Accepting Educational Responsibility: Building Living Theory Cultures of Educational Inquiry in a Canadian/global context.

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Abstract

The argument I present in this paper is that in creating my own living-educational-theory, I am using my relational values of 'loved into learning', in 'cultures of inquiry,' as explanatory principles to explain my educational influence on myself, on others and on social formations. Within expanding global boundaries and providing cross-cultural support, I share my work as a mentor for global citizen-scholars as I am educationally responsible for encouraging and supporting these practitioner-researchers to create their own living-educational-theories.

I share the evolution in my understanding of global cultures of inquiry, which are safe, democratic environments where 'loving educational conversations' generate space for practitioner-researchers to share their values, recognize when they are 'living contradictions', and feel safe exposing their vulnerabilities and their embodied knowledge. Being dialogic by nature, dialogue is crucial to clarifying and sustaining a culture of inquiry in a variety of forms, using dialogue as research method with visual digital data. I refine my understandings of cultures of inquiry and Living Educational Theory as a social movement and improve my practice as I engage with global citizen-scholars in the generation of their own living-educational-theories as I prepare for this symposium. By engaging with them from within my relational qualities I distinguish my own contributions to developing a 'global culture of inquiry' as an activist citizen scholar.

1. Introduction

In this part, I share some of my socio-historical context that has informed the research in this paper.

   a.) How can I improve my teaching and learning of students?

My own educational responsibility evolved from traditional forms of professional development when I worked as superintendent of education and I felt the tension of the lack of improvement in classroom practice and student learning as a result of many hours of seminars and workshops. There appeared to be little transfer! After experiencing the Living Educational Theory methodology (Whitehead, 1989) myself, my focus changed to encouraging and supporting educators in "cultures of inquiry" (Delong, 2002) to conduct action research, with questions of 'How can I improve my teaching of these students?' so that the improvement was inherent in the learning and there was evidence of improved student learning:

The data collection for this paper began as many questions emerged in my teaching practice about how to make learning more meaningful for students and how to become a better teacher. Several leadership roles (union leader, learning resource teacher, curriculum coordinator, principal, superintendent and university professor) in my career were dedicated to improving professional development experiences for teachers. During my term as principal (1988-94) the issue became even more significant as I watched my staff spend hundreds of hours (no exaggeration) in workshop sessions intended to improve their teaching practice and ending up being what can be called "Spray and Pray" with little transfer to actual practice. (Delong, 2013, p. 26)

I also learned to improve my leadership by learning to be vulnerable and asking the principals in my Family of Schools to help me to improve. I used the same process as I exposed myself to Democratic Evaluation in 2010, while I was teaching the Research Methods course to the Bluewater Master's cohort, I asked the group of 19 to provide an evaluation of my teaching. I sat in the middle of the circle with the video camera on me and they provided me with some very concrete suggestions for improvement. It was a difficult process to experience but I had spent time preparing myself as much as I could. Being able to absorb the suggestions afterward by reviewing the videotape of the event was essential to retaining all of the information and making significant changes in my practice. I was modelling a process that I hoped might be adopted in their own way by the members of the group. A full description and explanation of the process is contained in my joint AERA paper with Jack Whitehead (Delong & Whitehead, 2011), 'Transforming educational knowledge through making explicit the embodied knowledge of educators for the public good which includes this video:

Video 1: Democratic Evaluation Bluewater'
https://www.youtube.com/watch?v=SShZFmETpkk (Delong, 2011)

b.) Evolution of 'culture of inquiry'

The purposes of this 2021 paper include sharing the ways in which I, a mentor, and my mentees are working to improve the lives of those in their communities of practice through creating their own-living-educational theories in cultures of inquiry. Within the basic Living Educational Theory research (Whitehead, 1989) question, 'How can I improve my practice?', we strive as practitioner-researchers to provide self-study (Whitehead, et al., 2009), evidence-based explanations of the nature of our educational influence using our values as explanatory principles to explain our educational influence in our own learning, in the learning of others and in the learning of the social formations that influence our practices and understandings.

These explanations show how environments of impoverishment and inequity can be transformed through offering safe, democratic cultures of inquiry by honouring the embodied knowledge of the practitioner-researchers and nurturing that knowledge. The dialogic nature of the self-study shows how 'loving educational conversations', grounded in values that carry hope for human flourishing, can contribute to overcoming the demoralisation and devaluation of economic rationalism (McTaggart, 1992, p. 5) in hopeful and loving processes of social transformation. I encountered the concept of "human flourishing" first in the work of Reiss and White (2013):

> Our educational research has explicitly addressed the issue of transcending constraints of poverty and serving the public good by focusing on our inquiries in which we are seeking to live our values of human flourishing as fully as possible in contexts where economic, social and cultural pressures are leading to different kinds of poverty. In the course of this paper, as an evolution of Delong's (2002) earlier research on creating a culture of inquiry, we now include an explicit commitment to human flourishing (Reiss & White, 2013) in the sense of the two aims below of:
> 1. to lead a life that is personally flourishing
> 2. to help others to do so too. (p.1) (Campbell, et al, 2013, p.5)

More recently, this concept was discussed in the 2015 article of Lynne S. Wolbert, Doret J. de Ruyter and Anders Schinkel where they explained "striving for a flourishing life is a life long journey in which one keeps asking what might bring out the best of oneself... flourishing is characterised by ongoing development, striving and effort to sustain it." (p. 11) and provided criteria for human flourishing:

> Two formal criteria of 'human flourishing' have been proposed: First, flourishing should be perceived as intrinsically worthwhile (1). Second, human flourishing means 'the actualisation of human potential' (2), which entails that to be able to say that someone flourishes, we argue that one has to look at her life as a whole in a holistic sense (2a); that in order to actualise human potential a continuous developmental process is required, which shows that flourishing is perceived as a 'dynamic state' (2b); and that there is a necessary reference to objective goods, in the sense that there are human capacities that are objectively good for a person as well as certain external goods people need in order to live well (2c). Aristotelian eudaimonia was used as an exemplar for these criteria, but it was also shown to be just one conception of human flourishing. (p. 10)

A culture of inquiry has been part of my values since I began working with this self-study action research in 1995 (Delong, 2002) and has evolved significantly since then. I have used, Said's (1993, pp. xii-xiv) explanation of culture with the meaning of "a refining and elevating element, each society's reservoir of the best that has been known and thought". Included in this value of culture of inquiry is the other value in my thesis, "valuing the other", which has evolved over time to include a pedagogy that includes "loving kindness", "loving educational conversations" and "loved into learning" (Campbell, 2011; 2019) as part of mentoring individuals to create their own living-educational-theories. This understanding as strengthened:

> "When I use the language of Culture of Inquiry, I am meaning the creation of a safe, supportive space where students and teachers are enabled to make explicit their values and make themselves accountable for living according to those values. They learn to recognize when they are not living according to their espoused values and are what

Whitehead (1989) calls "living contradictions". Action-reflection cycles based on asking questions like "How can I improve my teaching of these children?" become as natural as breathing. Experiencing values such as loving kindness and loved into learning in this democratic, non-hierarchical environment and recognition of their embodied knowledge, encourage students and teachers to take responsibility for their own learning. When I use the language of a culture- of-inquiry I am meaning the unique living and embodied expressions of this culture in the individual's practice." (Delong, 2013, p. 26)

I added to this explanation (Delong, 2019) the importance of vulnerability in building trust, connections (Vaughan, 2019) and relationships and expanded my understandings with Michelle Vaughan adding that cultures of inquiry can be created in micro and macro situations and in spontaneous and sustained forms (Vaughan & Delong, 2019). In 2020, I shared the importance of 'dialogue as research method' in my own research and within the work I do creating cultures of inquiry. In the papers in this symposium, the value of a culture of inquiry has evolved once again to include the spiritual value of satva (Dhungana, 2021):

The Bhagawat Gita, Chapter14 verse 5 states that "material nature consists of three modes: satva (goodness), rajas (passion), and tamas (ignorance)". Similarly 14.6 states:

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् |

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ || 6||

It means, satva, the mode of goodness, is purer than the others which is illuminating and full of well-being. Satva is the state of happiness and full of well-being. We humans have all three qualities but they are dominated by one of the attributes.

While I intend my culture of inquiry to be a space for critique as well as "a community of compassion as befitting a nurturer – a mother" (Bullough, 2005, p. 153), I did not see the two as mutually exclusive but rather as belonging together. As a 'responsive mentor' I perceive when a researcher needs love and care and when she needs challenge and critique. In this I disagree with Darling and Bullough:

…as Darling (2001) describes, the values and commitments of a ''community of compassion'' and not of inquiry. A community of compassion is a retreat from the world. ''A community may support individual flourishing (at least in the sense of offering protection), but it is not the agent of, or catalyst for, growth. At best, community is the backdrop that makes it possible for students (read, interns) to pursue learning; although learning goes on alongside the community, it is not generated by it. The purpose of the community is defined by its role as a support group, not by the learning that is taking place'' (p. 12). In contrast, a ''community of inquiry'' involves individuals learning to respectfully disagree, ''argue their positions with conviction, and make judgements about the worth and truth of others' claims''… An individual's duty in a community of inquirers, in contrast to a benevolent community of compassion, ''is to the inquirers, but also to the inquiry and to uphold the standards of inquiry'' (p. 16). It is, in short, to be thoughtfully and helpfully critical. (Bullough, 2005, p. 153)

I seek, as well, to enhance my learning by responding to the other members in the symposium (Dhungana, 2021; Whitehead, 2021; Mishra, 2021; Vaughan, 2021).

This paper is framed under the following headings: Purpose and Aim; Perspective(s) or theoretical framework; Methods, techniques, or modes of inquiry; Data sources, evidence,

objects, or materials; Results and/or substantiated conclusions or warrants for arguments/point of view; Significance.

2. Purpose and Aim

The purpose of this paper is to share the ways in which I have accepted educational responsibility by building cultures of inquiry to support global citizen-scholars to create their own living-educational-theories in Canadian and global contexts. I do this by sharing the nature of my educational influence using my values as explanatory principles. For that purpose, I draw on my work with the mentees and their work improving the lives in their communities in their sites of practice in India, Nepal, and USA to contribute to human flourishing in a Living Educational Theory social movement.

Over the past 25 years, I have been researching my practice with the aims of improving my practice and living more fully according to my values and at the same time encouraging and supporting others to do the same. My values include building a culture of inquiry for the creation of living-educational-theories, loving others into learning and loving educational conversations with gender equity in mind. My research on my influence with other practitioner-researchers can be located in https://www.actionresearch.net/, in http://www.spanglefish.com/actionresearchcanada/ and in https://ejolts.net/

In order to create this culture of inquiry, I make extensive use of dialogue and visual data as research methods. I find that my dialogic way of being evidenced through visual data not only brings life to the writing but also deepens my understanding of my educational relationships and learning. The visual narrative is, at the same time, raw data and an explanation of empathetic resonance (Delong, 2010), life-affirming energy (Whitehead, 2019) and the nature of my influence. I was first introduced to the idea of living-global-citizenship by Jack Whitehead (Potts, Coombs & Whitehead, 2013; Potts, 2012) and connect my mentoring with this value.

The objectives include addressing the question 'How can we unite with practitioners, with scholars across other academic fields and disciplines, and with other citizens beyond academia to strategically address complex social and educational problems?' The argument will be presented to show how the explanations of global citizen-scholars are contributing to the global knowledgebase of educational practitioners as they improve themselves and their sites of practice. The paper aims, as well, to enhance my learning by responding to the other members in the symposium in our culture of inquiry.

3. Perspective(s) or theoretical framework

The main perspective in this presentation is provided by the theme of "Accepting Educational Responsibility" in which educational researchers are activist scholars and global citizens in the places in which their Living Educational Theory (Whitehead, 1989) scholarship is produced, disseminated, and implemented. To be clear, I share this description of Living Educational Theory from the home page of the Educational Journal of Living Theories (ejolts.net)

> "A 'living-educational-theory' is the particular/unique living-educational-theory generated by an educational practitioner to explain their educational influences in learning as they research questions of the kind, 'How do I improve what I am doing?'. An individual's living-educational-theory account includes evaluations of past efforts to improve their educational practice and an intention to improve practice in the future in ways that are not yet realized in practice. Improvement in educational practice is understood as

practice that contributes to a world in which humanity can flourish and is expressed in the values-based living standards of judgment (<u>Laidlaw, 1996</u>) of the Living Educational Theory researcher. A researcher's account of their living-educational-theory research will included their embodied and ostensive expressions of meaning in explanations of their educational influence in their own learning, the learning of others and the learning of the social formations which are the context of their practice."

At the heart of the culture of inquiry is my perspective that the development of a culture of inquiry rests upon supporting the knowledge-creating capacity in each individual in the system as they create their own-living-educational-theories. The living truths of self-study educational researchers draw on the perspectives outlined by Tidwell, Heston and Fitzgerald (2009) in their work on research methods.

The theoretical framework includes analysis of the contribution of dialogue as research method (Delong, 2020) in its effect on learning and social formations in the work of mentees as they exhibit their methodological inventiveness (Dadds & Hart, 2001) and create their own living-educational-theories within their own living-educational-methodologies:

> "If our aim is to create conditions that facilitate methodological inventiveness, we need to ensure as far as possible that our pedagogical approaches match the message that we seek to communicate. More important than adhering to any specific methodological approach, be it that of traditional social science or traditional action research, may be the willingness and courage of practitioners – and those who support them – to create enquiry approaches that enable new, valid understandings to develop; understandings that empower practitioners to improve their work for the beneficiaries in their care. (p. 169)

This paper reveals ways of doing educational research differently.

4. Methods, techniques, or modes of inquiry

Whitehead's (2009) chapter (Tidwell, Heston and Fitzgerald, 2009) acknowledging the influence of his students, resonated with me:

> I too have acknowledged the educational influences of the students whose research programmes I have had the privilege and pleasure of supervising. For the award of a doctorate there must be evidence, recognized by the examiners, of originality. This can be expressed as originality of mind or an original contribution to knowledge. I have learnt something highly significant for the growth of my own educational knowledge from each doctoral researcher. (p. 8)

In addition to self-study modes of inquiry, I will share two methods used in the most significant aspects of my data collection and analysis processes: a. Dialogue as research method; b. Digital visual data . Digital visual technology is used to 'bridge divides of economic capital through digitally-mediated education that connects rural and urban students to rich educational resources outside the classroom walls'. (Tierney & Renn, 2012, p.2).

a. Dialogue as research method

When I share the nature of a culture of inquiry and extend the language to include "living cultures of inquiry" (Delong, 2019), I do so in the sense that it is a relationally dynamic space

that is changing and evolving each time as it is created. For this culture to emerge, I propose that time be committed to creating this inclusive space where researchers can feel safe and comfortable to reveal their vulnerabilities, so that they can describe and explain the nature of their educational influence in their learning and in the learning of others through their values as explanatory principles as they create their own living-educational-theories. From David Bohm (1996), I acknowledge that:

> "While we don't have 'rules' for the dialogue, we may learn certain principles as we go along which help us – such as that we must give space to each person to talk. We don't put that as a rule; rather we say that we can see the sense of it, and we are learning to do it. We see the necessity or value of certain procedures that help. We give space. People will gradually learn to give space to the others to talk." (p. 13)

Because of my dialogic way of being, I have found that "loving educational conversations" (Vaughan & Delong, 2019) with practitioner-researchers have become part of dialogue as research method for me and that visual data are essential to deepening and conveying my thinking (Delong, 2020). In mentoring others to create their own living-educational-theories, the dialogic processes inherent in email and, especially, Zoom, Teams and Skype video recordings, enable me to clarify my thinking and enable others to do the same (Vaughan, 2019; Delong, 2019; Vaughan & Delong, 2019). When we have respect for the "narrativity of experience", we can "promote empowered practitioners" (Anderson and Page, 1995):

> "Discussions should not be concerned so much with how we structure our programs or content for a knowledge base, but rather with how we choose the processes we use to engage with practitioners around the knowledge base that they already possess. Only by taking the narrativity of experience seriously can we produce dialogue and critical reflection in our programs, and model the process necessary to promote empowered practitioners and democratic institutions." (p. 133)

While the process of dialogue as research involves recording and analyzing the interchange between us, it also involves checking for meaning and risks involved. "Intercultural translation" is de Sousa Santos' (2014) alternative both to the abstract universalism that grounds Western-centric general theories and to the idea of incommensurability between cultures and calls for an "ecology of knowledges", a rich intermingling of diverse and complementary (and sometimes conflicting) understandings. He sees the two as related and accounting for the destruction and assimilation of non-Western cultures by Western modernity. Whitehead (2016) writes:

> "For Santos intercultural translation consists of searching for isomorphic (similar form or structure) concerns and underlying assumptions among cultures. It includes identifying differences and similarities, and developing, whenever appropriate, new hybrid forms of cultural understanding and intercommunication. These new hybrid forms ... may be useful in favouring interactions and strengthening alliances among social movements fighting, in different cultural contexts, against capitalism, colonialism, and patriarchy and for social justice, human dignity, or human decency." (p. 91)

With this in mind, I make a point of asking the mentees to inform me if at any time I am "guiding" or "leading" them too much and becoming colonizing. In an interview, "Senator Murray Sinclair, a member of the Ojibwe First Nation, Manitoba's first Indigenous judge and former chief commissioner of the Truth and Reconciliation Commission, has dedicated his life to highlighting the power of conversation as a means of educating Canadians about a more complete version

of their country's history." In response to the question, "How can we begin to decolonize our society?", he says:

> "We all have to recognize that we are part of a heritage and ongoing reality of colonialism. Whether we have benefited from it or whether we have been victimized by it, we have to understand how we have been impacted by this dominant system. Oftentimes, we have been influenced to such an extent that we often don't even know that we're discriminating or being discriminated against. We must question what we've been taught and explore the possibilities of how things should be in the future." (Moore, K. & Wahiakatste, D-D., 2021)

In the recording in a Skype conversation on April 1, 2020, Parbati Dhungana shared the process of creating her own living-educational-theory with my mentoring. She said that she always felt that she could ask any question, show her vulnerability and felt supported and free to take her own direction. She said that she felt that my mentoring built her confidence. When asked if she ever felt colonized, she said that she never felt pressured to go in any direction she did not want to go. Furthermore, Parbati shared that she is basing her support of other students at Katmandu University on my model of creating a culture of inquiry and plans to teach that way when she finishes her studies. I asked her outright if she sensed any hierarchy in our relationship or if my "guiding practice" (Gjotterud, 2009) was gentle and helpful. She said that she had never found my influence to be controlling or colonizing and she felt the way that I loved her into learning, actively influences the way she worked with me. She does say, however, that gender issues are prevalent in the patriarchal society of Nepal.

In my continuing quest to deepen my understanding of the influence of dialogue as method, in a January 26, 2021 email conversation, Máirín Glenn shared:

> Hi, Máirín. I have been thinking about how you 'measure' influence. It's a given that we often don't ever know or don't know for many years the nature of influence but I still need to do the investigation.
>
> Máirín responded: Mmm... I agree about influence. Sometimes it's just as a result of an accidental meeting with someone, someone you just happen to bump into, that you realised that you have had an educational influence on their lives. Sometimes, of course, people just write to you and so on...
>
> At EJOLTs and some other similar places, we already know the power of dialogue. However others are not aware of this, so much. I think your paper (Delong, 2020) is actually ground-breaking because it names dialogue as an actual research tool. This is so important for all kinds of research - not just Living Theory - because it finally 'allows' researchers, from all hues of research, to actually state that they are going to use dialogue as a research method. It somehow gives people permission to take time to talk to colleagues about their work and their thinking about their work. It justifies taking time to engage with critical colleagues about research. Dialogue can now be named in research papers as an appropriate research tool, citing Delong 2020 of course!
>
> There's also something about including dialogue in the pedagogy of Living Theory that's crucial. I think college lecturers are under massive pressure to be productive and to be seen to be productive - and sitting down to talk to people is very low on their list of priorities. If dialogue is seen to be a key research tool. they may feel more inclined to try it out. (personal email, Delong, 2021)

I feel that dialogue is an important facet of Living Educational Theory research and often overlooked as a rigorous and viable research method.

b. Digital visual data

Whitehead in Farren, Whitehead and Bognar (2011) sets the stage for using visual data,

"I am suggesting that we are living with the capacity to express and develop a relationally dynamic awareness of space and boundaries with life-affirming energy and value. However, I am also claiming that the dominating forms of representation used in Universities for explaining educational practices and influences in learning, remove valid expressions of this energy with the values from the explanations. I am claiming that the forms of representation that dominate printed text-based media cannot express adequately, in the standards of judgment and explanatory principles of academic texts, the embodied values we use to give meaning and purpose to our lives in education." (p. 16)

The visual digital recordings have been seminal to the development of my thinking and reflexivity because I have been able to review the 'loving educational conversations' recordings stored on YouTube. When I am viewing and listening to the conversations, I can see and hear the nature of the relationship, whether I am living my espoused values and what might be involved in improving myself or the relationship. In this ARNA 2019 clip from Vaughan and Delong (2019, p. 83) we discuss the use of visual data in our lives:

Video 2. Michelle and Jackie at ARNA
https://youtu.be/rD11P3C6yfo
(Delong, 2021a)

Michelle on visual data

Visual data can also play a role in capturing nonverbal communication and an exchange of life-affirming energy that is unable to be recorded when looking at a transcript of a conversation. It is these nonverbal cues that are often so important in building trust and encouraging the members of a culture of inquiry, whether micro or macro, to grow in their thinking and independence. The clip below has already been shared to illustrate the use of vulnerability and connection as core values of facilitating cultures of inquiry. However, view the clip again with a

different lens (I suggest turning the sound off), watch closely as I frequently look to Jackie for 'validation checks.' In the span of this three-minute clip, I visually check-in with Jackie twenty different times. As a new researcher in the field and one of Jackie's mentees in our own micro culture of inquiry, I have relied on her guidance through my own growth. Here, for the first time, I am presenting to a group of others about Living Theory research and Jackie allows me to share at length, giving me positive energy and nods and smiles of encouragement to help me find my footing. Without the use of video, this data would not have been captured and I believe it adds an important element to the story of mentorship and facilitation. (p. 83)

While recording, selecting clips and transcribing video data is time-consuming, we find such love, hope and joy (Liz's values that we share) in experiencing again the empathetic resonance in the conversations. We found that there was a plethora of raw data that requires editing and, in that process, we experience the art of finding themes in a personal inquiry as Marshall (1999) describes:

> "Images, phrases, concepts and questions around which I organize my sense of inquiring can arise from a variety of sources, but when they 'appear' they can have an intensity which makes me recognize 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)"

Visual data is used extensively to describe and explain the subtleties of explaining one's values, the nature of one's influence and the meanings of loved into learning, dialogue as research method and cultures of inquiry. A method of 'empathetic resonance' (Whitehead & Huxtable, 2010; Delong, 2010) using digital technology is introduced to clarify the meanings of the expression of embodied values and life-affirming energy that contribute to the explanatory principles of educational influences in learning.

Through the visual data, I am highlighting the methodological importance of my dialogic way of being and through my educational conversations and dialogues I am clarifying the ontological values which are the standards of judgment that I use as explanatory principles in my educational relationships with my colleagues, Shivani Mishri, Jack Whitehead, Parbati Dhungana, and Michelle Vaughan.

The methodology is inclusive in that it draws insights from narrative, self-study, action and many other research methodologies (Whitehead, 2018) so that each researcher creates their own living-educational-theory methodology in a form of "methodological inventiveness" (Dadds & Hart, 2001). Within the methodology is the explication of the life-affirming energy that practitioner-researchers experience, describe and explain primarily through the use of visual data which is more attuned to the comprehension of this vital human interaction, especially the use of "empathetic resonance".

5. Data sources, evidence, objects, or materials

Data sources include the self-study narratives of researchers who have accepted an educational responsibility for building Living Theory Cultures of Educational Inquiry in global contexts. In addition to my examples in this paper, many can be accessed from https://www.actionresearch.net/living/living.shtml. The Educational Journal Of Living Theories (EJOLTs) (ww.ejolts.net) is a repository for my research (Delong, 2011, 2013, 2019, 2020) and the research of my colleagues and mentees: Vaughan (2019) Dhunghana (2019), Whitehead (2019). Evidence is also drawn from my publications in Kitchen et al. (2020) and Delong et al, (2019).

In terms of validation, I share the process we described in our chapter in the 2nd International Handbook of Self-Study of Teaching and Teacher Education Practices:

> "At the heart of our validation methods is the recognition of Popper's point that objectivity is grounded in intersubjective criticism and that we can enhance the validity of explanations through the mutual rational controls of critical discussion (Popper, 1975, p. 44). Therefore, we establish validation groups of between three to eight peers to help to test the validity of our claims to knowledge and to strengthen the validity of our explanations through the exercise of critical discussion. We ask the members of a validation group to include in their responses to the following four questions that have been influenced by Habermas' (1976, pp. 2-3) ideas on communication and the future of society.
> 1) How could I enhance the comprehensibility of my explanation?
> 2) How could I strengthen the evidence I use to justify my assertions?
> 3) How could I deepen and extend my sociohistorical and sociocultural understandings of their influence in my practice and explanation?
> 4) How could I enhance the authenticity of my explanation in the sense of showing that I am living as fully as I can the relational and ontological values I claim to be using to give meaning and purpose to my life." (Whitehead, J., Delong, J., Huxtable, M., Campbell, E., Griffin, C. & Mounter, M. (2020, p. 6)

In a process of social validation, I comprehend the world from my own point of view as an individual claiming originality and exercising judgment responsibly with universal intent. As a responsible researcher, I have a sense of personal responsibility in validating for myself my claims for what I am learning and knowing. In doing this, I take account of responses from a process of social validation of personal knowledge. (Polanyi, 1958)

In this part of the paper, I share the work that I have done with mentees, the nature of my influence on myself, on them and on their work in their sites of practice. I share our stories of learning together with Michelle Vaughan, USA, Parbati Dhungana, Nepal and Shivani Mishra, India to provide evidence of my claims to know. Although I have and do support males in this research, I am conscious that most of the global citizen-scholars that I support are female. I recognize, as well, that while women face obstacles and constraints all over the world, in some countries like Nepal and India, they face more. Jack encouraged me to include gender imbalance in my global culture of inquiry:

Video 3: AERA 2021 symposium planning
020321
https://youtu.be/4S0J9tzJYSs
(Delong, 2021b)

Jack: 6:57-7:41

> "If we could then look at it in terms of something which is extending this
> idea of a culture of inquiry with values in our relationships which have been extending
> over time as we've been supporting each other with our inquiries just to see if Jackie is
> representing something about the quality of our relationship together which has got this
> global implication so it's not just accepting our educational responsibility within our own
> contexts we're doing it in one sense as global citizens and Jackie has been supporting
> us with that quality of relationship. The issue arises that Jackie supports Michelle,
> Parbati, Shivani so need we address gender imbalance and inequity."

I begin with some reflections on the nature of mentoring.

In my quest to live my values as a living global citizen, I have ruminated on the nature of my role as 'a guide on the side' and the struggle I had in finding the right words to describe what I did to encourage and support individuals to create their own living-educational-theories. The word 'mentor' carries connotations of a workplace where a new employee is assigned a 'mentor' who will counsel him on the way things work in the organization and again suggests a greater knowledge and responsibility for the smooth transition for the newcomer. Yamamoto (1988) changed my mind on that as he says,

> Inasmuch as "mankind's greatest achievements are the products of vision" (Dubos, 1968,
> p. 238), a mentor helps the person under his or her care to see beyond oneself and
> become more fully human. At the same time, mysteriously, the mentor is being helped to
> fulfill further his or her own human potential. (p. 188)

Nyanjom (2020) reiterates this concept of co-learning:

> Although mentoring relationships focus on the learning and development of mentees,
> mentors also develop while experiencing mentoring relationships (Kram, 1983). The
> learning gained by mentors can be transformative in nature, directly affecting and

enhancing mentoring practice (Castanheira 2016; Daloz 2012; Ghosh and Reio 2013; Langdon 2014; Rekha and Ganesh 2012; Wyre, Gaudet, and McNeese 2016), and the knowledge gained from the process can lead to new understandings and innovative ways of enhancing practice. (p. 243)

When both members of the mentoring relationship are valued and 'seen' for their equal contribution to the relationship, symbiosis occurs and both members reap the reward of the relationship. As Yamamoto (1988) describes, it is the recognition of the other individual, the experience of being seen that has an impact far beyond what the message or advice may be:

> "What is sought is not praise, reward, or pity, all of which are an accounting for past deeds. Rather, it is regard-an acknowledgment of one's personhood as well as trust in what is and is to come-that is desired...If that is the case, the recognition and affirmation by a mentor may be expected to have a profound influence on the chosen few." (p. 184)

Let me share some of these loving educational relationships.

a.) Michelle Vaughan, Associate Professor, Florida Atlantic University

First, I review evidence from working and learning with Michelle Vaughan, I share our first meeting, supporting Michelle to create her living-educational-theory, our co-learning, her continuing influence in her doctoral programs and an example of life-affirming energy through "empathetic resonance".

Since the ALARA Conference in Norwich, Vermont in 2018, I have openly made myself available to mentor individuals wanting to create their own-living-educational theory: currently there a total of six mentees, 3 of whom I include in this paper. At that conference, between our meeting at an ALARA workshop in Vermont, USA that Jack and I presented (Delong, et al, 2019) and June of 2019, Michelle Vaughan and I created a culture of inquiry in which Michelle created her own living-educational theory and had it published (Vaughan, 2019). Liz Campbell coined the phrase that describes my way of teaching as "being loved into learning" (Campbell, 2011) and others have expanded that language. Michelle's language to describe my way of being in creating the cultures of inquiry was, "leaving your ego at the door" (Vaughan & Delong, 2019):

Video 4. Loved into learning and leaving ego at the door
https://youtu.be/wjm13drYVQc
(Delong, 2021c)

When I shared with Michelle the 'loved into learning' language, Michelle responded by describing my way of being that encouraged her research as "leaving my ego at the door":

> "It's something about you not bringing your ego into it which I think allows the love to flow through. I think to be able to show genuine love and also having your ego: they don't play well together in the sandbox. So, if you really want to have somebody feel that emotion, I think you approach a lot of these relationships without ego and that is, in my experience, rare in higher education... It feels like everybody needs two chairs; one for your body and one for your ego." (p. 73)

Michelle goes on to say that the roles of mentor and mentee have been reciprocal in nature, offering both us space to learn, grow and improve our practice,

> "This article provided me with a framework and the language to capture the type of community I described in my conversation with her. As I move forward with my living-educational-theory work, my goal is to bring others with me in a culture of inquiry, defined beautifully as the 'creation of a safe, supportive space where students and teachers are enabled to make explicit their values and make themselves accountable for living according to those values' (Delong, 2013, p. 26). I am hopeful that the paradox of mentorship that Yamamoto (1998) discusses has occurred, that in Jackie mentoring me to see beyond myself and become more fully the person I was meant to me, I am simultaneously helping to fulfill her own potential as I serve in my role as the mentee. By modeling for me how to support others in developing their ideas about living-educational-theory, I am now able to advocate for the role living-educational-theory *must* play in our development as practitioners and scholars." (ibid, p. 78)

Michelle continues to build a culture of inquiry in her doctoral classes at Florida Atlantic University, USA. Michelle described the way she worked as,

> Further in my conversation with Jackie Delong, she asked me to explain what I would focus my energy on moving forward with my living-theory. The transcript of that conversation is below so readers can see the evolution of my thinking about these next steps and Jackie's support in the development of these ideas:

> "Michelle: I think there's a natural next step that occurs in my practice, the application of my living-theory to my practice will continue to see me create a space where the connections I have with my students are first and foremost, not second. Not content first and then let me see if I can make a connection, but connection first and then content second, so I think there's a reshifting in that pyramid and that's in my practice. But I think also there's a next step in me as an advocate of the field, I guess, because I do feel that I have been enriched by the process and I want to, similarly how you have been a shepherd for me, I would like to also be that person for others. Even though I am certainly a novice in this game, I am happy to learn alongside people.

> Jackie: And we all were, at some point, we all started with a little bit of information and support and that's how we all started. So that's how the community grows.

> Michelle: And community is the right word I think because I would like there to be a community here, yes, I think people are ready to look at themselves, I think we live in an

era where people are more openly looking inward. I think people have been looking inward forever, but I think it is more of a dialogue about why we do things and how you do things and what things we struggle with and I want to be able to create a safe place for students to do that...I think that the role that this plays is really about planting your feet firmly and knowing who you are so that you can be aware of when you are not who you are and know that that is toxic for you and find a way to find a safe place. I would like to create a place where values are valid and the conversations matters and it's not secondary.

Jackie: Lovely." (Vaughan, 2019, p. 73-74)

In this video clip, Michelle says that she imagines me "like a fairy godmother with all these lives that you are touching." Here is my reaction! If you put your cursor on the red line of the clip and just move it back and forth, I think you can see the life- affirming energy in both of us in the process called, "empathetic resonance" (Delong *et al*., 2013, p. 79)

Video 5. Empathetic Resonance
https://www.youtube.com/watch?v=ZO0ZE1C74lI
(Delong, 2021d)

Michelle and I presented a workshop in Montreal in June 2019 at the ARNA conference. In addition, we worked collaboratively to research and write an article that was published in December, 2019 (Vaughan & Delong, 2019).

    b.) Parbati Dhungana, PhD student and Master's teacher at Kathmandu University, Nepal

Second, I share my educational relationship with Parbati, Dhungana. Parbati's research focuses on working with a rural community in Nepal where the resources are limited including teacher professional development. She worked with her colleagues and the school community to build more collaboration, ownership and pride and, in the process, came to recognize her central value as 'Living love'. I met Parbati Dhungana in person at the CARN Conference in Split, Croatia in October, 2019 at a session presentation (Delong, Huxtable, Rawal, Whitehead, 2019). Accepting my offer to support practitioner-researchers intending to create their own-living-educational-theory, Parbati and I met regularly on SKYPE and recorded our meetings. By June of 2020, Parbati had created her own living-educational-theory and published her "'Living love': My living-educational-theory". (Dhungana, 2020) article in EJOLTs. She has made considerable progress in the writing up of her doctoral thesis and here is describing how she created a culture of inquiry in the rural school community:

Video 6. Parbati on building a culture of inquiry
https://youtu.be/-XRbDTF5a6s
07:41-9:18 (Delong, 2021e)

"I realize that I created environment a safe environment: I have understood it as an aesthetic environment, an aesthetic learning space; that is, I worked with clearing the space making open space so that everybody can talk, share. Wherever there was trouble, I was there to facilitate, to talk with them, to discuss with them. And I use different means like sometimes pictures, sometimes I use video and at times I felt like whenever they were not participating, I use different means."

Parbati brought Living Educational Theory into her Master's class and started a culture of inquiry group. She recognized the importance for building that safe, democratic culture of inquiry space is her willingness to be vulnerable:

Video 7. Parbati shares her willingness to be vulnerable
Parbati and Jackie 120121
https://youtu.be/UyJY0o4794I
25:01-26:20 (Delong, 2021f)

Jackie: You're enjoying the process. That's what it should be!

Parbati: Yeah I'm enjoying; I'm learning a lot, I think. The next part of my learning is because of my class and I'm also taking the class as my research, as my self-study and whenever the question comes into my mind, I link with my class and then it is an amazing journey for me. It's a very exciting time. The next thing I explore is a very powerful component in my research that I have never talked about in my research field but whenever I talk about love and care and I might have been thinking 'vulnerability' but that was the very source root of my loving and caring because I was very vulnerable at that moment and because of that, I could be loving and caring.

At 36.54 Parbati describes a culture of inquiry group that she has created to help other researchers. At 37.21-37.49, she expresses how necessary our culture of inquiry is to her:

> I was inspired from you and it was very important because like some people don't need it; they don't want it because they work internally but some, like me, cannot do that. We need somebody to speak with, somebody to care and interact with so that we can understand better.

While I have mentored Parbati, we have learned together to understand cultural differences, to make explicit our values as explanatory principles and the nature of cultures of inquiry.

c.) *Shivani, Mishra, Department Head of Social Work at Sadar Patel University, India*

I met Shivani Mishra through Swaroop Rawal, a member of the EJOLTs community when Shivani submitted an article for review. Shivani asked me to read her draft paper for our symposium for the AERA 2021 conference. I responded via email and Shivani asked if we could talk on SKYPE on 21.01.21. Here is part of our dialogue showing me checking that I was helping and not colonizing:
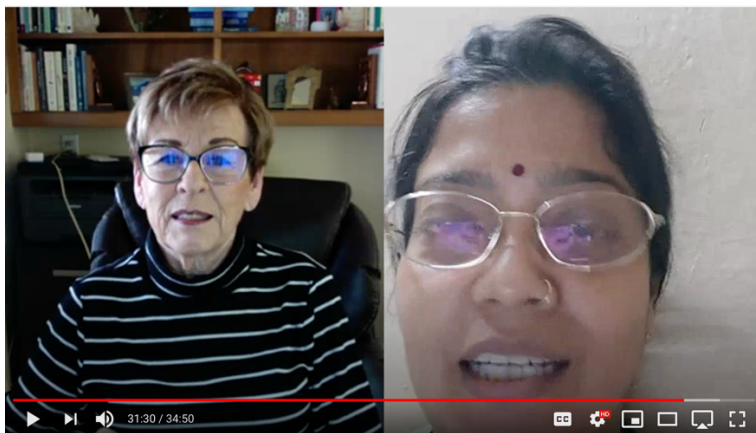
Video 8. Shivani and Jackie reviewing Shivani's paper
https://youtu.be/M3KSt2FWJmk
30:08-32:27 (Delong, 2021g)

> Jackie: I have a request for you. What I am doing as I mentor you is to try to be very careful that I am being helpful but I am not leading you. Do you understand? I never

want to be colonizing. I never want to be making you feel that you are doing something that you don't want to do. Do you understand what I am saying?

Shivani: Yes. Let me tell as of now you never upset me.

Jackie: Yes, but you need to tell me.

Shivani: The point is that: let me agree. I know my two limitations. First It takes me a time to articulate myself and my work on paper: I am in the learning process. I have never done a paper in qualitative research. I'm a strong quantitative researcher, dealing with numbers. For the first time I am understanding these feelings and how to express your feelings.
Second basically, I am a very calm person but a very shy person to be honest. If I feel I can talk, go on; if not, I never talk with the people. So you will also find in my paper. I hardly talk with the people. This is my nature. This is what you found in my paper.
So you are not leading me not earlier and now also; let me tell you honestly. You also don't need to feel that I am dependant on you. Initially, yes, I am dependent because I have read your papers and I want to learn from you. Moment you feel I am over dependent on you, you can cut me. I am trying my best so you don't feel I am so dependent in the future.

Jackie: Perfect!

Shivani's paper describes and explains her very courageous act of working with pre-school children using Life Skill Education (Rawal, 2006). She was willing to be vulnerable and live her values in that she, a senior manager and university professor, joined the pre-school student teachers in the field working hand in hand with them to find ways to improve the quality of education for the young children. She shares in her AERA 2021 paper that as a junior in her University, she felt that she could not live her value of democracy but now as a senior leader she feels the educational responsibility to ensure the curriculum and teaching is democratic and she needs to listen to the students:

Me: This I learned from life skills training and also learned to understand my values of democracy and respect and these values are now my standards of judgment.
Me: Initially, children were not ready to come and attendance of them is very low. The life skill training program encouraged them to be in preschool.
Me: I feel happy when student enjoyed in our class. I learned that once your understand yourself and other, you can flourish the humanity. (p. 12)

d.) Jack Whitehead, Visiting Professor, Edgehill University

Finally, I have learned much of what I know about Living Educational Theory from Jack Whitehead (1989; 2013; 2019) and he reminds me of my educational responsibility,

I believe that each person has a responsibility to try to enhance their educational influence, while realising their other myriad responsibilities to: themselves; their family and friends; more distanced people such as employers and local community; and to contribute to the flourishing of humanity. This leads me to ask, 'how can I improve my practice (whatever that might be) and improve my educational influence in my own learning and life, the learning and lives of others, and

the social formations within which we live?' (Whitehead 2018, p. 1)

As I articulated in our March 01, 2021 symposium meeting, we have worked together for 30 years and have influenced each other by pushing and critiquing each other's work. Initially Jack was my PhD supervisor and in the years since, he acknowledges my influence with regard to dialogue as a research methodology (Whitehead, 2021) and in the concept of cultures of inquiry as a means to support the creation of living-educational-theories (Whitehead, 2013)

In this 2021 AERA paper, he says,

> I (Jack Whitehead) have shared my value of accepting educational responsibility in building Living Theory Cultures of Educational Inquiry in my local and global contexts.
>
> I am researching my acceptance of educational responsibility as I participate in a global social movement of Living Educational Theory researchers. These researchers are engaged in asking, researching and answering the question, 'How do I, individually and in cooperation with others, enhance the difference Living Educational Theory research can make in a community concerned with extending human flourishing?'. The paper analyses the unique constellations of values that are used by Living Educational Theory researchers to explain their educational influences in their own learning, in the learning of others and in the learning of the social formations that influence their practices and understandings. Evidence will be presented to show how the explanations of individual researchers are contributing to the global knowledgebase of educational practitioners. (p. 11).

In this symposium paper (Whitehead, 2021, p. 4), Jack has captured the essence of my epistemology:

> "In using 'culture of inquiry', in the way defined by Delong (2015), I include the experiencing of being loved into learning in a living-culture-of-inquiry for creating a living-theory of one's own life. I am claiming that a culture of inquiry, that is grounded in 'being loved into learning', is 'a refining and elevating element, of the best that has been known and thought within any culture. Delong shares the growth in her learning as she contributes to the creation of a safe environment in which members of the group can participate in a values-based dialogue for creating living-theories. Delong sees dialogue as crucial to generating and sustaining a culture of inquiry. Delong encourages dialogue on creating an evolving living-culture-of-inquiry in terms of how to support others to create their own living-theories. I accept Delong's understanding of 'evolving' in that her understanding of this process of supporting others in a safe, supportive and encouraging space continues to refine through interaction with other practitioner-researchers in locations across the globe, as we have been doing in the preparation of our presentations for this symposium."

To review, I have made claims to know the nature of my educational influence on myself, on others and on social formations where I and the global citizen-scholars use values as standards of judgment and create global cultures of inquiry.

6. Results and/or substantiated conclusions or warrants for arguments/point of view

Results of this research demonstrate that I have encouraged and supported the generation of educational knowledge in the form of self-studies that are addressing inequities in education and contributing to the Living Educational Theory social movement. The dialogic nature of the self-study shows how loving educational conversations, grounded in values that carry hope for the flourishing of humanity, can contribute to overcoming the demoralisation and devaluation of economic rationalism in hopeful and loving processes of social transformation.

It bears some thinking, assessing and reflection on the nature of my mentoring and its influence on human flourishing. There do seem to be some patterns. One is that each time that I present at a conference and offer to work with practitioner-researchers creating their own-living-educational-theories, one individual accepts the offer and in a culture of inquiry goes on to create and publish her own living-educational-theory whether in an article or in a doctoral thesis or both. This action seems to address Zuber-Skerritt's (2017) intent, "by making a shift from the negative energy of fear, competition, control and war to the positive energy of faith, love, hope and creativity. Clearly, we need to conceptualize and practice not just learning conferences but Loving Learning Conferences." (p. 224).

Each of these individuals that I have worked with influences her circle of influence (Covey, 1989) by living according to their values, expanding the Living Educational Theory social movement and creating cultures of inquiry with their groups so that others can be supported to create their own living educational-theories and see a better way of living and loving. Michelle Vaughan calls this "the ripple effect" (Vaughan & Delong, 2019). In addition, I and each of the mentees learn to see the symbiosis in the co-learning that comes in the mentoring process. I feel not only the self-enhancing, life-affirming energy that comes in the sharing of experiences and knowledge but also the joy and pleasure of contributing to the public sharing of the lived values and renewed excitement and confidence of the mentees. I have a sincere desire to improve my mentoring and ask my mentees for feedback on how to improve:

> Mentors who desire to guide another's learning and development must, therefore, focus on enhancing their mentoring attributes. Becoming an effective mentor requires a conscious and purposeful effort at developing the requisite competencies (Orland-Barak and Hasin 2010). The objective of becoming better can be achieved by developing through conscious, deliberate, and continuous learning." (Nyanjom, 2020, p. 243)

What I have done over 25 years has enabled individuals to generate their valid explanations of their educational influence in their own learning and in the learning of others. In order to influence the others educationally, I need to have the ontological security, focused on my own capacities to assist and support people generating their own living-educational-theories. In my work, as I mentor practitioner-researchers around the globe to create their own living-educational-theories in cultures of inquiry, I am expressing my passion to make the world a better place, for a better way of being. I have the advantage of not being grounded in institutions, so I am able to mentor others, love them into learning (Campbell, 2011) and take the "slow approach" (Glenn, 2020) to self-study action research.

With this paper, my colleagues and mentees have not only validated my claims to have influenced them in cultures of inquiry, bu also helped me to understand my relational and dialogic way of being, extended my understandings to include 'our relational ways of knowing' and gender equity as a value in 'global cultures of inquiry':

Video 9: AERA 2021 symposium planning 020321
https://youtu.be/9vEwOpwuiPA
(Delong, 2021h)

Parbati shares about Nepalese women not helping other women:

> 17:46- 21:18 "They (females) are not like in the practice of helping by their heart for the uplifting for empowering and encouraging the females. Males are more supportive and they are empowering other males. In comparison, for females gender is more problematic because of females are not encouraging other females so that they would be empowered. So that is very completely different from the way Jackie has been doing to me. Particularly I feel a female can be empowering and supportive and she can understand in better way but in academia also female students and even female faculty members, they are not closely supporting other females so i could not easily connect. I don't know about Shivani- what happens in India because females are more dominated by other females like in-laws and other family members**."**

In response, Shivani says that she can relate but that she has been fortunate as she has been mentored by Swaroop Rawal and now by me.

> Shivani 21.18:00-21:38 https://youtu.be/kxy4ul4a5uk

> "Actually, I'm a gender trainer; therefore, whatever you said I just
> relate it with my training. In some cases, it is there but, in my case, I'm lucky enough because being in this leadership position for the last 11 years and so many females come forward and help me out but what you said could not be denied because for a females it is required to help the family and professional zones so yesterday when I gave my session on a bill on national council on social work we have a session on it and when I read that bill and I have to give my own suggestion, a critique being a gender trainer, I just keep in mind that if there is gender imbalance or not that is what required so as a female I always prefer that a female should be supported first by female.

> That is all required because we females are sailing on the same boats having the same emotions. In my case, I am lucky because for the last three years I am in touch with

Swaroop mam and so Jackie is helping me out a lot. So, of course, as a female we always look for a gender balance so this is how in the Indian science congress I emphasize a lot let's have a try to understand the what we can do for from the latest living theory thesis to go."

Each of the mentees has taken the concept of a culture of inquiry for the creation of living educational theories into their sites of practice and through living their values as explanatory principles has explained their educational influence on themselves, on their students and on their institutions. By living their energy-flowing values, they are contributors to human flourishing as citizen scholars and living global citizens.

7. Significance

The Living Educational Theory methodology is scientifically significant as a research process where practitioner-researchers use their energy-flowing values as explanatory principles to explain their educational influence on themselves, on others and on social formations where they live and work. Methodological inventiveness (Dadds & Hart, 2001) derives from the use of dialogue and digital visual data as research method (Delong, 2020) and draws from a variety of methodologies including narrative inquiry, self-study, and action research. Each of us has used methodological inventiveness to create our own living-educational-methodologies which evolves during the course of the research over time and in the writing of this paper.

The scientific significance is in its use of digital technology to 'bridge divides of economic capital through digitally-mediated education that connects rural and urban students to rich educational resources outside the classroom walls' (Tierney & Renn, 2012, p.2). In this research it seems to me that the data provides evidence of my claims to have bridged divides across the globe as a citizen scholar and living global citizen (Potts, Coombs & Whitehead, 2013; Potts, 2012).

Each of the contributors to this symposium has experienced a "sustained culture of inquiry" (Vaughan & Delong, 2019) for creating living-educational-theories with me and within this symposium group. With their own values, they have taken that epistemology into their sites of practice to enhance their influence. The values that we share that inspire our writing include love, vulnerability and care. Reflecting on the contributions of the members of this symposium, we can see each individual's commitment to improving their world albeit that they come from vastly different parts of the world, different perspectives (social, economic, spiritual, cultural), different contexts and different experiences. If our culture of inquiry could more broadly influence our world, it would bring about a focus away from economic rationality and a focus on life-affirming energy, energy-flowing values and human flourishing.

If each of us, as citizen scholars could create cultures of inquiry for the engaging and inspiring of others to live their values based on "True North principles" (Covey, 1989; Covey et al. 1984), create their living-educational-theories and, with a "ripple effect" (Vaughan & Delong, 2019), improve our 15% (Morgan, 1988; 1993) of the world, our combined contributions to human flourishing would be significant. I believe that the world is changed one person at a time with each individual in their "Circle of Influence" (Covey, 1990), like social media waves, influencing others to do the same.
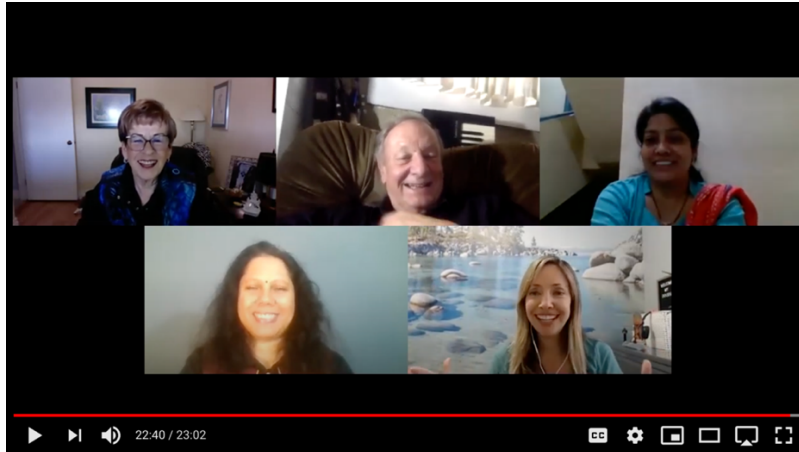
Video 9: Planning for 2021aera Symposium on the 08-02-21
https://youtu.be/SG3k3qc_0hY
(Delong, 2021i)

We have focused on our 'loving educational conversations' as symposium presenters where the living expressions of our energy-flowing values are only weakly communicated by value-words such as love, vulnerability and care. Communicating the meanings of our energy-flowing values enables us to unite in answering one of the questions asked by the organizers of the 2021 AERA annual conference: "How can we unite with practitioners, with scholars across other academic fields and disciplines, and with other citizens beyond academia to strategically address complex social and educational problems?" Within the energy-flowing values evident in this culture of inquiry of symposium contributors we see the commitment to contribute to human flourishing. Michelle's answer is:

> "This question itself calls for the need to make meaningful connections outside of our immediate circles. I propose that meaningful connections can be made through the conscious commitment to build cultures of inquiry that can address the complex social and educational problems we face. As each individual within a culture of inquiry identifies their own personal values, a diversity of thought and experiences weave together to provide space for conversation, dialogue, and, most importantly, trust to explore the complicated issues we face. Acknowledging that we each have values that are unique to us and that those values create a lens in which we navigate the world is an important step to having dialogue (and studying that dialogue) that builds a strong culture of inquiry. It is interesting to note that there are consistent themes that run across the work of each member of this symposium. Core values of love, vulnerability, and care show up in explicit and implicit ways in much of the work we each do in our spheres of influence. Perhaps these values also play a role in what we should be considering as educationally responsible moving forward." (Vaughan, 2021)

Shivani shares the risk she took as she committed to working democratically with early childhood students, taking the training and teaching the young children Life Skill Education (Rawal, 2006) alongside the student teachers in their field practice in a rural school in Gujarat, India. She recognized her "living contradiction" (Whitehead, 1989) as she articulated her value of democracy and commitment to student learning and recognized her teaching as negating both. Once she improved her practice, her research showed that after she included the voices of the students and taught them more responsively, their learning improved thus creating her

own living-educational-theory. Within a culture of inquiry with the encouragement and support and Swaroop Rawal and Jackie Delong, she came "to understand my living-educational-theory and my educational responsibilities" (Mishra, 2021, p. 15).

Parbati, shares the meanings of the value-words from the Nepalese culture which is particularly important in helping to avoid any colonising tendencies we might have in 'imposing' the meanings of our value-words through the medium of English. In developing our culture of inquiry we are living the spiritual value, interconnectedness… we are connecting and collaborating with others so that we can connect with ourselves and experience love or oneness and joy. (Dhungana, 2021) It seems we all are on our spiritual journey! When she was not assigned a teaching module at her university she decided that to improve her practice and live her values more fully, she would volunteer her time to create a culture of inquiry for students and "Thus, taking educational responsibility is satvic when we continuously live our values influencing self, other, and the social formation (Whitehead, 1989) with the aim of fulfilling the common good of citizen-scholars."

In our dialogue on February 22nd, 2021, we shared our common values of love, vulnerability and caring within our respect for each individual's unique values. Jack remarked that he thought our community reflected Socrates concept of 'the One and the Many' in the Phaedra (Plato, 1910). We talked at length, too, about our fears of colonizing the other, especially with the controlling effect of the English language which can limit the capacity of ESL researchers to share their research. Having said that, we have all worked to raise our consciousness of this issue and make it explicit in our dialogue.

Not wishing to be a megalomaniac (Fukuyama,1992)) when I infer that the Living Educational Theory social movement (Whitehead, 2019) has the potential and my sincere desire to improve our world one individual at a time. To do this I need to influence others to a create culture of inquiry, a safe and democratic space, where practitioner-researchers are encouraged and supported, "loved into learning" (Campbell, 2011), and feel free to share their vulnerabilities and create their own living-educational-theories. The epistemology of cultures of inquiry includes 'dialogue and digital visual data as research methods'. Vaughan (2021) asks: Are we teaching with love, vulnerability, and caring? Are we leading with love, vulnerability, and caring? And, lastly, are we researching from a place of love, vulnerability, and conference attendees to pause and reflect on how these values show up (or do not appear) in their own practice and scholarship. As we consciously shift to take on more responsibility in education, the role and important of these values has never been more necessary." (p.)

The scholarly significance is in offering self-study, evidence-based explanations of the educational influences of practitioner-researchers to show how environments of impoverishment and inequity can be transformed. In my work as a mentor, I am contributing to the knowledgebase of how I as an individual have contributed to improving my life, the lives of others and the social formations in my site of practice and explained the nature of my influence.

In terms of the significance of my paper I point, with the help of the digital video-data, to the relational qualities we express (as our life-affirming energy) as distinguishing a 'global culture of inquiry' from the individual contributions we are all making to our distinct and different cultures of our inquiries from within our national boundaries. Within this paper I think that you will have seen my mentoring responses to practitioner-researchers who are working and researching from within cultural contexts with national boundaries, by engaging with them from within my relational qualities that distinguish my own contributions to developing a 'global culture of inquiry' as an activist citizen scholar.

Each individual's response to this question brings into this text the energy-flowing values that we individually and collectively believe carry hope for human flourishing from within our language and across our different contexts. It is our hope that our culture of inquiry with values of love, vulnerability and care can and will more broadly influence our world to bring about a focus away from economic rationality and a focus on life-affirming energy, energy-flowing values and human flourishing. As activist scholars, we are inviting those members of AERA and other interested researchers to join us in our co-operative inquiry.

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