Action research transcends constraints of poverty in elementary, high school and post-graduate settings

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Abstract

The originality of this presentation is in the evidence-based explanation of transcending constraints of poverty through the evolution of meanings of a culture of inquiry with a multi-media narrative of the mutual educational influences in learning of four action researchers. The constraints of poverty being transcended are traditional academic forms of print-based texts and the neglect of moral and aesthetic values. These can limit the validity of communications of the embodied meanings of the energy-flowing values of professional educators in explanations of their educational influences in learning. The paper follows the works of the authors from its inception with the creation of an original methodology, Living Educational Theory (Whitehead, 1989), to its implementation and refinement in an original pedagogy by masters and doctoral students and to the improvement of learning in primary, secondary and tertiary classrooms across the globe.

1. PURPOSES

This paper intends to demonstrate the capacities of teachers and students in a variety of settings to create a culture of inquiry that transforms social formations within their classrooms, their schools and their school systems. These transformative changes are accredited and validated over considerable time. The paper follows the work of the authors from its inception with the creation of an original methodology, Living Educational Theory (Whitehead, 1989), to its implementation and refinement in an original pedagogy by masters and doctoral students and to the improvement of learning in primary, secondary and tertiary classrooms across the globe.

It offers evidence in support of a theoretical analysis that explains how a culture 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 action research, evidence-based explanations of the educational influences of practitioner-researchers to show how environments of artistic impoverishment can be transformed through an inquiry-

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based, values-based pedagogical model to develop creative talent and aesthetic appreciation.   The explanations focus on the development of self-evaluating individuals who can identify their values and learn to live according to their values for the greater good of society.

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, clarifies the meanings of the expression of embodied values and energy that contribute to the explanatory principles of educational influences in learning how to reduce poverty and create attitudinal, behavioural, and social transformational learning opportunities. The use of digital technology to clarify and communicate meanings of embodied values as explanatory principles offers a way of transforming meanings of explanatory principles that are usually communicated through the traditional printed-text based media of academic research journals.

The presentation 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 in how we study and address poverty and its consequences.' (Tierney & Renn, 2012, p.2). The work of these multi-age educational action researchers draws insights from the theories of education researchers and provides evidence of the use of research to advance knowledge about education, of scholarly inquiry and of serving the public good (Ball and Tyson, 2011).

The paper draws on the action research of students and teachers as they develop and include their ontological awareness and values in their explanatory principles of their living theories; thus creating a space for a new epistemology to emerge and reduce the impoverished state of all stakeholders by recognizing and validating their alternative ways of being in this world and contributing to the academy and the greater good.

In this AERA 2013 paper, we will focus on the issue of the validity of the meanings of the energy-flowing values that as educators we use to explain our educational influences in our own learning and in the learning of others. In this paper we acknowledge the importance of Dadds and Hart's (2001) idea of methodological inventiveness in which we are making methodological choices about ways of achieving our purposes (p. 169). Rather than apply an existing methodological perspective to the inquiry, the methodology emerges in the course of the inquiry.

2. PERSPECTIVES

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.

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 (2002) original 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 of the idea of a 'culture of inquiry'. 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 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 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 that she is facilitating. For all of us, the culture of inquiry we have formed in preparing this paper is a social formation (Delong, Campbell and Whitehead, 2013).

In our capacities to build a culture of inquiry, with our hopes and expectations of trying to improve student learning and make learning more meaningful, we provided an environment conducive to overcoming constraints of poverty and impoverished learning. We believe that learning of curricular material happens more effectively when students feel safe, loved and aware of themselves as learners. We make a distinction between the 'given' curriculum that is imposed from outside the classroom and the 'living

curriculum' that is created with students and teachers inside the classroom. We have built cultures of inquiry which go beyond the given curriculum. Of equal, if not greater importance to the given curriculum is the learning in the living curriculum: how to love and be loved, what we need to do to feel safe, what we value, how we can tell if we are living according to our values and an awareness of ourselves as learners.

We shall provide 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** in encouraging scholarly inquiry related to education. However, they have done little, in relation to producing evidence-based accounts that show the promotion of **education*al*** research that improves practice in the sense of transcending constraints of poverty and serving the public good. The distinction we hold between education researchers and education*al* 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 education*al* 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.

Our educational research has explicitly addressed the issue of transcending constraints of poverty and serving the public good 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 the course of this paper, as an evolution of Delong's (2002) earlier research on creating a culture of inquiry, we now include an explicit commitment to human flourishing (Reiss & White, 2013) in the sense of the two aims below of:

1.   to lead a life that is personally flourishing
2.   to help others to do so too.   (p.1)

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 while explicitly engaging with transcending different forms of poverty.

The perspectives focus on the scholarly significance of the presentation in contributing to a new epistemology for the new scholarship through action research (Schön, 1995). Through these perspectives, we emphasize the importance of recognizing the social and cultural influence of normative backgrounds in both constraining and realizing the values that carry hope for the future of humanity. We focus on the significance of collaboration to

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provide a supportive environment for educational research inquiries and on the importance of strengthening the social validity of our communications as educational researchers.

The works of McNiff and Whitehead are seminal to our research process. McNiff and Whitehead (2010) affirm that:

> The idea of influence is at the heart of action research. Because action research is always conducted with other people who constitute social situations, and because those other people can think for themselves, the way to influence the trajectories of social change is to encourage them to act differently, through influencing their thinking (p. 73).

Drawing on the perspectives of education research assists us as educational researchers to situate our research within the field of educational research and provides a language to help us make explicit our embodied knowledge and our explanatory principles. We focus on the importance of humility in the support of learners (Buber, 1947) and the knowledge that we are all fallible in our knowing (Thayer-Bacon, 2003). We include Noffke's 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, "The process of personal transformation through the examination of practice and self-reflection may be a necessary part of social change, especially in education; it is however, not sufficient (Noffke, 1997, p. 329).

The living truths of educational action research researchers draw on the work of the co-authors:

Campbell's (2012) Master of Education research project: *Journey to the Otherway: How Can I Improve My Practice By Living My Values of Love and Joy More Fully?* http://www.spanglefish.com/ActionResearchCanada

Delong's (2002) PhD: *How Can I Improve My Practice As A Superintendent of Schools and Create My Own Living-educational-theory* . Ph.D. Thesis, University of Bath. http://www.actionresearch.net/delong.shtml
http://www.spanglefish.com/ActionResearchCanada

Griffin's (2012) Master of Education research project: *How can I improve my Practice by Living my Values of Love, Trust and Authenticity more fully?*
http://www.spanglefish.com/ActionResearchCanada

Whitehead, J. (2012) *Living educational theories for action research in a turbulent world,* in Zuber-Skerritt, O., (Ed.), Action research for sustainable development in a turbulent world (pp.69-86). Bingley, UK: Emerald.

We also include Earl and Katz's (2009) perspective that a culture of inquiry involves others and makes time for the lengthiness of the collaborative process and the important discussions that make our research better. Marshall (1999) speaks of living life as inquiry. She sums up this process powerfully when she concludes:

> By living life as inquiry, I mean a range of beliefs, strategies and ways of behaving which encourage me to treat little as fixed, finished, clear-cut. Rather I have an image of living continually in process, adjusting, seeing what emerges, bringing things into questions. This involves, for example attempting to open to continual question what I know, feel, do and want, and finding ways to engage actively in this questioning and process its stages. It involves seeking to monitor how what I do relates to what I espouse, and to review this explicitly, possibly in collaboration with others, if there seems to be a mismatch (p. 2).

Attention will be drawn to the evidence-based visual narratives that are being used to bring practitioner knowledge into the Academy with living standards of judgment.

3. OUR CONTEXTS

Liz Campbell: After almost two decades of high school classroom teaching experience, I accepted a lead teacher position at the board office at which time I also completed a Masters of Education and immediately thereafter requested a return to the classroom. I teach at a mid-size (660 students) rural high school in an affluent community. I am also completing a PhD in Educational Sustainability at Nipissing University in North Bay. I am passionate about inclusive, holistic education and believe that fostering a loving community of inquiry challenges the constraints of poverty for all learners. In the classroom we co-create a space for alternative knowing, researching, and representing and as co-researchers we embark on a journey of discovery through living theory action research projects. This is my first endeavour into the world of writing for publication and I am honoured to be working with such passionate and loving researchers. This collaborative effort is evidence of the hope for humanity and provides a model for what otherwise might be considered elusive or unattainable (i.e. collaborative self-study living theory action research). In our attempts to make explicit how living theory action research can transcend the constraints of impoverished learning, I lived the experience in this collaboration. It is the sustainability of living theory action research that inspires me to continue researching and writing with the hope of contributing to a shift in education that addresses our spiritual crisis.

Jackie Delong: At the time of conducting this research and writing this paper, I have been teaching for Brock University, St Catharines, Ontario, Canada as an adjunct professor and working as educational consultant currently preparing for a November conference in Tokyo at Japan Women's University. In a school district career over 33 years, I held a variety of school district positions from teacher to superintendent and supported teachers and administrators to conduct action research on their practice in order to improve

teaching and learning. I edited and published this informal (not for credit) research in 7 volumes of Passion in Professional Practice (2001-2007) and created a repository for this and masters accredited research on http://www.spanglefish.com/ActionResearchCanada. Since 2002, when I graduated with my living-educational-theory doctorate from the University of Bath, I have taught masters courses in a cohort model and worked with others like Jack, Liz and Cathy to further refine our understanding of a culture of inquiry and its potential to improve teaching and learning. Working with these three much respected colleagues in creating this paper, I have endeavoured to analyze past learnings and current efforts in encouraging and supporting students and colleagues in comprehending the nature of our influence in improving the social order over time. In turning the camera on myself I have explored the use of multi-media to generate knowledge about my influence and in our SKYPE conferences we as a community of learners have created a culture of inquiry in order to explain our educational influence to transcend the constraints of poverty.

Cathy Griffin: I have been teaching for fifteen years in elementary schools in New Zealand, western Canada and now in Ontario. My passion is learning. It is my belief that if my students feel loved and respected, have choice in what they do and are engaged at a challenging level they will be happy and learn more than I could ever hope to teach. Some main foci in my own professional learning over the years have included digital technology and video editing, thinking skills, literacy, mathematics, outdoor education, science and art. I have held various leadership positions within schools and have gradually become more involved in facilitating professional development for other teachers. I completed my Masters of Education with Brock University in October of 2011. The completion of that degree was transformative for me. I was inspired and supported in my self-study action research project examining the barriers that prevented me from forming deep and trusting relationships with my students. I am very 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). It is an honour to work with Jackie , Liz and now Jack in continuing my quest to address issues of moral poverty; it is also an imperative. The greatest thing I have learned in the past three years is that I cannot do this kind of work alone. In the sense of Ubuntu described by Nelson Mandela (2006), I am because we are.

Jack Whitehead: In March 2013 I was appointed as a Visiting Professor at the University of Cumbria in the UK and continue with my Adjunct Professor's appointment at Liverpool Hope University until February 2014. These appointments follow my 36 years as a Lecturer in Education at the University of Bath (1973-2009) and my research continues to focus on the original idea of generating living educational theories and on extending their influence. By a Living-educational-theory I mean an individual's explanation for their educational influence in their own learning, in the learning of others and in the learning of the social formations in which we live and work. Contributing cooperatively in the

production of this paper marks a creative phase in my research in which I am extending my understandings of relational and energy-flowing explanatory principles which include gendered awareness. I also explore the potentials of multi-media narratives that include multi-participant SKYPE conversations for producing valid explanations of educational influence that can transcend issues of poverty in forms of representation for educational researchers.

4. METHODS, TECHNIQUES OR 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. When we use the idea of co-operation we are including co-operative values in our work together.

The mode of inquiry uses Whitehead's (2009) living theory methodology and McNiff's (2009) form of narrative for the generation of living theories. Action reflection cycles are used in forming, researching and answering questions of the kind, 'How do I improve what I am doing?' The cycles include: the expression of concerns when values are not being lived as fully as the practitioner-researcher believes to be possible; imagining possible improvements; choosing one to act on; action and gather data to make a judgment on the effectiveness of actions; evaluating the effectiveness of actions; modifying the concerns, ideas and actions in the light of the evaluations and the production of an explanation of learning that is submitted to a validation group to help to strengthen the validity of the explanation.

We draw upon Whitehead's (2008) Living-educational-theory perspective to understand the world from one's own point of view, as an individual, claiming originality and exercising judgment, responsibly with universal intent. Each individual's Living-educational-theory includes the unique set of values that are used to give meaning and purpose to their existence. These values are expressed, clarified and evolved as explanatory principles in explanations of educational influences in learning. The values flow with a life-affirming energy and are expressed in the relational dynamics of educational relationships.

Whitehead's (1989) perspectives on the importance of studying our *values in action* in our teaching practice using video stresses the importance of the visual records of our practice and communicating our understanding of the value-laden practical activity of education. McNiff's (2009) perspectives on action research underlie this research: the intention is that

one person improves their work for their own benefit and the benefit of others. We acknowledge the importance of Dadds and Hart's (2001) idea of methodological inventiveness in which we are making methodological choices about ways of achieving our purposes (p. 169).

The technique for showing the significance of explanations of educational influence involves the use of visual representations of practice. The methods for clarifying and communicating the meanings of energy-flowing values as explanatory principles include the process of empathetic resonance with video data. 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.

The 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.

To frame our research process for the reader, Liz videotaped the evolution of our understanding of the Living Theory Action Research Process. Liz Campbell can be seen to be engaging in the action research process, as we understand it from Whitehead and McNiff, in the following clip and her explanation of methodology emerging from expressing her energy-flowing values such as 'Being Loved into Learning:

See 54 seconds into the 18:44 minute video of Liz Campbell
http://www.youtube.com/watch?v=zmBcrUsDG8s

In addition to our individual inquiries, over the last 9 (nine) months, we have met in SKYPE conferences as the whole group of 4 (four) and as smaller groups, recording and uploading the video clips to Youtube. Once on Youtube, they were available to us for data collection, for review in data analysis, for editing for length and for smaller clips to show evidence of particular themes, concerns or revelations. In this collaborative process, the authors have acted as critical friends for each other in a safe space for risk and vulnerability. Costa and Kallica (1993) describe a critical friend as:

> A critical friend can be defined as a trusted person who asks provocative questions, provides data to be examined through another lens, and offers critiques of a person's work as a friend. A critical friend takes the time to fully understand the context of the work presented and the outcomes that the person or group is working toward. The friend is an advocate for the success of that work. (p.90)

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 social validity in communication and social evolution 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?

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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?

The authors also delineate the concerns and obstacles to implementing this model of action research in their classrooms.

5.   DATA SOURCES, EVIDENCE OBJECTS OR MATERIALS

Our data are drawn from the descriptions and explanations of the action research of all four researchers. First, data has been drawn from Jack's master's and PhD students' theses and his lectures and presentations across the globe. Second data are drawn from Jackie's Master of Education cohort classrooms and students, and from her doctoral and postdoctoral research. Third, data are drawn from the data archive of Liz Campbell who draws on her research in her masters project and doctoral courses and in her classroom as she implemented a culture of inquiry with her high school students in Philosophy courses during the 2011-12 and 2012-13 school years. She also incorporated her visual art work. Fourth, Cathy draws from her data as she recorded the implementation of a culture of inquiry with her grade 6 and 7 students in 2012-13 and with her colleagues in a Ministry of Education-supported project on Math programming.

Visual data has also been drawn from videotaping of class presentations, discussions, local and global SKYPE recordings of our collaborative inquiries, located on YouTube. When we look at video, we troll through the clips for moments of empathetic resonance and interesting body language. Video clips from Skype conversations and classroom footage formatted into iMovie are sorted into important moments, into projects (or mini movies) and according to themes. We are clear that the path to engaging in this process is not without its challenges.

We have addressed all ethical issues. As teachers we have a right to research our work in our classrooms. However, once that research moves into public fora, all those involved in the context and in the case of children, their parents/guardians, have been made aware and made informed consent for publication of this data. Linda T. Smith cautions us as "insider researchers", meaning those who research within their own community, when she says, insiders have to live with the consequences of their processes on a day-to-day basis for ever more, and so do their families and communities" (Smith, 1999, p. 137).

6. DATA COLLECTION AND ANALYSIS

After each of us wrote a preliminary draft of this section, we found that there was a plethora of raw data that required editing and in that process, Cathy and Liz experienced the art of finding themes in a personal inquiry as Marshall (1999) describes:

Images, phrases, concepts and questions around which I organise my sense of inquiring can arise from a variety of sources, but when they 'appear' they can have an intensity which makes me recognise them as powerful, or invest them with such power. They have an evocative quality for me, repeatedly catch my attention, and/or are rich phrases (often with ambiguous or multiple meanings) which echo in different areas of my life. They serve as organizing frames for my self-reflection and for taking issues further conceptually and in practice. Typically they have been repeated in more than one setting. Sometimes I will be encouraged because they have resonance for other people as well as me, but sometimes this is unimportant (Marshall 1999, p.4).

The following analysis uses the categories, with minor modifications, of Background; Loved into Learning; Praxis; Students as co-researchers; Building Trust and Respect; Unveiling Embodied Knowledge; The Living Curriculum; Influencing Self, Others and Social Formations; Influencing Social Formations Outside the Classroom; Challenges and Obstacles, to offer evolving insights into the meanings of a culture of inquiry that can face and transcend issues of poverty in educational writings and discourses.

PART ONE from Jack Whitehead

In this section of the paper, Jack Whitehead will reference his data collection between his masters degree (1970-72) to the video-conversations in the preparation of this paper in 2013. He will analyse this data in terms of his living-educational-theory in which he integrates his new insights about a culture of inquiry using the above categories.

Background

The data collection for this paper began during my masters degree in 1972 on a preliminary investigation of the process through which adolescents acquire scientific understanding. During the masters degree I was teaching full time as the Head of Science at Erkenwald Comprehensive School in London where the Inspectorate had provided me with a video-camera and recorder to experiment with its educational potential. I videotaped a lesson in which I believed that I had established enquiry learning with my pupils in which I encouraged them to ask their own questions. The video introduced me to the experience of existing as a living contradiction in the sense that my 'I' held together certain values together with the experience of negating them in my practice. I could see on the video that I was giving my pupils their questions rather than encouraging them to formulate their own. I introduced 'I' as a living contradiction into my educational research and many others have acknowledged how valuable they have found their own recognition of existing as living contradictions in their practice.

The data includes the two evaluation reports (Whitehead 1976a - http://www.actionresearch.net/writings/jack/jwmaemarch1976all.pdf and

1976b - http://www.actionresearch.net/writings/ilmagall.pdf) I produced in 1976 for a Mixed Ability Exercise in Science. The first report was written in traditional academic language drawing on the most advanced theories of the day. The problem was that the teachers I was working with explained that they could not see themselves in the report and asked me to produce a report in which they could see what they had been doing. The second report is a major transformation. The teachers recognised themselves in it. In the report I had explicated for the first time my understanding of action-reflection (AR) cycles for enquiries of the kind, 'How do I improve what I am doing?' (see page 9). The report was validated in the sense that it was submitted to a validation group of some 3-8 peers with the questions on page 11.

The data includes all my publications and dialectical analysis in my 1999 doctoral thesis on 'How do I improve my practice? Creating a new discipline of educational enquiry. (http://www.actionresearch.net/living/jack.shtml)

The data includes my publications and conference presentations between 2000-2013 at http://www.actionresearch.net/writings/writing.shtml which document extensions and transformations in my understandings from dialectical to inclusional ways of being, doing and knowing.

Here is the latest analysis in the evolution of my living-educational-theory as I integrate insights from the growth of my understanding of cultures of inquiry in my co-operative learning with Jacqueline Delong, Liz Campbell and Cathy Griffin.

My concern is that I want to extend the influence of living-educational-theories because I see them carrying hope for the future of humanity. I also want to continue to evolve my own living-educational-theory as I continue with my inquiry, 'How do I improve what I am doing?' In this evolution I am seeking to extend the influence of living-educational-theories through enhancing my own understanding and spreading the influence of cultures of inquiry. I am enhancing my own learning about cultures of inquiry, through this co-operative inquiry, with the integration of the following insights within my understandings.

Loved into Learning

I was introduced to the idea of being loved into learning in a conversation where Cathy and Liz explained Jackie's influence in their learning for their masters degree in terms of being loved into learning. The image above at 1:35 minutes of the 9:45 minute clip above is taken where we are talking about being loved into learning. As I move the cursor backwards and forwards around 1:35 minutes I experience the empathetic resonance (Huxtable, 2009) of Liz's, Cathy's, Jackie's and my own energy-flowing value of 'being loved into learning'. To communicate my embodied expression of meaning I need both the visual data showing the expressions above and my linguistic expression of 'being loved into learning'. I am now bringing this meaning into my understanding of a culture of inquiry. Liz and Cathy also brought into Jackie's awareness the quality of 'loving into learning' they experienced in Jackie's tutoring. Jackie acknowledges this transformation in her own awareness in Part Two below.

Praxis

While praxis can sometimes refer to the process of putting theoretical knowledge into practice, I see a living-educational-theory as a form of praxis in which there is a need for continuous action reflection cycles to conceptualize and evolve the meanings of what is being learned from experience in order to enhance the educational influences in one's own learning, in the learning of others and in the learning of the social formations in which we live, work and research.

For example in the 9:45 clip above Jackie is explaining to me a contribution I could make to this paper. This is grounded in her concern to improve the contribution of the paper to educational knowledge. She explains the possibility she has in mind and I show that I have understood this possibility and agreed to act on it. This 'Part One from Jack Whitehead' is the result of my acting on the action plan. On Sunday 31st March we will be evaluating this contribution in terms of the quality of its contribution and continuing with both our collaborative inquiry and my personal enquiry, 'How do I improve what I am doing?'

In preparing this paper with recorded SKYPE conversations I became aware of an extension in my cognitive range and concern in my praxis as I experienced the mutual but different educational influences that each individual was having in the learning of the others. I became aware of the importance of understanding my learning within the relational dynamic of the creative and critical conversations that distinguished our culture of inquiry.

Students as co-researchers

Because I have learnt something significant from all the students I have tutored for their masters degrees and supervised for their doctoral degrees I see them as co-researchers. For

example, Jacqueline Delong, introduced me to the idea of a 'culture of inquiry' and the evolution of this idea is extending and transforming my living-educational-theory. Many of the doctoral research programmes I have supervised to successful completion can be accessed at:

http://www.actionresearch.net/living/living.shtml

and some of the masters units and dissertations I have tutored can be accessed at:
http://www.actionresearch.net/writings/mastermod.shtml

Two of the latest doctoral successes are those of Keith Kinsella (2012) and Marie Huxtable (2012).

Keith Kinsella introduced me to the idea of 'presencing developmental possibilities' and 'presencing empathetic responsiveness'. I can now recognise and name these qualities in my own educational practices where I use empathetic responsiveness in presencing developmental opportunities for students who have yet to see such possibilities from themselves. I see Jackie's response to me in the above video in terms of empathetic responsiveness in presencing developmental opportunities in her suggestions to enhance my contribution to this paper.

Marie Huxtable introduced me to the personal values of loving recognition and respectful connectedness and helped to reinforce my value of educational responsibility. Marie also reinforced my social values of equality, emancipation and inclusion.

In my educational relationships with those I tutor and supervise I include an educational responsibility that distinguishes my relationship with my students as co-researchers, from the mutuality of equal partners in co-researching. I see this educational responsibility in terms of what Buber refers to as the special humility of the educator:

> If this educator should ever believe that for the sake of education he
> has to practise selection and arrangement, then he will be guided by
> another criterion than that of inclination, however legitimate this may be
> in its own sphere; he will be guided by the recognition of values which
> is in his glance as an educator. But even then his selection remains
> suspended, under constant correction by the special humility of the
> educator for whom the life and particular being of all his pupils is th
> decisive factor to which his 'hierarchical' recognition is subordinated.
> (Buber, 1947, p. 122)

In my relationships with students I accept an educational responsibility to express the special humanity of the educator "for whom the life and particular being of all his students is the decisive factor to which is 'hierarchical recognition is subordinated'. "

Building Trust and Respect

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Buber also influenced my recognition of the centrality of trust at the heart of my educational relationships:

> The relation in education is one of pure dialogue…..Trust, trust in the world, because this human being exists – that is the most inward achievement of the relation in education. Because this human being exists, meaninglessness, however hard pressed you are by it, cannot be the real truth. Because this human being exists, in the darkness the light lies hidden, in fear salvation, and in the callousness of one's fellow-men the great Love. (pp. 125-126)

My belief that I have sustained trust at the heart of my educational relationships, since encountering the ideas of Buber at the age of 23, in 1967, is supported by a gift I received on my 65th Birthday which coincided with the ending of my tenured contract of the University of Bath (1973-2009). The gift was Jack Whitehead: Validations (see http://www.actionresearch.net/writings/jack/jackvalidationsb.htm), edited by Robyn Pound, Moira Laidlaw and Marie Huxtable. It contained reflections by many of my former students on the nature of my educational influence in their learning. I think that this is strong evidence that I sustained the expression of trust in the other and that the relationships described in the book are distinguished by mutual respect. My main intention in my educational relationships can be understood in terms of making public and evolving the embodied knowledge of the other in their living-educational-theories.

Unveiling Embodied Knowledge

My focus on making public or unveiling and evolving the embodied knowledge of practitioners began in 1971 with my rejection of the disciplines approach to educational theory. The disciplines approach held that educational theory was constituted by the disciplines of the philosophy, psychology, sociology and history of education. The proponents of this approach believed that the practical principles I used to explain my educational influence were regarded at best as pragmatic maxims having a first crude and superficial justification in practice that in any rationally developed through would be replaced by principles with more fundamental justification (Hirst, 1983, p. 18). My alternative to the disciplines approach was to ground educational theory in the explanations that individual practitioners produced to explain their educational influences in their own learning, in the learning of others and in the learning of the social formations in which we live, work and research. I called these explanations living-educational-theories. I did not reject insights from the disciplines of education in the creation of a living-educational-theory. I integrated insights within the creation of a living theory.

In 1973, after 6 years teaching science in secondary schools I moved to the University of Bath as a Lecturer in Education with the intention of contribution to this reconstruction of educational theory. I saw my task as making public and evolving my own embodied knowledge as an educator and helping others to do this same. The publications listed in the

section Background (above), document my original contributions to educational theory as I make public and evolved my embodied knowledge and learnt from others as I supported them to do the same. The original contributions include placing 'I' as a living contradiction in enquiries of the kind, 'How do I improve what I am doing?'. They include the clarification and communication of energy-flowing values through action-reflection cycles, as explanatory principles in explanations of educational influence in learning. They include the use of empathetic resonance with digital visual data to clarify and communicate the meanings of relationally dynamic, energy-flowing values in living standards of judgment for evaluating the validity of contributions to educational knowledge in living-theories.

In creating a living-educational-theory through unveiling and evolving an individual's embodied knowledge, each individual creates their own living curriculum.

The Living Curriculum

I distinguish a 'given curriculum' from a 'living curriculum'. In teaching science to my students in secondary schools, tutoring students for their masters degrees and supervising students for their doctoral degrees, I expressed a commitment to engage with the given curriculum whilst encouraging students to exercise their own methodological inventiveness (Dadds and Hart 2001, p. 166) in creating their own living curriculum in the sense of creating the course of their lives. In secondary school this meant doing what I could to enable the students to pass examinations based on a given syllabus and curriculum, with the best grades possible, whilst encouraging enquiry learning with questions that the students formed for themselves, whenever I could. With my masters students the given curriculum was laid down by the University Senate with clear criteria for assessment, including an engagement with ideas in academic journals and textbooks. Using an action research approach I supported my masters students in meeting the University criteria whilst producing their own living educational theories with their energy-flowing values in their living curriculum. With my doctoral students I emphasised the importance of engaging critically with the ideas of others whilst focusing on the university requirement of a doctoral thesis to make an original and significant contribution to knowledge. Each doctoral thesis at http://www.actionresearch.net/living/living.shtml has met this requirement as individuals explain their educational influences in their own learning, in the learning of others and in the learning of the social formations in which we live, work and research.

 Influencing Self, Others and Social Formations: a living legacy.

My emphasis on the importance of explaining educational influences in learning was reinforced by Said's reference to the work of Valéry:

No word comes easier or oftener to the critic's pen than the word influence, and no vaguer notion can be found among all the vague notions that compose the phantom armory of

aesthetics. Yet there is nothing in the critical field that should be of greater philosophical interest or prove more rewarding to analysis than the progressive modification of one mind by the work of another. (Said, 1997, p.15)

By focusing on 'influence' I wanted to avoid the impression of trying to establish a causal connection between what I did and another learning of the kind, 'If I do this then that will happen'. I wanted to emphasise that an explanation of educational influence in learning involved an intention relationship in which what is learnt requires a creative response from the other or oneself.

My focus on influencing social formations evolved with Jacqueline Delong's influence as I began to recognise the importance of having systemic influences through the development of cultures of inquiry. My early research and supervision focused on the development of explanations of educational influences in learning of self and other in particular sites - the social formation of particular organisations. Since 2000 my research has focused increasingly on an engagement with systemic influences in developing cultures of inquiry that can support and extend the influence of living-educational-theories that carry hope for the future of humanity. My present interest in explaining educational influences in the learning of social formations, continues to emphasise the importance of each individual generating their own living-educational-theory within which it is important to deepen and extend one's sociohistorical and sociocultural understandings of the 'automatisms of the *habitus*':

> ...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)

A living-educational-theory engages with a desire to contribute to educational influences in the learning of social formations and to produce living legacies that can have a sustaining and sustained influence in a culture of inquiry. The desire to produce a living legacy, is related to sustaining one's motivation in continuing to contribute to education, with the faith that life is worthwhile and the hope that one's values carry hope for the future of humanity. I first heard the idea of a 'living-legacy' from Catherine Forester - an Ed.D. students at Liverpool Hope University (Henon, 2013, p. 4). The idea of 'Living Legacies' provided a title for a text edited by Andrew Henon (2012), a socially engaged artist, on 'APEX Living Legacies: Stories creating futures' (see-http://www.actionresearch.net/writings/apex/livinglegacies2012.pdf):

> A 'living legacy' is the unique testimony of an individual practitioner providing a positive bridge between the past and the future. As I see it, within each one of us, is realised the sum of our past academic, professional and personal knowledge.

The present is the 'sum'. If each sum represented a candle what light of knowledge the totality of these candles could emit from the past to shine for future generations of educators and students. Yet, at present, each 'I' shines separately; alone in the dark of its own extinguishing. So, with the hope of my own 'living legacy', comes the dream that the idea has taken on an independent life that will find expression again and again in the creative and unique legacies of others – including those of today's students, tomorrow's teachers.

However, in describing the genesis of the idea, I would deny the very essence of 'living legacies' if I did not acknowledge those whose preceding work nourished the field in which it is seeded. They are legion; all part of the chain of 'flourishing humanity' that connects the loving, hope-filled values, aspirations and struggles across many disciplines and practices. (Forester, 2012, pp. 4-5 in Henon, 2013).

My hope of contributing to a living legacy through this presentation is grounded in the inclusion and public expression of a pooling of loving and life-affirming energy in a culture of inquiry. I was introduced to the idea of a pooling of life-affirming energy by Sonia Hutchison (2012, p. 11) the Director of a Care Giving Network in the UK. I see the recognition of the significance of expressing and sustaining a pooling of life-affirming energy within a culture of inquiry, together with the commitment to sustain this pooling of energy within this co-operative inquiry, as perhaps our most important contribution to educational knowledge and to our living legacy.

My interest in understanding sociohistorical and sociocultural influences and integrating implications of these understandings in what one is doing to improve practice extends into influencing social formations outside the classroom.

Influencing Social Formations Outside the Classroom

Social formations outside the classroom can have profound influences on what goes on inside classrooms. External accountability processes such as those operated by the Office for Standards in Education (OFSTED) in the UK can often deny the educational values that teachers are seeking to live in the living curriculum. Perhaps the most significant external influence can be seen in the global financial crisis that resulted from unregulated banking. Greece has been particularly badly affected by this crisis in the pay, conditions and employment of teachers as well as other citizens. Countries such as Norway and Canada, which do not have unregulated banking sectors, are weathering the global crisis with many of their social welfare and educational provisions intact.

I have been seeking to influence social formations outside the classroom with numerous workshops, keynotes and conference presentations in different countries (see http://www.actionresearch.net/writings/writing.shtml). Here are some details of my Mandela Day Lecture that explains my present thinking on influencing social formations outside the classroom:

Notes for Jack Whitehead's 2011 Mandela Day Lecture at Durban University of Technology on the 18th July 2011

With the Video of the Lecture at:

http://tinyurl.com/3j6jgvn

There is a 9 minute section between 48:04--57:04 minutes where the audience are discussing in pairs what really matters to them.

Jack Whitehead Liverpool Hope University, UK.

The Mandela day lecture at Durban University of Technology is being offered in collaboration with the South African Higher Education Community Engagement Forum (SAHECEF) and I first want to thank the organizers of the 2011 Mandela Day for the pleasure and privilege of presenting this Lecture.

Nelson Mandela is recognized globally as an individual who inspires tolerance and humanity. He is also a symbol for enhancing the flow of values and understandings that carry hope for the future of humanity. To stress the importance in the Lecture of connecting directly to Nelson Mandela I am starting with this 1:36 minute clip of Nelson Mandela talking about an Ubuntu way of being.

http://www.youtube.com/watch?v=HED4h00xPPA

Mandela Day is also a call for action to take responsibility for our individual influences in the world:

"Mandela Day 2011

Mandela Day is a call to action for people everywhere to take responsibility for making the world a better place, one small step at a time, just as Nelson Mandela did.

Nelson Mandela spent more than 67 years serving his community, his country, and the world at large. On Mandela Day people are called to devote just 67 minutes of their time to changing the world for the better, in a small gesture of solidarity with humanity, and in a small step towards a continuous, global movement for good."

http://www.nelsonmandela.org/index.php/foundation/mandela--day/category/mandela_day_2010/

PART TWO from Jacqueline Delong

Jacqueline Delong will focus on making explicit the embodied knowledge of educators and seek to incite the social imagination to create educational research to reduce poverty and create attitudinal, behavioural, and social transformational learning opportunities in a way that challenges the status quo of education. The accreditation and publication of this embodied knowledge are influenced by Delong's desire to assist professional educators to generate Living-educational-theories in a culture of inquiry to improve practice and generating knowledge.

Background

The data collection for this paper began as many questions emerged in my teaching practice about how to make learning more meaningful for students and how to become a better teacher. Several leadership roles (union leader, learning resource teacher, curriculum coordinator, principal and later superintendent) in my career were dedicated to improving professional development experiences for teachers. During my term as principal (1988-94) the issue became even more significant as I watched my staff spend hundreds of hours in sessions intended to improve their teaching practice and ending up being what can be called "Spray and Pray" () with little transfer to actual practice.

In 1995, Linda Grant, inspired by a visit to Jack Whitehead, started an action research project funded by the Ontario Ministry of Education in 6 (six) Ontario school districts to implement a new curriculum (of which I was one of the authors): mine was one of them. From that beginning as I and the teachers like Lori Barkans and Cheryl Black learned to conduct action research to improve our practice, in 1996 Jack Whitehead asked me to study with him at the University of Bath. At the time, the internet was in its infancy, Paris, Ontario and Bath UK were 5500 kilometres apart and I was a single mother working full

time as superintendent and leader of a large action research project. No problem, says Jack, we'll make the technology work for us.

With Jack's encouragement and support, my action research focused on the emerging recognition that two values became significant in my thinking about improving education: through valuing the other and through building a culture of inquiry, reflection and scholarship (Delong, 2002). This emergence came about by analyzing the nature of my relationships and influence with colleagues as I went about my work and asking others to help me with answering the question, 'How can I improve my practice as a Superintendent of Schools and create my own Living Educational Theory?' It encompassed, as well, my respect for the role of modelling and my value of integrity. If I was asking teachers and administrators in the district to engage in research to improve their practice, it was incumbent upon me to model the process. 'Walk the talk' as the saying goes. As Covey (1990) explains in his book, The Seven Habits of Highly Effective People: the real key to your influence is your example, your actual conduct. Your example flows naturally out of your values and your character, or the kind of person you truly are-not what others say you are or what you may want others to think you are (p. 238).

During the years 1996-2007 as I built a culture of inquiry, reflection and scholarship, data accumulated in my own thesis and in the School District teachers' informal (not for credit) action research outlined in 7 (seven) volumes of Passion In Professional Practice http://schools.gedsb.net/ar/passion/pppi/1_Into_TOC.pdf that I supported and edited. Director of Education for the Grand Erie District School Board, Peter C. Moffatt, articulated his empathetic resonance for professional passion on page 3 of the first volume (2001):

> The highest form of professionalism is the on-going, self- generated pursuit of improvement and excellence. Teachers and administrators who are involved in action research demonstrate and develop that professional passion. The rewards of this professional activity are improved student learning and personal engagement and growth. Through the posing of important questions, the collection and analysis of classroom and school based data, the articulation and presentation of results, the sharing of those results and the posing of new, important questions, teachers and administrators take control of their own job satisfaction. They can support their classroom practices and they improve classroom learning.
> It is with a great deal of pride that I congratulate the professionals of Grand Erie who have contributed to this collection. I congratulate them for their writing, for the influence that they have had on education, and on their achievement of the highest professional status. Their passion makes a difference!

The culture of inquiry implemented by the many leaders that worked as part of teams in the Brant County Board Of Education and later the Grand Erie District School Board was shared in a kit (Delong & Wideman, 1997) including a journal on the 6-board project as

well as a video of teachers in our district sharing their action research experience and later the text, Action Research For Teaching Excellence (Delong, Black & Wideman, 2005). In building that culture of inquiry, I was inspired by and supported by Director, Peter Moffatt and my PhD supervisor, Jack Whitehead. Both encouraged me in my practical day to day work and in my practitioner insider research.

Unveiling Embodied Knowledge

While my passion for improving teaching and learning has encompassed a lifetime in education both as teacher and learner (which I am convinced occurs symbiotically), a committed focus on a pathway to improving the educational experience became more clear in 1995 when I was introduced to the Living Educational Theory model of action research . As I share in that paper (Delong, 2001), in a variety of professional development leadership roles I had looked for the solution to the conundrum of integrating the knowledge inherent in professional development programs into regular practice in the classroom. I wanted to address the perennial question asked by education researchers: How do we get teachers to read and use education research and bridge the gap between education research and classroom practice?

Through my action research I experienced a significant transformation in my understandings. What I had failed to comprehend was that in order for teachers to embrace the knowledge of others, their embodied knowledge needed to be respected by themselves and others. As a result of my own experience working with Jack I felt that teachers would not read and think about the theory of academics until they themselves had an appreciation for, an understanding of and a confidence in their own embodied knowledge:

> As I watch my own students now I can see that amazing transformation that occurs from the initial writing to the scholarly dialogue and the amazing work that they produce. The academic language that presents such a barrier to getting teachers in classrooms to read academic papers can be bridged by the very process that you taught me and I teach my students: start with their own embodied knowledge and then bring in the academic theory to support them to investigate and theorize about their own practice (Delong in Jack Whitehead: Validations (see http://www.actionresearch.net/writings/jack/jackvalidationsb.htm).

For education research to be of practical value for teachers, they needed to experience the research process themselves through the data collection and analysis of their own teaching practice so that it became education*al* and not just about the disciplines of education. Then, they were more inclined to read, think about and integrate the research of others into their practice as evidenced in Passion in Professional Practice.

During the course of my thesis I unveiled what I thought was a prerequisite space for educators to influence themselves, others and social formations. This culture of inquiry space is an environment for giving voice to teachers. I frequently exhort them not to allow

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others to speak for them, to represent their embodied knowledge for and by themselves. I invite them into a culture of inquiry, a culture of love and support and encouragement, to unveil their embodied knowledge and create their own living-educational-theories. The passion that I feel for encouraging teachers to create knowledge can be seen in the following video-clip.

In the 3:11 minute video-clip, I am contributing to an international panel at an International Conference of Teacher Research. I am responding to a question about my support for teacher-research in the Grand Erie District School Board in Ontario. The process of empathetic resonance 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, I am talking about the 'SWAT' team arriving to support a teacher in her research. Both Jack and I claim that the second image below (at 2:49 minutes) shows me expressing my 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. The expression of my life-affirming energy at 2:49 minutes was evoked through my response to a question about the support I am giving for teacher-research. The responses of others appear attracted into an inclusive space with me and they experience a pooling of a flow of their own life-affirming energies. If we try to communicate the experience of my presencing this flow of life-affirming energy with the words, 'flow of life-affirming energy' without the visual data, we (Jackie, Jack, Liz and Cathy) are claiming that something vital about the meaning is lost.

3:11 minutes - http://www.youtube.com/watch?v=qsECy86hzxA

I believe this this expression of life-affirming energy invites people to join in and to pool their own. In addition to my passion, there are practical supports like time release from class, money for resources and local and international conferences, frequent learning sessions with district and international presenters, small group network meetings and publication of their work. These resources were available to teachers and administrators because of my way of relating to systemic influences, my political nous, which allowed me to find funding for supporting action research in Grand Erie through my work as a Superintendent of Schools.

Jack and I gathered and analyzed data for 10 papers, one as early as the year after I started my studies (Delong & Whitehead, 1997), and presented them at AERA and the International Conference of Teacher Research (ICTR): the data includes my publications and conference presentations between 1997-2013 at http://www.actionresearch.net/writings/writing.shtml and at http://www.spanglefish.com/ActionResearchCanada/ which document extensions and transformations in my understandings from a deepening understanding of my embodied knowledge and the nature of my influence as well as the challenges of collaborative writing and presenting in what was in the beginning a very intimidating academic environment. One paper presented at ICTR became part of a book (Whitehead & Delong, 2003).

Building Trust and Respect

One of my learnings into the nature and improvement of my life as a superintendent and later as university professor was that quality relationships can be deepened and strengthened through a willingness to let others into my world and let down the walls of protection to expose my vulnerabilities. Sustained trust is at the heart of my educational relationships and essential to the creating of a culture of inquiry where human flourishing can thrive. My commitment to build trust and respect focused on the power of rational argument not on the power of position. As part of trust building, the process of establishing democratic evaluations started when, as superintendent, I asked the principals in my family of schools to chair my evaluation process to elicit critical feedback on how I might improve.

In addition to my practice since 2008 to videotape my lessons and review them for data to improve my teaching, in 2010, while I was teaching the Research methods course to the Bluewater masters cohort, I asked the group of 19 to provide an evaluation of my teaching. I sat in the middle of the circle with the video camera on me and they provided me with some very concrete suggestions for improvement.

It was a difficult process to experience but I had spent time preparing myself as much as I could. Being able to absorb the suggestions afterward by reviewing the videotape of the event was essential to retaining all of the information and making significant changes in my practice. I was modelling a process that I hoped might be adopted in their own way by the members of the group. A full description and explanation of the process is contained in Jack's and my 2011 AERA paper: *Transforming educational knowledge through making explicit the embodied knowledge of educators for the public good* (http://www.actionresearch.net/writings/aera11/jdjwaera11.pdf):

DELONG'S RESPONSE TO THE FOUR VIDEO CLIPS USING EMPATHETIC RESONANCE

> With all of these clips, I feel the pleasure of being in this culture of inquiry in a community of shared learning and while there is some tension associated with the process of democratic evaluation, as I expressed to Liz: *I knew it would be hard on*

some people and to be honest it was hard on me. You don't do that lightly. You think about it and you have to be sure that you're ready for it.

Nonetheless, I love these individuals and they have articulated that they feel that love coming from me. I want to improve my learning as well as theirs. I trust that they will be respectful in the articulation of their concerns. Learning opportunities for the students and me are provided in this creative space as we engage in Critical Evaluation.

Subsequently, I asked Liz to reflect on this process to receive critical evaluation. She confirmed that it had been an effective way to elicit information to improve my practice:

Reflection on Critical Evaluation video

http://www.youtube.com/watch?v=FQlXQFN3rEk

Based on the many times that I have received and reviewed democratic and critical evaluations, this quality of evaluation is forthcoming only after time has been invested, a culture of inquiry built and a value of loving kindness established. I believe that I have become more receptive to the critique as I have revealed more of myself in order to build closer relationships and made explicit my values to which I ask to be held accountable.

While I had deliberately worked to build a culture of inquiry, to create a community of co-learners who appreciated the embodied knowledge of each person in the group in the Bluewater masters cohort in 2010 and 2011, it was a critical event when Cathy felt safe to reveal her vulnerability. As Liz says: 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. In our Skype conversation on March 31, Cathy articulates, "My willingness to expose my own vulnerability was a direct result of you modelling that yourself."

Describing and explaining the nature of your influence on yourself, on others and on social formations, particularly for leadership positions where evaluative information is not

always readily available, can be a challenging task. The critical feedback required to determine your effectiveness can be acquired through the assistance of others, of critical friends, of willing evaluators in a culture of inquiry.

Students as co-researchers

I am continuously gathering and analyzing data to uncover a direct line from my life and work through those I influence to making improvements in teaching and learning in the classrooms. During the process of working with masters students living in what I intend is a non-hierarchical culture and modelling that in valuing their embodied knowledge, I moved from facilitating their research to working with them as co-researchers. Because of my democratic view of the world and because of the rapid expansion of the culture of inquiry in Grand Erie as evidenced in seven volumes of Passion In Professional Practice, teachers as co-researchers became our sustainability and sustained support in the district.

Leaders like Cheryl Black and Heather Knill-Griesser, whom I tutored in the beginning, inspired network groups, led action research learning sessions and presented with me at conferences. Both started as teacher-researchers and continued as school administrator researchers, continuing the research on their roles as vice-principals, principals and curriculum consultants. They were both co-editors of Passion In Professional Practice, on the editorial board of The Ontario Action Researcher, active with me in the Ontario Research Council. They were in my masters classes and completed their masters degrees in the first Brantford-Brock cohort (2001). They were seminal in extending the systemic influence of action research in the school district (Black, Delong & Knill-Griesser, 2002).

Cheryl, a friend for over 25 years, was part of my PhD study and continues to be a critical friend helping me to validate my claims to know. She was one of the early adopters of using the videocamera to review and improve practice. It was in a clip of one of her classes that Jack and I were able to see the close and respectful relationship between her and a student in her music classes (Black, 1998). She and I were co-researchers and presenters at ICTR in Magog, Quebec (Black & Delong, 1999), in Baton Rouge (Black & Delong, 2000) and with Jack and I in Evanston, Illinois in 2003. She and I also presented at AERA in New Orleans. In her master's thesis, Managing Transitions, she says:

> The significance of this inquiry has been to substantiate my claim that my espoused values are evident in my professional practice, to facilitate the development of my own professional standards of practice based on my personal values and to add to the professional knowledge base of practitioner-researchers.http://schools.gedsb.net/ar/theses/cheryl/index.html

In the Bluewater Masters cohort, I taught 3 courses and supervised 7 final action research projects. Of those seven, three of the teachers engaged with their students at a variety of age levels in action research. Liz worked with grade 12's; Cathy worked with grade 6's;

and Tawnya Schlosser engaged her Grade 3 students in answering the question: *How can I work with my students as Co-Researchers?*:

Abstract

The investigator in this action research study and her Grade 2–3 students set out as co-researchers to investigate how the use of peer-assisted learning strategies (PALS) might improve students' reading skills, particularly for students labelled as "struggling" readers. Student data were captured through formal reading assessments, independent reading conferences, class discussions, teacher and student journals, and parent-approved photographs and videotape. The project first developed 4 class-wide reading goals from which each student selected a personal goal. Students then created an independent action plan to reach that goal and subsequently named indicators demonstrating their plan was successful. Students reflected on their learning journey through oral discussions and written journals, and presented their work to the class at the end of the action research cycle. All students experienced reading growth during the study and became much more reflective and aware of their own thinking process as evidenced in their descriptions of personal projects. Students enjoyed taking charge of their own learning, developed confidence in their abilities, and were able to suggest ways in which to improve and expand their learning.

ActionResearchCanada/documents/BluewaterMRP/TawmyaSchlosserMRPfinal.doc

My students are my teachers; they inspire me to be better:

> I think that my body of knowledge that has emerged since the completion of my doctoral work is becoming more significant than the original work at Bath in 2002. Some evidence of this resides in the amazing research conducted by my students as they teach me to be a better teacher; some evidence resides in the papers we have co-written and/or you have encouraged and supported me to write. <Delong in Jack Whitehead: Validations (see
> http://www.actionresearch.net/writings/jack/jackvalidationsb.htm)>.

This paper is an example of my work with Cathy and Liz as co-researchers.

Influencing Social Formations Inside My District And Beyond: a living legacy

As I continue my action-reflection cycles, it is my intention to attempt to track the nature of my influence in transcending the constraints of poverty, with a focus on addressing impoverished learning environments over time, from within the classroom, across a school system and through my master of education students to their students. I am most moved by evidence of improved teaching and learning in classrooms and schools. I begin when Lori Barkans was one of the first group of 5 action researchers in my school district in 1996 and follow my influence on her from supporting her as she progressed in her career positions to teaching her in the masters cohort in Brantford in 2011 and now to a recent

SKYPE conversation where she articulates my systemic influence. Second, I will draw on the work of Liz and Cathy in their master's classes, in their classrooms and in our SKYPE conversations to provide evidence of my claim to have influenced them.

As Lori Barkans, at the time a young grade 2 teacher, wrote about her first action research project,

> It has become a source of great amusement to each of us that we volunteered so readily for such a mammoth undertaking without even fully understanding the meaning of the words 'Action Research'. We did not feel any pressure when being given one hour to decide if we were interested in this unique project. All we knew was that it would be an opportunity to explore new options and, hopefully, improve the quality of the education that we were able to offer to our students (Barkans, MacDonald, & Morgan, 1996. p. 23 in Delong, 2002).

The values that Lori shares in her first project were apparent in increasingly challenging leadership positions in education and I was fortunate to provide encouragement and support for her those changes. In 2011, I taught her masters cohort their spring course Data-Based Decision-making, a course where I developed my teaching model and shared it in an AERA 2012 paper(Delong & Whitehead, 2012). The writing assignments were based on action research processes.

On November 28, 2012, Tim Pugh, a colleague and friend who was teaching an undergraduate course to concurrent teacher education students, asked Corrie Way, Jelena Magliaro, Lori and I to share our thoughts on leadership with his class. After I had answered the prepared questions about leadership, in her assigned 5 minutes to address Tim's questions, we hear Lori talk about the nature of my influence in the school system and we see her passion for improving schools and learning.

http://youtu.be/92w1aR8Wn_o

I transcribed this section to capture the actual words but note how much more information is available from seeing Lori's facial expressions and from moving the cursor along to see her life-affirming energy and passion.

In terms of analysis, in this dialogue, it seems clear that Lori recognizes the influence that I have had on her life and that of others:

> "You know I'm here because of what Jackie taught me, not only about myself but about what I do. And, in fact, I had a moment like that last week where we saw a TED video and they were talking about what makes people successful and one of the things listed was 'passion' .." She talks about living according to your values, about hearing teacher's voices, about working collaboratively on inquiry, about the importance of trust and care and passion: "that discovery, that reflective practice, that process of trying something: is it working? is it not? how do we know? what are we going to do if it isn't and where are we going to go next because the journey is continuous and constant and, man, if you haven't got the passion for that, then it's a tough row."

> We share the same value of becoming a learner along with our colleagues and students: "You have to be prepared to jump in and say, I'm going to learn with you.. I'm going to research with you...We're going to learn together about how to make this happen in our school. And I care about our kids and I care about you and I care about the process that we are going to follow to get there." As Hattie (2009) claims: "the biggest effects on student learning occur when teachers become learners of their own teaching and when students become their own teachers" (p.22).

Other data that provide evidence of systemic influence resides in my finding bits of money out of various budgets in my portfolio as superintendent to support action research projects to eventually convincing my colleagues of a need for a budget line item for classroom research. This is no victory narrative in that after its existence for 4 years, it was subsequently removed because of budget constraints. While this was a setback, the process of improvement is on a broken front. In my role, it was important to always retain a relational understanding of political contexts in order to sustain the culture of inquiry.

When I see/hear in the work of my colleagues the same values, intentions and actions that I hold, I feel like I am experiencing some of my legacy. Cathy talks about the nature of the culture of inquiry that we have built together and she has created in her grade 6 classroom that supports her to live according to her values:

> They truly are in everything I am trying to do. Although my values of Authenticity, Trust and Love are my own values they are very much influenced by Jackie (and vicariously through her by Jack) and Liz as I identified them through conversation with them as my validation group through my MEd. I

have this process, the Living-educational-theory through which I am continually trying to live my values.

Furthermore, Cathy has taken the pedagogical model of the culture of inquiry engaging students as co-learners and co-evaluators and refined and improved it so that they are growing in their confidence of understanding how they learn. As a refinement of my modeling of democratic evaluation, Cathy is asking for and receiving democratic evaluations of her teaching so that she can become more responsive to their needs.

Through Liz's evidence-based narratives explaining her energy-flowing values and her value of loving kindness which I now try to live, Liz has allowed me to share in her refinement of a culture of inquiry with high school students. In Liz's classroom, high school students provided data from their written action research papers and videos uploaded to YouTube that show that they were able to influence their own learning, the learning of others and the learning of social formations.

The Living Curriculum

For a student reluctant to acknowledge that her embodied knowledge as a teacher, school and system administrator was as valued as that of the theoreticians in the academy, Jack was relentless in his pressure and support in order that I came to see the extent of my knowledge. He was clear that writing narratives was only a beginning: the explanation was the significant contribution and my life could be explained in terms of living according to my values for the purpose of improving myself and the world around me. He introduced the theories of others only after I came to trust my own ways of knowing (Belenky, et al., 1986) and acknowledging my energy-flowing values. His modelling of this process guided me with my own students.

Power is a significant theme in understanding the modus operandi of schooling. The processes of professional development and teacher training, and indeed teaching, still cling to the mental model (Senge, 1995) of a hierarchy of educators as the gatekeepers of temple of knowledge to which students can be admitted. In my research and in that of my students, the embodied knowledge of each of us is valued and unique. Once that value is held, teachers and students can be co-learners and knowledge creators in a living curriculum and a culture rich with creativity and exploration.

Data of my commitment to providing a safe and comfortable space is evident in the pedagogical model that I developed over several years and shared at AERA 2012 (Delong & Whitehead, 2012). In the videoclips of my masters classes, the first item on the plan for the day is "Comfort:, that includes personal, physical, social, political and academic issues of the day or of prior classes. With comfort on these levels, a culture of inquiry can flourish. Here is a short clip as evidence of this practice:

http://youtu.be/d6AT8vqJDz8

The data on my commitment to creating democratic, inquiry-based classroom environments with living curricula resides in the voices of others, in this case Cheryl Black, a teacher that I mentored and supported in her action research who later became a student and co-researcher:

> When Cheryl Black presented her paper "Valuing The Student Voice in Improving My Practice" at the Ontario Educational Research Council (OERC) on December 3, 1999, I felt my educative influence as she said, *"This group of students and I, are partners in the learning process and I now feel accountable to them for the quality of work I do."* She was also submitting to democratic evaluation with her students and together they were creating an environment for sharing and learning: *Somewhere in the midst of our daily routine, my students have found the confidence to be honest with me, and, somewhere in the same place, I have found the courage to be honest with my students. We have all grown and been changed by our connections. Some might argue that the time we spend building relationships in our classroom would have been better spent in more structured learning, however, Glasser(1993) believes that "the better we know someone and the more we like about what we know, the harder we will work for that person"(30)* (Delong, 2002).

In the persistent pressure on teachers from various political bodies to implement the given curriculum to improve test scores so that they can win elections, it is amazing that they manage to stay connected to students. Having said that, I know that every day teachers like Cheryl, Lori, Liz and Cathy focus on the needs of students first and are going beyond the given to create the living curriculum. The idea of a culture of inquiry came about as a result of coming to recognize that students who are safe, comfortable, respected and loved learn more of the intended curriculum and faster. With the emphasis on 'covering the curriculum', it takes courage to see that the front-end time invested in relationships with students and their wellness can pay dividends (to use economic rationalist language) in terms of their learning. As opposed to dwelling on the small bits within the curriculum but by focusing on the big ideas that connect to the lives of the learners, most of the expectations/outcomes can be integrated (Drake, 1992). Data on inquiry-based learning in my work and that of my students is included in this paper to demonstrate that students in a

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living curriculum have the essential requirements and yet still experience meaningful learning to enrich their own lives and environments.

The following clip, at a later point in the videoclip of Tim's class (see above), demonstrates how this knowledge comes to be helpful for recognizing leadership attributes. The discussion moves on to applying for leadership positions and Julie Lomax asks about preparation for interviews: I am explaining the importance of telling stories that are focused on what the person is actually doing (rather than what an individual might do!).

1:03 minutes **http://youtu.be/aCtbSVcqUvA**

See 27 seconds into the video for the expression of the passion of the focus on what the person is actually doing. I think that it is really important to emphasize the importance of individuals exploring their responsibility for living their values as fully as they can.

Loved into Learning

During the analysis of my effectiveness as a superintendent, a theme appeared that ran through the responses of many of my colleagues: What they experienced, as I experienced with Jack, was a consistent message of "Having faith in them" which gave them the courage to attempt practices, roles and research that they would not otherwise have envisioned themselves doing. This 'faith in them', been strengthened into the embodied expression of 'being loved into learning', a more accurate assessment of my intentions by Liz. Both Liz Campbell and Cathy Griffin, within their master's degree programmes that I supervised, acknowledge my educational influence as including 'being loved into learning'. I had not thought about this concept, only that I love them and wished with all my heart that they would have positive, challenging and scholarly learning experiences in a supportive environment.

I accepted the validity of this response from both Liz and Cathy and included, within my own explanation of my educational influence, my embodied expressions of contributing to

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the creation of a culture of inquiry. (Delong & Whitehead, 2012
http://www.actionresearch.net/writings/aera12/jdjw140312aeraok.pdf).

It is not expected that you would look at this entire video of Jackie, Liz and Jack in a conversation about our inquiry and presentation for AERA but you will see in the transcribed section below what is meant by Loved into Learning:

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

From 11:14 to 12:33 minutes, 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.

PART THREE from Liz Campbell

Loved Into Learning

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Third, Elizabeth Campbell begins with her learning experiences in working with a grade 12 philosophy class as she created a culture of inquiry and employed multi-media to assist in the individual's understanding of their values. She will focus on evidence from her teaching contexts that show the meanings of the energy-flowing values that educators use to explain their educational influences in their own learning, in the learning of others, and in the learning of social formations for addressing a frequently impoverished educational experience.

Nagler, in *Spiritual Crisis* (2005) states:

> A spiritual crisis occurs when a people (a civilization or a culture) finds itself trapped in an outmoded, suffocating network of values and conceptions, in a worldview, a "creed outworn," that has become too small to allow people to get on with their cultural evolution. (p. 5)

Background

I have been a passionate learner as far back as I can recollect; however, I do not have many memories of academic success until recently. Interestingly, it was this paradox, this crisis, that provided a catalyst for my journey—a way to "get on with" my cultural evolution. Too often, I felt that much of what I was doing contributed to the devolution of my students and myself—this was my living contradiction (Whitehead, 1989). The values that I sensed were important were often in conflict with Ministry mandates, prescribed curriculum, board initiatives and school policy, including standardized testing and textbook learning. I was beginning to lose my sense of self as the ability to live according to my values was challenged. Lacking confidence in my self-knowledge created an impoverished learning environment for my students and me and prevented us from flourishing individually and collectively.

This crisis was the birth of my transformation that 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 these ideas and I generated a way to blend theory and practice that transcended 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 and 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)

I found my own voice by accepting and then validating the claim that I am passionate about educational experiences for all. I came to this realization after embarking on self-study living-educational-theory action research. However, it was only after unveiling my embodied knowledge, identifying and articulating my values, and holding myself accountable to my values that I was able to internalize and apply education theories which influenced and/or informed my living-educational-theory. Guided by Jackie, who was modeling the process she experienced with Jack, I first had to recognize and acknowledge the value of my lived experiences in order to make sense of theories from disciplines. Although this may seem simplistic and perhaps even more like basic common sense, it is perhaps the simplicity that can cause us to discount the transformative power of the experience which makes it anything but simple. Researching my lived experiences included identifying and reflecting on stories of victory and ruin (MacLure 1996, p. 283), validating this knowledge via a validation group made up of critical friends, and then acting on that knowledge. As Jackie shared her understandings and experiences of energy-flowing-values and empathetic resonance, she was also living them in our culture of inquiry which enabled me to feel safe, trusted, respected and loved and thus confident enough to trust myself to direct my own research and learning and then appreciate the research of others. This was the academic freedom I needed to thrive and the emotional support I needed to embark on a courageous and relentless journey.

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 through living theory action research. I found a way to meaningfully join in the larger song. In the safe and respectful environment of the culture of inquiry I was able to experiment with painting as 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.

Praxis

My return to the classroom was and still is extremely challenging. The challenges are exemplified by our spiritual crisis which continue to be excused and/or ignored because of "economic rationalism" (McTaggart, 1992). 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 again realized that this crisis was an opportunity for me to continue to ask "How can I improve my practice?" and to put my living-educational-theory into practice. Investigating alternative epistemologies and ontologies with my students as co-researchers as we learn together and note our educational influences on self, others and social formations with the hope of contributing to the greater good is my praxis.

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. We focus on four guiding questions: Who am I? How do I know, So what? and Now what? to begin our self- study action-research.

The following painting depicting a unique student in the center expresses my understanding of how I hope to encounter the other:

Students as Co-researchers

Appreciating the importance of making the relationally dynamics component of a loving community of inquiry explicit, I now begin each course by telling my students I love them and before they get too uncomfortable with the idea, I share Scott Peck's definition of love to explain what I mean. Love according to Peck (1978) is, "the will to extend one's self for the purpose of one's own or another's spiritual growth." (p. 85) Immediately, I see my students relax a little as they process this definition of love. I wait a few minutes…often someone asks what I mean by spiritual and then I explain that I use the term spiritual according to the definition bell hooks provides, "one who seeks to know and live according to values that promote universal well-being" (2001, p.19). As a class, we identify values that will contribute to the greater good and note that we feel trusted and respected if we feel loved. I demonstrate trust and respect for my students when I provide them with opportunities to direct their own learning. Students then begin their own inquiries to identify their values and unveil their embodied knowledge. They begin with their lived experiences and then move on to the voices of others and eventually produce validated knowledge claims which represent a combination of both education and educational theories.

In the past, I selected video clips and articles that I thought would resonate with them. Now I pass that task onto the students and facilitate their search by sharing sources such as Ted Talks, Vimeo, National Film Board (NFB), Youtube (including the uploads of former philosophy students)… and Google Scholar and other online portals for accessing print media.

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Building Trust and Respect

As the trust and respect builds in our community of inquiry, students are more confident about taking risks and I am more confident in facilitating their risk-taking. In time, students move from seeking knowledge from experts to looking within. This is the safe environment they need to transition into unveiling their embodied knowledge. "Notes from the Heart" is one of the first videos a group of students made. The group invited all class members to participate but were sure to note that participation was optional. The video is a compilation of favourite lyrics. The exciting part of this project unfolded as students discussed how their choice of lyrics reflected their values and helped them to realize and articulate their values. Making the video and posting it on Youtube was a significant step for all enabling them to make their values public and hold themselves accountable to their values. This was a very exciting and inspiring project but it did not end there. Like many living theory action research projects it continued to provide opportunity for reflection. As a class we watched the video several times and as we viewed the video, students became more comfortable with seeing themselves on camera and more aware and critical of the content. They were learning how to be critical friends and they were learning to appreciate the power of video to express what often lies hidden in the written or spoken word.

2:09 minutes http://www.youtube.com/watch?v=flBnLq1bOvw

Unveiling Embodied Knowledge

Transitioning from the use of published lyrics (the words of others) another group of students created a project around the concept of vulnerability that encouraged participants to express their inner voices. Again, we were all **invited** to share in a safe and trusting environment what it is that makes us feel vulnerable. Recognizing the difficulty of the task for some, the group provided the opportunity to participate anonymously or to opt out of the activity. After the written statements were collected, the group asked if anyone wanted to read their statement on camera and asked permission to read the remaining statements anonymously. The video is a mixture of these statements. This project: "Out on a Limb", like "Notes from the Heart" revealed many important ideas to all of us and the recurring theme of fear of judgement resonated with many and became a powerful catalyst for further, deeper, and collaborative reflection.

http://www.youtube.com/watch?v=ZmJVN2r6iBQ Out on a Limb Part 1

http://www.youtube.com/watch?v=MigBTfRDD6Y Out on a Limb Part 2

As students learned to unveil embodied knowledge in a loving culture of inquiry they began to flourish individually. In their final reflections, many students addressed this topic and openly shared how enhanced self-awareness and recognizing commonalities in their concerns and values prompted an attitudinal change and in some cases an immediate behavioural change as evidenced by the following statements. From over eighty pages of profound and insightful statements, I have selected a few excerpts to provide an example of the power and potential of student-centered values based learning to transcend constraints of educational poverty:

- ○ This class has helped me gain a lot of new knowledge that I plan to use in order to stay true to myself, live by my values and be my own person. My life would be completely different if I didn't get to discover myself in philosophy. At the start of the semester I didn't see that, but now I do. Before this I never really knew who I was or had even thought of it for that matter. I affirmed my three values. Also I realized some things that were not. For example I am not fearless and I do indeed have vulnerabilities. Or when I thought going to school for the best program at the best school would be "the best", when really that wasn't a good idea at all. I have to do what I am passionate about and enjoy my time there. This semester I think I have went through a metamorphosis. I have uncovered so many things about myself that I didn't realize until now.

- Over the course of this semester I know I have gained many insights and had a transformative experience. I know I am not the same person I was when I first entered the classroom at the beginning of the semester saying sarcastic answers to the four questions because I did not know how to answer them.

- This was hard for me to do because I feel that I have so many, but when it all came down to it I felt like the underlying theme was that I don't feel like I am enough. I don't like to say that I don't feel "good" enough, because there are things about me that I think *are* good enough, though it's been hard for me to recognize these things. Ultimately, I always find that I criticize myself for everything: I always feel that I could have gone farther, done more, been better. I often feel like there is a lot that I'm missing: that for one reason or another I'm just not enough. I feel that if I can continue to integrate philosophy into my way of life, anything becomes possible. Now that I know, I can ask again. Now that I know, I can reflect on my knowledge; challenge it, question it some more, refine it, change it, and modify it. Now that I know, I can find a sense of security within myself. Knowledge is power, and if I feel that I have become knowledgeable then I can find confidence and pride. I think that if I seek further understanding, and if I find it, then perhaps my vulnerability will start to dissipate, and perhaps I will be enough. I'll live authentically and be happier because of it.

- This semester I learned a lot about myself as a person. I found that I am far more complex of a person than I had originally thought that I was. At the beginning of the semester when we were asked these same questions, I had no idea where to even start – I was completely at a loss. Until being in this class, nobody had ever really asked me who I was as a person, and I had never thought about it myself.

- I think that after being in this class, I am a changed person, and I see the world around me with a new, greater perspective. Now, I think about living in accordance with my values and morals, and also trying to embrace my vulnerabilities instead of trying to avoid them all together. I think that now I am a more comfortable person, and I am better at sharing things about myself with others. Some new actions I may take would include: telling the people close to me more things about myself, being more open around other people, trying to learn more about myself as a person and about my own values, and sharing my opinions and ideas with others more frequently.

○ I live my life in constant fear. I am afraid of being judged, rejection, and disappointing others. I am also afraid of people not accepting me for who I am, however, one of my vulnerabilities is allowing people to see who I really am – for a fear of being judged or rejected based on knowing me. All of the vulnerabilities I thought I had at the beginning of the semester were directly related to the fear of judgment, rejection, or disappointment. I thrive off pride and control, which can get the best of me. I feel like I always need to be in control in order to be perfectly content with a situation occurring. If I feel like I'm not in control, my fears and vulnerabilities start to kick in…I search for opportunities to get recognition to prove to myself that I am good enough. I set high expectations for situations I'm involved in. My expectations are so high that a lot of the time they aren't met, which leads to even more insecurity about not being good enough. Part of this is helping others. I always help people whenever I have the opportunity to. Because of all the insecurities and not feeling good enough, I have realized that I cannot truly love others yet because I don't think I love myself.

The Living Curriculum

Shared struggles and common values are revealed and made explicit through the use of reflective writing, videotaping, and individual and collaborative review and analysis of the writing and video footage. This is not to suggest that there is a specific moral agenda, or that the analysis is confined to a scientific or rational process, only that there are patterns and themes within the diverse range of experiences and ideas that contribute to the sense of enlightenment as much as the differences and paradoxes provide insights. As action researchers, we are not looking for solutions, we are simply embarking on a journey of uncertainty and mystery; we are taking a wisdom of love approach to life to see what unfolds. Given the opportunity to mindfully reflect, work collaboratively, use alternative strategies (including video), and to direct our own learning enabled us to transition from experiencing education to having educational experiences. In this educational environment many students had transformative experiences as evidenced by the sampling of comments below:

○ Between the group validation and validating throughout the semester with [name deleted], I saw that my body language changes when I'm talking about myself. I fidget- play with my hair, or a paper in my hand, or look away. I wasn't even aware of these things until I watched the videos. Fidgeting could be showing the insecurity I have talking about myself and my past. From talking with you I realized that I need to write down the stories of my past. After writing one, I wrote many. Throughout the stories of ruin, I noticed that a common theme was being put down, having no self-confidence, and having virtually no control over what had happened. These stories helped me realized that I think they're the reason I

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have to be in control, and never let people in for the fear of the stories coming out. They're also the reason I walk around with a smile on my face all the time, because then no one will know that I even have these stories in the back of my mind. This behavior affirms my fear of letting people know who I really am.

○ Watching videos that we had created and posted in class touched me in ways that made me want to change and be a better person... it was the openness and sincerity of my classmates speaking out. Watching myself in the videos also showed me what kind of person I am, by the way I spoke and my body language, which helped me a lot find out who I am.

○ At the beginning of the semester I was scared to join class discussions, participate and trust all these people I don't normally talk with, and I somehow came to slightly overcome that fear. My validation videos gave me hard evidence to show how I interact with people I'm not necessarily close with, and I think that helped me a lot to grow. I saw myself being timid at first but as the video went on I started to become more comfortable with the group and as a result I was able to break out of my shell so to speak.

○ I have knowledge based on validation that we have done throughout this course. I have watched myself talk about my beliefs and my ideas on camera, I have discussed with my classmates my project plans and my revelations, I have chosen to make videos of my own and I have observed and reflected on others' plans and actions to relate them to myself. I know then, I suppose, through validation and experience. I know because I have faced my ideas and been forced to agree or disagree – to form a defense for my way of thinking.

○ It began as a simple exercise of speaking to the camera for a couple of minutes but it transformed into something so much more. I went into the exercise with an open mind, not really planning what I was going to say, but inevitably ideas came. Validation was a way to discover the real truth behind what we believed and even was a way to discover what we actually believed. By having other people around to use as proofs of your own activities was truly remarkable. After reviewing both of my projects so far I was able to make the most profound connection.

As we unveil our embodied knowledge, we become more aware of how we are influencing others and become more accountable for our action reflection cycles.

Influencing self, others, and social formations

As the semester progresses, my role shifts between guide and facilitator, as does the role of the students. As co-researchers we witness the blossoming and flourishing of individuals and we begin to understand more clearly how we influence one another and our community of inquiry. It becomes apparent that the more we feel trusted and respected, the more we are willing to trust and respect others and this enhances our community of inquiry to a level that surpasses what I imagine could be possible in such a short time frame. In the last month of the semester, students volunteer to be critical friends and actively seek out opportunities to record their thinking and test the validity of their ideas with their peers. It is truly remarkable to simply be in the background watching the relational dynamics and the flourishing of the community. I am both humbled and inspired as I realize what meaningful learning can take place if I simply step aside (get out of the way) and let students get on with their own cultural evolution . Students become more aware of their influences and their connection to self and others as evidenced in the following example statements:

- ○ As I delved further into my action project of discovering self, it became a lot more personal than I had anticipated and by then honesty was crucial to me; honesty to others, and as I discussed with Mrs. Campbell, honesty towards myself. With this prominent theme of honesty I tried to better my connections with people around me.

- ○ This semester I have also learned to let myself open up and trust the people around me in this class. I picked trust as one of my main values because in every relationship you need some degree of trust before you can have any relationship at all. I think all the students in this classroom felt some degree of trust with the peers around them and I think everyone fed off of that and became more trusting. I thought it was amazing how many people at the beginning of this semester felt vulnerable sharing in general and now most of us are all able to share confidently without ad homenim. I think the bond that was formed between all of my peers and myself will be never ending because we've shared so much this semester.

Influencing Social Formations outside of the Classroom

As I continue my own self-study action research in an attempt to answer the question, How can I improve my practice? I am mindful of my influence on self, others, and the social formations in which I interact. I consider my influence not in the egotistical sense but as part of my responsibility **for** others (Levinas, 1969). I know that I am influencing the learners in my care and I want to be sure that I do so in a positive and respectful way. This influence is in part one of the essential components of the sustainability of living theory action research. In order to transcend the constraints of impoverished education, I must be fully aware of my influences and willing to revise my practice as necessary. To this end, I specifically monitor my practice by reflecting in action and on action and seek critical feedback from my students and my critical friends.

The clip below includes an example of my influence and also examples of the sustainability of living theories and communities of inquiry. Three graduate students who individually contacted me over the December holidays with a desire to reconnect accept an invitation to lunch at my home. All three give their permission to videotape our dialogue and to upload the footage into the public domain. This alone is evidence of their willingness to experience personal flourishing and to contribute to the flourishing of others.

I begin the discussion by stating my claim that our philosophy class was a loving community of inquiry where students learn how to unveil their embodied knowledge and I invite them to comment on this or anything else they feel is significant. Brianne begins (at 3:46) by commenting on how refreshing and inspiring the alternative environment was for her and the importance of being trusted to direct her own learning. Sabreea comments on how she is still applying the learning that she experienced (at 5:00). In addition to completely changing her program of study to something she is passionate about (media arts) instead of a program that her parents wanted her to complete (business), she talks about how she is far more confident and now goes out on her own. Becki, still feeling a little uncomfortable recalls her risk taking in the class and Sabreea reminds Becki of how influential her risk taking was (at 8:00) on her and other students.

http://www.youtube.com/watch?v=oqIsET8z0_M Sabrrea, Brianne, Becki andLiz

PART FOUR from Cathy Griffin

Cathy Griffin will describe how research into her Grade Six students' attitudes towards math turned into a joint action research project using student feedback to inform and improve her practice. She will focus on evidence that this sort of authentic, democratic co-learning environment can transcend the constraints of moral poverty by improving teaching practice and as an effective model for students to replicate in order to voice rich moral questions in the form of, "How can I improve my learning?". Cathy will share her learning from the democratic evaluations of her teaching by her grade 6/7 students who are ten and eleven years old. In addition, she will provide evidence of the enhanced culture of

inquiry in the community of learners within her classroom. Her visual narratives are intended to inform her own practice as well as the practice of her students.

Students as Evaluators of my Practice

Background

I teach Grade 6/7 at a small rural school in South Western Ontario. I have eight Grade Seven students and 18 Grade Sixes. About a third of the population at our school is either Pennsylvania Dutch or Mexican Mennonite with English as a second dialect. The majority of the remaining students are Caucasian Canadian of various ethnic descents. We have a very small visible minority population. This is my third year teaching Grade 6 and my second year with a split Grade 6/7 class. I have been teaching for about fifteen years. I completed my Masters of Education with Brock University in 2011. Since meeting Jackie through this programme, I have gradually attempted to implement what I learned from her about action research and forming cultures of inquiry with my students.

My section of this paper chronicles my success during the 2012-2013 school year at arriving at the goal of having students articulate questions that address issues of moral poverty through the context of mathematics. I began teaching this year with the firm belief in the value of cultures of inquiry and problem solving in math. I have tried to live according to my values of authenticity, trust and love and use them as personal standards of judgment to guide me in developing a classroom culture with my students. I want my students to feel safe, to trust me, to trust themselves as learners and to feel that I am being authentic in my words and actions. Although, I do not always explicitly tell my students that I love them, as do Jackie and Liz, I attempt to show them this in both words and deeds. I use the same definition for love as Liz, "Love is the will to extend oneself for the purpose of nurturing one's own or another's spiritual growth" (Peck, 1978, p.81).

In math, specifically, a group of teachers and I are working on improving our instruction of mathematics within an action research project with Ontario Ministry of Education funding under the programme title: Teacher Leadership Learning Project (TLLP). We have identified that a culture of inquiry looks like students asking their own questions and discovering principles for themselves rather than being 'instructed'. It includes dialogue and students sharing their ideas with each other. In problem solving, there is an entry point for each student in the class at different ability levels. Common discussion happens between students at different levels because the problems share common themes or big ideas. If you walked into my classroom I would want you to see students engaged in their work, taking risks, trying different strategies, talking to each other about what they are doing, challenging each other's ideas and, above all, enjoying the process.

However, as I approached the end of November, 2012 and we had been working on this project, I still had some students in my class saying, "Awwww, math!" when they saw it on the day's schedule. I identified this as my living contradiction. I wanted my students

to value our problem solving sessions as I did. I wanted them to feel safe and trust and enjoy the process of problem solving but this appeared not to be the case. So I set about on an action research project.

Action that I have taken to improve student attitudes in math:

1. Research student attitudes towards math
2. Intentionally model inviting criticism of my own practice
3. Act on results of attitude survey with students as co-researchers
4. Reflect on results using video data
5. Repeat 3 & 4 as needed
6. Meet with critical friends (TLLP group, Jack, Jackie and Liz)
7. Honour student voice on report cards

I am claiming that by intentionally asking my students to give me feedback and using this feedback for action research, I am able to change my teaching practices to transcend the constraints of moral poverty and create an authentic, democratic co-learning environment. Indicators of my success include teacher and students as co-learners (learning from and with each other), feedback flowing from student to teacher and vice versa and changes made to my teaching practice which honour my students' embodied knowledge.

I also claim that modeling the action-research process through inviting criticism of my own teaching practice and acting on feedback received is an effective way to lead into student-directed action research projects addressing issues of moral poverty. Indicators of my success are their actual questions which asked in the form, "How can I improve my learning?" and my acknowledgement of the importance of their questions and their voices which I include in their words in report cards.

Building trust and respect in the classroom

The following 2:34 minute video shows me interacting with students in ways I believe demonstrate me living according to my values throughout this study. I do not present the clips to create the illusion that this is how I teach all of the time but rather to demonstrate that I am mindful of the moments in which I know what I am doing is right and true to my values. The use of video allows me to capture these moments, heighten my awareness of what I am doing in the moment and allows me to reflect more accurately afterward. It also allows me to seek validation for what I believe to be true about my teaching. I honour the diverse values and beliefs of my students and their families about the use of technology by angling the video camera in such a way as to capture only those students with permission to share their images publicly.

The video begins with three examples of how I believe I live my value of authenticity by assuring the group of students that I am learning with them, reflecting on what I do and trying to improve. I admit that I make mistakes and ask for their feedback in how what I

do affects them. The second section shows two clips in which I believe I am demonstrating my love for my students. In the first example, I demonstrate joy and excitement in celebrating a student's original thinking. In the second example, I am assuring a student who has expressed concern about the Grade 6 standardized testing that, "I don't care about EQAO I care about you!" EQAO is the Ontario standardized testing authority.

http://youtu.be/4Wah1YLgSQY

Unveiling embodied knowledge to develop a democratic, reciprocal learning relationship with students

In late November, 2012 I decided to do an in-class, informal survey to find the source of their negative attitudes towards math. I was inspired by the title of a chapter in a book by Judy Willis (2010) entitled Learning to Love Math. The chapter title is, "Reversing math negativity with an attitude makeover". I explained that I was looking for examples of when they found math enjoyable and learned. I also asked for examples of barriers that made it difficult for them to enjoy math and learn.

In the video below, I give evidence of how I am trusting my students' embodied knowledge. I am demonstrating that I value the information they can give me about how they learn and the barriers to their learning. First, I describe to Jackie and Liz how the students began with many positive examples of what helps them enjoy math and learn. As soon as I welcomed an example of barriers to their learning by saying that the information would help my teaching, the list on that side of the chart began to fill rapidly with comments on themes including group work, level of challenge, communication, and feedback. When relating what happened to Jackie and Liz, my excitement at getting such rich feedback is evident in my tone and body language. Jackie and Liz respond with empathetic resonance in the form of broad smiles, nods and positive comments.

Made explicit to both the students and myself during the process, were areas in which I could improve my practice as a teacher and they could improve their practice as learners. The fact that one student felt, "being lectured one-on-one by teachers" made math less enjoyable for him stunned me as I had never considered I might be speaking to this very able student in a manner that he found offensive.

What followed this activity was a period of a few weeks in which the class helped me decide on action to take based on their feedback. This included being intentional and mindful of the effect of strategies already in place. Included in the second part of the video are debrief sessions with students after they have viewed recordings of classroom sessions in which they experimented with different ways of working in groups and ways of receiving feedback. Charles and Meghan share different opinions of how my questioning practices affect them.

Finally, the video ends with a clip from a conversation between Jackie and Jack. Jackie explains how she sees me asking for feedback on my teaching which is helping to build an authentic, democratic co-learning community rather than an impoverished one. Jack articulates that in showing how I am responding to the feedback of my students I am addressing a poverty within the research base in terms of demonstrating the influence of these sorts of reciprocal relationships over time.

http://youtu.be/nbuQHRhqEOE

The Living Curriculum

I feel the conflict between teaching the 'given curriculum' and a 'living curriculum. For me this presents as a conflict between covering the curriculum to prepare students for standardized testing and allowing student questions to guide my instruction. I teach my students math, language, science, social studies, health, physical education, art, drama and dance. I have pages and pages of expectations for two grades to cover in a year. Despite giving students time to follow their personal inquiries, the majority of my time with them is more directed by me with their input. Students help me plan units and have choice and I

endeavor to follow their questions and approach units of study as a co-learner. Until February, 2013, I felt I had not arrived at the point of having my students articulate questions of inquiry which truly reflected their personal values.

My journaling, while I was writing the learning skills section of my report cards at the beginning of February, 2013, chronicles my transformation through action reflection cycles to address a living contradiction. At the moment of writing, I was mindful of important shifts in my thinking that would have a huge impact on what I did from that point forward. By mindful I am referring to the ability to stay with negative emotions, really feel them and ponder where they came from, embrace them and consciously making room for them rather than suppressing them or running away from them. Williams (cited in Heaversedge, 2010) explains that "mindfulness training encourages the brain into [a] welcoming pattern even for things we might have found aversive." In my case I was being intentional in welcoming a cognitive examination of my living contradiction.

In short, I wanted to report on my student's learning skills but it became apparent that I felt my traditional reporting method of me commenting on their progress did not match the rich reflection and action research in which the students had been involved. Before this transformation, I created prepared comments that could be stored in a comment bank within the reporting database and modified for individual students. An example:

> *Name* demonstrates good learning skills on a consistent basis. *He/She* is able to work cooperatively in small and large groups and usually resolve conflicts independently when they arise. *Name* demonstrates a positive attitude towards learning and completes most work in a timely manner. *He/She* uses initiative in problem solving. Next Step: Begin to set your own goals and work towards them.

Once I had identified the living contradiction, I experimented with writing comments about my students and gradually got closer to what I was looking for:

> I have just realized that I am trying to intentionally comment on where they are in the process of reflecting on their own practice and learning. I am working towards my comments being thought provoking questions rather than "thou shalts" or "you shoulds". I want them to think about what they are doing and what they might experiment with changing. I am not there yet. Even doing this right now I have made little tweaks to some of the comments to make them less value laden, less judgmental on my part and put more of the responsibility on the student for the thinking (Griffin, personal journal Feb 3, 2013).

Subsequent to this thinking, I changed my comments to more accurately reflect the students' experiences:

NAME's efficiency and focus in completing work is commendable. The next step for him continues to be in taking the initiative and reflecting on the question, "How might I engage and *do my best rather than rushing to get tasks done?*"

Having recognized the living contradiction in the writing of report cards, I found myself making the same mistake with their action research questions. I was writing questions *for them* that *I* felt they should investigate as their next steps in developing their learning skills. While I was writing my journal this hypocrisy hit me:

> New Thinking: <u>I can't write the students questions for them!</u>
> I have finally arrived at a point where I have to get students to voice their own action research questions. (Griffin, personal journal Feb 3, 2013)

The next school day I had the students look at the learning skills outcomes that Ontario teachers use to assess students. We brainstormed what each might look like in the classroom. Each student then made their own list of strengths and next steps, the next steps representing current barriers to their learning which they would like to address. I met with each student individually to make sure I understood what they were trying to say.

The final transformation for me was in learning to truly honour each student's voice by using their words and their questions. In my journal I record the effort it took to resist the temptation of 'teacherizing" the students' words or to again fall into the trap of trying to persuade them to ask the question I felt they should ask:

> And don't I find myself again and again turning their words into teacher speak. I just changed "not getting distracted while working" into "focusing" – ARRGGHH!... How much more powerful will it be to see their own words there? When they can explain it to their parents? What will their parents think when they read, " How can I improve my learning by reducing my stress and learning to receive criticism?" "How can I improve my learning by learning to deal with conflict and not being so down on myself?" These questions move me to tears. Why? Partly because it took me until I was 40 to start asking these questions of myself and here they are at 11 beginning their journey. They have the same concerns, the same deep personal questions that any adult has. (Griffin, personal journal, February 3, 2013)

The importance of making this struggle explicit is, first, to highlight the fact that in my experience, it is not always a smooth transition from cognitive understanding of theory to implementation with deep understanding. I had a positive experience in Jackie's classroom in going through a process of developing a sense of my own values and formulating an action research question that reflected those values. Initially, I wanted to simply replicate this process with my own students. However, I came to see that I am a different teacher and they are a different set of students in a very different context than the

one I experienced. This kind of research is very individual, takes time and involves struggle.

Second, without an explanation of the process we went through together and the struggle I had to honour my students' voices, the reader might not believe that students in Grade 6 and 7 would be able to articulate questions of such deep and profound moral quality. I certainly doubted that we would arrive at these questions.

In the following video, four of my students read their personal research questions. Since creating their questions, I have sorted students into research groups based on the themes of their inquiries. The themes include focus, group work, independence in learning, interacting with others and conflict management and fear of talking in front of the class. Rather than getting ideas from books, we worked individually and in groups to develop action plans based on what the students already knew. You will hear each student explain the barriers they experienced and action they are taking.

Video 4: The Living Curriculum: Student Action Research Projects
http://youtu.be/rz2sSUeZlno

Influencing Self, Others and Social Formations Within Cultures of Inquiry: classroom and research group

Working within the culture of inquiry with Liz, Jack and Jackie has had a huge influence on my confidence, the process of building a culture of inquiry and doing action research within my classroom. All three of my critical friends were able to offer me just in time feedback that built my trust in my embodied knowledge. In the following video you will see three examples prefaced by the doubt I was feeling. First, Jack reassured me that I am worthy of co-authoring a paper with two professors. Second, at 1:54 Jackie allayed my doubts as to whether I had significant evidence to add to the paper. Finally, at 2:44 Jackie and Liz help me to see that I was making progress when I doubted this compared to where Liz took her students. They confirm I am "... actually are doing more than you think with those kids. You are making them self-evaluate and evaluate you. Whoah!"

What is very striking to me within the classroom and outside of the classroom, is the effect exposing our vulnerability can have on building trust. For example, I showed a clip of the four teachers in my TLLP group discussing our culture of inquiry, to my students. One teacher stated, "I felt much more comfortable when I knew it was just Cathy [me] coming in to watch me teach. With people I don't know as well, I felt they might be judgmental." I asked my students which part of the conversation surprised or had an impact on them. Many commented that they had had not realized that adults could feel vulnerable too. Shortly after that session, the students in my class shared their questions with Liz's class. Some students asked me to read them though as they felt shy or awkward - they felt vulnerable. Several reported that after hearing other, older students voice their questions they realized that everyone had questions like theirs. Some of them even felt they might have the courage to read their own the next time.

Influencing Social Formations Outside The Classroom

My making public my inquiries and my personal vulnerabilities has also had the effect of building trust and allowing for rich communication within various groups outside the classroom. Jackie and Liz both commented that in communicating my story, the source of living contradiction in my Masters inquiry, I influenced others to do the same. In one staff meeting, my TLLP group presented our work to date. In the presentation I explained that the math we are expected to teach now is not the math we learned in school. We have to invest time and effort in learning new strategies and approaches and this is not easy. In video clips of our group working, the staff could see us struggling and debating over how to do the math. After the presentation, one educational assistant (EA) articulated her great relief that we, as teachers, had this experience as she and other EAs often came into our rooms to assist students and had difficulty understanding some of the strategies.

The cultures of inquiry within which I can track my influence have a common theme. Participants are willing to be humble or fallible in their knowing and act as catalysts for the rest of the group. I have been able to be either that catalyst or facilitate the making of this process explicit. As a catalyst I am willing to be seen as part of the problem in order to be part of the solution. My TLLP group in conversation on February 13, 2013, as recorded in transcripts of our video recorded conversation, articulated that the introduction of individuals into a group who are perceived to be judgmental because of past actions or unfamiliarity have the effect of shutting down conversation. They felt strongly that 'people have to be willing to swallow their pride', 'to come at it like they don't know it' and 'to be able to be exposed and open'. These are strong values that can confront poverty not only in classrooms but in groups of adults working to improving their practice.

7. RESULTS AND SUBSTANTIATED CONCLUSIONS

This paper intends to demonstrate the capacities of teachers and students in a variety of settings to create a culture of inquiry that transforms social formations within their classrooms, their schools and their school systems. These transformative changes are accredited and validated over considerable time, from 1995 to 2013. The paper follows the works of the authors from its inception with the creation of an original methodology, Living Educational Theory, to its implementation and refinement in a culture of inquiry by masters and doctoral students and to the improvement of learning in primary, secondary and tertiary classrooms across the globe.

Loved into Learning

In this paper we have tried to explain how we each experience the concept of "loved into learning" and how we have put this idea into practice in our various educational settings. One of our unexpected results was our understanding of the nature of our influence in each others' writings. The embodied expression of being loved into learning provided a value through which we transcended the constraints of the poverty of traditional academic texts to communicate meanings of embodied values. We met the criteria of writing an academic paper while simultaneously honouring the unique educational experiences and diverse epistemologies and ontologies of each author. Our awareness of this process is enhanced by the availability of the visual narratives we produced during our Skype calls that were made available to each of us for further reflection and analysis.

As we engage in dialogue in our Skype calls, we each have an image of the other three participants on our screen and can see and feel their responses to our critical and creative insights, questions, and concerns. Our experience is further enhanced by witnessing the authentic struggle of seeking clarification and understanding between participants. While it is possible that much of this could also be appreciated if co-writers kept a written record of all drafts showing the evolution of ideas, we are claiming that the live interaction with the aid of visuals enabled us to experience and be influenced by the energy flowing values and empathetic resonance of each individual and the group as a whole.

Praxis

While Jack was familiar with praxis from the readings of literature influenced by marxist ideas, it is only recently that he has embraced the idea of praxis within his living-educational-theory that includes a culture of inquiry. It was while supervising Huxtable's doctoral research programme on *How do I Evolve Living-Educational-Theory Praxis in Living-boundaries?* (Huxtable, 2012) that Jack came to appreciate the usefulness of the idea of a living-theory praxis through one of Huxtable's original contributions to educational knowledge:

> Living-Educational-Theory praxis, highlighting the fundamental importance of educators creating 'values-based explanation of their educational influences in learning' (Whitehead, 1989a), as they research to develop praxis within living-boundaries.

Whilst engaged in the multi-screen SKYPE conversations with Jackie, Liz and Cathy Jack could see the four of us on the screen together. This visual reflection communicated to him our existence within living boundaries in a culture of inquiry. He could see and hear each one of us expressing values in both creative and critical contributions and responses within the conversations. These moved continuously between issues of practice and theory within the praxis of our living-boundaries.

We are continuing to extend the influence of living-educational-theories within our cultures of inquiry. For example, the educational influences for Jack of working with Jackie, Liz and Cathy, are focused on overcoming a poverty in his educational discourse and practice, related to love and hope. Until Liz and Cathy pointed to Jackie's educational influence in their learning in terms of being 'loved into learning' Jack had not recognised a poverty in his own awareness related to the acknowledgement of this quality in his own educational influences.

Since 2000 Jack had recognised the importance of bringing a flow of life-affirming energy with values that carry hope for the future of humanity, into explanatory principles of educational influence. He had not recognised the importance of recognising the relational dynamic and value of 'being loved into learning' as an explanatory principle. In working with Jackie, Liz and Cathy he also began to understand the importance of recognising and responding to expressions of vulnerability in the other.

As we write these words we are aware that our expressions of meaning are impoverished in relation to our experience of our living relationships in which expressions of vulnerability are recognised, accepted and transcended within a culture of inquiry that carries hope for each individual and for the future of humanity.

Students As Co-researchers

In our relationships with our students we express an educational responsibility that is distinguished by what Buber refers to as the special humility of the educator. The educational relationship with our students is not one of full mutuality as we accept this educational responsibility in a way that is not a requirement of our students' relationship with us. Nevertheless, we see ourselves as co-researchers in the sense that we are continuously learning from and with our students. With Jackie and Jack in their supervisions of postgraduate research programmes, they are learning from the originality of their students and integrating these insights into their own living educational theories. With Cathy and Liz, they are learning about their students in ways that influence their responses to their students in their desire to contribute to their lives of personal flourishing.

Building Trust and Respect

In all of the individual action research projects, the consensus is that trust and respect are essential to building a culture of inquiry in which embodied knowledge is valued and theorizing of practice flourishes. Because of the trust built over time and through many SKYPE conversations with the four of us, on March 31, 2013, Cathy and Liz were enabled to find, within the chaotic writing of the paper, 6 (six) themes that took our methodological inventiveness into a comprehensible flowing argument. The significance of this transformation can be appreciated by comparing the draft which Jack responded to by saying that he had lost a sense of comprehensibility (see http://www.actionresearch.net/writings/aera13/lcjdcgjwaera13dr160313.pdf) to the present writing in which we are using the 6 themes in ways that we all find comprehensible. We have presented evidence that supports our claim that providing an environment of trust and respect in our classrooms and in our community of inquiry has enabled our students and ourselves to take risks to improve learning for all involved.

Of the four, the three females identified that they experienced vulnerability that can be addressed through trust and respect. Jack did not experience this need as he was influenced by Fromm's point about making a choice to unite with the world in the spontaneity of love and productive work rather than to seek a kind of security that destroys integrity and freedom. Although we have not focused on a gender issue related to vulnerability, it has emerged in writing this paper.

Unveiling Embodied Knowledge

In this research, evidence is provided that once we, as teachers, recognize our own embodied knowledge, we are then more open to embracing the work of education research. We internalize the academic knowledge from the perspective of the practitioner theorizing about our own lived experience. We have also emphasised the importance of including and responding to the voices of students.

Witnessing how we assist each other in unveiling embodied knowledge (through struggles, resistance and discoveries) and embarking on a journey of uncertainty into the unknown, has transformed each others' knowledge-creation in transcending constraints of poverty in our educational discourse. At times the boundaries become fluid as to the origins of an idea or who influenced who or what, but this becomes irrelevant as we are energized and inspired by the flow of the moment. There is a distinctive feeling and recognition of being part of a culture of inquiry whose influence is greater than that of an individual. This feeling and recognition has an influence on our day to day practice and lives for contributing to the greater good which holds hope for humanity.

We found that the use of multi-media, such as video clips, visual narratives, poetic language and visual art forms revealed a different way to approach traditional forms of understanding. They helped us to face and transcend the constraints of working alone, without the support of a culture of inquiry in revealing our embodied knowledge. In addition, the multi-media communications enabled us to include expressions of our life-affirming energy which emerged in the use of empathetic resonance in clips of our conversations. We found that these expressions of life-affirming energy could not be captured in the printed word alone. Multi-media allowed us to integrate such flows of energy, with our values, in our explanatory principles and as living standards of judgment in our contributions to educational knowledge.

The Living Curriculum

We learned that the living curriculum goes beyond the boundaries of the given curriculum by focusing on the needs of the student first. Relationships in the classroom and the respect and trust created in a culture of inquiry needed to be addressed before teaching the actual given curriculum. We believe that we have explained the improved learning that emerges when students uncover their own questions in a living curriculum as opposed to those prescribed in the given curriculum.

To emphasise the importance of this distinction between a given and a living curriculum, we can use the illustration of the headings provided by AERA for the proposal process and the headings we used that were generated by Liz and Cathy.
In the writing of this paper, we needed to transcend the constraints we experienced in simply fitting our writings within the AERA headings. What we have written transcends these headings. We did not follow a prescribed method but our process, our methodological inventiveness, unfolded as we went, as we discussed and as we reflected on what we wrote before.

Because of our experiences, including our struggles, in creating our own living theories, we feel confident in encouraging discussion on individual values in our classrooms. Although dialogue on values is included in the given curriculum, in our experience, discussion of the values of each individual student is not commonplace in educational

environments. We have shown that such dialogues can address moral and values-based poverty and poverty in representations of educational practices and discourses.

Influencing Self, Others and Social Formations

From our individual research, we have seen the impact of embracing our embodied knowledge to influence our own growth and understanding. Our confidence in capacities to support our students to improve their learning has grown through our intentions of living according to our own values and holding ourselves publicly accountable for those intentions and actions. Our individual improvement depended on our action research cycles and on the support and encouragement of critical friends in a culture of inquiry.

The active valuing of the embodied knowledge of others has the effect of removing potential hierarchical constraints on influence. Throughout the writing of all four of us, we see the roles of facilitator, guide, teacher, learner, critical friend and validator shifting fluidly back and forth as members of each culture of inquiry express doubt or certainty in their knowing.   Taking up the challenge of asking our students to help us to teach them better by modelling the self- evaluation process attests to the validity of engaging students, no matter their age, in their own learning.

Through the process of doing action research within a culture of inquiry, there is a reciprocal influence which results in the emergence of joint values. We have identified many qualities inherent in our Skype culture of inquiry which allow for each of us as individuals to flourish within our own action research projects while remaining open to the influence of the other. First, we allowed each individual to retain their own voice and style of research. Second, we attempted to hold our conversations within a space which is open to possibilities rather than being held to a strict agenda or timeline. Third, we identified, celebrated and examined the pooling of life-affirming energy in conversation (Hutchison, 2012). Finally, we openly discussed our joint values and the nature of our influence on each other and within the writing together.

Finally, as Jack has come to realize through the writing of this paper, and as evidenced in the work of the other three, individuals who are able to expose their vulnerabilities have a catalytic effect in building trust and a sense of safety within a culture of inquiry. This sense of trust and respect is essential to being able to overcome impoverished educational environments.

Obstacles and Challenges

In the research process

Challenges and obstacles exist in all types of research but because of sharing our anxieties, vulnerabilities and stories of ruin, living theory action research presents its own challenges and opportunities. While Jack states that he does not experience vulnerability, Liz, Jackie

and Cathy all shared that this preceded the evolution of their emerging confidence. We found that a culture of inquiry depended on the development of relationships founded on trust and respect; when this culture was not found in our schools and school systems, the love in our community of inquiry provided the support and encouragement that we needed to continue our research.

All of us at some point have had to defend our choice of methodology Living Educational Theory: Jack as he created the theory and defended it repeatedly and vehemently at AERA and BERA; Jackie as she chose to use it in her PhD research at the University of Bath; Liz in her PhD courses; Cathy in discussions with administration and peers on data collection.

We have found that time is necessary for the building of trust; it is also a serious issue for practitioner-researchers since it is research on our practice and our practice is our work which in itself demands time. In order to complete this research, we had to carve out time to record the data to provide evidence to support our claims to know. Time is also a challenge because of our living in separate time zones: 5 hours difference from Ontario to Bath, UK.

Despite our love for the use of multi-media to enhance our understandings of our lives as teacher-learners, technology can be an adversary. The equipment challenges us through breakdowns, accessibility and consistent transmissions. SKYPE, while a wonderful ally, can be slow, irregular, broken up, susceptible to demand and weather and require a large bandwidth. There is also a small charge for the conferencing facility.

This form of research is relentless with the expectation that we continue learning and improving: without a due date or timeline, there is no end in sight: we are always on a path of improvement. This creates an additional challenge when working within a deadline for publication: our learning has no conclusion.

In the writing of the paper

This writing process was far from smooth stories of self (MacLure, 1996). We frequently struggled with the quality of our contributions, with how the four viewpoints would have holistic meaning and with the strength of our argument. The openness of the SKYPE conversations allowed for more depth in understanding each others' viewpoints and modelled helpful processes. Using Skype, recording the calls and uploading them to YouTube created a space for that transitional time, time to reflect and internalize our thinking, for the next conference.

In the December 20 and Dec. 22 YouTube clips, first, to Jackie and then to the whole group, we hear Cathy expressing her concern about feeling uncertain about working with 'professors' who she felt knew more than she did within the SKYPE conferences with Jack Whitehead, Liz Campbell and Jackie Delong. For Jack and Jackie, who have been

working together for over 16 years, this came as a surprise: a good reminder to never assume that there are common understandings about the nature of the relationships and that a culture of inquiry takes time to be established.

<u>In solely print-based texts</u>

In the continuing evolution of our living-educational-theory, the greatest challenge remains overcoming the poverty of academic discourses in Journals of Education and Educational Research. We are thinking of the poverty of discourses that are restricted to print-based texts that are limited in their capacity to communicate the meanings of embodied expressions of energy-flowing values as explanatory principles in explanations of educational influence. The challenge is to produce evidence-based explanations of educational influence that include adequate representations of energy-flowing values as explanatory principles. We have responded to this challenge in this multi-media presentation with foci on such embodied expressions of meanings as cultures of inquiry and being loved into learning.

There are many obstacles to be overcome in meeting the challenges of poverty in academic discourses about education. The power of the commercial interests in retaining the profitability of print-based journals and books should not be underestimated. However, there are now moves by some of the major universities to make freely available the publications of members of staff. The increasing familiarity of scholars with digital and visual technologies is also helping to overcome the poverty in academic discourses in education, especially those that eliminate any recognition of the importance of emotion and energy-flowing values in explanatory principles (Crotty, 2012)

8. SCHOLARLY SIGNIFICANCE

<u>In the writing process and structure of the paper</u>

The potential for this mode of inquiry using SKYPE is of great significance not only for action researchers but for all forms of classroom inquiry and professional development. The quality of the dialogue evident in the clips in the paper bear witness to a transformative learning process in which we are learning to live as fully as we can the values we use to give meaning and purpose to our lives. It is significant that we have lived the action reflection cycles of the action research process in the actual writing of the paper.

In our living research we are making this living inquiry less elusive and more explicit and while the model is important it is not replicable, as is, since individuals bring diverse values and unique lived experiences to the generation of their living theories. The scholarly significance seems particularly important in the classroom research of the elementary and high school teachers. Their voices and the voices of their students are so rich and profound that their conversations transform environments from impoverishment to enrichment for learning and living.

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There is something highly original being created through the conversations and writings that can communicate the importance of sustaining and evolving our educational conversations as part of what we are understanding of 'a life that is personally flourishing'. As we do this we are helping each other to live lives that are relationally dynamic with embodied expressions of human flourishing.

In its methodological inventiveness

This paper is significant in its approach which values creativity and artistic interpretations rather than to fidelity to models, curricula, processes, hierarchies. Jack's living-educational-theory has been refined through the integration of insights in his understandings of cultures of inquiry: Background; Loved into Learning; Praxis; Students as co-researchers; Building Trust and Respect; Unveiling Embodied Knowledge; The Living Curriculum; Influencing Self, Others and Social Formations; Influencing Social Formations Outside the Classroom; Challenges and Obstacles. This integration is particularly significant in relation to Jack's understandings of how to extend the systemic influence of living educational theories. Jackie's culture of inquiry has been refined and improved through the recognition of Cathy and Liz of being loved into learning in educational relationships.

This work is scholarly significant not only because we have taken another interpretation of poverty but also because we have generated our own living theories in action reflection cycles to show how impoverished environments can be transcended. We have interpreted poverty to include impoverished learning environments in which morals or values are imposed or the values of each individual are not allowed to be expressed.

In the capacity of action research to transform poverty

We think that there is something very important in the culture of inquiry we are creating in expressing and evolving our individual responsibilities for living our values as fully as we can in contexts that can be seen to have various forms of poverty. In doing this, the four of us experience hope in being and working together on something we believe is worthwhile. We are exhibiting living leadership in attempting to overcome different kinds of poverty.

The scholarly significance is also demonstrated in the knowledge-claims about the capacities and educational influences of action researchers to improve education. These claims include the explanations that show how environments of impoverishment can be transformed in improving education and serving the public good. These explanations include understandings of the constraints and opportunities related to the sociocultural and sociohistorical contexts in which the research is located. In evaluating the validity of these explanations new living standards of judgment are introduced such as the energy-flowing, relational and inclusional values of action researchers.

The constraints of poverty being transcended include traditional academic forms of print-based texts which limit the validity of communications of the embodied meanings of the energy-flowing values of professional educators in explanations of their educational influences in learning.

In contributing to the knowledge-base of teaching and learning

This paper can 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 made public. It answers Snow's (2001, p. 9) call for procedures for accumulating such knowledge and making it public and the need for a critical mass of practitioner researchers' studies. It demonstrates the potential of the living educational theories of individuals to fulfill both halves of the AERA mission (Whitehead 1998) to advance knowledge about education, to encourage scholarly inquiry related to education and to promote research to improve education and to serve the public good (Ball and Tyson, 2011).

The writings in the paper can be related to experiences of 'being loved into learning' as a contribution to the culture of inquiry that we are creating. What seems to us to be original in the paper is that we are explicitly bringing 'loving kindness' and being 'loved into learning' into cultures of inquiry. We think that bringing our pooling of life-affirming energy into a living standard of judgment of a culture of inquiry is scholarly significant.

In the sustainability of our influence

The scholarly significance resides in evidence to support claims of longitudinal action research that clarify a sustainability of influence, what we're articulating as a living legacy, from Jack to Jackie to Liz and Cathy to their students in elementary, high school and university classrooms and to their peers. This legacy has transformed lives from impoverished learning environments to places where they are loved into learning.

It demonstrates the potential of Whitehead's (1989) Living Educational Theory to effect positive change in the lives of practitioners and those they influence in a spectrum of settings and the nature of the influence that emerges.

It is also significant that the authors have addressed the concerns and obstacles to the creation of living theories in cultures of inquiry in classrooms and looked to their next steps in ways to improve and fulfilled AERA conference purposes through the transformative capacity of educational action research researchers in a broad spectrum of contexts of education.

9. INTERIM CONCLUSION FOR OUR ON-GOING INQUIRIES

This presentation continues our project of transforming educational knowledge through making explicit the embodied knowledge of educators to address an impoverished learning environment. What we are claiming is that the values that carry hope for the future of humanity and hence are in the public good, are brought more fully into the world as individuals create and share their own living educational theories. At the heart of these theories are the energy-flowing values that are being used as explanatory principles in explanations of educational influence. The transformation in educational knowledge is occurring as explanatory principles, such as 'loving kindness', and 'being loved into learning' are being brought into the Academy as epistemological standards of judgment for evaluating the validity of claims to educational knowledge. At the heart of this transformation is the process of empathetic resonance in which individuals and groups can recognise and share the meanings of the energy-flowing values as they are clarified in the course of their emergence in practice.

Our AERA presentations provide us with the opportunity of submitting our explanations to your peer, critical evaluations, as part of the democratic evaluations that can help to continue to strengthen our contributions to educational knowledge and to sustain our continuing educational inquiries. We are hopeful that you will respond to our presentation to help with moving our inquiries forward into improving our educational influences in our work, with the creation of our living educational theories.

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