What could the Action Research Network of the Americas contribute to and learn from the learning of others?

A workshop for the Action Research Network of the Americas Inaugural Conference 1-2 May 2013, San Francisco with the theme *The Invention and Re-Invention of Knowledge: Action Research Across the Americas.*

Jack Whitehead,
Adjunct Professor Liverpool Hope University.
Visiting Professor, University of Cumbria.

1) Purpose

The purpose of the workshop is to answer the question, 'What could the Action Research Network of the Americas contribute to and learn from the learning of others?' The learning is focused on the concerns of ARNA which are **"**of a social nature linked to education, health and health care, social services, poverty, hunger, and other social justice issues." (see - https://sites.google.com/site/arnaconnect/). It includes an introduction to methods of including multi-media data into the visual narratives of living-educational-theories. These narratives communicate meanings of embodied expressions of energy-flowing values as explanatory principles of educational influences in learning that are transforming the living standards of judgment in the global Academy*,* through the legitimation of living-educational-theories. A living-educational-theory is an individual's explanation of 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 (Whitehead, 1985, 1989, 1999, 2008)

2) Rationale and Theoretical Frameworks

Since the first text-book on action research in education (Corey, 1953) there have been many thousands of publications from different cultures and countries around the world. Some networks have been in existence for many years such as the Collaborative Action Research Network that began as the Classroom Action Research Network in 1976 in the UK. Others, such as the Action Learning, Action Research Association had their first First World

Congress in 1990 in Brisbane and today we have the inaugural conference of the Action Research Network of the Americas.

Donald Schön (1996) called for the development from action research of a new epistemology for research into teaching. The workshop will share the evidence from action researchers around the world to explicate this new epistemology. The theoretical framework includes Whitehead's (2008, 2011) ideas on Living-Educational-Theory and Living-Theory Methodology.

Arnetha Ball (2012), when President of the American Educational Research Association, explained that educational researchers have done well in fulfilling the first half of the AERA Mission of advancing knowledge about education and encouraging scholarly enquiry related to education but had more to do in fulfilling the second half of the mission to promote the use of research to improve practice and to serve the public good. This workshop will focus on answering action research questions of the kind, 'How do I improve what I am doing?' to show how both halves of the AERA Mission could be fulfilled. To fulfill this purpose I have organized the workshop to follow most of the headings proposed by ARNA for our proposals:

1) Purpose
2) Rationale and Theoretical Frameworks
3) Research Methods or Approach to Inquiry
4) Data or Sources of Evidence
4.1) How do I improve my practice? Creating a discipline of education through educational enquiry
4.2) The significance of this workshop in the evolution of my living-educational-theory.
4.3) What could the Action Research Network of the Americas contribute to the learning of others?
4.4) What could the Action Research Network of the Americas learn from the learning of others?
4.4.i) Supporting Collective Compassionate Communities with Marian and Shaun Naidoo
4.4.ii) Developing authentic leadership within a collective compassionate community
4.4.iii) Contributing to Creating and Sustaining a Culture of Inquiry.
5) Integrating insights from East Asian Epistemology into living-educational-theories.
6) Integrating insights from indigenous ways of knowing into living-

educational-theories
7) Findings, Conclusions, Reflections
8) Significance and Connection to Conference Theme

While a fundamental assumption of this workshop is that individuals can create their own living-educational-theories as explanations of their educational influences in learning, this is not to deny the importance of integrating insights from the theories of others into one's own living-theory.

For example, I have integrated into my own living-theory, the following insights on the influence of economic rationalism on de-valuation and de-moralisation. I heard these words from Robin McTaggart (1992) in his keynote address to the Second World Congress on Action Learning, Action Research and Process Management in Brisbane in 1992:

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

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

A significant part of my working life between 1979-1990 was spent with

Margaret Thatcher as Prime Minister of the UK. Thatcher implemented economic rationalist policies throughout all areas of social policy. You will have seen the global destruction brought about by these policies especially in the deregulation of the Banking sector in many economies with the devastation still being felt in many countries. This workshop is grounded in a different set of values to those espoused by economic rationalism. The values are those of co-operation (Breeze 2011) that carry hope for the future of humanity rather than those that lead to de-valuation and de-moralisation (McTaggart, 1992).

3) Research Methods or Approach to Inquiry

The approach to inquiry in the workshop is based on the idea that each individual can create and share their living-educational-theory as they explore the implications of living their values as fully as they can in enquiries of the kind, 'How do I improve what I am doing?' It includes the belief that in creating our living-educational-theory as we live a life of personal flourishing and helping others to do the same (Reiss & White 2013), we are twice affirmed:

> Suppose we had produced things as human beings: in his production each of us would have twice affirmed himself and the other.

> In my production I would have objectified my individuality and its particularity, and in the course of the activity I would have enjoyed an individual life, in viewing the object I would have experienced the individual joy of knowing my personality as an objective, sensuously perceptible, and indubitable power.

> In your satisfaction and your use of my product I would have had the direct and conscious satisfaction that my work satisfied a human need, that it objectified human nature, and that it created an object appropriate to the need of another human being.

> I would have been the mediator between you and the species and you would have experienced me as a redintegration of your own nature and a necessary part of yourself; I would have been affirmed in your thought as well as your love.

In my individual life I would have directly created your life, in my individual activity I would have immediately confirmed and realized my true human nature.

<From Richard Bernstein's (1971) book on Praxis and Action, about some of Marx's unpublished notes written in 1944 - p. 48London; Duckworth.>

The approach to inquiry includes Dadds' and Hart's (2001, p. 166) idea of methodological inventiveness. By this I mean that in the course of generating their own living theories the practitioners generate their own living-theory-methodology (Whitehead, 2011) using the expression of embodied values as explanatory principles and living standards of judgment (Laidlaw, 1996). The research methods used include action-reflection cycles in which practitioners express concerns based on the values they use to give meaning and purpose to their lives. They produce and choose an action plan and act on it. They gather data to enable them to evaluate the influence of their actions, evaluate their effectiveness and modify their concerns, plans and actions in the light of their evaluations. They produce a validated, evidence-based explanation of their educational influences in learning. The method of validation involves between 3-8 peers in which questions derived from the ideas of Habermas (1976, pp. 2-3) are put to the researcher to strengthen the comprehensibility, evidence, awareness of sociocultural and sociohistorical influences and authenticity of the explanation. I think that as members of ARNA we are already committed to the idea that:

Action research involves inquiry into areas of concern or challenge, and often these concerns are of a social nature linked to education, health and health care, social services, poverty, hunger, and other social justice issues. Researchers identify the problem, develop actions to help alleviate some part of the problem, and evaluate the impact of the interventions. In this way it is 'action' oriented. (https://sites.google.com/site/arnaconnect/)

 The method for clarifying and communicating embodied expressions, of the meanings of energy-flowing values as explanatory principles, is one of 'empathetic resonance' in which digital video data is used in the clarification of the meanings of embodied values in the course of their emergence through practice.

I first encountered the idea of *empathetic resonance* in the writings of Sardello (2008). For Sardello, *empathetic resonance* is the resonance of the

individual soul coming into resonance with the Soul of the World (p. 13). However, I am using *empathetic resonance* to communicate a feeling of the immediate presence of the other in communicating the living values that the other experiences as giving meaning and purpose to their life.

So, as participants in the workshop I am asking you to work in pairs and for three minutes each, just communicate what really matters to you in what you are doing in your working life. After three minutes I'll signal for you to make sure that you are giving your partner time to describe what really matters to them.

I now want to take a few minutes to focus on the values you have expressed in your conversations.

I now want you to think about something you are doing in your working lives where you are working to improve what you are doing. By 'improve' I mean what you are doing to live your values more fully in your practice. I want you to take two minutes each to explain to your partner what you are doing.

Please let me have a couple of examples of something that you are doing that you believe is enabling you to live your values more fully.

I now want you to take 5 minutes each to explain to each other what kind of data you will need to collect to enable you to judge the effectiveness of your influence in living your values as fully as you can.

Please let me have some of your responses about the data you will need to collect or that you are already collecting.

I now want to hear from those of you who have already moved through such action reflection cycles in expressing your concerns when your values and not being lived as fully as they could be; imagining ways forward and choosing a plan to act on; acting and gathering data to make a judgment on the effectiveness of your actions in influencing improvement; evaluating your effectiveness; modifying your concerns, ideas and actions in the light of your evaluations; producing a validated, evidence-based explanations of your educational influence in learning.

Some of you have already undertaken action research enquiries for masters

and doctoral degrees and are continuing with your enquiries in which you are making public your explanations of your educational influences in your own learning, in the learning of others and in the learning of the social formations in which we live and work. I now want to turn to the validated, evidence-based explanations of educational influence in learning that are flowing through the electronic portal of the internet into this inaugural conference of the Action Research Network of the Americas.

4) Data or Sources of Evidence

The sources of evidence I am suggesting that we gather and share are our evidence-based explanations of our educational influences in our own learning, in the learning of others and in the learning of the social formations in which we live and work. So that you can see that I am 'walking my talk' here is how you access the evidence of the evolution of my own living-educational-theory over my life-times work in education. Probably the best way of accessing this evidence is through Volume Two of my doctoral thesis on *How do I improve my practice? Creating a discipline of education through educational enquiry,* my 1993 book on 'The Growth of Educational Knowledge; Creating your own living educational theories' and the notes for this workshop in 2013.

4.1) How do I improve my practice? Creating a discipline of education through educational enquiry

Volume Two of my doctoral thesis contains my analysis of the evolution of my explanation of my educational influences in learning in my writings between 1977-1999. You can access the following contents with copies of my writings at:

http://www.actionresearch.net/living/jackwhitehead2.shtml

The originality of this thesis is in the analyses in **the narratives that move between the writings** that contribute to each part. The movement between the writings in the papers emphasizes the importance of time, reflection and struggle in exploring the implications of asking, researching and answering questions of the kind, 'How do I improve my practice?' There is more evidence about the sources of my experience and responses to existing as a living contradiction in resisting the termination of my employment, responding to 1980 and 1982 rejections of my first two doctoral submissions

and rejecting a disciplinary hearing that claimed that my activities and writings were a challenge to the present and proper organization of the University and not consistent with my duties as a university lecturer. You can access this evidence in my 1993 book on *The Growth of Educational Knowledge: Creating your own living educational theories*, at http://www.actionresearch.net/writings/jwgek93.htm

The rechanneling of anger that can constrain one's own creativity, into the life-affirming energy of a love for what one is doing has been very significant in the evolution of my own living-educational-theory. I experienced this rechanneling this anger in practice, in a way that could be explained to others, during the presentation on: *Combining Voices In Living Educational Theories That Are Freely Given In Teacher Research* - a keynote presentation for the International Conference of Teacher Research on Combining Voices in Teacher Research, New York, 28 March 2008. You can access the presentation at:

http://www.actionresearch.net/writings/jack/jwictr08.pdf

together with the 1:01:15 hour video of the presentation in which I explicitly draw attention to the rechanneling of the anger into the love for what I am doing. The video can be accessed from:

http://www.youtube.com/watch?v=g4kL1Ek6dJk

Here are the contents of my 1999 Doctoral Thesis on:

How do I improve my practice? Creating a discipline of education through educational enquiry:

4.4. Whitehead , J. (1998c) The importance of loving care and compassionate understanding in conversations which sometimes become infused with irritation, frustration and anger: Conversations & Correspondences with Dr. Pat D'Arcy. Paper to the International Teacher-Researcher Conference, La Jolla, April 1997.

4.5. Whitehead, J. (1999b) Creating a new discipline of educational enquiry in the context of the politics and economics of educational knowledge. Paper presented at the BERA symposium at AERA Montreal, April 1999.

4.6. Lomax, P., Evans, M., Parker, Z. & Whitehead, J. (1999) Knowing ourselves as teacher educators: joint self-study through electronic mail, *Educational Action Research*, Vol.7, No.2, pp. 239-262 (in press).

Part Five   64

Critical Judgements in engaging with the ideas of others.

5.1. Narrative.

5.2 Whitehead, J. (1982) *A Dialectician's Guide for Educational Researchers*. Booklet presented at a Round Table Discussion at BERA'82, St. Andrews University.

5.3. Whitehead, J. (1985a) A dialectician responds to a philosopher who holds an orthodox view of knowledge. *Assessment and Evaluation in Higher Education,* Vol. 10, No.1, pp. 35-52.

5.4. Whitehead, J. (1989b) How do we improve research-based professionalism in Education? - A question which includes action research, educational theory and the politics of educational knowledge. Presidential Address to the British Educational Research Association, 1988, *British Educational Research Journal*, Vol. 15, No.1, pp. 3-17, 1989.

5.5. Whitehead, J. (1990) How Can I Improve My Contribution to Practitioner Research in Teacher Education? A Response to Jean Rudduck. *Westminster Studies in Education,* Vol. 13, pp. 27-36.

5.6. Whitehead, J. (1992) How can my philosophy of action research transform and improve my professional practice and produce a good social order? - A Response to Ortrun Zuber-Skerritt. *Proceedings of the Second World Congress on Action Learning, Action Research and Process Management,* Bruce, C.S. & Russell, A. L. (Ed.) Brisbane; ALARPM. Inc.

5.7. Whitehead, J. (1996) Living Educational Theories and Living Contradictions: a response to Mike Newby, *Journal of Philosophy of Education*, Vol. 30, No.3, pp. 457-461.

5.8. Whitehead, J. (1998d) Developing Research-Based Professionalism Through Living Educational Theories. *Keynote Address to the Educational Studies Association of Ireland*, Trinity College, Dublin, November 1998.

4.2) The significance of this workshop in the evolution of my living-educational-theory.

Having provided you with the evidence which shows that I have done,

between 1977-2008, what I am advocating for others, I want to focus on the educational influences in my learning in preparing for this workshop. Some of these influences are related to making sense of what I am doing in the present moment, in relation to an evaluation of my past activities, ideas and influences. Some of these influences are related to an intention to contribute to a colloquium at Liverpool Hope University 25-27 July 2009 on Researching Our Own Practice.

Earlier today I contributed to a Round Table at ARNA:

Creativity And Criticism In The Growth Of Educational Knowledge From Researching One's Own Practice.

with

William Barry, Assistant Professor Notre Dame de Namur University, and Institute for Living Leadership, California, USA.
Elizabeth Campbell, Nippissing University, Canada.
Jacqueline Delong, Brock University, Canada.
Cathy Griffin, Brock University, Canada.
Sonia Hutchison, Executive Director, Care-Givers Network, UK.
Maria Rochelle, Institute for Living Leadership, California, USA.
Joan Walton, Centre for the Child, Family and Society, Liverpool Hope University, UK.
Jack Whitehead, Liverpool Hope University & the University of Cumbria, UK.

Which marks a contribution to ARNA that will be continued and extended at the Colloquium at Liverpool Hope University:

The Centre for Child, Family and Society (CfCFS), would like to invite you to:

Researching Our Own Practice

A Colloquium at Liverpool Hope University
25th – 27th July 2013

Aim

To explore what standards of judgment enable an inquiry into one's own personal and professional practice to constitute scholarly research which is of social, cultural, academic and personal value.

Objectives

1. To investigate what differentiates scholarly research from personal development when generating new knowledge through researching own practice.
2. To address the challenge that inquiring into one's own practice constitutes purely personal development and learning, rather than valid scholarly research.
3. To present and evaluate a range of liberating methods to researching own practice, recognising the diversity of approaches that are emerging.
4. To discuss means by which researching own practice might achieve equal academic status and credibility to third person forms of research.
5. To develop an epistemology from the knowledge that has already been created by researching one's own practice through rigorous forms of action research.
6. To produce an edited book about transformative academic practice and research based on contributions to the colloquium.

Liverpool Hope University

So, this workshop can be understood in relation to making sense of the present in terms of an evaluation of the past and an intention to contribute something to the future that is not yet in existence. Having video-data from

this workshop, will enable me to extend and deepen my explanations of my educational influences in learning as I seek to enhance the flow of values that carry hope for the future of humanity by supporting the creation of living-educational-theories. Part of my evaluation of the effectiveness of this workshop will be in terms of your own responses to the idea that you could generate your own living-educational-theory and hold yourself to account for living your values as fully as you can in enquiries of the kind, 'How do I improve what I am doing?'

4.3) What could the Action Research Network of the Americas contribute to the learning of others?

While action researchers in action research networks such as the Collaborative Action Research Network (CARN) the Action Learning Action Research Association (ALARA) and Participatory Action Research (PAR) have been making contributions to each other's work for many years the Action Research Network of the Americas (ARNA) can mark the beginning of its contributions from this inaugural conference of the 1-2 May, 2013.

Here are some suggestions that might help to focus some future contributions of ARNA in the learning of others. My suggestions are focused on Camilo Manchola's 51 second greeting below to ARNA. Camilo is a Master's Programme in Education student, at Universidad Militar Nueva Granada (http://www.umng.edu.co) in Bogotá, Colombia, South America. He is currently writing his thesis dissertation based on the Living-Theory methodology. This is Camilo's greeting for the inaugural conference of the Action Research Network of the Americas in San Francisco – 1-2 May 2013.
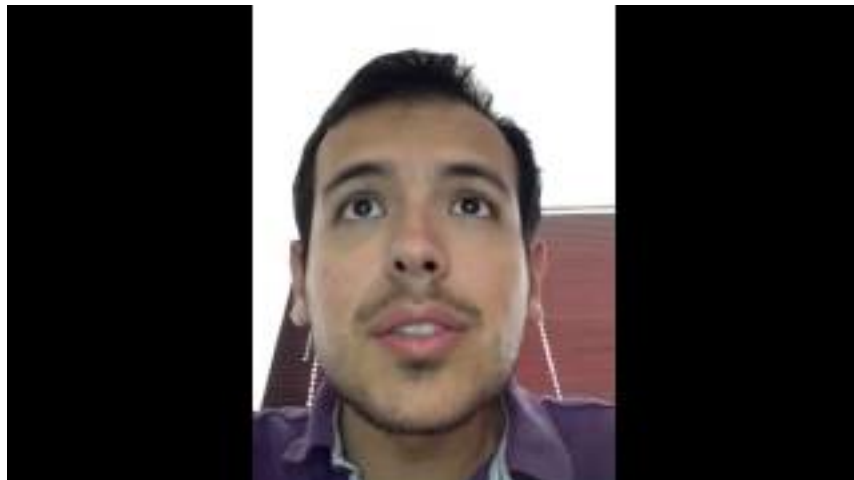
http://www.youtube.com/watch?v=l_6ToT7jVww

Camilo refers to Paulo Freire and the contribution of this inaugural conference as a starting point for ARNA to make a contribution to enhancing freedom, love and peace throughout the world.

At the heart of a Living-Theory-methodology is the idea that action researchers can create and share their own unique explanations of their educational influences in learning. It is based on the assumption that each one of us can explain our influence in our own learning, in the learning of others and in the learning of the social formations in which we live and work as we explore the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' The idea of improvement is focused on living our values as fully as possible - values that carry hope for the future of humanity.

Camilo refers to the work of Paulo Freire and to enhancing freedom, love and peace throughout the world. These are values that I associate with the future of humanity.

Drawing on the work of Freire, from the pedagogy of the oppressed and teachers as cultural workers, Cho (2005) emphasizes the importance of love:

> With love, education becomes an open space for thought from which emerges knowledge. If education is to be a space where teacher and student search for knowledge, then we must strongly affirm that ''Yes, a teacher and student can and must love each other.'' (p. 95)

If action researchers in ARNA would make public their learning in their enquiries, 'How do I improve what I am doing?' in terms of being accountable for enhancing the flow of love, freedom and peace, I believe that this would encourage others to join an increasingly powerful social movement to make the world a better place to be.

I also want to refer to another Brazilian educator, Augusto Boal whose work on The Theatre of the Oppressed and other writings (1972, 1992, 1998) influenced Marian and Shaun Naidoo's (2013) Living-Theory research in generating and sustaining Collective Compassionate Communities (see below). So, I would add a passion for compassion (Naidoo, 2005) and

collective compassionate communities to the values that carry hope for the future of humanity.

Action Researchers in ARNA could follow the lead of individuals in other action research networks who are integrating insights from Orlando Fals Borda, a Colombian educator who was one of the original contributors to Participatory Action Research (PAR) (Fals Borda & Rahman, 1991). One of the distinguishing characteristics of PAR is that the action researchers have a shared problem. This approach has been most successful where groups of action researchers agree that they share a problem, or concern, such as rural workers being cheated by power companies in Colombia and working together in a participatory action research (PAR) project to face and overcome this problem. Where groups of individuals face hostile external forces, that seriously affect their well-being, it is sometimes easier to use a PAR approach, than in a more affluent society where identifying the hostile forces can be more diffuse. A Living-Theory approach stresses the importance of living the values that individual's identify as leading to their personal flourishing as well as helping others to do the same (Reiss & White, 2013). A Living-Theory approach tends to stress working together using co-operative values (Breeze, 2011) while recognizing the uniqueness of the values, concerns, biographies and contexts of the individual. It also stresses the importance of drawing insights from the most advanced social theories of the day in understanding and responding to the sociohistorical and sociocultural influences on practice, ideology and theory.

Francisco Varela and Humberto Maturana are two Chilean biologists whose insights can be integrated into one's own living-educational theory. Hallowell (2009) provides:

> an overview of the major body of work in the biology of cognition produced by the Chilean biologists Humberto Maturana and Francisco Varela. In addition to a review of their work together, Varela's "enactive" approach to cognition is discussed. Insights from these studies are related to the field of media ecology. In their early work together Maturana and Varela developed the idea of "autopoiesis" (self- production) as the primary feature that distinguishes living things from non-living things. From their theory of autopoiesis in biology, they develop a naturalistic, non-transcendental and observer-dependent interpretation of cognition, language, and consciousness. They argue against any absolutely objective world; instead they claim

that we bring forth a world with others through the process of our living in human created worlds that arise through language and the coordination of social interaction. Implications of this view for media ecology are considered. (p. 143)

Their work can serve to re-inforce a focus of living-theories on the energy-flowing values expressed through the embodied knowledge of a practitioner as I outline in my 2001 review (Whitehead, 2001) of a book on unfolding bodymind (Hocking et. al. 2001)

4.4) What could the Action Research Network of the Americas learn from the learning of others?

Data includes the living-theory masters units and dissertations and the living theory doctoral theses available from:

http://www.actionresearch.net/writings/mastermod.shtml

and

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

These are also sources of evidence to show that new living standards of judgment (Laidlaw, 1996) have been legitimated in the global Academy. Energy-flowing values such as 'loving kindness', 'justice', 'compassion', 'loving recognition' and 'inclusion' are included as explanatory principles in explanations of educational influence and used as standards of judgment. For example I am suggesting that members of ARNA could integrate insights from the meanings of 'Reflexive Ubuntu', from the Transformative Education(al) Studies project in South Africa (TES, 2011); from Charles' (2007) and Phillips' (2011) doctorates on bringing Ubuntu as a living standard of judgment into the Academy; from Pounds research into alongsidedness with health visitors – this is included in the living-theory theses at http://www.actionresearch.net/living/living.shtml; from the living-theory narratives in the current Educational Journal of Living Theories (EJOLTS) at http://ejolts.net and in the EJOLT archives at http://ejolts.net/archive.

The archives include Sigrid Gjøtterud (2009) paper from Norway, on Love and Critique in Guiding Student Teachers as well as contributions from

Branko Bognar and Marica Zovko from Croatia, Moira Laidlaw from the UK. William Barry from the USA, Margaret Farren, Yvonne Crotty and Ronan Mulhern from the Republic of Ireland, Je Kan Adler-Collins from Japan, Mary Hooker from Rwanda, Li Yahong from China, Marie Huxtable, Jane Renowden, Jane Spiro, Jack Whitehead and Jacqueline Scholes-Rhodes from the UK, Phil Tattersall from Tasmania, Andi Jauch from Germany, and Hatice Zeynep Inan from Turkey. The archives also include Lesley Wood's (2010) contribution from South Africa on *The transformative potential of living theory educational research* and we heard this morning, in an invited address, Lesley's ideas on Action Research for the 12st Century: Exploring New Educational Pathways.

I am also suggesting below that members of ARNA have much to learn from Delong's (2002) work in North America on the development of 'cultures of inquiry' (Delong, 2002), from the research of Marian and Shaun Naidoo (2013) in the UK on Collective Compassionate Communities and from research supported by Walton (2013) in the UK on authentic leadership and in researching one's own practice.

Supported by evidence below from Inoue's (2012) analysis of East Asian Epistemologies, in his work in the University of San Diego, I claim that action research networks across the world could benefit from the ideas below in producing knowledge of international significance.

4.4.i) Supporting Collective Compassionate Communities with Marian and Shaun Naidoo

On the 4th April 2013, Marian and Shaun Naidoo presented their work on Collective Compassionate Communities (CCC) in an OMNIBUS (All Bath University Staff) conversation at the University of Bath. You can read their account at
http://www.actionresearch.net/writings/naidoo/naidoocccapril2013.pdf,

and access the videos of their work on Dementia in Solihull and Birmingham in the UK at:

1 CCC - Introduction narrative of people living with Dementia their carers and family members - issues and perceptions https://vimeo.com/61190089

2 CCC - Recognition, Assessment and Diagnosis - narrative from people living with dementia their carers and family members
https://vimeo.com/61050579

3 CCC - Living with Dementia - narrative from people living with Dementia their carers and family members https://vimeo.com/61029795

4 CCC - Residential, secondary end of life care - narrative from people living with Dementia their carers and family members.
https://vimeo.com/61705797

5 CCC - End piece - celebration of Life affirming energy from people living with Dementia their carers and family members
https://vimeo.com/58200081

In the video of the OMNIBUS conversation below Marian and Shaun are communicating their embodied knowledge in a way that expresses their life-affirming energy and the value of a passion for compassion that carries hope for the future of humanity in their participation in a collective compassionate community.

1:03:46 hour video at http://www.youtube.com/watch?v=RzL0rJWjBDA

You can access Marian Naidoo's (2005) doctoral theses on, 'I am because

we are (A never ending story): The emergence of a living theory of inclusional and responsive practice', at: http://www.actionresearch.net/living/naidoo.shtml. Marian's multi-media narrative communicated to her examiners, as an original contribution to knowledge, the meaning of her embodied expressions of a 'passion for compassion' as an energy-flowing value as an explanatory principle in the generation of her living educational theory. Marian and Shaun have extended this explanatory principle into their embodied expressions of a collective compassionate community.

I am claiming that if we can extend our action research into the formation and sustaining of collective compassionate communities the world will become a better place to be.

4.4.ii) Developing authentic leadership within a collective compassionate community

On the 5th April 2013 Nigel Harrisson and Sandra Harris opened their new organization QuEST (Quality Education Support and Training).

Here is Sandra's and Nigel's greeting from QuEST to the inaugural conference of ARNA:

http://www.youtube.com/watch?v=a2cvY8VqQyE&feature=youtu.be

Moving clockwise from the top left hand picture we have Sonia Hutchison, Joao Roe, Nigel Harrison, Jack Whitehead and Christine Jones talking about what really matters to themselves in their leadership roles.

20:06 minute video at http://www.youtube.com/watch?v=M_QsNGcdrVY

Each is being influenced by economic rationalist policies while working to transcend the constraining influences of these policies in their workplace practices. We are seeking to express and pool our life-affirming energy in living as fully as we can the values that carry hope for the future of humanity. Each individual is producing an evidence-based account of their educational influences in learning in which they express their responsibility for holding themselves accountable for living these values as fully as they can. I am suggesting that all members of ARNA and other Action Researchers around the world can contribute to this social movement in which we pool our life-affirming energy, values and understandings in

making the world a better place to be. I am thinking here of the expression of the values, understandings and practices that constitute our contributions to our workplaces in education, health and health care, to social services and to our other workplaces, especially in relation to social justice.(see the ARNA website at https://sites.google.com/site/arnaconnect/).

4.4.iii) Contributing to Creating and Sustaining a Culture of Inquiry.

In contributing to the creating and sustaining of collective compassionate communities through the expression of our authentic leadership I am suggesting that our influence will be enhanced by engaging systemically in creating and sustaining cultures of inquiry (Delong, 2002).

Delong, Campbell, Griffin and Whitehead have offered a way in which this can be done in their recent contributions to the American Educational Research Association here in San Francisco. Since November 2012 we have explored our systemic influence in primary and secondary school classrooms and in the supervision of masters and doctoral degree programmes. We have documented and analysed this process in video-taped conversations on youtube and produced the following evidence-based explanations of our educational influences in creating and sustaining cultures of inquiry.

How are we creating cultures of inquiry with self-studies that transcend constraints of poverty on empathetic learning? Delong, Campbell & Whitehead, with Griffin (2013). You can access the paper at: http://www.actionresearch.net/writings/aera13/jdlcjwaera13cgopt.pdf

Here is an extract from the paper to emphasise the importance of empathetic resonance in communicating the meanings of energy-flowing values within a culture of inquiry:

> We are using the following two video-clips to see if we can share with you, a viewer and reader, the embodied expressions of the meanings of the energy-flowing values that we individually use and collectively agree contribute to the explanatory principles we use in our explanations of educational influence. The research technique we use is grounded in our use of digital technology with empathetic resonance. How we do this is that we download the clip from youtube using download helper. Where a clip is not in the .mov format, we use

a translator programme to produce a .mov file onto our desktops. We then play the clip in quicktime so that we can move the cursor backwards and forwards along the clip and pause the clip at the moments of greatest resonance. We share with each other these timings of greatest resonance and share with each other the meanings we are giving to this resonance in terms of energy-flowing values (The latest youtube application for the end of 2012 allows this smooth transition along a clip without the necessity of downloading it to a desktop and converting it to a .mov file.)

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

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

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

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

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

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

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

Clip 2 - 26:38 minutes into the 27:58 minute clip from the 15/12/12 at
 http://www.youtube.com/watch?v=HbGs4dSxT-k&feature=youtu.be
http://www.youtube.com/watch?v=HbGs4dSxT-k&feature=youtu.be
We accept Bateson's (1980) point about the importance of humour in
human evolution that can be evoked by responses to different logical
typings:

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

For us, the expression of humour in the clip at 26:38 is carrying and
communicating our life-affirming energy in the face of power
relations in a social formation that can constrain our contributions to
making the world a better place to be.

Our second paper to AERA was on:

*Action research transcends constraints of poverty in elementary, high school
and post-graduate settings.* Campbell, Delong, Griffin, with Whitehead
(2013). You can access the paper at:

The paper includes the following framing:

> 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

I have included this clip because of the importance of its communication of a meaning of the embodied expression of 'Being loved into learning'. Many educational researchers omit such expressions in their explanations of learning. Yet, I am asserting that most parents will recognize their expressions of 'loving into learning' when they are faced with a tantrum from a three year old who appears to be learning many anti-social responses. One of the distinguishing characteristics of being human is that we can't help learning. What we do as parents and educators is to try to guide the learning into worth-while activities and into conditions that support the development of a loving and productive life. Hence my focus on the embodied expression by educators of 'loving into learning'.

5) Integrating insights from East Asian Epistemology into living-educational-theories.

Inoue (2012) has argued persuasively that East Asian Epistemologies have much to offer Western approaches to knowledge creation and validation. He introduces readers to *Ba, Kizuki, Omoi, Takumi, Kizunu* and *Chi*. With the increasing availability of digitalized visual data we can see ourselves in our practices with a relationally dynamic awareness of space and boundaries. Data expressed in words alone, without the visual, finds it difficult if not impossible to represent flows of life-affirming energy with values that carry hope for the future of humanity. The following contributions described by Inoue from East Asian Epistemologies could help to include space, energy and relational ways of being into our explanations of educational influence.

> *Ba* is a Japanese term often used in everyday communication referring to the communicate space for co-developing a new understanding. *Ba* is co-constructed by the participants in the communicate space with an understanding that it is for engaging in organic dialogues and co-constructing a new understanding (or kizuki) of the targeted issue with others. In Japanese contexts, practice improvement and collaborations are often done by assuming such opportunities as *ba* (Nonaka and Takeuchi, 1995). (p. 92)

> *Kizuki* is a path to embrace mindfulness in our lives. In every moment of your life, you can find ample opportunities for developing new *kizuki*. This happens whether or not you belong to Japanese culture. If it happens, you come to see the world with a new perspective from your experiences and your personal theories are newly developed and improved. *Kizuki* brings a death to the old worldview, and generates a new perspective in your mind.

> The direct translation of *omoi* is thinking, but thinking itself does not capture the depth of this concept. *Omoi* is an integrate form of feeling, thinking, and passion developed by going through challenges and collective experiences that create jikkan or a gut feeling. *Omoi* defines who you are and what you are up to, and being in touch with your *omoi* helps you to be true to yourself. (20)

The direct translation of *takumi* is skill, but just like many Japanese terms that I introduce, the direct translation does not capture the depth of what this term implies for us.

We could say that educational practices require not only explicit technical skills to teach but also wisdom and insight on the students' development, on social dynamics and on capturing the right moments. These are not necessarily clearly describable in teachers' manuals or standards but are often shared by experienced educators in informal dialogues or in actual school situations. And one thing that is unique about educational practices is that this also applied to students' learning. As an educator your role involves not only developing your own *takumi* as an educator but also helping students develop academic knowledge and skills in the ways that lead them toward acquisitions of *takumi* in the subject area you are teaching. (57)

Kizuna means an enduring bond between people. *Kizuna* is created among people when they share the same experiences in the long run and go through important challenges in life together. It is more than just a friendship or an alliance between people. It is a stronger bond that often lasts one's lifetime and cannot be easily wiped away from one's memory. When *kizuna* is built with others, you open up yourself beyond a socially acceptable persona and expose your weakness, drawbacks, problems and dilemmas. Once *kizuna* is created, you have a strong sense that you really know the person and become firmly connected with that person (Nakayama, 1993).

Chi (or *qi*), is a word that refers to the energy that sustains your life or the life force that motivates you to act in the world. This concept is shared in many Asian cultures and has slightly different names such as *ki* (Japanese), *gi* (Korean) and *khi* (Vietnamese). *Chi* is believed (p. 135) to have originated in the nature world, and any living being contains some *chi* as it takes in foods, water, and air that exists in nature. *Chi* flows within our bodies and throughout the universe. We can stay physically and mentally healthy when our body has a good flow of chi connected to the world. Consequently, *chi* plays a central concept in the practices of Chinese medicine, acupuncture, martial arts, Feung Sui, and other traditional practices in East Asian cultures. In fact, the Japanese word for motivation is *yaru ki* for which the literal translation is *chi* for action (i.e., yaru means to act, and ki

means *chi*). The assumed role of *chi* in motivation is built into the cultural epistemology in terms of its use in everyday communication.

6) Integrating insights from indigenous ways of knowing into living-educational-theories

Pip Bruce Ferguson (2008) writing about indigenous culture from New Zealand began the following contributions to the Open Dialogue section of Research Intelligence, the newsletter of the British Educational Research Association:

You can access the contributions from the live urls below - they are short two page contributions and focus on the importance of bringing the embodied knowledge of practitioners into the public domain:

Adler-Collins, J.P. (2008) Creating New Forms Of Living Educational Theories Through Collaborative Educational Research From Eastern And Western Contexts: A response to Jack Whitehead. *Research Intelligence* 104, 17-18. Retrieved 11 January 2008 from http://www.actionresearch.net/writings/bera/16-18RI104.pdf

Bruce Ferguson, P. (2008) Increasing Inclusion in Educational Research: Reflections from New Zealand. *Research Intelligence*, 102, 24-25. Retrieved 11 January 2008 from http://www.actionresearch.net/writings/bera/24-25RI102.pdf

Huxtable, M. (2009) How do we contribute to an educational knowledge base? A response to Whitehead and a challenge to BERJ. *Research Intelligence*, 107, 25-26. Retrieved 11 January 2010 from http://www.actionresearch.net/writings/huxtable/mh2009beraRI107.pdf

Laidlaw, M. (2008) Increasing Inclusion in Educational Research: A Response to Pip Bruce-Ferguson and Jack Whitehead. *Research Intelligence*, 104, 16-17. Retrieved 11 January 2008 from http://www.actionresearch.net/writings/bera/moira16-18RI104.pdf

Masters, K. (2012) Increasing Inclusion in Educational Research. A Continuing debate: Valuing the 'Cosmoscape.' Research Intelligence, 117, 22-23. Retrieved 7 May 2012 from http://www.actionresearch.net/writings/kenmasters/kenmastersRIApril2012o

[pt.pdf](pt.pdf)

Rayner, A. (2010) The Inclusional Nature of Living Educational Theory: A Receptive Response to Whitehead. Research Intelligence 109: 26-27. Retrieved 17th February 2010 from http://www.actionresearch.net/writings/jack/alanraynerRI10926-27opt.pdf.

Whitehead, J. (2008) Increasing Inclusion In Educational Research: A Response To Pip Bruce Ferguson. *Research Intelligence*, 103, 16-17. Retrieved 11 January 2008 from http://www.actionresearch.net/writings/bera/16-17RI103.pdf

Whitehead, J. (2008) An Epistemological Transformation in what counts as Educational Knowledge: Responses to Laidlaw and Adler-Collins. *Research Intelligence*, 105, 28-29. Retrieved 11 January 2008 from http://www.actionresearch.net/writings/jack/jw2829RI105.pdf

Whitehead, J. (2010) The Role of Educational Theory In Generating An Epistemological Transformation In What Counts As Educational Knowledge With Educational Responsibility: Responses To Huxtable and Rayner, and Biesta, Allan and Edwards. Research Intelligence, 110, 25-26. Retrieved 8 May 2010 from http://www.actionresearch.net/writings/jack/jwri110p2526opt.pdf

(These are also accessible from the homepage of the British Educational Research Association at http://www.bera.ac.uk/blog/category/publications/ri/)

I would like to focus on the contributions to these dialogues of Pip Bruce Ferguson (2008) and Ken Masters (2012) as they emphasise the importance of transcending constraints in traditional 'academic' forms of representation.

Bruce Ferguson concludes:

> It takes courage and open-mindedness for people accustomed to and trained in 'traditional' research processes to consider and even embrace alternative ways of researching, and of presenting that research. But it will validate forms of research that can convey knowledge not easily encapsulated just within pages of written text

and work to overcome those whose knowledge and skills have been, in the past, inappropriately excluded. (p.25)

Masters concludes:

'You are reading this because Bill Yidumduma Harney and other Elders have assented. He may himself, now or later, indicate how/if he wishes to be taken seriously, (in the Academy), as a knowledge-creator, an educational researcher, in a context where the epistemological is political. It may not be appropriate for him to 'engage'. But just what might 'inclusion'/'recognition' mean in practical terms? This Elder has, (through oral transcription), co-authored books, (eg Cairns, H.C. and Harney, B., 'Dark Sparklers,' with one more to come, (also with Cairns; Indicative title, ' Four Cirlces, the Law Man and the Stars'.) His/the Wardaman People's Stories are being archived/recorded by an American University. He has been an Artist in Residence within the Law Faculty at Bond University, (his paintings hang in the Australian Commonwealth (Federal) buildings in Canberra, and in the Northern Territory Parliament). He teaches the cosmoscape, (Earth-Cosmos connectivity; at the heart of careful preparation for Initiation), to Aboriginal young 'returnees' to their traditional Lands, (regained under the Land Acts, having researched his influence in the Courts), to visitors at extraordinary Rock Art sites via Dreamtime /cosmoscape, still-living Stories, and also in Colleges in Australia and the USA. He and his Tribe collaborate with a local University in environmental projects, sharing their ecological knowledge to 'make happy to the land' via authentic, fully-lived Ceremonies. How might respect and appreciation be offered to him for his significant educationAL, in Whitehead's terms, contribution to his People's learning, for encouraging us all to 'find our cosmoscapes', and to all Indigenous people who have evidenced substantial research in their own terms, but are not educated into the abstract rationality of the (neo-colonial?) university, and for whom an academic career as such is not the point? He demonstrates the viability of the authentic, and the possibility of 'living-in two-worlds' with Aboriginal idenity and lived-practice. Perhaps appreciation can lead to dissemination, and even funding? (p.23)

(Note: Ken Masters sends greetings, and warm good wishes, to ARNA on this auspicious occasion. He has edited his RI paper especially for this presentation in order to contextualise it. His present research, (forthcoming on the http://actionresearch.net website), is on the nature of Wardaman ecological knowledge, compared with Alan Rayner's Science of Natural Inclusion, (with Curriculum issues); and how this is

applied/expressed in two collaborative environmental projects; (the Flora River Nature Park, and the Daly River fish study, related to water extraction issues). He is recommending that such joint projects be collaboratively Action-researched from inception; in design, implementation, management, monitoring and reporting; and that the authentic, cosmoscape-based living knowledge be fully valued in Healthy-Country, Healthy People initiatives alongside modern ecological science, not imposed, in 'two-tool-kit' approaches.

7) Findings, Conclusions, Reflections

I am concluding the workshop with an evaluation by participants of the validity of the claim that particular ideas from action research networks around the world could enhance the originality and significance of the knowledge being created by participants in the Action Research Network of the Americas. The evaluation will include reflections on the significance of the idea of Naupaj + mampuni from Quechua - The language of the Inca's now spoken in Bolivia, Peru, Ecuador, Colombia and Argentina:

On 23 May 2011, at 14:09, J. Fernando Galindo wrote:

Hi Jack

Ñaupaj means past and when we add mampuni to the other word means towards the future taking the past with us, or creating the future based in the past.

The findings focus on the idea, grounded in evidence from living-theory theses, that as individual researchers, such as Delong (2002) in Canada, Farren (2005) and Crotty (2012) in Ireland, Rawal (2006) in India, Laidlaw (2006) in China. Adler-Collins (2007) in Japan, Geller (2010) in Israel, Tattersall (2011) in Tasmania, Huxtable (2012), Potts (2012) and Whitehead (1999) in the UK, **take responsibility towards creating the future**, they can enhance the flow of values that carry hope for the future of humanity.

8) Significance and Connection to Conference Theme

The connection to the conference theme on *The Invention and Re-Invention of Knowledge: Action Research Across the Americas* is through the idea that action researchers make original contributions to knowledge through storying and re-storying their explanations of their educational influences in their own learning, in the learning of others and in the learning of the social

formations in which we live and work.

The significance is in bringing original insights from action researchers across the world to the attention of members of the Action Research Network of the Americas. The international significance of the influence of action researchers can continue to grow as ARNA members begin to share, from this Inaugural Conference, how they are learning to live as fully as possible, within their social contexts, the values that carry hope for the future of humanity in their own living-theories.

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