



How did the culture  
of inquiry influence  
me and others?

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# Invitation from the caring culture of inquiry!

CARN-ALARA Conference, Croatia- 2019!

## Findings in summary...towards interconnectedness

Cycles	Collaborative practices	Individual & common Values (I/we)	Integrated projects
Needs assessment	Interdisciplinary collaboration	Care & respect Collaboration	1. Two PhD projects needs assessment
Cycle 1	Interdisciplinary collaboration	Critical consciousness Inclusiveness & all other	1. Science and Maths exhibition 2. Social and English integrated community visit project
Cycle 2	Disciplinary collaboration	Empathy Justice for all & all other	1. Connected curriculum to the community
Cycle 3	Cross professional collaboration	Joy Interdependence & all other	1. Development of arts-based contextualized local curriculum of grade 1-3

## questioned myself

Facilitating collaborative culture?  
(fstede, 2011)



## My approach

I cannot teach 'collaboration' rather I can live it in the process of change. (Whitehead & McNiff, 2006)

# Mentoring was fun!

- My satisfied smile when she said that mentoring was fun work for her, not hard work.





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## 'Living love': My living-educational-theory

Parbati Dhungana

### Abstract

From July 2017 to July 2019, I conducted a participatory action research (PAR) project –Continuous Professional Development through Collaborative Practice and Praxis – in a community school of Nepal with basic-level (grades 1–8) teachers. Since being introduced to the Living Educational Theory research methodology at the CARN-ALARA Conference in Split, Croatia, I have been creating my own living-educational-theory. Through this paper as a PAR facilitator, I communicate how 'living love' improves my collaboration, the collaboration of my teachers

First journal article  
 within the nurturing  
 cultural inquiry space!

space from which to embrace emergent context-responsive approaches, to integrate and to have a harmonious interplay between multiple approaches which results in "methodological inventiveness".



**Figure 2.** Photo painted by my friend:

Ardhanarishwar as the metaphor of my living-educational-theory methodology

For instance, the following video, (22.1.20) reveals my embracing of an emergent and appreciative approach. It was taken at the second international conference on

My living theory &  
 methodological  
 inventiveness

# AERA 2021 & 2022

Accepting educational responsibility by living common educational values: A satvic framework (AERA-2021)

- ♦ **Cultivating Equitable Education Systems for the 21st Century in global contexts through Living Educational Theory Cultures of Educational Inquiry (AERA-2022)**

**2 Symposium presentations at AERA**

# Socio-cultural-historical values!

## The 3 gunas (quality)

1. Satva
2. Raja
3. Tama

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ 6॥

It is translated as satva, the mode of goodness, being purer than the others, is illumining and full of well-being that binds the soul by creating attachment for a sense of happiness and knowledge. In the context of

4

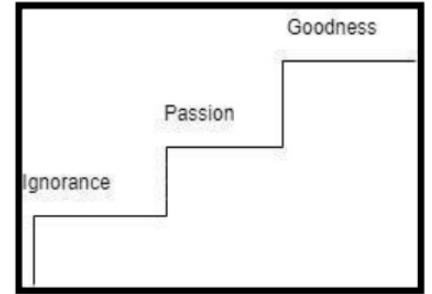
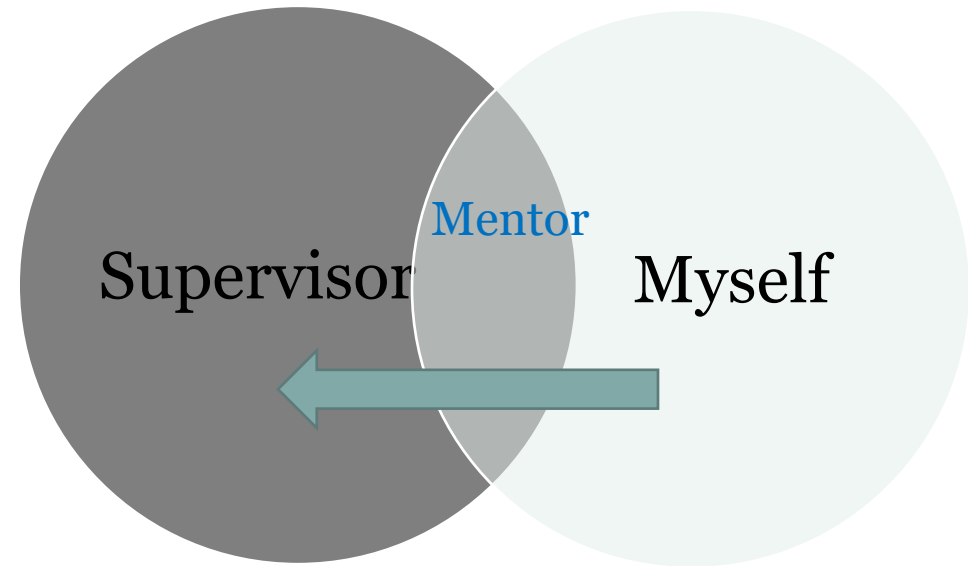


Figure 1: The three modes

Brought (for the first time) a socio-cultural-historical perspective within university discourse confidently within the appreciative culture of inquiry space!

# Culture of inquiry as a bridge in my Ph.D. thesis writing journey!

**Bridging myself and my supervisor!**



**Metaphorically, Dattatraya as a harmonious multi-paradigmatic research design space**

Inspired by Dattatreya (Rigopoulos, 1998), Dattatreya Upanishad

A constellation of the

- 3 heads-like paradigms (prasa, kalaa, artha/satva, raja, tama)
- 2 body-like inquiry approaches (Prakriti-like and Purusha-like PAR and auto/ethnography)
- 6 hands-like methods of data collection, generation and analysis

1 Individualist

2



Figure 1: Ardhanarishwor Painted by a Local Artist

3



Figure 4: Dattatraya  
Source: [https://en.wikipedia.org/wiki/Dattatreya\\_Upanishad](https://en.wikipedia.org/wiki/Dattatreya_Upanishad)

# Paradigmatic inventiveness!

*Wisdom of Externals*

*Caring hearts of angels*

*Harmonious souls of my ancestors*

*who reminded me as a seed of harmony.*

Encouraged to claim my knowledge and wisdom of developing a harmonious multiparadigmatic research design space confidently!



# Harmonious equitable space

2

## GLOBAL CONTEXT

PARBATI DHUNGANA, NEPAL  
SWAROOP RAWAL, INDIA  
MICHELLE VAUGHAN, USA  
JACK WHITEHEAD, UK  
JACQUELINE DELONG, CANADA



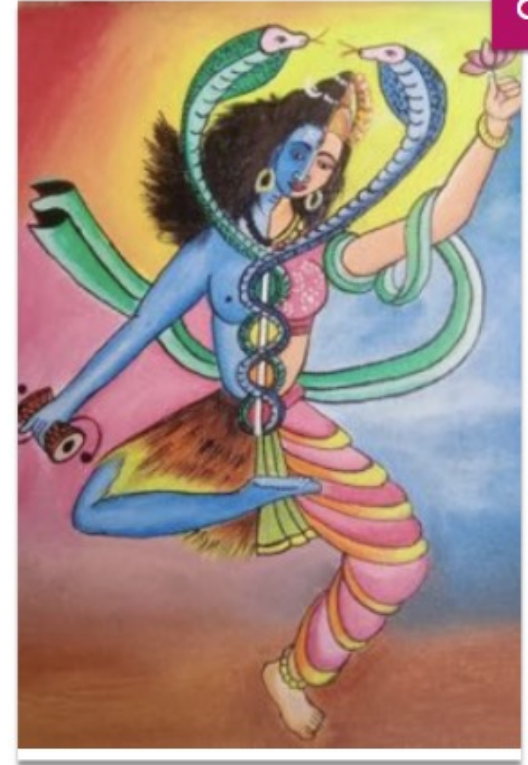
Nepal, India, UK, Canada, USA

4/8/2022

## Ardhanarishwor

► a Metaphor of a  
Harmonious Equitable  
space

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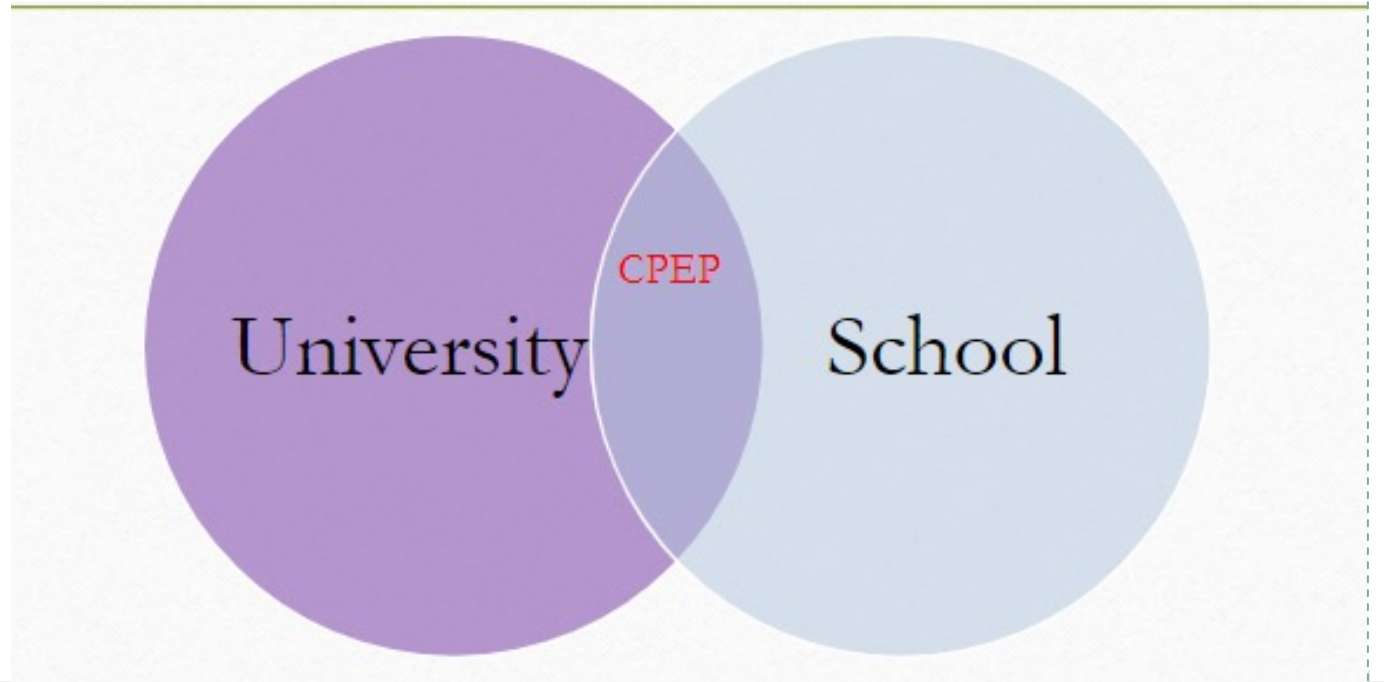
4/8/2022

Influenced Jackie!

# Continuing and Professional Education Program (CPEP)

- Continuing and Professional **Education/al** Program (CPEP)

Influenced my university!  
Influencing community!



# Thank you!

- ♦ PARbati Dhungana
- ♦ parbati@kusoed.edu.np
- ♦ To what extent I am encouraging you to join the culture of inquiry to explore and live your own socio-cultural-historical values?