

Transforming educational knowledge through making explicit the embodied knowledge of educators for the public good.

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Abstract

This paper focuses on making explicit the embodied knowledge of educators using a living theory methodology and inciting the social imagination to create educational research for the public good. Using evidence from international contexts, the meanings of the energy-flowing values that educators use to explain their educational influences in their own learning and in the learning of others, are becoming more explicit. The evidence includes the living educational theories of professional educators, educational leaders and students as they study their practice in improving practice and creating cultures of inquiry. The authors study their practice in their own contexts building on learning from each other and from critiques of AERA presentations in improving the interpretation of multimedia data to represent and generate knowledge. Visual narratives are used to bring practitioner knowledges into the Academy with living standards of judgment.

INTRODUCTION

Based on critique of the use of multi-media in last year's paper (Delong, 2010a), further explanation is required to explain the meanings of the knowledge represented and created through the interpretation of videoclips. At the S-STEP session, 'Seeking Democracy through Self-Study' at the 2010 AERA, the discussant, Nathan Brubaker, gave useful criticism on three themes: Pedagogical Practice, Transformation and Community. On Pedagogical practice, he asked, What is actually going on in these classrooms, in this community? On Transformation, he asked, What is the actual evidence to support claims of transformation [in creating a better world, in social justice]? On Community, he challenged us, While maintaining our safe environment, are we broadening our community?

Nathan Brubaker's (2010) discussant comments suggest the need for a strengthening of issues of validity in relation to explanations of educational influence that included multi-media representations.



6:32 minutes

<http://www.youtube.com/watch?v=yhjLLMig2Rw>

In the session, one of the members of the audience indicated that the loving relationship between two critical friends, Theresa and Lee, was not clear to viewers. We think that the poor resolution of the clip may have been a contributor and we can seek to improve that this year. In addition, however, we need to improve our clarity: What are our best examples of energy-flowing values in the creation of living educational theories (Whitehead, 1989) and how do we make sure they are clear to the viewers? In order to address some of the tensions that the discussant addressed, one of the ways in which Delong tried to improve the clarity of the meaning of the videoclips this year is she has transcribed each of them which had been a recommendation of the editor of the Electronic Journal of Living Theories (<http://www.ejolts.net>) about her paper (DeLong 2010b): <http://ejolts.net/node/174>. Although it is a very time-consuming process, Delong thinks that it has allowed her to be more aware not only of the words but also of the body language inherent in them.

In this AERA 2011 presentation we will focus on the issue of the validity of the meanings of the energy-flowing values that as educators we use to explain our educational influences in our own learning and in the learning of others. In this paper we acknowledge the importance of Dadds and Hart's (2001) idea of methodological inventiveness in which we are making methodological choices about ways of achieving our purposes (p. 169).

In the organization of this presentation first we will frame the paper within the evolution of our understanding of the action research process (McNiff & Whitehead, 2011). Then Delong will focus on 'Stories of educational influence' that make explicit the embodied knowledge of educators and seek to incite the social imagination to create educational research for the public good. The stories are influenced by Delong's desire to assist professional educators to generate living educational theories and to assist educational leaders and students in studying their inquiries into improving practice and generating knowledge. Delong's practice can be understood as an evolution of her earlier research on creating a culture of inquiry (DeLong, 2002). Whitehead will focus on evidence from international contexts that show the meanings of the energy-flowing values that educators use to explain their educational influences in their own learning, in the learning of others, and in the learning of social formations for the public good. He will draw attention to the

evidence-based visual narratives that are being used to bring practitioner knowledge into the Academy with living standards of judgment.

CONTEXTUALIZING THE PAPER

The seminal focus of this paper is on clarity. We've had two reminders recently that we make assumptions that prevent us from being completely clear. The first was when Nathan Brubaker, discussant for DeLong's paper, said that we need to be more specific in our writing and strengthen our validation but also to move out of our safety zone to reach out and challenge other communities (Brubaker, 2010). The second was in DeLong's Critical Evaluation session with masters students from Brock University on the 5th March 2011, when Jill expresses her fear of data, the disconnect between our work on data and her project using action research and the language of the final assignment: "I just find that half the time I'm sitting here feeling like I'm vacillating between abysses and I don't get exactly what we're supposed to be doing and I really didn't want to tell you." <http://www.youtube.com/watch?v=-9pU95EgXeI>. It reminded DeLong to beware of assuming that everyone had deeply understood the action research process.

In order to contextualize the process of creating new knowledge through action research, embedding Living Educational Theory (Whitehead, 1989), it is necessary to review the evolutionary process from the beginning as we tend, as veterans in the field, to forget the early phases. In the past we have written about the basic processes and their significance (DeLong, Black and Wideman, 2005; Whitehead & DeLong, 1997) when there was a struggle for the credibility of the methodology. Now we find ourselves skipping over the scaffolding, a process based on the work of Vygotsky (1978), underlying our current understandings. In order for the reader to follow our argument we need to step back and bring our logic to the present to create the foundation for our recent concerns in our research to bring energy-flowing educational values as explanatory principles into educational research.

This action research process takes time. The initial phase is awareness of the value and rigour of practitioner research, that practice can and does precede theory. We are talking about educational research as opposed to education research. The significance of this distinction is that 'education' refers to the disciplines such as history, sociology, psychology, philosophy and biology whereas, 'educational' concerns improving the social order and explaining the nature of your educational influence in the learning of yourself, the learning of others and the learning of social formations. By social formations (Bourdieu, 1990), we refer to your context of your family, classroom, school, school system/s, society. So, educational research concerns our individual contributions to improvement in our world and to producing and sharing educational knowledge.

The second phase is the recognition that research can be and 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. We are fortunate that that qualitative/quantitative debate at AERA in 1996 (Donmoyer, 1996) which we both engaged with in our writing and in our AERA papers and presentations, has moved to a point of mutual acceptance by both quantitative and qualitative paradigms within much of the Academy. 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).

As teachers, consultants and school and system leaders, our basic professional development question is, 'How can I improve?' This is also the fundamental question of the Living Educational Theory (Whitehead, 2010) form of action research. It is transformed into individual questions through the person's passionate enquiry (Dadds, 1995) using methodological inventiveness (Dadds & Hart, 2001) in their particular context to study their own practice in questions like: "How can I improve my practice as a Superintendent of Schools and Create My Own Living Educational Theory (Delong, 2002)"; "How can I live my values of Love and Joy more fully?" (Campbell, 2011); How can I work with my students as Co-Researchers? (Schlosser, 2011). There are many more examples in the living theory and master educator programmes sections of <http://www.actionresearch.net> and <http://www.spanglefish.com/ActionResearchCanada/>

From experience we know that the only way you can really conceptualize this form of research from the ground of your embodied practice is if you do it.

This phase extends with the need for much affirmation that a vast body of knowledge is embodied (Hocking, B., Haskell, J., & Linds, W., 2001) in the practitioner-researcher. And in the video Critical Evaluation, Part Two you hear Delong affirming the students' embodied knowledge:



[14:46 minutes](#)

<http://www.youtube.com/watch?v=-9pU95EgXel>

Time: 5:30-6:44 minutes:

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

Jack in discussion with Bluewater Master's Cohort:



<http://www.youtube.com/watch?v=LakZDfSXq80>

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.

Once they integrate that they have embodied knowledge, it is then a matter of working to strengthen the accounts with the voices of others, a Validation Group and using visual data. While we support and encourage the inclusion of the

literature in their discipline and in the works of other qualitative and quantitative researchers in their writing, the danger is that they will look for checklists and typologies to see if they are living according to their values. The literature is very helpful in finding 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?"

What you are hoping for is that the practitioner- researcher will arrive at the stage of saying, "I have a body of educational knowledge; I have a right to express it; it's not just self-serving and it could be helpful to others in improving their practice and generating knowledge."

In the final phase, once they have seen the value of practitioner research, put their "I" in it, valued their embodied knowledge and their right to express it, they will move then into explanatory principles and standards of judgment. Our claim is that these principles and standards will contribute to a new epistemology and getting those standards of judgment into the Academy globally will help to transform what counts as educational knowledge.

Once the writing starts to flow with their stories, it's time to look at the visual images to explain their relationship with others, to explain their passions, to use that body language to explain what's important and, as Nathan Brubaker said, to actually see what's going on in those classrooms and communities. In examining the visual data of educational influence, the concepts of energy-flowing values, life-affirming energy (Whitehead, 2010a) and empathetic resonance (Whitehead, 2010b) emerge. It may be that life-affirming energy and energy-flowing values need to be experienced to be understood as well. Vasilyuk (1991) has pointed out the need to research issues of energy and values:

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 (p. 63) 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).

As an exercise aimed at having the students experience this life-affirming energy, on January 29, 2011, Delong gave the students DVD's of their presentations from the summer Research Methods course and asked them to look for these values in their

visual data. Most were able to articulate parts in their DVD's where they saw them. Liz took the next step and created her own movie using Mobileme. She clearly is able to see life-affirming energy in herself and others and holds herself publicly accountable by asking for help in the questions at the end to see if others see her values in the video. Delong has transcribed it and inserted cursor points in italics and bolded to show examples of empathetic resonance.

Liz's Life-Affirming Energy Video



<http://www.youtube.com/watch?v=XoUdefgTivw>

I'm going to introduce Karen and Liz to our viewing audience today. Much laughter.

Liz: We tried to avoid blue and orange [in the colours of the stick people]

Layered poetic and that's what I saw here today. With Sheryl. Words matter; they matter so much and our words for telling our story are the most revealing. We can read about creativity til whatever but if we just live it, then it speaks for itself.

*Mark: this is one of the reasons why I picked this one – it was there; it was well-used. I'll go with Liz on this... **Note: on cursor at .58 – Wendy** Much laughter. No.*



Liz: *Because I'm well-used? Much laughter.*

Mark: *Wait for a...* Much laughter. **Note: on cursor at 1:04 – Sheryl**

Liz: *A quote I have up here: We cannot move theory into action until we find it in the eccentric and wandering ways of our daily life. Stories give theory fresh bthmbthm* [Delong's interpretation of the sounds she makes].

Much laughter. *Me and the pen.* **Note: on cursor at 1:25 – Liz**



Stories give theory flesh and breath and then the very last one which is kind of funny because it's been happening all afternoon over at this end of the room and I'm pretty sure all over. I wrote, We risk the challenge of movement and then I looked back in my book and I thought, that's not right. We rise to the challenge of movement. Much Laughter.

Puppeteer: That's what I thought about the puppet because to me even though you can see my face right now you're watching Walter so I can do any silly thing I want with Walter. I can be a little bit rude. Right, Shannon? She asked me what I had under my coat and I said, "Check, please." Much laughter.

Note: on cursor at 2:10 .

This last is a more difficult phase which enables people to recognize that expression of the fundamental ontological and energy-flowing values in their practice, helped through the use of video, and for them to actually acknowledge these as explanatory principles. With this description and explanation as context, we move to our individual stories created across the global space. First, Delong's stories.

DELONG'S STORIES OF EDUCATIONAL INFLUENCE

While I think there is data that provide evidence of my educational influence in my relationships with my students, it is more evident with some than others and/or some are more willing to articulate and explicate that influence. I draw on the videos of my practice, videos created by the Master of Education students of their

presentations and of their classrooms, SKYPE-recorded videos and correspondence from the students. In this work, I use my values as standards of judgment. By standards I mean Stenhouse's (1967) definition: 'criteria which lie behind consistent patterns of judgment of the quality and value of the work' (p. 70) (Stenhouse, 1967:13 in Kushner, 2000, p. 207). I am in agreement with Kushner that values are the sources of standards in school work:

When we say that we regard the work of one class as better than that of another, we are not simply judging it to reach a 'higher' standard. Such a conception implies a common measure against which both classes can appropriately be assessed, but in fact standards can be qualitatively different. When they are, a comparative assessment is not a matter of measurement but a matter of value-judgment. For example, we may opt for creativity or correctness...Such choices are founded upon conviction rather than demonstration. The sources of standards in school work lie in the teacher's values. (Kushner, 2000, p. 208)

I have worked with this particular group of students located in a mainly rural school district in central Ontario, Canada, in the summer of 2010 teaching the Research Methods course, in the winter, teaching the Data-Based Decision-Making course and will work with a group of 8 to complete their final research projects in the summer of 2011. As with the other cohorts, the instruction is on-site in the school district with the professors traveling to the students. This is a program design that I proposed in 1999 (DeLong, 2002 to the Head of Graduate Studies, Michael Manley-Casimir and another professor, Susan Drake, whom I knew from working together in my school district on Integrated Learning (Drake, 1992). As a result, there have been three cohorts using this model in the Grand Erie District School Board, one on the Six Nations, near Brantford, Ontario, and one in the Bluewater District School Board.

Of the 19 students in the Bluewater cohort, 17 of them are conducting self-study/action research projects. I was saying to a fellow professor that I was surprised at the large proportion of self-studies and he said that that direction had started before my teaching them through the influence of other professors. When I articulated this story on March 5th 2011 in the Data-Based Decision Making course, several students articulated that that was, in fact, not accurate and that it had been my influence on them to go in the self-study direction.

So when I talk about holding myself accountable for the values that I hold and intend to live by and confronting my "living contradictions" (Whitehead, 1989) when I do not live according to my values, I am explaining my educational influences that enable me and others to form and make public those ontological values. My values as living standards of practice include loving kindness, building a culture of inquiry, democracy and improving my practice. As I share these I confront, as do the students, the 'vanity thing' and respond to Whitehead's admonition to the masters

students: "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."

First the value of loving kindness.

Value of Loving Kindness

Up until the time of this paper, I have not articulated this value in these words although I talked about "valuing the other" and "having faith in the other" as my fundamental values in my Ph.D. thesis. The value of critical feedback is evident in this email from Liz as I use her words to bring this energy-flowing value as an explanatory principle and living standard of judgment into my explanation of my educational influence. The two paragraphs are very rich in an awareness of the significance of the values I express in her acknowledgement of my educational influence.

Liz Campbell email March 6, 2011:

*And Jackie, genuine Jackie, helps me to find my voice and stays by my side until I have the courage to publicly share my story. A recent example of this is from our last class when I shared my account of "Ungraduating" from high school--an untold story that I had buried deep down and covered with decades of shame, guilt and embarrassment. **Jackie's empathy and support resonated when after recognizing the physical and emotional strain and discomfort I was experiencing she asked with loving kindness, "That was hard for you wasn't it?"** That simple question coupled with the kindness and compassion on her face and in her voice allowed me to transition from Liz the storyteller to Liz the researcher with dignity, strength and worth. In addition, her intuitive understanding and insights in detailed written feedback continue to help me clarify my values and see my passion in action. I never realized how passionate I was about everyone's right to an education until I read her comment "To have overcome this obstacle, you have tackled it head on by returning as an adult student who sees education as a powerful right of everyone" (DeLong, personal email, 2011).*

Jackie was the first of my instructors to tell me she loved me and even though the rest had clearly shown their love it was Jackie who enabled me to finally believe in my heart that I was loved and I was worthy of the love. Jackie shows me how to be proud of and celebrate my passion, something I have often been afraid to celebrate. She did this simply by modeling it and by clearly identifying it for me when I couldn't see it for myself. Jackie has taken the mystery out of my story. She has shown me how to navigate the tumultuous waters of the political arena while staying true to myself. She has modeled the balance that is necessary to live in this world while actively creating change thus enabling me to live a more authentic life. Finally, Jackie introduced me to Jack Whitehead and the Living Educational Theory—the only methodology that will enable me to continue my research in a meaningful and purposeful way without compromising any of my values. The love and resources that Jackie shares with me provides me with the awareness, courage and confidence I need to continue to make

my stories public and as she assured me, “make a stellar contribution to the knowledge base of teaching and learning”

For this, I am eternally grateful.

Second, I account for my value of building a culture of inquiry.

Value of building a culture of inquiry

Certainly in the last Brantford cohort, I tried to get the students to use the video to represent and generate knowledge. While several of them used video to collect data to provide evidence for their claims to know, only one of them inserted the video into her final project. Theresa McDougald (2009) included her taped interviews as a CD in the back pocket of the published project and others used their video as data. A clip from that work is at <http://www.youtube.com/watch?v=mLTReyNDhyo> . Over the two courses in Bluewater, I have attempted to support and encourage the students to use video for data collection and evidence to support their claims to know. In order to encourage this, I took my own camera and tripod and taped their presentations in the summer course. Much time was consumed to upload them to my laptop (which became overloaded and I had to load them onto an external drive), convert them onto Quicktime and then copy them onto DVD. However, it was worth it because I see many references to the presentations in their papers and this appears to have stimulated some of them to tape their work in their classrooms and system workshops. Liz took her presentation in the summer course with Karen and made a short video using ‘Mobileme’ that we uploaded to Youtube with permission from the people represented in the video. Still photos from the video are shown above: <http://www.youtube.com/watch?v=XoUdefgTivw>

Aside from I think clear evidence of the life-affirming energy in the group, the culture of inquiry (DeLong, 2002) that I am encouraging is alive and well and growing with each session. Liz’s values are evident: humour, relationships, creativity, love of learning. She says that I am responsible for her changing her electronic signature (and *“hence the note about inspiration and support in my closing :.)*) so that she can hold herself accountable for living her values. This is her new signature:

Love & Joy,

Liz

(After many years of teaching and two years of focused reading, reflecting and writing, and new-found courage, inspiration and support, I have decided to create an electronic signature for my emails that captures the essence of my teaching philosophy and more importantly, my authentic self. In doing so I hope to enhance my accountability and truly wish you, my peers in the learning journey, love and joy.) (email, March 13, 2011)

I am claiming that mine is one of the influences that enables Liz to form and make public her own ontological values of Love and Joy to which she holds herself accountable for living as fully as she can. I am claiming that she took this step to

holding herself accountable for her values through her electronic signature because of my session of Democratic Evaluation session on March 4, 2010, available at http://www.youtube.com/my_playlists?p=D0D1E4CE915D4054. When I read Liz's writings and hear her reflect, I am reminded of Knutson' and Suzuki's (1992) comment:

In science and in Native societies genuine wisdom is attributed to those with the capacity to *feel*, to exhibit *compassion* and *generosity* toward others, and to develop intimate, insightful, and empathetic *relationships* not just with fellow human beings but, in some sense, with the entire membership of the world (p. 180).

On March 17, I shared this 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.*

I am claiming that mine is one of the influences that enables Tawnya to encourage her students to be action researchers.

After I showed the students the work of Joy Mounter and Sally Cartwright (<http://www.actionresearch.net/writings/mastermod.shtml>) and Branko Bogner and Maria Zovko (<http://ejolts.net/node/82>), where students are working as co-researchers and action researchers, a few of the students began to experiment with the processes. Tawnya, another student in the group, made use of the video to show her influence in this case in terms of students becoming action researchers and co-researchers. She records her 7 and 8 year olds as action researchers using video, her journal and student journals as evidenced in this email, February 7, 2011:

I started my kids on action research today and I am SO PUMPED!!!! Using the Branko article you gave me last weekend, I introduced the idea of action research to my kids today and they completely ran with it!!! I had no idea that 7 and 8 year olds would grasp the concept of directing their own learning, let alone be able to put it on paper...but they did!! I had them right what they valued about reading ("What's reading for? Why is reading important?") on a leaf. The kids then chose one idea that they felt they would like to work on and wrote an action plan-what they chose, how they would work on it and how would they know it was working. We've set a goal of 1 month to revisit our work and I'm thinking about having them present if they wish. I'm also going to ask them to journal along the way about how they think it's going. I'm soooooo excited!!

Even though it's freaking me out that they're taking my master's project in a whole different direction than just PALS, I am so excited about what I'm seeing.

Just wanted you to know! And yes...I am videoing this! (:

And the last of the values as standards is that of democracy and improvement.

Value of democracy and improving my practice

In the first assignment of the Data-Based Decision-Making winter course, students expressed concerns that in their interviews they were having difficulty getting honest, critical feedback as opposed to affirmations on their performance. As Whitehead says, *Canada is the only place in the world where no one wants to give criticism. They are always wanting to be positive and courteous* (SKYPE video March 6, 2011). Based on my concern that the students were frustrated in this process and perhaps fearing hearing any critical feedback or not knowing how to ask for it, I put myself on the receiving end of democratic evaluation in which I asked them to give me critical feedback on my performance as their teacher and in what areas I could improve on March 4, 2011. I had conducted a similar process when I was Superintendent with my principals (Delong, 2002). The video with the master's group is available in five segments at:



[14:46 minutes](#)

http://www.youtube.com/my_playlists?p=D0D1E4CE915D4054

From 5.00 minutes to the end of the second clip I think is particularly valuable because I am explaining what I'm doing and the responses I am getting are both really affirming and helpful in terms of understanding particular difficulties. Jill is having difficulty in connecting the language in the Brock booklet to the language in the workshops. There is such a lot of educational value here. I also think I show the expressions of my life-affirming energy and my commitment to democratic evaluation as flowing with my embodied values and understandings. See Whitehead's part of the paper to develop this point in more detail.

The day following the session I met one-on-one with Jill and we worked through her concerns. Subsequently she emailed me to say.

As for my comments, you are welcome to use them. I strongly feel, however, that they are more reflective of my own lack of commitment at the time of the first course due to a desperate need to have a holiday before returning to work shortly thereafter, and I am now having to "learn" what I didn't internalize then. It took my admission of a level of confusion and frustration that brought me to this realization, so I think the process was actually a growth experience for me. I want you to know that you are a very approachable, reasonable, fair and kind individual and I appreciate all of your extended kindnesses and supports. NOW, THERE'S SOME FEEDBACK that is valuable.

So, here's an example of my learning about the use of a modeling session getting critical evaluation to bring out student concerns that might not otherwise have emerged. It really takes time to get at the root of issues and the right opportunity. It takes time for people to integrate, process and reflect, to bring about a transformation in thinking.

Near the end of the Critical Evaluation session, Wendy and Karen are articulating their comprehension of the purposes of giving and receiving critical feedback which, I think, helps to validate the effectiveness of the modeling strategy:

4:36-4:57 minutes

Wendy: And I think that's what you're talking about. I heard criticism. I'm having trouble having you criticized - and talking about hair and weight is. You're talking about crucial feedback in a respectful way so that someone else can improve their practice and I think there's a difference there and I think we need to get used to that.

4:58- 5:26

Karen: Liz and I had a discussion and I taped it the other day. I was looking for critical feedback that I was equating it with negativity. Liz said, Change your language because it's not negative. It's actually positive.

We say positive feedback and negative feedback and we put them on two ends of the spectrum and they're not on two ends of the spectrum. They're on the same end.

Afterward I wanted to know if the strategy on critical evaluation had had the influence that I had hoped for so I was looking for data to provide evidence of an increasing comfort with criticism and vulnerability. Early in the course I had shown them the video Brene Brown: the power of vulnerability described as "*Brene Brown studies human connection -- our ability to empathize, belong, love*". In a poignant, funny talk at TEDxHouston, she shares a deep insight from her research, one that sent her on a personal quest to know herself as well as to understand humanity.

Available at:

http://www.ted.com/talks/lang/eng/brene_brown_on_vulnerability.html

I had a discussion with Liz in a taped conversation of SKYPE through Call Recorder on March 6th. How would I know? The video is at:



[11:41](#)

<http://www.youtube.com/watch?v=FQIXQFN3rEk>

In the video you hear me articulating that I believe that awareness has grown into the nature of critical feedback. Liz, after a few seconds, agrees. Then I ask, "*In order to improve critical feedback I'm wondering if you are imagining the possibility of what you intend to try with regard to critical feedback.*" I felt that it might be too early to get that feedback but Liz said that it had prompted her to send out an email right after her presentation which occurred the day after my critical feedback session, asking for feedback.

As I continued to monitor their writing for any indicators that demonstrate a growing comfort with critical feedback, on March 12, 2010 in an email from Cathy, I received this indicator of my influence and the connection with vulnerability:

What you did was inspirational. I got thinking about how much back biting goes on in my school at the moment. People quietly go around criticizing each other in a very unproductive manner. Then I realized that I have got into this rut with my approach to conflict. I spend too much time talking to other people about what happened, what

I feel and what I intend to do rather than confronting the source of the issue directly. The more I talk about it the more I feel that I have actually done something about the problem. Sometimes this dialogue is just internal. I imagine what my conversation will be so many times that I feel I have actually accomplished something. I am making progress but this has been a critical aha moment for me.

On the Monday after your presentation I spoke to my carpooling partner who is also very frustrated with the negativity at our school. She would also like to be more proactive in changing the school climate. I told her about what you did and suggested that we need to start modelling how to invite and accept constructive feedback publicly with the intent of improving our own practice and how the school operates student learning. I thought I would start by doing my own analysis of how I have run the Science Fair this year and then invite feedback from other staff. I have already collected some suggestions. The Science Fair is something we do on a large scale every other year so we really need to document what we have learned otherwise we will forget in two year's time.

For me it comes back to that vulnerability as strength argument of Brené Brown. You did an excellent job of modelling for us how opening yourself up to others, exposing your own vulnerability takes a lot of courage, a lot of heart and a strong vision of where you are going - well done. Vulnerability is the new strength.

I am hoping that my values as living standards of practice including loving kindness, building a culture of inquiry, democracy and improving my practice are evident in my practice. I am hoping that I have made a valid explanation of my educational influences in my learning, the learning of others and the learning of social formations. I have reached out to others in explaining my influence in making a creative space in my classroom, in the critical evaluation session and in the use of visual narratives to represent and generate knowledge. I continue to search for ways to strengthen the validity of my claims to know.

WHITEHEAD ON VALIDITY AND EVIDENCE OF SHARED MEANINGS OF LIVING VALUES

My contribution to this joint presentation continues to focus on DeLong's and Brubaker's concern with the validity of claims to educational knowledge that include energy-flowing values as explanatory principles.

Drawing evidence from international contexts I shall show the shared meanings of the energy-flowing values that educators use to explain their educational influences in their own learning, in the learning of others, and in the learning of social formations for the public good. I shall also draw attention to the evidence-based visual narratives that are being used to bring practitioner knowledge into the Academy for legitimation with living standards of judgment. In my early research I was satisfied with the idea of clarifying the meanings of energy-flowing values in the course of their emergence in practice. What I learnt from Laidlaw (1996) was that it

was not just a matter of clarification it was also important to recognise that the values themselves were living and evolving in the course of their emergence and clarification in practice. Riding, K. (2008) has focused my attention on the importance of intergenerational learning, whilst Riding S. (2008) has emphasized the importance of improving the quality of living educational space. Both of these researchers have been most courageous in acknowledging the significance of their loving relationship in the development of their enquiries.

To emphasise the living nature of the energy-flowing values which can be used as explanatory principles in explanations of educational influence I want to stress the evolving nature of my own understanding of these values. Hence my contextualizing of this presentation in a dynamic relationship with my presentations at AERA 2010 in and to a Council of Europe, Pestalozzi Workshop in 2010.

In my presentation of the 1st May 2010 to AERA in Denver (Whitehead, 2010) I focused on the following ideas where I am stressing the importance of recognizing the influence of the complex ecologies in the generation of living educational theories. I use Rayner's (2011) idea of inclusionality to stress the importance of seeing oneself in the relationally dynamic influences of complex ecologies. I also stress the importance of energy-flowing values.

'Improving Practice And Knowledge Through Time And Space With Complex Ecologies And Action Research.'
Abstract

Action researchers have been generating educational knowledge from enquiries into improving their professional practices for over 60 years. Educational Researchers are now in a position to evaluate these contributions to a new epistemology for educational knowledge with educational responsibility. This presentation sets out the units of appraisal, standards of judgment and living logics of the new epistemology. The units are the explanations produced by individuals for their own educational influences in learning. The standards of judgment are important in relation to the theme of the conference. They are expressed as a form of inclusionality in which people explain their educational influences in learning across time, places and space. The standards of judgment are shown to be recognizable in an ecology of mind that uses them to evaluate the validity of knowledge-claims between different cultural contexts. An understanding of complex ecologies in a changing world is presented within the generation of living educational theories in enquiries of the kind, 'How do I improve what I am doing?'

The two video-clips of the presentation which you can access below, help to communicate the embodied expressions of meaning in my presentation. The words in the printed text of my paper carry some of my meanings. Seeing me presenting helps to communicate the relational dynamic of my energy-flowing values that I use as explanatory principles in my explanations of educational influence in learning.



<http://www.youtube.com/watch?v=Pp4ROizmdj8>

Part 1 of 2 of Jack

Whitehead's presenting his ideas from his paper (see <http://www.actionresearch.net/writings/aera10/jwaera10paper010510opt.pdf>)
You can access part 2 of the video of the presentation at <http://www.youtube.com/watch?v=xAEOEBp3FYc>

Perhaps the clearest justification of my claims about the validity of visual narratives for communicating the meanings of living educational theories, is in my keynote to the Council of Europe Pestalozzi programme in Bergen, Norway on the 17th September 2010.



<http://www.youtube.com/watch?v=KDcrJ5B1gNo>

Trygve Tollefsen of Bergen University College has posted the full playlist at:

http://www.youtube.com/view_play_list?p=29909A5B26B374C0

To further contextualise the evidence based narrative below on the energy-flowing value of loving kindness, I have produced a relationally dynamic framing for my four presentations at AERA 2011. This is related to my educational enquiry, 'How do I improve what I am doing?' in the complex ecologies of different international and cultural contexts with the generation of living educational theory. You can access this framing at:

<http://www.actionresearch.net/writings/aera11/jwframingaera2011.pdf>

It includes video-data from my communications on the meanings of energy-flowing values and an engagement with the ideas of others in:

- i) The Council of Europe Pestalozzi programme with a keynote in Bergen, Norway in September 2010.
- ii) A seminar on living educational theories and action research in the Department of Educational Sciences, Faculty of Arts, Masaryk University, Brno, Czech Republic.
- iii) The American Educational Research Association Meeting on the 1st May, 2010.
- iv) A keynote at a conference of the Action Research Unit of Nelson Mandela University in August 2010.
- v) A seminar on living educational theories at Durban University of Technology in November 2010.
- vi) Presentations on action research and living educational theories at the University of Saint Thomas and the Universidade Pedagógica of Mozambique in Maputo in October 2010.
- vii) A keynote at Covenant University in Lagos, Nigeria in a Workshop on Alternative Research Paradigms in February 2011.
- viii) The presentation of a Foundation Hour Lecture at Liverpool Hope University, UK.
- ix) A keynote to celebrate the 125 year history of higher education at Edge Hill University, UK.

In my experience of supporting practitioner researchers in the creation of valid explanations of their educational influence, I have noticed that many educators do not initially recognise the significance of the expression of their own energy-flowing values as explanatory principles in influencing the learning of others and contributing to the public good. I now want to focus on Delong's recognition and expression of loving kindness as an energy-flowing explanatory principle in her above explanation of educational influence in her relationship with Liz.

Delong has focused above on strengthening the validity of the explanatory principles that can be used to explain educational influences in learning. What I want to focus on here is some evidence from the above process of democratic evaluation with masters students. Delong is seeking to enhance understandings of critical evaluation by submitting herself to the critical evaluations of her students. There are many interpretations that can be offered to explain what is happening in the video-clips above of the democratic evaluation with masters students on the 5th March 2011. My own focus on the still images below has emerged from a process of empathetic resonance. What I mean by this is that I move the cursor backwards and forwards along a clip and pause at a moment of strongest resonance where Delong's expressions enhance a flow of life-affirming energy in my own.

I am claiming that this process of empathetic resonance enables ostensive expressions of embodied meaning to be shared with the possibility of developing a shared language to communicate the meanings. In using this procedure it is very important to check one's meanings with the other to avoid any inappropriate impositions of meaning on the other.

In showing you this process below, I am showing you the antecedents and what follows the moments in which Delong's expressions resonate with the explanatory

principles I use to explain my educational influence and with my recognition of the explanatory principles that Delong is using. The four expressions in the images below, resonate with my own expressions of a life-affirming and a loving dynamic energy. I am checking with Delong to see if she recognizes the expressions of a loving dynamic energy in what she is doing and whether Delong also understands that these expressions of loving dynamic energy form explanatory principles in explanations of her educational influence. I can also recognise the expression of a loving kindness, especially in the fourth image below, that both Liz and Delong recognize above as an explanatory principle in their explanations of their educational influences in their own learning and in Delong's explanation of her educational influence with Liz.

In my use of the process of empathetic response with two of the four clips below I give the total time of the clip with its url. I move the cursor backwards and forwards and pause at the image where Delong's expression evokes the most power expression of my own life-affirming energy. I give the time at the top of the image where I feel most strongly the expression of this energy. The fourth image is where Delong's expression evokes most strongly my experience of loving kindness:

Critical Evaluation part one 14:46 minutes
<http://www.youtube.com/watch?v=-wUxJ2OpiAY>

Image One: Place the cursor at 3:04 minutes and move it back and forth:



Image Two: Place the cursor at 10:38 minutes:



Image Three: Place the cursor at 11:15 minutes:



Critical Evaluation part two 15:00 minutes

<http://www.youtube.com/watch?v=-9pU95EgXeI>

Image Four: Place the cursor at 6:45 minutes:



DELONG'S RESPONSE TO THE FOUR VIDEO CLIPS USING EMPATHETIC RESONANCE

With all of these clips, I feel the pleasure of being in this culture of inquiry in a community of shared learning and while 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.* (Reflection on Critical Evaluation video

<http://www.youtube.com/watch?v=FQIXQFN3rEk>), 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.

Image One

When Wendy asks for more specifics in my responses to her writing, I indicate that I will keep that in mind and convey to her how comprehensive her work is and that if we don't get it finished she will have written a book. You can see my life-affirming energy as I break out into laugh at this prospect as do the others. This frame shows

that genuine love I feel for them and how I want to be the kind of support they need. This loving dynamic energy is an educational principle that I use to explain my life.

Image Two

Even when we are discussing grades, which is often a tense subject, I am showing my educational principle of loving kindness. The issue of grades requires a serious focus as it is important to the students, which is evident in my face as I talk about the issue. However, when I state that they will all receive A grades if they hand in the work, I lighten my face and body in loving kindness to try to relieve the pressure.

Image Three

I've said this before but it's often the quiet person in the class who comes up with the funniest lines and here is Ken at it. He says, *My concern is that this is a session of The Undercover Boss and she is just waiting to take this back to the headquarters.* We do have great fun together and the humour helps me with building that culture of inquiry, one of my educational principles, so we can find the humorous side in the midst of some difficult reflections.

Image Four

While I have said it many times to the group, I again reiterate, *Your embodied knowledge is fabulous.* My body language and smile shows the loving kindness I feel for them as well as reinforces with my energy-flowing values my faith in their knowledge. When I experience that love, my face lights up with my passion for their learning and well-being. These expressions of loving dynamic energy form explanatory principles as I explain my educational influence in ways that no words printed on a page can convey.

ENDING FOR THIS SESSION, INTERIM CONCLUSION FOR OUR ON-GOING INQUIRIES

This presentation continues our project of transforming educational knowledge through making explicit the embodied knowledge of educators for the public good. It offers evidence of our responses to Brubaker's critical evaluation of DeLong's presentation at AERA 2010. What we are claiming is that the values that carry hope for the future of humanity and hence are in the public good, are brought more fully into the world as individuals create and share their own living educational theories. At the heart of these theories are the energy-flowing values that are being used as explanatory principles in explanations of educational influence. The transformation in educational knowledge is occurring as explanatory principles, such as loving kindness, are being brought into the Academy as epistemological standards of judgment for evaluating the validity of claims to educational knowledge. At the heart of this transformation is the process of empathetic resonance in which individuals and groups can recognise and share the meanings of the energy-flowing values as they are clarified in the course of their emergence in practice.

Our AERA presentations provide us with the opportunity of submitting our explanations to your peer, critical evaluations, as part of the democratic evaluations that can help to continue to strengthen our contributions to educational knowledge and to sustain our continuing educational enquiries. We are hopeful that you will respond to our presentation, as Nathan Brubaker did last year, to help with moving our enquiries forward into improving our educational influences in our work, with the creation of our living educational theories.

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