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

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Abstract????

1. PURPOSES

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

It offers evidence in support of a theoretical analysis that explains how a culture of inquiry can be created that can contribute to transcending constraints of poverty. It addresses the issues of moral poverty of **education** discourses that fail to address the ethical bases of **educational** discourses and practices. It offers action research, evidence-based explanations of the educational influences of practitioner-researchers to show how environments of artistic impoverishment can be transformed through an inquiry-based, values-based pedagogical model to develop creative talent and aesthetic appreciation.   or are we trying to develop, self-evaluating individuals who can identify their values and learn to live according to their values for the greater good of society. OR include the

definitions from other paper??? or of human flourishing? ASIDE: had a discussion with Diccon about whether everyone's values are in accordance with the greater good.

It uses digital technology to 'bridge divides of economic capital through digitally‑mediated education that connects rural and urban students (and/or teachers) to rich educational resources outside the classroom walls'. (Tierney & Renn, 2012, p.2) A method of 'empathetic resonance' using digital technology clarifies the meanings of the expression of embodied values and energy that contribute to the explanatory principles of educational influences in learning how to reduce poverty and create attitudinal, behavioural, and social transformational learning opportunities that bridge the divide in a way that challenges the status quo of education.

The presentation responds to the purpose of the theme of AERA 2013 to signal that 'we must engage and examine the complexities of poverty, as well as challenge oversimplifications in how we study and address poverty and its consequences.' (Tierney & Renn, 2012, p.2). The work of these multi-age educational action researchers draws insights from the theories of education researchers and provides evidence of the use of research to advance knowledge about education, of scholarly inquiry and of serving the public good (Ball and Tyson, 2011).

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

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

2. PERSPECTIVES

The main perspective in this presentation is provided by Tierney and Renn (2012) in their call for submissions for AERA 2013 addressing

issues of intellectual and moral poverty. They ask members of AERA for:

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

One of the weaknesses in enhancing the spread of the educational influences of 'living-educational-theories' in transcending constraints of poverty could be related to the importance of integrating understandings of Delong's idea of creating, sustaining and evolving 'cultures of inquiry'. While there are many evidence-based explanations from individuals working in particular sites (see - http://www.actionresearch.net/writings/mastermod.shtml) that they have influenced their own learning and the learning of others, there are far fewer explanations that focus on the learning of social formations, especially in relation to overcoming the constraints of poverty. We are providing evidence to show that explanations of influence in the learning of social formations are needed to spread educational influences from particular individuals working in particular sites to global influences that can move between cultures and social formations. We are showing how this could be done by integrating into our understandings and practices the idea of a 'culture of inquiry'. We see ourselves as 'global citizens' in the sense of living as fully as we can the values we believe carry hope for the future of humanity.

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

us, the culture of inquiry we have formed in preparing this paper is a social formation (reference other paper?)

self-evaluating adults - people who can stand up for themselves and be productive - Liz: making a difference which often results in improving student learning WHAT DO WE MEAN BY LEARNING?

In our capacities to build a culture of inquiry, beyond our hopes and expectations of trying to improve student learning and make learning more meaning full,, we provided an environment conducive to overcoming constraints of poverty and impoverished learning. We believe that learning of curricular material happens more effectively when students feel safe, loved and aware of themselves as learners. But we wish to be explicit that where we believe we are addressing a poverty is through the learning within the types of cultures of inquiry we are building which go beyond the curriculum. Of equal, if not greater importance to the curriculum is learning how to love and be loved, what we need to do to feel safe, what we value, how we can tell if we are living according to those values and an awareness of ourselves as learners. We think that we have provided evidence of the capacity of teachers and students to enable each other to learn together in a way that transcends the boundaries of impoverished learning sustained by traditional learning models and improve teaching and learning.

We are thinking of a transformation that can overcome the constraints of a poverty in academic discourses that have done well in advancing knowledge about **education** in encouraging scholarly inquiry related to education (can we pull the definition of education and educational from page 4 to here where we first mention them? I think it would work well) However, they have done little, in relation to producing evidence-based accounts, that show the promotion of **educatio*nal*** research that improves practice in the sense of transcending constraints of poverty and serving the public good.

Our educational research has explicitly addressed this issue by focusing on our inquiries in which we are seeking to live our values of human flourishing as fully as possible in contexts where economic, social and cultural pressures are leading to different kinds of poverty. In the course of this paper, as an evolution of Delong's earlier research on creating a culture of inquiry, we now include an explicit commitment to human flourishing (Reiss & White, 2013) in the sense of the two aims below of:

1.   to lead a life that is personally flourishing

2.   to help others to do so too.   (p.1)

In our use of visual narratives and empathetic resonance (should a definition of these go here from the other paper?) in communicating the meanings of energy-flowing values as explanatory principles in explanations of our educational influence, we are claiming that such inclusional values in a culture of inquiry can transform what counts as educational knowledge in the Academy and that is explicitly engaging with transcending different forms of poverty.

The perspectives focus on the scholarly significance of the presentation in contributing to a new epistemology for the new scholarship through action research (Schön, 1995). Through these perspectives we emphasize the importance of recognizing the influence of normative background in realizing the values that carry hope for the future of humanity. We focus on the significance of collaboration to provide a supportive environment for educational research inquiries and on the importance of strengthening the social validity of our communications as educational researchers.

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

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

Drawing on the perspectives of education research assists the researcher in situating their research within the field of educational research and provides language to help them explain their embodied knowledge. The distinction we hold between education researchers and education*al* researchers is that education researchers ground their inquiries in disciplines of education such as the philosophy, psychology, history and sociology of education and in fields of inquiry such as management, leadership, economics, politics and theology, while education*al* researchers produce validated explanations of educational influences in learning. These include explanations of educational influence in the individual's learning, in the learning of others and in the learning of the social formations in which we live and work.
We focus on the importance of humility in the support of learners (Buber, 1923) and the knowledge that we are all fallible in our knowing (Thayer-Bacon, 2003). We include Noffke's perspective about the need to address

social issues in terms of the interconnections between personal identity and the claim of experiential knowledge, as well as power and privilege in society, *The process of personal transformation through the examination of practice and self-reflection may be a necessary part of social change, especially in education; it is however, not sufficient.* (Noffke, 1997, p. 329). The living truths of educational action research researchers draw on the work of the co-authors:

Campbell's (2012) Master of Education research project: [Journey to the Otherway: How Can I Improve My Practice By Living My Values of Love and Joy More Fully?](#) and

Delong's (2002) PhD: How Can I Improve My Practice As A Superintendent of Schools and Create My Own Living Educational Theory. Ph.D. Thesis, University of Bath. Retrieved 14 July 2012 from http://www.actionresearch.net/delong.shtml and from http://www.spanglefish.com/ActionResearchCanada

Griffin's (2012) Master of Education research project: [How can I improve my Practice by Living my Values of Love, Trust and Authenticity more fully?](#)

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

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

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

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

3. OUR CONTEXTS

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

Jackie Delong: At the time of conducting this research and writing this paper, I have been teaching for Brock University, St Catharines, Ontario, Canada as an adjunct professor and working as educational consultant currently preparing for a November conference in Tokyo at Japan Women's University. In a school district career over 33 years, I held a variety of school district positions from teacher to superintendent and supported teachers and administrators to conduct action research on their practice in order to improve teaching and learning. I published this informal (not for credit) research in 7 volumes of Passion in Professional Practice (2001-2007) and created a repository for this and masters accredited research on
http://www.spanglefish.com/ActionResearchCanada. Since 2002, when I graduated with my doctorate from the University of Bath, the supervisory relationship between Jack and me changed into one of co-researchers, working together and supporting each other's inquiries as informal partners, as did my relationship with Cathy and Liz. Working with my three much respected colleagues in creating this paper, I have endeavoured to analyze past learnings and current efforts in encouraging and supporting students and colleagues in comprehending the nature of

our influence in improving the social order over time.

Cathy Griffin: I have been teaching for fifteen years in elementary schools in New Zealand, western Canada and now in Ontario. My passion is learning.   It is my belief that if my students feel loved and respected, have choice in what they do and are engaged at a challenging level they will be happy and learn more than I could ever hope to teach. Some main foci in my own professional learning over the years have included digital technology and video editing, thinking skills, literacy, mathematics, outdoor education, science and art. I have held various leadership positions within schools and have gradually become more involved in facilitating professional development for other teachers. I completed my Masters of Education with Brock University in October of 2011. The completion of that degree was transformative for me. I was inspired and supported in my self-study action research project examining the barriers that prevented me from forming deep and trusting relationships with my students. I am very concerned for the wellbeing of all my students but particularly those at risk and know that a connection to me as their teacher is one way to build their resilience, their ability to cope with any difficulties they encounter in life. Barr and Parrett (2008) confirm that "the most important factor affecting students' learning is the teacher" (p. 77). It is an honour to work with Jackie , Liz and now Jack in continuing my quest to address issues of moral poverty; it is also imperative. The greatest thing I have learned in the past three years is that I cannot do this kind of work alone. I am because we are. Is this OK to put this early? reference needed Jack?

Jack Whitehead: In March 2013 I was appointed as a Visiting Professor at the University of Cumbria in the UK and continue with my Adjunct Professor's appointment at Liverpool Hope University until February 2014. These appointments follow my 36 years as a Lecturer in Education at the University of Bath (1973-2013) and my research continues to focus on the original idea of generating living educational theories and on extending their influence. By a living educational theory I mean an individuals explanation for their educational influence in their own learning, in the learning of others and in the learning of the social formations in which we live and work. Contributing cooperatively in the production of this paper marks a creative phase in my research in which I am extending my understandings of relational and energy-flowing explanatory principles which include gendered awareness. I also explore the potentials of multi-media narrative that include multi-participant SKYPE conversations for producing valid explanations of educational influence that can transcend issues of poverty in forms of representation

for educational researchers.

4. METHODS, TECHNIQUES OR MODES OF INQUIRY

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

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

We draw upon Whitehead's (2008) Living Educational Theory perspective to understand the world from one's own point of view, as an individual, claiming originality and exercising judgment, responsibly with universal intent. One We? includes the unique set of values that are used to give meaning and purpose to their existence. These values are expressed, clarified and evolved as explanatory principles in explanations of educational influences in learning. The values flow with a life-affirming energy and are expressed in the relational dynamics of educational relationships.
Whitehead's (1988) perspectives on the importance of studying our *values in action* in our teaching practice using video stressing the importance of the visual records of our practice and communicating our

understanding of the value-laden practical activity of education. McNiff's (2002) perspectives on action research underlie this research: the intention is that one person improves their work for their own benefit and the benefit of others. We acknowledge the importance of Dadds and Hart's (2001) idea of methodological inventiveness in which we are making methodological choices about ways of achieving our purposes (p. 169).

The technique for showing the significance of explanations of educational influence involves the use of visual representations of practice. The methods for clarifying and communicating the meanings of energy-flowing values as explanatory principles include the process of empathetic resonance with video data. When we are analyzing video and looking for explanations of our educational influence, we use two techniques for showing the significance of a relationally dynamic awareness of space and boundaries (Rayner, 2011): first we scan through the video data looking for moments of empathetic resonance in which we feel most strongly that we recognise the energy flowing values of the other, the activity of the participants is increased, or there is evidence of tension; second, we write visual narratives to explain our interpretation of the empathetic resonance. This visual narrative is at the same time raw data and an explanation of the empathetic resonance. This means that in the moment of conversation and while reviewing the video, we are mindful of the dynamics of our interactions including the times when our ideas are resonating and there is a building of excitement between us as new knowledge is created and we recognize our shared values. But we are also aware of the tensions, the times when our meaning is not resonating with the others or when we feel there is something unclear, missing or not fully explained. In these cases, more dialogue or reflection is needed to uncover the source of the tension.

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 expressed energy-flowing values:

http://www.youtube.com/watch?v=zmBcrUsDG8s

In addition to our individual inquiries, over the last 9 (nine) months, we

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

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

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

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

i) How could I improve the comprehensibility of my explanation?
ii) How could I strengthen the evidence I use to justify the assertions I make?

iii) How could I extend and deepen my sociohistorical and sociocultural awareness of the ecological complexities that influence my practice and my explanation?
iv) How could I enhance the authenticity of my explanation in showing over time and interaction that I am living my espoused values as fully as I can?

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

5.   DATA SOURCES, EVIDENCE OBJECTS OR MATERIALS

Our data are drawn from the descriptions and explanations of the action research of all four researchers. First, data are drawn from Jackie's Master of Education cohort classrooms, and from her doctoral and post-doctoral research. For each of the Master's students, the individual questions pertained to their inquiries to improve their lives and the lives of those they influence. The Master's students, now graduates, who are also some of the High School and Elementary classroom teachers in this study, share their experiences as they transformed their classrooms using action research encouraging students to be co-researchers and to develop their own living theories. Jackie to add here!

Second, data are drawn from the data archive of Liz Campbell who draws on her research in her masters projects and doctoral courses and in her classroom as she implemented a culture of inquiry with her high school students in Philosophy courses during the 2011-12 and 2012-13 school years. She also incorporated her visual art work. In a community of inquiry, high school students provide data from their written action research papers and videos uploaded to YouTube that show that they were able to influence their own learning, the learning of others and the learning of social formations. One 18 year old student, in response to the question, How do I know my values?', says:

> In addition I have knowledge based on validation that we have done throughout this course. I have watched myself talk about my beliefs and my ideas on camera, I have discussed with my classmates my project plans and my revelations, I have chosen to make videos of my own and I have observed and reflected on others' plans and actions to relate them to myself. I know then, I suppose, through validation and experience. I know because I have faced my ideas and been forced to agree or disagree – to form a defense for my way of thinking (2012).

Third, Cathy draws from her data as she recorded the implementation of a culture of inquiry with her grade 6 and 7 students in 2012-13 and with her colleagues in the school in a Ministry of Education-supported project on Math programming. Cathy kept a journal throughout the year in which she described the activities she did with her students and reflected on the next steps. She used video to capture classroom teaching, small group problem solving, individual and group feedback sessions looking at student work, and informal discussions with students. Finally, she has the learning skills portion of student report cards which the students wrote themselves with Cathy acting as a facilitator.

THIS DOES NOT BELONG HERE - is it needed in my sections? When we look at video, we troll through the clips for moments of empathetic resonance and interesting body language. Cathy downloads video clips from Skype conversations and classroom footage into iMovie and sorts important moments into projects (or mini movies) according to themes she identifies. Although there are many themes, three she particularly looks for are aligned with the values she has identified as being foundational in her living educational theory: trust (evidence of growing trust in herself, in the process, in the search for direction and in the group); love (moments in which we "extend ourselves for the spiritual growth of another" reference); and authenticity.

Fourth, data has been drawn from Jack's master's and PhD students' theses and his lectures and presentations across the globe. Jack to add info here.

Visual data has also been drawn from videotaping of class presentations, discussions, local and global SKYPE recordings of collaborative inquiries, located on YouTube. It also demonstrates that the path to engaging in this process is not without its challenges.

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

Evidence, objects and materials to show the effectiveness of 'I' questions

in improving practice and generating knowledge, in realising the AERA conference theme, is also drawn from masters dissertations at http://www.actionresearch.net/living/living.shtml and masters papers and dissertations at http://spanglefish.com/actionresearchcanada

6. DATA COLLECTION AND ANALYSIS

In the organization of this section of the paper, Elizabeth Campbell will start with her learning experiences in working with a grade 12 philosophy class as she created a culture of inquiry and employed multi-media to assist in the individual's understanding of their values. She will focus on evidence from her teaching contexts that show the meanings of the energy-flowing values that educators use to explain their educational influences in their own learning, in the learning of others, and in the learning of social formations for addressing a frequently impoverished educational experience. Cathy Griffin will describe how research into her Grade Six students' attitudes towards math turned into a joint action research project using student feedback to inform and improve her practice. She will focus on evidence that this sort of authentic, democratic co-learning environment can transcend the constraints of moral poverty by improving teaching practice and as an effective model for students to replicate in order to voice rich moral questions in the form of, "How can I improve my learning?". Then Delong will focus on making explicit the embodied knowledge of educators and seek to incite the social imagination to create educational research to reduce poverty and create attitudinal, behavioural, and social transformational learning opportunities that bridge the divide in a way that challenges the status quo of education. The accreditation and publication of this embodied knowledge are influenced by Delong's desire to assist professional educators to generate living educational theories and to assist educational leaders and students in studying their inquiries into improving practice and generating knowledge.

Do we need some kind of headings for the reader?and how can we incorporate our combined voice here?

How about Liz Campbell's Action Research: Loved Into Learning or Loved Into Learning: Grade 12 action...

First, Liz Campbell:

Loved into Learning

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

> A spiritual crisis occurs when a people (a civilization or a culture) finds itself trapped in an outmoded, suffocating network of values and conceptions, in a worldview, a "creed outworn,"

that has become too small to allow people to get on with their cultural evolution. (p. 5)

Background

I have been a passionate learner as far back as I can recollect; however, I do not have many memories of academic success until recently. Interestingly, it was this paradox, this crisis, that provided a catalyst for my journey—a way to "get on with" my cultural evolution. As a lifelong learner and educator dedicated to the learners in my care I take advantage of many opportunities to improve my practice (i.e. additional qualification courses, voluntary professional development, ministry of education training, school board initiatives…) as I seek the answer to the problems that plague education today. Although I did have some positive experiences as I encountered other passionate educators and interesting theories, I did not find the solution I sought. Instead, I became more immersed in didactic thinking and false dichotomies—the "one-thinking" (Mann in Four Arrows, 2008, p.42) that dominates the pedagogue of our learning institutions. Too often, I felt that much of what I was doing contributed to the devolution of my students and myself—this was my living contradiction (Whitehead, 1989). The values that I sensed were important were often in conflict with Ministry mandates, prescribed curriculum, board initiatives and school policy, including standardized testing and textbook learning. I was beginning to lose my sense of self as the ability to live according to my values was challenged. Lacking confidence in my self-knowledge created an impoverished learning environment for my students and me and prevented us from flourishing individually and collectively.

Recognizing that traditional thinking stifled my creative efforts, I began looking outside of Western thought for explanations and ideas. I immersed myself in books that shared alternative, non-Western, worldviews. I was consuming an inordinate amount of literature and read everything from Ayurveda to Zen; however, I still lacked a framework for applying this knowledge to my educational practice.
This crisis was the birth of my transformation that enabled me to see the potential of a culture of inquiry based on Delong's model and the hope and wisdom in Whitehead's "living educational theory".
While pursuing a Master's of Education degree, I was introduced to Whitehead's "living educational theory" model of action research and Delong's culture of inquiry model, and through developing my own living educational theory I generated a way to blend theory and practice that transcended traditional linear, analytical and technical thinking and honoured alternative epistemology and ontology. Equally important, this

was the space where I experienced being loved into learning—where I felt a true sense of belonging.

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

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

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

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

journeys as they discover their unique contributions to the larger song.

Praxis

My return to the classroom was and still is extremely challenging. The challenges are exemplified by our spiritual crisis which continue to be excused and/or ignored because of "economic rationalism" (McTaggart, 1992). Even though we know that ethical relationships should trump all, we are seduced and often morally oppressed by the claim of economic necessity. However, I again realized that this crisis was an opportunity for the birth of new ways of being and in this climate ripe for change, I was able to put my Living Educational Theory into practice as I attempted to replicate Delong's culture of inquiry model. The informal partnerships that evolved and continue to be nurtured between Jackie Delong, Jack Whitehead, Cathy Griffin and myself provide the necessary support, criticism and validation I need in order to act with authenticity and accountability so that I can flourish individually and contribute to the flourishing of others. This is how I attempt to challenge the constraints of impoverished learning in my educational setting and how I hope to provide an environment that will transcend the constraints of moral, creative, and spiritual poverty for the learners in my care..

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

SHOULD THIS BE MOVED TO RESULTS OR …?

The end result surpassed my expectations. By creating an environment that encouraged and supported students as they generated their own action research questions and relied on the culture of inquiry to test the validity of their claims, students were empowered and transformed as they became knowledge creators and produced new epistemologies that clarified their ontological uniqueness.

There were many challenges along the way, but few that could not be addressed and/or overcome with a humble approach, our collective knowledge, and a desire to act in a way that promotes the greater good-- the foundation of our loving culture of inquiry. Creating a culture of inquiry in a classroom with thirty-three grade twelve students who meet once a day for seventy-five minutes for one semester is not a simple or clear practice that can easily be explained or methodologized for broad

application and there is still much research to be conducted and writing to be done to make this experience more explicit. There are some basic principles that are essential to the success of this process:

1. The facilitator/guide feels worthy of self-love and is prepared to love the learners in his/her care which includes letting go of power and control.
2. Trust and respect are the foundational values, which take time to develop and nurture. Honouring individual pace and space is essential.
3. Sensitive mentoring is essential as students transition from textbook learning to self-directed learning that unveils embodied knowledge.
4. Modeling authentic reflection, challenging status-quo thinking, open-mindedness, mindfulness, and loving kindness provide lived examples for students.
5. Embracing the slow movement honours the complexity, validity and uniqueness of the self-study action research process.
6. Honouring the process as equally valid and often more valid than the product gives students the freedom and trust required to create new knowledge.
7. Embracing the unknown and trusting in the process, seeking possibilities not solutions, enables the community to forge ahead in challenging times and learn to work and create new knowledge within the tensions and diversity of life.
8. Identifying individual and shared values and purpose.
9. Providing flexible structure when needed. Finding balance between rigour and relevance.
10. Honouring and responding to unique needs and desires of individual learners.

I do believe that a wisdom of love approach can help to begin to transcend the constraints of impoverished learning. Being loved into learning, one manifestation of a wisdom of love approach, begins with how we encounter the other. John O'Donohue describes this beautifully in *Anam Cara*,

> A world lies hidden behind each human face. In some faces the vulnerability of inner exposure to these depths becomes visible. When you look at some faces, you can see the turbulence of the infinite beginning to gather to the surface. This moment can open in a gaze from a stranger, or in a conversation with someone you know well. Suddenly, without their intending it or being conscious of it, their gaze becomes the vehicle of some primal inner presence. This gaze lasts for only a second. In that slightest interim something more than the person looks out. Another

infinity as yet unborn, is dimly present. You feel that you are being looked at from the strangeness of the eternal. The infinity gazing out at you is from an ancient time. We cannot seal off the eternal. Unexpectedly and disturbingly, it gazes in at us through the sudden apertures in our patterned lives. (p.41)

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

I now begin each class by telling my students I love them and before they get too uncomfortable with the idea, I share Scott Peck's definition of love to explain what I mean. Love according to Peck is, "the will to extend one's self for the purpose of one's own or another's spiritual growth." (1978, p.85) Immediately, I see my students relax a little as they process this definition of love. I wait a few minutes…often someone asks what I mean by spiritual and then I explain that I use the term spiritual according to the definition bell hooks provides, "one who seeks to know and live according to values that promote universal well-being" (2001, p.19). As a class, we identify trust and respect as values that will contribute to the greater good and note that we feel trusted and respected if we feel loved. I demonstrate trust and respect for my students when I provide them with opportunities to direct their own learning. In the past, I would select video clips and articles that I think will resonate with them and now I pass that task onto the students and facilitate their search by sharing sources such as Ted Talks, Vimeo, National Film Board (NFB), Youtube (including the uploads of former philosophy students)… and Google Scholar and other online portals for accessing print media.

I invite them to peruse these sites and when they find something that excites them to email me the link. I review the link and then send them feedback and usually invite them to share the link in class. The feedback often entails acknowledgment of their values and some probing questions to help them unveil their embodied knowledge. To date, I have invited every student to share their results as I respect their individual values and choices. Giving them this freedom and honouring their choices encourages them to choose respectfully and to be mindful of their audience. I do not set a deadline for this invitation, with the exception of the end of the course; therefore, honouring the journey of the individual. Usually, students are encouraged by their peers and reluctant risk-takers become keen to share their discoveries.

In the meantime, I share some articles and videos that challenge traditional status-quo thinking and introduce students to ideas like unschooling, meditation and visualization, mindfulness, loving kindness, Eastern worldviews, Aboriginal teachings and holistic education to name a few. Essentially we embark on an exploration of discovery as co-

researchers looking for alternative ways of researching, knowing, and representing in an attempt to respond to the four questions that guide our self-study action research: Who am I? How do I know? So what (why does it matter)? and Now what (what actions will I take in light of this new knowledge)?

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

http://www.youtube.com/watch?v=flBnLq1bOvw
THIS IS STOPPING AT ABOUT 33 SECONDS

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

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

http://www.youtube.com/watch?v=MigBTfRDD6Y Out on a Limb Part 2
Make distinction between students here. Cathy and Jackie, can I delete any of these? I love them all but perhaps we could see if the point to be made has been addressed more than once. I HAVE HIGLIGHTED WHAT I THINK IS KEY IN THE STATEMENTS. PERHAPS YOU COULD LOOK AT THESE AND HELP ME DECIDE WHAT MIGHT RESONATE MORE WITH OUR AUDIENCE. JACK, KEEPING IN MIND OUR AWARENESS OF GENDER BIAS, IT WOULD BE GOOD TO HAVE A MALE PERSPECTIVE AS WELL . CAN WE EACH PUT PUT INITIALS, IN OUR COLOUR, AFTER THE STATEMENTS WE THINK SHOULD REMAIN?
As students learned to unveil embodied knowledge in a loving culture of inquiry they began to flourish individually. In their final reflections, many students addressed this topic and openly shared how enhanced self-awareness and recognizing commonalities in their concerns and values prompted an attitudinal change and in some cases an immediate behavioural change as evidenced by the following statements. From over eighty pages of profound and insightful statements, I have selected a few excerpts to provide an example of the power and potential of student-centered values based learning to transcend constraints of educational poverty: explain bolding

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

questions because I did not know how to answer them.

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

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

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

I live my life in constant fear. I am afraid of being judged, rejection, and disappointing others. I am also afraid of people not accepting me for who I am, however, one of my vulnerabilities is allowing people to see who I really am – for a

fear of being judged or rejected based on knowing me. All of the vulnerabilities I thought I had at the beginning of the semester were directly related to the fear of judgment, rejection, or disappointment. I thrive off pride and control, which can get the best of me. I feel like I always need to be in control in order to be perfectly content with a situation occurring. If I feel like I'm not in control, my fears and vulnerabilities start to kick in…I search for opportunities to get recognition to prove to myself that I am good enough.   I set high expectations for situations I'm involved in. My expectations are so high that a lot of the time they aren't met, which leads to even more insecurity about not being good enough. Part of this is helping others. I always help people whenever I have the opportunity to. Because of all the insecurities and not feeling good enough, I have realized that I cannot truly love others yet because I don't think I love myself.
 I'm finding it hard to find any to delete. I think you have identified key statements. Perhaps you should say that at the beginning. I agree. Reading these statements is so compelling I can't imagine anyone feeling there are too many.   I think they will regret they can't read them all! I like the highlighting becuase is demonstrates the way you have been reflecting on themes throughout the course. And if people need to skim they can easily see those words.

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

Between the group validation and validating throughout the semester with [name deleted], I saw that my body language changes when I'm talking about myself. I fidget- play with my hair, or a paper in my hand, or look away. I wasn't even aware

of these things until I watched the videos. Fidgeting could be showing the insecurity I have talking about myself and my past. From talking with you I realized that I need to write down the stories of my past. After writing one, I wrote many. Throughout the stories of ruin, I noticed that a common theme was being put down, having no self-confidence, and having virtually no control over what had happened. These stories helped me realized that I think they're the reason I have to be in control, and never let people in for the fear of the stories coming out. They're also the reason I walk around with a smile on my face all the time, because then no one will know that I even have these stories in the back of my mind. This behavior affirms my fear of letting people know who I really am.

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

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

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

It began as a simple exercise of speaking to the camera for a couple of minutes but it transformed into something so much more. I went into the exercise with an open mind, not really planning what I was going to say, but inevitably ideas came. Validation was a way to discover the real truth behind what we believed and even was a way to discover what we actually

believed. By having other people around to use as proofs of your own activities was truly remarkable. After reviewing both of my projects so far I was able to make the most profound connection.

Influencing self, others, and social formations

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

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

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

The Sustainability of Living Theories and Communities of Inquiry

As I continue my own self-study action research in an attempt to answer the question, How can I improve my practice? I am mindful of my

influence on self, others, and the social formations in which I interact. I consider my influence not in the egotistical sense but as part of my responsibility **for** others (Levinas, 1969). I know that I am influencing the learners in my care and I want to be sure that I do so in a positive and respectful way. This reference? influence? is in part one of the essential components of the sustainability of living theory action research. In order to transcend the constraints of impoverished education, I must be fully aware of my influences and willing to revise my practice as necessary. To this end, I specifically monitor my practice by reflecting in action and on action (ref Schon?) and seek critical feedback from my students and my critical friends. This means that it is an ongoing, dynamic, organic process that does not have a fixed end or specific solution and thus it is sustainable.

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

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

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

I am hoping that by including the student voice in this paper the reader will see evidence of how educators who have generated their own living theory based on self-study action research in a loving community of inquiry are able to influence others to have more meaningful educational experiences. By meaningful, I am referring to an enhanced awareness of what is important and useful for living a full and purposeful life that can

contribute to our sense of belonging and becoming (individual flourishing) and can contribute to the greater good (the flourishing of others). As we become more aware of our values and test the validity of this knowledge, we become more confident about living according to the values we espouse and can make more informed and authentic choices and decisions. This includes, but is certainly not limited to, decisions about how, when, and what we learn. I experienced this myself while completing my Master's work under the supervision of Jackie and am now able to meet the learners in my care with more confidence and authenticity and I am now more capable of recognizing this same experience in my students. I witnessed the transformation alluded to in the above student quotes and although each individual journey is unique, the inner transformation is quite individual, the outer manifestation of this transformation is similar in that the actions of individuals indicate significant change and a profound shift in thinking and being. .

Challenges and Obstacles

Although this was an extremely rewarding and enlightening experience for all of us, it was not a smooth and seamless process. Each day and each circumstance presented unique and interesting challenges and/or obstacles but trying to view these interruptions as opportunities for pausing, reflecting, questioning and collaborating certainly helped to enrich the experience instead of stifling the learning. However, I am not sure I would have been able to maintain this perspective if I did not have the support, encouragement and insights of the informal partnership--my lifeline (a miniature community of inquiry). Challenging status-quo thinking is not for the feint of heart. It can be a lonely and isolating journey that can cause insecurities to resurface if not for the safe environment to reflect and test the validity of our claims without fear of judgement or reprimand.

Do I need to address each of these or is listing them in a sentence enough?

eg. from student feedback re self-help

time and patience

messy

risky

doubt re I can't do this and this is too good to be true

challenge of grading/measuring

possibilities not solutions

student resistance and reluctance

unfamiliar territory

uncertainty

Then Cathy Griffin will share her learning from the democratic evaluations of her teaching by her grade 6/7 students who are ten and eleven years old. In addition, she will provide evidence of the enhanced culture of inquiry in the community of learners within her classroom. Her visual narratives are intended to inform her own practice as well as the practice of her students..

Background

I teach Grade 6/7 at a small rural school in South Western Ontario. I have eight Grade Seven students and 18 Grade Sixes. About a third of the population at our school is either Pennsylvania Dutch or Mexican Mennonite with English as a second dialect. The majority of the remaining students are Caucasian Canadian of various ethnic descents. We have a very small visible minority population. This is my third year teaching Grade 6 and my second year with a split Grade 6/7 class. I have been teaching for about fifteen years.

I completed my Masters of Education with Brock University in 2011. Since meeting Jackie through this programme, I have gradually attempted to implement more of what I learned working with her to complete my degree, with my students. Last year, I worked with my class to write speeches based on their own embodied knowledge. I modeled writing stories of ruin as well as victory narratives as a way to uncover our values and passions. I routinely made efforts to expose myself as a learner with them. I explained my intentions in teaching and asked for feedback afterward. However, I have been hesitant in taking what I see as the next step-- trying to get my students to uncover their own living contradictions as a way forward in improving their practice as learners

As I articulated in (Delong, Campbell & Whitehead, 2013, pg. 22), I recognize 'that I value the way in which cultures of inquiry allow us to address issues of moral poverty, to struggle with who we are and what we believe and ultimately make a positive difference. This is the foundation of my living educational theory."   I explained this in detail to Liz during a Skype call on February 25, 2013 (full conversation can be found at:

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

> There is a moral poverty for the student, which is my primary concern. And where I see that is when, um... So working backwards [from where I am now], I've got these questions coming from

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

My section of this paper chronicles my success during the 2012-2013 school year at arriving at the goal of having students articulate questions that address issues of moral poverty through the context of mathematics. Over the past three years that I have been at my current school, groups of teachers have been focused on improving student learning in math through professional development including regular staff meetings, a CILM (Collaborative Inquiry Learning Model) project with another school and PLCs (Personal Learning Community) projects. A group of us last year applied for and received an Ontario Ministry of Education grant through a Teacher Learning and Leadership Programme (TLLP). Our focus is on answering the question, "How can we improve the learning of mathematics at our school?" The specific goals of our project are to: create a resource of "good questions" as defined by Marian Small (2008) as open questions or parallel tasks; to support each other in learning to teach math in a different way; and to regularly grade student work together (moderate) and create a set of exemplars for some of our questions.

Although we cited improving math scores on provincial tests and applying differentiated instruction principals as rationales for doing this project, our primary reason was:

First and foremost, we wish to facilitate the development of a "Culture of Inquiry" (Earle & Katz, 2006) in which the members of our group are "committed to being a community, routinely challenging existing beliefs and practices, and using data to make sense of their environment and think about their future" (p. 20). Teachers in our school are excited to move forward in their mathematical teaching. However, they cite lack of time to plan and work with other staff members as barriers to moving forward. Earle and Katz (p.21) explain that, "Making sense of data and using it to come to collective meaning and commitment is not an overnight process, and it does not happen in one shot. Leaders and the people who work with them are going to need time, and lots of it - to think about the important issues, to decide what data are relevant and to make sure they have it, to consider the data and try to make sense of it, to argue and challenge and reflect again, to formulate and reformulate action plans, to prepare thoughtful and accessible ways to share their learning with the community, and to stand back to consolidate what they have learned." (p. 21) (Osprey 2012-2013 Proposal Application Form: Group Application).

As a TLLP group we have completed three cycles of planning, co-teaching and moderating involving almost 9 whole days of release time. It is from within this rich context of mathematical discussion that my personal action research project emerged. Although I will not specifically be addressing the group results of the TLLP project in this paper, I must acknowledge the important role the support and rich math dialogue within our group played in allowing me to move forward with my personal inquiry. I will continue to refer to the project because my personal inquiry is a direct result of, and related to, the TLLP project.
I began teaching this year with the firm belief in the value of cultures of inquiry and problem solving in math. Since I identified my main guiding values as love, trust and authenticity while completing my self-study action research project in my Masters programme, I have tried to live according to these values and use them as personal standards of judgment. They guide me in developing a classroom culture with my students. I want my students to feel safe, to trust me, to trust themselves as learners and to feel that I am being authentic in my words and actions. Although, I do not always explicitly tell my students that I love them, as do Jackie and Liz, I attempt to show them this in both words and deeds. I use the same definition for love as Liz, "Love is the will to extend oneself for the purpose of nurturing one's own or another's spiritual growth" (Peck, 1978, p.81).

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

The video begins with three examples of how I believe I live my value for authenticity by ensuring the group of students I am working with that I am learning with them, reflecting on what I do and trying to improve. I admit that I make mistakes and ask for their feedback in how what I do affects them. The second section shows two clips in which I believe I am demonstrating my love for my students. In the first example, I demonstrate joy and excitement in celebrating a student's original thinking. In the second example, I am assuring a student who has expressed concern about the Grade 6 standardized testing that, "I don't care about EQAO I care about you!"

http://youtu.be/4Wah1YLgSQY

 In math, specifically, my TLLP group and I have identified that a culture of inquiry looks like students asking their own questions and discovering principles for themselves rather than being 'instructed'. It includes dialogue and students sharing their ideas with each other. In problem solving, there is an entry point for each student in the class at different ability levels. Common discussion happens between students at different levels because the problems share common themes or big ideas. If you walked into my classroom I would want you to see students engaged in their work, taking risks, trying different strategies, talking to each other about what they are doing, challenging each other's ideas and, above all, enjoying the process. To develop this kind of culture, my TLLP colleagues and I, in our first action/reflection cycle in October and November 2012, practiced asking open questions of our students while they worked on problem solving to provoke them to think about the math rather than leading them to the answers. Gradually this practice became habit for us.

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

students to value our problem solving sessions as I did. I wanted them to feel safe, trust and enjoy the process of problem solving but this appeared not to be the case. So I set about on an informal action research project. I say informal as the action unfolded as I moved forward (and it was not for university credit). Although it was not intentionally planned from start to finish here is a retrospective list of the actions I took followed by the claims I am making:

Action taken to improve student attitudes in math

1. Research student attitudes towards math
2. Intentionally model inviting criticism of my own practice as a teacher
3. Conduct action research with results of attitude survey and after discussion, with students as co-researchers
4. Reflect on results using video data
5. Repeat 3 & 4 as needed
6. Continue to meet with my TLLP group and Jack, Jackie and Liz for support

My Claims had I set out to do an action-research project might have included the gathering of quantitative data to show:

1. A reduction in complaints when math was seen on the schedule.
2. Increase in student engagement in problem solving.
3. Improvement in math scores on provincial testing

However, this is an action research project that grew from the reality of everyday life in the classroom and I did not set out at the beginning knowing where I was headed. So, I had collected no baseline data and would have to do a more long-term project to get really reliable quantitative data. Along the way I realized that the very process of involving my students in research on my practice was having unexpected results. The qualitative data I was collecting through journaling, student journals and conversations was very rich and compelling. My intention in mentioning the different sorts of data is to twofold. First, to highlight the difficulty in and impracticality as a classroom teacher of collecting quantitative data as a measure of one's success in the sorts of inquiries that unfold in the process of being a reflective practitioner. By the time we collect and analyze this sort of data, you no longer have the same set of students to work with. Nor are we the same "teacher" Plus, it is very difficult to compare one set of students to another.   Second, and more importantly, the indicators of an authentic, democratic co-learning environment are easily, and more effectively seen in qualitative data. Therefore, there are claims I feel confident and passionate in making:

My claims and expected indicators or evidence for what unfolded

through the process of engaging students in action research:

1. Claim: By intentionally asking my students to give me feedback and using this feedback for action research, I am able to change my teaching practices to transcend the constraints of moral poverty and create an authentic, democratic co-learning environment.

    Indicators: teacher and students as co-learners (learning from and with each other), feedback and action cycle between student and teacher and vice versa, evidence of changes made to teaching practice which honour student voice and student embodied knowledge.

2. Modeling the action-research process by inviting criticism of my own teaching practice and acting on the feedback I received proved to be an effective way to lead into student-directed action research projects which address issues of moral poverty.

    Indicators: teacher recognises the need to let student's voice their own questions, students voice their own questions in the form, "How can I improve my learning?", questions

    Praxis

ACTION 1-4: Researching and acting on student attitudes towards math

In the following video I describe the activity I did with my students which was inspired by the title of a chapter in a book by Judy Willis (2010) entitled <u>Learning to Love Math</u>. The chapter title is, "Reversing math negativity with an attitude makeover". I decided to do an in class, informal survey of their attitude towards math. Although I talk in the video about negative and positive ideas about math, with my students I was much more explicit. I explained that what I was looking for were examples of when they find math enjoyable and they learned as well as examples of barriers that made it difficult for them to enjoy math and learn. Below I have written the instructions I gave students at the beginning of the class taken from my journal after the event.

> *I am going to ask you to do a think –pair–share today about math and what you love or like about math - what helps you learn math and what does not... I want you guys to focus on the problem solving we are doing in class. Can you make a chart in your notebooks, please (T-Chart with a heart and an X as titles).*
>
> *I am going to give you some quiet thinking time to think about the following questions:*

1) *First, think through the whole process of doing one of the problems we have done in the past couple of days. Think through reading/hearing the problem, understanding it, working through the problem, any struggle you had and finally, getting to an answer. What part of that process did you like or not like.*

2) *Second, think about what equipment in the room, what physically in the room helps you do your math and what does not. For example manipulative, the layout of the room, etc.*

3) *Lastly, think about what I do or say that helps you understand and enjoy math or which makes you uncomfortable or unable to understand or enjoy math.*

You have two minutes to think by yourself. You may choose to write your ideas down on your chart
or just think for now.
Turn to a partner and talk through your ideas please. Record your ideas on your charts.
OK, let's put out ideas down on chart paper. (Personal Journal, November 23, 2012)

What followed this activity was a period of a few weeks in which the class helped me decide on some action to take based on their feedback. Some of the action we were already taking but this time we were being intentional and mindful of the effect on our learning. The action included:

1) Intentionally trying different ways of working with a partner. For example, a two heads, two papers approach to working with a partner when problem solving. The idea is that the students will sit side by side and have periodic discussions but each will record their ideas on their own piece of paper. They then combine the ideas when presenting them. Often, this means each person is using a different strategy as many of the questions ask students to find at least two ways of finding the solution.

2) Intentionally trying different ways of me giving feedback. For example, individual versus small group, student led moderation of work (all of us grading a solution to a problem using a rubric we have created together).

In the video, I describe how the students began with many positive examples of what helps them enjoy math and learn. As soon as I welcomed an example of barriers to their learning by saying that the information would help my teaching, the list on that side of the chart began to fill rapidly. When relating what happened to Jackie and Liz, my excitement at getting such rich feedback infects Jackie and Liz and is evident in my tone and body language. The fact that one student felt,

"being lectured one-on-one by teachers" made math less enjoyable for him stunned me as I had never considered I might be speaking to this very able student in a manner that he found offensive. The students brought up, "Theme after theme in their voices in the comments that I need to know about [to improve my practice]... but now it is explicit to them."

From this introductory clip, the video moves onto examples of what action I take as a result of the feedback. Not seen in the video is the daily classroom work in which we experiment with pairing with different partners, different ways of recording work (e.g. one scribe, two heads and two papers), ways of me giving feedback (one-on-one, in groups and with the use of ipads to record student moderation sessions). These are not included because of difficulty making sure only students with permission are included in the shots and difficulty in getting good audio recording in a class of students engaged in group work. However, you do see debrief sessions with students after they have viewed recordings of classroom sessions. Charles and Meghan share different opinions of how my questioning practices affect them. With Meaghan, I suggest a new plan of action based on her feedback. Interspersed in the video are clips of me explaining to Jackie how the project is going. I give her additional examples of how I am acting on the student feedback.

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

http://youtu.be/nbuQHRhqEOE

Below are a sample of student comments sorted by theme. The entire sort can be found in appendix ? accompanied by my reflections. is this needed?

GROUPWORK vs WORKING ALONE	
Examples of when I learn well	*Examples of when I do not learn w*
You get more ideas and support when working in a group.	I don't like partner work because they u all the work and I just sit there. I think be own.
I like when you work in groups and you have to pick the best answer of all of them. So you know your work is the best it can	I like working on my own so I can do wh I don't have to argue.

be.	
I like competitive group work. (about 70% of the class agreed)	I find group work loud and I find it dif work.
I prefer buddy work because it is hard to work all together with more (people).	I don't like working in partner groups th work.
	I dislike helping other people with their n because I have a hard time knowing what With my little sister, I end up giving her answer.

FEEDBACK	
Feedback I enjoy and can learn from	*Feedback I do not enjoy or do not learn we*
I like showing my work to the class because they can help me correct my mistakes.	I don't like when we ask for help and you ju questions!
I like showing my work to the class when I know I am right.	I don't like showing my work to the teacher know I will have to go and change or up something.
I like tests so I know where I am.	I dislike getting lectured one-to-on about m
I prefer working in small groups to take up work. (same person as bottom right)	I don't like the pressure of big texts
	I don't like sitting as whole class taking up

ACTION 7: Honouring Student Voice
I explained my project to my superintendent, Alana Murray, and she gave me the following feedback:

> ...if you are providing the opportunity for kids to be reflecting about what they think about things and then that model can be applied across the... exploration of a variety of curricula that they are looking at, then ultimately... what I would be looking for is the evidence that the kids are becoming better questioners, better critical thinkers and... have a better understanding of their own approaches to learning and what works for them and what doesn't work for them so they can advocate for that. But in asking the questions, providing kids with the opportunity to ask more questions... what you are doing is creating a pathway where their questions begin to drive the instructional practice in the classroom. And that's when you know you have arrived at the sort of place where students are taking control of their learning

and have some say and voice in their learning... It's a great project, Cathy!" (Personal conversation, December 3, 2013) Alana articulated what I knew cognitively to be my goal - to have student questions guide my instruction. I knew what it felt to have my own questions guide my learning through personal experience my Masters Programme. I knew cognitively how Jackie guided masters students there and how Liz was guiding her secondary students. I knew the theory. What I didn't know was how to get there in my own unique context with my elementary students. I had not lived it.

What happened next was unexpected and spontaneous. As it was happening I was mindful that it was an important shift in my thinking and was going to have a huge impact on what I did from that point forward. By mindful I am referring to being able to observe or attend to something happening in the moment. Mindfulness in terms of meditation can describe the ability to recognize feelings and thoughts, acknowledge their presence and let them go, "like clouds in the sky that you can stand back from a little bit and watch as they come and go" (Williams, as cited in Heaversedge, 2010). In this case, however, it describes the ability to stay with negative emotions, really feeling them and pondering where they came from, embracing them and consciously making room for them rather than suppressing them or running away from them. Williams (cited in Heaversedge, 2010) explains the effect of mindfulness on the brain, "There are certain neural signatures, certain patterns the brain settles into when people are either approaching things or avoiding them. Now it turns out that mindfulness training encourages the brain into that welcoming pattern even for things we might have found aversive." In my case I was being intentional in a cognitive examination of my living contradiction.

What follows is my 'stream of consciousness' journalling while I was writing the learning skills section of my report cards at the beginning of February, 2013. The journal explains the living contradiction I encountered and what action I took to in order to be able to remain true to my values. I wanted to report on my student's learning skills but it became apparent that I felt my traditional reporting method did not match what had been happening in our classroom. I believe that you will hear in my writing how I welcome the discomfort of being unable to write my report cards because I was mindful of the fact that it was an important signal of a pending shift in understanding. The headings "New Thinking" mark my shifts in thinking after periods of work on the reports or after a break. The importance of making my struggle explicit is to highlight the fact that in my experience, the implementation of education research is not always a smooth transition from cognitive understanding theory to implementing them with deep understanding.

OK, so because of the a voluntarily working to rule (due to an Elementary Teachers Federation of Ontario labour dispute) I am trying to stick writing short descriptions of student learning skills on the report cards- one strength and one next step sentence.. I just wrote to a colleague, "It is a rather interesting exercise trying to pinpoint the main one for each. I think it is actually better, more focused that way." (Sunday, February 3, 2013 8:22 AM -0500). I used to try to make a comment about each section of the learning skills (responsibility, independent work, initiative, organization, collaboration, self-regulation) and to my ear they came out sounding canned. Well they were because I used a template and modified it for each student, making sure that I did comment on at least one big goal for each student: *Name* demonstrates good learning skills on a consistent basis. *He/She* is able to work cooperatively in small and large groups and usually resolve conflicts independently when they arise. *Name* demonstrates a positive attitude towards learning and completes most work in a timely manner. *He/She* uses initiative in problem solving. Next Step: Begin to set your own goals and work towards them.

This time, in just focusing on two sentences I am really thinking about each student, about the best thing they bring to the class. For the next steps, I have found my manner has changed very quickly (and these are my first brainstorming drafts):
1. NAME is dedicated student who gives her best in all areas of her school life. The next step for NAME is to continue to work understand her areas of difficulty and how to compensate for them.
2. NAME has demonstrated initiative in figuring out how to go beyond the basic requirements of any assignment. The next step for NAME is to **reflect** on any difficulty he has in resolving conflicts.
3. NAME's efficiency and focus in completing work is exemplary. The next step for him continues to be in taking the initiative and **reflecting on the question**, "How might I engage and do my best rather than rushing to get tasks done?"

I have very quickly settled into using "reflect". It was natural to do this. We have had so much conversation in the classroom with me asking the questions, "What do you think?", "Explain your thinking.", "What do you think you need to work on?", "How did that strategy work for you?" etc. When I wrote

statement #2 I was aware that in my old style of writing might have been, "needs to practice strategies for resolving conflict" or as below (an actual comment from a few years ago) a qualifier that reports on how often the student is resolving conflict (usually).

New Thinking: I have just realized that I am trying to intentionally comment on where they are in the process of reflecting on their own practice and learning. I am working towards my comments being "Liz niggles" [thought provoking questions that do not lead you in your thinking but that wiggle around your brain until you can answer them yourself] rather than "thou shalts" or "you shoulds". I want them to think about what they are doing and what they might experiment with changing. I am not there yet. Even doing this right now I have made little tweaks to some of the comments to make them less value laden, less judgmental on my part and put more of the responsibility on the student for the thinking. I don't want to hand them my judgment any more. I want them judge themselves, to be responsible for themselves, to reflect.

For example, here are various versions of a report card comment with the value-laden or judgemental parts highlighted:
1. NAME's efficiency in completing work is commendable. The next step for him continues to be in taking the initiative and reflecting on the question, "How might I find fulfilment and do my best *rather than rushing to get tasks done and then escaping into a book?"*
2. NAME's efficiency and focus in completing work is commendable. The next step for him continues to be in taking the initiative and reflecting on the question, "How might I engage and *do my best rather than rushing to get tasks done?*"
3. NAME is very focused and efficient in completing any task or activity. The next step for him continues to be in taking the initiative and reflecting on the question, "How might I engage, do my best *and find some enjoyment in the process*?"

It still isn't right. I feel that my questions are still judgmental. OK, so what is it I want him to find out about himself? If he is an action researcher what is he going to investigate?

4. NAME is very focused and efficient in completing any task or activity. The next step for him is to investigate, "What affects

my enjoyment and engagement in school activities? What are the conditions necessary for me to go above and beyond the basic requirements of a task?"

OK, so now **my** criteria are set! I see my way forward is to **suggest** questions for each student's action research project, "How can I improve my learning?" Whew! And here I thought I was taking a break from writing for our AERA paper in order to finish my reports!!!! Next step: Share my questions for each student. Have them help me edit them. Do they agree? How do they see the wording? Do they see a different question as more pressing?

New Thinking: <u>I can't write the students questions for them!</u> I have finally arrived at a point where I have to get students to voice their own action research questions. OK, so here is what I have done on each student's report card:

NAME and I have agreed that his/her strengths include... He/She has identified his/her next step is to work on an action/reflection cycle around the question, "How can I improve my learning by…"
On Monday I am going to:

1) Think/Pair/Share our goals at school, our strengths and barriers to meeting these goals that people might have in general. (I want to keep an open mind that students may not have a primary goal as learning – it might be reducing anxiety, resolving conflict. However, my plan is to connect any goal to learning as that is what I am required to report on – learning skills!)
2) Hand out a piece of paper and have students create two sections: strength/barriers
3) Identifying at least two goals main goals at school to improve their learning, their strengths and barriers to meeting these goals.
5) Final section - meet with teacher and discuss how to turn their barriers into a question, "How can I improve my learning by...?"

New Thinking: The student identified strengths and questions are going to go right into the learning skills box on the report! I am playing with the strengths wording, "NAME *and I* have identified his/her strengths as _____" or just the student? Can I take myself out of it? I want to but still feel this obligation to be the arbiter of judgment. Interesting after reading Joan's writing! Jack - I can't remember where I read this. It was

something you sent I believe. Can you help? I feel the internal struggle between the feeling that there is an absolute "right way", that I have some expertise in judgment and that students and parents have a right to hear my opinion and that my knowing is not all, is not the only way of knowing and of seeing and that I need to empower the student's embodied knowledge. I think my answer at the moment lies in the middle and comes back to me as **facilitator**. I DO need to move in the direction I am going, of empowering student voice, reflection, action and ultimately judgment. But I DO still have an important role as a wise voice, a wise facilitator in their midst. And implicit in this label wise is that mine is not the only important voice, in fact, it is not **the** important voice. Each individual voice is the important voice. And that should be reflected in their reports in the most prominent spot – the learning skills. It is the first section on the Ontario report cards.

Monday Feb 4, 2013
So I gave the students the task as described. I started meeting with them one-on-one to talk about their strengths (make sure I had interpreted them correctly) and their main one or two ideas for next steps. I did not put it in terms of what they value and a conflict of values. I want to get into this but think I need to do it in small groups – I think it needs to come out of our discussions about the reading they do.
So I am now transferring what they said into the report cards. And don't I find myself again and again turning their words into teacher speak. I just found myself changing "not getting distracted while working" into "focusing" – ARRGGHH! I changed "How can I be more responsible with my work and get it done on time?" to "How can I manage my time better?" Then changed it back.
This is quite a learning curve! How much more powerful will it be to see their own words there? When they can explain it to their parents? What will their parents think when they read, " How can I improve my learning by reducing my stress and learning to receive criticism?" "How can I improve my learning by learning to deal with conflict and not being so down on myself?" These questions move me to tears. Why? Partly because it took me until I was 40 to start asking these questions of myself and here they are at 11 or 12 beginning their journey. They have the same concerns, the same deep personal questions that any adult has.

I had a conversation with one boy whose strengths we independently recognize as: he - "being efficient, listening, communicating, finding new ways to be efficient" me- " being focused, task oriented and efficient" . When I wrote his learning skills comment last night, I had this idea of the question I wanted him to ask: "How might I find fulfilment and do my best rather than rushing to get tasks *done then escaping into a book?" or* "How might I engage, do my best *and find some enjoyment in the process*?"

Even today, in our conversation I was trying to get him to ask that question I wanted him to ask. What is the question he wants to ask? Not surprisingly it comes back to his value, obvious in his listing of his strengths, of efficiency. He wants to know "How to get groups to work better together?" Well, isn't that a better goal for us all? If this boy, whose strength is efficiency can help us all be more efficient everyone will be better off! And what if this turns into a career in systems management? Engineering? WOW! Oh the hubris we mortal teachers must overcome. And if his **enjoyment** is actually in things running efficiently, perhaps he will find his way to level four along the way.

Planning for next year: How can I get the students to write the whole report card??? I can do this!! My question: "How can I live according to my values of love, trust and authenticity by having students write their own report cards?"

By the end of the report writing process, each student in my class had their own research question. I had found my own way. In the following video, four of my students read their personal research question,. Since creating their questions, I have sorted them into groups based on the themes of their inquiries including focus, group work, independence in learning, interacting with others and conflict management and fear of talking of front of the class. In these small groups we had a discussion of the barriers that prevent the students from reaching their goals of learning . Based on their ideas, their embodied knowledge, the students have chosen action to take in their inquiry. You will hear each student explain the barriers and action they are taking.

Video 4: Our Questions: Student Action Research Projects

Influencing Others and Social Formations

Parent quotes? Quotes from validators? Quote from Brad (from masters) who continues to encourage his students to write stories of ruin as well as victory narratives? Selection from TLLP group?

The Sustainability of Living Theories and Cultures of Inquiry

I am concerned about the sustainability of this learning with students so

young. They have a lot of schooling left in their lives. Will they be able to sustain this approach to their own learning without reinforcement? If they do not encounter another teacher who teaches this way?

More to come..

Concerns and obstacles

My greatest concern in doing this type of research with students so young is that I facilitate the process effectively to allow them to take productive action, action which addresses their concern, which helps them to grow as a person. (I HAVE A QUOTE here from another paper I will find about the disengaging effect of teaching 'doom and gloom' environmental issues without allowing students to take positive action.)

I feel the conflict between preparing students for standardized testing and allowing student questions to guide my instruction. I teach my students math, language, science, social studies, health, physical education, art, drama and dance. I have pages and pages of expectations for two grades to cover in a year. Despite giving students time to follow their personal inquiries, the majority of my days with them are more directed by me. My students help me plan units and have choice and I endeavor to follow their questions and approach units of study as a co-learner. I have found a way to navigate to rich, personal, important questions help by students. But we are still investigating those questions within a teacher led strand of the curriculum - math. My control of the curriculum and the pressure to do well on standardized testing are two obstacles I need to work around.

http://youtu.be/rz2sSUeZlno

PART THREE: Jackie's passion for improving learning and teaching through living theory action research

While my passion for improving teaching and learning has encompassed a lifetime in education both as teacher and learner (which I am convinced occurs symbiotically), a committed focus on a means or pathway to improving the educational experience became more clear in 1996 when I was introduced to the Living Educational Theory model of action research (Delong, 2001). As I share in that paper, I had for many years looked for the solution for the conundrum of integrating the knowledge inherent in professional development programs (inservice education and training - INSET) into regular practice in the classroom: the perennial question asked by education researchers: How do we get teachers to read and use education research and bridge the gap between education research and classroom practice? It seemed to me that teachers would not read and think about the theory of academics until they themselves had an appreciation for and an understanding of and confidence in their own

embodied knowledge. For education research to be of practical value for teachers, they needed to experience the research process themselves through the data collection and analysis of their own teaching practice so that it became educational and not just about the disciplines of education. Then, they would be more inclined to read, think about and integrate the research of others into their practice.

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

Delong's practice can be understood as an evolution of her earlier research on creating a culture of inquiry (Delong, 2002) and in supporting teachers' action research outlined in Passion In Professional Practice http://schools.gedsb.net/ar/passion/pppi/1_Into_TOC.pdf. Director of Education for the Grand Erie District School Board, Peter C.Moffatt, wrote in page 3 of the first volume (2001):

> The highest form of professionalism is the on-going, self-generated pursuit of improvement and excellence. Teachers and administrators who are involved in action research demonstrate and develop that professional passion. The rewards of this professional activity are improved student learning and personal engagement and growth. Through the posing of important questions, the collection and analysis of classroom and school based data, the articulation and presentation of results, the sharing of those results and the posing of new, important questions, teachers and administrators take control of their own job satisfaction. They can support their classroom practices and

they improve classroom learning.

It is with a great deal of pride that I congratulate the professionals of Grand Erie who have contributed to this collection. I congratulate them for their writing, for the influence that they have had on education, and on their achievement of the highest professional status. Their passion makes a difference!

It seems to me that describing and explaining the nature of your influence on yourself, on others and on social formations, particularly for leadership positions where evaluative information is not always readily available, can be a challenging task. The critical feedback required to determine your effectiveness can only be acquired through the assistance of others, of critical friends, of willing evaluators. Before that critical information is forthcoming, I believe, a culture of inquiry is required. Time must be invested in order to establish trusting relationships, more time than at first seems necessary and reasonable. It also requires regular checking amongst the participants that assumptions of comfort are confronted. In 2010, while I was teaching the Research methods course to the Bluewater masters cohort, I asked the group of 19 to provide an evaluation of my teaching. I sat in the middle of the circle with the video camera on me and they provided me with some very concrete suggestions for improvement. It was a difficult process to experience but I had spent time preparing myself as much as I could. Being able to absorb the suggestions afterward by reviewing the videotape of the event was essential to retaining all of the information and making significant changes in my practice. Once again, I was modelling a process that I hoped might be adopted in their own way by the members of the group. A full description and explanation of the process is contained in Jack's and my 2011 AERA paper: Transforming educational knowledge through making explicit the embodied knowledge of educators for the public good:

Critical Evaluation part two 15:00 minutes
 http://www.youtube.com/watch?v=-9pU95EgXeI

Image Four: Place the cursor at 6:45 minutes:

NEEDS VIDEOCLIP P.4

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

With all of these clips, I feel the pleasure of being in this culture of inquiry in a community of shared learning and while there is some tension associated with the process of democratic evaluation, as I expressed to Liz: *I knew it would be hard on some people and to be honest it was hard on me. You don't do that lightly. You think about it and you have to be sure that you're ready for it.* (Reflection on Critical Evaluation video http://www.youtube.com/watch?v=FQlXQFN3rEk), nonetheless, I love these individuals and they have articulated that they feel that love coming from me. I want to improve my learning as well as theirs. I trust that they will be respectful in the articulation of their concerns. Learning opportunities for the students and me are provided in this creative space as we engage in Critical Evaluation.

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

Two examples of my commitment to providing a safe and comfortable space come to mind. First, in the pedagogical model that I developed over several years and shared at AERA 2012 (Delong & Whitehead, 2012), the first item on the plan for the day in the masters' classes is "Comfort", that includes, personal, physical, social, political, academic issues of the day or of prior classes. Without comfort on all these levels, a culture of inquiry cannot exist. Second, in the December 20?? and Dec. 22 YouTube clips, first, to Jackie and then to the whole group, we hear Cathy expressing her concern about feeling uncertain of the nature of the relationships within the SKYPE conference with Jack Whitehead, Liz Campbell and Jackie Delong. For Jack and I, who have been working together for over 16 years, this came as a surprise: a good reminder to never assume that there are common understandings about the nature of the relationships and that a culture of inquiry has been established.

Influencing self, others, and social formations

As I continue this part of the paper, it is my intention to attempt to track

the nature of my influence in transcending the constraints of poverty, with a focus on addressing impoverished learning environments over time, across a school system and through my master of education students to their students. I can provide data that provide evidence of systemic influence, such as, working with bits of money out of various budgets in my portfolio as superintendent to support action research projects to eventually convincing my colleagues of a need for a line item for classroom research.

However, I am most moved by evidence of improved teaching and learning in classrooms and schools. Over the years 1998 to 2007 in 7 volumes of Passion in Professional Practice (Delong et al) which published the informal (not for credit) action research projects of teachers, administrators, consultants and Child Care Workers, their embodied knowledge and their passion for improving the learning and lives of students shines forth. Tobin Hart (2009) in his book *From Information to Transformation: Education for the Evolution of Consciousness* asserts that "educational practice follows our assumptions about the nature of the student" (p. 127). As examples, I begin when Lori Barkans was one of the first group of 5 action researchers in my school district in 1996 and follow my influence on her from supporting her as she progressed in her career positions to teaching her in the masters cohort in Brantford in 2011 and now recently to a recent SKYPE conversation where she articulates my systemic influence. Second, I will draw on the work of Liz and Cathy in their master's classes and follow their with with students in their classrooms. Last I will draw from SKYPE conversations data to provide evidence of my claim to have influenced Cathy and Liz.

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

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

The values that Lori shares in her first project were apparent in increasingly challenging leadership positions in education and I was

fortunate to provide encouragement and support for her those changes. In 2011, I taught her masters cohort their spring course Data-Based Decision-making, a course where I developed my teaching model and shared it in our AERA 2012 paper.. The writing assignments were based on action research processes.

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

http://youtu.be/92w1aR8Wn_o

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

Lori (2:19): How does the role of principal enable the implementation of the school effectiveness framework? And it's hard for me not to..this is my job. This is what I do. It's hard for me not to talk about the thing that I think was at the centre of Jackie's work for many years and you know those of us who worked with Jackie: sometimes we look at each other and say, 'You know I'm here because of what Jackie taught me, not only about myself but about what I do.' And, in fact, I had a moment like that last week where we saw a TED video and they were talking about what makes people successful and one of the things listed was 'passion' and so when you say to me. well, how does the role of the principal enable implementation of the school effectiveness framework, I'm going to tell you that for some people it's just a document and it's just a process that the school or the board or the ministry tell us that we have to do. So, if you approach this school effectiveness framework from that perspective, I'm not sure that what you do is going to have any impact at all because then I think it will be process and it's not a living process; it's not real. ..

Lori (2:48): What really matters goes right back to the first thing that Jackie said and that is, 'What are you values as a principal?' because you have to believe what's in this document is real and that it matters and you

have to understand what's in it and what difference it makes...If those things are happening in your school you need to know why they matter; you have to care (3:23) passionately [BIG SMILE] about your school and where you want to take those people that form your community in your quest to do what you know you need to do for kids...And all that goes right back to what Jackie was saying: What are your values? What are the relationships you must establish in your school? Are you true to those values in your relationships?...You have to be prepared to jump in and say, I'm going to learn with you.. I'm going to research with you...We're going to learn together about how to make this happen in our school. And I care about our kids and I care about you and I care about the process that we are going to follow to get there.

(4:47) And that's what it requires of you. It does require you to understand how to analyze data. Jackie said this: so none of these things matter if you don't bring heart and soul and passion to it because your staff will know....but the fundamental basis for all of this is trust. You need to hear the voices of your teachers. They need to know that you value their voices. They need to know that you care about what it is that they are struggling with.. and so you need to understand the dynamics of working collaboratively together on an inquiry , that discovery, that reflective practice, that process of trying something: is it working? is it not? how do we know? what are we going to do if it isn't and where are we going to go next because the journey is continuous and constant and, man, if you haven't got the passion for that, then it's a tough row.

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

We share the same value of becoming a learner along with your colleagues and students: 'You have to be prepared to jump in and say, I'm going to learn with you.. I'm going to research with you...We're

going to learn together about how to make this happen in our school. And I care about our kids and I care about you and I care about the process that we are going to follow to get there'. As Hattie (2009) claims: "the biggest effects on student learning occur when teachers become learners of their own teaching and when students become their own teachers" (p.22).

http://youtu.be/aCtbSVcqUvA

In this videoclip of Lori, moving the cursor along we see and hear the passion she feels for making a difference in the lives of teachers and children:

http://youtu.be/aCtbSVcqUvA

At a later point in this discussion on leadership, Julie asks about preparation for interviews. Between 18:39-19:07, I am explaining the importance of telling stories that are focused on what the person is actually doing (rather than what an individual might do!). I think that it is really important to emphasize the importance of individuals exploring their responsibility for living their values as fully as they can.

Placeholder: How can I work with my students as Co-Researchers? (Schlosser[JW1] , 2011).

In addition to providing evidence to support claims that I have influenced school systems through leaders like Lori, it is through masters students like Lori and Liz and Cathy that I can influence and improve student learning: The rewards of this professional activity are improved student learning and personal engagement and growth (Moffatt in Delong, 2001, p. 3). The most significant influence for me is when I can find a direct line from my life and work through those I influence to making improvements in teaching and learning in the classrooms.
Thus, I look to Cathy and Liz to help me.

INFLUENCE ON CATHY AND HERS ON ME AS WE WORK TO ERADICATE THE CONSTRAINTS OF POVERTY AND BUILD SAFE, LOVING, CREATIVE LEARNING ENVIRONMENTS

In her section above, Cathy describes what she hopes for in her teaching:

'If you walked into my classroom I would want you to see students engaged in their work, taking risks, trying different strategies, talking to each other about what they are doing, challenging each other's ideas and, above all, enjoying the process.' I couldn't have said it better as it applies to my teaching of master students.

Cathy talks about the nature of the culture of inquiry that we have built that supports her to live according to her values:

> Continually, as I talk with Jack, Jackie and Liz, and especially listening to Liz talk today, I come back to how all of these goals relate to my values. They truly are in everything I am trying to do. Although my values of Authenticity, Trust and Love are my own values they are very much influenced by Jackie (and vicariously through her by Jack) and Liz as I identified them through conversation with them as my validation group through my MEd. I have this process, the Living Educational Theory through which I am continually trying to live my values. Today, Liz again helped me think about how my different goals as just different spirals around my central goal of living according to my values. (reference****)

The establishment of trust is essential to the creating of a culture of inquiry where human flourishing can thrive. One of my learnings in the values-based inquiry into the nature and improvement of my life as a superintendent and later as university professor was that quality relationships can be deepened and strengthened through a willingness to let others into my world and let down the walls of protection to expose my vulnerabilities. My doctoral research provided evidence of this transformational process but it is only through the voices of others willing to help validate claims to know that I could be certain of improving my practice. One piece of evidence came through the democratic evaluations that I submitted myself to in sessions with principals, consultants, masters' students and my supervisors.

While I had deliberately worked to build a culture of inquiry, to create a community of co-learners who appreciated the embodied knowledge of each person in the group in the Bluewater masters cohort in 2010 and 2011, it was a critical event when Cathy felt safe to reveal her vulnerability. Liz described this event (p. ** above): There was one particular presentation by a student who shared a very difficult traumatic experience that moved me beyond words. Her story was heart wrenching but it was her courage and willingness to trust and be vulnerable that

created a gateway for all of us to become a loving community where we could discover and share our stories.

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

INFLUENCE ON LIZ AND HERS ON ME

> Liz's evidence-based narratives explaining energy-flowing values
> Liz's value of loving kindness

This paper includes the embodied expression of 'being loved into learning'. Both Liz Campbell and Cathy Griffin, within in their master's degree programmes that I supervised acknowledge my educational influence as including 'being loved into learning'. I had not thought about this concept, only that I love them and wished with all my heart that they would have positive, challenging and scholarly learning experiences in a supportive environment. I accepted the validity of this response from both Liz and Cathy and included, within my own explanation of my educational influence, my embodied expressions of contributing to the creation of a 'culture of inquiry'. (Delong & Whitehead, 2012 – see http://www.actionresearch.net/writings/aera12/jdjw140312aeraok.pdf)

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

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

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

Jack: Your phrase, 'Loved into Learning': you experienced this being 'Loved into Learning' with Jackie and possibly some of the other participants on the masters program.
Liz is nodding and smiling.
Jack (11:34): Could I just check that: It seemed very important because I don't think Jackie and myself have focused on Jackie's influence in those terms yet it seemed really important to you that you had experienced that 'Loved into Learning' that you were able

then to communicate, I think, to your own students.

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

Jackie: Yes.

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

In Liz's classroom, as she built a culture of inquiry based on her experiences in my classes, High School students provided data from their written action research papers and videos uploaded to YouTube that show that they were able to influence their own learning, the learning of others and the learning of social formations. One 18 year old student, in response to the question, How do I know my values?', says:

> In addition I have knowledge based on validation that we have done throughout this course. I have watched myself talk about my beliefs and my ideas on camera, I have discussed with my classmates my project plans and my revelations, I have chosen to make videos of my own and I have observed and reflected on others' plans and actions to relate them to myself. I know then, I suppose, through validation and experience. I know because I have faced my ideas and been forced to agree or disagree – to form a defense for my way of thinking (2012).

INFLUENCE ON SELF AND OTHERS

SHOULD THIS VIDEO GO HERE??? I have a great clip of Jack too I will add this Thursday and upload again.

http://youtu.be/drpUzQ78pls

Just in time or as-needed feedback (Jackie?) from my own culture of inquiry builds trust in my own experience and embodied knowledge. (video examples from Jackie and Liz)This is perfect for the results section. WOW!!

IS THIS A RESULT?

The educational influences for me, of working with Jackie, Liz and Cathy, are focused on overcoming a poverty in my educational discourse and practice, related to love and hope. Until Liz and Cathy pointed to Jackie's educational influence in their learning in terms of being 'loved into learning' I had not recognised a poverty in my own awareness related to the acknowledgement of this quality in my own educational influences. Since 2000 I had recognised the importance of bringing a flow of life-affirming energy with values that carry hope

for the future of humanity, into explanatory principles of educational influence. I had not recognised the importance of recognising the relational dynamic and value of 'being loved into learning' as an explanatory principle. In working with Jackie, Liz and Cathy I also began to understand the importance of recognising and responding to expressions of vulnerability in the other. As I write these words I am aware that my expressions of meaning are impoverished in relation to my experience of the living relationships with Jackie, Liz and Cathy in which expressions of vulnerability are recognised, accepted and transcended within a culture of inquiry that carries hope for each individual and for the future of humanity.

7. RESULTS AND SUBSTANTIATED CONCLUSIONS

We are going to write this together in our next Skype call correct?

The contents of the major research projects produced by postgraduates and their continuing research in classrooms demonstrate how self -study action research inquiries can provide explanations of the educational influences of practitioner-researchers to show how environments of moral and artistic impoverishment can be transformed through offering opportunities to live more fully according to one's values and to develop creative talent and aesthetic appreciation as seen in our voices and the voices of the students.

The analysis demonstrates how the generation of the living educational theories of educational researchers integrates insights from the theories of education researchers in a way that sustains a connection with both improving practice and generating knowledge. In this research, evidence is provided that once we, as teachers, recognize our own embodied knowledge, we are then more open to embracing the work of education research. We internalize the academic knowledge from the perspective of the practitioner theorizing about our lived experience. This is further enhanced when we see the process through the voices of the younger students. It is beautiful!

Power and control issues. As soon as you open this door the normal power structure gets challenged and you can't do this without support. It immediately challenges the systemic structural hierarchy and power structure.

Liz: experience of coming to understand her embodied knowledge and the freedom to challenge assumptions. public accountability to share experience with intention of inspiring others to have the courage to try

this.

Address 'rigour'. Form of action research explicit. Liz explain controversy around idea of self-study as action research in final phase of MRP. INSERT QUOTES HERE. While it is true that some self study research may not qualify as action research this is not the case in living theory action research (RE 5 PRINCIPLES)MAYBE THIS SHOULD GO ELSEWHERE (METHODS AND TECHNIQUES?)
The substantiated conclusions include alternative ways of representing learning; evidence of action research inquiries in Elementary, High School and Graduate settings; evidence of educational influence in the context of classrooms, schools and school systems; evidence of using multi-media to enhance research results.

Results and substantiated conclusions from action research inquiries that engage with issues of social transformation and the values that carry hope for the future of humanity have been published in the many electronic sites such as Educational Journal of Living Theories as well as in the academy.
Current effects: Liz sharing in classroom our struggles to express our learning as in Jackie's and hers
insert ripple effect -**sustainability of influence** from Jack to Jackie to students to their students. Sabreea; influence creating the opportunity; make it public

8. SCHOLARLY SIGNIFICANCE :what is our contribution to the scholarship

PHD criteria: original thought, critical judgment, over time--longitudinal studies of the nature of influence

no formula in this process: our living research we are making this less elusive, more explicit: the model is important but not replicable as is since individuals bring diverse values and unique lived experiences to the generation of their living theories, requires a different kind language--to get new knowledge; we lived through the experience yet again as in Liz's guiding principles -recognized themes in J's work. Can't understand process without the experience reference four arrows and Joan walton's conference. significant because we have lived it, held ourselves accountable for it, entered into that unknown,

While doing it we refined it some more; and that's still the next steps and what makes writing our process we are hesitant about drawing conclusion

but perhaps comfortable explaining our current understanding of the influences...however, as soon as we do, we are living the process again and our attitudes and knowledge grow bec always on the path to improvement.

Teachers voices!!!@!!Q graduate work where sometimes get to discover these things. Cathy's influence on TTLP-her huge influence! Liz to get photo of saying re Voices

Liz reading some of my work now: not familiar with J's theory-was able to replicate model in classroom bec experienced it- J didn't require academic rigour to start with.

as opposed to fidelity to models, curricula, processes, we value creativity, artistic interpretations: Living theory methodology has been refined by Moira Laidlaw (living) --other examples; culture of inquiry has been refined and improved by Cathy and Liz and Jackie
clarity in communication through multi-media and words for clearer interpretations and understandings
Another interpretation of poverty- impoverished learning environments for teachers and students and the role of a supportive culture
If you can provide enriched experience….for kids who live in poverty then that is something. Note spiritual poverty. There are a whole bunch of kids living in poverty and if you just tell them you love them ...not necessarily physical, but philosophical, identity , spiritual...
J asked me did I realize what an impact I was having and I replied I did, because I experienced it! However, she does make a good point about the true realization of my influence. The more aware I am of this, the more effective and authentic I can be. J's experience with Lori. My dream come true. "She has carried that passion with her and attributed some of that influence to me."

I think that there is something very important in the culture of inquiry we are creating as we produce the paper in expressing (and evolving) our individual responsibilities for living our values as fully as we can in contexts that can be seen to have various forms of poverty. In doing this I think the four of us experience hope in being and working together on something we believe is worthwhile. My experience of both Liz and Cathy is that they share this responsibility and hope with their students. What seems to me to be original in the paper is that we are explicitly bringing 'loving kindness' and being 'loved into learning' into the culture

The significance can be understood as action researchers, at a variety of learning levels, share their research in attempting to live according to their values, in trying to improve the education for all learners and in working to improve the social order for all. They are exhibiting living leadership in attempting to overcome different kinds of poverty. The scholarly significance seems particularly important in the classroom research of the elementary and high school teachers who committed time drawn from families and social time as well as planning time at school in order to shared their knowledge. Their voices and the voices of their students are so rich and profound that their conversations transform environments from impoverishment to enrichment for learning and living.

The potential for this mode of inquiry using SKYPE is of great significance not only for researchers but for all forms classroom inquiry and professional development. The quality of the dialogue evident in the clips in the paper bear witness to the significance of this learning process.

It can be seen as a response to Schön's (1995) call for the development of a new epistemology for the new scholarship in demonstrating how the embodied knowledge of professional educators can be made public. It answers Snow's (2001, p. 9) call for procedures for accumulating such knowledge and making it public and the need for a critical mass of practitioner researchers' studies. It demonstrates the potential of the living educational theories of individuals to fulfill both halves of the AERA mission (Whitehead 1998) to advance knowledge about education, to encourage scholarly inquiry related to education and to promote research to improve education and to serve the public good (Ball and Tyson, 2011).

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

I'm thinking that living a life that is personally flourishing, could in the writings in the paper, be related to experiences of 'being loved into learning' as a contribution to the culture of inquiry that we are creating? I'm suggesting the something highly original is being created through the

conversations and writings that can communicate the importance of sustaining and evolving our educational conversations as part of what we are understanding of 'a life that is personally flourishing' and that as we do this we are helping each others to live lives that are personally flourishing.

What are schools for? In very general terms, their aims are the same as those of a home with children. The task of both institutions is two fold and simplicity itself, to equip each child:
1.   to lead a life that is personally flourishing
2.   to help others to do so too. (p.1)
 Equipping every child to lead a personally flourishing life. can help to transcend the constraints of educational poverty which is made more accessible if the child has an awareness of and understands what it is that makes him/her unique while simultaneously experiencing a profound connection to others and nature. We are suggesting that a loving culture of inquiry can provide a safe environment for self-study action research to unveil values based knowledge that is often suppressed and oppressed by traditional educational methods.

something highly original is emerging in the paper that can communicate meanings of your relationally dynamic and embodied expressions of human flourishing

It demonstrates the potential of Whitehead's (1998) living theory to effect positive change in the lives of practitioners and those they influence in a spectrum of settings and the nature of the influence that emerges.

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

9. INTERIM CONCLUSION FOR OUR ON-GOING INQUIRIES

This presentation continues our project of transforming educational knowledge through making explicit the embodied knowledge of educators to address an impoverished learning environment. What we are claiming is that the values that carry hope for the future of humanity and

hence are in the public good, are brought more fully into the world as individuals create and share their own living educational theories. At the heart of these theories are the energy-flowing values that are being used as explanatory principles in explanations of educational influence. The transformation in educational knowledge is occurring as explanatory principles, such as 'loving kindness', and 'being loved into learning' are being brought into the Academy as epistemological standards of judgment for evaluating the validity of claims to educational knowledge. At the heart of this transformation is the process of empathetic resonance in which individuals and groups can recognise and share the meanings of the energy-flowing values as they are clarified in the course of their emergence in practice.

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

The significance can be understood as action researchers, at a variety of learning levels, share their research in attempting to live according to their values, in trying to improve the education for all learners and in working to improve the social order for all. They are exhibiting living leadership in attempting to overcome different kinds of poverty.

It can be seen as a response to Schön's (1995) call for the development of a new epistemology for the new scholarship in demonstrating how the embodied knowledge of professional educators can be made public. It answers Snow's (2001, p. 9) call for procedures for accumulating such knowledge and making it public and the need for a critical mass of practitioner researchers' studies. It demonstrates the potential of the living educational theories of individuals to fulfill both halves of the AERA mission (Whitehead 1998) to advance knowledge about education, to encourage scholarly inquiry related to education and to promote research to improve education and to serve the public good (Ball and Tyson, 2011).

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1.   to lead a life that is personally flourishing
2.   to help others to do so too. (p.1)
 Equipping every child to lead a personally flourishing life.
There are three components of this aim.
The flourishing life itself
There are many accounts of the flourishing life. Some religious people locate it principally in the afterlife, but this book confines itself to this-world well-being. (At the same time, for those who believe in the existence of an afterlife, there is generally presumed to be a connect between the sort of person we become in this life and who we are in the world to come, so that the argument for an aims-led curriculum is at least as strong.). A hedonist may see it in terms of maximising pleasurable feelings and minimizing painful ones. More everyday perspectives may tie it to wealth, fame, consumption or, more generally, satisfying one's major desires, whatever these may be. There are difficulties with all these accounts (White 2011a: chs 5-8). A problem besetting the last, and most all-encompassing, of those just mentioned – desire satisfaction – is that it allows ways of life that virtually all of us would deny were flourishing, a

life wholly devoted to playing fruit machines, for instance. It also faces the objection that satisfying a major desire – a once-in-a-lifetime holiday, a lottery win, a relationship – can sometimes be bitterly disappointing and so is a poor candidate for fulfilling.

A life filled with wholehearted and successful involvement in more worthwhile pursuits – such things as intimate relationships, meaningful work, making music, scholarly research, gardening, eating good food, watching an excellent film – is on a different plan. Virtually all of us would rate it as fulfilling. Some people, not least when writing about education, confine intrinsically worthwhile pursuits to intellectual and aesthetic ones, but the present account is much broader. (p.5)

A central aim of the school should be to prepare students for a life of autonomous, wholehearted and successful engagement in worthwhile relationships, activities and experiences (White 2011a: 129-31). With many of these – cooperative work activity, friendships, and enjoying literature for instance – it makes good sense to see that students gain first-hand experience. For others – things like mountaineering, composing symphonies, choosing to live an unmarried life, running a multinational company - *imagined* rather than direct involvement is likely to be more appropriate. (p.6)

Basic needs

If we are to lead a flourishing life, basic needs have to be met. We all need air, water, food, shelter, a certain level of health, a certain level of income. Psychologically, we need companionship, respect, recognition, security and freedom from attach, and freedom from arbitrary arrest and from other impositions (White 2011a: 27-32) (p.6)

Personal qualities

As just implied there are inward as well as outward necessities. The personal qualities we need if our life is to go well. These include:

· proper regulation of our emotions and our bodily desires for such things as food drink, sex and novelty
· a measure of confidence and self-esteem
· independence of though about the conduct of our life
· determination in carrying through our projects
· good judgement in weighing up conflicting considerations
· fortitude in coping with reverses
· courage, especially moral courage, in the face of fears and anxieties.
· Appropriate judgments about when we should trust and mistrust others
· Sensible attidutes towards risk
· Keeping our values in proper perspective, so that we pay due regard to those that are of more, and of less, importance to us. (p.7)

Equipping every child to help others to lead a personally fulfilling life

This aim covers moral education in general, of which one aspect is education for citizenship. Included in the latter is education for work. (p.7)