

How are we creating cultures of inquiry with self-studies that transcend constraints of poverty on empathetic learning?

For presentation at the 2013 American Educational Research Association Conference in San Francisco with the Theme: Education and Poverty: Theory, Research, Policy and Praxis

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Abstract

This presentation offers evidence in support of a theoretical analysis that explains how cultures of inquiry can be created that can contribute to transcending constraints of poverty. It addresses the issues of moral poverty of education discourses that fail to address the ethical bases of educational discourses and practices. It offers self-study, evidence-based explanations of the educational influences of practitioner-researchers to show how environments of artistic impoverishment can be transformed through offering opportunities to develop creative talent and aesthetic appreciation.

It uses digital technology to 'bridge divides of economic capital through digitally-mediated education that connects rural and urban students to rich educational resources outside the classroom walls'. (Tierney & Renn, 2012, p.2) A method of 'empathetic resonance' using digital technology is introduced to clarify the meanings of the expression of embodied values and energy. These meanings we gain from video contribute to the explanatory principles of educational influences in learning how to reduce poverty and create attitudinal, behavioural, and social transformational learning opportunities.

The presentation accepts and responds to the purpose of the theme of AERA 2013 to signal that 'we must engage and examine the complexities of poverty, as well as challenge oversimplifications (eg) in how we study and address poverty and its consequences.' (Tierney & Renn, 2012, p.2). It also demonstrates how both halves of the AERA mission can be fulfilled through educational research:

"to advance knowledge about education, to encourage scholarly inquiry related to education, and to promote the use of research to improve education and serve the public good." (Ball and Tyson, 2011). The presentation attempts to address the question, How can living educational theory in a culture of inquiry address the negative effect of impoverished educational environments to improve educational practice, educational research and the social/public good?

1) Perspectives

In this part of the paper, we present the perspectives that have informed our research, including the call from AERA to address issues of intellectual and moral poverty, to engage in self-study that is more than a passive reception of scraps and details, and to clarify the meanings of culture of inquiry and educational/ research.

The main perspective in this presentation is provided by Tierney and Renn (2012) in their call for submissions for AERA 2013 addressing issues of intellectual and moral poverty. They ask members of AERA for:

...theoretical analyses as well as research-based arguments about education and poverty. We desire studies about how educational policies and practices might reduce poverty, as well as submissions that investigate why educational policies and practices often fail to address poverty. We seek papers that introduce new methods for analyzing education and poverty. Our own assumption is that as educators we have an obligation to work with one another in a manner that enables not merely analysis, but also transformative change.

When we write about 'environments of artistic impoverishment' and 'aesthetic appreciation' we are meaning something specific about the art of living. Rather than a broad understanding of all the creative arts, we are focusing on the idea that giving form to life itself is a form of art - the art of living. When we unveil our embodied knowledge, articulate our values, and live according to those values, we are embracing the art of living. We mean this in the sense that we are evaluating our lives in terms of leading lives that are personally flourishing and that are helping others to do so too (Reiss & White, 2013, p. 4). Writers such as Fromm (Knapp, 1989) and Foucault (Avgerou & McGrath, 2007) claim that we have lost the art of living and we accept that environments that do not emphasize the importance of the art of living are impoverished. The art of living we have in mind includes the African idea of Ubuntu in the sense that 'I am because we are' and the Indian idea of Sarvodaya in the sense of 'the good of the individual is contained in the good of all'. We also include human flourishing (Reiss & White, 2013) within our meanings of a culture of inquiry.

In this presentation we are focusing our aesthetic appreciation in our evaluations of our educational influence in our own learning, in the learning of others and in the learning of the social formations in which we live and work. By this we mean that we hold ourselves and each other to account in relation to our art of living in which we show our receptive responsiveness and responsibility for enhancing the flow of values, such as loving kindness, justice, Ubuntu and Sarvodaya, and human flourishing that carry hope for the future of humanity.

We will provide evidence that demonstrates we have encouraged and supported the generation of knowledge from self-studies that are "more than a passive reception of scraps and details" (Newman in Tierney & Renn, 2012, p. 2). This evidence is drawn from self-studies by elementary, high school, masters and doctoral students, in the implementation of a teaching model for the creation of a culture of inquiry. We draw insights from the theories of education researchers in a way that is both necessary and sufficient to promote the use of research to address issues of intellectual and moral poverty, including attitudinal and behavioural changes.

An important point that we are making, in addition to directly addressing the issues of transcending moral poverty, artistic impoverishment and digital divides, is to focus on the intellectual poverty of researchers whose education research masks the moral responsibility and living standards of judgment of educational researchers. You can hear William Tierney using the language of education research, while he is President of the American Educational Research Association in the brief paper (Tierney & Renn, 2012) and in his video address at:

<http://www.aera.net/tabid/13206/Default.aspx>

Whitehead's response to this address focuses on the significance of the slippage in Tierney's language between education and educational research. Here he defines our meaning of educational research:



4:43 minute video at <http://www.youtube.com/watch?v=8LIK2RuznBw>
3:36 – 4:43

It is a matter of exploring the implications by educational researchers of the questions which you ask, research and answer of the kind, How do I improve what I am doing in my professional context as I try to enhance my own learning and the learning of others and also influence the learning of the social formations in which we are living and working. This is my fundamental point in my response to William Tierney. I think that we need to ask as educational researchers those 'I' questions that are focused directly on improving practice. I do hope that the AERA membership will actually respond to this notion that they are educational researchers and whilst we draw insights from theories of education researchers what we are doing is actually distinctive from education researchers because of this desire and will to improve practice and serve the public good.

The reasons for choosing the perspectives integrated into the paper is that they have pedagogical significance in the creation of a culture of inquiry, a culture that addresses moral and intellectual issues. According to Earle and Katz (2006), a culture of inquiry is a “community, routinely challenging existing beliefs and practices, using data to make sense of their environment and to think about their future” (p. 20). What we are doing moves beyond this basic definition of a culture of inquiry. At the heart of the pedagogy is Delong's (2002) perspective that the development of a

culture of inquiry rests upon supporting the knowledge-creating capacity in each individual in the system. Thus, the researchers start with their own self-study inquiries of, 'How can I improve my practice?' Out of this perspective emerges an expression of belief that the professional development of each practitioner rests in their own knowledge-creating capacities as they examine their own practice in helping themselves and their students to improve their learning. Of crucial importance within the knowledge-creation process we are using, is the uncovering and honouring of the practitioner's embodied knowledge and sustained support for the researcher. Rather than moving from ideas in education research to trying it out in real life, we are moving back and forth between what we know and experience, and other ways of knowing - the ideas of the group and ideas found in education research. What we are doing is educational research; research that is grounded in the here and now of learning as we seek to improve our practice as educators. The emergence of the culture of inquiry in the classrooms of the former masters students through the voices of the elementary and high school students provides evidence of the sustainability and growth of the living theories (Campbell, Delong & Griffin, 2013).

The distinction we hold between education researchers and educational researchers is that education researchers ground their inquiries in disciplines of education such as the philosophy, psychology, history and sociology of education and in fields of inquiry such as management, leadership, economics, politics and theology, while educational researchers produce validated explanations of educational influences in learning. These include explanations of educational influence in the individual's learning, in the learning of others and in the learning of the social formations in which we live and work. We emphasize the importance of educational influences in the social formations in which 'we' live because we work with the assumption that we are all connected and interrelated through space. We call these validated explanations of educational influence, living educational theories, to distinguish these explanations from those derived from the theories generated by education and other researchers.

Drawing on the perspectives of education in creating our living-theories as educational researchers assists us in situating our research within the field of educational research and provides a language to help us explain our embodied knowledge, without subsuming our living-theories to the theories of others. We focus on the importance of humility in the support of learners (Buber, 1923) and the knowledge that we are all fallible in our knowing (Thayer-Bacon, 2003). We are grateful to Burke (1992, p.222) for making a distinction between living truth and spectator truth.

We focus on the scholarly significance of this presentation in contributing to a new epistemology for the new scholarship through self-study. The living truths of self-study educational researchers draw on the perspectives outlined by Tidwell, Heston and Fitzgerald (2009) in their work on research methods for the self-study of practice. Bullough & Pinnegar (2001) in their Guidelines for quality in autobiographical forms of self-study research assert that, among other specific criteria:

A self-study is a good read, attends to the "nodal moments" of teaching... and thereby enables the reader insight or understanding of self importance, tells a recognizable teacher or teacher educator story, portrays character development in the face of serious issues within a complex setting and gives place to the dynamic struggle of living life whole, and offers new perspective." (p. 19)

2) Methods, techniques, and modes of inquiry

In this section we describe the processes in which we have engaged in order to attempt to answer the questions posed by this research. It is important to note that this is a cooperative effort by four researchers, three in Ontario, Canada, although at various distances from one another, and one in the United Kingdom. While self-study research has been conducted individually, this paper has been accomplished as partners in a culture of inquiry. We have used the available technologies: Skype conference calls, call recording, Youtube, email, and Google Drive to create the paper. In claiming that this is a co-operative effort we are acknowledging the importance of co-operative values (Breeze, 2011, pp. 2-4) in our work together. We use the idea of collaboration to mean working together. When we use the idea of co-operation we are including co-operative values in our work together.

For many years, Whitehead and Delong (Whitehead & Delong, 1997; Delong & Whitehead 2012) have written papers and presentations collaboratively over the space between Bath, UK and Paris – in Ontario, Canada. In the early years, papers were written via back and forth versions for amendment and addition with Whitehead taking the lead in the early years and Delong becoming a full collaborator and co-lead in more recent years. This paper also engaged two 2011 graduates of the Bluewater – Brock University Masters program, Cathy Griffin and Liz Campbell, in this collaborative writing process. Because of their familiarity with this process, Whitehead and Delong had not considered that the two others were new to this kind of writing and, at least in Cathy's case feeling somewhat overwhelmed.

The technique for strengthening the validity of research accounts involves validation groups of peers using questions derived from Habermas' (1976, pp. 2-3) four criteria of comprehensibility, rightness, truth and authenticity. What we do is to submit our evidence-based explanations of educational influence to validation groups that are usually formed with between 3-8 peers. We ask our peers to include in their comments responses to four questions that focus on:

- i) How could I improve the comprehensibility of my explanation?
- ii) How could I strengthen the evidence I use to justify the assertions I make?
- iii) How could I extend and deepen my sociohistorical and sociocultural awareness of the ecological complexities that influence my practice and my explanation?
- iv) How could I enhance the authenticity of my explanation in showing over time and interaction that I am living my espoused values as fully as I can?

In constructing this paper we have addressed these questions individually and collectively as we have worked at enhancing the validity of our contribution to educational knowledge.

The mode of inquiry uses Whitehead's (2009) living theory methodology and McNiff's (2009) form of narrative for the generation of living theories. Self-study, action reflection cycles are used in forming, researching and answering questions of the kind, 'How do I improve what I am doing?' Our mode of inquiry explicitly recognizes the importance of Bateson's points about ecological complexity and multiple commitments:

But what if we were to recognize the capacity for distraction, the divided will, as representing a higher wisdom? Perhaps Kierkegaard was wrong when he said that 'purity is to will one thing'. Perhaps the issue is not a fixed knowledge of the good, the single focus that millenia of monotheism have made us idealize, but a kind of attention that is open, not focused on a single point. Instead of concentration on a transcendent ideal, sustained attention to diversity and interdependence may offer a different clarity of vision, one that is sensitive to ecological complexity, to the multiple rather than the singular (Bateson, p. 166, 1989).

We believe that you, like us, already use action-reflection cycles to improve practice. Where we may differ is in making the cycles of systematic investigation public in our explanations of influence. We often find that those we work with use the cycles intuitively while recognizing the following form when it is made explicit with:

- i) a focus on values in expressions of concern about what one wishes to improve;
- ii) the creation of action plans; acting and gathering data to make a judgment about the effectiveness of the actions;
- iii) evaluating the effectiveness of the actions;
- iv) modifying concerns, action plans and actions in the light of the evaluations.

While these action-reflection cycles may be intuitive rather than explicit in your own practice, what makes the action research, research, is the production of a validated explanation of the educational influence in our own learning, in the learning of others and in the learning of the social formations in which we live and work.

In developing cultures of inquiry we recognize that the social formations in which we live can be resistant to change because of the conditions that Bourdieu refers to as the *habitus*:

Thus, paradoxically, social science makes greatest use of the language of rules precisely in the cases where it is most totally inadequate, that is, in analysing social formations in which because of the constancy of the objective conditions over time, rules have a particularly small part to play in the determination of practices, which is largely entrusted to the automatisms of the *habitus*. (Bourdieu, p. 145, 1990).

In Jackie's work as superintendent, as described in her thesis (DeLong, 2002), there are many examples of influencing social formations such as:

I find that systems knowledge is only partially transferable and very much contextual. I was very familiar with the Brant system but that did not mean that I was familiar with Norfolk. One of the major differences was that I did not start with well-developed historical relationships that would facilitate my entry to various people and places. Each meeting demanded my full attention to the dynamic, to the assumptions, to the relationships and to the preconceptions about who I was and what I symbolized for the group. That tension was very tiring. I rationalized that some of the negative perceptions were based on rumour and that if I could get in contact with people, they would see that I wasn't an ogre. I tried very hard to see the new system from their shoes and be patient and understanding of the time

needed to bring about the change and the new relationships. I visited every school in my family in short order and negotiated a more democratic format for the family of schools meetings.

After four months, I asked the family of schools principals and vice-principals to evaluate my performance, much as I had in the former family of schools. It was not an exercise in "group approval":

Sometimes we have to forego group approval and even accept rejection, if it should happen, in order to follow what the ancients called "scientia cordis," the science of the heart, which gives the inner strength to put truth, flowing from experience, over the need for approval. The science of the heart permits us to be vulnerable with others, not to fear them but to listen to them, to see their beauty and value, to understand them in all their fears, needs and hopes, even to challenge them if need be (Vanier, 1998, p. 88).

I did not expect wonderful reviews but I was not prepared for the extent of the criticism. It was in the second year that the relationships began to build and I felt less of the tension when I entered rooms with groups of staff. Some people began to see me as one of them and invited me into the family. When I hired principals and staff to system support positions, I stressed their role in the new system, not the old. Gradually, there was less talk of 'Brantfordizing' and more of creating a new system of Grand Erie. It seems evident to me that I was enabled to learn about myself and my kind of leadership because I had been stripped of the clothing of past history and had been forced to reinvent myself as leader in my new family. Moreover, I have been able to carry on my purpose of improving the school system. While respecting the past history of the region, I have been educating social formations (DeLong & Whitehead, 2001) which has frequently been in conflict with the habitus:

"The habitus, a product of history, produces individual and collective practices -- more history -- in accordance with the schemes generated by history. It ensures the active presence of past experiences, which, deposited in each organism in the form of schemes of perception thought and action, tend to guarantee the 'correctness' of practices and their constancy over time, more reliably than all formal rules and explicit norms (Bourdieu, 1990, p.54)." <http://schools.gedsb.net/ar/theses/jackie/chap3.html#4>

We want to be clear in the meanings of the words that we are using. To clarify, then, by 'social formations' we mean our classrooms, our schools, our school systems, our communities, our societies and the Academy. As examples, for all of us, our classrooms and schools are social formations; for Jackie, her social formations have included local school systems, communities and some global communities, such as Brazil and Japan; for Jack, his social formations have included local and many global communities, such as in Croatia, Norway, Japan, Canada, The Republic of Ireland, and Africa; for Liz, her social formations include her classroom and school as well as her classrooms of fellow PhD researchers; for Cathy, her social formations include her classroom and school as well as the teachers in a math project she is facilitating.

We are acknowledging by the above example that what we do is influenced by complex sociohistorical, sociocultural and ecological relationships and our explanations include our understandings of these influences. In creating and sustaining cultures of inquiry we are seeking to bring into public awareness the principles we believe guide our practice and influence our cultures of inquiry. Evidence of this practice is provided in the data section where we describe and explain how DeLong's model continues to evolve. What we are offering as new knowledge concerns the nature of the principles that we believe guide our practice and influence our cultures of inquiry. In most academic writings the meanings of principles are carried through words alone. The meanings of words are often defined in terms of other words using what are known as lexical definitions. The meanings of our principles cannot be defined in words alone because they are expressed as the embodied and energy-flowing values we use to give our lives meaning and purpose. We need to show you our meanings as they are expressed in what we are doing. Our words can help to communicate our meanings but we also need to point to our embodied expressions of meaning as a form of ostensive expression of meaning as distinct from a lexical definition of meaning.

We use video data for two purposes. One is the analysis of the video as part of our action-reflection cycle that informs the improvement in our practice. The viewing and reviewing of the video influences our practice and can contribute to attitudinal and behavioural change within our various cultures of inquiry. Two is as data that make explicit the influences on self, others and social formations and our understanding of the nature of our life-affirming energy. Earle and Katz (2006) stress the importance of having a sense of urgency in analyzing data as a way of "unleashing the energy associated with embarking on a course of action that makes sense in fulfilling the moral purpose of schooling" (Earle & Lee, 1998 in Earle & Katz, 2006, p. 21). For us, having a deadline for this AREA paper has provided us with this sense of urgency, an enforced stopping point for us to pause the action/reflection cycle and use what we know at this point as data. We say stopping point rather than end point because action/reflection cycles have no end in the continuous evolution of cultures of inquiry.

When we are analyzing video and looking for explanations of our educational influence, we use two techniques for showing the significance of a relationally dynamic awareness of space and boundaries (Rayner, 2011): first we scan through the video data looking for moments of empathetic resonance in which we feel most strongly that we recognise the energy flowing values of the other, the activity of the participants is increased, or there is evidence of tension; second, we write visual narratives to explain our interpretation of the empathetic resonance. This visual narrative is at the same time raw data and an explanation of the empathetic resonance. This means that in the moment of conversation and while reviewing the video, we are mindful of the dynamics of our interactions including the times when our ideas are resonating and there is a building of excitement between us as new knowledge is created and we recognize our shared values. But we are also aware of the tensions, the times when our meaning is not resonating with the others or when we feel there is something unclear, missing or not fully explained. In these cases, more dialogue or reflection is needed to uncover the source of the tension. Acting as *critical friends* for each other, it is our role to ask probing questions or try to draw out the meaning that is hidden. Earle and Katz (2006) make reference to the words of MacBeath in explaining the role of a critical friend:

The idea of critical friends is a powerful one. Friends bring a high degree of positive regard and are forgiving and tolerant of failings. Critics are often conditional, negative, and intolerant of failure. Critical friends offer both support and critique in an open, honest appraisal (MacBeath, 1998) (p.21).

When welcomed and examined, moments of contradiction, often uncovered by critical friends, can produce new knowledge. These are described below and are used to clarify, share and communicate the meanings of the embodied expressions of energy-flowing values, such as being 'loved into learning', as they emerge in practice and that we use to explain our educational influences. These values are the explanatory principles that inform our standards of judgement when we assess how we are influencing others.

As emphasized above, we make a distinction between the meanings we can communicate through words alone and the meanings we can communicate with the help of visual data on our educational practices. As we show in Data Collection and Analysis below, seeing video of what we are doing allows us to point to our embodied expressions of energy and to clarify and communicate the embodied expressions of the meanings of the values we use to give meaning and purpose to our lives. We use these expressions of value as explanatory principles to explain why we do what we do and to explain our educational influences. The importance of the visual data is that it enables us to communicate the significance of our embodied, energy-flowing values as these explanatory principles. Our meanings are clarified and communicated in the course of their emergence in our practice and require visual data for their clear communication.

One of the weaknesses in enhancing the spread of the educational influences of 'living-educational theories' in transcending constraints of poverty could be related to the importance of integrating understandings of Delong's idea of creating, sustaining and evolving 'cultures of inquiry'. While there are many evidence-based explanations from individuals working in particular sites (see - <http://www.actionresearch.net/writings/mastermod.shtml>) that they have influenced their own learning and the learning of others, there are far fewer explanations that focus on the learning of social formations, especially in relation to overcoming the constraints of poverty. We are providing evidence to show that explanations of influence in the learning of social formations are needed to spread educational influences from particular individuals working in particular sites to global influences that can move between cultures and social formations.

We are showing how this could be done by integrating into our understandings and practices the idea of a 'culture of inquiry'. Within these understandings and practices we are creating, sustaining and evolving 'informal partnerships'. We are stressing the importance of 'informal partnerships' because they contain a commitment to work together with a shared purpose, hence our emphasis on co-operative values. In this commitment we are expressing our responsibility towards each other and towards the future. We see ourselves as 'global citizens' in the sense of living as fully as we can the values we believe carry hope for the future of humanity. We understand the values of working together as co-operative values and identify with the priority that the United Nations gave to these values in designating 2012 as the Year of Co-operatives.

Our mode of inquiry integrates the following insight from Habermas (2002), that the private autonomy of equally entitled citizens can be secured only insofar as citizens actively exercise their civic autonomy:

The dispute between the two received paradigms - whether the autonomy of legal persons is better secured through individual liberties for private competition or through publicly guaranteed entitlements for clients of welfare bureaucracies - is superseded by a proceduralist concept of law. According to this conception, the democratic process must secure private and public autonomy at the same time: the individual rights that are meant to guarantee to women the autonomy to pursue their lives in the private sphere cannot even be adequately formulated unless the affected persons themselves first articulate and justify in public debate those aspects that are relevant to equal or unequal treatment in typical cases. The private autonomy of equally entitled citizens can only be secured only insofar as citizens actively exercise their civic autonomy."(p. 264)

Our mode of inquiry begins with a self-study which is analysed and validated in a culture of inquiry. This also includes an exploring of our intuition that something significant, generative and transformatory could emerge from making available on youtube, video-conversations in which we share with each other what we are doing. We are thinking here of sharing in ways that allow us all to understand more about the contexts in which we are working, the values we use to give meaning and purpose to our lives and the accounts/research reports we are producing as knowledge-creators.

In our methods of inquiry we recognize the importance of conversations which are not structured through a formal agenda but have an explicit purpose in preparing this paper for presentation at AERA. We see our method of inquiry to be one of co-operation with a commitment within our informal partnership to fulfill this purpose. As part of our expression of desire to develop and enhance the influence of cultures of inquiry we have submitted a proposal for a presentation at the inaugural conference of the Action Research Network of the Americas (ARNA) on the 1st/2nd May 2013 in San Francisco, immediately after the American Educational Research Association (AERA) Conference. (see <http://www.actionresearch.net/writings/arna/arnaworkprop2013.pdf>)

3) Current context of moral, social, political and artistic/creative poverty

In addition to the fact as described above that we four are writing in isolation until we meet virtually, we all live with various economic, social, political constraints. Our reasons for pursuing a culture of inquiry through informal partnerships includes a shared purpose of improving the worlds in which we live and work.

We believe that we are all living, working and researching with relational perspectives which, if we clarify these in the course of their emergence in what we are doing, could help to both transform what counts as educational knowledge and transcend the influences of economic rationalist policies that lead to de-valuation and de-moralisation and the moral poverty which we are all experiencing to different degrees:

"Nevertheless, the new 'economic rationalism' is a worldwide phenomena which 'guides' not only the conduct of transnational corporations, but governments and their agencies as well. It does so with increasing efficacy and pervasiveness. I use the term 'guides' here in quote to make a particular point. Economic rationalism is not merely a term which suggests the primacy of economic values. It expresses commitment to those values in order to serve particular sets of interests ahead of others. Furthermore, it disguises that commitment in a discourse of 'economic necessity' defined by its economic models. We have moved beyond the reductionism which leads all questions to be discussed as if they were economic ones (de-valuation) to a situation where moral questions are denied completely (de-moralisation) in a cult of economic inevitability (as if greed had nothing to do with it). Broudy (1981) has described 'de-valuation' and de-moralization' in the following way:

De-valuation refers to diminishing or denying the relevance of all but one type of value to an issue; de-moralization denies the relevance of moral questions. The reduction of all values – intellectual, civic, health, among others – to a money value would be an example of de-valuation; the slogan 'business' is business' is an example of de-moralization (Broudy, 1981: 99)" (McTaggart, 1992, p. 50).

The following newspaper column gives one side of the political context in Ontario, Canada for the fall and early winter 2012-13:

TORONTO STAR Imposing contracts on Ontario teachers is bad policy and bad politics
January 10, 2013 Sachin Maharaj Education Minister Laurel Broten's decision to impose contracts on Ontario's teachers and school boards marks the culmination of a dispute that has been damaging to both schools and the Ontario Liberal party. Whereas Ontario's school system was once admired around the world, we now have teachers with low morale and schools with no extracurricular activities. Meanwhile, the Liberals face likely defeat at the next election. The tactics employed by Broten during this row were both bad education policy and bad politics. Almost all of this was unnecessary and avoidable.
http://www.thestar.com/opinion/editorialopinion/2013/01/10/imposing_contracts_on_ontario_teachers_is_bad_policy_and_bad_politics.html

During the course of writing this research paper, both Cathy and Liz lived through the restrictions of a Work-To-Rule process in their lives in schools. This process dictates that teachers may not engage in any work outside of their classroom lessons. Consequently, during December, 2012 and January, 2013, some of our SKYPE conversations had to be truncated. It is important to note this because educational research is liberated and limited by the exigencies of life and politics in schools and school systems. This, too, contributes to the moral, creative and intellectual poverty of learners.

As part of our contexts of artistic/creative poverty we cite the limitations of mainly-print publications to communicate the meanings of expressions of energy flowing values within the relational dynamics of space and boundaries. This artistic/creative poverty is serious because it restricts communications that include these energy flowing values as explanatory principles in explanations

of educational influence and thereby restricts the expression of alternative epistemologies and ontologies.

We are asking you to look for the difference yourselves, each time you come to a point in this paper where there is both a script and a video clip. What information do you gain or interpret differently when you have watched the video as opposed to reading the printed dialogue? We are making the argument that the emotional content within the dialogues, our very body language, tone, expressions and reactions to each other are communicating important information. This is information that we, ourselves, may miss without viewing, reviewing and seeking feedback and validation from others for the conclusions we draw. In an attempt to convey below, some of the information missing from the visual clips, Cathy has added descriptions of the action happening, much in the style of stage directions in a script.

In this paper we are making our creative responses to moral, social, political and artistic/creative poverty to demonstrate how such poverty can be transcended within a culture of inquiry that supports lives of personal flourishing.

4) Data sources, evidence, objects or materials

Our data are drawn from the descriptions and explanations of the self-studies of all four researchers. First, data are drawn from Jackie's Master of Education cohort programs. For each of the Master's students, the individual questions pertained to their inquiries to improve their lives and the lives of those they influence. The program guideline states that the students will conduct:

“an action inquiry ...into an aspect of your educational practice by using the data available to you to improve your own learning, the learning of others and the learning of social formations.”

Second, data are drawn from the record of two of the researchers, Liz Campbell and Cathy Griffin, who draw on their work in their masters projects and in their classrooms; Liz, as she implemented a culture of inquiry with her high school students in Philosophy courses during the 2011-12 and 2012-13 school years; Cathy as she implemented a culture of inquiry with her grade 6 students in 2012-13 and with her colleagues in the school in a Ministry of Education-supported project on Math programming. Third, data has been drawn from Jack's master's and PhD students' theses. Fourth, data are drawn from videotaping of class presentations, discussions, local and global SKYPE recordings of our cooperative inquiries, located on YouTube.

Evidence, objects and materials to show the effectiveness of 'I' questions in improving practice and generating knowledge, in realising the second part of the AERA mission, is publically available in master's dissertations and units at <http://www.actionresearch.net> and at <http://spanglefish.com/actionresearchcanada>

5) Data collection and analysis

In this section, we share our description and explanation of the processes and learnings from our individual self-studies as well as our collaboration and cooperation in a learning partnership. Our analysis of the data that we collected individually and cooperatively revealed themes of: sharing values of loving kindness and loving ourselves and others into learning; visual narratives and empathetic resonance; humour as an expression of life-affirming energy; building and deepening our understanding of a culture of inquiry; attitudinal and behavioural changes that transcend constraints of poverty; and gender-based issues in relation to addressing impoverished educational environments.

i **Sharing values of loving kindness and loving ourselves and others into learning**

This paper includes the embodied expression of 'being loved into learning'. Both Liz Campbell and Cathy Griffin, within in their master's degree programmes supervised by Jackie Delong, acknowledge Jackie's educational influence as including 'being loved into learning'. Jackie has accepted the validity of this response from both Liz and Cathy and included, within her own explanation of her educational influence, her embodied expressions of contributing to the creation of a 'culture of inquiry'. (Delong & Whitehead, 2012 – see <http://www.actionresearch.net/writings/aera12/jdjw140312aeraok.pdf>)

We do not want to overload you with material and we are not expecting you to look at this video of Jackie, Liz and Jack in a conversation about our inquiry and presentation for AERA at:



<http://www.youtube.com/watch?v=5MPXeJMc0gU>

From 11:14 to 12:33, the conversation consists of:

Jack: Your phrase, 'Loved into Learning': you experienced this being 'Loved into Learning' with Jackie and possibly some of the other participants on the masters program.

Liz is nodding and smiling.

Jack (11:34): Could I just check that: It seemed very important because I don't think Jackie and myself have focused on Jackie's influence in those terms yet it seemed really important to you that you had experienced that 'Loved into Learning' that you were able then to communicate, I think, to your own students.

Liz (12:01): That's exactly the point I was trying to make, Jack, and I have written about it before in different pieces in my masters and in something I did in your class, Jackie.

Jackie: Yes.

Liz: I don't know if I actually called it 'Loved into Learning' but that is my concise way of explaining what happened.

We have included the clip to emphasize the importance of seeing an explanation of educational influence as including a relationally dynamic awareness of the space and living boundaries within which educational conversations evolve through time. We are thinking of explanatory principles that include informal partnerships that are distinguished by the inclusion of individuals who accept their responsibilities as citizens to live their co-operative values (Breeze, 2011) as fully as possible in enhancing their educational influences in the learning of social formations and in the creation of cultures of inquiry.

Our inquiry into giving form to life explicitly embraces our ontological responses to death and life. The way we choose to live our lives is influenced by our desire to look back at what we have accomplished with the feeling and understanding that we are living a worthwhile life. The certainty of our mortality plays an important part in our reflections on making the most of this existence. At the same time as our conversations on this paper, Sally Cartwright, an educator Jack was tutoring for her masters dissertation, died at the age of 53 from a brain tumour. Sally was an educator whose students experienced a relationship in which they were 'loved into learning'.

Here is a poem from Sally's funeral service that resonates with our meaning of 'Being loved into learning' as we face the question of what we can do to live as meaningful and worthwhile a life as possible as we 'Smile, open our eyes, love and go on':

POEM

You can shed tears that she is gone
Or you can smile because she has lived.
You can close your eyes and pray that she'll come back
Or you can open your eyes and see all she's left.
Your heart can be empty because you can't see her
Or you can be full of the love you shared.
You can turn your back on tomorrow and live yesterday
Or you can be happy for tomorrow because of yesterday.
You can remember her and only that she's gone
Or you can cherish her memory and let it live on.
You can cry and close your mind,
Be empty and turn your back
Or you can do what she'd want:
Smile, open your eyes, love and go on.

by David Harkins

Another of Jack's students, Joy Mounter (2012), in her research for her masters degree at the University of Bath, asks and answers her question, 'As a Headteacher Researcher how can I demonstrate the impact and self-understandings drawn from Living Theory Action Research, as a form of Continual Professional Development in education?' (see <http://www.actionresearch.net/writings/module/joymounterma.pdf>)

Mounter brings her understandings of 'loving recognition', 'nurturing responsive', 'holding a learning space within' and 'creative connectivity' as explanatory principles and living standards of judgment in her original contribution to educational knowledge. Mounter describes this contribution in her Abstract:

Abstract

Through the reflective gathering of my thoughts I have tried to show the layers of my journey and understandings, including staff learning, loving recognition and nurturing responsiveness, holding a 'learning space' within, and creative connectivity. As a female Headteacher and Headteacher Researcher I read with interest the writing of Bateson

(1989), discussing the impact of female researchers in a predominantly male Academy of work.

‘Instead of concentration on a transcendent ideal, sustained attention to diversity and interdependence may offer a different clarity of vision, one that is sensitive to ecological complexity, to the multiple rather than the singular. Perhaps we can discern in women honouring multiple commitments a new level of productivity and new possibilities of learning.’ (Bateson, 1989, 166)

I hope the layers of my learning journey are reflected clearly through the narrative form of presentation used to carefully reflect the steps taken and the emotional understandings felt. As Bateson highlights, I hope it offers a different understanding of the validity and role this form of research has and the impact on professional development and CPD.

Since 2002, when Jackie graduated with her doctorate from the University of Bath, the supervisory relationship between Jackie and Jack changed into one of co-researchers, working together and supporting each other’s enquiries as informal partners. You can access Jackie’s thesis at: <http://www.actionresearch.net/living/delong.shtml>

and here is her Abstract:

HOW CAN I IMPROVE MY PRACTICE AS A SUPERINTENDENT OF SCHOOLS AND
CREATE MY OWN LIVING EDUCATIONAL THEORY?

**Abstract of PhD Submission
Jackie Delong**

One of the basic tenets of my philosophy is that the development of a culture for improving learning rests upon supporting the knowledge-creating capacity in each individual in the system. Thus, I start with my own. This thesis sets out a claim to know my own learning in my educational inquiry, 'How can I improve my practice as a superintendent of schools?'

Out of this philosophy emerges my belief that the professional development of each teacher rests in their own knowledge-creating capacities as they examine their own practice in helping their students to improve their learning. In creating my own educational theory and supporting teachers in creating theirs, we engage with and use insights from the theories of others in the process of improving student learning.

The originality of the contribution of this thesis to the academic and professional knowledge base of education is in the systematic way I transform my embodied educational values into educational standards of practice and judgement in the creation of my living educational theory. In the thesis I demonstrate how these values and standards can be used critically both to test the validity of my knowledge-claims and to be a powerful motivator in my living educational inquiry.

The values and standards are defined in terms of valuing the other in my professional practice, building a culture of inquiry, reflection and scholarship and creating knowledge.

Jack's educational influence with Jackie, through his supervision, can be seen in Jackie's embrace of the idea of creating one's own living educational theory. Her originality can also be seen in the integration of this idea within the creation and evolution of a culture of inquiry.

In the following section Jack's influence can also be seen in the focus on 'life-affirming energy' and in the use of multi-media representations with visual narrative to communicate the meanings of embodied values.

ii **Visual narratives and empathetic resonance**

In communicating the meanings of our embodied, energy-flowing values in our explanations of educational influences in learning to live as meaningful and worthwhile lives as possible we have found it necessary to develop methods of visual narrative and empathetic resonance.

Visual narratives are the stories told by practitioner-researchers that include their descriptions and explanations of their educational influences in learning. If you are given a video-clip without context it is likely the interpretations will differ widely. A visual narrative that includes the video-data as evidence in relation to a knowledge-claim, allows you to judge the validity of the researcher's assertions.

In the 3:11 minute video-clip below, Jacqueline Delong is on an international panel at an International Conference of Teacher Research. She is responding to a question about her support for teacher-research in the Grand Erie District School Board in Ontario. The process of empathetic resonance (Huxtable, 2009) involves moving the cursor along the clip and responding to moments in which the viewer experiences the greatest flow of energy from the speaker. For example, as the cursor is moved backwards and forwards around the moment at 2.49 minutes, Jackie is talking about the 'SWAT' team arriving to support a teacher in her research. We claim that Jackie is expressing her life-affirming energy and valuing of an embodied expression of a culture of inquiry in which several individuals are responding to the needs of another. As Jackie expresses her life-affirming energy, evoked through her response to a question about the support she is giving for teacher-research, we are attracted into an inclusive space with Jackie and experience a pooling of a flow of our own life-affirming energies. If we try to communicate the experience of Jacqueline's presencing this flow of life-affirming energy with the words, 'flow of life-affirming energy' without the visual data we are claiming that something vital about the meaning is lost.



3:11 minutes - <http://www.youtube.com/watch?v=qsECy86hxA>



We are claiming that the visual data in a visual narrative enhance the validity of the inclusional understandings of the explanatory principles that can explain educational influences in learning. It not only enhances the validity of the inclusional understandings, but also transcends the arguments about contradiction in the 2,500 year old argument between dialectical and formal logicians. Dialecticians claim that contradiction is at the nucleus of explanations of change (Marcuse, 1964, p. 104). Formal logicians claim that contradictions must be removed from theories because theories that contain contradictions are useless (Popper, 1963, p. 316). Our inclusional logic is a living logic in the sense that the explanations are distinguished by energy-flowing values that can integrate insights from both dialectical and proposal thinking. Our inclusional logic accepts that the 'I' in the question, 'How do I improve what I am doing?' exists as a living contradiction. It accepts insights from formal or propositional theories in understanding that the sociohistorical and sociocultural issues affect the ecological complexity of the influences on our practice and our writings: for example, in our understandings of economic rationalism on de-valuation and demoralisation (see page 9).

We are using the following two video-clips to see if we can share with you, a viewer and reader, the embodied expressions of the meanings of the energy-flowing values that we individually use and collectively agree contribute to the explanatory principles we use in our explanations of educational influence. The research technique we use is grounded in our use of digital technology with empathetic resonance. How we do this is that we download the clip from youtube using download helper. Where a clip is not in the .mov format, we use a translator programme to produce a .mov file onto our desktops. We then play the clip in quicktime so that we can move the cursor backwards and forwards along the clip and pause the clip at the moments of greatest resonance. We share with each other these timings of greatest resonance and share with each other the meanings we are giving to this resonance in terms of energy-flowing values (The latest youtube application for the end of 2012 allows this smooth transition along a clip without the necessity of downloading it to a desktop and converting it to a .mov file.)

For example if you move the cursor around .06 seconds of Clip 1 below, Jackie (bottom image) opens the conversation with a greeting that expresses Jackie's pleasure in a flow of life-affirming energy that evokes the expression of our own (from left to right, Cathy Griffin, Jack Whitehead and Liz Campbell). When we include flows of life-affirming energy with values that carry hope for the future of humanity, these are the kind of expressions we are meaning by our embodied expressions of energy-flowing values.



Clip 1 - 0:6 seconds into the 12:22 minute clip from the 09/12/12 at

http://www.youtube.com/watch?v=pRs3O_2Kmeo&feature=youtu.be

The clip above shows that we are unmistakably different; yet at the same time we are affirming that we are pooling our expressions of life-affirming energy in a way that shows that we recognize shared meanings of such embodied expressions. You will see the use of visual narratives and empathetic resonance integrated into the data analysis of difference sections below especially in relation to a culture of inquiry.

iii **Humour as an expression of life-affirming energy**

In the analysis of the dialogue in our culture of inquiry, we intend to provide evidence-based explanations of how environments of artistic impoverishment, such as our contexts as described in section 3 above, can be transformed. As is evident in the clips, the trust and love amongst the group facilitates the easy laughter from humorous comments to create an enriched environment for creative thinking. You see in this clip that we are laughing at the same time that we are coping with some very difficult and challenging issues, in this case, a beautiful clear explanation coming out of

having to defend your values and beliefs. In our culture of inquiry, we transcend the constraints of poverty by building our capacity to live within the tensions we face and embrace.

In Clip 2 below you can move the cursor around 26:28 minutes to experience our expression of our life-affirming energy in our laughter. Below the image and drawing on the work of Bateson (1980), we include our narrative about the significance of the expression of our humour in our laughter.



Clip 2 - 26:38 minutes into the 27:58 minute clip from the 15/12/12 at <http://www.youtube.com/watch?v=HbGs4dSxT-k&feature=youtu.be>

We accept Bateson's (1980) point about the importance of humour in human evolution that can be evoked by responses to different logical typings:

“The mere fact of humor in human relations indicates that at least at this biological level, multiple typing is essential to human communication. In the absence of the distortions of logical typing, humor would be unnecessary and perhaps could not exist.” (p.124)

For us, the expression of humour in the clip at 26:38 is carrying and communicating our life-affirming energy in the face of power relations in a social formation that can constrain our contributions to making the world a better place to be. Some of the different logical typings that we are experiencing are in Liz's description of some the difficulties she has faced in research groups associated with the University where she is registered for her doctorate. Liz describes her frustration in having to defend the living theory approach she is using in her research. We draw

your attention to the statements below that are transcribed from between 25:25-26:33 minutes of the clip; then look at the clip between these times and reflect on the meanings you give to what you are seeing and hearing:

At 25:25 Jackie says – The one thing that bothered me when you were talking is that you were put in a position where you have to be defensive. Not that it is all bad. Out of that came this beautiful and clear explanation. It hurts me that you have to defend something that you believe in so passionately as I say it does make us stronger.....

Jack - It is pressure it is colonizing.....

Jacqueline - We are definitely stronger for it Liz.....

26:33 Liz - I'm working towards elegance.

Just reading the above transcript conveys nothing about the expression of humour that helps to sustain a flow of life-affirming energy in the face of experiences that could stifle this flow of energy and the creativity that accompanies it.

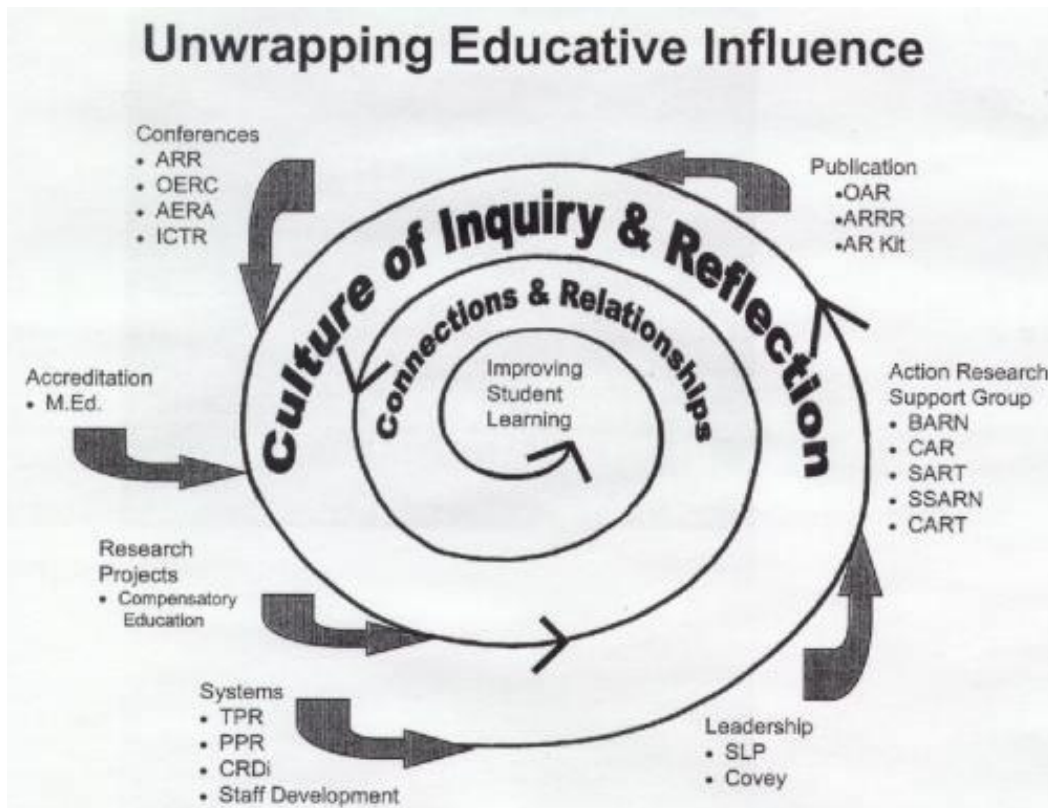
In both of the clips above we are living in what we recognize as a space of inclusion in which, as Shotter (2008) says, we are spontaneously responding in our dialogically-structured relationships. We are also responding in ways that are guided by our tacit awareness of what might be in the others' intent for living their values as fully as possible:

And it is the unique transitory understandings (that also give us a sense of 'where they stand' in relation to us), as well as the unique action guiding anticipations (that also give us a sense of 'where they might go next' in relation to us). That can only arise in our spontaneously responsive, dialogically-structured relations with another person – that can give us that possibility of being that the voice (or of introducing another voice) that calls to them: "become what you are? become in reality what ideally you are in design?" (p. 168).

iv **Building and deepening our understanding of a culture of inquiry**

In our process of data collection and analysis we have actively engaged in deepening our understanding of the nature of our inquiry process and its methodology. We have explored our understandings of 'nurturing the growth of wisdom by including others', the role of humour in our partnership and our responsibility for and/or towards the other. We are building on Delong's original work in her thesis where she describes building and supporting a culture of inquiry:

I had a vision but not a blueprint in terms of "educating social formations" (Delong & Whitehead, 2001) through my contributions to a culture of valuing the other and building a culture of inquiry, reflection and scholarship in a transformatory rather than an imperialist process that stifles individuals.



At the centre is "Improving Student Learning" since teaching and learning is always my focus.... It is through relationships and connections to build a culture of inquiry and reflection that I influence the system. Outside the shell is the environment of waves that I felt could represent the variety of ways in which I have supported and integrated action research across school systems. Under the headings conferences, publications, support groups, leadership programs, accreditation, projects and systems policies and procedures, I listed the waves that wash through the shell and affect the centre-improving student learning. My capacity to support action research has grown from the days in 1995 with the Group of Seven to a "critical mass" (Moffatt, 2001) that it is apparent in many aspects of the organization.

One of the significant vehicles for supporting action research has been through steadily increasing and more stable budget allocations. To start I found bits of money in various budgets and then I worked to get budget for supporting practitioner research. Although for the 2000-2002 years I managed to get a discrete budget of \$60,000 from the Educational Change Fund, long term I need to continue my efforts to incorporate it into the base budget....

Perhaps the most important way in which I support action research is that I do it. For a senior administrator to be 'walking the talk' is empowering for staff. When I share my research I show myself willing to be vulnerable especially in the democratic evaluation processes.

These are not always 'victory narratives' and sometimes are 'research as a ruin', in which risk and uncertainty are the price to be paid for the possibility of breaking out of the cycle of certainty that never seems to deliver the hoped-for-happy ending" (MacLure, 1996). This

kind of opening up to real feedback on my performance also has the benefit of breaking down the hierarchical structures that can impede learning both in this context and in the classroom. As I teach the process to the principals or to the masters group, I can speak with the "authority of experience" (Russell, 1995), having done it myself.

I continue to support action research as a means to fulfill my vision of a learning organization where staff, students and community have the programs, services and ethos in which they are supported and encouraged to take risks, improve themselves and create a good social order (McNiff, 1992).

<http://schools.gedsb.net/ar/theses/jackie/chap3.html>

Cathy Griffin added original thought to our understanding of a culture of inquiry (as described on p. 3) as our having gone much deeper in our group than seems to be understood in various publications, in particular in Earle and Katz (2006). She comes to the knowledge through her internal reflections and external conversations on the nature of critical friends:

The questions that I kept pondering over the course of several months were, 'Are we actually being critical of each other? What does criticism look like, sound like, feel like? If we are not being explicitly critical of each other then are we not congratulating each other on being very clever?' The answers were slow and painful in coming as I struggled with the question and the tension surrounding the answers. First, I was able to identify a difference between what we are doing and what I understood from Earle and Katz (2006):

The difference in what we are doing]centres around the whole idea of the contradiction/conflict being internal. I think it has to be internal to be meaningful. External debate can get you there but it is slower because of the effect that confrontation has on the openness of the soul. The questioning of the living educational theory, the recognition of internal conflict, the self-directed quest to experiment with change, the willingness to open yourself up to the reaction of others opens the door to lasting change. OK, I used open a lo – that is the image I have in my head of an open heart and mind. Others can validate and question but they can't close you up because of the nature of the inquiry. Jack said in a SKYPE conversation last year (Liz Campbell, Cathy Griffin, Jackie Delong, Jack Whitehead on 2012-02-19 at 14.15 minutes of <http://www.youtube.com/watch?v=VHAXuNe5vVw>) that philosophy is actively loving wisdom. That is what this process is. We are developing our philosophy (our set of beliefs, guiding principles, values) (or perhaps living according to our philosophy) by actively loving (nurturing the growth of) wisdom (understanding, knowledge, insight, ability to make good judgments...). We nurture the growth of wisdom by including others. (Griffin 2012, email, Monday, December 17)

This bit of reflection shows that I felt comfortable with receiving feedback on attempts I was making to improve my own practice, with asking for validation of the internal struggles I was experiencing and trying to articulate. I recognized that I value the way in which cultures of inquiry allow us to address issues of moral poverty, to struggle with who we are and what we believe and ultimately make a positive difference. This is the foundation of my living educational theory. I explained this in detail to Liz during a Skype call on February 25, 2013:



<http://www.youtube.com/watch?v=uzqkdXPMrWc&feature=youtu.be>

There is a moral poverty for the student, which is my primary concern. And where I see that is when, um... So working backwards [from where I am now], I've got these questions coming from students like, "I can handle positive feedback. But when I get negative feedback I feel like I'm a bad person. How can I handle negative feedback without feeling so stressed?" I hear questions like, "I would like to learn how to be less down on myself," things like that. "How can I improve my focus?" All these questions are questions I know that are there. And I have known they are there for a long time but I was unable to navigate my way to them. You know, you see kids that are unhappy or, you know, react badly to stress. You give them feedback, you know, and you see them shut down. And what is going on here? I would describe those sorts of reactions as a moral poverty. I've heard of, you know - we have all have the stories of students who are dealing with horrific things at home or change or... you know, and you know they need support but for me, trying to build a bridge between me and them that respects their privacy, that respects their boundaries, that respects my boundaries has been very challenging for me.

But I still felt I did not understand fully what it meant to be a critical friend in the more traditional interpretation of offering actual criticism of ideas or writing within the group. Two barriers stood in my way and caused me to feel the cognitive dissonance associated with this kind of living contradiction: First, it became clear that I equated this kind of critical feedback with conflict (e.g. in the above reflection I alluded to the negative, "effect that confrontation has on the openness of the soul"); Second, with the aid of careful questioning from Liz, I was able to pinpoint that I was more reluctant to be critical of Jack's writing due to my own perceptions of hierarchy within the group. Both of these barriers were directly linked to my own aversion to conflict or confrontation. The difficulty I felt in challenging Jack likely came from several sources: I had never worked with Jack before; I was making the transition from masters student to co-researcher; and, possibly, trust issues I had based on

the fact that Jack was male and I have had the experience before of being less trusting of men than women. Whatever the reasons, the way forward remained the same - continue working within the culture of inquiry paying attention to tension, welcoming it, questioning it and talking about it.

I submit the following video, and accompanying transcript, as evidence of my deepening understanding of critical feedback within a culture of inquiry as I take action to try to be a critical friend. This video contains clips from a longer Skype call between Jack, Jackie and I which took place on December 23, 2012. An unedited portion of this conversation can be viewed at <http://www.youtube.com/watch?v=mKn2MxtKYA4>. To make this video I chose footage from the conversation that revealed a progression from my action to a reaction from Jack and Jackie to my final reaction to the conversation.

In order to fully explain the evidence, I have inserted 'title slides' with text that explain the evidence I am claiming to show, what I see evident in my body language, tone and words, my reflections prompted by watching the video, my conclusions and next steps. What follows in the body of my text is the transcript of the video. To improve the readability I have numbered the title slides. Into the transcript I have added bold and/or italics where a word was emphasised and a description of action when needed to explain what is going on in the video.

If you watch the video you do not need to read the script. However, it is an interesting exercise to read the script first and then see what information you gain or perceive differently when watching the video.

Evidence of Deepening Understanding of Culture of Inquiry



<http://youtu.be/noYfQbRq4Xk>

- Title 1: Evidence of my deepening understanding of a critical friends through :
1. Practising being a critical friend
 2. Getting feedback from my culture of inquiry (Jack and Jackie)
 3. Reviewing this video multiple times to explicitly identify what is happening in the interactions.

Title 2: I have previously identified that I have difficulty giving critical feedback and that don't see myself being a critical friend in the way I expect in our group.

Cathy: And I'm aware that , um, in coming into what **you** are promoting as a non-hierarchical sort of struc- community, I am aware of my own sort of, um, bias, and I guess it fits into socio-historical or whatever, uh, relationships that I have from my own sort of schema that I had to battle against. Does that make sense?

Jack: Yeah, yeah.

Title 3: My physical discomfort with the process is obvious to me as I look off camera and the colour in my cheeks in heightened.

Cathy: **(1:23)** So even though I **know** that this is an equal relationship and everything I am still aware of you as **professors**, right?

Title 4: My emphasis on "*professor*" shows my disdain for the fact that I am affected by my perception of hierarchy and unable to make a smooth transition from masters student to co-researcher. I fully recognize their intentions that we be co-researchers on equal footing.

Cathy: And I say it with that term [emphasis]. You're not, you're not... there's nothing is what you are saying that is, um, pointing this out and, um... so you're being very good at being inclusional. But that's still there in my own understanding of historical relationships. So I need to point that out to myself and to think about that and to, um, to – even coming up and saying, "Ok, I have questions about things you are referring to," they may be things that are commonplace in your own field, people that you talk to – sorry my cold' interrupting here. But, so if we are going to present this paper, are the people in the room are they going to be aware of some of the references you are making? That's a question I need to ask.

Title 5: Evidence of growth:
1. Self awareness: I recognize my perception of hierarchy and my need to be mindful of its effects as we move forward.
2. Action: I am being a critical friend in letting Jack know that I do not understand some of his references in the paper.

Title 6: Other observations:
It took 20 minutes of conversation before I felt comfortable enough to raise this issue. It still makes me uncomfortable to watch now. Why? Is there a gender issue here?

Title 7: I am aware of Jackie's repeated evidence of empathetic resonance as she smiles and nods with what I am saying. My interpretation is that she is showing approval that I am able to articulate what is bothering me. She knows how difficult it is for me

Cathy: So I am trying to find my way through this, just as you are, right? So hearing you say

that that's what you are doing too helps me to be able to have this conversation and bring up the point that this is how I am feeling going into this, right?

Title 8: I explain how the very support from my culture of inquiry allowed me to be able to bring up these issues.

Jack: Yeah. No, this is really important, Cathy, because I think you can recognize that both Jackie and myself recognize, and when I talk about your superior knowledge what I mean is that you know your context. You know your students. And part of what we I know focus on is that knowledge of yours. So you've actually got the knowledge that we're very interested in clarifying and evolving. So in that sense, I personally, am not very aware of a power difference until you talk about it. You know, that I can't see Jackie and myself literally as professors in relation to a hierarchy with you. And yet I can appreciate –

Jackie: yeah

Jack: -that you are feeling that in terms of the relationship. So I think that if – the more you feel those things and express them the more helpful-

Jackie: Yeah, that's right.

Jack: [indistinct] I will find that and Jackie will as well. Um, because neither of us are aware of that

Title 9: Jack builds my trust in him by:

1. Validating my feelings - "I can appreciate you are feeling..."
2. Explaining why he does not sense a hierarchy - I have superior knowledge of my context and students
3. Encouraging me to continue to voice these concerns because they are helpful

Title 10: I see myself relaxing a bit as I listen to Jack. But I am still tense. It wasn't until I watched the video a few months later (a few more months of building trust) that I really felt what he was saying - felt the authenticity, love and respect in his words (in this and other clips).

Jack: I was studying philosophy of education and the professor, called Richard Peters, he had this idea that part of our educational influence together was what he called extending our cognitive range of concern. This is one of the criteria of educational influence and learning. Now it feels to me that this is what you are saying. That there are some of the things that we are offering each other which are actually extending in that language of cognitive range, you know and concern. Which again, could be part of our influence together. Because you are certainly doing that for me as I think about your responsiveness to the pupils. And then can we actually show this in our papers? And Jackie is still doing this with the culture of inquiry and what, you know, could this mean? Ok, right, that's good."

Cathy: (10:32) I can feel the pain of the cognitive range expanding.

[Laughter from all]

Jackie: My problem is that I am so visual, I've now got a visual on that.

Title 11: Humour: the cathartic release of tension
In this burst of humour I see in equal measure my pain of the struggle I just experienced and my relief in being heard and validated. The juxtaposition is felt and appreciated by both Jackie and Jack.

Title 12: Conclusions:
I continue to have a living contradiction around the issue of trust. I believe having trusting relationships within a culture of inquiry are essential in order to be critical friends for one another. However, it takes time and awareness of potential barriers for me to build trusting relationships.

Title 13: Next Steps:
1. Continue being mindful of tension in myself, reflecting and talking about it.
2. Document barriers to trust. Do I have a gender bias in terms of trust?
3. Observe/document signals I get which promote trust in me. (e.g. Jackie nodding and smiling, Jack waiting until I am finished to respond to my thoughts).

We transition now to Liz Campbell's experience in creating her own living educational theory and in implementing a culture of inquiry. The following excerpt is from a draft of Campbell, Delong & Griffin (2013) where Liz shares her transformation through being loved into learning and elaborates on the principles that are essential to the success of building a culture of inquiry in her classroom:

Recognizing that traditional thinking stifled my creative efforts, I began looking outside of western thought for explanations and ideas. I immersed myself in books that shared alternative, non-western worldviews. I was consuming an inordinate amount of literature and read everything from Ayurveda to Zen. However, I still lacked a framework for applying this knowledge to my educational practice.

This crisis was the birth of my transformation and enabled me to see the potential of a culture of inquiry based on Delong's model and the hope and wisdom in Whitehead's "living educational theory". While pursuing a Master's of Education degree, I was introduced to Whitehead's "living educational theory" model of action research and Delong's culture of inquiry model and generated a way to blend theory and practice that transcends traditional linear, analytical and technical thinking and honoured alternative epistemology and ontology. Equally important, this was the space where I experienced being loved into learning—where I felt a true sense of belonging.

I recall with much delight the day Jackie Delong told us all that she loved us. Many might consider this inappropriate or simply strange; however, it made perfect sense to me and was exactly what I needed to hear, feel and experience. I heard it because it was said; I felt it because of the personal interactions (Jackie listened with her heart and she created a space and time for everyone always); I experienced it because a community of inquiry

based on trust, respect and hope was created and I felt safe enough to take the necessary academic and personal risks to have a meaningful and transformative journey.

There was one particular presentation by a student who shared a very difficult traumatic experience that moved me beyond words. Her story was heart wrenching but it was her courage and willingness to trust and be vulnerable that created a gateway for all of us to become a loving community where we could discover and share our stories. Through my relationship with Jackie and through witnessing and experiencing the courage and love of my peers, I discovered my authentic voice. It was because of this transformative experience that I requested a return to the classroom from the system job I currently held. I had moved from a construct of loving wisdom to the wisdom of love and believed I was now more prepared to meet the learners in my care.

Only by coming to terms with my own past, my own background, and seeing that in the context of the world at large, have I begun to find my true voice and to understand that, since it is my own voice, that no pre-cut niche exists for it; that part of the work to be done is making a place, with others, where my and our voices, can stand clear of the background noise and voice our concerns, [our fears, our joys, our love, our hopes, our presence] as part of a larger song. (hooks, 1994, p.177)

The following image is a picture of a painting I did to convey the experience of feeling liberated as I discovered and exercised my voice and found a way to meaningfully join in the larger song. In the safe and respectful environment of the M.Ed. culture of inquiry I was able to experiment with painting as a way of tapping into my embodied knowledge and alternatively expressing and representing my epistemology and ontology. I continue to paint my way through knowledge creation today as a result of facing my living contradictions and holding myself accountable to my values. Also, I now have a more inclusive and inviting attitude about alternative epistemologies and ontologies, which has resulted in a behavioural change and directly affects my ability to create a space for and mentor my students on their journeys as they discover their unique contributions to the larger song.



My return to the classroom was and still is extremely challenging. The challenges are exemplified by our spiritual crisis which continues to be excused and/or ignored because of “economic rationalism” (McTaggart,). Even though we know that ethical relationships should trump all, we are seduced and often morally oppressed by the claim of economic necessity.

However, I realize that this crisis is an opportunity for the birth of new ways of being and in this climate ripe for change, I am able to put my Living Educational Theory into practice as I attempt to replicate Delong’s culture of inquiry model in an attempt to address and reduce the impoverished learning environment. The informal partnerships that evolve and continue to be nurtured between Jackie Delong, Jack Whitehead, Cathy Griffin and myself provide the necessary support, criticism and validation I need in order to act with authenticity and accountability.

In the classroom, I begin by briefly sharing my learning experience with my students as one possible way of identifying embodied knowledge and creating a self-directed learning journey. I invite students to experiment with non-traditional ways of researching, representing, and knowing in order to create a more authentic learning experience that acknowledges the richness of their lived experiences and offers a way to transcend the moral, creative and intellectual constraints of impoverished learning fostered by traditional education models.

The end result surpassed my expectations. By creating an environment that encourages and supports students as they generate their own self-study research questions and rely on the culture of inquiry to test the validity of their claims, students are empowered and transformed as they become knowledge creators and produce new epistemologies that clarify their ontological uniqueness (see Campbell, Delong & Griffin, 2013 for evidence and student examples). There are many challenges along the way, but few that cannot be addressed and overcome with a humble approach, collective knowledge, and a desire to act in a way that promotes the greater good.

Creating a culture of inquiry in a classroom with thirty-three grade twelve students who meet once a day for seventy-five minutes for one semester is not a simple or clear practice that can easily be explained or methodologized for broad application and there is still much research to be conducted and writing to be done to make this experience more explicit. However, there are some basic principles that I have found are essential to the success of this process:

1. Creating a culture of inquiry where students can feel loved into learning requires first and foremost that the facilitator feels worthy of self-love. Generating a *Living Educational Theory* in a culture of inquiry modeled by DeLong enabled me to learn to love myself more fully.
2. Honouring individual pace and space is essential. Trust and respect are the foundational values, which take time to develop and nurture.
3. Sensitive mentoring is essential as students transition from textbook learning to self-directed learning that unveils embodied knowledge.
4. Modeling authentic reflection, challenging status-quo thinking, open-mindedness, mindfulness, and loving kindness provide lived examples for students.
5. Embracing the slow movement honours the complexity, validity and uniqueness of the self study action research process.
6. Honouring the process as equally valid and often more valid than the product gives students the freedom and trust required to create new knowledge.
7. Embracing the unknown and trusting in the process enables the community to forge ahead in challenging times and learn to work and create new knowledge within the tensions of life.
8. Identifying individual and shared values.
9. Providing flexible structure when needed. Finding balance between rigour and relevance.
10. Honouring and responding to unique needs and desires of individual learners .

In our capacities to build a culture of inquiry, beyond our expectations of trying to improve student learning and creating new knowledge, we provided an environment conducive to overcoming constraints of poverty and impoverished learning. We think that we have provided evidence of the capacity of teachers and students to enable each other to learn together in a way that transcends the boundaries of impoverished learning sustained by traditional learning models and improve teaching and learning.

We are thinking of a transformation that can overcome the constraints of a poverty in academic discourses that have done well in advancing knowledge about education and encouraging scholarly inquiry related to education. However, they have done little, in relation to producing evidence-based accounts, that show the promotion of educational research that improves practice in the sense of transcending constraints of poverty and serving the public good.

Our educational research has explicitly addressed this issue by focusing on our inquiries in which we are seeking to live our values of human flourishing as fully as possible in contexts where economic, social and cultural pressures are leading to different kinds of poverty.

In our use of visual narratives and empathetic resonance in communicating the meanings of energy-flowing values as explanatory principles in explanations of our educational influence, we are claiming that such inclusional values in a culture of inquiry can transform what counts as

educational knowledge in the Academy that is explicitly engaging with transcending different forms of poverty.

v. **Attitudinal and behavioural changes that transcend constraints of poverty**

Cathy describes and explains her understanding of how attitudinal and behavioural changes can transcend the constraints of poverty:

As a member of this culture of inquiry, our attitudes and behaviour are in a constant state of change, or perhaps refinement as we struggle to improve our practice. Our goal is to live more fully according to our values and in doing so contribute to the greater good of society. The process is one way to address moral poverty.

During my Master's research I learned to value the struggle to know various ideas, concepts, strategies by living them and feeling them and to appreciate how very different this is to knowing something cognitively. This transformation describes both an attitudinal and behavioural change. In my experience, sometimes the attitude change precedes the behavioural change; sometimes the other way around. For example, in the preceding video clip, "Evidence of Deepening Understanding of Culture of Inquiry", I had to take action before I could develop a deeper cognitive understanding of what it meant to be a critical friend. However, once I reach a deeper understanding, an attitudinal change, it affected my future action. I submit the following video as further evidence of the cyclical change in attitude and behaviour that accompanies action research projects.

In this video you will hear me explain a further shift in my understanding of critical feedback within a culture of inquiry and how my behaviour affected an attitudinal shift which in turn affects my behaviour. As with the previous video, I have inserted text slides to explain what I am seeing as evidence in the video. There are two observations not contained within the clip which I wish to note. First and foremost, I speak with passion and confidence in this clip. This behaviour highlights the fact that I recognise and am celebrating an attitudinal change which will make a difference for the good within my cultures of inquiry. Second, at 1:32 min in the video I smile broadly at Liz in recognition of the loving and intentional critical feedback offered by her in the form of thoughtful questions to draw out the full meaning of the transformation I have experienced. My ability to recognize in that moment that she is offering me critical feedback is precisely the attitudinal/behavioural change I am describing in the rest of the clip.

The Cycle of Attitudinal and Behavioural Change



<http://youtu.be/dx3TJBuHCOW>

Cathy: I think that that methodology [Jackie's methodology] is how the culture is created because, you know, I had a big moment yesterday, or Friday, where I finally figured out what I was missing with the critical feedback because I had followed the structure. I set out my intentions with my co-teacher I said, "I want you to look at these things and then we'll have a feedback session.

- Slide 1: Action: Follow Jackie's Methodology
1. Set out intentions for teaching session
 2. Video tape the process
 3. Explicitly ask for feedback on how I met my intentions
 4. Video tape the feedback session
 5. Review the video

Cathy: I video taped the feedback session and even as I was videotaping it, I was thinking, "Ah ha! I've got to go back and watch this. This is what he's doing! Duh! Oh, Yes! Okay." And it clicked that what I was missing was that critical feedback when you are following this method and you are working together closely and you have shared goals does not - feel - the - same. It's totally different from the critical feedback you get from an outsider. And that's where I was looking for something that wasn't going to appear in this kind of culture of inquiry because you don't get it.

- Slide #2 Attitudinal Change
- I distinguish the difference between critical feedback within a strong culture of inquiry and with outsiders. I make the connection (not in this clip) that when I was experiencing difficulty giving feedback to Jack I felt like an outsider. It took time to develop a sense of shared values and purpose.

Liz: Ummm... I'm just trying to think of a question, How I can pose it to... So, Cathy, can you tell me in one sentence what the difference is?

Cathy: So, when it is not in this culture of inquiry it tends to follow a pattern of, "Liz, I see you're doing this. I like this. I think the next step for you is doing that." OK?

Liz: So it sounds more like you interacting with your students? That kind of thing?

Cathy: I'm hoping that that is me historically interacting with my students. Rather than what I am trying to move to.

Liz: OK

Slide #3 Action: I state my intention to try and change feedback within my classroom.

Cathy: So the second is: When I am giving feedback in it a culture of inquiry, We are trying to do the same things that comes across different. It comes across as, "Oh, When I tried this this is how I did it and this is what happened." Now that's feedback. But it is a shared context, or... You ask me questions. No you are giving me feedback when you are asking a question. But I didn't- I know the feedback, but I didn't see it as critical feedback that I was looking for. Does that make sense? Because it that you are trying to find out with me.

Slide #4: Attitudinal Change:
I recognise the difference cognitively in the moment.

Behavioural Change:
This is a difference I can now act upon. I will look for comfortable, integrated feedback as a sign of a healthy culture of inquiry and as a facilitator know that I have to work on trust if it is not there.

The format I have chosen to prepare and present my data in this paper represents an attitude and behavioural change. Before completing my Masters of Education with Jackie as my supervisor and Jack Whitehead as a major influence, I wrote papers in a very traditional way. I researched other people's ideas and tried to apply them to my own experience. I now start with my living contradictions. I find the areas where I am feeling I am not able to live according to my values and make a plan of action to address the contradiction. I honour my experience and knowledge by documenting the effect the action has on me and others through journaling and recording conversations. I now intentionally talk through my ideas with a validator (Liz, in this case), video tape the conversation, transcribe it and analyze both before I try to write. Rather than relying on text alone, I submit edited videos (and their transcriptions) as evidence.

My use of alternative ways of examining and analyzing my practice is a powerful way of lifting the constraints of moral poverty. It allows me to examine the barriers that prevent me from living my educational theory, the collection of policy, pedagogy and beliefs that I hold dear that guide me in teaching the best way I can, for the good of my students and

for the betterment of society. My hope in sharing the process is that I will influence others to do the same.

vi. **Gender-based issues in relation to addressing impoverished educational environments**

We also recognize that such a transformation in producing evidence-based accounts will involve gender issues. Many of the conversations involved in the preparation of this presentation involved three women and a man and in our culture of inquiry we share with each other our insights on how possible gender biases might be influencing our explanations. Hence our mode of inquiry includes the following gender issues. Perhaps we can discern in women honoring multiple commitments a new level of productivity and new possibilities of learning (Bateson, p. 166, 1989).

People carry with them a set of rules or beliefs about the way they feel the world should operate. These beliefs are shaped by our experiences, the way we were raised, our values, our friends, popular culture, and more. This is the perceptual framework we learn and live in. Understanding and naming the sources of our framework may assist us in identifying faulty assumptions. For many successful women, their deeply held beliefs about how they should live and work produce faulty assumptions or “crooked thinking” that underlie stress patterns (Braiker, 2006).

We are highlighting the importance of recognizing and understanding the influence of gender issues in the creation of cultures of inquiry with action research. These understandings can be explicitly integrated in explanations of educational influence as we extend and deepen our understandings of the sociohistorical and sociocultural pressures that influence our ideas and what we do, as we are doing here. The integration of such understandings helps to overcome the poverty in academic discourses that omit consideration of gender difference.

During the course of our video-taped conversations, Whitehead commented on what he felt was a gendered bias in the experience of vulnerability and struggle by the three women and their recognition of the significance of their awareness of vulnerability in their students and the significance of this vulnerability in making their responses. Whitehead suggested that this awareness of the importance of both vulnerability and struggle could be significant in overcoming the poverty of educational research that did not include improving practice and serving the public good.

Through our conversations and writings Whitehead recognised a poverty in his own writings in his lack of an explicit recognition of the importance of both vulnerability and struggle in a person’s life of inquiry. Here is the communication from Liz (p 29 above) that highlighted for Jack the poverty in his own writings about recognising the importance of vulnerability:

There was one particular presentation by a student who shared a very difficult traumatic experience that moved me beyond words. Her story was heart wrenching but it was her courage and willingness to trust and be vulnerable that created a gateway for all of us to become a loving community where we could discover and share our stories. Through my relationship with Jackie and through witnessing and experiencing the courage and love of

my peers, I discovered my authentic voice. It was because of this transformative experience that I requested a return to the classroom from the system job I currently held. I had moved from a construct of loving wisdom to the wisdom of love and believed I was now more prepared to meet the learners in my care.

Here are some reflections from Griffin and from her Master's project (Griffin, 2011), that Whitehead believes shows how such poverty can be overcome:

In my MEd project I completed a self study action research project using the *Living Educational Theory* (Whitehead, 2009). My personal educational theory is based in part on my concern for my students:

I am deeply concerned for the wellbeing of all my students but particularly those at risk and know that a connection to me as their teacher is one way to build their resilience, their ability to cope with any difficulties they encounter in life. Barr and Parrett (2008) confirm that "the most important factor affecting students' learning is the teacher" (p. 77). I strive to be creative, patient, energetic and inspiring. My goal is to nurture my students' love of learning and to be a partner or facilitator on their learning journey. (p. 16)

However, I did not feel I was living up to this theory as well as I might. I was experiencing a *living contradiction* (Whitehead, 1989) in which two barriers were keeping me from living according to my educational theory. First, my difficulty dealing with conflict, which I felt was in part due to the effects of childhood sexual abuse. And secondly, my lack of time and energy due to a busy life.

...I believe that I had behavioural patterns set in childhood that affect how I relate to others. Because my actions are grounded in my personal values, my study focuses on the question: How can I improve my practice by living my values of Trust, Love and Authenticity more fully? I agree wholeheartedly with Palmer (1998) that, "good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher" (p.10). I need to understand fully my identity, including my values, in order to teach with more integrity... My purpose in undertaking this project is ultimately to improve how I relate to others and to forge stronger relationships. (p. 21, 22)

I then set about taking action to address my living contradiction. Inspired by Branson (2009) I worked developing authenticity, knowing myself better through writing, reflecting and meeting with a counselor:

...authenticity begins in knowing yourself, in knowing your actual values, and in having self-knowledge. This means that an authentic leader must willingly be committed to regular self-reflection and self-inquiry but not of a superficial kind... such deep self-reflection and self-inquiry enables leaders to fully understand how their mind and body are reacting to the immediate experience so that any unhelpful thoughts, beliefs, attitudes, assumptions, and values can be overcome in order to liberate all of the necessary helpful cognitive and consciousness thoughts that will

enable them to act in the most authentic and appropriate way. This is about achieving the inner victory.

I also practised conflict management strategies, mindfulness techniques and tried to keep physically active throughout the year I was doing the project. The results of my study were transformational in many ways. In the end, I was able to summarize the results of my study as a list of *living truths* (Burke, cited in Whitehead, 2002 p. 1-2). This idea of 'living' truth, I believe, is crucial to understanding the most recent struggles I have undergone while working with Jack, Jackie and Liz to create this paper.

6) Results and substantiated conclusions

We believe that our substantiated conclusions show that we have offered self-study, evidence-based explanations of the educational influences of ourselves as practitioner-researchers to show how environments of artistic impoverishment can be transformed through offering opportunities to develop creative talent and aesthetic appreciation. We are referring to artistic impoverishment in relation to the art of living in which we are giving a form to our own lives. We have shown our recognition of constraints of poverty and addressed the issues of moral poverty of education discourses that fail to address the ethical bases of educational discourses and practices.

In addition to demonstrating how these constraints can be overcome, the inquiry has shown how multi-media narratives of the educational influences in informal partnerships distinguished by educational conversations that are developed with a culture of inquiry, can transform understandings of explanatory principles and living standards of judgment. We are thinking of the explanatory principles and standards of judgment that are used by educational researchers in explanations of educational influence in learning and in evaluating the validity of contributions to educational knowledge. By embedding the video and art within this paper our intentions are to make clear the meanings that cannot be communicated through the words alone, with our recognition of the embodied relational qualities, such as 'being loved into learning', whose meanings require both visual data and words for the clear communication of their meanings. This recognition is perhaps our most significant substantiated conclusion.

Results and substantiated conclusions from self-study 'I' inquiries that engage with issues of social transformation and the values that carry hope for the future of humanity have been published in the many electronic sites such as Educational Journal of Living Theories <http://www.ejolts.net>, as well as in the academy. They demonstrate how the constraints of the poverty of academic discourses that omit evidence-based explanations of improving practice and serving the public good, can be overcome. The results of the self-study 'I' inquiries have made public at <http://spanglefish.com/actionresearchcanada>, <http://www.actionresearch.net/living/living.shtml> and <http://www.actionresearch.net/writings/mastermod.shtml> and have all been awarded masters or doctoral degrees from various universities. By passing through the examination processes the results have been recognized as academically legitimate and valid in the sense of making significance and or original contributions to educational knowledge.

The contents of the research projects situated in a variety of real and virtual settings demonstrate how such self-study 'I' inquiries can fulfill the AERA mission to advance knowledge about education, to encourage scholarly inquiry related to education and to promote the use of research to improve education and serve the public good. The analyses provided by each practitioner-researcher shows how the generation of the living educational theories can integrate insights from the theories of education researchers in a way that sustains a connection with both improving practice and generating knowledge. The substantiated conclusions include alternative ways of representing learning; evidence of promoting self-study in elementary and high school classrooms; evidence of influence in the context of classrooms, schools and school systems; evidence of using multimedia to enhance research results.

We have highlighted our influences in Jack's enhanced awareness of vulnerability and gender issues in addressing previous omissions in his own learning that point to impoverishments in this learning. We have all become increasingly aware, through sustaining our conversations and sharing our writings, just how important it is to recognise the significance and influence of sustained and sustaining conversations, through time, in our learning. So often, in academic writing, there are constraining influences in word length and print-based forms of representation, that pressurise a writer to use formal propositions in descriptions and explanations of learning. These can mask a valid explanation of learning that is taking place through dialogue over time. The data from such dialogues are usually placed in appendices of papers, dissertations and theses. We are drawing attention to the significance of this data in our explanations of educational influences in learning.

7) Scholarly significance.

The scholarly significance is focused on a distinction between educational/ and education research in the creation of educational theories and in transcending a 2,500 year history of argument between dialectical and formal logicians with an inclusional logic that focuses on the flow-form of a relationally dynamic awareness of space and boundaries. The contribution makes an original methodological contribution in the systematic way embodied educational values are transformed into educational standards of practice and judgment through the pedagogy of creating a culture of inquiry that is directly related to improving education and serving the public good.

The contribution demonstrates that moral, intellectual and aesthetic poverty can be overcome in elementary, high school and graduate classrooms, and the wider society, by focussing on human flourishing (Reiss & White, 2013). In the personal narratives of the co-authors of this work, the real life struggle that educators experience in improving their practice is made evident. Honouring this struggle and transformation recognizes the importance of authenticity and freedom in this time of moral and artistic poverty.

Within cultures of inquiry with a common purpose and shared values where trust, respect and freedom are commonplace, practitioner researchers step into the unknown without a fixed agenda, embrace uncertainty and are free to express ideas, beliefs and values as they explore and discover in order to generate knowledge together. This struggle is more authentic, transparent and transformative because of the reliance on video to capture recorded face-to-face interactions for future analysis. Within this supportive community of inquiry, focusing on the self-study process,

teacher-researchers flourish as they enhance their awareness and recognize their influence on self others and social formations. Honoring this struggle, a 'slow' approach to learning, and the challenging but rewarding *process* of learning may address the problem of educators hearing only "victory narratives" (MacLure, 1996) and nothing of the trials of improvement in the realities of classrooms and schools.

We draw insights from the theories of others in the generation of our own living theories. For example, we accept Noffke's (1997, p. 329) perspective about the need to address social issues in terms of the interconnections between personal identity and the claim of experiential knowledge, as well as power and privilege in society, hence our focus on educational influences in the learning of social formations that improve practice and serve the public good. This work can also be seen as a response to Schön's (1995) call for the development of a new epistemology for the new scholarship in demonstrating how the embodied knowledge of professional educators can be unveiled, evolved and made public. It answers Snow's (2001, p. 9) call for procedures for accumulating such knowledge and making it public as well as addressing the need for a critical mass of practitioner researchers' studies. The collaborative efforts of informal partnerships in a culture of inquiry combines the knowledge creation of individuals thus providing a rich and validated contribution.

The originality of the epistemological contribution of this presentation to educational knowledge is in the inclusional nature of the explanatory principles and living standards of judgment. The explanatory principles are the energy-flowing values that practitioner-researchers use to give their lives meaning and purpose. The explanations include the creation of educational spaces with emotions associated with the energy-flowing values that carry hope for the future of humanity. The living standards of judgment are the values-laden criteria that are used to judge the validity of the contributions to knowledge that are made from a living theory perspective.

This paper is intended to demonstrate the capacity of an individual's living theory to effect change in the lives of practitioners and those they influence in a variety of settings in ways that enhance the flow of values of humanity. In particular, it demonstrates how the public accounts of self-study practitioners influence students in creating their own epistemologies, which provides validation for alternative ways of knowing. A space is created that provides opportunity to challenge the marginalization of "one-thinking" (Mann in Four Arrows, 2008, p. 42) and embrace and validate alternative ontologies. The generation of living theories in the creation of a culture of inquiry has the additional scholarly significance of showing how educators are fulfilling their obligation to work with one another in a manner that enables not merely analysis, but also attitudinal and behavioural change that can be transformative.

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