

# **The educational significance of a teaching model for the creation of a culture of inquiry**

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**With  
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## **Abstract**

The educational significance of the teaching model for the creation of a culture of inquiry includes a response to Ball's and Tyson's (2011) view that in relation to the Mission of AERA, educational researchers have been vigilant in fulfilling the first half of the mission to advance knowledge about education and to encourage scholarly inquiry related to education. They say that we have been less vigilant and less effective in fulfilling the second half of the mission to promote the use of educational research to improve education and serve the public good. By focusing on questions concerned with improving practice with values related to the public good we intend to contribute to educational knowledge in a way that shows how to fulfill both halves of the AERA mission.

The mode of inquiry uses Whitehead's (2009) living theory methodology, McNiff's (2009) form of narrative for the generation of living theories and Delong's (2002) inclusive way of being in the development of a culture of inquiry. 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; act 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 (McNiff & Whitehead, 2011).

Visual narratives with digital technology are used with a method of empathetic resonance for communicating the meanings of values that are embodied in educational practices. These values, which flow with energy, form explanatory principles in the teaching model for the creation of a culture of inquiry.

The paper flows from the following headings:

### **1. Introduction**

### **2. Introducing the teaching model and inquiry process.**

**3. Beginning the teaching and research processes – issues of comfort and discomfort.**

**4. Raising questions about values, seeding the idea of expressing passion, life-affirming energy and withstanding silence to encourage the contributions of others.**

**5. Responding to the evidence.**

**5.1 Evidence to justify claims of creating a culture of inquiry to support student research.**

**5.2 Evidence of educational influence with regard to student use of multi-media.**

**5.3 Evidence of the efficacy of the pedagogical model in relation to educational influence in students' learning to live their values more fully and to contribute to knowledge.**

**6. Co-operative inquiry.**

**7. Scholarly significance.**

**8. Interim conclusion.**

## **1.0 Introduction**

Our contribution to educational knowledge can be understood in terms of a teaching model for the creation of a culture of inquiry. In this teaching model, individual learner-researchers, including ourselves, produce explanations of their educational influences in their own learning and in the learning of others, while contributing to the creation of a culture of inquiry. The contribution to knowledge can be understood in relation to Schön's (1995) call to develop a new epistemology for the new scholarship from action research. Our contribution to educational knowledge is focused on the nature of the explanatory principles we use to explain our educational influences in learning as we use and evolve our teaching model for the creation of a culture of inquiry. These principles include energy-flowing values whose meanings are clarified from their embodied expression in our educational practices as we ask, research and answer questions of the kind, 'How do I improve what I am doing?' We refer to the explanations that individuals give for the educational influences in learning as their living educational theories, to distinguish these explanations from those derived from the abstract concepts of theories of education.

In this paper we also focus on the use of digital technology in analyzing visual data in a way that helps us to move beyond some limitations of our binocular vision and our communications of meaning through words alone. At the heart of the transformation in what we can see through our binocular vision is the use of video-data. We shall show

how visual data, using SKYPE recordings and the use of digital technology in analyzing this data has raised our awareness of the educational significance of the relational dynamic between ourselves and others in our teaching and educational spaces.

The technique for showing the educational significance of a relationally dynamic awareness of space and boundaries in explanations of educational influence, will be explained below (see page 6). It involves the use of visual representations of practice with the exercise of empathetic resonance in relation to the communication of the meanings of embodied expressions of ontological values such as love, hope and wisdom:

The contribution I aspire to make to the science of consciousness is to encourage us all to use this remarkable tool, which each of us possesses, to investigate the mind *from within* and to search for the means by which we can create a new order for the whole of humanity, drawing on the love, hope and wisdom that is already within us at the source of our individual and collective beings (Walton, 2012).

We are also committed to researching the influence of our co-operative values in improving practice and generating knowledge and we share Breeze's (2011) points about the values that distinguish co-operative inquiry:

I find the suite of six organizational values (self-help, self-responsibility, democracy, equality, equity and solidarity) and the four ethical values (honesty, openness, social responsibility and caring for others) can be interpreted readily from an educational perspective. They provide a language to explore my motives and actions and scaffold my reflection.

Given that 2012 has been designated by the United Nations as the International Year of Co-operatives, it is timely that the scholarly significance of our presentation should connect with the values of co-operative inquiry that can be related directly to improving practice, generating knowledge and serving the public good. By this we mean that as we research our actions in living the above values as fully as possible we are holding ourselves accountable in relation to the values that distinguish the public good.

By engaging in a co-operative inquiry with graduates of a master's cohort registered with Brock University in Canada, in the co-creation of this presentation we intend to show how the meanings of co-operative and inclusive values can be used as explanatory principles in fulfilling both halves of the AERA mission.

In working on this presentation with Elizabeth (Liz) Campbell and Cathy Griffin, we are bearing in mind a distinction made by Stenhouse (1980) about a data archive, a case record and a case report. In our AERA presentation, we draw on an extensive web-based data archive. We produced a case record and then intend to present a case report at the conference which is video-taped as a record of the report. This report draws attention to the record and the data archive to ensure that readers can check the validity of our claims to knowledge, with the most rigorous methods at their disposal. We stress the importance of the use of validation groups in which the researcher's account is subjected to such questions as:

How could the comprehensibility be enhanced?

How could the evidence used to justify assertions be strengthened?

How could the socio-historical and socio-cultural awareness be extended and deepened in relation to their influences in the explanations?

How could the authenticity of the account be strengthened in relation to the researchers showing that they are living their values as fully as they can?

In this case record we are beginning to focus on the educational significance of a teaching model for the creation of a culture of inquiry with Liz Campbell in her inquiry, *Journey to the Otherway: How can I Improve My Practice By Living My Values of Love and Joy More Fully?* and with Cathy Griffin in her inquiry, *How can I improve my Practice by Living my Values of Love, Trust and Authenticity more fully?*

We have organized the presentation under the following headings:

## **2. Introducing the teaching model and inquiry process**

The teaching model is based on the assumption that if a teacher wishes to encourage and support an inquiry habit of mind (Earle & Katz, 2006) and inquiring minds through a culture of inquiry (DeLong, 2002), then he/she can use an action-reflection (Whitehead, 1989; McNiff, 2009) process that models for the students how inquiry takes shape. This method has emerged over a number of years documented in previous research papers to AERA (DeLong & Whitehead, 2011) and came into being as a replicable process during the instruction of two cohort programmes in 2010 and 2011.

During the 2010 programme in Bluewater, a rural school district in Ontario, Canada, the process of creating a culture of inquiry became more embedded in the cohort community with the addition of involving Whitehead in the community through recorded SKYPE conversations. This process became a pedagogical model in the 2011 programme in the Brantford cohort located in an urban semi-rural area.

Using Call Recorder, SKYPE video-conversations were recorded between the researchers during the teaching of the master's course *Discovering Approaches to Professional Development*.

The method emerged to include four steps, located on YouTube.

**First**, the professor reads and responds to written papers, listens to student concerns in emails and other communications, including SKYPE conversations and determines what she thinks the students need as the next step in the inquiry process, as in a 'just-in-time' approach.

**Second**, she shares her observations, plans and intentions for the next session with the cohort group on SKYPE with her critical friend (Whitehead). He listens, responds and makes suggestions for improvement. It is uploaded to YouTube.

**Third**, she shares her plan at the next master's session by playing the conversation as the plan for the day.

**Fourth**, she reviews the events with her critical friend through the same process with a view to planning the next session.

The technique for strengthening the validity of research accounts involves the use by validation groups of peers of Habermas' (1976, pp. 2-3) four criteria of comprehensibility, rightness, truth and authenticity. As part of the explanation, videoconferences occurred on February 19 and 26 with Delong, Whitehead and two graduates from the Bluewater cohort, Liz and Cathy, to validate claims to know. As well, the Master's major research projects are analyzed below for evidence related to the claims that the pedagogical model supported student learning and contributed to a culture of inquiry.

### **3. Beginning the teaching and research processes – issues of comfort and discomfort.**

While there are 7 iterations of this process: share intentions, teach class, reflect on attainment of intentions, revise and plan for next iteration, we focus here on the May 13<sup>th</sup> clip:



<http://www.youtube.com/watch?v=XOmavfA-APo>

We hear Delong seeing evidence of this model of instruction using multi-media in Jeff's completion of an assignment as a video journal. Also, Delong's intention to encourage students to re-submit assignments for assessment had caused one student to re-submit.

In the class the next day, she articulates her intention to check on comfort levels, on evidence of enhanced culture of inquiry, on using the text, Katz and Earle, as a source of data, and on articles, Anderson and Herr (2011) and Delong and Whitehead (2011) that support professional development approaches. Whitehead questions what she wants to get out of the text. Delong responds that while there is abundant use of professional learning communities, there appears to be little evidence of their effectiveness. She quotes Jeff who says that there is no passion in them as they are imposed. Jack emphasizes that we can find better evidence of growth within a culture of inquiry from within our own inquiries and the connection between their own inquiries and their flows of energy as a response to Anderson and Herr's concerns about the failure to theorize power. Last, Delong intends to start with the students articulating their inquiries orally in a validation group. Jack comments that the compressed nature of the course actually provides for increased focus on their inquiries.

In the May 14<sup>th</sup> class, Delong starts the class with celebrating the nurses in the class and the ensuing laughter when one student suggests that donations can be made at the bank. Then Delong asks about comfort levels with regard to the first assignment. Jeff complains about the amount of change in his research and wants to stop the train to which others respond that that won't happen and Delong reassures him that as the research proceeds, he will experience more confidence.

She asks for other concerns from which emerges the issue of when is enough evidence enough to support claims to know one's values. Delong suggests reading the Delong and Whitehead (2011) paper for some examples and description of the process. She reassures them that it is too early to have all the answers and that early writing provides a baseline from which to see growth later. The dialogues continue around how to be accountable for claims to know our values with the students responding to each other.

One student very clearly articulates the essence of the examination of one's values:

*When you actually say it out loud to another person you've made that commitment. Because if you're rolling it around in your head, you could change your mind. Once you say it out loud, it's the accountability piece, it's the vulnerability and opening yourself up to: Oh my goodness, do I really want to hear what they're saying? Do I honestly truly want to know? That's a really hard perspective. It gets back to the impostorship syndrome because you open yourself up to letting someone know I'm not the person that I would like to present myself as being. And also, when you challenge your own beliefs, that gets into the whole area of: Who am I as an individual? And am I being true to myself and Am I living my own belief system? It's a scary place to be.*

This discussion took the first 15 minutes of the class to deal with issues of discomfort and concern which Delong had articulated in the May 13 intentions clip.

#### **4. Raising questions about values, seeding the idea of expressing passion, life-affirming energy and withstanding silence to encourage the contributions of others.**

Then the session goes to a SKYPE conversation with Whitehead, where the first question concerns fundamental questions of the students themselves in terms of their values and Whitehead responds with regard to his own practice:

*And also to show real concern for your students responding to the fundamental values of the students. A relational accountability. How am I living my values and helping students do the same. This resonated with several students in terms of living one's values while being aware of power relations, while keeping safe within boundaries, and with learning from detractors.*

When the concept of life-affirming energy does not emerge in the dialogue, Delong seeds the idea. Just by example there is a moment where Delong smiles broadly to Jack and he responds to that expression of pleasure. He advises them to look for that passion and energy in their own videos. One student says:

*As you are talking about life affirming energy, suddenly it occurred to me: that is why video conferencing works with kids. It's because having videoconferencing in*

*the classroom where the kids are partnered up with those experts in their field, they are obviously in their field because they are passionate about what they do. And when the kids are passionate about learning and they share their questions and they share their ideas with someone else who has that same kind of passion about what they do, that's that magical component of video conferencing that I've seen happen with my kids in my class and that's why it works.*

Another student shares with Jack and the group that she and DeLong had experienced a SKYPE session:

*It was really good. I have used Skype with my family for a long time but to use it as a teaching session was new. I will use it with my students when I return to teaching in September so that they can get in touch with me. Sometimes email is so impersonal. When you talk to students via email you don't get the personality or personal relationship. I felt so much more comfortable talking with Jackie about what I was asking than if I had just written her an email. I got much more out of it. So Skype is one of the tools that I will use in my teaching. It's a great tool I never thought of before.*

Jack responds:

*This insight only developed in me over about 12 to 18 months where because we can see each other, if I put this into YouTube, because it's on the Skype where we can see each other and, like your conversation with Jackie, I think we can start to look at the qualities of relationships that we are expressing together in a way that we can't in text. I think we could develop this together over the next year or so to see the importance of these visual resources and how our meanings are quite different when we express them, as you did with Jackie, in terms of the values. They're not just words; these are relational values that I think everyone in the room will actually be aware of and are living yet we haven't got to allow those to be distorted by text-only accounts.*

**In this postmortem of the Saturday session,** the conversation included the importance of silence:



[Jacqueline DeLong on 15-05-11 reflecting on MA](#)

DeLong: *It's just been two weeks, imagine and ...*

Whitehead: *I know it really is dramatic. You know the quality of the questions and their inquiries and that idea of the pupils actually becoming co-researchers and also the video diaries. It must also do with your very disciplined and very focused attention on now what you see to be vital in moving these inquiries forward.*

Delong: *Really, it's just been a kind of a natural evolution. It hasn't felt strained or pushed. Although they certainly articulate that there is some confusion. They are very good at chatting with each other so there will be a question asked and I deliberately take time. Because if it can come from them that's what I do with it. So that's a claim of mine and I think that I have the videotape to show it. But even yesterday when we were chatting with you, you noticed that I gave them time and more came forward as you do **give that time which we often underestimate as educators that time needed to formulate thoughts.***

Whitehead: *Well, also, it's a very important insight, that ability to withstand silence, you know, to give the time and that space and then with the silence to enable them to actually come forward. That's really good.*

Delong: *I think that that's not something I always knew. You always read about are you giving the children enough time to respond and that tolerance for that wait time. But when you see it actually happening, you think, Wow, that's so powerful!*

Whitehead: *It is and the quality of the questions that were coming yesterday; these is no doubt that those are their questions and were really authentic ones.*

Delong : *Just to review, I thought it was really important yesterday to have you there. It really lifted them. I know some of their questions were very difficult and you helped them work through them and see the bigger picture on it.*

Whitehead: *I am pleased.*

After this interchange, they follow up on which articles would support the students' inquiries. Later, the dialogue moves onto the concept of life-affirming energy.

Delong: *The session on life-affirming energy; that was one of the key concepts I wanted to get into yesterday. When it didn't come up, I stimulated it because that's an important piece. They have our paper to read but sometimes you need to hear that from more than one perspective.*

Whitehead: *I hope that they got it because I was asked that with a group earlier in the week and I've sent round the videotape to actually highlight that process of the empathetic resonance with the video to get the life-enhancing energy. I'll forward the email. There's a beautiful moment and I'll see if I can find it where you look at the camera and you talk to me yesterday and actually you evoked in me that flow of energy and I think it's unmistakable so again I think it's highlighting those times because with each one of them you could clearly feel their passion and yet you just hope that they don't omit it from their accounts, don't you?*

Delong: *You can't see yourself unless you do something like this but you know when they talk about what matters to them their faces light up. It's a different face!*

Whitehead: *It is...completely.*

Delong: *It's almost like, where was that face a few moments ago?*

Whitehead: *Well, you are focusing on it and highlighting the importance of that energy and those values.*

## **5.0 Responding to the evidence.**

### **5.1 Evidence to justify claims of creating a culture of inquiry to support student research.**

### **5.2. Evidence of educational influence with regard to student use of multi-media.**

### **5.3. Evidence of the efficacy of the pedagogical model in relation to educational influence in students' learning to live their values more fully and to contribute to knowledge.**

We are making a request of the reader to read the following data archive holding our purposes in 5.1, 5.2 and 5.3 above in mind. In what follows is evidence offered narratively to offer adequate evidence to justify our claims. When Delong constructed the archive, she intended to avoid damaging the flow of the student voice by including genuinely subordinating and emancipatory statements to lead the reader into the excerpt.

Fear of damaging the communication and moved by the meanings that she is enabling the students to tell, she has selected from their work certain parts in which their voices can be heard. She looked at their work with the lens of these above claims and then added a short statement with each of the purposes above. The short communications to the reader with key concepts bolded are intended not to dominate but only to guide the reader. Her intention in the communication was to offer sufficient evidence through allowing the freedom for the student to speak in her own way about these values of culture of inquiry, use of multi-media and use of this pedagogical model in relation to their own influences in living their values as fully as they can.

Her fear was that it would feel like a list of bits looking for support of these claims. We hope that the aesthetic, living narrative avoids this problem.

In developing this research record from the data archives and using it in our research report we wish to show what we mean by our inclusive and co-operative values in creating a culture of inquiry. In supporting others in creating their living educational theories as we continue to evolve our own, we believe that we have learned to invite others to develop their own inquiries and express themselves in their own voices. As part of our educational practice we seek to respond to others in ways that presence

developmental opportunities (Kinsella, 2011) and that require the expression of the creativity of the other in responding to and learning from these possibilities.

Delong's creation of the research record with Griffin's writings on **How Can I Improve My Practice By Living My Values Of Love, Trust And Authenticity More Fully?** and Campbell's writing **Journey to the Otherway: How can I Improve My Practice By Living My Values of Love and Joy More Fully?** with a focus on the inclusive and co-operative values that distinguish both a culture of inquiry and the teaching model that focuses on both improving practice and generating knowledge that can fulfill both halves of the AERA mission. By this we mean that through living and researching our inclusive and co-operative values as fully as we can, we are contributing to a social movement that can provide evidence of both advancing knowledge about education, of encouraging scholarly inquiry related to education and of promoting the use of research to improve practice and serve the public good.

The case record has been created by Delong in the following responses to the master's writings of Cathy Griffin and Liz Campbell. The case record has then been sent for any written responses to Campbell and Griffin and for a recorded multi-screen video conversation, referred to in the case record.

**Cathy Griffin** was a member of the Bluewater Masters cohort in which Delong taught two courses and she worked with Cathy as supervisor of her final major research project. Cathy graduated from Brock University in October of 2011. Her full project can be found at <http://www.spanglefish.com/ActionResearchCanada/index.asp?pageid=255602>

#### Abstract

The investigator in this action research study set out to improve her relationships with others by undertaking a three-part action research project. First, she employed a wellness approach to restoring balance in her life by improving her fitness and developing mindfulness. Second, she reflected on the impact of key incidents in her childhood – specifically childhood sexual abuse. Lastly, she employed a conflict management strategy. Data was collected in the form of journals, video journals, personal communication and video recorded conversations with critical friends and a validation group. Through the process of action and reflection cycles and with the help of others, the investigator was able to identify her core values as love, trust and authenticity.

Furthermore, she was able to gather evidence of her values in practice, her educational influence and record changes in her self-concept over the course of the project.

When Cathy shares her intention to create a **culture of inquiry** with her own students, it is possible to draw that much-anticipated line of influence from professor to student to her students and thus the **improvement of student learning**:

My purpose in undertaking this project is ultimately to improve how I relate to others and to forge stronger relationships. In this action, I am adopting a “social

constructivist worldview” (Cresswell, 2007, p. 8) which is my “basic set of beliefs that guide action” (Guba, as cited in Cresswell, 2007, p. 6). I interact with my students in order to facilitate their creation of meaning for themselves. Together we construct a learning community through which I learn with them and we continually discuss and debate our thoughts and ideas. As a learner myself, I help create my own culture of inquiry (Earl & Katz, 2006) in which I invite others to be “critical friends” who “bring a high degree of positive regard, are forgiving and tolerant of failings” to engage in a discussion (p.21). I must communicate to them the importance or urgency of my study, and make time to meet, reflect and meet again (Earl & Katz, 2006, p. 21). Through this process I attempt to bring sensitivity to different contexts, cultures and perspectives. My values matter in this process because as they are central to the motivations and actions that guide my interactions; they are what I teach and they are what I am (p. 22-26).

The **validation group** played an important role in Cathy’s quest to find balance in life:

During this quest for balance, I made journal entries, talked to my validation group, spoke to friends about what I was doing and reflected on the process. What became clear to me was the enormity of the guilt I felt in not being able to maintain a balanced lifestyle. These feelings of guilt translated into a long list of should. I should be more fit. I should be more mindful. I should learn to control my emotions better.

At the same time, I was getting feedback on my writing based on this project from my validation group and talking about my progress with my husband. Liz picked up on the fact that I was using the word *should* when I was speaking about all sorts of things including my fitness routine. “Consider the use of the word should... it is inhibiting language. Is that really what you want to say?” asked Liz. “This master’s program is great but it brings out your worst quality – self-criticism,” commented my husband. “Trust in the process,” said Liz. “Trust your embodied knowledge,” encouraged Jackie. It finally came together, with much prompting, guidance and encouragement. I did not trust myself to know what I wanted or needed. I did not trust I could be able to act to achieve it either. I had been operating without firm reliance on my own character and values. Without opening myself up to deep self-reflection I was going to be stuck with my long list of *should* instead a list of authentic *want* and *have to*.



*Photograph 2. The Beloved Validators (p.38)*

She shares Delong's role in **supporting** her to tell her story as a survivor of abuse:

I could not even begin to tell my history as a survivor until I got support from Jackie Delong, a caring female professor who I trusted. This story was actually part of an outstanding assignment for Michael, my previous professor who happened to be a very approachable, caring male. I just kept putting off its writing because I needed the right person to write it to – and because of my history I felt much more comfortable telling it to a female (p. 65).

In a **culture of inquiry**, Cathy was enabled to share her experience:

In this reflection on my experience I make clear my deep valuing of authenticity and my respect for the culture of inquiry with Jackie and my M.Ed. cohort. I wanted to tell them the truth. Evident also is the fear that I will be viewed as a victim, inappropriate, and dramatic. My cohort and husband tried to reassure me that they saw me as strong and resilient for sharing my story. Although I felt internal strength and determination to stay the course, my self-doubt, my lack of self-worth was at the forefront (p. 69).

The role of the critical friend, the **culture of inquiry** and **trust** in the cohort as part of the culture of inquiry is described:

About the time that I was struggling through the literature I had begun an email conversation with fellow M.Ed. student, Liz Campbell. In this forum entitled The Dialogic Journey, we discussed themes that emerged in our personal journals. I found myself reflecting further to Liz about my struggle to find direction in the research: (p. 76)

*I don't talk much about my experiences as an athlete. Liz has gently encouraged me to reflect on my silence and how my experiences as an athlete have shaped who I am. First, when she read about my history with flow and mind-body connection in Chapter Two, she inserted a comment right into my text. She wrote, "Aren't you grateful for having been introduced to this so early in life?" I took the comment at face value and immediately edited my document by adding a sentence on how grateful I was for having had the experience but didn't engage in deep reflection. I didn't recognize her gentle nudge as what it was until much later. Liz is the master at setting up little thought-provoking niggles that prime me to view my experiences from a different perspective. Sometimes it takes a long time before the niggles turn into questions and lead to answers. But she is very patient and trusts in the process. (p. 89)*

Liz acts as a mirror, holding me accountable to what I say. She reflects what I say and what I cannot hear so that I can self-monitor.

*Liz: Trust yourself. Trust your own instincts (p. 114).*

*Cathy: Basically, having that trust in community, hearing my voice repeated to me was really huge in getting that trust in myself because then it was almost like... there was one spot I would like to use you Megan and you said something and my reaction was like getting punched in the gut, like not in a bad way but it was like (I mimic the feeling) a good, "Oh my god!" because for the first time I heard what I was feeling inside said by somebody I really respected and it was like I could trust what was inside because you said it. (p. 119)*

Cathy shares the role of the **supportive community** in keeping the research reasonable given the timelines:

When I listened to others and heard what they were saying, I recognized that I had unconsciously adopted unrealistic expectations for my M.Ed. project. My professors kept repeating that I needed to make sure my project was doable in the six-month period we had left. My M.Ed. cohort questioned whether I was making too many claims and whether I could collect all the data I had planned to collect during my first presentation (p. 88 – 89).

She again talks about the role of **validation group and video as mirrors**:

I found it helpful to return to Branson's (2009) Inside-Out model of self-reflection (See Table 2, p. 30). The process of uncovering and recognizing my values and beliefs took a long time as I struggled against my preferred values, resultant motives and intrinsic beliefs in order to achieve a clear view of myself. It is a process I could not have completed alone. My husband, my validation group and the video camera were essential as mirrors who could reflect back to me what they saw, heard and felt in my words and actions rather than what filtered through my coping mechanisms and warped self- concept.(p. 89- 90)

Cathy made extensive use of the **video** both with her camera and with SKYPE to extend her understanding of her journey and her own **voice**:

This video offers evidence that I live my value of Trust more fully. The video shows my progression from denial or unawareness of trust as an issue to my recognition of it as being at the heart of the values I had identified. I chose clips that reveal the crucial role my validation group played in helping me to reflect, in making me aware of what I was communicating unconsciously and, most importantly, by validating the worth of my inner self. The power of this universality of story, the recognition of one's own voice in the stories of others and the empathetic resonance or validation we were able to give each other is echoed by the whole group with conviction and excitement in the last section of the video. Jackie, our fearless and loving mentor and excellent listener who can be seen grinning during this discussion, led us through the development of our validation group, a group that will not dissolve after the end of the course. We are all grateful for this gift she has given us. (p. 122)

Cathy describes with great clarity the role of the **culture of inquiry**:

A Shared Journey is a Powerful Journey

When I reviewed my model with Jackie she reminded me that making one's inquiry public is a requirement of the *Living Educational Theory* methodology (Whitehead, 2009). Her reminder rankled me because I emotionally rejected the reduction of my living sense of my validation group and critical friends to a cognitive, "spectator truth" level (Burke, as cited in Whitehead, 2002, p. 1-2). Jackie, of course, has a fully living sense of what making one's inquiry public means and to her it represents the culture of inquiry I experienced with my groups. For me, making one's inquiry public makes me think of giving a presentation at a conference or being forced to stand in front of a group of professors I don't know in order to defend my project. I will try to amend this semantic issue by summarizing what I found powerful in making my inquiry public. Although the importance of a culture of inquiry has been addressed in Chapter Four and in the Love section above, I believe it bears re-examining because I would not have completed this project without my fellow travelers.

My critical friends helped me to see how my values were reflected in my practice. They extended themselves, put themselves in a vulnerable position on my behalf and again and again assured me they trusted my judgment. These friends helped create a culture of inquiry in our school that will have long lasting benefits in years to come.

There is universality in story, archetypal patterns that resonate with us all. I was inspired by the stories of my validators and mine inspired them. The real power of having made my inquiry public was learning that I was not alone in thinking or feeling what I did. A story cannot be authenticated unless it is shared. Authenticity or validation, by definition, must be achieved in public. (p. 145-146)

Cathy shares her intent to create a **culture of inquiry in her classroom**:

However, my willingness to be vulnerable and invite others to share a part of my journey has been a catalyst for change in me and in my school. I am stunned at the magnitude of the project my critical friends and I are planning for next year. The energy and excitement of the staff I am working with is palpable in the video clips. What follows is a description of our project and how I plan to make use of my authenticity model through the implementation of this project in my school next year. (p. 148)

Cathy shares her **developing trust** in a culture of inquiry:

It is clear from this email and my own story that everyone must proceed at their own pace when they are ready. I want to be very clear how important it was that I trusted myself, trusted my instincts and my own limits. The right audience perceives vulnerability in sharing struggle as strength; this is an audience that is a true culture of inquiry. As Liz pointed out, not everyone wants or is ready to hear about the struggle of others (personal communication March 25, 2011). I found it important to seek the safe support of a counsellor who was removed from my personal life. She was assured to be a compassionate and knowledgeable audience. I disclosed my story to a compassionate professor, Jackie before I felt safe, with her by my side, to disclose to my M.Ed. group. And now, as I have managed to record my story the way I want to tell it, I am ready to disclose in a more public way to an academic audience. (p. 153)

**Elizabeth Campbell** was a member of the Bluewater Masters cohort in which Delong taught two courses and worked with Liz supervising her final major research project. Liz graduated from Brock University in October of 2011.

The following is Delong's creation of the research record with Campbell's writings on

**Journey to the Otherway: How can I Improve My Practice By Living My Values of Love and Joy More Fully?** Found at:

[ActionResearchCanada/documents/Elizabeth%20Campbell/LizCampbellMRP\(1\)opt.pdf](http://ActionResearchCanada/documents/Elizabeth%20Campbell/LizCampbellMRP(1)opt.pdf)

Abstract

This paper captures my journey to create a living educational theory. In an effort to answer the question: "How can I improve my practice by living my values of love and joy more fully?" in an authentic and meaningful way. I make use of methodological inventiveness and alternative representation. Throughout the project, I share narratives, reflections, paintings, video clips, songs and voices of "the Other" to articulate, explicate and validate my values and living educational theory.

You can hear Liz talk about the **nature of sharing and learning from each other** in an environment where inquiry is valued:

When we realize the potential we have to affect each other in a community of inquiry, then we truly recognize the responsibility that rests with us. In order to cultivate the soul and provide an environment conducive to re-connecting with self, others and nature, we have to allow our own soul to resonate, so that others—our peers and students, those who have lived a shorter time than us, or a different time than us—can benefit from our lived and shared experience. Simply by being in the presence of a caring and honest person who has created an atmosphere of trust and love, where silence is honoured and intuition respected, learning can unfold. In this harmonious space where safety and risk co-exist—a space where we can discover our own voice—souls are awakened.(p. 60)

This being ‘**loved into learning**’ was a connection to my ontology that I had not made until I re-read Liz’s writing: that creating a space for deep learning and risk derived from love:

In all the reading, course work and professional development I have completed, I was never able to see myself in the text or even imagine seeing myself in the text. Since learning about living educational theory and generating my own theory, I now appreciate the importance of examining my values, in my lived experiences, in order to improve my practice. However, as valuable as the theory is, I am not convinced that someone would embrace it or even consider it as a valuable methodology unless he/she had the opportunity to live it.

I was fortunate in that I had it modeled for me (thank you, Dr. Jacqueline Delong) and I was in the perfect space to begin a transformative journey. The trust, respect and love that Jackie modeled in the classroom enabled me to take both academic and personal risks. It became quite apparent to me that I was being loved into learning and I was not sure how to deal with the love offered even though it looked a lot like the love I offered my own students. Why am I not worthy of what I offer my own students? I am. I just never expected it because I had never experienced it before in an educational setting. These are people with authority and power; can they be trusted? Why not? They offer exactly what I offer students and I expect my students to trust me. If I have a difficult time accepting that my professors believe in me and love me, why would it be any different for my students, especially the hard to reach students like me? Are we not all worthy of love? (p. 64)

In the following conversation, which is part of her ‘virtual **culture of inquiry**’, the dialogue revolves around listening, caring and communicating as transformative experiences:

*Christina Baldwin:* Liz, “[N]otice the delicate web of witness that is woven between us when we listen to each other with the ear of the heart” (2005, p.44). I believe your shared stories have made you an exceptional storycatcher. “Storycatchers know story has the power to open the heart, even if the mind does not change. Story is empathy in action between people” (p. 46). Your appreciation for vulnerability and your authentic and honest approach will help you to structure

a safe space for storycatching with the learners in your care.

*Anam:* Christina not only hears the truth with exceptionality, she also speaks it equally well. Liz, you have learned to live the way of the artist. You create communicative and transformative experiences for yourself and others. Even if you had never painted, you would still be an extraordinary artist—you create. p. 45

Liz talks about the **significance of living her life according to her values:**

*Liz:* When I am in a learning situation, I feel the most alive, awakened and engaged and I feel that my life is purposeful and meaningful. Yes, sometimes the situations are intense, uncomfortable and quite often the most rewarding. If I can determine how to live a more meaningful and purposeful life by living my values more fully, then I can assist others in discovering a more purposeful and meaningful life, which will enable me to live more passionately and authentically. This is the spiritual life that I imagine for myself; this life will allow the soulful me to unfold and, ultimately, die in peace. “And what is the purpose of life if it is not meaningful preparation for the end of life--death?” (Journal entry, April 28th, 2006) (p. 86-87)

Liz talks about the importance of **trust** in creating authentic relationships:

Trust has never been an obstacle in my relationships with my family (i.e. parents, siblings, husband and children), but it has always been an issue and obstacle in the education system, as previously alluded to and explained. However, as I began to trust my peers and professors in our Master’s of Education cohort, I slowly developed the courage, confidence and eventual trust to begin a meaningful reflection-action cycle.

Next, I began to use video as a reflection tool as I captured, constructed and deconstructed my living educational theory (more on this later.) Through reflection in a trusting community, I have come to a deeper and richer understanding of myself and if teaching is expressing one’s self, as I believe it is (as is authentic living), then the more aware I am of the self I am expressing the more able I am to have authentic relationships and educational experiences. (p. 90)

The **use of video** enabled Liz to see her values in action:

Using video as a values research tool enables me to identify and articulate my living contradictions and my explanatory principles, make use of the action reflection cycle with a digital recording, and validate my values through reviewing and reflecting on my video footage individually and with my critical friends. In addition to hearing the spoken word, video enables me to see myself in action, which helps me to see when my actions do not align with my values. But it also enables me to see and have a permanent record of when I am living according to my values. When I am interacting with the learners in my care and living according to my values--Whitehead calls these energy flowing values (1989), you can see the life affirming energy.

The idea of communal and/or collaborative learning places emphasis on the interplay between others and me or, as Whitehead states is relationally dynamic (Whitehead, 2011). I use Whitehead's term here because it also clarifies the idea of the changing and growing nature of the interaction(s). (p. 93-94)

In this section, Liz shares the nature of the **culture of inquiry** experience as well as the role of video in her research:

We learn who we are through our interactions with others. When those interactions take place in a purposefully created environment with willing, trustworthy people who are intentionally seeking personal and professional growth, the opportunity for authentic and valid learning is enhanced. This is a place where reflective practitioners come together with purpose and focus to test and share their reflections and actions. This is where our ideas are validated as we hold ourselves accountable to the values we espouse. I am blessed with a very dedicated group of critical friends (fondly called my beloved validators.) We have supported one another in a very exciting, challenging and rewarding journey. Together, by supporting one another, we each generated our own living educational theories. My journey would not have been the same without their dedication and love. (p. 94-95).

Liz shares her experience of examining her **video** as evidence of her values:

In spite of all of this, when I was reintroduced to the use of video as a medium for examining my practice, after a little encouragement, I embraced the opportunity. It was time I took a serious look at the woman in the mirror—I was finally ready. The following highlights the beginning of my journey to identify, represent and explain my values. I began the process of constructing and deconstructing my living educational theory by looking for examples of my values by examining video footage of presentations (one is a co-presentation with my colleague Karen Spragg). This is a short movie I made after spending a lot of time viewing and reviewing hours of videotape from presentations and discussions and includes snippets of footage that I believe captures the energy flowing values and life affirming energy (Whitehead, 1989) of my colleagues, myself, and the collective group. Later I will share more clips with you that represent my living educational theory in a later stage of development.

### **Capturing the Mirror Image**



*(The room erupts with laughter as the participants appreciate the humour in the video clip and are affected by the infectious nature of authentic laughter.)*  
(p. 99)

*Liz:* In an effort to become a more effective reflective practitioner using Ghaye and Ghaye's (1998) text as a guide and putting into practice the action-reflection cycle in order to generate a living educational theory (Whitehead, 1989), I reviewed video footage, personal narratives, feedback on my narratives, reflections on my narratives in my journal, and other archives, all in search of evidence of my values. I found clear evidence of my values from the very beginning of my teaching career and I found many examples of the same values from different sources.

At this point I had an extensive collection of data including: student course evaluations, teacher appraisals, thank you cards from parents, colleagues and students, sample work from students, sample course outlines, assignments and evaluations from my philosophy classes, pictures of my students and family, a musical CD I was involved in creating, a copy of a Celebration of Life a colleague and I had been asked to organize and deliver, paintings and narratives, my journal and many other anecdotal and historical data. All of this data provided evidence of my values and I created a table to sort and organize them looking for themes and patterns. It didn't take long to identify an extensive list of values that I believed were important to me. However, it was not until I watched the video footage in the clip you just saw that I was finally convinced that I was in fact demonstrating these values on a regular basis. Seeing myself in action and seeing the reaction and response of others to my actions--my educational influence (Whitehead, 1989, 2000, 2008, 2011) and the ability to view these examples repeatedly helped me to finally identify, recognize and embrace the values that give my life meaning. This was extremely powerful and transformative for me. (p. 98-99)

The process of examining the **video** and re-examining led Liz **to understand her epistemology, her ontology and her living educational theory:**

In my own reflection process and to improve my practice, video is invaluable as a tool for layered reflection as I revisit my own presentations and /or interactions and examine them from a different perspective—although it is still me doing the examining, it is a different me because I have already had the experience of the presentation or the interaction and the thoughts and ideas that follow. Reviewing the video footage provides an opportunity to scrutinize the encounter to substantiate and/or revise both my epistemology and ontology and thus my living educational theory. Moreover, posting the video clips to a public sphere such as YouTube creates more potential for collaborative or communal inquiry and helps to make me accountable to the values I espouse. And until I have reached a state of bliss that no longer requires feedback to be maintained, I welcome every opportunity to grow and make a personal contribution to universal well-being which is why I am sharing the wall with you today. (p. 111)

By reviewing the video clips, Liz realized that her essential values were love and joy and we see the **pedagogical model** at work:

Reviewing the video footage generated in the validation sessions with my critical friends and reflecting on the *living wall*, which often felt like a form of meditation, enabled me to generate and internalize my living educational theory (Whitehead, 1989). Once I internalized this information, it became part of my very essence, almost every action, thought and decision was now considered in light of the values I had identified and shared. As indicated on my wall, I started out with an extensive list of values, namely, empathy, creativity, trust, compassion, freedom, inclusion, resilience, honesty, respect, justice, vulnerability, open-mindedness, passion, humour, relationships, flexibility, love, hope and joy. I ended up reducing the list to two values: love and joy, and eventually added hope as a third. After much feedback and reflection, I determined that love and joy captured all of the other values and if I just focused on living my values of love and joy more fully I would also enhance my ability to live all of my values more fully. Now that I had my list condensed to something more manageable and I had shared these values with my critical friends, my peers, my friends outside of education and my family, it was time to start putting my values into action. For me, this meant more than responding to situations and queries with more love and joy, but actively seeking out opportunities to share and practice those values. (p. 114)

## **6.0 Co-operative Inquiry.**

Through working co-operatively in this inquiry into the educational significance of a teaching model for the creation of a culture of inquiry we are breaking new ground for us in developing our understandings of the expression of co-operative values in an educational space with others. We are experimenting with the potential of visual records of conversations to communicate meanings of a culture of inquiry within which we are clarifying the meanings of a teaching model that includes responses to the student's own meaning making. On Sunday February 19, 2012 we recorded a multi-screen SKYPE conversation between the above participants as we clarified our understandings of the teaching model and explored its educational significance for the creation of culture of inquiry in a way that emphasizes and provides evidence for both improving practice and making original and significant contributions to educational knowledge.

## **7.0 Scholarly significance.**

The video-tape below is of a 25 minute conversation between Liz Campbell, Cathy Griffin, Jacqueline DeLong and Jack Whitehead as part of the preparation for the presentation of the AERA paper.



<http://www.youtube.com/watch?v=VHAXuNe5vVw>

We are not suggesting that you watch all the 25:15 minutes of the above conversation. We are suggesting that you watch the last 19 seconds at:

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

and move the cursor backwards and forwards so that it resonates around 16 seconds. As we watch these 19 seconds of video and pause at 16 seconds we experience an empathetic resonance with our life-affirming energy that is being 'pooled' at the end of this conversation with the values we use to give meaning and purpose to our lives in education, including love, hope and wisdom. The scholarly significance of this experience will, to a large extent, depend on you and others sharing this awareness of a pooling of life-affirming energy with values that carry hope for the future of humanity.

The scholarly significance can be understood in terms of a transformation in the meanings of the explanatory principles and the living standards of judgment that can distinguish what counts as educational research. We attach significance to explanatory principles in research because these provide the reasons for why something happens. We attach significance to living standards of judgment because these are the standards we use to judge the validity of our contributions to knowledge.

To emphasize the significance of the expression of life-affirming energy with values through time and across cultures here is a 1:03 clip from a classroom in Ningxia Teachers University in China with Moira Laidlaw. The video had been switched off at what Jack thought was the end of the lesson. He saw Moira moving to the door and switched the camera back on. In this 1:03 minutes Jack experiences Moira expressing a loving dynamic energy in the space with her students as they move out of the room. We believe that this process of empathetic resonance as you move the cursor backwards and forwards along the clip will enable you to experience and comprehend a flow of loving dynamic energy, as an explanatory principle in explaining Moira's influence with her students, and as a living standard of judgment to which she holds accountable, both her own practice and her explanations of educational influence.



<http://www.youtube.com/watch?v=Z1jEOhxDGno>

We are claiming that standards of judgment, to be educational, must include such energy-flowing values as explanatory principles in explanations of educational influence. Using energy-flowing values as explanatory principles differs from the explanatory principles **derived** from the abstract generalizations in propositional and dialectical theories (Whitehead & Rayner, 2009). These explanatory principles are clarified and evolved in inquiries of the kind, 'How do I improve what I am doing?' They draw insights from propositional and dialectical theories while retaining the uniqueness of the constellation of values and understandings that are used by individuals to give meaning and purpose to their lives and to which they hold themselves accountable, both to themselves and to others. In this way the teaching model for the creation of a culture of inquiry can be seen to be fulfilling both halves of the AERA mission in relation to advancing knowledge, engaging in scholarly inquiry, improving practice and serving the public good.

### **8. Interim conclusion.**

Through working co-operatively in this inquiry into the educational significance of a teaching model for the creation of a culture of inquiry we are breaking new ground for us in developing our understandings of the expression of co-operative values in an educational space with others. In doing this we are agreeing with the Governor-General of Canada, David Johnson (2012) that:

It is perhaps the defining question of our time: How to tackle the complex, interrelated challenges of the 21st century in a coherent and effective way?

The answer, I am convinced, lies in what I call the diplomacy of knowledge, defined as our ability and willingness to work together and share our learning across disciplines and borders. When people achieve the right mixture of creativity, communication and co-operation, remarkable things can happen.

By focusing on questions of the kind, ‘How do I improve what I am doing?’ within co-operative enquiries, we have offered evidence to show how such inquiries can fulfill both halves of the AERA mission to advance knowledge about education, to encourage scholarly inquiry related to education and to promote the use of research to improve practice and to serve the public good .

We have explored the potential of visual records of conversations and practice to communicate meanings of a culture of inquiry within which we are clarifying the meanings of a teaching model that includes responses to the students’ own meaning making. It also provides evidence for both improving practice and making original and significant contributions to educational knowledge.

In the process of examining our practice in a co-operative inquiry with fellow researchers across space and time, using our writing, our experiences in teaching situations and in dialogue using the SKYPE technology, we have transformed our thinking and improved our learning and practice. In working in this way we found ourselves both inspired and troubled. We have been inspired by the hope, love, joy and wisdom that have been pooled in our conversations.

We have been troubled by our feelings of inadequacy in finding appropriate ways of representing the significance of the depth of the values-based communications and reflection. We are still working on finding appropriate forms of representation for the power and energy expressed in the virtual space with an ‘electrical’-like response evident in facial expressions and in words that express those energy-flowing values and that empathetic resonance. In all, we experienced the love, joy and wisdom in this community that might not have emerged outside of the culture of inquiry.

It is reassuring that the students that we have worked with have taken their learning in their Masters and Ph.D. research further into their classrooms and workplaces to improve the social order and accomplish the fulfillment of the second half of the AERA mission to promote the use of educational research to improve education and serve the public good. Living educational theory demands that continued self-examination and expectation of improvement in a culture of inquiry. At the heart of the social significance of our understandings of a culture of inquiry is our awareness of living citizenship (Potts, 2011):

Living citizenship is about the development of human relationships to unlock participants’ creativity in their response to situations where they see the need to live out their values as citizens more fully. It supports the development of a democratic society in the sense that *“a democratic society depends on everyone taking responsibility and contributing what they can, which is possible only when each of*

*us feels we belong and are seen as uniquely creative, capable and self-determining individuals.” (John and Pound, 2011, p.2)*

Like Noffke (1997), we’re committed to the importance of engaging with power and privilege in society with values that carry hope for the future of citizenship.

For us, improving the social order goes beyond racial equality or equality in itself to include ‘loving the other’ despite a multitude of differences. It includes our desire to support others to find their voices, find their successes, see their strengths and capacities and to extend and deepen insights from the most advanced social theories of the day. Our hope and joy comes from seeing others understand and appreciate their values, their life-affirming, life-enhancing energies and their contributions to the knowledge base of teaching and learning.

Within our co-operative inquiry we have offered evidence of the efficacy of the pedagogical model in relation to the educational influence in students’ learning to live their values more fully and to contribute to knowledge. At the heart of the influence of the pedagogical model is the generation by the students of their own living educational theories and the explication and sharing of the values, such as ‘loved into learning’, we use to give meaning and purpose to our lives.

#### **Note about authors:**

Jacqueline Delong was the tutor of two cohorts of master’s students between 2008-2012, one group having successfully completed its masters degrees and the other in the midst of writing their final projects at Brock University. The masters’ students include Liz Campbell and Cathy Griffin as well as contributions from several others. In drawing on their work and engaging with them in the co-creation of this text we are expressing our inclusive and co-operative values in contributing to a culture of inquiry. Our ethical principles as educational researchers include a willingness to be openly accountable for living these values as fully as we can. While offering co-researchers and participants a right to anonymity, as self-study researchers we work with the ethical principle of self-identification throughout our writings. Each of the above participants has also been working with the principle of self-identification in their inquiries into improving their practice and contributing to knowledge.

Delong completed her living theory doctorate in 2002 at the University of Bath, UK, while studying her own practice as a Superintendent of Schools in the Grand Erie District School Board in Ontario, Canada. We use ‘living theory’ throughout the paper as a term that means 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 they live and work. We have shortened living educational theory to living theory. Since 2002, we, Delong and Whitehead, have worked co-operatively as peers on many presentations at AERA conferences. We are both committed to enabling others to generate their own living educational theories in inquiries of the kind, ‘How do I improve what I am doing?’

Jack Whitehead has supervised and tutored many living theory doctoral and masters research programmes over his 45 year's engagement in education (1967-2012), 39 years of which have been spent in supporting continuing professional development programmes, accredited by Universities (1973-2012). He began working with Delong in 1995, first as the supervisor of her doctorate and from 2002 as a peer. His original contributions to educational knowledge include the idea that individuals can create their own living educational theories as explanations of educational influence in learning. They also include the use of multi-media narratives with digital technology to clarify and evolve the meanings of energy-flowing inclusive values as explanatory principles in explanations of educational influence. He has also been influential in showing how 'I' as a living contradiction in educational enquiries of the kind, 'How do I improve what I am doing?' can be included in dialectical explanations of educational influence in learning.

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