Chapter Ten
My Epistemology of Practice as a Consultant and an Emergent Living Educational Theory

The sources of leadership success lie below the surface. They are the personal character, principles and values of the leader. The most successful leaders work to develop these roots in themselves, and the organisations they lead (Groberg 1993).

Introduction

In this final chapter I reflect on the content of the previous chapters to explain my emergent living educational theory with possibilities of contributions towards academic and professional knowledge. This theory emerged from a continuous dialogue between my various selves, roles and contexts as an international educator and my embodied spiritual values derived from my belief in the oneness and interrelatedness of life in action. This educational theory has the potential for cooperative living and continuous learning.

This chapter is divided into two parts. The first part is particularly addressed towards practitioners. This part is aimed at understanding myself as an international educator. Part two is addressed towards an academic audience to present my living educational theory. It explains my spiritual values, a relationship between my technical and spiritual development and the nature of the emergent epistemology more clearly. Hopefully the dissertation becomes better integrated and suitable for a wider audience.

Part one
A Review of the Previous Chapters

The primary aim of this inquiry is to understand and share my professional career and my present professional self/identity with its special qualities. The dissertation **answers the following three questions** about my present professional self (chapter 9) from the synthesis of several other professional selves in chapters (3-8).

> **Who and what am I?**
> **How did I become that?**
> **Why did I become that?**

The answer to the first question provides my knowledge, skills and attitudes as a professional educator with a specific identity. The answer to the second question provides the methodology used to construct my professional identity from my lifelong professional learning. In the context of lifelong learning my CV becomes my curriculum and my narrative accounts become my living educational theory. The answer to the third question presents my philosophy of life with professional concerns and value showing my commitment for professional growth and contributions.

In chapter one I suggest that organic and transformative educators transcend technical competence proposed in the NQF framework. In chapter (9) I argue that I am an organic and a transformative educator. Organic educators are continuous learners for personal and social good while transformative educators lay emphasis on character development. The emphasis on continuous growth and character development is attributed to my spiritual belief in the oneness of life. In my view this belief provided me with commitment towards my professional work and continuous learning in the service of humanity at large.

The emergent traits in my professional self are technical competence in several different disciplines, integrity of character, empathy in human relations and spiritual belief in the oneness and interdependence of creation. Technical competence provided the flexibility needed to contextualise solutions to local problems. Embodied integrity of theory and practice and spiritual values with technical competence provided the ability to inspire **trust** necessary for collaborative action. Empathy provided the skill of empathic communication (Covey 1992) required for understanding of problems before suggesting solutions. A professional educator with a special competence emerges. This competence involves the ability to convert roles into learning opportunities. This is a proposed future role for teachers of lifelong learning, consultants and the top managers in learning organisations (see Senge 1990).

Appendix A (p.76) illustrates the salient features of the epistemology including my values, three interacting elements of the conceptual framework, various roles and contexts. My spiritual belief in the oneness of the cosmos provided motivation and direction to my professional growth and sensitivity towards the contextual needs and cultures of the people of various countries presented in appendix 19 (pp. 54-62). My professional and spiritual development is a progression from dualistic thinking with technical knowledge towards holistic thinking comprised of technical and spiritual knowledge in appendix 20 (pp. 63-72).

The three quotations on page 3 distinguish between dualistic thinking, holistic thinking and spiritual thinking.

The thesis is a rich source of personal knowledge, skills and attitudes involved in several professional roles in education duly validated in other professional literature. It includes technical knowledge obtained from the integration of theory and practice; relational knowledge derived from my spiritual belief. Appendix B (p.77) provides the summary including my various roles in contexts, my questions, concerns, learning processes, professional development, contributions and emergent mental models/theories. In my view the emergent knowledge has a high transfer value for other professionals engaged in similar work in other developing countries. Furthermore, a list of case records offers a large amount of additional material of practical use. From the recent work at the University of Bath I have learnt to theorise and communicate my professional work with academics.

A new model of curriculum development for lifelong learning based on self and context in dialogue and collaborative action research (PBR) as a new form of international aid emerged as a new possibility to improve practice in future (chapter 9). A useful area for further research to explore professional dialogue (Senge1990) as a new epistemology also emerged.

This dissertation also aims to make a useful academic contribution towards the professional knowledge in the living educational theory form of action research. The focus of this form of action research is on personal development, lived experience and an ethical dimension in improving practice. My professional contribution towards this knowledge has special features. It offers a living educational theory of an international educator who lived and worked like insiders for long periods in seven countries of the globe over thirty years. I claim to have improved the quality of my professional learning and influenced the lives of a large number of people for good. And my spiritual values made a significant contribution towards this end. The above accounts might be incomplete to satisfy the university requirements for the award of doctorate. Part two is specifically addressed towards this end.

<div align="center">Part Two</div>

In the abstract of this dissertation I claim that this dissertation offers an epistemology of lifelong learning of an international educator with spiritual values with a dialectical relationship between his roles, selves and contexts. In the previous chapters the nature of my

spiritual values and epistemology remain unclear for the academic audience. In this chapter I have attempted to elaborate on the nature of my spiritual values, the nature of the emergent epistemology and my living educational theory. In the abstract of this dissertation I also claimed that the originality of this dissertation is how I integrated my spiritual values in my professional practices. Therefore, part two adds the following aspects to this inquiry.

The origin and growth of my spiritual belief.

The integration of spiritual values into my professional growth.

The emergent epistemology from the inquiry.

Value of this work to stakeholders.

The Origin and Growth of My Spiritual Belief

Conscious or sub-conscious beliefs include our vision, purpose and core values of life (Senge 1990) and they are the knowledge base in living educational theories (Whitehead (1999). I aim to show that they became the basis of my commitment towards my professional roles and professional development. The following accounts of my life show that beliefs are powerful forces in driving our lives in particular directions. However, according to my master spiritual beliefs should only be accepted after a thorough inquiry. We find people with different beliefs. Some people believe in exploiting context for their benefit, others believe in working with context. Very few regard nature as a manifestation of the sacred spirit and they choose to work for the whole/cosmos. My professional life was consciously directed towards the last two categories. The following incidents in my professional life created the need to examine my tacit belief and values.

I took my belief in oneness of the universe and interrelatedness of life for granted. I assumed that everyone else also experienced this unity. An academic friend of mine recently drew my attention to the fact that this phenomenon is not so obvious. He remarked, "if it is so obvious, why everyone of us cannot see it". Later my supervisor wanted to know how I acquired my embodied spiritual values manifested in many dialogues with him.

A lecturer in Fiji Institute of Technology found some of the teachings of Krishnamurti reflected in my professional character. Another colleague once remarked that my professional work often reflected the teachings of Senge 1990 & Covey 1992 but I was not familiar with this literature at that time. During this study I found that these sources are invaluable to explicate my embodied values in this dissertation. The following accounts of

my personal experience present how I became interested and inquired before accepting and learning to integrate my spiritual belief into my being.

The Origin of the Concept of Cosmic Unity

My *faith* in cosmic unity probably originated from my family background. I come from a Sikh family from India. Oneness of God as the creator of the universe and the interdependence of life are the basic creeds of this faith. According to this faith human beings have to learn to live within God's will to transcend both a conditioned and a planned way to live. Living within God's will means dedicating one's individual life to the service of the whole. However, I found a few people who lived by this belief.

I find three beliefs/theories of action in human experience. First, action based on traditions provides little opportunity for learning. Secondly, the planned action is useful for the professional learning. Thirdly, living within God's will means development directed towards service for oneness. Probably most people use all three theories of action in various degrees.

The third theory/faith may explain why I tended to flow with the opportunities emerging from life as explained in the previous chapter. My professional life indicates progression towards living within God's will. In my early professional life I did not understand and practice my belief fully and consciously. This embodied philosophy based on *faith* without understanding later became a great handicap in accepting the living educational theory approach to action research (Whitehead, 1999) when I refused to accept myself as the focus in my professional work.

From this inquiry I have learnt that it is necessary to understand the fact that we are responsible for our development and our development is the development of cosmic self/God as whole. I am aware of the fact that generally western philosophers emphasise the development of individual self while the eastern philosophers teach that individual self is the veil between reality/the universal self. They avoid the use of the individual I/self as an ego. I do not find any conflict in these apparently opposing viewpoints.

According to my understanding individual self is an aspect of the universal self and both are seated in one body. Individual selves have the potential to become the universal self/God/perfection. ***It means that the purpose of human life is continuous learning to***

attain perfection. All spiritual masters worked extremely hard and achieved this goal. They were conscious of self and cosmic knowledge.

In my view it is not necessary for an academic to enter into an intellectual discussion of religions and spirituality in an academic work of this kind to accept the purpose of human life. Generally religions are the teachings of the past spiritual masters who appeared at particular times and places. Some of these religions show the way to merge the individual mind/self into the universal mind/self, which is always in flux. Others show the way to merge individual spirit into the universal spirit to transcend individual and universal mind. My faith produced the following transitory spiritual experience but transformative understanding occurred only through conscious and a prolonged practice.

Emergence of My Spiritual Experiences

In Fiji Institute of Technology (chapter 5) I had some spiritual experiences without realising their significance. I called these experiences spiritual to suggest that these experiences transcended my rational thinking and self-consciousness. For example, these experiences involved intense unconditional love of every living being and my ability to communicate with my higher self in my body. During these moments I was unconscious of my individual self. It would seem that somehow my individual mind entered the universal mind.

These experiences led to the study of a limited spiritual literature. The teachings of Krishnamurti (1975, 1987, 1993), Bhagavad Gita (Chidbananda 1997, Krishna Prem 1969) and Charan Singh Maharaj (1979) outlined in **appendix 20** are only a few examples of such teachings. I found that true spiritual masters have always taught unity in diversity and interdependence of life. I learnt that the problem of spirituality is to learn and live according to the universal laws discovered by the spiritual teachers. The principles of spirituality have to be embodied to achieve personal mastery. Jagat Singh Maharaj (1959), who was a scientist, called spirituality *the science of the soul*. According to this master the principles of spirituality are there to be tested in the laboratory of our bodies. I also decided to find a living spiritual teacher/master to understand spirituality more fully.

My Initiation into Spirituality

One of the problems of understanding spirituality from scriptures is that only a living spiritual master might provide a reliable interpretation. I approached Maharajji Charan Singh, a spiritual master in India, to understand the nature of my spiritual experiences. This teacher later became my spiritual master/guru/guide. According to this master most people

have occasional spiritual experiences when they happen to live in tune with spiritual laws. These occasional experiences are not significant unless they awaken one's desire to understand and live by spiritual laws consciously. To live a spiritual life fully and to become a spiritual being demands lifelong learning under the guidance of a living spiritual teacher. According to my Master the ultimate goal of spirituality is to transcend individual mind to enter universal mind and to merge one's spirit in the universal spirit. Men and women with their minds merged with the Holy Spirit become God-men/women. They acquire and display all the attributes of the Holy Spirit.

While I was still working at the Fiji Institute of Technology I was *initiated* into spirituality in January 1985. Initiation is a spiritual phenomenon to be personally experienced. From then on I have tried to live according to the following four principles of spiritual life taught by my master. These principles are:

Live a moral life based on the belief that we are part of the sacred oneness of life.

No intoxicating liquors and drugs are to be used.

A strict vegetarian diet is to be used. This is based on the fact that the   lifeforce in everything living is spirit and whole cosmos is a living entity.

Two and a half-hour of daily meditation, using the method taught by the Master is to be practised to integrate the scattered mind to join it with spirit. It is also required to divert one's attention inward.

The later professional work was largely influenced by these teachings. Many spiritual insights followed my initiation. Two of these insights transformed my life. First, while ruminating over the consequences of military uprising in Fiji I discovered the foolish conception of restricting the effects of our work to one country (see chapter 6, page 83). In the second insight in Agie Grays' Hotel in Western Samoa (appendix19, pp. 61-2), when I met His Excellency the Duke of Edinburgh, I discovered unity in diversity and how language and other symbols invented by man covered reality. These insights transformed my later outlook on life and professional work profoundly. It would appear that *profound learning is personal and it is caught, not taught*.

At present I try to live according to the teachings of my late master. As a result of the influence of my spiritual way of life I am more aware of life in the present and conscious of my inner knowledge in the form of insights. But I am far from living fully in accordance with the cosmic laws and the teachings of my Master. The above accounts seem to explain

why the journey of my life began with duality but it is gradually moving towards unity as shown in Figure.2, p.12.

Relating my Spiritual Development to Professional Development

My embodied self as a whole consists of physical, cognitive and spiritual selves. Life is always whole and my life also moved forward holistically. However, different dimensions (physical, mental, spiritual and social emotional etc.) assumed special importance at different times and places. That is why I included a few photographs to present my changing physical self as an important part of the whole. Generally in the early parts of my life physical needs were more important than the psychological needs. Spiritual needs transcended psychological needs in later life. However, this dissertation focuses mainly on my cognitive/psychological self. Similarly role, self and context moved as a whole but the early part of my professional life was focused on the technology of role performance. My embodied values and sensitivity towards contexts assumed primary importance in later professional life. Self-knowledge developed last.

Within the principle of oneness and interdependence of life I gave two unusual names to the key values I used in my professional work. I call them *owning* and *contextualising* my work to create genuine learning experiences for myself and for others. The following narrative of learning to own and to contextualise my roles is closely linked with the integration of my technical interests with spiritual values. I believe that my commitment towards my professional roles originated from my spiritual belief. Owning and contextualising my roles were the means I used to achieve this commitment.

I first learnt these terms from research on 'teachers thinking' (Clark and Peterson 1986, Punia 1992). This research is based on the assumption that teachers 'own' and 'contextual' the planned curriculum prescribed by curriculum planners. Later Bloomer (1997) suggested that students owned and contextualised curriculum enacted by teachers. In the context of my professional learning I seem to be owning and contextualising the learning opportunities emerging from my professional roles in the international contexts. These opportunities became my professional curriculum. The use of these terms is also consistent with Covey (1992) and Senge (1990).

According to Covey (1990) owning means being proactive in our lives. According to him it is based on the belief that I am the creator of my life. Unlike Covey (1990) I was taking

responsibilities for my work in the service of the whole as the creator and myself as an instrument of the whole. According to my personal experience and Senge (1990) contextualising is necessary to generate a creative tension in vision and reality to create *genuine* learning opportunities for the participants in my projects. These values and my spiritual belief explain why I took responsibility for the problems of the developing countries as my problems, not as an onlooker but as an active participant. That was how and why I managed to convert my assigned tasks into worthwhile learning opportunities for myself and for others involved in solving professional problems in my international projects as outlined below and detailed in the previous chapters.

In chapter 3 as a lecturer I was mainly concerned with the technical knowledge. However, I also became aware of the importance of human relations (see episode. 1, p. 38) in successful teaching. In chapter 4 as a teacher trainer in Hong Kong I was mainly concerned with the application of educational technology (use of a variety of methods and media) in planned learning experiences to achieve specific learning objectives to improve the quality of my work as a teacher trainer. However, I had excellent human relations with students, colleagues and seniors. Furthermore, I consciously learnt to improve the quality of my work and shared my knowledge, skills and attitudes with my students, colleagues and seniors. At that time I felt no need for a conscious interest in spirituality and character ethic. For example, Hong Kong Technical Teachers College was located next to the Sikh temple in Hong Kong. I never visited this temple. In the first 20 years of my professional life I felt no need for my character and spiritual development consciously.

Spiritual awakening of unity in diversity in life and the need for a character ethic (Covey 1990) in professional work emerged in Fiji Institute of Technology as a consultant. In fact spiritual values became the key to the successful application of Problem-based Research Methodology (PBR) described in chapter 8. Spiritual values provided me with the commitment to solve the real problem, character to generate trust, collaboration and the desire to serve beyond my official role. From then on the development of technical knowledge became of secondary importance. Human development based on character ethic assumed primary importance for me. For example, I abandoned my registration for PhD at the University of Lancaster and began to offer my advisory service far beyond the expectations of my employer and the host country.

In Western Samoa Technical Institute (chapter 6) my spiritual values provided me with the courage to step into uncertainty and to cope with very difficult working conditions. I enjoyed full autonomy towards my roles and trust from the internal and external context. Without such a relationship the remarkable achievements of FIT & WSTI projects might not have occurred.

In Mauritius (chapter 7) I had to work in an environment with little autonomy and support from the internal and external context. I overcame these difficulties with a moderate success but I had little success in generating interest in learning amongst the IVTB and MIPAM staff. The two training boards were new with primary interest in importing technology from developed countries and in establishing local social structures and procedures rapidly. Interest in developing strategies to own and contextualise these imported technologies had not emerged yet. I believe that in this context my spiritual values provided me with the courage and motivation to work where truth of power dominated power of truth. In spite of these difficulties I made a considerable impact in partially implementing competency-based curriculum and collaborative work. The above accounts show that in the early parts (first twenty years) of my professional life I was mainly concerned with technology and technical knowledge. The concern for a spiritual belief and values emerged later and they became an integral part of my later professional work.

My Emergent Living Educational Theory as an International Educator with Spiritual Values

In the early part of my life in chapters 3&4, I was engaged in testing propositional knowledge to carry out specific tasks/role in international aid. My later life (chapters5, 6, 7) was devoted to a dialectical relationship amongst my professional roles, professional selves and the host countries attempting to solve genuine problems of education collaboratively. The later professional life involved a new epistemology and a new from of leadership in education in the context of international aid. This epistemology involves providing leadership in generating learning opportunities (designing, implementing, evaluating and improving processes) for continuous technical, personal, social development and international understanding. To communicate this work adequately I have to show that this type of leadership is educational and theoretical. I have to present the criteria and standards of judgement I use to assess the quality of the effects of my professional work. The following questions provide the general criteria I use to evaluate my professional development and influence on the various contexts.

1.What is my commitment towards my vision of life and values?

2.What and how much have I learnt from my professional life?

3.Do I make adequate contribution towards my assigned roles?

4.Do I clearly communicate my work with the key stakeholders?

5.Do I provide successful leadership in creating learning experiences for all?

The emergent standards of my professional learning have also been provided in chapter (9) on p.117-8. With my spiritual belief I claim to have influenced a large number of people for good and to have solved important professional problems in the international context. During this process I was continuously learning and encouraging others to do the same. *It would seem that owning and contextualising roles have the potential to generate learning opportunities to work and live together for the good of humanity at large.*

To communicate my living educational theory I have to show my standards of professional judgement in the light of my vision of life, spiritual values and purpose. I judge the quality of my work and influence in terms of my spiritual values driving my life, consistently living my values as an integrated theory and practice so that my professional life manifests my personal educational theory. This theory influenced the lives of others for their personal and social development. My values as standards of judgement are embedded in all chapters. These values seem to fall in the following categories.

1) Continuous learning (Senge 1990) by owning and contextualising roles with ability to create learning opportunities for others and myself.

2) Professional development through action research in various forms as a reflective practice.

3) Character development (Covey1992) by living my values to provide leadership in commitment towards work, mutual trust, spiritual values and a vision of life.

4) Spiritual values including owning and contextualising roles in the service of one life

The FIT project in Fiji (chapter 5) provides *a typical model of my epistemology* as an international consultant working on the principle of oneness and inter-relatedness of universe. This project becomes the standard to measure the effectiveness of other projects. In this project I transcend my assigned role to provide leadership in solving the real problem of the Institute. The process involved inquiry into the reality, establishment of a professional vision and the use of Problem-based Action Research to fill the gap between the vision and

reality collaboratively with the staff and the management of the institute. The key to the success of this project was my ability to generate mutual trust between myself and the principal and collaboration between the staff and the management in a hierarchical organisation. Trust developed through my technical ability and character ethic. Collaboration developed with the emergence of a common vision to tackle the problem. This project achieved its objectives far beyond the expectations of the stakeholders and met my general criteria of success and standards of professional judgement outlined above. My spiritual belief provided me with the will to act beyond my assigned role.

My Emergent Living Educational Theory
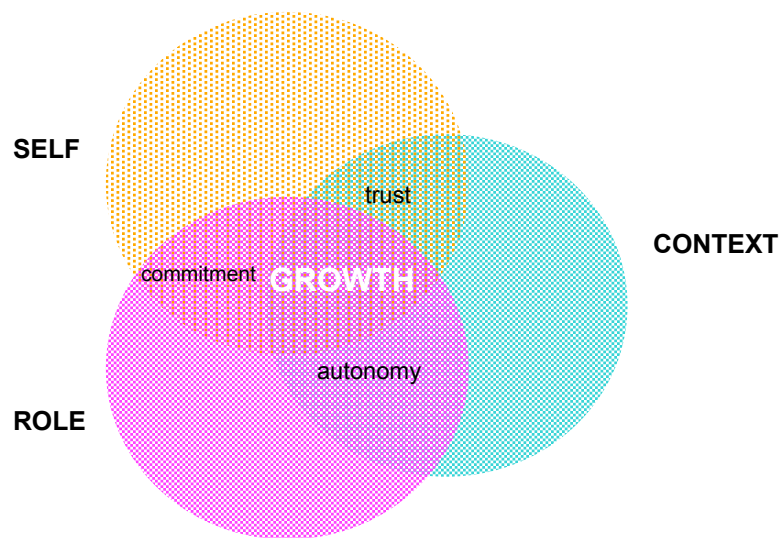
The emergent living educational theory is based on my embodied belief in the oneness of life and an organismic world-view. The overlap in role and context represents the degree of **autonomy** and responsibility enjoyed by the self in his/her role. The overlap between the self and the role stands for **commitment** of the self to own and contextualise the role and the overlap between the context and the self stands for the mutual **trust** between the self and the context. The area covered by the three circles represents possibility of **continuous growth** of the individual self and the context towards greater unity and common good. A complete unity is very rare to accomplish. In cases of its successful achievement the door to inner consciousness opens and spiritual journey begins. The emergent theory is one possible way to integrate technical and spiritual values to live and work together, to learn and serve the whole.

According to this view life moves forward holistically in which our visions, missions and purposes are always embodied in our actions and behaviour but they remain tacit knowledge. Living educational theory (Whitehead 1999) provides a suitable methodology to convert the tacit knowledge into explicit knowledge. It is important to distinguish my living theory from the work of Senge 1990 and Covey 1992. Unlike my life based on moving with the natural flow of life, their work assumes that human beings can live planned lives towards defined visions, missions and purposes and they provide us with propositional knowledge. Living planned or unplanned lives remains a contested issue. The professional dialogue presented in the next heading is useful to live planned and unplanned professional lives.

Professional Dialogue as a New Epistemology for the Future Similar Research

It has been time consuming and expensive to produce this academic dissertation using a narrative inquiry based on reflections-on-action to understand the nature of my present professional self as a form of dialogue between myself and contexts in various roles. It may also be argued that constructing the image of my present professional I/self based on past actions may have a low validity and inconsistency in presentation with the concept of a living theory. However, my narrative of the past experiences is also the construction of my present self in dialogue with its past. When I am thinking of my past with my present self I am thinking about myself at present. Furthermore, the narrative of my reflection-on action over a long period of my professional growth provides a reliable and a useful pattern of my professional life to practitioners to examine their own lives and use the appropriate knowledge to solve their own problems.

However, professional dialogue in the form of dialectical relationship between the self with its context in reflections-in-action and reflections-on-action can enhance the validity of a narrative. My spiritual principle of unity in diversity/oneness of creation, my theory of action to flow with life and project-based learning provide context for this dialogue to occur. Within this principle project work becomes a focal point for action, unity in human relationships and professional dialogue as a means of communication. Thus professional dialogue emerges as a new epistemology from the dialectical relationship of the self with its contexts. My supervisor seems to have mastered it to conduct his role. However, we do not know enough about professional dialogue to teach it to others. It is the highest level of achievement in professionalism as a consultant. Such dialogue is an interesting area for future research.

All professional dialogue is not educational. Human dialogue occurs in a variety of forms and at various levels of success. According to my personal experience high quality dialogue occurs spontaneously and it has the potential to improve practice and generate new insights. Creative professional dialogue uses advocacy and inquiry skills in open environments with belief in the power of truth in open environments (Senge 1990). Most of these values are evident in my living educational theory sketched above.

The conversation between Professor Bohm and J. Krishnamurti on intelligence is an excellent example of a creative dialogue (Krishnamurti 1987, pp. 509-538) Dr Moira Laidlaw witnessed such a spontaneous dialogue on pedagogical-content-knowledge between Jack Whitehead and my self and wrote:

There were moments between you (Whitehead) and Ram where life itself seemed to be unfolding in front of my eyes and I glimpsed human immortality. Those moments were, quite frankly, some of the most beautiful of my life. More glorious than a poem, more uncanny than Bach cantata, all the more memorable because they were the incarnations of what makes it glorious to be human (An E-mail message from Moira to Whitehead, 23 May, 2003).

Another example of my professional dialogue in a staff meeting in Hong Kong is provided on page 55. During this episode I used inquiry, advocacy and personal character to successfully convert the situation into a learning episode. Generally practitioners tend to use dichotomous thinking, use advocacy, adopt defensive routines and use win/loose type of communication. Thus they fail to learn from professional experience. Professional dialogue is a useful tool for team learning (Senge 1990), collective thinking and mutual cooperation amongst managers.

It is important to distinguish **professional dialogue** mentioned above from a **spiritual dialogue** of the individual self from the universal self mentioned before in chapter 5, on page 71. This kind of dialogue was a form of personal meditation with a focused attention to understand a phenomenon. To understand the nature of universal reality/self Krishnamurti recommends awareness from moment to moment without a choice but it is a difficult task. According to him choice introduces individuality. According to my master meditation increases our awareness in the present.

Constructing this dissertation from reflections on my past experience with focused attention to understand the nature of my professional self has also been a form of meditation. Every time I examine this paper new ideas spring up. This process has been greatly helpful in bringing the subconscious knowledge to the conscious level but it is a slow process. In short professional dialogue has much to offer in understanding and improving communication in organisations.

Professional Value of this Work

This dissertation is addressed to international educators, aid agencies, professional educators and researchers. It offers the work of an international educator with a special ability and belief. He had the ability to convert his roles into learning opportunities for all the participants in his project work. A new epistemology for professional development in organisations, a model of lifelong learning and a new possibility for international aid to enhance impact have emerged from this inquiry. A large amount of technical knowledge with high transfer value is available for other professional practitioners.

This kind of inquiry might be improved with the use of multimedia, and professional dialogue to enhance validity and consistency with the living educational theory approach to action research. For an academic work of this kind it might be more meaningful and practical to deal with one role in one context. This was not possible for the present researcher in his inquiry due to contextual constraints and his aim to construct his professional self with his CV as his curriculum of professional learning.

This inquiry has enhanced my professional competence significantly. In the past I offered leadership in problem solving in curriculum, staff development and school-development as Problem-based Research Methodology (Robinson 1993) as presented in previous chapters. In addition to that now I can provide leadership in guiding self-development in learning organisations (Senge 1990), developing character ethic (Covey 1992), and personal and professional development using the living educational theory approach to action research with special embodied values. I am particularly interested in exploring professional dialogue as a new tool for management development in organisations.

Summary

Life is a mystery and it is enjoyable to live it as such with faith in the principle of oneness. I have learnt more about myself than I can share in words in this dissertation. A few

outstanding discoveries of part two include that my professional self has been a principle of inter-relatedness of one life in action. This principle with the integration of technology has the potential to offer a new educational theory for generating commitment, cooperative living and continuous learning. Professional dialogue is a more sophisticated epistemology of oneness and inter-relatedness of life and it is particularly suitable for top level professionals and academics.

My journey towards understanding the nature of my professional self/I as a living educational theory commenced seriously with this inquiry. Self-knowledge and continuous learning are the challenges for the 21st century. This dissertation offers the experience of one professional educator to achieve these goals. This might be a useful contribution towards education as a profession. A possible emergent thesis of this dissertation might be that professional dialogue of the self with its context and with its higher self is the way to **holistic** self-knowledge. And it demands lifelong learning.