

Revd Dr Delysia Timm,
Durban University of Technology
timmdn@dut.ac.za

Faith confirmed the positive impact on her spiritual life of my sermons as she believed they were
"inspirational (...) I hung on every word (...)
I loved your sermons (...) you captured everyone (...)
I was very, very moved and interested (...)
(SOP 4, Faith, March 2011, 2:01 mins)...
(they helped me) follow the way I should be living" (SOP 4, Faith, March 2011, 2:01 - 2:43mins).



Youtube link to Delysia sermon

Anton who has completed his theological studies and is a Lay Minister and a member of Fellowship of Vocation, believes that my sermons "... are always informative, challenging, encouraging, and unquestionably messages from God as we as God's people are brought to a better understanding on who God is, what His will for us is, bringing us to an understanding how we are to live our lives, as loving servants of God and loving neighbours to all of creation." (SOP 2, Anton, March 2011).



Youtube link to delysia dancing

"in your dance, I see the ex-pression of humility, celebration and appeal to God.
I sense that you are communicating with the divine, God, through the dance" (Joan)

Charys said I influenced her by being "cheerful", Heidi said I "shared joy", and Lola said I was "encouraging and inspiring"

I realise that I experience in the Law of Interaction (Jousse 2000), 'The Acting One - acting on - The Acted upon' as, 'The Energising one - moving - the dancing one', then 'the dancing one - energising - the receiving one' and recorded in the algebrised form as 'God moves the dancer' and 'Dancer energises the congregation'

References

1. Denzin, N. K. and Lincoln, Y. eds. 1994. Handbook of Qualitative Research. Thousand Oaks CA: Sage Publications.
2. Fields, R. D. 2005. Myelination: An Overlooked Mechanism of Synaptic Plasticity? *Neuroscientist*, 11 (6): 528-531.
3. Fields, R. D. 2008. White Matter Matters. *Scientific American*: 54 - 61.
4. Gershon, M. D. 1998. The Second Brain. New York: Harper Collins.
5. Goswami, U. 2004. Neuroscience, Education and Special Education. *British Journal of Special Education*, 31 (4): 175-183.
6. Jousse, M. 2000. The Anthropology of Gesture and Rhythm. Second ed. Senenat, E. and Corolly, J. Durban: Martin's.
7. Lipton, B. 2005. The Biology of Belief: Unleashing the Power of Consciousness, Matter, and Miracles. Santa Rosa, CA: Mountain of Love/Elli Books.
8. Pert, C. B. 1999. Molecules of Emotion- Why you feel the way you feel. Surrey: Pocket books.
9. Pert, C. B. 2008. Everything You Need to Know to Feel Good. (Catlsbad, California: Hay House Inc.
10. Pinnegar, S. and Hamilton, M. L. 2009. Self-Study of Practice as a Genre of Qualitative Research: Theory, Methodology, and Practice. New York: Springer.
11. Schulte-Korne, G., Ludwig, K. U., el Sharkawy, J., Nothen, M. M., Müller-Miyasok, B. and Hoffmann, P. 2007. Genetics and Neuroscience in Dyslexia: Perspectives for Education and Remediation. *Mind, Brain, and Education*, 1 (4): 162-172.
12. Stewart, L. and Williamson, A. 2008. What Are the Implications of Neuroscience for Musical Education? *Educational Research*, 50 (2): 177-186.
13. Whitehead, J. 2009. How Do I Influence the Generation of Living Educational Theories for Personal and Social accountability in Improving Practice? Using a Living Theory Methodology in Improving Educational Practice In: Tidwell, D. H., Melissa, Fitzgibbon, Linda ed. Research Methods for the Self-Study of Practice. Springer.
14. Whitehead, J. 2009. Justifying the use of a living theory methodology in the creation of your living educational theory. Responding to Cresswell. University of Bath, 14 June. Available: <http://www.actionresearch.net/writings/arsup/Cresswellqualitativemethods.htm> (Accessed 14 June 2009).
15. Whitehead, J. 2009. Using a living theory methodology in improving practice and generating educational knowledge in living theories. *Educational Journal of Living Theories*, 1 (1): 103-126.
16. Whitehead, J. and Huxtable, M. 2008. The Catalytic Validity of the Living Educational Theories of Self-Study Researchers in Improving Practice and in Creating a New Epistemology of Educational Knowledge. In: Russell, T. ed. Proceedings of 7th International Conference on S-STEP. Hermonstrucux Castle, UK.



Dawn and Charys experienced "lots of joy and laughter" and Hylton felt "co-operation" when working with me on the flower panel team. Hylton felt that "church comes alive with the bright floral arrangements", and Dawn experienced the "Holy Spirit [guiding] our hands" and Charys felt "closer to God", all of which provided evidence of the emotion-filled experience of arranging flowers together for the love for and in praise of, God.

I am a Chemist,
I am an Academic Developer
I am an Ordained priest in the Anglican Church.
believe my private voice reveals an understanding of learning which is anthropological, and so can apply to all learners anywhere and through all time, and as such, deserves to be made public.

What really matters to me? What do I care passionately about?
What kind of difference do I want to make in the world?

What are my values and why?

What is my concern? Why am I concerned?

What evidence do I have for my concern?

What have I done about my concern?

How did studying theology influence my whole-being-learning of Christian Spirituality?

How did participating in liturgical dance influence my whole-being-learning of Christian Spirituality?

How did participating in liturgical dance influence my whole-being-learning of Christian Spirituality?

Background & Context

Research Questions

Research Approach

Research Rationale

How do I explain my Spiritual learning as a biochemical process?

Evidence of my influence on the Christian spirituality of others
Through studying theology and teaching Sermons

Evidence of my influence on the Christian spirituality of others
through participating in Liturgical Dance

Evidence of my influence on the Christian spirituality of others
through participating in Floral arranging

All science is awareness. All objectivity is subjectivity. The true Laboratory is therefore the Laboratory of the self. To instruct oneself is to develop oneself. Only the individual can know [her]self, whence today the ever-increasing awareness of the role of living memory and of its omnipresent adjuvant, rhythm (Jousse, 2000:26/7).

I chose a qualitative research approach as the focus of my evidence is in "lived experiences" (Denzin and Lincoln 1994) both my own and those of my research participants. My lived experience includes many interactions that are dynamic and energy-filled

I examine the concern of myself and others not living out our values as fully as they could be in our practice, as in action research self-study living theory methodology improvement of practice is values (Whitehead and Huxtable 2008; Whitehead 2009a; Whitehead 2009b; Whitehead 2009c)

I "make explicit what is implicit in practice" (Pinnegar and Hamilton 2009)

Learning is biochemical because the expression of joy and pleasure throughout the body from the heart, the stomach, the head, the hands and the feet, sets the "molecules of emotion" (Pert 1999), which are all the neuropeptides in the neurons, into motion across the and along the dendrites (Gershon 1998; Goswami 2004; Fields 2005; Lipton 2005; Schulte-Korne et al. 2007; Fields 2008b; Stewart and Williamson 2008).

As I grow in consciousness through the "widely distributed psychosomatic network of communicating molecules" I experience a change in my bodymind and hence my learning (Pert 2006:5).

Memory constitutes man as a whole, and the whole of man is embedded in his Memory (Jousse 2000:258)

'whole-being-learning' as an expression of "bio-chemical change/learning" that happens when humans engage in learning.