3) How do we show our values in action?

In 1989 I had not encountered Vasilyuk's (1991) ideas on the energy paradigm with his point about relationships, between energy and motivation, energy and meaning and energy and values, not being well understood:

> Conceptions involving energy are very current in psychology, but they have been very poorly worked out from the methodological standpoint. It is not clear to what extent these conceptions are merely models of our understanding and to what extent they can be given ontological status. Equally problematic are the conceptual links between energy and motivation, energy and meaning, energy and value, although it is obvious that in fact there are certain links: we know how 'energetically' a person can act when positively motivated, we know that the meaningfulness of a project lends additional strength to the people engaged in it, but we have very little idea of how to link up into one whole the physiological theory of activation, the psychology of motivation, and the ideas of energy which have been elaborated mainly in the field of physics. (pp. 63-64)

I see that showing and clarifying the meanings of flows of life-affirming energy, with values of human flourishing ,in explanations of educational influences in learning, as contributing to the clarity of relationships between energy and motivation, energy and meaning and energy and values. My meanings of values as explanatory principles include a flow of life-affirming energy that continues to motivate my work and research in education. These values are the ones I use to give meaning and purpose to my life in education. I believe that we all have a unique constellation of such values that are in a relationally dynamic flow of influence in our life and that we can use as the explanatory principles in our explanations of educational influence in learning. My values have an embodied expression in what I am doing in my educational practices. I clarify their meanings, in the course of their emergence in practice, with the help of value-words such as life-affirming energy, freedom, justice, love and truth.

I continue to believe in the validity of the ideas in section 3) of the 1989 paper on 'How do we show our values in action?'. The ideas stress the importance of values as explanatory principles. From this belief, my ideas on showing our values in action have evolved and transformed. They have evolved through a number of influences. The first influence was Moira Laidlaw's (1996) insight that simply clarifying the meanings of values in the course of their emergence in practice was too limited as the values themselves should be seen to be living, evolving and transforming. Another influence was the transformation of my values into inclusional values.

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).
http://oar.nipissingu.ca/PDFS/V821E.pdf

> The living theories flowing through web-space from http://www.actionresearch.net will be used to emphasise the importance of the uniqueness of each individual's creative response to their experience, values, context, skills and understandings. Drawing on Alan Rayner's (2005) idea of

inclusionality I will use these living theories to stress the importance of developing new, relationally dynamic standards of judgement in education that appear to me to carry hope for the future of humanity and our own. Evidence from these living theories will also be used to show how they are contributing to the development of cultures of enquiry (Delong, 2002; Delong, Black & Wideman, 2005) within the education systems of our School Boards in Canada and our Local Education Authorities in the UK.

These insights are included together with:

- The necessity for locating research in the complex ecologies of the researchers as well as the research in identifying educational practice as values-laden.
- Researching practice educationally in recognising values-laden practical activities in educational influences in learning.
- Empathetic resonance and empathetic validity to clarify and communicate meanings of ontological values as explanatory principles.
- Visual narratives to communicate the meanings of energy-flowing values.
- Action reflection cycles to transform values into epistemology standards of judgment.
- Validation groups.
- Sustaining educational relationships to support learning and the generation of educational knowledge.
- Insights from the theories of others.
- A relational dynamic between the mutually sustaining educational relationships for knowledge creation within complex ecologies.
- Local – working and researching with the Inclusion and Education team in Bath and North East Somerset.
- National – working and researching in the practitioner-researcher group of Liverpool Hope University's Centre for the Child and Family.
- International – mutually influencing expressions of energy, values and understandings in the complex ecologies of international contexts.
- Robust Living Boundaries
- Holding Openness

in a 2010 paper written with Marie Huxtable:

Whitehead, J. & Huxtable, M. (2010) *How Are We Sustaining Educational Relationships To Improve Educational Practices With Teachers And Pupils In The Generation Of Educational Knowledge?* Paper presented at the British Educational Research Association Annual Conference, University of Warwick, 1-4 September 2010 https://www.actionresearch.net/writings/jack/jwmh2010.pdf

This paper concludes with reflections that show my learning since the 1989 paper on:

- sustaining educational relationships to improve educational practices with teachers and pupils in the generation of educational knowledge about:

- o A relationally dynamic understanding of standards of judgment in educational theory.
- o Inclusional explanations of educational influences in learning as distinct from the propositional and dialectical explanations produced by researchers in the disciplines of education.
- o The use of multi-media narratives in clarifying the influences of complex ecologies in the living boundaries that are constituted by energy-flowing ontological values of loving recognition, respectful connectedness and educational responsibility, with humour.

Another major influence in my understanding of clarifying and communicating the meanings of values in action were the guidelines for publication for presentations at the 6th World Congress of ALARPM in Groningen. The presentation was the multi-media text:

Whitehead, J. & Huxtable, M. (2006) *How Are We Co-Creating Living Standards Of Judgement In Action-Researching Our Professional Practices?* Multi-media text presented at the World Congress of ALARPM and PAR 21-24 August 2006 in Groningen. Retrieved 22 November 2019 from https://www.actionresearch.net/writings/jack/jwmh06ALARPMmulti.pdf

However, the instructions for publication in the Proceedings insisted that only print-based texts would be acceptable. These restrictions on the forms of representation acceptable for publication seriously distorted or omitted the embodied expression of meanings communicated in the multi-media text.

Whitehead, J. & Huxtable, M. (2006) *How Are We Co-Creating Living Standards Of Judgement In Action-Researching Our Professional Practices?* Printed text in the Conference Proceedings of the World Congress of ALARPM and PAR 21-24 August 2006 in Groningen. Retrieved 22 November 2019 from https://www.actionresearch.net/writings/jack/jwmhalarpmtext06.pdf

In showing the meanings of the embodied expressions of ontological value the papers, by Whitehead and Huxtable above, use processes of empathetic resonance and validity.

Since 1989 my values have been extended through Delong's (2002) influence on developing a culture of inquiry and in enhancing the influence of living global citizenship:

Whitehead, J. (1995) *Advanced Bluffer's Guide For Educational Action Researchers: Improving The Quality Of Professional Practice And Creating Living Educational Theories For Cultural Renewal.* Retrieved 22 November 2019 from https://www.actionresearch.net/writings/jack/95contents.pdf

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. https://www.actionresearch.net/writings/aera13/lcjdcgaera13jwopt.pdf

Potts, M., Coombs, S. & Whitehead, J. (2013) *Developing Cultural Empathy And The Living Global Citizenship Agenda: The Social Role And Impact Of Technology In Supporting Global Partnerships.* A presentation at the 2013 Annual Conference of the British Educational Research Association, University of Sussex, 5th September. https://www.actionresearch.net/writings/bera13/markstevejackbera010913.pdf

I use the word, 'culture' following Said (1993). For Said, culture means two things in particular:

> First of all it means all those practices, like the arts of description, communication, and representation, that have relative autonomy from the economic, social, and political realms and that often exist in aesthetic forms, one of whose principal aims is pleasure. Included, of course, are both the popular stock of lore about distant parts of the world and specialized knowledge available in such learned disciplines as ethnography, historiography, philology, sociology, and literary history…

> Second, and almost imperceptible, culture is a concept that includes a refining and elevating element, each society's reservoir of the best that has been known and thought. As Matthew Arnold put it in the 1860s…. In time, culture comes to be associated, often aggressively, with the nation of the state; this differentiates 'us' from 'them', almost always with some degree of xenophobia. Culture in this sense is a source of identity, and a rather combative one at that, as we see in recent 'returns' to culture and tradition. (Said, pp. xii-xiv, 1993)

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