A pedagogy of loving into learning in living-cultures-of-inquiry

Presented at the

2015 Action Research Network of the Americas Conference,

Ontario Institute For Studies in Education,

Toronto, Ontario, Canada

May 10, 2015

Jacqueline Delong

Brock University

St Catharines, Ontario, Canada

Abstract

The intent of this session is to engage participants in experiencing the nature of being loved into learning in a living-culture-of-inquiry for creating a living-theory of one's own life. I intend to share the growth in my own learning and create a safe environment in which members of the group can participate in a values-based dialogue for creating living-theories.

Drawing on 20 years of supporting teachers and other professionals in various locations in the world to research and improve their practice for professional development and academic credit, I want to encourage dialogue on creating an evolving living-culture-of-inquiry in terms of how to support others to create their own living-theories. I mean 'evolving' in that my 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.

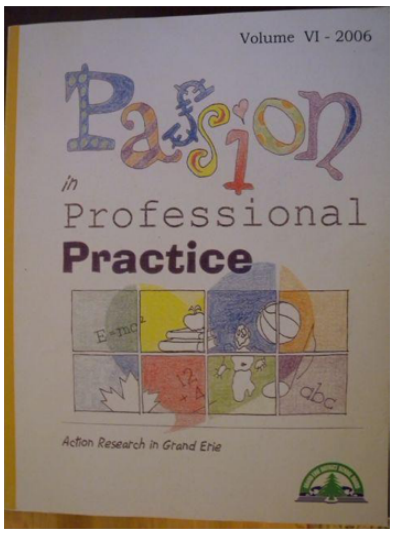
I will show how the use of multi-media and multi-screen SKYPE conversations are enabling us to 'pool' our life-affirming and life-enhancing energies, as well as sharing and evolving our relationally dynamic culture-of-inquiry in creating our living-theories.

In this session I hope to share my experience and those of my colleagues with these sorts of dialogues and invite others to participate in conversations that influence our teaching and research practice. In this light, I connect to my friends and colleagues around the world through their virtual presences in the living-posters for Action Research Network of the Americas (ARNA) at: http://www.actionresearch.net/writings/arna/ARNAposterhomepage230415.pdf

Introduction, Background and Purposes

With lodged in the back of my brain the vision of a living legacy (Forester, in Henon, 2012; Forester, 2015), I intend to recount some of my learnings as well as the evolution of my understanding of my values as explanatory principles. “A ‘living legacy’ is the unique testimony of an individual practitioner providing a positive bridge between the past and the future. As I see it, within each one of us, is realised the sum of our past academic, professional and personal knowledge (pp. 4-5)”. (http://www.actionresearch.net/writings/apex/livinglegacies2012.pdf). I mean the values that we use to give meaning and purpose to our lives and which carry hope for the flourishing of humanity.

From the time 20 years ago when I became a Superintendent of Education in a mid-sized school district in southern Ontario, Canada, Grand Erie District School Board, I began encouraging and supporting administrators and teachers locally to use an action research approach to improving schools. In this approach each educator explores the implications of asking, researching and answering their own self-directed question, ‘How do I improve what I am doing?’ The action research involves a process in which each individual shares their values, concerns and what they want to improve with their colleagues. They imagine possible improvements in what they are doing, choose one to act on and act on it. As they are acting they gather data to make a judgment on the effectiveness of their actions with the support of a validation group. To complete the cycle, they write up and share their findings publicly in order to hold themselves accountable for their claims to know (Whitehead, 1989).



During the years 1996-2007 as I built a culture-of-inquiry, reflection and scholarship, data accumulated in my own thesis and in the school district teachers’ informal (not for credit) action research outlined in eight volumes of Passion in Professional Practice (Delong et al., 2000-2007) http://schools.gedsb.net/ar/passion/pppi/1_Into_TOC.pdf , that I supported and edited. Director of Education for the Grand Erie District School Board, Peter C. Moffatt, articulated his empathetic resonance for professional passion on page 3 of the first volume (2001):”The highest form of professionalism is the on-going, self-generated pursuit of improvement and excellence”.

In the first three to four years of conducting my own research into

improving my own practice while supporting others, my understanding of the potential of this self-study Living Theory form of action research grew as I saw the nature of its influence beyond improving the practice of the individual to its influence on others. I recognized its importance for enhancing professionalism when they produced and shared their validated explanations of their educational influences in their own learning, in the learning of others (students and colleagues) and in the learning of the social formations such as their classrooms, schools, school systems where their actions and understandings influenced policies and practices. These validated explanations are what Jack Whitehead calls living-educational-theories and connect directly with inquiries into improving students' learning.

As I supported practitioners in the school district and as adjunct professor, I was deepening my understanding of the nature of a culture-of-inquiry which emerged in my doctoral research (Delong, 2002) from 1996 to 2002 and was further clarified through the experiences and responses of my students and colleagues. A clearer definition came through the use of multi-media in post-doctoral work as I was enabled to bring the visual data to the explanation of a culture-of-inquiry and to see its "living" nature as it emerged (and is emerging) in practice.

Within this paper I intend to track the global significance of bringing what I had been doing locally from 1995 to broaden that influence of helping to develop a culture-of-inquiry provincially in Ontario and nationally and internationally. From 1996, I wrote research papers and made presentations at American Educational Research Association (AERA), International Conference on Teacher Research (ICTR), Ontario Educational Research Council (OERC), British Educational Research Association (BERA), The Ontario Action Researcher (OAR), now the Canadian Journal of Action Research (CJAR), other presentations in Canada, USA, Japan, UK and made publicly them accessible at http://www.spanglefish.com/ActionResearchCanada and http://www.actionresarch.net.

Included in an emerging understanding pedagogy of loving into learning is the value of loving kindness that I highlight in:

> 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 Jack Whitehead 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. The language of a culture-of-inquiry draws on the language of a Culture of Inquiry. (Delong, 2013, p. 26)

There are three purposes in this paper and presentation and the paper follows that sequence. One purpose is to share some background on the evolution of my understanding and the long

term implications of the nature of a living-culture-of-inquiry for developing living-theories. The second is to clarify my meaning of a pedagogy of loving into learning. The third is the evolving one where individuals are encouraged in a living-culture-of-inquiry to learn with and from each other to create our living theories, to improve social justice and influence social formations. Let's spend some time on my approach to inquiry and the Living-Theory methodology. This paper can be found at http://www.actionresearch.net/writings/arna/ARNAjdd260415.pdf

My Approach to Inquiry: Relationally Dynamic Values That Constitute Explanatory Principles

This kind of research requires the recognition that research is about our examining own work through our own eyes, our own self-study (Bullough & Pinnegar, 2004). Putting the "I" in the question is essential and often difficult to accept when many of us have had our initial research experiences in the quantitative paradigm where the expectation is of objectivity, with subjectivity to be avoided at all costs. This process involves emotion: in Knudtson, P. & Suzuki, D. (1992), we are reminded of Bateson's words:

> Scientific truths, suggests Bateson, are by their very nature incomplete. To rely too exclusively upon such dispassionate thought, he suggests, is to court a numbing spiritual dissociation. It is the attempt to separate intellect from emotion that is monstrous –and dangerous-to attempt to separate the external mind from the internal. Or to separate mind from body (p. 183).

The approach is grounded in the methodological inventiveness (Dadds & Hart, 2001) of individuals as they create their own unique and appropriate approach to their questions to create their living-theories. The approach includes a method of validation that involves submitting explanations of educational influence to groups of between 3-8 peers to strengthen their comprehensibility, evidence, socio-historical and socio-cultural awareness, and authenticity (Habermas, 1976 pp. 2-3). Digital and visual data of practice is used to clarify and communicate the meanings of the relationally dynamic values that constitute explanatory principles.

This Living Theory methodology is explained in the following videos in the voices of three living theorists, Jack, Liz and Melissa Juniper. First, on the home page of EJOLTS (www.ejolts.net), Jack Whitehead:

http://youtu.be/VoCwS89m1jo

Second, Liz Campbell describes the Living Theory process to the Sharing Session for the BARN group on May 15, 2014:

http://youtu.be/FkqZVF-hjn4?list=PLj7Kbzs74R-uPK8OTkuN0g3S6WVs2KZ9I

Third, in the words of Melissa Juniper presenting on May 15, 2014 at the BARN Sharing Session from 2:17 to 2:23, “This kind of research does not run in a sequential line but turns in multi-directions.” It is relational and dynamic and this has implications for the nature of the living logic that distinguishes the rationality of the explanations

http://youtu.be/ZinNTLvSsPc
2:17-2:23

The data, sources of evidence and analysis have been gathered over the 20 years of a research programme into the practice of generating, extending and sustaining living-cultures-of-inquiry for enhancing the educational experiences of students, young and old and enhancing the professionalism of teachers. These enhancements include making contributions to the professional knowledge base of education, with publicly-validated and accredited explanations of educational influences in learning from teachers and other practitioner-researchers. The analysis includes the use of multi-media narratives for the clarification and communication of the meanings of the embodied expressions of the values used by educational professionals to give meaning and purpose to their lives, related to the responsiveness of others and in the learning of myself and others. These values constitute explanatory principles used in the explanations of educational influence. Whitehead describes 'explanatory principles that include energy-flowing values that carry hope for the future of humanity and my own, such as loving what we do.' (Whitehead, 2010, pg. 11) The values are influenced by the mutual relationships of respect, trust and vulnerability. The narratives flow with energies that are often omitted from traditional academic texts about education.

In this paper, video clips of classroom practice, email communications, presentations, reflective dialogue and validation meetings are used to explicate the educational values of 'loving kindness', 'being loved into learning' and 'building a culture of inquiry" to which I hold myself accountable. The values are clarified in the course of their emergence in practice with other practitioner-researchers as I research co-operatively to explain how my living-theory in a culture-of-inquiry transforms learning in elementary, high school and post-graduate and medical settings to create my living legacy.

The paper includes access to the evidence and values-based explanations of educational influence from other educators in Canada and around the world who are using this approach. These explanations include the creation of living cultures of inquiry within and between schools and outside agencies that affect education. They include the development and sustaining of networks of support in and outside schools for the Living Theory approach to improving schools through continuing professional development.

What I try to do with my colleagues and students is to articulate the values that I hold, that I try to live by and I ask them to hold me accountable, knowing full well that I am a 'living contradiction' (Whitehead (1989, p. 43), despite my best efforts. I don't see myself as a model (that just seems to be too much pressure and unattainable) but I do try to be honest, humble and clear in my life, research and writing and live life with life-affirming energy and passion. As Moira Laidlaw says,

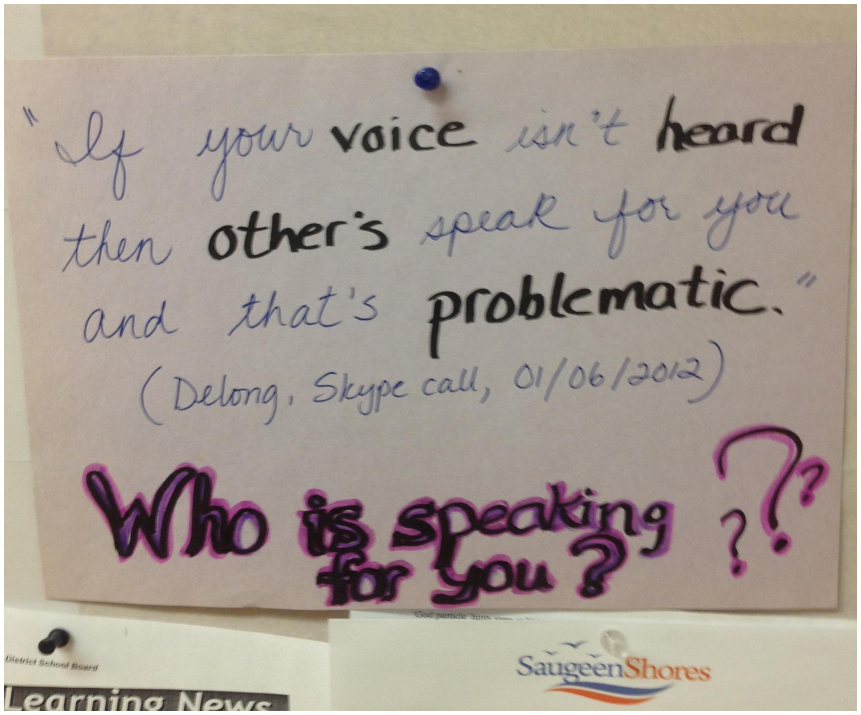
> The danger of writing about values as if they can be explained through mere words is a big one. It's tempting because there is an implicit assumption that others will share what you are meaning, but surely it is the precise meanings you give to your values through your practice and reflection on practice that makes them more than simply words on a page…I ask myself the question always when I am writing a paper: 'How can I

> maximize the chances for my readers to grasp what it is that truly matters to me in the work I do?' (Laidlaw, 2015) http://ejolts.org/mod/forum/discuss.php?d=154

When I work with students I challenge them to speak with their own voices and refuse to allow others to speak for them. Part of my value of democracy comes to the fore here as I exhort them to take control of their own learning and reject the assumption that those in power positions know more about their knowledge and professional learning needs than they do:

> 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)

After a Skype conversation with Liz Campbell, she attached the sign below to her classroom wall:



I have encouraged the practitioner-researchers to recognize, celebrate and share their embodied knowledge that they too often take for granted or see as inferior to the knowledge of the academics in the universities, many of whom have never worked in classrooms and can only write theoretically about the lives of teachers and the complexities of teaching and learning. In stressing the importance of their embodied knowledge, it is critical that data is presented that provides evidence to support claims on how they improved their practice. To

avoid “smooth stories of self”, those “stories of ruin” (MacLure, 1996) are essential and precision is required in processes of validation (Habermas’, 1976, pp. 2-3). We need these stories “in which risk and uncertainty are the price to be paid for the possibility of breaking out of the cycle of certainty that never seems to deliver the hoped-for happy ending” (MacLure 1996). I have encouraged and supported these insider-researcher narratives to be shared for ongoing professional development and for accreditation at the university as published in http://www.spanglefish.com/ActionResarchCanada.

During my lifetime’s commitment to enhancing professionalism in education, I have benefitted from dramatic inventions in technology, especially the communicative power of the internet and the use of digital video technology for the creation of multi-media narratives of educational influences in learning. The scholarly context is also changing continuously with digital technologies opening up new forms of representation (Eisner, 1997) for communicating the meanings of embodied expressions of energy, values and understandings. I have worked with students to embrace the technology as data-generating in order to deepen understandings of complex behaviours such as energy-flowing values that can be seen and understood through visual narratives as a second set of eyes.

You can also access the evidence of my sustained support for an Action Research and Living Theory approach to professional development in the December 2013 issue of the Educational Journal of Living Theory (EJOLTS) at http://ejolts.net/node/209. This issue includes contributions from Cathy Griffin, a primary school teacher and Liz Campbell, a secondary school teacher who are dear friends and collaborators in living theory research and whose research and leadership is profiled in this paper. The contributions focus on their living-theory masters’ dissertations, with my supervision, and post-graduate writing and research. Going forward, Marie Huxtable’s (2014) questions resonate with me: How do I contribute to the transformation of the future for the flourishing of humanity that draws from, but does not recreate the past? and How do I work cooperatively to support the development of educational researching communities?

With humility, I end this section with a codicil: “we are like goldfish that do not see the water in which we swim” (Ferguson, B. & Bruce Ferguson, P., 2010 in EJOLTS 2015, p.7) and we are all “fallible knowers” (Thayer-Bacon, 2003). Next, I will share with you the 20 year evolution of a living-culture-of-inquiry.

Purpose One: Evolution of a living-culture-of-inquiry for the creation of living-theories

I want to focus clearly on the genesis and evolution of a Culture of Inquiry. In my doctoral work, I discovered that one of my values as explanatory principles was building a culture of inquiry, reflection and scholarship (Delong, 2002). Through the experience of working with educators in a variety of positions and particularly as I supported them to conduct action research, the nature of a culture of inquiry clarified. This process took great steps forward as I worked with masters cohort students. My original understandings in my thesis have been continuously evolving with the assistance of others. In my own learning and in that of my students, a safe, democratic learning environment is essential for enabling us to be vulnerable and open to

honest and respectful critique in order to improve our teaching and learning and create own living-theories.

To start, in 1996 I registered for my doctorate at the University of Bath, with Jack Whitehead's supervision and was awarded my doctorate in 2002 for my Living Theory inquiry on *How Can I Improve My Practice As A Superintendent Of Schools And Create My Own Living Educational Theory?* In the Abstract of my PhD I focus on the three distinct components of my educational influence in my own learning, in the learning of others and in the learning of the social formations that influence my practice and understandings:

> One of the basic tenets of my philosophy is that the development of a culture for improving learning rests upon supporting the knowledge-creating capacity in each individual in the system. Thus, I start with my own. This thesis sets out a claim to know my own learning in my educational inquiry, 'How can I improve my practice as a superintendent of schools?'
>
> Out of this philosophy emerges my belief that the professional development of each teacher rests in their own knowledge-creating capacities as they examine their own practice in helping their students to improve their learning. In creating my own educational theory and supporting teachers in creating theirs, we engage with and use insights from the theories of others in the process of improving student learning.
>
> The originality of the contribution of this thesis to the academic and professional knowledge-base of education is in the systematic way I transform my embodied educational values into educational standards of practice and judgment in the creation of my living educational theory. In the thesis I demonstrate how these values and standards can be used critically both to test the validity of my knowledge-claims and to be a powerful motivator in my living educational inquiry.
>
> The values and standards are defined in terms of valuing the other in my professional practice, building a culture-of-inquiry, reflection and scholarship and creating knowledge. http://www.actionresearch.net/living/delong.shtml

Further evidence of researching my practice and influence is in Chapter Three of my thesis because of its focus on *Building A Culture Of Inquiry, Reflection And Scholarship:*

> Chapter Three explains my influence in helping to build a culture-of-inquiry, reflection and scholarship within a District School Board. Because of the importance of the connections between the personal and the professional in my thesis I share my life with the people as well as the tasks in my system portfolios. The first part of Chapter Three is focused on my system portfolios of Community Relations, Career Education and Assessment. My analysis is focused on how I mobilize systems to support people through connections, networks and relationships and then I look at the transferability of

that knowledge from one situation to another.
http://www.actionresearch.net/living/jdphd/ch3.doc

To share some background on the long term implications and evolution of my understanding of the nature of a living-culture-of-inquiry, a culture-of-inquiry has a 'living' meaning in that it has emerged as I engaged with others in educative environments. It is an original concept in that my meaning of a culture-of-inquiry had its genesis in my research on my life as a superintendent of education in my PhD and after it was accredited as original thought by the University of Bath, I brought this meaning into the public domain (Delong...reference writings). A culture-of-inquiry is an explanatory principle in my doctoral and post-doctoral research as I sought to explain the nature of my influence on myself, on others and on social formations.

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 Jack 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.

The emerging tenets (as they continue to refine in this iteration as reflected in the italicized words) of a Living-Culture-of-Inquiry include:

1. creating a safe and supportive space *that encourages self-directed learning*
2. building relationships based on love, loving kindness and loved into learning
3. creating a democratic, non-hierarchical environment that supports *democratic/critical* evaluation
4. embracing, modeling and supporting vulnerability
5. valuing and unveiling embodied knowledge
6. expressing energy-flowing values, life-affirming energy *and passion in professional practice (and inviting people to join in and pool their own-removed).*

To extend my own understandings as they have evolved, I will expand on each of these tenets. In this section I am bringing to bear some data from my own classrooms and also from the classrooms of the practitioner-researchers with whom I have worked. Let’s examine the nature of a safe, supportive environment for learning, creating and sharing.

1. Creating a safe and supportive space that encourages self-directed learning

A safe and supportive space goes beyond comfortable surroundings (although that is important) to form a democratic culture without hierarchy where all ideas, emotions and mistakes are embraced without judgment, no matter the individual’s age, position, experience,

or knowledge. Individuals feel unrestrained in expressing their thinking and experiences and engaging in self-directed learning because of the support for examining and sharing their values they have come to expect as fundamental to their learning. We need to counteract what Biesta (2004) says has become an economic rationalist process by regarding students as co-learners with embodied knowledge:

> The main problem with the new language of learning is that it has facilitated a redescription of the process of education in terms of an economic transaction, that is, a transaction in which (1) the learner is the (potential) consumer, the one who has certain "needs", in which (2) the teacher, the educator, or the educational institution is seen as the provider, that is, the one who is there to meet the needs of the learner, and where (3) education itself becomes a commodity – a "thing" – to be provided or delivered by the teacher or educational institution and to be consumed by the learner (pp. 19, 20).

In addition to building trusting and loving relationships, I find that it is necessary to address issues of comfort directly as I could see myself doing in a video from a master's class in 2009 (no longer publicly available). As I did in the planner for every session, I ask if there are any issues troubling them and one student, Lori, asks about how you know when you have collected sufficient data to support your claim to know.

Visual of Brantford masters class

In the first place, it is essential that the practitioners 'own' the process and product of their research on their practice. As Melissa says in the OTF/OADE presentation February 22, 2014 at York University, "This is by far the most meaningful PD (Professional Development) that we have participated in and it's because it wasn't that top-down, imposed ..this was based on my values. It was ours.":

http://youtu.be/A6mw9gbSwO0

From my experience and that of my colleagues, we know that the only way you can really conceptualize this form of research is from the ground of your embodied practice and if you do it yourself. Trying to teach others 'about' Living Theory and trying to understand it solely from the theory is unlikely to be effective in my experience. This necessity brings the focus on the importance of self-directed, self-determined research as only the researcher can know where their passion lies and what areas need attention for improvement. Standardized professional learning is flawed in that it is imposed and individual needs are ignored.

While I have worked at creating this culture-of-inquiry where people feel safe enough to share their values in all the groups with whom I have worked, I will focus on three of the situations: my Masters cohort classroom in the Bluewater DSB in 2010, the Bluewater Action Research Network (BARN) in 2013-14 and my work with two nurses who were Brantford masters students in 2010-12. It is important to note that in BARN 2012-13, we are co-leaders with me as educational consultant, while in 2014-15, Liz and Cathy are the leaders. In the next section, you will hear Liz Campbell say that I told the Bluewater Master of Education group that I loved them, making myself vulnerable in that I could not know how they would receive that: "I recall with much delight the day Jackie Delong told us all that she loved us" (Campbell, 2011). It is in this environment of trust, safety and support that we are willing to expose our vulnerabilities.

As she read through my BERA 2014 (Delong, 2014) paper, Krystal journaled, "The paper is resonating deeply. I am recalling my own Action Research experiences as I read through the paper. Recalling and appreciating the love, time and safety the facilitators provided. I am unsure if someone who has not experienced Action Research would understand. It is truly something that must be lived to be understood fully. Even things that I didn't know the name of - like life-affirming energy- I immediately understood when I heard it because I had experienced it first-hand" (Damm, K, email September 8, 2014).

In the BARN Sharing Session on May 9, 2014 clip, below, Kelly McDougall highlights the power of language to create a safe environment by saying she prefers the words "challenge or difficulty" instead of weakness in feedback to students. She feels that "challenge or difficulty" are words that suggest less permanency than "weakness". Here she shows her love for her students and her desire to make them comfortable and safe. Kelly's full research paper is "How do I improve the resiliency and self-worth of my students through my professional practice, conscious teaching strategies and self-reflective learning? (Creating%2

0Resiliency%20and%20Self-Worth%20by%20Kelly%20McDougall.docx)

at Video 5/12/2014 Part 2 1:20-1:38 http://youtu.be/e0Y7aqXgE-I (http://mentoringmoments.ning.com/group/bluewater-action-research-network/forum/topics/creating-resiliency-and-self-worth-through-action-research)

In a safe and supportive environment, collaboration and trust thrive to encourage us to live our values more fully, as Jen Vickers-Manzin and Jan Johnston, two masters cohort graduates who are nursing practitioners, say in their 2014 EJOLTS article:

> It is through a collaborative relationship that we created a culture of inquiry where through dialogue and reflection we decrease our perceptual barriers and live our values more fully to enhance our authentic Knowledge Translation (Vickers-Manzin & Johnston, p.33).

A safe supportive space to be loved and appreciated and to take risks and accept critique provides a context for building confidence in our abilities and knowledge and challenge ourselves to take on the challenge of improving our practice.

Next, we examine the building of loving relationships, absolutely essential to a culture-of-inquiry.

2. Building relationships based on love, loving kindness and loved into learning

In this living-culture-of-inquiry part of the paper, I will try to convey my meaning of loving kindness and loved into learning and extend it into a longer description and explanation of the origin of the philosophy and pedagogy in Purpose Two: Being loved into learning. The relationships that we develop with our students, our community, in our culture-of-inquiry provide the foundation for deeper learning and responsive teaching. I wanted to create an environment for researchers where love could thrive. When I took a risk and told my students in the Bluewater cohort group that I loved them, some felt some discomfort in my emotion but

others flourished in it. One of those who flourished was Liz Campbell (2011) as she expresses in her Master of Education Major Research Project:

> As a classroom teacher, I was experiencing great difficulty getting on with my own cultural evolution and often felt that much of what I was doing contributed to the devolution of my students—this was my living contradiction (Whitehead, 1989) and one of many inspirations to pursue a Master of Education Degree. I met Dr. Jackie Delong and was introduced to Jack Whitehead's Living Educational Theory, and more importantly, this is 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 Jackie created a community of inquiry based on trust, respect and hope. 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. 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. (p.)

Liz brought to my attention my values of loving kindness, being loved into learning and the concept of the wisdom of love. In terms of the definition of philosophy, the 'love of wisdom' (http://www.oxforddictionaries.com/definition/english/philosophy), a researcher is required to generate knowledge but not necessarily to be a lover of wisdom. As Liz did, I also "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" through her influence. While I recognize these values in myself, this language has since become part of my understanding of my ontology.

From her presentation to the Self-Study group at AERA in 2012, Liz shared:

> 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).

Cathy Griffin, Bluewater cohort member, affirmed that she experienced my loving kindness and being loved into learning. When we are describing what we mean by energy-flowing values, loving kindness and empathetic resonance in our relationships, we are reminded of Sardello's (2008) description of "inner bodily joy and absence of strain, and we feel an immediate presence, a flow of subtle current between our self and the other person." (p. 51)

I will revisit the evolution of these values of loving kindness and loved into learning as explanatory principles in Purpose Two: Being loved into learning. I move now to examine the significance of a non-hierarchical environment for supporting self-directed, self-determined learning and the generation of living theories.

3. Creating a democratic, non-hierarchical environment that supports democratic/critical evaluation

In order to create a trusting environment where embodied knowledge is valued, teacher-learner relationships need to become more democratic. The challenge is not only to give over power to the learner, it is also to trust in the capacity of the learner no matter their age or experience to pose and answer their own questions. We are all on a path to improvement and each has his/her own embodied knowledge, the capacity to validate the work of the other and humility in relation to the learner:

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

In my doctoral thesis, I described my intentions as superintendent of education of creating an environment where inquiry and interdependence could thrive. Despite my good intentions, I was a living contradiction (Whitehead, 1989). Having audiotaped the meetings with principals and transcribed them, I found that I talked too much and reduced their opportunities to share their knowledge and inquire into their improvement:

> I devoted a great deal of time to supporting principals and teachers and to planning effective family of schools' meetings. I truly enjoyed those monthly meetings and often had my friend and colleague, Curriculum Coordinator Diane Morgan, working with them. The principals knew that I was researching my practice and five of them from my family and two from another were also engaged in action research. I was always asking for assessment on how I was doing and for the last two of the three years that I was responsible for that family of schools, all of the meetings were taped and transcribed and many photos taken. I was able to review the meetings to see if I was accomplishing

> what I intended in the development of the relationships that I believed were essential to building a community of learners. I also asked one of the veteran principals to conduct a survey of my performance (Berry, 1996-98). In 1996, one piece of feedback from the family of schools' monthly meetings was that I talked too much at the meetings. This was completely contrary to my intention in that I wanted to create a community of learners based on interdependence (Covey, 1992), not dependence on me. With the transcript of taped meeting minutes, I was able to analyze the minutes and sure enough it was true. I worked on correcting that over the following meetings and have now incorporated that knowledge and skill into my practice. In addition, I would meet with principals like Greg Buckles individually to get input on my work (transcript of conversation with Greg - February 1999, p. 1).
> (http://schools.gedsb.net/ar/theses/jackie/chap2.html#24)

Sharing my learning from being a living contradiction with the masters students in each of the cohorts encouraged some of them to share their own vulnerabilities in order to create more democratic environments for teaching and learning. In our joint presentation at Canadian Journal of Action Research (CJAR)/Canadian Association of Teachers of English (CATE) conference in Toronto on May 15, you hear Cathy explaining that because I had asked the masters class for help in improving my practice, she did the same with her students:

http://youtu.be/iw3okdn0Gfg
2:30-3:22

Cathy: Jackie said, “These are my intentions in teaching you. How am I doing? How can I improve my practice?” Once she did that, I did it with my own students.

In the following I provide evidence of my willingness to be vulnerable, my intention to build trust within the community of learners and to improve my teaching practice:

> The process of establishing democratic evaluations started when, as superintendent, I asked the principals in my family of schools to chair my evaluation process to elicit critical feedback on how I might improve.

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

It was a difficult process to experience but I had spent time preparing myself as much as I could. Being able to absorb the suggestions afterward by reviewing the videotape of the event was essential to retaining all of the information and making significant changes in my practice. I was modelling a process that I hoped might be adopted in their own way by the members of the group.

A full description and explanation of the process is contained in the Delong/Whitehead 2011 AERA paper: Transforming educational knowledge through making explicit the embodied knowledge of educators for the public good (http://www.actionresearch.net/writings/aera11/jdjwaera11.pdf):

Visual of critical/democratic evaluation

With all of these clips, I feel the pleasure of being in this culture-of-inquiry in a community of shared learning and yet there is some tension associated with the process of democratic evaluation, as I expressed to Liz: *I knew it would be hard on some people and to be honest it was hard on me. You don't do that lightly. You think about it and you have to be sure that you're ready for it.*

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

and me are provided in this creative space as we engage in critical evaluation (Delong & Whitehead, 2011).

I shared my 2011 AERA paper with Liz and we recorded our SKYPE conversation where she asked for Critical Evaluation of her paper that she had just submitted and I asked for the same about my paper and her part in it. She articulated that I had indeed been the influence in her taking that public step to be held accountable for her values.

Jackie: I'm wondering if you can explain the educational influences that enable you, Liz, to form and make public your values of Love and Joy in your electronic signature and to which you hold yourself accountable for living as fully as you can. Was the Critical Evaluation session a help? I want to strengthen my validation.
Liz: Yes
Jackie: That's it –yes? Could you say more?
Liz: No. (Much laughter)
Jackie: Can you tell me why?
Liz: I saw you model it which made me less fearful of doing it. I saw you ask for critical feedback and I saw you get it. And I saw that some people were uncomfortable and it made me more sensitive. I have more understanding and respect so that when I do ask for critical feedback I know how to ask because you modeled it.

As part of our intention to create a non-hierarchical environment, as facilitators, Cathy, Liz and I show videos and talk about our imperfections, our living contradictions and our vulnerabilities. You see this in the presentations at OTF/OADE and at CJAR/CATE below and in the Sharing Session on May 15, 2014 where Liz explains how we have transcended hierarchy and learn together collaboratively:

(5:05-6:23)
http://youtu.be/5ZkeYNpeXgA?list=PLj7Kbzs74R-uPK8OTkuN0g3S6WVs2KZ9I

Krystal's Damm's paper in BARN was, "Can I improve student engagement using open questions in my mathematics classroom?" (http://mentoringmoments.ning.com/group/bluewater-action-research-network/forum/topics/action-research-symposium-reflection-open-questions-in-secondary). From that paper, she shares:

> Because the students worked in small groups and then shared their knowledge with the class as a whole, they were able to shape the course of the lesson. This made the lesson student-led and teacher facilitated...The sharing of this knowledge from many voices, instead of one (the teacher's) voice, led to a more holistic discussion of measurement." She is creating a democratic environment that supports self-determined learning by honouring their knowledge.

http://youtu.be/2lBJetX611Y

At 20 seconds she says, "I am trying to make this math class better for you and the one kid says, 'Well it's working'. She asks, "Well, tell me why and he explains that he is more engaged and quotes a line from an advertising jingle: 'You can taste the difference quality makes'".

In the following clip from the Sharing Session on May 15, 2014, Liz explains to the group that you can indeed break down the hierarchy:

https://www.youtube.com/watch?v=bGuKMYOLfcg&feature=youtu.be
Barn Symposium Intro May 12, 2014 50 sec

The group of Liz, Cathy, Melissa, Krystal and Brad from Bluewater conducted a video and text analysis on August 28, 2014 of the BARN articles and videos: https://docs.google.com/spreadsheets/d/1Ykh2KS76Nz5Xz34h2iJYWIWSDGMaqyrMh7QGZdEkW4g/edit#gid=0

They did this in order to increase the rigour of the data analysis and to further validate claims to have created a culture-of-inquiry and supported the creation of Living Theories. Liz and Cathy explain to the BARN group how their mentors Jack Whitehead and I learn from them:

> Liz: And we know that. We know that happens in the classroom and it happens everywhere. But so often we lean towards this hierarchy because that's what we've been exposed to. We're sort of breaking down some of those boundaries as well in the work that we're doing."
>
> Cathy: I smile back at Liz while I watch her because I am one who tends to lean hard into the hierarchy. It took me a while to gain the courage to be a critical friend to Jack and Jackie - to trust in our democratic culture-of-inquiry. Liz gently encourages me to question my assumptions and to trust in myself rather than perceived hierarchy. (http://mentoringmoments.ning.com/group/bluewater-action-research-network/forum/topics/barn-sharing-our-knowledge-symposium-may-12-2014)

Sally Cartwright understood the significance of democratic ways of teaching and learning as evidenced in the title of one of her units: ‘How can I enable the gifts and talents of my students to be in the driving seats of their own learning?’ (Whitehead, 2015) You will see this non-hierarchical way of being with students in the classrooms of both Cathy and Liz elaborated later in the paper.

Next, I deal with a difficult subject, vulnerability.

4. Embracing, modeling and supporting vulnerability

While democratic evaluation may be a difficult process for some and not undertaken lightly, one of my means to embrace vulnerability is through a process where I ask and receive feedback on my performance from my students as I describe above. This is not an exercise in "group approval" but one of listening to them for the purpose of improving my practice:

> Sometimes we have to forego group approval and even accept rejection, if it should happen, in order to follow what the ancients called "scientia cordis," the science of the heart, which gives the inner strength to put truth, flowing from experience, over the need for approval. The science of the heart permits us to be vulnerable with others, not to fear them but to listen to them, to see their beauty and value, to understand them in all their fears, needs and hopes, even to challenge them if need be (Vanier, 1998, p. 88).

One transformative learning into the nature and improvement of my life as a superintendent and later as university professor was that quality relationships can be deepened and strengthened through a willingness to let others into my world and let down the walls of protection to expose my vulnerabilities. Sustained trust is at the heart of my educational relationships and essential to the creating of a culture-of-inquiry where human flourishing can thrive.

In response to this modeling of Democratic Evaluation (above), Cathy articulates the value in being vulnerable:

> Watching you invite our criticism of your practice with the intention of improving your own practice was a transformative experience for me. This was the first step towards me realizing that vulnerability is strength and pretending to be perfect is a weakness. …Taking part in your democratic evaluation and then watching you publicly make changes to your practice and continue to ask for feedback has had more impact on the way I live my life (and teach) than any other professional or personal development to date. (Griffin, C., email, August 16, 2013) (Delong, ejolts, 2013)

After I engaged the masters class in democratic evaluation of my practice as described in my 2011 paper with Jack Whitehead (Delong & Whitehead, 2011)as described above, Cathy asked her students for feedback on how she might teach them better, her students learned to self-evaluate and use an action research process to take charge of their learning and plan for improvement. Cathy shared her process:

> As we continued to speak openly about our personal action research projects, our students became our partners. Their feedback informed our practice. Hattie (2008) describes the power of student to teacher feedback:
>
> When teachers seek, or are at least open to, feedback from students as to what students know, what they understand, where they make errors, when they have

misconceptions, when they are engaged - then teaching and learning can be synchronized and powerful. (p. 173)

By authentically engaging students in evaluating our practice, allowing them to see us as imperfect individuals trying to improve our practice as teachers and learners in our action reflection cycles, by inviting their feedback and acting on it, we make it safe for them to reflect on themselves as learners. To get to this point I had to struggle with my habit of giving feedback to students (Griffin, 2013). The Grade 6 students in the following clip demonstrate metacognition, the ability to set goals and to create an action plan for achieving these goals (source?).

Video 4: Grade 6 Action Researchers
http://youtu.be/rz2sSUeZlno

It's interesting to note that while I thought the most significant value as explanatory principle and standard of judgment that I shared at the symposium at Japan Women's University in Tokyo on November 09, 2013 (Delong, 2013) was that of Cathy's young students taking responsibility for their own learning, they were most impressed by my submitting myself to democratic evaluation.

At the BARN Sharing on May 12, 2014 in the final Roundtable discussion, I said, "There is never an end point: everyday is a challenge not to be a living contradiction. Quoting from Beth, a BARN workshop participant: self-care is not being selfish; it is modelling for students so they can develop resiliency for life. We are all imperfect. Session Part 1 4:20 5/12/2014 https://www.youtube.com/watch?v=IJFgHp1p5zY&feature=youtu.be-

It is becoming clearer for me that from my modeling of vulnerability to Cathy and Liz and their willingness to confess that as Cathy says, "I am imperfect" to the BARN researchers, that living legacy lies in my influence on my own learning, on others like Cathy and Liz and on social formations like BARN. As consultant, my role changed significantly as my influence was through Cathy and Liz and not directly to the participants. It took me a while to be comfortable

with that indirect influence. The deep relationships that developed were with Liz and Cathy and not with the whole group.

We hear that indirect influence in Leslie Turcotte's personal reflections in her research paper of her presentation which mirror the students' reflections. Both she and the students perceive themselves as having increased value:

> Taking risks and exposing my own vulnerability, showing the students that I'm not perfect and that I haven't totally figured everything out (my journal to the students) helps my students feel more comfortable sharing and see that I care about them (Turcotte, 28/3/2014).

This kind of vulnerability speaks to the quality relationships that she has built with them. In her video, Leslie shares her learning and learning process with the support of critical friends after a classroom lesson that literally fell apart:

5/12/2014VideoLesliePart 2: http://youtu.be/S9NwMY5pvOE9:25

> So that is a change I noticed in myself. So what I decided, after talking to these guys, was that I would write my own journal reflection on what I thought happened and allow them to comment on that. So, some of what we talked about in this action research was leaving - being vulnerable and putting yourself out there and to get feedback from others. So what writing a reflection did was to allow others to either reflect on what I had said or it opened the door for them to share what they thought about this situation...a lot of them identified that things had changed since that day... the room was calmer and people were kinder.

As evidence that the vulnerability that we as leaders shared with the BARN group and encouraged within the meetings, in an email to Cathy Griffin on September 7, 2014, Krystal

says: “PS I think I am being more vulnerable with my students this year already! :) BARN sure is effective!”

After Krystal read my BERA, 2014 paper, she wrote in an email to me:

> After reading my quote about being more vulnerable with students I thought I should tell you my example (evidence for my claim). A student shared with the class during discussion that a teacher she had previously had called her stupid. After saying I was sorry that happened to her, I shared my own similar story. I shared that I had failed an exam in university and when I spoke with the professor he laughed at what I had done on the exam. Although I have shared this story with individual or small groups of students before I don't recall telling a whole class and I had definitely never told that story on the second day of class (email September 8, 2014).

In their EJOLTS article, Jen Vickers-Manzin and Jan Johnston, nurses who were masters students who graduated in 2013 share the following:

The following clip is an example of data that informed the development of this theme. In our discussion with our critical friend Jackie Delong on May 7, 2014, Jen gives voice to the initial impact of feeling vulnerable.

http://youtu.be/bSdHoKC6lYY

Jen says, “Me putting myself out there as a vulnerable learner in front of them, changed everything.”

I find resonance and also some dissonance in the work of Sally Cartwright (2008) where she describes her thoughts on love and vulnerability:

> The Christian concept of agape love (Lewis, 1960) has both driven and haunted me throughout my teaching career. There is a part of me that instinctively wants to give. Cho (2005) explores the concept of love within the context of a pedagogy and describes

> how it can include the aim to incite the student's desire to learn and pursue knowledge, not for knowledge's sake, but because that knowledge will be transformative for the student, in terms of how the student thinks about the world. In the giving, we often receive as teachers. However this positive aspect of love also has a counter side because in giving and making ourselves vulnerable we can have part of ourselves removed. What can be removed is our dignity, our authority, or even our freedom to be who we are.

This resonated with my own writings on 'loving into learning' and 'loving kindness' but in the making myself vulnerable, I found deeper relationships with my students and colleagues, as did many of the people with whom I worked, and a developing living-culture-of-inquiry.

In this next section, I deal with a beautiful area of research: the embodied knowledge of practitioners.

5. Valuing and unveiling embodied knowledge

As I mentioned in the introduction, it is common, even to be expected, that practitioners do not at first see the value of their accumulated knowledge of their practice whether it is teaching, nursing or leadership. They respond with, "Oh, everyone knows that or is doing that". In addition, they feel that the academics in the universities own the important knowledge and that theirs is of an inferior quality-just the practical information. As they write the narratives of their lives, articulate their values and receive loving and critical responses in a culture-of-inquiry, they begin to appreciate their embodied knowledge and to create their living-theories. It is from the unveiling of their embodied knowledge that they embark on a journey of improvement asking and answering questions like, 'Journey to the Otherway: How Can I Improve My Practice By Living My Values of Love and Joy More Fully?' (Campbell, 2011) and 'How can I improve my Practice by Living my Values of Love, Trust and Authenticity more fully?' (Griffin, 2011).

For practitioners to comprehend and appreciate that their embodied knowledge encompasses the need for much affirmation that a vast body of knowledge is embodied (Hocking, B., Haskell, J., & Linds, W., 2001) in the practitioner-researcher. In the video Critical Evaluation, Part Two you hear me affirming the students' embodied knowledge:

> It's not my research. I can only make suggestions as an outsider. I don't know what you know. You are the knowledgeable person in this research. You have a knowledge that no one else has. How could they?... I cannot know what you know. The knowledge in this room is absolutely staggering. And I think you don't believe in it. Your embodied knowledge is fabulous!

In a March 5, 2011 SKYPE-recorded conversation with the master's group in the Bluewater District School Board in Ontario, Canada and Jack Whitehead in Bath, UK, you hear that expressed need in the voices of the students and Whitehead's affirmation of their knowledge in the video:

> Liz: Back to my first question of getting over the vanity piece. I was thinking also of looking at video for doing something right. There's me demonstrating me demonstrating loving… That's where I feel uncomfortable.
>
> Jack: We need to get over saying to someone, 'This is the quality of relationship that I really feel I have established with this particular child or colleague which is having a difference, having an influence on who they are and what they're learning. This is where I think I am actually doing a fantastic job.'
> I'm really asking you to work to get over the sense of vanity that doesn't allow you to acknowledge how good you are. Can I make that a plea to you that you do have that explanatory principle that some of you will be passionate about fairness, a passion for social justice and you'll see yourselves in a particular context living these values. Freedom is another. I'll guarantee that if your freedom is constrained, you will work very hard to overcome that constraint.
> So these are the explanatory principles that I think you use in terms of explaining your influence with the other in the context in which you are living. So you are right, Liz.
>
> Liz. This is one of the most difficult things to get over. You know there is a shyness sometimes about saying how good we are.

After we as researchers get beyond this "shyness" and trust our embodied knowledge, it is then a matter of strengthening our accounts with the voices of others, a Validation Group and visual data. While we support and encourage the inclusion of the literature in the researcher's discipline and in the works of other qualitative and quantitative researchers in the writing, the danger is that we will look for checklists and typologies to see if we are living according to their values, not our own. Often we find in the literature the language to explicate the nature of our influence. The questions of improvement and living according to one's values must be judged using those values as standards, asking the questions, "What are my values?" "How do I know?" "How can I live my values more fully in my practice?"

This clip of Kelly finding validation of what she believed to be true in the literature as she reflects on Hattie's quote about student to teacher feedback is most powerful. "This is what I have been thinking for years, and thank you someone for saying this…It supported the idea that I need to continue to create more opportunities for that kind of feedback and that dialogue."

Kelly Pt 2 12:45-13:22: https://www.youtube.com/watch?v=e0Y7aqXgE-I&feature=em-share_video_user

Sharing our knowledge as a community of learners and valuing embodied knowledge means also learning from each other as practitioners in a culture-of-inquiry. Not that we can adopt another's research or practice but we can learn from their processes. Krystal says:

> I also found myself adopting techniques and values of other BARN members this week. I took time to talk about Leslie's theme of empathy and used her class idea of asking the students to think about what might have been going on in a stranger's life to make them behave badly to a student in my class, I used Kelly's attribute cards to ask students or reflect on their strengths, and am trying to embody a more democratic classroom by co-creating student rights and responsibilities in the classroom as Liz does. I am also prepared to say no to an extra-curricular activity for the fall (Beth's influence) because I know I am currently overwhelmed with three new preps and trying to sell our house in the next two months. I must practice self-care (Damm,K., email September 8, 2014).

Once the practitioner-researchers internalize that their embodied knowledge is worthy and worth sharing, there is a visible growth in confidence in their knowing and 'ways of knowing' (Belenky, Clinchy, Goldberger, & Tarule, 1986). Sixth, I move to the significance of life-affirming energy in relationships.

6. Expressing energy-flowing values, life-affirming energy and passion in professional practice

I make the connection here between the use of multi-media and presenting evidence of the energy-flowing values that are difficult to capture in print alone. In the Bluewater Action Research Network, Cathy, Liz and I created a space where most of the members of the group moved from reluctant participants to comfortable and confident users of digital technology in a very short period of time. The significance of using multi-media lies in the process of the researcher viewing and reviewing her work and seeing for herself her energy-flowing values and life-affirming energy.

Practitioner-researchers use the multi-media narratives for clarifying, communicating and evolving energy-flowing values as explanatory principles and inclusive standards of judgment for judging the validity of claims to educational knowledge. Once they were comfortable (and that always takes time) and competent in using the video technology, they are able to gather data on their teaching and learning in the classroom to provide evidence of improvement. The following is a video of Cathy and I where she becomes more aware of the significance of using video to understand our values as standards of judgment followed by her explanation of this new knowledge and "the shift from spectator truth to power of lived experience". Her explanation of the shift follows the clip.

This clip also helped me see the nature of my influence in advocating the use of video in Living Theory research:

http://youtu.be/DoDB3Dam2uY

Published on Mar 18, 2012:

> That clip, in which I discuss my Masters Research Project with Professor Jackie Delong, really was a turning point for me in understanding the power of video. I realized I had been talking on and on about my project but that it was not until the end that there was any energy or passion in my voice. Having Jackie Delong point it out to me, with the video camera right there, made me aware of the difference -- I finally realized what I was looking for. I was looking for those moments which came alive, the moments when I connected to an 'other'. In retrospect, what I was actually saying in that spontaneous moment was the key to my project. I said that my students relate to me more when my guard is down, when the façade is removed and I am being authentic -- this ended up being the theme of my whole Masters Research Project and there it was right from the beginning. I did not watch this video again until this month (almost two years later) but I knew what it represented, I remembered the moment without having to see it again. I did not watch it because I didn't need to. I just needed to open up, let my guard down and write or talk to my validation group (with the video running) in order to capture evidence of my values. At that moment in the interview I realized that it was not my writing or my plan that was important it was me and my passion that interested Jackie and would interest any audience. I can't express the magnitude of this shift. For me it represents the shift from third person report writing to first person narrative. It was the

shift from objective to subjective. It was the shift from spectator truth to power of lived experience. I finally understood the point of using the video camera.

Throughout the video I can see how nervous I am, how worried that am not on the right track. And then there is the moment of spontaneous joy. I now look for those moments with my students. Moments in which I say something they relate to, that draws them out and enables them to respond honestly and with passion. When I respond to them. I have always, of course, looked to develop a rapport with my students but I am now analyzing these moments on a different level, from a different perspective. I now consider whether I am being true to my values, if I am being loving, trusting and authentic in my approach. I am also evaluating the values and perspectives of my students. I am evaluating how I can change my practice to maximize these moments in which there is a true connection, there is deep understanding when my students truly express themselves and articulate their beliefs and passions.

Furthermore, I try to use video when I can because, unlike in this clip, I am not always aware in the moment of interactions. And as with this clip, I may miss the significance of what I or others have said (the importance of authenticity in connecting to students). Or I may misinterpret what I or others say in real time. But our body language captured on video often tells a different story.

For this life-affirming energy aspect of Living-Theory to emerge and thrive, I believe that a Living-Culture-Of-Inquiry is essential. The safe and supportive environment that supports vulnerability also reveals and encourages the expression of life-affirming energy and empathetic resonance. "For Sardello, empathetic resonance, is the resonance of the individual soul coming into resonance with the Soul of the World (p. 13). I am using empathetic resonance to communicate a feeling of the immediate presence of the other in communicating the living values that the other experiences as giving meaning and purpose to their life" (Whitehead, 2013).

Cathy Griffin's expertise in creating short video clips from long tapings to demonstrate evidence of life-affirming energy and empathetic resonance is described in the following excerpt from our AERA 2013 paper (Campbell, Delong, Whitehead & Griffin, 2013):

To analyze video, Cathy scanned the video at high speed for:

a) Life Affirming Energy (Whitehead, 2002): increased movement, gestures or dialogue that indicate passion and values. Changes in body language or dynamics between group members: tension, conflict, support, celebration, etc.
b) Empathetic Resonance: "moments when we recognize the energy flowing values of the other, the activity of the participants is increased, or there is evidence of tension." (p. 8)

Identified sections of video were transcribed, watched and analyzed by the group to determine what was important during our process and as evidence of our deepening culture-of-inquiry. This video demonstrates how this process works:

Video 1. Video Analysis Process http://youtu.be/Pvea2SfEovw

In the work of two Canadian nurses who studied with me for their masters degree, Jan Johnston (2013) and Jennifer Vickers-Manzin (2013), the nature of a culture-of-inquiry and the nature of collaboration and “alongsidedness” (Pound, 2013) to create living-theories is clearly evident. The understanding of life-affirming energy is evidenced in narrative and visuals as I cite here in Jan and Jen’s EJOLTS article where they describe their ‘joie de vivre’:

Jen’s personal journal on July 7, 2012 reveals her experience of collaborative reflective dialogue:

> There is often a tug and pull in our discourse related to clarifying our meaning. It is this tug and pull, the clarification that I find so stimulating ... it is so much more than just contextualizing the knowledge. The discourse leads to an extension of the knowledge by bending it around specific experiences and linking it to other key literature—or identifying a need or desire to explore further.
>
> It is through shared reflective dialogue that we are able to identify ‘joie de vivre’ across all clinical settings and nursing experiences as helping to develop and improve with others. Loosely translated, joie de vivre means joy of life or joy of living. It is when one is loving life so much, it shows in everything they do. The following image taken on March 24, 2011 captures our joy of living:

Jan and Jen dialoguing around the kitchen table

As part of my life-affirming energy, I include the language of passion in professional practice which was the actual name of the publication of the action research accounts of the educators in Grand Erie when I was superintendent as referenced earlier in the paper.

As I continue my action-reflection cycles, it is my intention to attempt to track the nature of my influence from within the classroom, across a school system and through my master of education students to their students. I am most moved by evidence of improved teaching and learning in classrooms and schools. I begin when Lori Barkans was one of the first group of 5 action researchers in my school district in 1996 and follow my influence on her from supporting her as she progressed in her career positions to teaching her in the masters cohort in Brantford in 2011 and then to a SKYPE conversation where she articulates my systemic influence.

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

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

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

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

http://youtu.be/92w1aR8Wn_o

I transcribed this section to capture the actual words but note how much more information is available from seeing Lori's facial expressions and from moving the cursor along to see her life-affirming energy and passion. In terms of analysis, in this dialogue, it seems clear that Lori recognizes the influence that I have had on her life, of others and of social formations, as well as her continuing use of action research:

> "You know I'm here because of what Jackie taught me, not only about myself but about what I do. And, in fact, I had a moment like that last week where we saw a TED video and they were talking about what makes people successful and one of the things listed was 'passion' .." She talks about living according to your values, about hearing teacher's voices, about working collaboratively on inquiry, about the importance of trust and care and passion: "that discovery, that reflective practice, that process of trying something: is it working? is it not? how do we know? what are we going to do if it isn't and where are we going to go next because the journey is continuous and constant and, man, if you haven't got the passion for that, then it's a tough row."
>
> We share the same value of becoming a learner along with our colleagues and students: "You have to be prepared to jump in and say, I'm going to learn with you.. I'm going to research with you...We're going to learn together about how to make this happen in our school. And I care about our kids and I care about you and I care about the process that we are going to follow to get there." As Hattie (2009) claims: "the biggest effects on student learning occur when teachers become learners of their own teaching and when students become their own teachers" (p.22)

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.

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

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.

To conclude this part on the significance of building a living-culture-of-inquiry, I want to focus on the impact on elementary and secondary classrooms where teachers become co-learners and co-researchers and young students take responsibility for their learning. Liz Campbell (2013) writes:

> In the classroom, 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.

> The end result surpassed my expectations. By creating an environment that encourages and supports students as they generate their own self-study research questions and rely on the culture of inquiry to test the validity of their claims, students are empowered and transformed as they become knowledge creators and produce new epistemologies that clarify their ontological uniqueness (see Campbell, Delong & Griffin, 2013 for evidence and student examples). There are many challenges along the way, but few that cannot be addressed and overcome with a humble approach, collective knowledge, and a desire to act in a way that promotes the greater good (Delong, Campbell, Whitehead, Griffin, 2013, p. 32).

Purpose Two: A Pedagogy of being loved into learning

First, to clarify my meaning of a pedagogy of loving into learning with loving kindness, I want to begin with conveying that this concept and language of being loved into learning came as a response from two Master of Education students in the Brock University programme held off campus in the Bluewater District School Board from July, 2009 to September, 2011: first from Liz Campbell and then from Cathy Griffin. Having recognized that contribution upfront, I reflect back on the evolution of teaching and relational capacities with the starting point of my doctoral research.

During the analysis of my effectiveness as a superintendent, a theme appeared that ran through the responses of many of my colleagues: What they experienced was a consistent message of "Having faith in them" which gave them the courage to attempt practices, roles and research that they would not otherwise have envisioned themselves doing. This 'faith in them' has been strengthened into the embodied expression of 'being loved into learning', by Liz Campbell, a more accurate assessment of my intentions. Both Liz and Cathy Griffin, within their master's degree programmes that I supervised, acknowledge my educational influence as including 'being loved into learning'. 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 http://www.actionresearch.net/writings/aera12/jdjw140312aeraok.pdf). 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.

In my doctoral research I identified a value of ''valuing the other in my professional practice' and within the thesis shared narrative data about the importance of relational ways of being as I supported staff in the school district to research their practice using action research and asking, 'How can I improve my practice?' I intended to convey to the action researchers and to the staff that I supervised my care for them and they told me in the research that I sent a message of 'having faith in them' but did not actually articulate my love for them until the Master's group in Bluewater in 2009-11. Within the thesis, I provided data to support my value of non-hierarchical, relational way of being with love and loving kindness:

I think I can provide some evidence of this value in my relationships from an observation of Fran Squire, Project Manager at the Ontario College of Teachers:

> *What is remarkable about you as a superintendent is the non-hierarchical nature of your relationships with your staff and your commitment to relationships. This is evidenced in the time you commit. Other superintendents 'drop in' to sessions like this while you stay and participate. When I asked her if she felt any tension or reluctance in the focus group because I was there, she said she saw none and in fact felt the very opposite in that they felt comfortable to articulate their beliefs and reservations. For example Pat the kindergarten teacher talked about her unease in the first session which was caused by her concern about how the standards of practice would be applied* (transcript of OCT standards workshop, 1999).

After the focus group, Janet Rubas, program consultant, commented about how good it felt to hear a superintendent in her board articulate a philosophy of moral leadership, a philosophy focused on caring and respect for people, both children and adults (Delong, 2002, p. 255).

A second data source providing evidence of this value came from one of the students in a masters' cohort in Brantford, Marion Kline:

> *During the first course I rarely spoke and was greatly impressed by the knowledge and confidence of some of the others. As I began to research my question, video tape myself and read I began to understand the value of my lived experiences in the classroom. At times waves of self-doubt would come back to me as voices of my past impressed on me my imperfections and inadequacies. There were times when I picked up the phone and called you.*
>
> *You always had time for me. We talked on the phone so comfortably and openly that I believe those conversations kept me in this program. Everyone should have a someone to talk to like you.* ***You are such a good listener and sincerely cared about me. You gave me advice with dignity****. If we were really talking right now you would say, Marion how do you know? What did I do that made you feel that way? I know you sincerely cared because of many little things you did. During one phone call you immediately said, "When can we meet?" The reaction was so genuine and you so honestly wanted to help me that I will never ever forget the tone of your voice and the speed of your reply.*
>
> *The another time that I recall right now was when I told Cheryl that I had called you and had such a great conversation with you. I was telling Cheryl how much I feel inspired and ready to write after talking to you. Cheryl told me that you valued our conversations as well. That really made me feel good. You are a little like a lighthouse for me. You keep me focused on where I am going****. You have always supported me but at the same time let me find my direction on my own*** (Delong, 2002, p.261).

To further explicate the value of loving into learning and loving kindness, I include the use of multi-media. In communicating the nature of the explanatory principles and living standards of judgment used by practitioner -researchers with whom I have worked, our communications extend from lexical definitions of meaning into the ostensive communications of embodied expressions of meaning using multi-media texts.

For example, the idea of being loved into learning was shared with Jack in a conversation where Cathy Griffin and Liz Campbell explained my influence in their learning for their master's degree in terms of being loved into learning.

Video: Loved into Learning

http://www.youtube.com/watch?v=qcDSqryJ6Jg

The image above at 1:35 minutes of the 9:45 minute clip above is taken where we are talking about being loved into learning. As we move the cursor backwards and forwards around 1:35 minutes we experience the empathetic resonance (Huxtable, 2009) of Liz's, Cathy's, Jackie's and Jack's energy-flowing value of 'being loved into learning'. To communicate our embodied expressions of meaning we need both the visual data showing the expressions above and our linguistic expression of 'being loved into learning'. We are now bringing this meaning into our understandings of a living-culture-of-inquiry. Liz and Cathy also brought into Jackie's awareness the quality of 'loving into learning' they experienced in Jackie's tutoring. The next clip is the actual transcript of that part of the conversation from a longer video at 11:14 to 12:33 minutes:

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

From 11:14 to 12:33 minutes, the conversation consists of:
Jack: Your phrase, 'Loved into Learning': you experienced this being 'Loved into Learning' with Jackie and possibly some of the other participants on the masters program.
Liz is nodding and smiling.
Jack (11:34): Could I just check that: It seemed very important because I don't think Jackie and myself have focused on Jackie's influence in those terms yet it seemed really important to you that you had experienced that 'Loved into Learning' that you were able then to communicate, I think, to your own students.
Liz (12:01): That's exactly the point I was trying to make, Jack, and I have written about it before in different pieces in my masters and in something I did in your class, Jackie.
Jackie: Yes.
Liz: I don't know if I actually called it 'Loved into Learning' but that is my concise way of explaining what happened.

I felt affirmed and authenticated in my values of loving my students and my commitment to encourage and support their learning and in their positive responses to these values.

Craig Kielburger (who with his brother Marc, founded a platform for social change that includes Free The Children, Me to We, and the youth empowerment movement, We Day) interviewed Thomas King author of *The Inconvenient Indian* and the values he expressed resonated with my value of 'loving kindness':

> Over lunch at a Guelph cafe where King is a regular, I asked why he chose humour to deal with such difficult, often tragic, subjects. "You can't open up that wound and drain it with more tragedy. It fills up and then bursts," he explained. "When you start laughing, your defences go down. You can get closer. I can get past people who put up those walls."
> The most thought-provoking moment came when I asked King how we could make a difference for aboriginal peoples. He told me it starts with non-aboriginals being more compassionate — to each other. "Here's the problem in a nutshell: It's not that whites treat us poorly and have for centuries. Whites treat themselves so poorly," King said. "We can't expect to make a difference until we are a whole lot kinder."(2015)

This resonated with me particularly because of my study in preparing to teach a masters course for a First Nations' masters cohort in the development of cultures of inquiry with the value of living global citizenship as I engaged with indigenous knowledges in Ontario, Canada. My presentation at the 2010 AERA Conference in Denver, Colorado with its theme of *Understanding Complex Ecologies in a Changing World, on Engaging Educators in Representing Their Knowledge in Complex Ecologies and Cultures of Inquiry* is available at http://www.actionresearch.net/writings/aera10/jddAERA20100402OKopt.pdf

In the Abstract I focus on a way of thinking that is appropriate for getting closer to understanding indigenous ways of knowing:

> This paper is a self-study in which a university teacher educator studies her practice. She creates a space for alternate ways of representing forms of knowledge from diverse cultural backgrounds, including Indigenous, and for their accreditation in the Academy. As she develops a way of thinking that is appropriate for getting closer to understanding indigenous ways of knowing, there is a transformation in her own understandings. Moving from reliance on print to the use of multi-media and artifacts to represent forms of knowledge in complex ecologies support the development of cultures of inquiry. In this work, the meanings of the embodied energy-flowing values that educational researchers use to explain their educational influences in their own learning and in the learning of others, are made explicit. These meanings are shown to have epistemological significance for educational knowledge.

On the topic of "bringing more of my understanding of love into my practice" and "the pedagogic relation", I relate to the Living Theory research of Eleanor Lohr's (2006) *Love at Work: What is my lived experience of love, and how may I become an instrument of love's purpose?*

> In seeking to become an instrument of love, I prepare for my understanding of love to change in the enaction of my duties and for my experience of love to change me. I do not hold fixed meanings, but seek to recognise the inclusional flow of love across the boundaries between self, other and the cultural context of our relating. I have flexed the boundaries between feeling, thinking and practice, employing reflective writing and the ordering principles of language and silence. In this way I have created the potential for bringing more of my understanding of love into my practice. It is this blurring of boundaries using a hermeneutical and phenomenological approach that has enabled me to clarify and alter my understanding of what love means (p. 258 http://www.actionresearch.net/living/lohrpdf/NINE.pdf)
>
> Learning with love through action is an internal reordering that enables my tacit knowledge to come into action without my necessarily thinking about it. Love is invisible and implicitly held as I perceive the relation between 'the impulse to move and the movement … the intention to think and an impulse to think' (Bohm, 1996 p.25). I think

> that this tacit reordering enables love to pass through my intention and into action within the pedagogic relation. (Lohr, 2006, p. 260)

In a lifetime in which there have been many days of disappointment and even debasement in my life, my work and my interpersonal relationships, this kind of validation brought and continues to bring great joy. Being part of someone's learning is a gift: "In this way I have created the potential for bringing more of my understanding of love into my practice" (Lohr, 2006).

Now I share my thinking on the evolution of ideas and concepts as they are refined with others in communities of learners locally, nationally and internationally.

Purpose Three: Learning with and from each other to create our living-theories, improve social justice and influence social formations

The third purpose is the evolving one where individuals are encouraged to develop their own living theories in a living-culture-of-inquiry as we are learning with and from each other and contributing our own living-educational-theories to this growing knowledge-base. In the 20 years that I have been supporting others in a community of learners to recognize and celebrate their own embodied knowledge, to collect data to reveal and clarify the nature of their influence and to embark on a reflective journey to improvement, I have replicated the same actions in my own life and learning with their encouragement and support.

In accepting our personal and social responsibility as educators and practitioner-researchers for offering explanations of our educational influence as we seek to live our values as fully as possible, we address the significance of our commitment to enhancing professionalism in education, to social justice and to the flourishing of humanity. The relationship between individual and collective responsibility is a unifying thread in this paper. The focus on values in the continuous regeneration of developmental standards of practice in teacher education was in a cautionary note for the Ontario College of Teachers in the first issue of the Ontario Action Researcher (Delong and Whitehead, 1998 - http://oar.nipissingu.ca/archive-Vol1-V) and in a second publication in OAR before OAR became the Canadian Action Research Journal (CARJ), on living inclusional values in educational standards of practice and judgment. (Whitehead, 1995 http://oar.nipissingu.ca/PDFS/V821E.pdf). It should be noted that Ron Wideman and I created the Ontario Action Researcher and were the first editors.

The invitational nature of a culture-of-inquiry comes from the valuing of each person's embodied knowledge and the absence of hierarchies to allow for the free flow of ideas in a space filled with loving kindness. The concept of "pooling of energy" from Sonia Hutchison (Hutchison, 2010) creatively describes the idea of collaborating or joining together in values-laden inquiry in order to contribute to the knowledge base of teaching and learning:

> My lived experience has been that by coming together we can enhance a flow of life-enhancing energy that influences well-being. My research will explore the pooling of

energy by engaging in collaborative research with carers and their families, my staff and other colleagues (home page).

Like Jack Whitehead (2015), "I wish to emphasize sufficiently the importance of a lifetime's commitment to the enhancement of professionalism in education and learning with and from each other. Kevin Eames liked ideas that Jack had worked in the 1980s and used these in his own original work in the 1990s. Linda Grant liked what she saw in Kevin's support for the professional development of teachers and shared these ideas in the context of Ontario in the 1990s". I, as a Superintendent of Schools, liked the ideas and generated my own original contribution with a focus on the development of cultures of inquiry in the early 2000s and have continued to spread the influence of the ideas, while evolving them, up until the present, with evidence of educational influence in the December 2013 issue of EJOLTS and at ARNA 2015. In the December 2013 issue of EJOLTS is the work of Cathy Griffin and Liz Campbell who have built a network of action researchers in the Bluewater District School Board and carried their values as explanatory principles into their classrooms and professional development settings where they have created living cultures of inquiry.

It is important to emphasize that my current understanding of a Culture-of-Inquiry has evolved and improved through the contributions of my colleagues and students: students such as Cheryl Black (http://schools.gedsb.net/ar/theses/cheryl/index.html), Heather Knill-Griesser (http://schools.gedsb.net/ar/theses/heather/index.html), Lori Barkans (Delong, 2002) and Ruth Mills (http://s3.spanglefish.com/s/11596/documents/ruth%20mills/rmillsmed21aug09opt.pdf), and, as you can see in this paper, Cathy Griffin and Liz Campbell. By taking the risk to be vulnerable in our master's class, Cathy validated the importance of the culture I'd created and by giving me the language to understand the essence of a culture-of-inquiry. Liz moved my understanding along immensely when she described her experience in my classroom as being loved into learning: it influenced my own awareness of what I was doing. I could see and acknowledge an important recognition of my influence.

In my post-doctoral inquiries, more emphasis has been placed on the use of multi-media and visual narratives in order to communicate more clearly and precisely the energy-flowing values that resonate in our relationships than is possible with printed words alone. I continue to live with an imperative to assist professional educators to generate Living-Theories in a Culture-of-Inquiry to improve practice, generate new knowledge and accredit their embodied knowledge.

I now want to move to the living-theories of these two former students, now active Canadian and international action researchers, Liz Campbell and Cathy Griffin. We three and Jack Whitehead presented a joint paper at AERA 2013 and subsequently published this as six distinct but related papers in the December 2013 issue of Educational Journal of Living Theories. I want to focus on some implications of the two papers by Campbell and Griffin because of their use of 'empathetic resonance' with digital video to clarify and communicate the meanings of the embodied expression of the energy-flowing values that form explanatory principles in their explanations of their educational influence. Two of these values highlighted in this paper are being 'loved into learning' and creating a 'living-culture-of-inquiry':

December 2013, Volume 6, Issue 2 (special issue)

Contents:

Foreword (pp. i-vii)
Moira Laidlaw

Introduction to living theory action research in a culture-of-inquiry transforms learning in elementary, high school and post-graduate settings (pp. 1-11)
Elizabeth Campbell, Jacqueline Delong, Cathy Griffin & Jack Whitehead

Evolving a living-educational-theory within the living boundaries of cultures-of-inquiry (pp. 12-24)
Jack Whitehead

Transforming teaching and learning through living-theory action research In a culture-of-inquiry (pp. 25-44)
Jacqueline Delong

The heART of learning: Creating a loving culture-of-inquiry to enhance self-determined learning in a high school classroom (pp. 45-61)
Elizabeth Campbell

Transforming teaching and learning practice by inviting students to become evaluators of my practice (pp. 62-77)
Cathy Griffin

The significance of living-theory action research in a culture-of-inquiry transforms learning in elementary, high school and post-graduate settings (pp. 78-96)
Jacqueline Delong, Cathy Griffin, Elizabeth Campbell & Jack Whitehead

In her paper on 'The heART of learning: Creating a loving culture-of-inquiry to enhance self-determined learning in a high school classroom' Campbell (2013) fulfills the following claims in her Abstract about the creation of a loving culture-of-inquiry, her living-theory and the meanings of her energy-flowing values.

> Abstract
>
> In this paper, I will describe how I created a loving culture-of-inquiry that enabled students to have transformative experiences as they unveil their voices to generate unique epistemologies and ontologies. I will share how responding to the four guiding questions: Who Am I? How do I Know? So What? and Now What? provided a framework that helped students to transcend the moral, creative, and intellectual

> constraints of traditional education. I will draw on data from the student action researchers in my classrooms and my own action research as I continue to refine my living-theory (both my methodology and theory) to demonstrate how I use self-study, living-theory, action research projects to create opportunities for self-determined learning.
>
> The purpose of this paper is to share my experience working with grade 12 philosophy classes as I created a culture-of-inquiry and employed multi-media to assist in the students' understanding of their values. I will focus on evidence from my teaching context that show the meanings of the energy-flowing values that I use to explain my educational influences in my own learning, in the learning of others, and in the learning of social formations for addressing a frequently impoverished educational experience and for creating a loving culture-of-inquiry.
>
> In addition, I am committed to improving my practice and writing this individual piece and participating in the collaborative writing of this issue of e-jolts enables me to review and revise my knowledge claims, re-examine my values which become the explanatory principles that inform my standards of judgement, and to continue to develop my living-theory. (pp. 45-46)

In her paper on 'Transforming Teaching and Learning Practice by Inviting Students to Become Evaluators of my Practice' Griffin (2013) fulfills her claims about holding herself accountable to her value of authenticity, within a culture-of-inquiry and to making her conclusions public. Griffin also provides the evidence to justify her living commitment to extend herself in a loving way to her students:

> My purpose in writing this article is two-fold. First, it is a way for me to hold myself accountable to my value of authenticity in making public what I feel is important in my work as a lifelong learner, as a practitioner trying to improve my own practice. I held myself accountable within the culture-of-inquiry in my classroom as I explained what I was doing, why I was doing it and enlisted their help to evaluate our progress as individual learners and as a culture-of-inquiry. I held myself accountable in the culture-of-inquiry with Jack Whitehead, Jackie Delong and LIz Campbell as we worked collaboratively in creating this paper. Finally, I hold myself accountable to a wider audience of the EJOLTs reviewers and readers as I make my story and conclusions public. At each level, I invite both validation and critique as I tell my story and draw conclusions about my learning, our collective learning process and the learning of my students.
>
> Second, and most important, I wish to communicate how deeply important it is that we as educators extend ourselves in a loving way to our students, that we carefully build trust in our relationships and that we really listen to their voices in an open and honest way without trying to fit their words into our notion of who they are. This concept can be applied to any relationship, but in my experience there is a deep, traditional hierarchy which is reinforced in many overt and and covert ways in the education system. This hierarchy can treat students as vessels to be filled and measured rather than equals sharing a learning journey, capable of navigating and

> mapping their own journey. I want to communicate how I struggle to break down this hierarchy which is ingrained in both policy, in my own practice and in the results of this struggle. (p. 63)

In creating a future for action research in Canada and the globe, it is always necessary to express one's creativity in projecting oneself into a possible future through action planning. For example, here is one such project as Griffin, Campbell and I sent in our proposal for a roundtable at the pre-conference of the 2014 Canadian Society for the Study of Education. This proposal, "Creating Our Living Theories In A Culture Of Inquiry", focuses on the values of personal and collective responsibility of democracy and of vulnerability as values that carry hope for the flourishing of humanity:

> In this roundtable, we set our 2014 work in the Bluewater Action Research Network in the context of our collaborative work since 2009. As designers of an action research network and promoters of teacher-led professional development, we speak as educational practitioners engaged on a personal level in creating our own living theories. We demonstrate the power of self-directed action research to engage teachers and students in deep, sustainable, transformative learning to improve practice. This research is also the expression of our collective responsibility for spreading the influences of cultures of inquiry (Delong, 2002) for the generation of Living-Educational-Theories (Whitehead, 2003) as part of the process of improving teacher education. This responsibility includes using the values that carry hope for the flourishing of humanity as explanatory principles in the explanations of educational influence. As an example, the meanings of being 'loved into learning' in explanations of educational influence has been articulated in the December 2013 issue of EJOLTS (Campbell, 2013; Griffin, 2013; Delong, 2013). We demonstrate the power of democratic cultures of inquiry in which individuals share their embodied knowledge with humility and influence each other by being clear about intentions, being vulnerable about imperfections and being accountable by inviting others to evaluate our practice.

I brought my research and learning in the Grand Erie District School Board to my teaching as professor as I taught the masters group from 2009-2011 in Bluewater, which included Cathy and Liz and then into my consulting work in the Bluewater Action Research Network. By stimulating their interest and creativity, then Cathy and Liz brought themselves and their originality into that process and with me as consultant, and the Bluewater Action Research Network (BARN) was created, implemented and recorded on YouTube and Mentoring Moments. That process of moving from leader to advisor involved some significant learning on my part.

In the spirit of "alongsidedness" (Pound, 2003), Cathy, Liz and I worked with three other teachers to describe and explain the school-based action research group that Cathy led with support from Liz and I in 2013 and shared this research at the OTF/OADE conference at York University on February 22, 2014. In the first minute you will hear Cathy sharing with the audience our intentions for the presentation and our focus on values:

http://youtu.be/__wccIbPRxo

Then based on a proposal that Cathy submitted to the Teacher Leadership Learning Project (TLLP) and Professional Knowledge Exchange (PKE) branches in the Ontario Ministry of Education, funding was granted to extend the school-based group that Cathy had led in 2012-13 to a system-wide Bluewater Action Research Network (BARN) in 2013-14. The process to getting that funding is described in the following video by Cathy in the wrap-up session in which the practitioner-researchers in the Bluewater District School Board shared their knowledge:

0:43-5:05
http://youtu.be/5ZkeYNpeXgA?list=PLj7Kbzs74R-uPK8OTkuN0g3S6WVs2KZ9I

The documentation for this whole process including the writing and reflections of the group was created by Cathy Griffin on Mentoring Moments, a publicly accessible website http://mentoringmoments.ning.com/group/bluewater-action-research-network/forum/topic/show?id=6486509%3ATopic%3A21865&xg_source=msg

You can access proposals from Cathy Griffin and Liz Campbell in supporting the Bluewater Action Research Network in Ontario, Canada and being presented at the Action Research Network of the America's conference in Toronto 8-9 May 2015. These proposals serve to emphasize the importance of the creative and commitment of individuals in engaging with funding bodies and with communicating in international forums of educational action researchers: http://www.actionresearch.net/writings/griffin/ospreyprop.doc ,
http://www.actionresearch.net/writings/griffin/barn1form.xis
http://www.actionresearch.net/writings/griffin/barn2form.xis

The transition from local influence to a national culture of inquiry is evident in the evolution of BARN International (a temporary name). From the time that Jack, Liz, Cathy and I began preparing for the ARNA 2015 conference in Toronto, we have engaged others that we have connected with over the past few years to come together in SKYPE conversations. Our meetings are usually on Sundays at times (given several different time zones) that worked for most of the group. The topics ranged from individual members ARNA proposals to the Town Hall session where many would be involved either in reality or virtually.

In the following clip, we talk about the nature of our relationships in the living culture of inquiry that influence and inspire our work together.

ARNA & Bluewater A R Network on 22nd March 2015
https://youtu.be/DrUxwBqdDss

:54: Jackie: One of the things we've just volunteered ourselves to do (probably we should have thought that out before) but anyway… they need another article for the June issue of EJOLTS and so Jack and I have offered to take the results of the Town Hall meeting and see if we can pull together an article. In which case, we also volunteered you! [Great laughter and kiss blown from Cathy]. Wasn't that nice of us?

1:41: Liz: We can count on you to get the framework done.

Jackie: Well, we do have a bit of time that week and we thought since we are in the same place and where we can talk to you guys off and on we could pull threads together.

Liz: Well, I think even if we could do a recording of a de-briefing session after the Town Hall.

6:04: Cathy: I think it's important to say I am very mindful throughout every application that I do I am thinking of you and Jack and the influence that I wouldn't be doing this without having gone through that whole process with you and seen you're the way you it's just like a big door opening up. We could do this.

6:31: Jackie: It's your creativity that you are bringing-that's your original. So inspiration maybe you got from Jack and I, but what you do, is uniquely yours.
I have carried my mission to improve educational practice through encouraging the development of living-theories in living cultures of inquiry intending to be a good living global citizen (Potts, 2012; Potts et al., 2014) in countries like UK, Japan, Brazil and the U.S.

An example of a time that we were not in a living-culture-of-inquiry was our AERA presentation to the Self-Study SIG where Liz, Cathy, Jack and I stood separately and spoke individually "at" the audience. In this event we were living contradictions. We were not living our values of working and being together in a loving space and while this set-up was not in our control, we did not respond in a way that allowed for a more comfortable, relational and loving way of being:

Liz, Jackie, Jack and Cathy at AERA 2013 in San Francisco

https://www.youtube.com/watch?v=jjmfKJ7Gtsw

On the topic of my value of social justice, many of the initiatives and activities in my life have involved trying to make the world a better place, in particular for children and families. As superintendent, I often moved beyond the boundaries of my actual responsibilities into ones where I might help the worlds of children such as early childhood education. The 2005 edition

of Passion in Professional Practice included the action research projects of Early Childhood Educators with questions like, **********. Another one of these was in the arena of teaching empathy to primary school children in order to reduce aggressive behaviour and bullying. Ruth Mills (2009), a member of the Brantford II cohort rigorously studied the Roots of Empathy (Gordon, 2005) program as part of her question, 'How can I create a peaceful school?' in which we see her influencing social justice and power relations.

> Roots of Empathy is an award winning program that has shown dramatic effect in reducing levels of aggression among children by increasing empathy and social competence. The program is designed to reach elementary schoolchildren from Kindergarten to Grade 8. The foundation of the program is a neighbourhood infant and parent who visit the classroom every three weeks over the school year. A trained ROE Instructor teaches the students to observe the baby's development and to identify the baby's feelings. The baby becomes the "Teacher" helping children to identify and reflect on their own feelings and the feelings of others. When children are more skilled in understanding their own feelings and the feelings of others (empathy) there is less bullying and aggression and more kindness and compassion both in the classroom and on the playground. (http://www.rootsofempathy.org/ProgDesc.html)

In addition to thousands of photos, many included in the her final project, Ruth took many hours of videotaping of her work in classrooms, with special care to include children's voices as co-researchers and to overcome any writing limitations with the younger students:

> All students and teachers who participated in the program this year were given a flashback questionnaire that asked how they thought Roots of Empathy had changed the school and how it could change the world. Due to their writing limitations, the grade three students were also interviewed using video. The student flashback questionnaires and video taping were done in the students' classrooms during the regular classroom time. (Chapter 6, p. 7)

> The children's voices have been captured during interviews and in my journal during or after lessons. I interviewed the grade three students using video. I then transcribed their responses for coding and analysis. I gave the students the questions in written format first so that they could have time to think about their answers and record any thoughts before I interviewed them. I collected the responses from the grade seven students in written format only as I knew they had better skills for writing their thoughts down and that they might feel more comfortable with writing their responses than they would being video taped.
> During the interviews I asked the children:
>
> What have you learned from Roots of Empathy?
> How can Roots of Empathy change the world?
> Could Roots of Empathy change a school? (p. 81)

"It teaches us that we can talk about our feelings without feeling embarrassed" (Student A1, flashback questionnaire, June 11, 2009).

As I read the last comment from a male student I am reminded of the day that I was in Julie Drekic's class during a family visit. The children were sitting around the green blanket and baby Myles was exploring some of the ROE toys. Some of the boys were playing with the toys too as they often did on these visits. Myles was just beginning to crawl and as he tried to get to a toy he fell forward onto his face and started to cry. Without hesitation, student A1, who was playing close by gasped, got onto his knees and scooped up Myles into his arms to comfort him. "Poor Myles", he cooed. "Are you OK?" Myles of course reached in the direction of his mother and as A1 handed Myles to his mother he said, "I feel sorry for him".
Here was a 13 year old boy showing that he was not embarrassed to feel sorry for an injured baby and not embarrassed to show empathy to another human being.
injured baby and not embarrassed to show empathy to another human being.

Grade 7 student A1 spontaneously scoops up baby Myles to comfort him

Another nice part to this story is that not one of the students in the class who witnessed this act of caring and compassion said a negative word. There was no teasing or laughter, just caring remarks for Myles as his mother took him.

It is important to note here that despite the fact that Ruth had written parental permission to use names and photos of her and the children in the Roots of Empathy classrooms, the Research Ethics Board insisted that she anonymize the children's names and destroy the photos and videos once the project was completed.

In the following videoclip, you will see Ruth describing and explaining with her life-affirming energy the variety of activities that she has created in order to answer her question, 'How can I create a peaceful school?'

http://www.youtube.com/watch?v=WpcVF7mkSzw

Video 3.

I intend in the final section to draw the threads of the paper together, articulate the findings and share some reflections.

Findings, Conclusions, Reflections

In this paper, I have explained the epistemological nature of my influence on myself, on others and on social formations. What distinguishes the new epistemology are living standards of judgment and explanatory principles in an individual's explanation of educational influence in learning that are generated through a pedagogy of loving into learning in a culture-of-inquiry. While still evolving, with this iteration of the nature of a culture-of-inquiry through dialogue with my colleagues, my understanding of its tenets of a safe space for self-directed learning, vulnerability, democracy, loving kindness and loved into learning, recognition of embodied knowledge, energy-flowing values and life-affirming energies, deepen and expand.

In the sense of a living logic, I show myself living (as much as I can) according to my values in a relationally dynamic awareness of space and boundaries (Whitehead & Rayner, 2009) with an intention of leaving a living legacy. My living logic includes my explanations, conveyed as rationally as I can, of an on-going struggle of becoming, recognizing that I am never 'arrived' in terms of living my values. I can say that I am more aware of my living contradictions, yet still struggling, as well as my growth and improvement. As Krystal says, "I am at a new starting point." (email, *****) I am always at a new starting point as evidenced in a new role that I assumed as consultant in 2013-14, advisor to local leaders Cathy Griffin and Liz Campbell as they facilitated the living theory action research group in their school district, the Bluewater District School Board. It is through them and those that they influence that my legacy is emerging. It was a very different role for me and I realize as Krystal says:

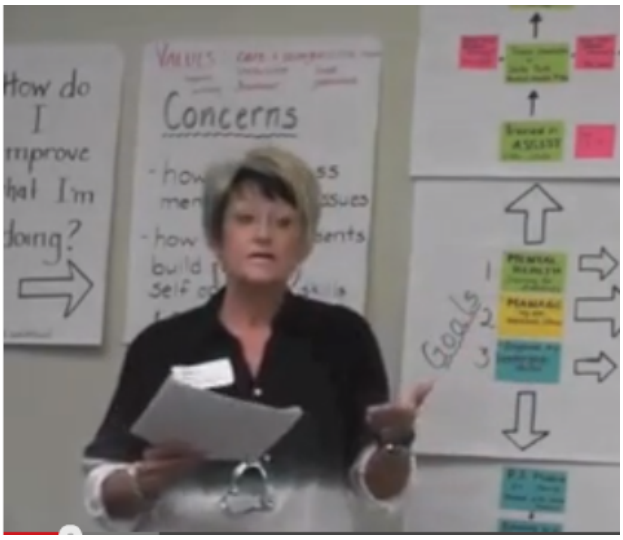
> I thought your clips of Cathy and Liz beautifully demonstrated your effect. In fact, there is very little video of you- just video of your Action Research ripple effect. Cathy, Liz, Melissa, and other BARN participants say everything you want to say for you. It helps validate your claim that you influence others (Damm, K., email September 8, 2014).

By stimulating their interest and creativity, my colleagues Cathy and Liz brought themselves and their originality into that process and with me as consultant, and the Bluewater Action Research Network (BARN) was created, implemented and recorded on YouTube and

Mentoring Moments. That process of moving from leader to advisor involved some significant learning on my part. Being in a secondary role with the group members meant that my influence was in the ways that I influenced others. This meant that I did not experience as close a relationship with the members of the group as I was accustomed and that took some time to accept.

Through a particular meaning of the art of living and living legacies, I focus on the idea that giving form to life itself is a form of art - the art of living. I mean this in the sense that individuals can evaluate their lives in terms of leading lives that are personally flourishing and helping others to do so, too (Reiss & White, 2013, p. 4). The art of living I have in mind includes the African idea of Ubuntu in the sense that 'I am because we are' and includes Marie Huxtable's, 'We are because I am'. (Huxtable, 2014). At the heart of the social significance of my understandings of a culture of inquiry is an awareness of Mark Potts' "living citizenship" (Potts, 2011) which has been extended to global living citizenship (Coombs et al 2014) and my imperative to contribute to making a more democratic society. I also include human flourishing (Reiss & White, 2013) within my meanings of a living-culture-of-inquiry which includes more depth in the explanation of my values. My living standards of judgment include the energy-flowing values that give meaning and purpose to our lives and that carry hope for the flourishing of humanity. The way I choose to live my life is influenced by my desire to look back at what I have accomplished with the feeling and understanding that I am living a worthwhile life.

Through being loved into learning in a living-culture-of-inquiry, practitioner-researchers visibly grow in their self-confidence and appreciation for their embodied knowledge. Because of their own knowledge and creating their own living-theories based on their experiences, they come to appreciate the theories of others and integrate them into their own understandings. I have given voice in this paper to many of the living theorists that I have worked with as they describe and explain their lives as inquiry (Marshall, 1999) and their values as standards of judgment in asking how they might improve. As Beth asks of her student, "I want to hear how I can do my job better. I want to hear what did I do that I can change. I need you to give me an honest answer" (Consortium for the Study of Leadership and Ethics in Education (CSLEE) video). In making herself vulnerable, not only has she created a culture of inquiry that is safe, democratic, life-affirming and loving, but also she is trusting her student to share her own embodied knowledge:



http://youtu.be/uGIVbFS_wYE?list=PLj7Kbzs74R-uPK8OTkuN0g3S6WVs2KZ9I
1:30-1:35

From their 2014 EJOLTS paper, Jan Johnston and Jen Vickers-Manzin, two nurses, express their living-theory perspective in explanations of their educational influence in their own learning, in the learning of others and in the learning of the social formations that influence their practice and the writings:

> We find it is a culture of inquiry that stimulates knowledge co-construction and has reframed our understanding of KT (Knowledge Translation) as a holistic, active process which reflects the essence of who we are and what we do. We believe we contribute to the knowledge base in an epistemologically significant way through the discovery of our lived experience of translating knowledge in a collaborative holistic way that is rooted in our values. We endeavour to continue in our day-to-day journey of improvement through our collaborative relationship within our living educational theory (Vickers-Manzin & Johnston, 2014, p. 43).

The efficacy of joint actions in learning with and from one another, how to enhance locally, regionally, nationally and globally the values and understandings that carry hope for the flourishing of humanity, calls for improvement. I am placing education at the heart of the processes of enhancing this flow of values and understandings in creating living-cultures-of-inquiry for producing and sharing the living-theories of practitioner-researchers.

Providing practitioner-researchers with the supportive environments of living-cultures-of-inquiry has facilitated their improved practice, the generation and sharing of a new pedagogy and their knowledge through their living-educational-theories. Understandings of enhancing these flows of values and understandings such as loved into learning and loving kindness as socially transformative influences are still emerging as we share our knowledge. Reflections in and on the session will be integrated into the continuing emergence of what it means to be loved into

learning and develop the meanings of that pedagogical stance of being loved into the learning. Through educational dialogues individual practitioners are exploring the implications of asking, researching and answering, 'How do I improve what I am doing?' in the generation and extension of living-cultures-of-inquiry.

Through the influence of my students and colleagues and fellow living theorists, 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" (Campbell, 2011). While I recognize these values in myself, this language has since become part of my understanding of my ontology.

I believe that the epistemological significance of this inclusion is highlighted in the way that Liz and Cathy have integrated this way of being (ontological) within their standards of judgment (epistemological) for evaluating their contributions to educational knowledge as they explain their educational influences in learning. And most recently, Jack's deeper understanding as evident in this issue has enabled me clarify my meanings. Thus my original understanding in my doctoral thesis has been continuing to evolve in terms of my inquiry and with others. I believe that by making it public that we are raising this Culture-of Inquiry as an epistemological value in the nature of the knowledge that we are creating and bringing into the Academy.

The bedrock of support in creating a living-culture of -inquiry with a pedagogy of loving into learning for a Living Theory research approach to improving schools is the sustained commitment of individual educators to explore the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' This bedrock of support also needs to be enhanced by developing and sustaining networks of support across school systems and national and international communities of practitioner-researchers, such as BARN, BARN International, ARNA, ARNA Town Hall.

Within this paper I intend to track the global significance of bringing what I had been doing locally from 1995 to broaden that influence of helping to develop a culture-of-inquiry provincially in Ontario, Canada and nationally and internationally. Spreading influence of living theories. I have tried to as Krystal said, "letting the voices of others speak as evidence of your ripple effect".

As I conclude this paper, I hold myself accountable to my values as standards of judgment, accountable to my colleagues who give me support and helpful critique and accountable to the wider audience of the ARNA members and readers as I make my research and living- theory public. I invite both validation and critique as I create my living legacy and draw conclusions about my learning and our collective learning process as we take joint action, learning with and from one another in a living-culture-of-inquiry.

As I said, through translator Miwa Takeuchi, to the audience of Japanese school district leaders, graduate students and university professors on November 9th, 2013 at Japan Women's University in Tokyo, Japan:

> One of the challenges of this Living-Theory action research process is that each researcher must find his/her own way, be methodologically inventive (Dadds & Hart,

2001). I have shared how my colleagues and I have done it: it can inform what you want to do but cannot be replicated.

I believe that I have shared the importance of the leader in modeling, encouraging and supporting the action research process in a relational dynamic. This process requires time, trust and courage: it has enabled me and others to flourish in cultures of inquiry. The teachers and students that I have highlighted in this address are speaking in their own voices and conducting and publishing their own action research: they are, in every way, exemplary. I think that you can see in the visual data the massive potential of technology to improve teaching and learning. I hope that you can see that living theory action research is no short-lived idea-it has longevity, sustainability and critical mass.

I think in a lifetime's work there will be struggle and dissonance and those experiences are essential to growth and improvement. Wheeler, who interviewed Seymour Bernstein, maestro of classical piano, writes: "…to be a great artist- Bernstein believes the struggle is itself the point. 'You won't enjoy the resolution without the dissonance,' he says, explaining that the pursuit of great artistry is a reminder for one's 'own quest for perfection.' (Wheeler, B., 2015). I intend that my living legacy be a unique testimony of an individual practitioner providing a positive bridge between the past and the future (Henon, 2013).

References

Adler Collins, J. (2007) Thesis, Developing an inclusional pedagogy of the unique: How do I clarify, live and explain my educational influences in my learning as I pedagogise my healing nurse curriculum in a Japanese University? Retrieved 25 January 2015 from http://people.bath.ac.uk/edsajw/jekan.shtml

Belenky, M. F., Clinchy, B. M., Goldberger, N. R., & Tarule, J. M. (1986) Women's Ways of Knowing. New York: BasicBooks.

Biesta, G. (2006) *'Beyond Learning: Democratic Education for a Human Future'.* Boulder: Paradigm Publishers.

Belenky, M. F., Clinchy, B. M., Goldberger, N. R., & Tarule, J. M. (1986) *Women's Ways of Knowing*. New York: BasicBooks.

Black, C. (2001). Managing Transitions. Master's project, Brock University. Retrieved March 25, 2010 from http://schools.gedsb.net/ar/theses/index.html

Buber, M. (1970). I and thou. New York; Touchstone.

Bullough, Robert V., Jr. & Pinnegar, Stefinee. (2001). Guidelines for quality in autobiographical forms of self-study research. Educational Researcher. Vol. 30. No. 3. p. 13-21.

Campbell, L. (2012) Journey to the Otherway: How Can I Improve My Practice By Living My Values of Love and Joy More Fully? Master of Education Project, Brock University. Retrieved 02 April 2015 from http://www.spanglefish.com/ActionResearchCanada/index.asp?pageid=255602

Campbell, L., Delong J., & Griffin, C. (2013a) Action research transcends constraints of poverty in elementary, high school and post-graduate settings. A paper presented at the 2013 American Educational Research Association Conference in San Francisco , USA, April, 2013.

Campbell, L., Delong, J., Griffin, C., & Whitehead, J. (2013) Introduction to living theory action research in a culture of inquiry transforms learning in elementary, high school and post-graduate settings. Educational Journal of Living Theories, 6(2); 1-11. Retrieved 21 January 2015 from http://ejolts.net/node/211

Cartwright, S. (3) A Pilot Project: The application of the TASC process across 5 subjects to Year 7 students. University of Bath. First Educational Enquiry, 9 credit MA Unit, 2008. http://www.jackwhitehead.com/tuesdayma/sceejan08.pdf

Coombs, S., Potts, M., Whitehead, J. (2014) 'International Educational Development and Learning through Sustainable Partnerships: Living Global Citizenship' London; Palgrave Macmillan.

Dadds, M. & Hart, S. (2001) Doing Practitioner Research Differently, p. 166. London; RoutledgeFalmer.

Damm, K. (2014) "Can I improve student engagement using open questions in my mathematics classroom?" Retrieved 12 September 2014 from (http://mentoringmoments.ning.com/group/bluewater-action-research-network/forum/topics/action-research-symposium-reflection-open-questions-in-secondary).

Delong, J. (2001). Passion in professional practice (Vol 1). Brantford: Grand Erie. Retrieved 20 January 2015 from http://www.spanglefish.com/ActionResearchCanada/

Delong, J. (2009) Building a culture of inquiry through the embodied knowledge of teachers and teacher educators in aboriginal and non-aboriginal contexts. A paper presented at AERA on April 15, 2010 in San Diego.
Delong, J. (2002). How can I improve my practice as a superintendent of schools and create my own living-educational-theory. (Doctoral dissertation, University of Bath). Retrieved Jan 14, 2015 from http://www.actionresearch.net/delong.shtml
Delong, J. (2010) Engaging Educators in Representing Their Knowledge in Complex Ecologies and Cultures of Inquiry. A paper presented at the 2010 Conference of the American Educational Research Association in Denver, Colorado. Retrieved 23 April 2014 from http://www.actionresearch.net/writings/aera10/jddAERA20100402OKopt.pdf
Delong, J. (2013) Transforming teaching and learning through living-theory Action Research in a Culture of Inquiry. *Educational Journal of Living Theories*, 6(2): 25-44. Retrieved 20 January 2015 from http://ejolts.net/node/213
Delong, J. (2013) Lesson Improvement and School Reform through Action Research in Canada. A workshop at Mejiro Campus at Japan's Women's University in Tokyo on the 9th November 2013.
Delong, J. (2013) Transforming teaching and learning through living-theory Action Research in a Culture of Inquiry. *Educational Journal of Living Theories,* 6(2); 25-44
Delong, J. Generating educational knowledge through Living Theory research in a Culture of Inquiry. A presentation in the symposium on 'Creating an Educational Epistemology through Living Educational Theories', at the British Educational Research Association Conference, 23-25th September 2014 at Institute Of Education, University of London. Retrieved 5 April 2015 from http://www.actionresearch.net/writings/bera14/berajdd180914.pdf
Delong, J. (2014) Foreword *Educational Journal of Living Theories,* 7(2); pp. i-viii Retrieved on 5 April 2015 from http://ejolts.net/node/230
Delong, J., Black, C., & Knill-Griesser, H. (2002-2006) *Passion in Professional Practice: action research in Grand Erie*. http://www.actionresearch.ca
Delong, J., (2001, 2007) *Passion in Professional Practice: action research in Grand Erie.* http://www.actionresearch.ca
Delong, J., Black, C., Wideman, R. (2005) *Action Research for Teaching Excellence.* Barrie: DataBased Directions.
Delong, J., Campbell, E., Whitehead, J. & Griffin, C. (2013) How are we creating cultures of inquiry with self-studies that transcend constraints of poverty on empathetic learning? Presented at the 2013 American Educational Research Association Conference in San Francisco with the Theme: Education and Poverty: Theory, Research, Policy and Praxis
Delong, J., Griffin, C., Campbell, E. & Whitehead, J. (2013) The significance of living-theory action research in a culture of inquiry transforms learning in elementary, high school and post-graduate settings. Educational Journal of Living Theories, 6(2); 78-96
Campbell, E., Delong, J., Griffin, C. & Whitehead, J. (2013) Introduction to living theory action research in a culture of inquiry transforms learning in elementary, high school and post-graduate settings. Educational Journal of Living Theories, 6(2); 1-11
Delong, J., Kennedy, L., Nikiforuk, L., Polodian, B. (2009) *Passion in Professional Practice: action research in Grand Erie*. http://www.actionresearch.ca

Delong, J. & Whitehead, J. (1998) Continuously regenerating developmental standards of practice in teacher education: A cautionary note for the Ontario College of Teachers. Ontario Action Researcher, Vol. 1, No.1. Retrieved 23 April 2014 from http://oar.nipissingu.ca/archive-Vol1-V

Delong, J., & Whitehead, J. (2011) Transforming educational knowledge through making explicit the embodied knowledge of educators for the public good. A paper for presented at the 2011 American Educational Research Association Conference in New Orleans, USA, 9th April 2015.

Delong, J. & Whitehead, J. (2012) The educational significance of a teaching model for the creation of a culture of inquiry. Presented on the 17th April at the 2012 AERA Conference in Vancouver http://www.actionresearch.net/writings/aera12/jdjw140312aeraok.pdf

Eisner, E. (1997) The Promise and Perils of Alternative Forms of Data Representation. Educational Researcher, Vol. 26, No. 6, 4-10.

Ferguson, B. & Bruce Ferguson, P., 2010 in EJOLTS, 2015, in press)

Forester, C. (2015) Living Legacies: Valuing Lives of Service. How can educational influence continue beyond classroom practice and sustain a sense of value, purpose and meaning for mature practitioners within a culture which privileges the external world over the internal? Ed.D. Thesis submission to Liverpool Hope University, 2015.

Gordon, M. (2005) *Roots of Empathy: Changing the World Child by Child*
Thomas Allen, Toronto.

Griffin, C. (2012) How can I improve my Practice by Living my Values of Love, Trust and Authenticity more fully? Master of Education Project, Brock University. Retrieved 08 March 2015 from http://www.spanglefish.com/ActionResearchCanada/index.asp?pageid=255602

Habermas, J. (1976) Communication and the Evolution of Society. London. RKP.

Henon, A. (Ed.) (2012) *APEX Living Legacies: Stories creating futures.* Retrieved from http://www.actionresearch.net/writings/apex/livinglegacies2012.pdf

Hocking, B., Haskell, J., & Linds, W. (Eds.) (2001) Unfolding Bodymind: Exploring Possibility Through Education. Rutland: Foundation for Educational Renewal.

hooks, b. (1994). Teaching to transgress: Education as the practice of freedom. NY: Routledge.

hooks, b. (2001). All about love: New visions. NY: HarperCollins.

Hutchison, S. (2010) Retrieved on 05 April 2015(http://www.spanglefish.com/soniahutchison/news.asp?intent=viewstory&newsid=37737)

Huxtable, M. (2009) How do we contribute to an educational knowledge base? A response to Whitehead and a challenge to BERJ. Research Intelligence, 107, 25-26. Retrieved 11 January 2015 from http://www.actionresearch.net/writings/huxtable/mh2009beraRI107.pdf

Huxtable, M. (2014) Exploring the implications of supporting educational research for developing professional practice. Paper presented in the Symposium on Creating an Educational Epistemology through Living Educational Theories at the 2014 conference of the British Educational Research Association at the Institute of Education of the University of London, 24th April 2015.

Johnson, J & Manzin, J. (2014) Our Living-Educational-Theory of Knowledge-translation: Improving Practice, Influencing Learners, and Contributing to the Professional Knowledge Base of Nursing. *Educational Journal of Living Theories,* 7(2); 1-31. Retrieved on 5 April 2015 from http://ejolts.net/node/231

Kielburger, C. (2015) Author Thomas King says kindness key to change http://cnews.canoe.ca/CNEWS/Canada/2015/03/13/22286256.html CRAIG KIELBURGER, SPECIAL TO QMI AGENCY May 15

Knill-Griesser, H. (2001) A vision Quest of Support to Improve Student Learning: Validating My Living Standards of Practice. Master's project, Brock University. Retrieved March 25, 2015 from http://schools.gedsb.net/ar/theses/index.html
Knudtson, P. & Suzuki, D. (1992) Wisdom of the Elders. Mountain Man Graphics Australia http://www.mountainman.com.au/w_elders.html
Laidlaw, M., (1996), *How can I create my own living educational theory as I offer you an account for my own educational development?*
PhD thesis University of Bath, U.K.at: http://people.bath.ac.uk/edsajw/living.shtml
Lohr, E. (2006) *Eleanor Lohr's Ph.D. (2006) Love at Work: What is my lived experience of love, and how may I become an instrument of love's purpose? University of Bath* Retrieved on April 10, 2015 from http://www.actionresearch.net/living/lohr.shtml
Laidlaw, M. (2015) Review of "Who am I who teaches?" by Pip Bruce Ferguson EJOLTS: http://ejolts.org/mod/forum/discuss.php?d=154
MacLure, M. (1996) Telling Transitions: boundary work in narratives of becoming British Educational research Journal, Vol. 22, No. 5, pp. 273-286
Marshall, J. (1999) Living Life as Inquiry. Systematic Practice and Action
Potts, M. (2012) Educational Partnerships as a Form of "Living Citizenship'? PH.D, Bath Spa University. Retrieved 6 March, 2015 from http://www.actionresearch.net/living/markpotts.shtml
Mills, R. (2009) How Can I Create a Peaceful School? Master's project for Brock University, St Catharines, ON, Canada.
Noffke, S. (1997) Professional, Personal, and Professional Dimensions of Action Research in Apple, M. (Ed.) (1997*) Review of Research in Education,* 22, Washington: AERA.
Pound, R. (2003) How can I improve my health visiting support of parenting? The creation of an alongside epistemology through action enquiry. Ph.D., University of the West of England. Retrieved 8 September 2014 from http://www.actionresearch.net/living/pound.shtml
Rayner, A. (2010) Sustainability of the Fitting – bringing the philosophical principles of natural inclusion into the educational enrichment of our human neighbourhood. A keynote address at the 8th World Congress on Action Learning and Action Research on 6th September 2010 in Melbourne, Australia. Retrieved 6 Jan 2015 from http://actionresearch.net/writings/rayner/alanrayneralarakeynote0810opt.pdf
Reiss, M. J. & White, J. (2013) An Aims-based Curriculum: The significance of human flourishing for schools. London: Institute of Education Press.
Sardello, R. (2008) Silence: The Mystery of Wholeness. Berkeley; Goldenstone Press.;
Thayer-Bacon, B. (2003). *Relational "(e)pistemologies"*. New York, NY: Peter Lang.
Vickers-Manzin, J. & Johnston, J. (2013). A Living Educational Theory of Knowledge Translation: Improving Practice, Influencing Learners, and Contributing to the Professional Knowledge Base (Master's thesis). Retrieved from: https://dr.library.brocku.ca/bitstream/handle/10464/4331/Brock_Vickers-Manzin_Jen_%26_Johnston_Jan_2013.pdf?sequence=1.
Vickers-Manzin, J. & Johnston, J. (2014). **Title of EJOLTS article**

Wheeler, B. (2015) Seymour: Ethan Hawke directs a wonderfully warm and witty tribute. Toronto: The Globe and Mail. March 20, 2015 p. R1. http://www.theglobeandmail.com/arts/film/film-reviews/seymour-ethan-hawke-directs-a-wonderfully-warm-and-witty-tribute/article23543603/
Whitehead, J. (1989) How do we Improve Research-based Professionalism in Education?-A question which includes action research, educational theory and the politics of educational knowledge. : 1988 Presidential Address to the British Educational Research Association. Published in the British Educational Research Journal, 15(1); 3-17. Retrieved 21 January 2015 from http://www.actionresearch.net/writings/livtheory.html
Whitehead, J. (2005) Living inclusional values in educational standards of practice and judgement. Keynote for the Act, Reflect, Revise III Conference, Brantford Ontario. 11th November 2005. Ontario Action Researcher, 8(2). Retrieved 23 April 2014 from http://oar.nipissingu.ca/PDFS/V821E.pdf
Whitehead, J. (2009). How do I influence the generation of living educational theories for personal and social accountability in improving practice? In D. L. Tidwell, M. L. Heston & L. M. Fitzgerald (Eds.), Self-study of teaching and teacher practices (pp.173-194). London, England: Springer.
Whitehead, J. (1999) How do I improve my practice? Creating a discipline of education through educational enquiry. Ph.D. University of Bath. Retrieved 12 April 2015 from http://www.actionresearch.net/jack.shtml
Whitehead, J. (2008) Using a living theory methodology in improving practice and generating educational knowledge in living theories. Volume 1(1): 103-126. http://ejolts.net/files/journal/1/1/Whitehead1(1).pd
Whitehead, J. (2013) A living logic for educational research. Paper presented at the 2013 Conference of the British Educational Research Association. Retrieved 11 April 2015 from http://www.actionresearch.net/writings/bera13/jwbera13phil010913.pdf with video of the presentation.
Whitehead, J. (2013) **Evolving a living-educational-theory within the living boundaries of cultures-of-inquiry** (pp. 12-24) EJOLTS
Whitehead, J. (2010) Improving Practice And Knowledge Through Time And Space With Complex Ecologies And Action Research. A paper presented at the 2010 Annual Conference of the American Educational Research Association in Denver, USA with the theme of Understanding Complex Ecologies In A Changing World.
Saturday 1st May 2.15
Whitehead, J. (2015a) Sally Cartwright – Master Educator: Notes for the ceremony for the posthumous award of Diploma in Education to Sally Cartwright on the 14th April 2015 at the University of Bath.
http://www.actionresearch.net/writings/jack/sallycartwrightmastereducatorjw140415.pdf
Whitehead, J. (2015b) Improving Schools With Action and Living Theory Research. A presentation to the conference on 'Action Research and Approaches to School Improvement', in Nicosia on the 25th April 2015. Retrieved 26 April 2015 from http://www.actionresearch.net/writings/jack/jwcyprus250415keynote.pdf

Whitehead, J. & Delong, J. (1997) Educative Relations with Jackie Delong: A collaborative enquiry into a Ph.D. researcher and supervisor relationship. Paper presented at AERA, March 1997, in Chicago, U.S.A.

Whitehead, J. & Rayner, A. (2009) From Dialectics to Inclusionality: A naturally inclusive approach to educational accountability. Retrieved 13 April 2015 from http://www.actionresearch.net/writings/jack/arjwdialtoIncl061109.pdfhttp://www.actionresearch.net/writings/jack/arjwdialtoIncl061109.pdf