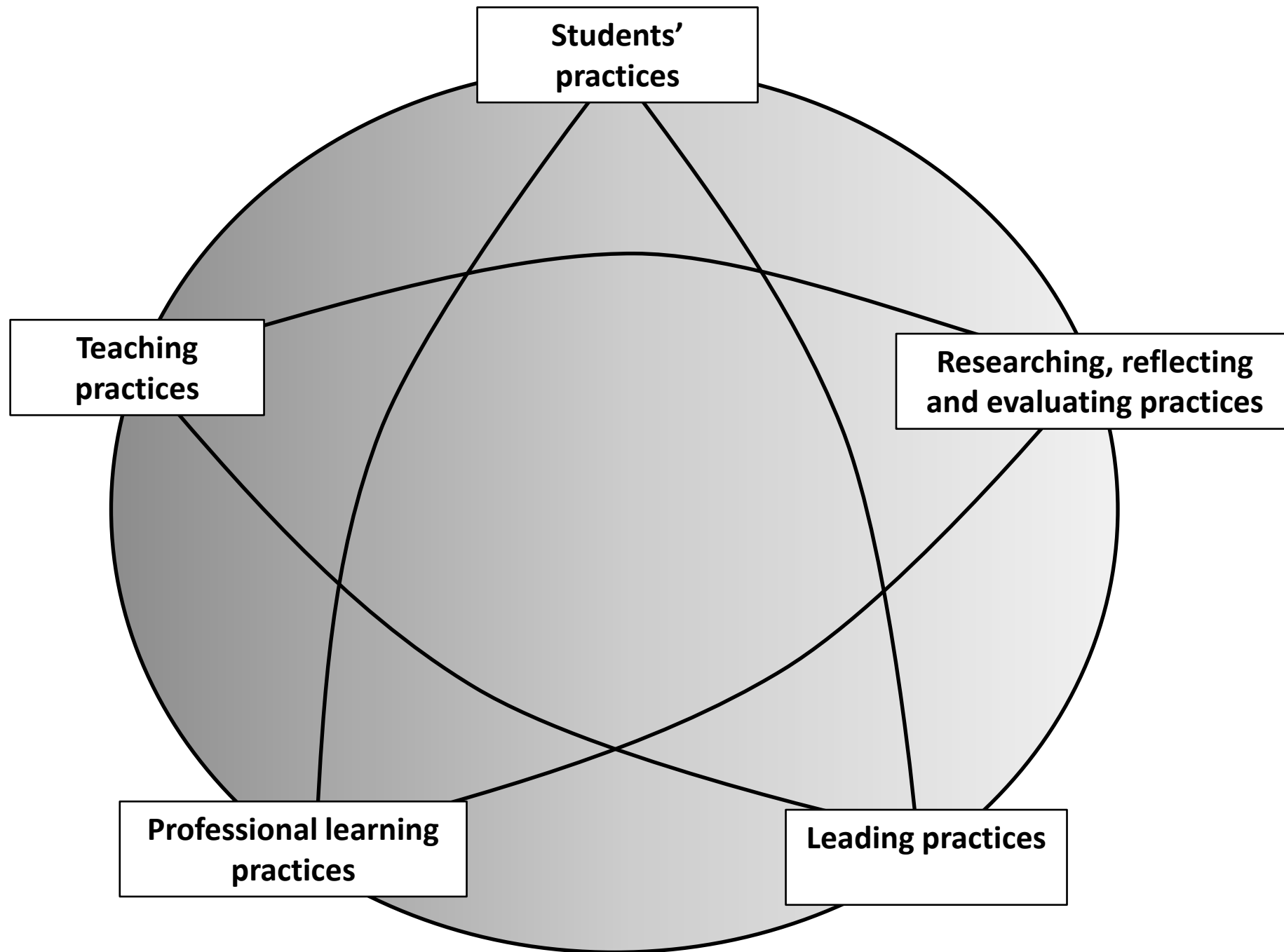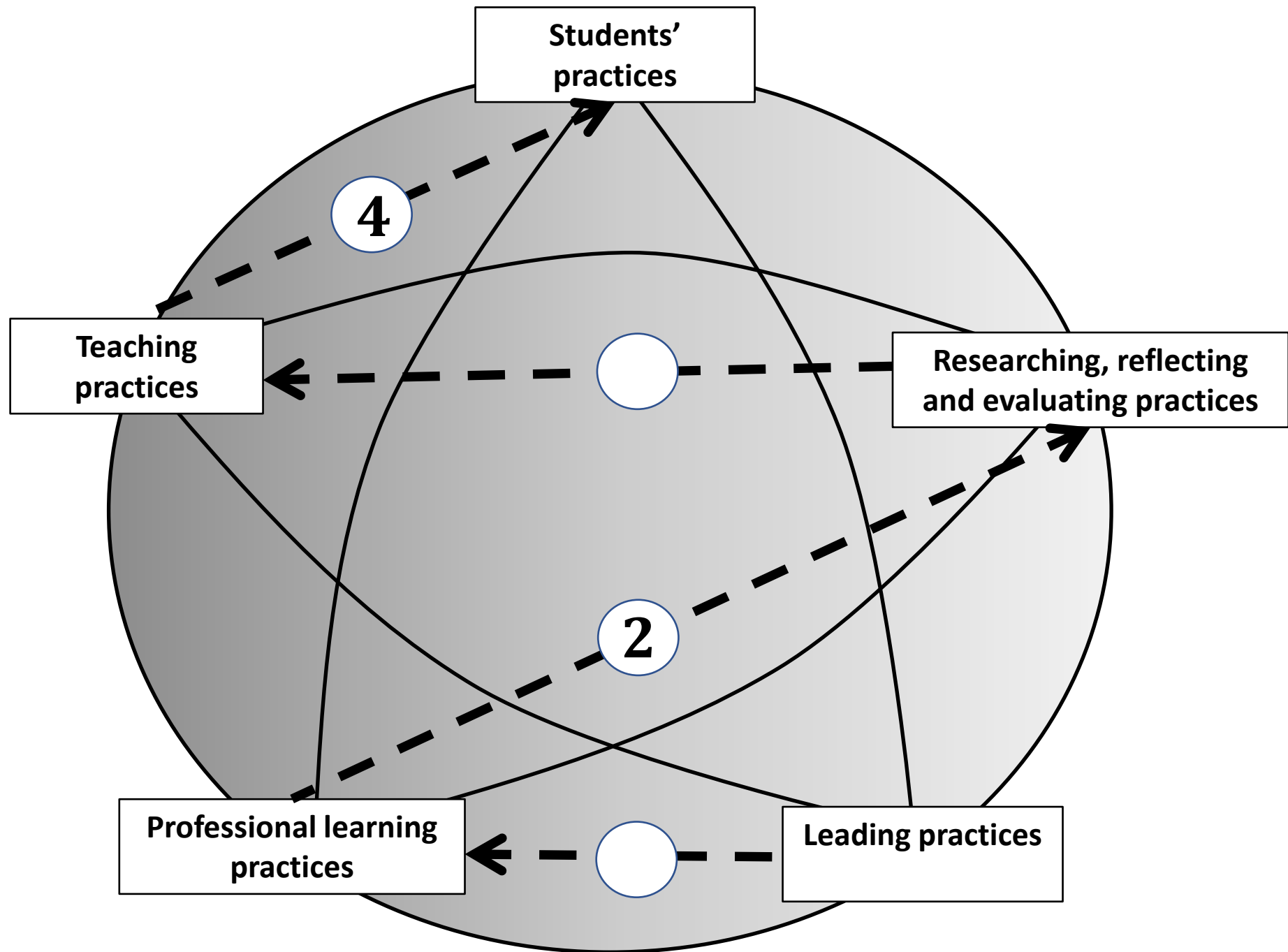
The teacher's practices are interactionally secured in

The student's classroom practices are interactionally secured in

A TEACHER participating in the inter-actions of a pedagogical practice

A STUDENT participating in the inter-actions of a pedagogical practice

The teacher's **sayings** – and *thinking* – (the 'cognitive'), evident in practitioners' cognitive understandings

Cultural-discursive arrangements found in or brought to a site (e.g., language, ideas)

The student's **sayings** – and *thinking* – (the 'cognitive'), evident in practitioners' cognitive understandings

The teacher's **doings** (the 'psychomotor'), evident in practitioners' skills and capabilities

Material-economic arrangements found in or brought to a site (e.g., objects, 'set-ups', spatial and temporal arrangements)

The student's **doings** (the 'psychomotor'), evident in practitioners' skills and capabilities

The teacher's **relatings** (the 'affective'), evident in practitioners' values, feelings, emotions

Social-political arrangements found in or brought to a site (e.g., system roles and lifeworld relationships)

The student's **relatings** (the 'affective'), evident in practitioners' values, feelings, emotions

which are bundled together in the teacher's *projects* (purposes)**,** their *agency* and *dispositions* (*habitus)* to act, enabled by their *situated knowledge* (how to say and do and relate in this practice)**.**

which are bundled together in characteristic ways in *practice landscapes* and *practice traditions*.

which are bundled together in the student's *projects* (purposes)**,** their *agency* and *dispositions* (*habitus)* to act, enabled by their *situated knowledge* (how to say and do and relate in this practice)**.**

22

And different species of practices can become interdependent to form *ecologies of practices*.

Students'
practices

Teaching
practices

Researching, reflecting
and evaluating practices

Professional learning
practices
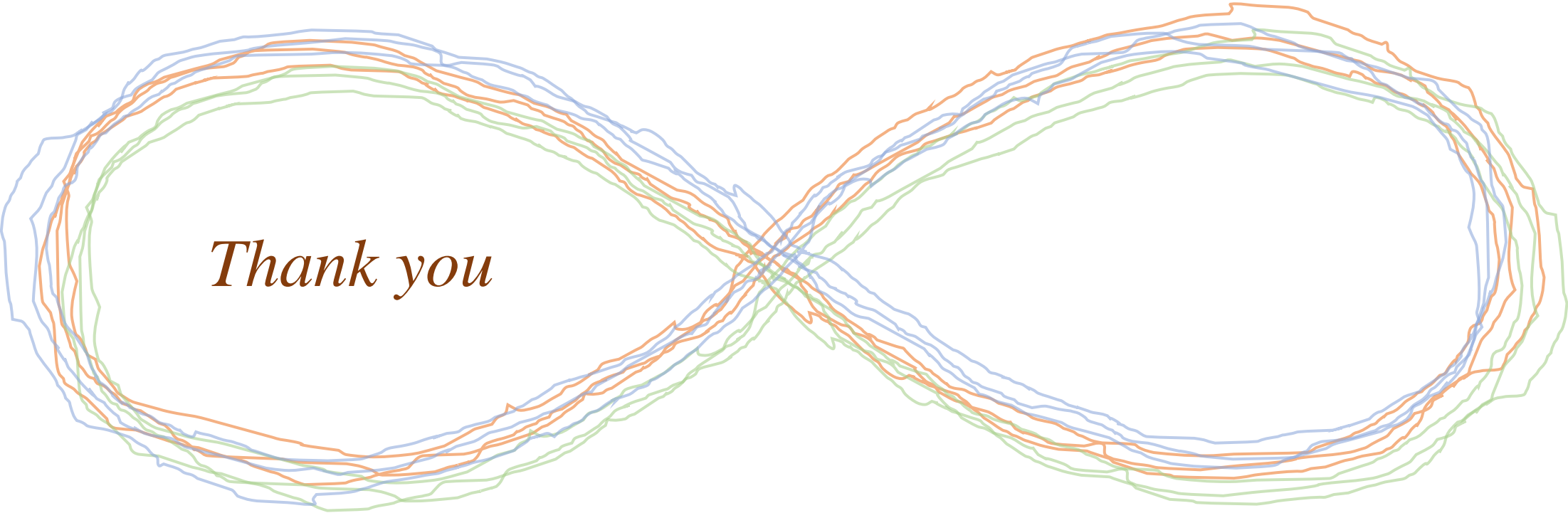
Leading practices

24

Conclusion

To change education, it is necessary to

1. change the existing practices that constitute education, *and*
2. change the existing arrangements that enable and constrain existing practices – existing *practice architectures* –to establish new arrangements that will secure the new practices.

Thank you