A Living Educational Theory Research Approach to Continuing Professional Development in Education

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Abstract

My research and thesis contribute to the field of the continuing professional development of educational practitioners. The originality of my thesis proposes Living Professionalism as a new professional, values-led Teacher Standard of professionalism, where educational practitioners accept educational responsibility for their own continuing, values-led, professional development. This includes teachers continually researching their practice to improve it, generating values-laden explanations of their educational influence in learning, contributing to the growth of a global educational knowledgebase.

I draw on a Living Educational Theory Research methodological approach to continuing professional development in education. My thesis includes evidence of my reflections on the educational influences I have in my own learning, the learning of others and across social formations, as I accept educational responsibility for my Living Professionalism. I have critically engaged and analysed literature on Living Educational Theory Research, which revealed a limitation in the explanations of educational influences in learning across social formations. My explanatory principle of ~i~we~I~us~ relationships is proposed to highlight and transcend this weakness.

As part of values-led continuing professional development within Living Professionalism, and to overcome the identified limitation in Living Educational Theory Research, two new Living Educational Theory Research Master's degrees, have been validated during this research. These enable a given curriculum supporting educational practitioners to create their own living curriculum using Spirals and Living Interactive

Posters as research methods, which have emerged in my Living Educational Theory Research.

An illustrative representation of the relational dynamic between my original contributions within Living Professionalism is offered as my Keystone Diagram, holding the practitioner and values-led practice at the centre.

In the process of my research, I have clarified my living values, drawing on these as my explanatory principles and standards, by which I judge improvement in my practice, and evaluate the validity of my contributions to knowledge.

Table of Contents

List of Tables

List of Figures

List of Images

List of Video Clips

Author's Declaration

I hereby declare that, except where explicit acknowledgement is made, that the work presented in this thesis is entirely my own and has not been previously submitted for an award at this university or any other institution.

Joy Susan Mounter

Acknowledgements

Chapter 1. Introduction

I knew when undertaking a Living Educational Theory Research Doctorate, it would not be the easiest path, as my thesis, my living-educational-theory-research is not in a traditional and well recognisable form. But I have persisted, partly because the voices of the pupils must be heard, partly because deep down I think what I have to say is important, but mostly because Living Educational Theory Research is my life. It is my perspective on a challenged world and how I, in my small way, can stand up and say I think I have something to contribute. I can add scholarly and intellectual knowledge in the form of an original contribution to the educational knowledge base, and a values-led understanding of the continuing professional development of professional educational practitioners.

My thesis is organised to guide the reader through my living-educational-theory-research methodology. My thesis opens in Chapter One, introducing the reader to my journey as a teacher-researcher, Headteacher-researcher and higher education lecturer-researcher, and the grounding and context of my research in my practice. I set out my research questions, rationale and the aim of my research. I outline my original contributions to knowledge, which form the heart of my thesis. Within my chapters I position my research within critical and creative engagement of current literature. The structure of my thesis is also clarified to guide the reader through my living-educational-theory-research methodology.

The contribution, relevance and significance of my research, is clarified in this introduction:

1.1 Research Context, Aim and Research Questions

1.2 Original Contributions to Knowledge

1.3 Definition of Key Terms

1.4 Structure of my Thesis in Relation to my Original Contributions

1.1 Research Context, Aim and Research Questions

> … bringing more fully into the world the expression of a loving, life-affirming energy, of justice, of compassion, of freedom, of gift, of talent and of knowledge creation. (Whitehead, 2007, p.1)

My doctoral research is focused on the knowledge creation and academic legitimation of my values-led living-educational-theory-research methodology drawing from my practice as a teacher researcher, as a head teacher researcher and now as a higher education lecturer and researcher. Over a period of 25 years, I have been part of different educational communities both virtual and physical. This has included various designated roles, including; teacher, deputy and head teacher working in primary schools located in three English counties. More recently within higher education, my role as Designated Safeguarding Lead, MA Course Leader, Leadership Apprenticeship Lead, Module Tutor Level 4,5,6,7 and Professional Academic Tutor, has supported my research.

I was inspired to train as a teacher after working with my youngest daughter who was born deaf, trying to teach her to speak and to lip-read. I began my career as a teacher in 1998, a period of tightening Government control over education, with the introduction of the National Literacy Strategy (DfE, 2011) and Numeracy Hour (DfE, 2011), a National Curriculum (DfE, 2015) and a system of monitoring and national targets through OFSTED (DfE, 2019) and the Government. As I found my confidence as a practitioner, I wanted to understand and have an influence on the system I was part of. I wanted to make a difference in the lives of the children I worked with, with their families and wider across the profession, rather than just a purely personal development focus. At this point, I didn't fully understand how, I just knew I felt I was a, "living-contradiction" (Whitehead, 2019b, p.9). The contradiction I lived was between the ontological values that brought meaning and purpose to my life and the type of practitioner I had to be, complying with monitoring frameworks in my school and national expectations.

Whilst a Deputy Headteacher and as a Headteacher, I studied for my Master's degree, first at Bath Spa University and then at the University of Bath, focusing on making a difference to the pupils learning and their sense of self in the world. Whilst looking at my practice through this lens, I also gained a clearer perspective of my own role within the classroom and wider across the school.

As a Headteacher, I undertook performance management with my staff and planned staff development activities to reflect our school improvement plan and self-evaluation. I had, over many years, taken part in a range of teacher professional development activities. Often, I experienced a distinct disconnect between these experiences and improving my practice (Mounter, 2014). The time to reflect on learning wasn't available, there was a lack of focus on my personal development needs, rather a whole school focus. The experience of learning, compared to what I strived for with my pupils was impersonal, planned to link to school holidays and not necessarily timed to maximise impact. The experiences were often lecturing on best practice from a visiting speaker, rushed days then straight back into the classroom, with little time to reflect or adjust training to my context and pupils. Suddenly I realised that as a Headteacher I was continuing this pattern, one that hadn't always made a positive difference to me professionally. This significant realisation highlighted that something needed to change!

Studying for a Master's degree was something I arranged outside of my school-based professional development. As practitioner researchers we became a group of energised and passionate educational practitioners, researching our practice using a Living Educational Theory Research methodology with Prof. Jack Whitehead, at Bath University. This group gave me space to focus on improving teaching and learning for my pupils, through researching my practice. I looked at the "living-contradictions" (Whitehead, 2019b, p.9) in my practice and reflected on them, as a focus and direction for my research. Living Educational Theory Research enabled me to create my own living-educational-theory-research methodology, in which I clarified my social-ontological and epistemological values, which I drew upon as my explanatory

principles, and standards by which I judged improvements in my practice. As an educational practitioner this process was transformational for my professional resilience and integrity in a period of tight government control, to my sense of making a difference to my pupils, and also to my own well-being and professional commitment. The feeling of being part of a community of like-minded practitioners, eager to challenge, question and research their practice, was energising and gave me an insight into many different settings, within the fields of health and education. This journey became a shared research journey with my pupils, not drawing on them as a data set, but as co-researchers, our research journey is captured within my Master's assignment and dissertation (Mounter, 2012a).

As my research journey continued and still continues, my understanding of learning and research within an educational setting, incorporating pupils or students, and all practitioners, has evolved. This has led to an understanding of continuing professional development within a values-led professional Teacher Standard, which I explore in my thesis as Living Professionalism.

1.1.1   Aim and research questions

The aim of my research is to contribute to the creation of a values-led Teacher Standard of professionalism for the continuing professional development of educational practitioners, supporting values-led practice, through Living Professionalism. Below are three research questions, which I focus on and address through my thesis:

1. How am I contributing to enhancing the professional development of educational practitioners through Living Professionalism?

Within my thesis one of the key characteristics of Living Professionalism is how it can support professional educational practitioners to collaborate locally, nationally and internationally. Two new Master's degrees with Living Educational Theory Research at the heart of their given curriculums have been validated during my research, MA:

Values-led Leadership and MA: Values-led Leadership Inclusion and Special Educational Needs. These support educational practitioners to undertake values-led research, as continuing professional development within Living Professionalism. Evidence of the development of two new research methods, specifically designed to support Living Educational Theory Research are also included in my thesis, and they address one of the limitations I identify in this methodology (Whitehead, 1989).

2. How am I addressing limitations identified through a critique of Living Educational Theory Research, to explore the educational influences in social formations?

Through critically engaging with literature from Living Educational Theory Researchers I have identified limitations in this research methodology (Section 3.6.1 and 3.6.2), which impacts the continuing professional development of educational practitioners. I address these limitations by providing evidence of the educational influence I have had in social formations, as well as my educational influences on others.

3. How am I contributing to a values-led Teacher Standard of professionalism for educational practitioners?

My thesis offers a new values-led Teacher Standard of professionalism for educational practitioners, I include the data and analysis of its development. I also propose all teachers, professional educational practitioner's network internationally to share evidence of how developing their Living Professionalism, improves their own practice and that of others.

1.1.2 Explicating my structure

Living Educational Theory Research as a research methodology is not familiar to many researchers. I therefore feel a responsibility to the reader to be as explicit and clear as possible, supporting engagement with my research, the methodology I am using, and

the effect this has had on the structure of my thesis. Within my thesis, I have considered very carefully a structure that will support the reader engaging with my living-educational-theory-research, even if initially, unfamiliar with this methodology.

Living Educational Theory Research methodology does not follow the traditional structure and approach often seen in research, through critically engaging with a wide range of literature to find a gap, which forms the research focus. A hypothesis may then be developed and integrated into the Introduction. This research focus can then be set out in the Literature Review and addressed through the data collection and analysis sections. Such a structure is not usual within Living Educational Theory Research, as this methodology is not about finding a gap in the literature to research, or developing a hypothesis, rather it considers contradictions and tensions between a practitioner's ontological values and those externally influencing their practice. Within the process of creating an educational practitioner's living-educational-theory-research thesis, the research integrates insights from literature throughout the thesis, as practitioners research their practice to understand and improve it, in explanations of educational influences in learning. Relevant literature is critically and creatively engaged with and woven throughout the thesis, as the researcher contributes knowledge, as well as drawing on the insights of others.

1.1.3 Rationale and contribution

The rationale and contribution of my research to the educational knowledge base is related to developing, "teacher's agency" (UCET, 2021) and in fulfilling the Standard for teachers' professional development, proposed by the Teachers' Professional Development Expert Group (2016). In their description of effective practice in the professional development of teachers they state, "High-quality professional development requires workplaces to be steeped in rigorous scholarship, with professionals continuingly developing and supporting each other (Teachers' Professional Development Expert Group, 2016, p. Preamble).

My thesis also addresses limitations identified in a recent Department for Education paper (2021, p.5), which highlights, "Our teacher development reforms will create a 'golden thread' of high-quality evidence underpinning the support, training and development available through the entirety of a teacher's career".

Amanda Spielman (16 January, 2019), the Chief Inspector of OFSTED in her Twitter feed stated, "Two words sum up my ambition for the framework and which underlie everything we have published today: substance and integrity". From this perspective of integrity, and focus on substance in education, the Ethical Leadership Commission (2019) in the 'Navigating the Moral Maze' report, highlighted values as an integral requirement to retain leaders for the future of schools.

This call for integrity and moral purpose by school leaders in the OFSTED framework, which came into schools in September 2019, requires space for individual leaders to reflect on the ontological and epistemological values that drive their moral purpose. Within a framework of research, that forms the heart of a practitioner's professional development, a methodology is needed that enables them to clarify and nurture their living values and professional integrity. Living Educational Theory Research (LETR) methodology (Whitehead, 2010a) enables the researcher to identify their life-affirming values, and use these as their explanatory principles and standards of judgement, when creating their own living-educational-theory-research methodology, clarifying the values, which are at the core of their professional integrity. The educational practitioner's values are clarified and nurtured throughout the process, to explain what they are doing to improve their practice, and to act as standards of judgement. As the educational-practitioner generates their living-educational-theory, they find where there are living contradictions, places in their practice where their values are contradicted, or they are not lived as fully as possible. Living contradictions in Living Educational Theory Research (Whitehead, 1989) are critically discussed in 3.2.1. This research process, and the creation of a practitioner's living-educational-theory, can also help to engender the educational practitioner's belief that they can make an educational difference in the world, by contributing to the educational knowledge-base and flourishing of humanity.

Whether newly qualified or an experienced teacher, the number and range of educational research papers that are read, drops significantly once qualified. This can be seen in Pretlow, 1903, p. 341: Wilde, 1903, p. 348, Johnson, 1963 and Johnson, 1966, p. 78, cited in Zeuli 1994. This is also reflected in the anecdotal data I have gathered from training sessions I ran 2018 -2021. I am interested in exploring this further with a greater focus on educational research, as part of practitioner's continuing professional development within Living Professionalism. Maclellan (2016) discusses the problem of getting research into classrooms and believes time and the language of research papers can cause an accessibility barrier. He argues, there is a 'disconnect' between teachers engaging with published researchers and the researchers and publishers. This highlights the need for educational research undertaken by educational practitioners, as well as research by those concerned with the disciplines of education such as sociologists, philosophers, historians and psychologists. Being mindful of this language barrier has been considered when planning, structuring and writing my thesis. Education<u>al</u> research, rather than 'education research' (Whitehead, 2013) is that undertaken by educational practitioners researching their practice to understand, improve and generate values-led explanations of their educational influence in learning, at the heart of Living Educational Theory Research.

My belief, one also held by Day (1999), is that practitioner continuing professional development within Living Professionalism, should be intrinsically motivating and inspiring, part of a practitioner's professional and personal growth and transformation.

At an Association for Teacher Education in Europe conference, Snoek, Dengerink and De Wit (2019), presented a keynote paper on reframing the teaching profession. The paper focuses on professional development, a general overview of the perceptions of teachers on teaching, as well as emphasising a difference in the qualities of a good teacher and good teaching. The focus on career progression and how this should run vertically and horizontally within the profession highlights the breadth of skills a teacher has, without holding a reductionist stance. Snoek, Dengerink and De Wit (2019) identify strengthening the profession through a defined competence

framework with clear career progression, which they believe will encourage high-quality candidates. Attracting these high-quality candidates will depend on the perceived, "attractiveness of the profession" (Snoek, Dengerink and De Wit, 2019, p. 2). I would question Snoek, Dengerink and De Wit's perception that a competency framework, with sideways progression paths, will ultimately make the profession more appealing to potential practitioners. I would argue the focus should also be on developing the competence and skills of the practitioners within values-led practice, already in the profession, as well as ensuring their well-being, commitment and energy. The exodus of teachers from the profession has been the focus of recruitment drives in recent years, as a fifth of teacher's state they do not plan to still be teaching in the next two years (Weale, 2019). The number of teachers leaving the profession in 2021-2022 continued to rise in England to 39,930, 9% of the workforce, with a further 4000 teachers taking retirement (DfE, 2023). Snoek, Dengerink and De Wit (2019, p.5) discuss teaching as a, "dynamic profession", but they do not clearly define what they mean by this term. Do they mean a profession full of energy, purpose and commitment? Celik and Yildiz (2017) point to the importance and difference professional educational practitioners can make if they feel energy, purpose and commitment. A difference not only to themselves, but also to learners and other professionals in the setting:

> The teachers equipped with commitment, passion and enthusiasm will be role models for not only the learners and but also for their colleagues. Even, it can be said that learning environments are shaped by these education implementers who seek more. Celik and Yildiz (2017, p. 96)

However, in an annual teacher well-being survey (Education Support, 2019) of 3,000 practitioners in 2019, 72% surveyed described themselves as stressed, this rises to 84% of senior leaders. 74% felt they had a negative work life balance and for 71% this was making them consider leaving the profession. I have not included figures for 2020 or 2021, because of the unusual circumstances experienced by the profession during the Covid pandemic. There seems to be a clear perspective (Snoek, Dengerink and De Wit, 2019; Celik and Yildiz, 2017) of the reality within the profession. If this survey is to be

considered, it concludes with an important point, "It is time to address the current high levels of unproductive stress experienced by those working in education" (Education Support, 2019, p. 3). Anecdotally from learners and practitioners I talk to, I do believe this survey is an accurate reflection at the moment (Mounter, 2020a).

For myself, as a values-led educational practitioner, I have found a way to be inspired by my professional development, to be energised and excited by it, defined within Living Professionalism. Engaging in Living Educational Theory Research as part of my professional development has driven the focus of my professional life and research, over a period of many years. A doctoral thesis is essentially an original contribution to knowledge. The originality of my thesis can be understood in terms of contributing to the creation of a new values-led Teacher Standard of Professionalism and continuing professional development for professional educational practitioners. The focus on values-led professional practice and energising a professional educator to flourish, feel connected to other educational practitioners internationally and to be committed to the profession.

Current concerns and teachers' professional development programmes often focus on improving the skills of a teacher to deliver a given curriculum; a programme of study usually prescribed by the national government currently in power. The effectiveness of such professional development programmes is usually in terms of the grade's learners achieve when assessed against defined learning outcomes. This narrow and limiting view of both education and what constitutes professional development of teachers is an international issue, as I illustrate drawing on the following current research.

Bergmark (2020) working in Sweden, discusses the current interest in research-based education across Europe and internationally. She argues that this has come from the UK and US, professional development, "designed to increase the quality of education, teacher professionalism … and producing better student results" (Bergmark, 2020, p. 210). Bergmark argues for a bottom-up style of professional development, rather than the top-down historic perspective. Drawing on Action Research, teachers are

researching their practice building on contemporary research and looking at the application in their settings. Bergmark highlights the supervision of the Action Research by an academic in the 5 studies she focuses on, Bergmark was the designated supervisor. Bergmark also argues people are social creatures and learn in a social context, discussing how Action Research can create a community of practice. She also outlines advantages and limitations to this type of collaboration. One limitation Bergmark (2020, p.212) highlights is the, "difficulty of adjusting to collective decisions". I believe this is a missed opportunity for a community of practice. A Peer Validation Group as a community of practice can utilise social learning, where peer practitioners act as a critical friend, drawing on rigour (Winter, 1989) and social validity (Habermas, 1987). Critical Friends do not have to come to a collective decision they all comply and agree to, rather debate, question and challenge which can strengthen research, add new perspectives or chain of thought. This I believe is a strength of Living Professionalism, engaging with values-led research and being part of a Peer Validation Group. Another limitation of Bergmark's (2020, p. 218) research is the focus of the research to develop, "knowledge and competence" developing the given curriculum and delivery. Whilst this is an important aspect, researchers are not developing their own living curriculum of values-led practice. Within Living Professionalism, both the given curriculum of knowledge and skills and a living curriculum of values-led practice, are developed.

Concannon-Gibney (2023) working in Ireland, focuses on Self-Study research by a university, teacher educator in Dublin Ireland wanting to answer two questions, "How am I teaching?" and "How can I improve my teaching?". The delivery of lectures often took place in large lecture theatres with banked seating, feeling disconnected with the students. She writes, "I felt that I had a tendency to transmit information rather than transform my student's under-standing of teaching methodologies" (p. 871.). Summative assessments were also a key part of the given curriculum. This research focused on strategies to enhance delivery of the given curriculum, concluding peer observations by a critical friend and reflection can be important. Drawing on a Peer Validation Group and enabling students to explore their professional values in light of the knowledge and skills in the given curriculum could make a difference here.

Desimone an American researcher (2023, para 1), presents 5 key features of professional development, beginning with a focus on a given curriculum of knowledge and skills, active learning, shared activities with other teachers, coherence with school and organisation mandates and teacher beliefs and finally, activities of sufficient duration allowing practice and feedback. The key focus is on a given curriculum of how students learn content, "so teachers can analyse, ask questions, share experiences, get feedback – practice" (Desimone, 2023. Para 6). Desimone concludes with the observation that those who arrange and plan professional development need to align activities more with instructional interventions. The whole of this article seems to focus on the development of key knowledge and skills of a given curriculum, the wider aspects of values-led practice within Living Professionalism are not covered. This does not seem forward looking and cutting-edge plans for continual professional development, rather more of the traditional and same. Professional development and practice that sees many teachers newly qualified and more experienced leaving the profession each year.

Van Der Klink working in the Netherlands, framed the editorial to the 2023 issue of Professional Development in Education, with an international perspective of continual professional development within education. He highlights the importance of teachers' professional learning in transformational change in sustainable education. He describes CPD activities as, workshops, training events and courses incorporating active learning discussions, role play, mind maps, gaining, "concrete, hands-on ideas to incorporate into their daily work". He goes onto explain teachers are able to, "adopt new ideas and change their beliefs and teaching methods", but states, teachers need support to do this. These seem traditional methods of professional development, no different to the ones I experienced throughout my career. I am interested in the claim teachers are able to adopt new beliefs and what exactly Van Der Klink means. Is this about our beliefs in new teaching methods, or more fundamental about my beliefs or values as a professional? I would like to think the later, but Van Der Link does not explain or clarify.

A critical part of the development of my original contribution of Living Professionalism, is in enhancing current offers of continual professional development and overcoming limitations and addressing mistakes in the present form of Living Educational Theory Research to continuing professional development in education. This is an important aspect, as this methodology enables educational practitioners to not only clarify their professional values, but to apply them as standards of judgement in their research to improve practice and contribute to the professional knowledge-base.

A Living Educational Theory Research approach to the continuing professional development of teachers has been proposed for many years, for example by Whitehead and Huxtable (2016). This was based on Whitehead's (1989) original idea that professional educators could generate and share their explanations of their educational influences in their own professional learning, in the learning of others and in the learning of social formations that influence practice and understandings. However, a critical analysis of this literature reveals weaknesses, including the lack of explanations of educational influences in the learning of social formations. My thesis addresses this weakness and shows how it can be overcome by professional educators engaging in Living Educational Theory Research as their professional development, and extending their understanding of ~i~we~I~us~ relationships as an explanatory principle.

Through both my engagement in Living Educational Theory Research and critically engaging with literature (Section 3.6.1 and 3.6.2) , I perceived limitations in this methodology, which I investigated and refined, I explore these limitations in my thesis. Through the validation of two new Living Educational Theory Master's degrees an aspect of Living Professionalism, I sought to address some of the limitations of using Living Educational Theory Research to support continuing professional development. Below, I list what I consider to be the limitations:

1. Living Educational Theory Research has been mistakenly abbreviated to Living Theory.

Whitehead's books and papers (1989, 2005, 2007, 2012, 2014, 2015, 2017, 2018) exemplify how Living Educational Theory Research has been mistakenly abbreviated to Living Theory. I believe the unintended consequence, has had the effect of holding back the spread and legitimation of Living Educational Theory Research. It has also confused other researchers into trying to utilise research that is a reflective self-study, rather than looking at educational influences in learning.

2. Living Educational Theory Research has not been clearly distinguished from other methodologies.

Whitehead's individual and joint publications demonstrate how Living Educational Theory Research has been mistakenly subsumed and hidden within Action Research. An example of this masking, can be seen in a recent paper in 2021, where again Living Educational Theory Research, as the methodology is abbreviated to 'Living Theory, and is linked to Action Research (Huxtable and Whitehead 2021b), "Enhancing educational influences in learning with a Living Theory approach to pedagogical Action Research in higher education".

Misunderstanding Living Educational Theory Research as simply a form of Action Research has limited the contribution the methodology has been able to make as illustrated by Ryan (2023). In his PHD, Ryan describes his methodological approach as using, "Action Research adopting a Living Educational Theory Research approach". Ryan could have argued he is using a multi-methodological approach, but doesn't, clearly believing Living Educational Theory Research is a form of Action Research. Ryan draws on nine papers by Whitehead, and McNiff and Whitehead, all supporting his understanding that Living Educational Theory is closely linked to, and a form of Action Research. Ryan identifies four aspects of research covering his own learning, learning of others but misses out social formations as many other researchers seem to do. Nowhere in his research does Ryan clarify that it should be his educational influences in his own learning and the learning of others he should be considering if, as he claims he is using a Living Educational Theory Research approach. Ryan also describes a

'living contradiction' (Whitehead, 2010) between his beliefs and his practices. Whitehead always describes a living contradiction as being created when a practitioner's values, are not lived as fully as possible in practice, not the gap between beliefs and practices. The values a practitioner clarifies during their research and then draws upon as a practitioner's explanatory principles and standards of judgement, is something Ryan does not discuss and hasn't done. This is central and critical to creating a living-educational-theory. As an Action Research study this research commenced as an attempt to address a gap between his beliefs and practices – the researchers experience of himself as a "living contradiction" (Whitehead 1989). (Ryan, 2023). Ryan, highlights having critical friends to support his research, talking of social validation, but not in the contact of a Peer Validation Group as in Living Educational Theory Research. Whitehead when focusing on social validation draws on Habermas (1989) and Winter also (1987) for rigour in Living Educational Theory research, aspects Ryan does not engage with.

3. Using methods from other methodologies has masked the distinct methods generated in Living Educational Theory Research.

My thesis presents the distinct methods of Spirals and living interactive posters for use in Living Educational Theory Research. These methods have not been derived from other methodologies, but developed specifically to support this distinctive methodology.

4. In his 54 years of professional engagement in education, 49 of which were spent in Higher Education, Whitehead did not manage to gain academic legitimacy for a curriculum of continuing professional development in education grounded in Living Educational Theory Research.

This limitation is overcome in this thesis by presenting Living Educational Theory Research in two values-led Master's programmes, for continuing professional development in education, that have been legitimated in two Universities. These two programs are significant aspects of Living Professionalism.

5. The emphasis on explaining the educational influences of individuals in their own learning and in the learning of others, has deflected attention from the importance of clarifying the explanatory principles, that can, explain an individual's contribution to their educational influences in the learning of a social formation.

My thesis presents meanings of ~us~, in ~i~we~I~us~ relationships as an explanatory principle that can address the issue of Living Educational Theory Research in social formations within Living Professionalism, and support values-led research within the continuing professional development of educational practitioners.

1.2 The Use of Key Definitions Clarified Through my Research

There are several key definitions that I have clarified through my research and I draw upon in my thesis, which have particular and important meanings. This is more than a glossary that you would find at the end of my research. These are terms I have clarified and which have refined my understanding of, and the importance of, the vocabulary I use and supported the generation of my original contributions to knowledge. I have found through critical discussions in Peer Validation Groups, my understanding of a term I use, may be different from the understanding of someone I am talking to. Sometimes, minor nuances of meaning can be critically important to share, to support meaning and understanding for my reader, as Petress (2006, p.110) defines, "… it can be interpreted as an attempt to aid audiences in understanding exact meaning, an effort to reduce ambiguity, and/or as a positive role model for others in one's language community".

These key definitions I explore and explain below. Each definition is written in full, never abbreviated throughout my thesis, for clarity and consistency:

Educational Practitioner – a practitioner researcher, child or adult who accepts educational responsibility for their educational practice, through undertaking Living

Educational Theory Research and holding their values as explanatory principles and standards of judgement. Educational practitioners are practitioners who contribute to the flourishing of humanity through their educational research.

Professional Educational Practitioner – a teacher-researcher, who accepts educational responsibility for their values-led educational practice, through undertaking Living Educational Theory Research and holding their values as explanatory principles and standards of judgement. Professional educational practitioners are teacher-researchers who contribute to the flourishing of humanity and the professional knowledgebase through their educational research.

Education Practitioner – a teacher (researcher) not using their clarified values as their explanatory principles and standards of judgement in professional development to improve their practice.

Accepting Educational Responsibility – educational practitioners accepting educational responsibility within Living Professionalism carry out values-led Living Educational Theory Research, as part of their continuing professional development. Through the development of their living curriculum, they contribute to the flourishing of humanity and to the professional knowledge base.

Living Professionalism – Educational practitioners accept educational responsibility for their Living Professionalism, a values-led Teacher Standard of professionalism beyond the English Teachers Standards (DfE, 2016, 2021).

Living Professionalism includes a professional educational practitioner**:**

1. Accepting educational responsibility for personalised career development
2. Epistemological and social-ontological values-led educational practice clarified through research as continuing professional development using, a Living Educational Theory Research methodology

3. Membership of an international, research, Peer Validation Group of intellectual and scholarly discourse

4. Given-curriculum of professional development comprising skills and knowledge defined by professional standards and Government targets

5. Educational practitioners and students/ pupils co-creating values-led explanations of educational influences in their own learning, the learning of others and in the social formations they are part of, creating a holistic perspective from both teacher-researcher and learner-researcher

6. Clarifying values that contribute to the flourishing of humanity and a global social movement

7. Creating a reflective record of their research and developing living curriculum

8. Requirement to contribute to the educational knowledge base – publish living-educational-theory-research papers, attend and present at conferences

9. Knowledge equality and knowledge democracy

10. Study for a Living Educational Theory Master's Degree, to enable the development of values-led practice within Living Professionalism

Although Living Professionalism is briefly introduced here as bullet points, it is further explored as a critical discussion, in section 2.5.

Living Educational Theory Research is a research methodology first published by Jack Whitehead in his seminal paper in 1989. Educational practitioners research their educational influences in their own learning, the learning of others and the learning of social formations. Practitioners clarify their ontological values through their research and use these as their explanatory principles and standards of judgement of improvement in practice.

Spirals is a research method developed to enable educational practitioners of any age to capture and continuingly engage with data from their educational practice they are researching. Spirals was developed from, and for, Living Educational Theory Research

and not adapted from another methodology. Through working with the children on my research I found a tension, a living contradiction (Whitehead, 2014) between the National Curriculum requirements, Statutory Attainment Tests and preparation and the learning I wanted in my classroom. The more the children and I explored our learning, ourselves as learners and as a person, the more aware of the living contradiction I became for myself and for the children. We created an individual reflective space each and every one of us could hold open in our Spirals, but a space we could share through the data we collected and continually revisited. We all contributed, felt valued and had a clear voice. We explored our learning skills, attributes, beliefs and popular learning theories through the data we continually added to our Spirals. Whilst also spending time gaining a greater understanding of ourselves. The more we reflected and researched our learning, the more I felt we needed a way to hold that space open, to revisit data deepening our understandings, linking new data, and clarifying our values. Thus, the beginning of Spirals began and has continued to evolve. Spiral's is a personal living archive and research method in Living Educational Theory Research. It can be in a form of choice, for my class this was A5 ring binders, with prompts, pockets and wallets to hold the data and our reflections, questions, thoughts, ideas. Other classes have had A4 versions, but adult versions have also evolved as we were co-researching together.

Image 1. Spirals – class version, spiral bound A4 booklet (Mounter, 2008)

Asking questions to find out more
Curiosity
Questioning
Communication
Listening

Creative thinking
Imagining
Enthusiasm – being positive
Lateral thinking

Motivation
Perseverance
Managing distractions
Self-awareness

Solving problems & planning
Making links
Planning
Sorting information
Reasoning – thinking things through logically

Teamwork, feelings and myself
Independent learner
Managing feelings
Collaboration – working with others as part of a team

Using our Knowledge
Myself as a learner
Formulate my own opinions
Apply learning

Thinking about learning
Reflection
Revising – edit & check
Distilling – separating useful information

White Light

Life Long Learners

RAINBOW OF SKILLS
A.L.L I can be
Sticky Notes Wallet

Image 2. Rainbow/ Prism section (Mounter, 2008)

The importance in the relational dynamic between the original contributions to knowledge in this thesis, are demonstrated in the keystone diagram (figure 1). Each original contribution represented as a block in the archway, is integral to the balance and stability of the arch as a whole.

Living Interactive Posters is a research method and form of Master's level assessment. Living Interactive Posters require practitioners to create a multi-media academic presentation of their research in the form of an interactive poster incorporating URL links. These links enable extended text, images and data to be included in the Living Interactive Poster. The poster offers a snap shot in time of a practitioner's research as part of the continuing process of Living Educational Theory Research. The living-interactive poster is further developed through, and presented to, a Peer Validation Group during its development. This ensures clarity, validity and rigour as the researchers defends decisions and conclusions through discussion with a group of peers.

Nurturing Responsiveness deepening to Nurturing Connectiveness is the energy captured in the tilde ~ in the relational value of ~i~we~I~us~ relationships. Nurturing responsiveness is the connection with another person exploring through research a curriculum focus. Nurturing connectiveness is a deeper connection and energy within

the tilde~ where the living curriculum is offered and shared, the values that define us, our reflections, connections, ideas and understandings.

~i~we~I~us~ as a relational value represents the connections found within a Living Educational Theory Research, Peer Validation group and community. Living Educational Theory Research requires the practitioner to consider the educational influences ~ in their own learning ~i~I~, the learning of others ~we~ and in the social formations they are part of, ~us~.

World view comprises "social-ontological values, epistemological values and methodological inventiveness", (Dadds and Hart, 2001, p.166) leading to Living Educational Theory Research as a professional way of life and continuing professional development.

Continuing Professional Development – In my thesis I refer to CPD as continuing professional development rather than the often representation of CPD as continual professional development. This slight difference is important in my thesis. Continual, is defined as, "frequently recurring" (Merriam-Webster, 2022), a scatter of professional development INSET days, activities, or Action Research cycles, which Whitehead attached to Living Educational Theory Research (Whitehead, 2010a) within the given curriculum. Continuing rather, is CPD on-going (Merriam-Webster, 2022) as in Living Educational Theory Research as a professional way of life, engaged in by professional educational practitioners within Living Professionalism, presented through my thesis.

1.3 Original Contributions in my Thesis

Below I introduce my keystone diagram, which I have clarified through analysing data that I have gathered in my research. My original contributions are illustrated in a visual representation, as an arch, held in place by a keystone. In an arch, the keystone is the most important block placed last and in the centre of the arch. The blocks are wedged shaped and sit edge to edge, downward pressure, force, is carried along the arch from the keystone to the pillars at each side, forcing each stone together. The arch is self-

supporting, each stone vital to the integrity of the arch as a whole. The arch in my diagram demonstrates the importance of each original contribution, both individually, and to each other, supporting the relational dynamic between them to the whole, representing Living Professionalism. I have at times, struggled to make overall sense of my data and analysis, seeing the connection of the parts together as a whole, to create a meaningful relationship and ultimately underpin my thesis. The arch diagram and keystone are a visual representation of the meaning I have derived from my thesis research. The keystone is vital to the whole, the last stone inserted in place, this is the same for my thesis. I have only found clarity of the whole, towards the end of analysing my data. An educational practitioner accepting educational responsibility for Living Professionalism, holds the other five blocks in the arch of Living Professionalism.

As you move from the keystone outwards, values-led practice and the educational practitioner are the central (green) keystone maintaining the arch. Accepting educational responsibility for Living Professionalism and values-led Master's study as continuing professional development are on either side of this keystone. Following down each side of the arch are my additional original contributions to knowledge as blocks, each one a key part of the arch's integrity, supporting the blocks on either side but also those on the opposite side. The relational dynamic between values-led practice, Master's study, accepting educational responsibility for Living Professionalism, ~i~we~I~us~ relationships, nurturing responsiveness, a given to a living curriculum and Spirals and living interactive posters as research methods, are vitally important and represented in figure 1 as the 'Keystone Diagram':

An illustrative representation of the relational dynamic between my original contributions:

ii Accepting educational responsibility for Living Professionalism

Educational Practitioner

Values-led Practice

iii. Values-led Master's as CPD

iv. ~i~we~I~us~ relationships as a relational value

v. Nurturing Responsiveness deepening o to Nurturing

vi. Given to a Living Curriculum of Professional Development

viii. Living Interactive Posters as a research method and form of Master's level assessment

Practitioner Values

External Values/ Policy

vi. Living Educational Theory Research as a way of life and continual professional development

ix. Spirals as a research method

Figure 1. Keystone Diagram

1.3.1 Accepting educational responsibility – professional educational practitioners accepting educational responsibility for research-led continuing professional development

In this section I will set out the difference I have determined between education responsibility and educational responsibility, which I refer to in my thesis. I will then place accepting educational responsibility within the context of continuing professional development.

Education responsibility for all teachers qualifying in England and gaining Qualified Teacher Status (QTS), is defined and set out within the Teacher's Standards (DfE, 2021). Teachers employed in an English state school must comply with current national Teacher's Standards to maintain their qualification. On top of this layer of education responsibility is the job description and contract of employment. This sets out additional education responsibilities defined by the school or setting.

When I accepted a role as a teacher within a school, I understood my education responsibility, which included meeting the requirements laid out by my employer and

by the Government of the day (currently DfE, 2021). I tracked and recorded my developing knowledge and skills against the specified national Teacher's Standards for my performance management reviews. Each time I was employed at a teacher, I also read, understood and signed my acceptance of my contract of employment, which specified clearly my roles and responsibilities as a teacher.

My focus in the classroom was on teaching and learning within the National Curriculum (DfE, 2015), meeting targets set for each child in reading, writing and maths and to follow and support school policies, particularly for behaviour, marking and feedback. Targets were focused on national expectations and whole school targets. This also helped to identify continual professional development to enable us to meet these expectations, and to stay abreast of new research and initiatives. I understood my education responsibility and my three performance management targets were aligned with national pupil progress expectations, as a subject leader, and one target that I had some influence to direct within the school's strategic plan.

The first couple of years as a teacher are tough. There is a steep learning curve teaching all day long, independently and having responsibility for the class(es) you teach. As my confidence, knowledge and skills developed through my years as a class teacher, the Teacher's Standards (DfE, 2021) and education responsibility I worked within remained the same. Pay progression as a teacher is now tied to performance. My personal performance management targets included progress and attainment of the pupils in my class against national targets. A teacher can submit an application to go through the Threshold on the Teacher's Pay Scale (National Education Union, 2019) which requires demonstrating education responsibility beyond the class and to a whole school focus. However, a teacher can remain on the main pay scale, and not accept any more education responsibility beyond the minimum set out in the Teacher's Standards (DfE, 2021).

Accepting educational responsibility, I would argue is different from the education responsibility, which all teachers accept upon qualifying and gaining employment as a teacher. I set out a distinct difference between the education responsibility all

teachers accept for their pupils and to the profession, compared to my definition of the additional, educational responsibility within Living Professionalism. This I suggest could be a values-led Teacher Standard of educational practitioner continuing professional development. The key differences between the two terms, education responsibility and educational responsibility which I refer to in my thesis, are summarised in the table 1 below:

Education Responsibility:	Educational Responsibility:
Set out in my employment contract	Set out in my living-educational-theory-research methodology
To teach knowledge and skills outlined in the National (Given) Curriculum	To support the generation of a Living Curriculum clarifying my ontological values and epistemological standards of judgement
To meet or surpass assessment targets, SATs, Performance Management targets	To inspire a love of educational research as a professional way of life and commitment to make and share a positive difference, + M.A.D.
Uphold policies in the setting, ie. Behaviour	To move beyond the requirements in the Teacher Standards to inspiration, creativity, passion, commitment, global professional awareness
Uphold national guidelines, ie. SEND, Teacher Standards, Headteacher Standards	To be a knowledge creator, contributing to the professional knowledge base and flourishing of humanity

Table 1. Education responsibility and educational responsibility

In table 1 I have highlighted the different aspects of accepting education responsibility and accepting educational responsibility. In the course of my doctoral research, I drew on data to analyse how I, as a professional educational practitioner accepted educational responsibility for the pupils in my class as we co-researched together within the relational, dynamic value of ~i~we~I~, introduced in 1.3.3. Later as MA and Leadership Course Leader, I accepted educational responsibility within the relational dynamic value of ~us~, as I worked to validate two new Living Educational Theory Research Master's degrees, a key component of Living Professionalism. These aspects of educational responsibility are explored further in Chapter Two, where I focus on accepting educational responsibility within Living Professionalism. In Chapter Three, I explore a Living Educational Theory Research methodological approach to professional development, which I have used throughout my research journey, co-researching with my pupils and students.

I question, explore and consider the implications for professional educators improving their practice by distinguishing between what constitutes education responsibility, and educational responsibility throughout my thesis. I set out a distinct difference between education responsibility all teachers accept for their pupils and to the profession, compared to my definition of the additional responsibility of 'accepting educational responsibility' within Living Professionalism. My keystone diagram (figure 1) in section 1.3, visually explains the implications of professional educational practitioners (teachers), accepting educational responsibility for Living Professionalism. At the core of Living Professionalism is continuing professional development, co-researching with the pupils/ students and drawing on my relationally dynamic value of ~i~we~I~us~ relationships. I ground this in key research in the field, including the America Educational Research Association's (AERA) presidential welcome for the 2021 AERA conference on, "Accepting Educational Responsibility". Professor Harper (2020) giving the presidential welcome speaks of educational research being held within the academy, supporting professional development of practitioners through engagement with research. He describes his understandings moving from research used to support evidenced-based practice to evidence-informed practice. This slight movement, I argue is limiting. I explore this through my research and critical engagement with literature,

as educational practitioners accepting educational responsibility within Living Professionalism.

Through my research I have come to the conclusion that there is a distinct difference, between accepting education responsibility as a teacher and a conscious decision to accept educational responsibility. Exploring educational responsibility as a teacher or as a child and the educational influence you have on your own learning and each other, is something I suggest could be a matter of debate and negotiation between a teacher and pupils or students, at the beginning of each academic year. In a primary school setting this is easy, as it is usually one teacher to a class. In a secondary setting, where pupils change teachers throughout the day, this negotiation can be conducted between the form tutor and pupils or students, but applied across the setting. This leads to the pupils or students, and the teacher formally accepting educational responsibility. For the teacher, this is within Living Professionalism, forming the heart of their continuing professional development. For the pupils or students, this means co-researching their educational practice alongside the teacher, to explore and understand themselves as a person, as a learner and as a researcher. As a teacher, I have discussed accepting educational responsibility with my class of year 2/3 pupils. The children were fascinated by us co-researching together and having an educational influence in learning, as well as generating knowledge, which they contributed to other researchers across social formations.

I feel drawn to conclude this section on educational responsibility with the quotation below from Biesta (2006). Here Biesta describes more than education responsibility, but as I would determine educational responsibility and the ethos my pupils and I jointly created in our classroom:

> ... we come into the world as unique individuals through the ways in which we respond responsibly to what and who is other. I argue that the responsibility of the educator not only lies in the cultivation of 'worldly spaces' in which the encounter with otherness and difference is a real possibility, but that it extends asking 'difficult

questions': questions that summon us to respond responsively and responsibly to otherness and difference in our own, unique ways. (Biesta, 2006, p. ix)

1.3.2 Living Educational Theory Research as a professional way of life and CPD

Living Educational Theory Research is a research methodology (Whitehead, 1989) developed to enable educational practitioners to research their educational influences. Whitehead frequently draws on the cyclical aspect of Action Research linked to Living Educational Theory Research. This relationship with Action Research defines a cycle of research focused on questions such as, "How do I improve my practice?" (Whitehead, 1989, Huxtable and Whitehead, 2021). My thesis offers a way of overcoming a limitation in Living Educational Theory Research. In Whitehead's understanding, a living-educational-theory is constituted by a valid, evidence-based and values-laden explanation of educational influences in the practitioner-researcher's learning, in the learning of others and in the learning of the social formations within which the practice is located. The limitation is focused on the lack of clarity about the nature of the explanatory principles that can be used to explain educational influences in the learning of social formations. This thesis proposes ~i~we~I~us~ relationships as the explanatory principle that can overcome this limitation.

An important epistemological value, Living Educational Theory Research as a professional way of life, is a continuing process of research and reflection, enabling educational practitioners to engage with practice to improve it, as continuing professional development. This continuing journey of research is captured and reflected upon, in Spirals, a research method for all educational practitioners regardless of age, either child or adult. Living Educational Theory Research is so much more than a brief cycle of Action Research my pupils and I used in a research project, rather it became an epistemological value and lens we viewed our practice, life, and the world around us through. This difference exemplifies the use of continuing professional development and not continual professional difference, as described previously in this chapter, 1.3.1.

1.3.3 ~i~we~I~us~ as a relational value used as an explanatory principle in explanations of educational influence in learning

~i~we~I~us~ as a relationally dynamic value is key to understanding my thesis and a thread that permeates through each of the other stones in my keystone diagram. Explored explicitly and in-depth in chapter four, I hope the reader will see the thread clarifying as a relational value through each chapter. Living Educational Theory Research holds the practitioner, their practice and the educational influences they experience in a place of shared mutuality, refining values as life-affirming energy and standards of judgement (Whitehead, 2012). Whitehead when talking about values as standards of judgements, refers to a practitioner's ontological values, those that bring meaning to their life, these become their epistemological standards of judgement. As an educational practitioner focused on learning, I am surprised Whitehead (2012) does not call on practitioners to identify their epistemological values and use these as standards of judgement, a question I would like to explore further. I would like to clarify here my use of the phrase, 'in a place of shared mutuality'. Here I am drawing attention to the dynamic relationship between the different facets of a practitioner's life and the good communication and understanding through the influence of others, particularly in a Peer Validation Group. This is represented as a relational ~i~" (Huxtable and Whitehead, 2015) and the collective of ~we~ made up of the shared voices of ~i~.

Living Educational Theory as a research methodology engenders a sense of community at its heart through the very nature of the research, as you look at your influences in your own learning, the learning of others, and across the social formations you are part of. Social validity and rigour are also ensured through Popper's (1975) view that objectivity is grounded in intersubjective criticism, and drawing from Habermas' (1976) questions to ensure the social validation in a Peer Validation Group. These aspects are explored and challenged through questioning and discussion in a Peer Validation Group (Whitehead, 1989). Living Educational Theory Research is synonymous with my sense of relationships needed within a researching community.

I have developed my understanding of ~i~we~I~us~ relationships through the African belief in Ubuntu, particularly the writings of Eze (2010, pp. 190-191), which considers our humanity through community and relationships, leading to growth and positive change. Tutu (2012, 00:1:52-00:2:08) describes this relational dynamic, between self and being part of something bigger, relationships within community as, "I need you, in order for me to be me: I need you to be you to the fullest". I also draw on and develop the research of Whitehead and Huxtable (2015, p.1) who discuss how the 'I' in self, is "distinct, unique and relational", which exists in an, "inclusive, emancipating and egalitarian relationship". Huxtable (2012, p. 196) further defines the, "trustworthy, inclusive, emancipating and egalitarian spaces," where the world of researchers practice, questions and values touch. This space is then represented as the tilde or ~ within ~i~we~i~.

My own thinking and sense of self is defined by Huxtable and Whitehead's (2015) relational 'i' and by my self-identity 'I', not as an egotistical 'I' Huxtable (2012). Rather 'I' as in 'I am important' found in QUIFF (Question, Understanding, I am Important, Focus, Feelings), a learning theory the children in my class developed, after focusing on learning theories being introduced into schools. The children felt frustration exploring other learning theories popular in education because they didn't feel they related to their own learning. The learning theory they most related to was Belle Wallace' Thinking Actively in a Social Context (Wallace, 2005) and inspired the children ot take this theory further and develop their own, which they shared with Belle Wallace. As a learning theory, QUIFF- Question, Understanding, I am Important, Focus, Feelings was developed collaboratively. Central in QUIFF is the person, I, most important as a learner, as a person and as a researcher. Questions and understanding to the children felt central to learning and growing as a person, but so influenced by the focus of the person and their feelings. Whether this is a positive perspective facing challenges, struggling with learning or having the emotional skills to overcome and persist. This focuses on the importance of a sense of self (Mounter, 2008) developed in community with relation to others. The relational ~i~, represented as a lower case i demonstrates the learning of self, offered and developed in communication with others. The flow of nurturing responsiveness creating the relational ~i~ is represented as a tilde, symbol ~.

43

This is the flow of offer and response that generates relational growth and transformation in ~I~ and ~we~. Through these interactions of nurturing responsiveness comes the clarity of self, represented in the capital ~I~. This exemplifies Tutu's (2013) meaning of Ubuntu through needing others, "To be you to the fullest".

Focusing on 'making a difference' (Mounter, 2012a) in social formations, which I identify as a limitation in Whitehead's (1989) Living Educational Theory Research methodology, is represented as ~us~ in my relational value ~i~we~I~us~. The children in my classes worked within ~i~we~I~ confidently, what they struggled with, was wanting to spread the educational influence in learning they were having to other children on a wider scale, through having a voice in social formations. This they believed would encourage growth and transformation individually and as a community, in Whitehead's terms, contributing to the flourishing of humanity, and in the children's terms M.A.D.+ make a positive difference. M.A.D. + was a value the children clarified in their research. To make a positive difference, in their own learning through the use of Spirals, the learning of others by being Research Coaches and across social formations through sharing their research, for example with Belle Wallace (1980) and Jack Whitehead (1989). Make a positive difference was represented as, M.A.D.+.

As part of my Master's, I researched alongside the children in my class, both of us focused on ourselves and our learning in a research community and the influences we had on each other's learning. The relational dynamic between us led to my understanding of the tilde in ~i~we~I~us~ representing Nurturing Responsiveness which over time, deepens to nurturing connectiveness. This energy and way of communication enables the growth through research conversations, of the individual relational ~i~ and through nurturing responsiveness ~we~. Our mutual nurturing responsiveness, ~ led to my Master's essays and my pupils independently creating their own learning theory QUIFF- Question, Understanding, I am Important, Focus and Feelings, impacting on our learning and engagement with the world around us. My pupils and I, together and separately, ~i~we~ were knowledge creators contributing to

the flourishing of humanity through values-led research, as we contributed to our own learning, the learning of other children and educational practitioners, to other school communities and to the educational knowledge base. Here I add the final and incredibly important section to ~i~we~I~, transforming the intent from an insular me and we focus, to making the world a better place, M.A.D+. This is through personal growth and transformation with an outwards perspective, demonstrated in the tilde at the beginning and the end ~i~we~I~us~. ~us~ is the educational influences in social formations, which is vitally important and often missed, even by Whitehead himself. Whitehead heavily focuses on influences on a researcher themself and in the pupils or students they work with, represented in i~we~I. However, in this situation, the children are data sets and not independent researchers, an important difference in Living Professionalism. Clarke (2005) debates how teaching today is seen as a technology, more of a social science, with growing pressure to be research-based. In my thesis I draw on Hargreaves (1996) and Biesta (2007) and consider their call for evidence-based practice, as well as Clayton, Johnson and Horn's, (2017) call for research-based practice. Clarke (2005), similarly to Whitehead (1989) considers values being central to educational research, "In educational research, empirical questions are secondary, values are central, and philosophical investigation is central to the determination of these" (Clarke, 2005, p. 289).

From Clarke's view of educational research, and Whitehead's (1989) passion to contribute to the flourishing of humanity using our ontological values as explanatory principles, becoming a global social movement, we have to address influencing the social formations we are part, of ~us~ on a significant scale. This will enable the addressing of the current limitation I have identified in Living Educational Theory Research as continual professional development. ~i~we~i~us~ is discussed in depth in Chapter 4.

1.3.4 Given Curriculum and Living Curriculum in professional development

In this section, I demonstrate the necessity of continuing professional development to develop the knowledge, skills and competencies in the Teacher's Standard for England

(DfE, 2021), the given curriculum. However, to fulfil Clark (2005) and Whitehead's (1989) view of values at the heart of educational research as continuing professional development, a living curriculum is developed from the given curriculum. This combines research-led practice of knowledge, skills and competences underpinned by a practitioner's clarified ontological and epistemological values, supporting values-led practitioners.

A given curriculum is defined by the requirements of an organisation setting it, whether the Government and the National Curriculum (DfE, 2015) or a curriculum of professional development for educational practitioners offered by The Learning Institute (2021):

1. Living Educational Theory Research Master's;
2. MA: Values-led Leadership, MA: Inclusion and Special Educational Needs and Disability.

Defined within the given curriculum are the knowledge, skills and attainment targets to be met. It can also state which term or academic year a topic should be covered. Taught didactically or through enquiry-based learning, it fulfils the values, knowledge, skills and attainment targets, which are pre-determined by the curriculum author(s). The children in my class clearly understood that at times different forms of learning was necessary and required. Through our research-led curriculum focus, we quickly understood that research-led learning and skills led to the concurrent running of the given curriculum and a living curriculum, the latter created from their research practice and personal reflections captured in Spirals.

In contrast for a pupil or student, the living curriculum is generated by the pupil/ student themselves and runs alongside the given curriculum. This is further developed and explored later in my thesis. Creating their own living curriculum helps students/ pupils to find their place in the world, supporting and developing nurturing connectiveness through ~i~we~I~us~ relationships, as Reiss and White (2013, p.1)

describe, "to lead a life that is personally flourishing" and "to help others to do so, too".

1.3.5 Spirals as a continuing research method in the creation of a living-educational-theory of professional development

> …education is not just about the transmission of knowledge, skills and values, but is concerned with the individuality, subjectivity, or personhood of the student, with their 'coming into the world' as unique, singular beings. (Biesta, 2006, p. 27)

This quote by Biesta (2006) resonates as it encapsulates my view of myself as an educator, involved in more than the academic achievements of my pupils. My thesis explores teachers and pupils researching together, focusing on learning, skills and values, as a researcher and person in the world. To undertake this, and to capture research in all areas, requires a new approach, and a research method appropriate for Living Educational Theory Researchers. Spirals, as a living archive was created by, and for educational practitioners undertaking Living Educational Theory Research. As educational practitioners, my pupils and I co-researching, generated lots of important data from experiences, reflections and observations of our practise, which we recorded. Data was captured in a range of formats, but all was of equal importance. This multi-media data ranged from evidence of our epistemological values, social-ontological understandings, given curriculum knowledge and skills, as well as thoughts, self-awareness and opinions from our personal living curriculum. For Living Educational Theory Researchers, the data captured can be vast and needs recording and storing meticulously, on-going access is a necessity in the living aspect of the research journey and on-going reflection. Spirals was created as a living-archive research method. A vast multi-media compilation of data, and on-going analysis of thoughts, new connections, memories, profound questions and conclusions, values and links. The strength and use of multi-media data are also explored later in my thesis in section 7.2, because of its importance in demonstrating a practitioner's embodied values, rather than relying purely on lexical descriptions and definitions. Although a basic format, Spirals has altered in structure and name to meet the needs of young researchers, adult

researchers and Adlerian therapist researchers, but always supporting personal growth and transformation in educational practice. This is reflected in ~i~we~I~, and supporting community growth and transformation captured in ~i~we~I~us~ relationships. Spirals as a research method is fully explored in chapter five. For young researchers Spirals is held in an A5 ring binder, divided into the following sections:

Dear Me – data as a person, as a learner, as a researcher, personal values,

Prism - given curriculum skills reflections and data,

MeSearch – data and extended reflections, pieces fitting together to become a Living Interactive Poster around a theme,

Projects – research projects around a question undertaken with Living Educational Theory TASC (Huxtable, 2012).

For adult researchers the format is similar but focuses on professional competencies within the Prism section, rather than curriculum skills for the children.

1.3.6 Living Interactive Posters as a research method and form of Master's level assessment

Living Interactive Posters focus on challenging current orthodoxies in Master's level assessment and creating new imaginings (Ecoversities, 2022) of educational practitioners accepting educational responsibility for their professional development in their close-to-practice research (Hordern, 2021: Wyse et al, 2021: Biesta and Aldridge, 2021), which I explore in Chapter Two. Living-Interactive-Posters are explored in my thesis as a research method and also as a form of assessment in the living-educational-theories of educational practitioners. Professional development of educational practitioners through close-to-practice research is at the heart of two new Master's degrees created to enable educational practitioners to drive their own professional development, which I explore in chapter three. Through a Living Educational Theory Research methodology developed in chapters three and six, practitioner researchers look at the educational influences in their own learning, the learning of others and in

the social formations they are part of (Huxtable and Whitehead, 2020). Values embodied in practice are used as explanatory principles and standards of judgement.

The originality of a Living-Interactive-Poster (LIP) lies in how it enables the researcher to clarify what constitutes the practice they want to research, and the values that form their explanatory principles and standards of judgment. A Living-Interactive-Poster as a research method, offers a challenge for the researcher to use multi-media data to produce a representation that provides a window into their research and embodied values, which I focus on in Chapter Seven.

In Chapter Four I focus as a practitioner-researcher, on being a member of a Peer Validation Group, which ensures validity (Habermas, 1976, 1987) and rigour (Winter, 1989) through nurturing responsiveness (Mounter, 2012a) found in ~i~we~I~us~ relationships in community. ~i~we~I~us~ relationships are further explored in Chapter Three and Five. This supports the researcher asking, 'How can I strengthen my leadership research?' This peer validation community also acts as a critical friend to validate the data collection, analysis and conclusions shared through the Living-Interactive-Poster. This process of developing thinking and understanding through interactions in the community supports the researcher to get on the inside of their research, articulate clearly and succinctly and to defend it. These are also skills that will support educational practitioner researchers hoping to go on to study for a Doctorate.

Throughout my thesis I engage with research and literature at the forefront of the fields of educational practitioner continuing professional development, and accepting educational responsibility.

1.4 Structure of my Thesis

My thesis locates my research in current literature, and the importance of my keystone diagram to my thesis as a whole. I explore why this research is needed, my research questions and the limitations in Living Educational Theory Research as continual professional development, my thesis explores and addresses. The value of

this contribution to the field is also clarified through identifying the central arguments, the aim of the research, and critically locating my research in current academic research and literature. The structure of my thesis is also explained for the reader.

In Chapter Two I explore current provision in English educational practitioner's professional development through critically engaging with current literature in this field and introduce my vision for research-led, practitioner professional development. I explore the implications of professionalism within a Living Educational Theory Research framework. I offer my definition of an educational practitioner and accepting educational responsibility that is key to my keystone diagram in my thesis. I introduce and propose Living Professionalism, as a new values-led Teacher Standard of professionalism for professional educational practitioners.

Chapter Three highlights Living Educational Theory Research methodology and the other methodology I draw aspects from Narrative Enquiry, however utilised as a research method. Living Educational Theory Research, as a unique practitioner research methodology is clarified, and the distinct nature examined. My ontological and epistemological values, as my explanatory principles and standards of judgement are highlighted, as I question the validity and rigour of my research.

In Chapter Four I introduce educational relationships. Relationships as an educational practitioner and Living Educational Theory Researcher are explored, I will demonstrate how they form a vital part of research-led professional development. These relationships and the influence they have on the practitioner, the pupils or students and wider social formations are captured in my keystone diagram, in ~i~we~I~us~ relationships. The tilde ~ is explored through nurturing responsiveness deepening to nurturing connectiveness. A limitation identified in Whitehead's (1989) methodology is discussed through ~us~ relationships.

Chapter Five explores a given curriculum of continual professional development and the creation of a personal living curriculum of continuing professional development. Two values-led Master's degrees have been validated during this research, which

supports a given curriculum leading to creating a living curriculum of continuing professional development.

Chapter Six explores two distinct methods I utilise in my research, which contribute to my keystone diagram, supporting educational practitioner's continuing professional development. Firstly, I draw on Spirals which can support educational practitioners from 7 years of age upwards in research-led continuing development. Secondly, I look at incorporating Living Interactive Posters as a research method and form of Master's assessment, which enables an educational researcher to communicate across social formations ~us~, their current thinking in their research.

Chapter Seven, data collecting and analysis, relates my original contributions to knowledge to professional educational practitioners accepting educational responsibility for their continuing professional development.

My conclusions in Chapter Eight draw threads together in my conclusions, implications and imagined possibilities. I clarify how my original contributions support each other to create communities of educational, research-led practice within Living Professionalism.

Within this first chapter I have clarified my research journey that has led me to research continuing professional development with values-led practice at the heart. This has naturally, led to my focus on a methodology that supports my wish to be a values-led practitioner, and continually challenging those values I claim in my daily practice. I have clarified the tension this has led me to experience in Living Educational Theory Research (Whitehead, 1989) methodology itself, set out in this first chapter. Through my original contributions, I suggest how these tensions can be addressed. My awareness of a reader not necessarily being an expert in this methodology is central to this first chapter especially, and has influenced my focus on the key vocabulary I use that has very exact meanings. This has led to a glossary being included in the main body of Chapter One. As I am purporting a new Teacher Standard of continuing professional development, it is important to me that my thesis can be read, and inspires others to engage with and try, values-led professional development through

Living Educational Theory Research withing Living Professionalism. Chapter two begins with an over view of Living Professionalism and the ten aspects of it within an international community of educational practitioners.

Chapter 2. Professional Educational Practitioners Accepting Educational Responsibility for Living Professionalism

In this chapter I clarify what I am asserting is a Teacher's and Headteacher's educational responsibility for their continuing professional development (CPD), as professional educational practitioners. To illustrate my meaning, I draw on the CPD I developed as a class teacher, when I accepted my educational responsibility, as a professional educational practitioner. I show how the children and I researched together within an i~we~I relationship. I then draw on my research as Master's and Leadership Course Leader when working for The Learning Institute. I show how I accepted educational responsibility within ~us~ at 'The Learning Institute', as I worked to validate two new Living Educational Theory Research Master's degrees in partnership with an English university. I then focus on the current continual professional development provision in English schools. I clarify my meaning of professionalism and Living Professionalism. I conclude by considering the implications for a national Teacher Research Standard. In each chapter I pose a question to myself and my Peer Validation Group, as I have refined my thesis and considered the rigour and validity of my data collection, analysis and conclusions drawn in light of the values I am claiming to hold. These questions have focused feedback and helped me to clarify and defend decisions I have made, supported by research. They also ensure my three key research questions I clarified in Chapter One are considered and addressed throughout my thesis.

I specifically address through this chapter, 'How do I justify my claim to be contributing to enhancing the professional development of educational practitioners, through Living Professionalism?'

Chapter 2 is organised as follows:

2.1 Meaning of Teachers Accepting Educational Responsibility for their CPD, as Professional Educational Practitioners, Illustrated with my Experience as a Class Teacher – Introducing Meaning of ~i~we~I~ Relationships?

Often, within research focused on education, the terms education and educational research seem to be inter-changeable, with no definitions offered of the writer's intentions for the lexical definition. However, in my thesis I have very specific meanings for the choice of vocabulary I use, which is important for the reader to be aware of to fully understand my research.

Professional educational practitioner within my thesis, is a qualified teacher who accepts educational responsibility within Living Professionalism for their own continuing professional development, in the form of values-led Living Educational Theory Research, which examines their educational influences in learning offered as a gift (Huxtable, 2012) to the professional knowledge base. Educational practitioner is someone, adult or child, who accepts educational responsibility for their own educational development, utilising values-led Living Educational Theory Research. In child friendly form, this can be Living Theory TASC (Thinking Actively in a Social Context) (Huxtable, 2012) developed from TASC Wheel (Wallace, 2005).

Education practitioner is someone working within the professional Core Standards (DfE, 2021), accepting responsibility for their pupil's progress and attainment and professional expectations and development within the given curriculum provided. This can include drawing on academic research or undertaking education research projects within the social sciences, looking to answer a question, or prove the effectiveness of a strategy for example, but not drawing on values to judge improvement in practice, or an expectation to contribute to the flourishing of humanity and professional knowledge base through their research.

A degree profession, teaching in England has several entry routes, including School Direct, SKITT's Teaching Schools, as well as university based. In all of these routes into teaching, practical on the job training is important (Furlong et al, 2000), but more central in School Direct and SKITT Teaching School routes, perhaps more like an apprenticeship, which also now covers teacher training. The competency-based framework set by the Government as the Teacher Standards (DfE, 2021), defines the core knowledge, skills and behaviours expected of all teachers. Professional progress through the Threshold, recognition as an Excellent Teacher or Advanced Skills Teacher is possible with set standards to be met, but these are pay scale standards and not a requirement.

A teacher can accept education responsibility, and stay within the Core Standards (DfE, 2021) for their entire career, Standards they achieved to qualify, possibly many years previously. Professional development is required but not defined within the Core Standards. The organisation and engagement with continual professional development is down to the individual teacher and the setting within which they are working. This is not always specifically focused to meet the needs of the individual teacher, but can be a whole school numerical target focused often on English and Maths national targets for schools. This is explored further in current research and literature I critically engage with in section 2.3. Within this haphazard professional development (Sutton Trust, 2015) educational practitioners accept responsibility for the attainment and progress of their pupils within the targets set by the Government, the Teacher's Standards (DfE 2021) and their employment contract and role description. They are challenged with

targets of core subjects for their class each year, which can reflect on pay progression, focusing the professional educational practitioner on English (reading, writing, spelling, punctuation and grammar) and Maths. Accepting education responsibility to meet the Core Standards through professional development of a given curriculum, and my engagement to go beyond, to create my own living curriculum can be defined within ~i~we~ relationships. Whereas, I believe, the collective Government perspective of policy and practice, should be located specifically in we~I a top-down profession guided by Government policy, review and, research-based practice, illustrated within the given curriculum of the Teacher's Standard (DfE, 2021). We~I is different from my normal representation of ~i~we~I~us~ relational influences, because I think the intention of the Government policies, guidance to schools and OFSTED (2019) have a specific framework and collective values to guide teaching and learning practice. The tilde is missing before we~I because the collective influence of Government in 'we' is influencing the practitioner in 'I', but limited influence from professional educational practitioners to the Government. This form of research or evidence-based practice (Biesta, 2007) can be "best practice" researched by academics in institutions of higher education striving to publish research within the guidelines of the Research Excellence Framework 2021 (HEFCE, 2021) passed into law in 2014. The ~i~ is recognised as part of the collective ~we~, but the influence of that practitioner is often lost within the monitoring, targets and standard they are judged by leading to research-based education practice.

The Teacher Core Standard (DfE, 2021) is the minimum requirement to qualify and teach unless appointed as an unqualified teacher, in English state schools. There are however exceptions, for example English private schools can appoint a teacher without qualified teacher status. As a professional educational practitioner accepting educational responsibility, I believe I have a responsibility to continue my own professional development defined within a new professional Teacher Research Standard, Living Professionalism. Practitioners go beyond the English Teacher Core Standards researching their practice as they look at their educational influences in their own learning, the learning of others, and in the social formations they live and work in. This focus with ~I~, growth and transformation of self, at the centre of the

research, extends the ~i~we~I~us~ relationships to its fullest. Here the influence through the Peer Validation Groups and the contribution to a global social movement opens the influences of ~us~, including the ~i~ influences, the ~we~ influences all within ~we~. Educational practitioners draw on the clarified values they embody in practice as explanatory principles and standards by which they judge their practice through peer social validation (Habermas, 2002) and rigour (Winter, 1989). The living values they embody are ones that contribute to the, "flourishing of humanity and a global, social movement" (Mounter, Huxtable & Whitehead, 2019, p. 92), through the generation of educational practitioners living-educational-theory-research contributing to the educational knowledge base. All part of their educational responsibility within Living Professionalism.

As I researched my practice, I became aware that the given curriculum of professional development I was offered to meet Government targets and initiatives, usually focused around English and Maths or competency-based leadership and management training, for example the National Professional Qualifications (DfE, 2020, 2022a). I have found it particularly challenging to find journal articles discussing teachers accepting educational responsibility, with the specific meaning I draw on in my thesis. Harper (2021) discusses the educational responsibility of 'citizen scholars' towards social justice and a fairer society. Harper goes onto say that citizen scholars have to, "acknowledge the roles we play in sustaining an array of social and educational inequities". Toker Gokce (2021, pp. 11-12) highlights the influence a teacher can have on the values development of the students in their care through the modelling of their own values in practice. This can have a significant impact on the values development of young people. I hope my thesis offers a path of continuing professional development based on values-led practice, where contributing to the flourishing of humanity is at the core of Living Professionalism.

Researching with pupils and students through this values-led perspective of society, will enable a tide of values-led researchers of all ages, all clarifying their values, contributing to the educational knowledge base and making a positive difference-M.A.D +. In contrast, Shaturaev and Bekimbetova (2021) relate educational

responsibility to leadership and management within a school. They define educational responsibility as having two strands. The first, management responsibility for systems within a setting and the second, professional responsibility as a teacher, which I define as education responsibility in Chapter One. Using my definitions and understanding, Shaturaev and Bekimbetova are talking about education responsibility rather than educational responsibility. Similarly, Matteucci, Guglielmi and Lauermann (2017, Abstract) relate teacher responsibility to attainment and progress standards, the greater sense of responsibility for student engagement and achievement, the greater teacher satisfaction, a perspective I would not fully agree with. This gives a very competency, skills and knowledge perspective of education leadership, important but I believe this needs to be balanced within educational leadership, by the application of leadership competencies within a framework of values-led practice.

Similarly, Snoek, Dengerink and De Wit (2019) and Kirkwood and Christie (2006) link a focus on professional standards influencing continual professional development for teachers. All of these threads clearly link back to the given curriculum created from Government influence, directly through the introduction and continual update of the English Teacher Core Standards (DfE, 2021). Responsibility, but not educational responsibility, is mentioned three times in the English Teacher's Core Standards (DfE, 2021) document. The first linked to attainment and progress standards, "demonstrate an understanding of and take responsibility for promoting high standards of literacy, articulacy and the correct use of standard English, whatever the teacher's specialist subject" (DfE, 2021, p. 11). The second mention, focuses on school rules and behaviour, which:

> … have clear rules and routines for behaviour in classrooms, and take responsibility for promoting good and courteous behaviour both in classrooms and around the school, in accordance with the school's behaviour policy. (DfE, 2021, p. 12)

The final mention comes under teacher continual professional development, "…take responsibility for improving teaching through appropriate professional development, responding to advice and feedback from colleagues (DfE, 2021, p. 13).

All three references to accepting education responsibility (defined in chapter 1, 1.3.1) are within the given curriculum of competency-based continual professional development, as I experienced as a class teacher. It was only through researching my practice that I became clearer on the separation of the given curriculum, of competency-based continual professional development and my need for something more, something more meaningful and deeper. This I became to realise was the values, attitudes and passion that would keep me committed to the profession I cared about and to be the best inspiring teacher that I could be, making a difference to the pupils in my care. By accepting my educational responsibility, I defined my continuing professional development using a values-led methodology, being part of an international research Peer Validation Group and co-researching with my pupils as we created our own living curriculum in Spirals. My pupils (Mounter, 2006b, 2007, 2008c) also accepted educational responsibility as educational practitioners and researchers. Researching their own practice as well as engaging with the given curriculum as researchers and learners. They were concerned with the educational influence they had in their own learning ~I~, clearly seen in their reflections in their personal Spirals. In the educational influence they had in others ~i~we~I~ and reflected back in their own thinking captured in the post-it learning comments they stored for each other, the photographs as evidence they shared and becoming learning coaches for other groups and classes. Educational research I have defined as meaning, contributing to the flourishing of humanity from a values-led stand point, was difficult for the pupils to comprehend, and became in their language, Make a Difference or M.A.D +. Club. This ran after school, which drew children every week over a period of years exploring their influences in learning. Accepting educational responsibility to make a difference can be seen in their focus on the importance of understanding the changes in their learning from our research, and spreading across the social formations they were part of, influencing other children's learning. Accepting educational responsibility can also be seen in the third aspect of Living Educational Theory Research in the educational influence they had in the learning across social formations they were part of. This is documented in the letter they wrote to Belle Wallace challenging why she had not written another book and, in the presentation, they make to teachers across Bristol at

a conference she held. An aspect highlighted in my research is a requirement, as part of professional development to contribute to the professional knowledge base. This is an aspect the pupils also engaged fully with as part of their development as educational practitioners when they designed and wrote a theory of educational learning, which they called QUIFF, Question, Understanding, I am Important, Focus and Feelings (Mounter, 2008b, p.8).

2.2 Accepting Educational Responsibility for my CPD in The Learning Institute as Master's and Leadership Course Leader, Illustrated with Master's Validation and Introducing Meaning of ~us~.

As a university lecturer for The Learning Institute, I was the MA Course Leader as well as being responsible for the leadership and management apprenticeships. My given curriculum of continual professional development included whole staff INSET training days. This training was identified by the setting to support the best student outcomes and was not related to my personal developmental needs. I continued to research my practice creating my own living curriculum of continuing professional development, defining my values-led practice, as I focused on addressing and clarifying data to address my thesis research question: How am I contributing to enhancing the professional development of educational practitioners through Living Professionalism?

My personal research and interest in my Spirals, as a professional educational practitioner, merged with my professional role as MA Course Leader. The Level 7 Master's apprenticeship in Strategic Leadership offers students the given curriculum of skills and competencies in leadership and management. The MA: Values-led Leadership I validated with an English University partner, provides students with time to undertake Living Educational Theory Research, clarifying their professional values. This fulfils the new OFSTED framework (2019), which requires teachers to consider their integrity and moral purpose (Spielman, 2019), through "rigorous scholarship" (Professional Development Expert Group, 2016, Preamble). This is the "golden thread" (DfE, 2021, p. 5) of quality continuing professional development, which is explored in

the next section. My own journey of research for my PhD, has inter-linked with my professional role and combined a given and living curriculum within Living Professionalism.

2.3 Educational Practitioners Continual Professional Development

Teachers forge their professional identities, interwoven with their practice, with reference to the contexts in which they practice (Mockler, 2011, P. 168). One of the key drivers of professionalism for teachers since 1984 has been the introduction of Professional Standards (Smith, 2013), originally known as teacher competencies (Mockler, 2022) in England, which has influenced teacher development and learning. Beck (2009) discusses how Teacher Standards (DfE, 2021) have influenced and re-defined teacher professionalism in the image of the Teacher Standards (DfE, 2021), which Beck (2009) considers and describes as, "coercive re-professionalisation". Although Beck (2009) highlights through quite negative language, the re-professionalism of teachers, Mockler (2022) does question whether this is inevitable within the profession, linking professionalism to professional Standards and professional development:

> If professional standards are at least partly about articulating a preferred form of professionalism and professional development is about 'enhancing professionalism', then it stands to reason that there is a key three-way relationship between professional standards, professional development and learning, and teacher professionalism. (Mockler, 2022 p. 170)

Mockler indicates the form of professionalism decided by the Government as the Standard to be met and monitored through OFSTED (Evans, 2011). Bolam et al (2005) describe CPD for teachers as a process to learn and enhance knowledge and skills linked to practice, within a framework of professional values. This is a very positive definition if the CPD is used as a process to explore professional values individually and they become an integral part of CPD, rather than identified national pre-determined values. Craft (2000), and Harris and Chapman (2002) assert that CPD is central and

important to not only enhance the quality of teaching and learning, but to also maintain it, vitally important with the number of teachers leaving the profession annually. Macbeath (2014), and Connolly and Chris (2006) closely link professional development and school improvement, which is very numerically target-driven and held to account. In a world of challenge and league tables, Clayton, Johnson and Horn (2017) describe how this can narrow the focus of CPD to measurable outcomes, the fear then is CPD is led by the focus of OFSTED and the Government. I feel it is important here to mention Lingard's (2009) point, which describes a disconnect between what is understood as practice by those who develop education policy and Standards, and the understanding of practice by teachers working in schools. Lingard (2009) exemplifies education research within frameworks of philosophy, sociology or history of education, to understand education practice defining policy and Standards, which Whitehead (2021a) defines as education research. Research to develop practice by teachers as Lingard (2009) describes, is based on a different understanding of practice by teachers themselves, supporting Whitehead's (2021) understanding of educational research. Clayton, Johnson and Horn (2017) continue, that developing research-based CPD with outcomes other than numerical quantitative data is extremely difficult under such an ethos, although Macbeath (2013) describes school community professional development as being an empowering strategy, it is again linked to school targets and developmental planning.

Research-led professional practice within an educational setting provides collaborative support, a 'powerful and key factor in quality CPD' identified by Cordingley et al (2003). Leitch and Day (2000), McNiff (2002a), Halton, Powell and Scanlon (2015) and Burton and Bartlett (2005) all identify the benefits of educational research as a form of CPD. Engaging practitioners in research-led practice enables ownership and a personal development focus (Bayar, 2014). Hord (1997) also recognises the benefits of all staff researching together as a community, sharing learning, questioning, and implementing findings in their practice. She uses this as a definition of a professional learning community. Groundwater and Mockler (2009, p.4) describe how continuing inquiry-based teacher professional research can demonstrate incredible opportunities, "to contribute to a transformative educational agenda, through providing an ongoing

catalyst for improved pedagogy and practice". Striving to make a difference, working towards a transformative educational agenda, one that all educational practitioners can contribute to, is at the heart of Living Professionalism. For me, the challenge is to create a professional research/learning community and curriculum that enables pupils and students, and professional educational practitioners to engage in research together. Including learners researching their learning brings a critical perspective that is crucial for a holistic view of the educational research. Clayton, Johnson and Horn (2017) discuss an important point about the need to clarify, interpret and explain the meaning of research, to demystify it and the methods and methodology used. Bair and Enomoto (2013) also highlight the importance in defining research, as the term is often used colloquially. Defining, supporting and exploring research methods and methodologies is an integral part of the role of a lead practitioner within a research community and within my role as MA Course Leader. Roulston et al (2005) points out that the focus of collaborative research can be lost in some traditional forms of research and that this can be perceived to diminish the value of professional knowledge. However, this is at the heart of Living Educational Theory Research. Duke and Martin (2011) support Dadds and Hart's (2001, pp.19) call for, "methodological inventiveness", when they state, "the educational enterprise is far too complex for one type of research to answer all of our questions or meet all of our needs", something I absolutely agree with and has led to my personal choice of methodology.

 Within the Netherland's Teacher Career Framework (figure 2) Snoek, Dengerink and De Wit (2019) highlight eight strands, grouped into four Activity Systems. In one of these Activity Systems lies Research and Design. Again, I am left with questions about the exact nature of the research and what Design actually refers to. Is it teachers drawing on research in their practice, research-based practice? If teachers as researchers, how is this organised and what are the expectations?
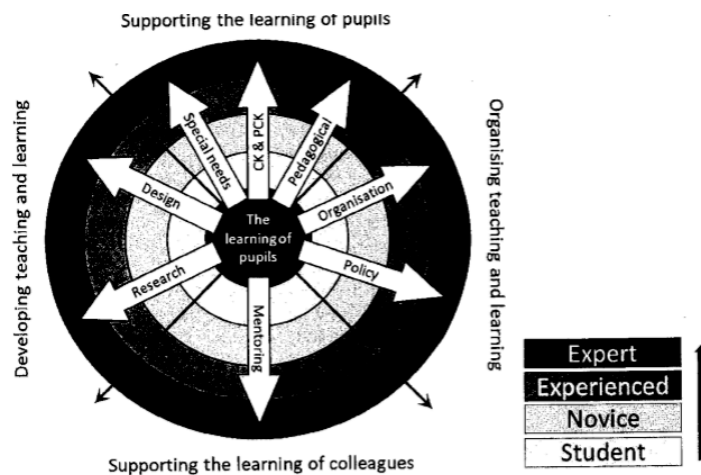
FIGURE 1 Opportunities for teacher development and teacher careers. *Source:* Snoek et al., 2018

Figure 2. Opportunities for teacher development and teacher careers (Snoek et al, 2018).

Focusing on the impact of teacher research, Snoek and Moens (2011, p. 817) highlight a limitation of this type of research, in that, "it contributes to the learning of the individual teacher and to the learning and development of the school as a whole", but does not have an expectation to contribute to the educational knowledge-base, or flourishing of humanity. Viewing this in relation to the Teaching and Learning International Study (TALIS) (Schleicher, 2018) demonstrates this limitation, in that 87% of secondary staff surveyed in 29 countries answered, that contributing to society was an important reason for them in becoming a teacher. However, Snoek and Moens (2011) do call for a strengthening of educational research in continual professional development, something I fully support.

Snoek, Dengerink and De Wit (2019) discuss the development and organisation of education within a school through the activities of a teacher researcher, although as I previously queried the detail of what type of research isn't clear, the focus is on school improvement. In many educational settings professional development is tied to performance targets and a whole school focus, as Snoek, Dengerink and De Wit (2019) describe, for example girl's greater depth of knowledge in maths. Snoek, Dengerink and De Wit's (2019) discussion on professional development aligns with this view. From this belief, Kirkwood and Christie (2006, p. 431) debate:

> … the purpose of CPD may become instrumental, measured in terms of increased effectiveness in delivering specified learning outcomes for the consumers of the education being provided, rather than the intrinsic enhancement of professional knowledge and understanding.

The form of professional development tied to career progression and raising standards is part of the performance management cycle and pay progression decisions. It is not about enabling professional development as knowledge creators, identifying living ontological and epistemological values or identifying living-contradictions (Whitehead, 2018). It is not about practitioner energy and passion, well-being or commitment to the profession, which I, and many other professional educational practitioners have found in researching our practice through the lens of our professional values. It is not about social interest highlighted in the TALIS Report (Schleicher, 2018), but often purely focused on raising standards (Snoek, Dengerink and De Wit, 2019) in a setting, then compared to others, published in league tables. It does not seem to be about globalisation of practitioner knowledge, but a narrower focus, nor is it about meta-cognition, professional and personal agency or community. Where is the blue-sky thinking, the passion, the global conversations that may lead to the flourishing of humanity (Whitehead, 2014) or in the broadest meaning of Schwartz's (1994) social entity!

My heart as an educator is drawn to both Frankl (2004, 1976) and Whitehead (2014). I need to feel passion for what I am doing, I need to live my values and not feel torn or misplaced in a system I feel conflicted by. I want to feel I can make a difference. Frankl (2004) describes this as drawing a spark from life, as Whitehead (2010) advocates through life-affirming energy, which he states, can contribute to the flourishing of humanity. As a practitioner I strive to live fully, my life-affirming values through my practice, making a positive difference in the world, creating a sense of idealism as Frankl (1972, 2004) describes. This is the heart of my beliefs, for a form of CPD that incorporates the whole educational community and has developed ~i~we~I~us~ as a relational value, which I will explore in Chapter 4. Snoek, Dengerink and De Wit (2019), Menter (2019) and Stewart (2014) focus the professional development in an

educational setting purely on teachers, as the professional practitioners. I have had the pleasure and privilege of working in settings where all of the staff whatever their role had a deep commitment to the learners in their care. Settings with highly experienced and knowledgeable Teaching Assistants and Higher-Level Teaching Assistants, as well as wider support staff, who are often excluded from professional development and career progression models. This can be clearly seen in the model exemplified by Snoek, Dengerink and De Wit (2019). If this research was from the 1990s or early this century I could understand, as the expectations, experiences and qualifications available for support staff in education settings has changed so much in recent years. However, this is a significant limitation of the authors paper and worryingly, they are not alone in this mindset. I feel there is truth in what Henry Ford said, "If we look from the perspective of what we have always done, we will get what we always have" (GoodReads, 2023).

Hattie, at the time of writing (2023) is director of the Melbourne Education Research Institute and a widely quoted education academic, decries the movement of teachers as researchers in their own practice, as illustrated by what he is reported to have told a reporter for the TES (Times Educational Supplement) magazine, "I want to put the emphasis on teachers as evaluators of their impact. Be skilled at that. Whereas the whole research side, leave that to the academics" (Stewart, 2015, para. 5). Kirk (2004) and Robinson (2003) along a similar vein, highlight how the move has been for teachers to be consumers of research rather than active researchers themselves, "There has been a tendency for teachers to be the objects and consumers of research rather than its generators" (Kirk, 2004, p. 14). This consumerism of research is also evident in Snoek, Dengerink and De Wit's paper (2019). In the same conference that Snoek presented the keynote, a paper by Menter (2019) was also presented. Menter (2019) and Snoek, Dengerink and De Wit (2019) both advocate that professional development needs to be sustained from Initial Teacher Training throughout a practitioner's career, which I absolutely agree with, although not the limitation to just the teaching staff. Menter (2019) draws on the BERA-RSA (2014) report to support his position on educational, professional development to describe research literate practitioners and schools. Menter (2019) defines four categories of practitioner

research from the BERA-RSA (2014, p.5) report, whilst my additional comments are in italics:

- First, the content of teacher education programmes may be informed by research-based knowledge and scholarship, emanating from a range of academic disciplines and epistemological traditions – *consumers of research*
- Second, research can be used to inform the design and structure of teacher education programmes – *consumers of research, not equipped to research their own practice throughout their career. This I find so frustrating as we are missing an opportunity to build into teacher training the ability to question and be a researcher of their own practice throughout their career*
- Third, teachers and teacher educators can be equipped to engage with and be discerning consumers of research – *critical consumers of research (Kirk, 2004)*
- Fourth, teachers and teacher educators may be equipped to conduct their own research, individually and collectively, to investigate the impact of particular interventions or to explore the positive and negative effects of educational practice,' Page 5 of Executive Summary – *researching impact to improve results*

The third bullet point validates the earlier position of teachers as 'discerning consumers' of research before moving onto offer the possibility that teachers and teacher educators, "may be equipped to conduct their own research". However, the research Menter (2019), BERA-RSA (2014) and Snoek, Dengerink and De Wit (2019) advocate is tied to standards, reviewing impact of interventions, impact of practice, a view of education research undertaken with a methodology and methods based in the social sciences. This I would define as research-based education professional development.

In December 2021 the British Educational Research Association Journal published a special edition focused on close to practice research, guest edited by Gert Biesta and David Aldridge. The editorial (Biesta and Aldridge, 2021) identifies how education research sits within universities, and should be led by academics which provides a

necessary 'gap' between teacher's practice and research. Teaching should be, "informed by research" (Biesta and Aldridge, 2021, P. 1448), stating the gap between academic close to practice research and practitioners is a good thing, identifying questions the practitioner may have missed because they are too close to their practice. Biesta and Aldridge (2021) consider the influence of the Research Excellence Framework (HEFCE, 2014) identifying the quality research presented by universities through funded research. The paper however does imply that close to practice research, because it is not funded is of a lower quality.

> The Research Excellence Framework (2014)— which identified not just a large proportion of research of high-quality but also a significant amount of research close to educational practice that was considered of rather low quality, at least in the sense that it did not attract any research funding for the universities where such work was conducted. (Biesta and Aldridge, 2021, p. 1448)

I feel the idea of maintaining control of research by universities, permeates through all of the papers in the special edition. Wyse et al. (2021) in their paper, argue close to practice research is good for practitioners addressing problems in their practice, the research is supported by academic researchers but the research does not contribute to the educational knowledge base, implying the lack of generalisability (Winter, 1989), being relatable (Bassey, 2001) or quality of the research. Most CPD provides training to improve skills and subject knowledge, but rarely does it enable professional educational-practitioners to see themselves as educational knowledge-creators who can contribute to a global educational knowledge base.

Kennedy's paper (2014) explores 9 different models of CPD, categorising them as leading to transmission, transitional or transformative practice. Transformative practice, coming from Action Research in communities supported by universities, again has the same focus on academics leading research. The most prevalent and common forms of CPD Kennedy (2014) identifies, all fall within the transmission models, with limited or no opportunity for practitioner autonomy. In none of these models is there any recognition of practitioners contributing to the professional knowledge base.

Similarly Wyse et al. (2021), even when conducting research in the Action Research transformation model, practitioners are supported, testing and finding solutions to problems in their practice supported by academics.

Whitehead (2022a, p. 1) critiques the BERA (2021) "Close to Practice" special edition. He states that the "BERA collection of papers on close to practice research is not close enough to practice", which I agree with. Whitehead draws on Maxwell's (2021) understanding of knowledge-inquiry to describe the education research in the collection of papers. Whitehead further draws on Maxwell's (2021) wisdom-inquiry. He argues that close to practice Living Educational Theory Research is closer to practice and a form of wisdom-inquiry. This is because practitioners clarify their embodied values in the process of their research, and draw on these values as explanatory principles and standards of judgement. Drawing on Maxwell (2021), Whitehead (2022a) describes the academic researchers in the BERA special edition (2021) as fulfilling Maxwell's (2021) knowledge-inquiry, rather than the wisdom-inquiry found in Living Educational Theory Research, which he defines as truly close to practice research.

Drawing data from my Spirals archive, I reflected on my note regarding the depth of living-wisdom found in Living Educational Theory Research, as a professional way of life and continuing professional development, rather than the cycles of research when combined with Action Research (Whitehead, 2018):

> Spirals was this repository, developed as a personal living archive. One of the oldest geometric shapes the spiral is fundamental in nature, design and religion. Combining Carl Jung's (1929) description of a spiral as a cosmic force and the sacred meaning of the spiral representing growth and the journey of life: birth, phases of life, death and (reincarnation), it is the perfect symbol for the integration of the journey of personal learning, academic learning and life learning leading to living- wisdom and ultimately living-Phronesis, wisdom in action. (Mounter, 2019a).

Mutton, Burn and Menter (2015) deconstruct the Carter Review (2015) of initial teacher training describing a Government perspective of the teaching profession as a "craft". Under this premise and enabling work-based study, The Learning institute has developed a range of new apprenticeship curriculums. One of these projects which I am leading, is the development of a suite of educational leadership apprenticeships with the clarification of professional values at the heart, and embodiment of them in leadership practice. This includes a level 7 Master's degree Strategic Leadership apprenticeship with a Living Educational Research methodology at its heart. This demands practitioners clarify their professional values and how they live them in practice within their educational setting.

The opportunity for me to write a new leadership apprenticeship and two new master's programmes incorporating Living Educational Theory Research at its heart, was a huge privilege and important. Important because it opens up educational research contributing to the flourishing of humanity and educational knowledge base, which could help keep teachers in the profession (Schlechinger, 2018). Validating a Living Educational Theory Research Master's is something that has not been achieved before.

Frostenson (2015) describes a movement of, "de-professionalisation" of the teacher profession, citing the loss of autonomy in practice, voice, training on-the-job (via apprenticeships), control of managers, but challenges whether the educational establishment have been too quick making a judgement on this matter. This is also reflected by Connelly and Clandinin:

> However, in researcher-practitioner relationships where practitioners have long been silenced through being used as objects for study, we are faced with a dilemma. Practitioners have experienced themselves as without voice in the research process and may find it difficult to feel empowered to tell their stories. 'They have been made to feel less than equal'. (Connelly and Clandinin, 1991, p.4)

This is something I have experienced in my own continual professional development and has led to my experimentation through a values-led research methodology to find the heart of my professionalism, energy and drive.

2.4 Going Beyond Professional Standards – Challenging Orthodoxies

Accepting educational responsibility for ~I~, found through educational research and the epistemological and social ontological values you clarify through your living-educational-theory-research methodology, requires educational practitioners to go beyond accepting responsibility within the Teacher Standards (DfE, 2021). Traditional orthodoxies of professional development drawing on research-based practice (Clayton, Johnson and Horn, 2017) to enable pupils to meet Government standards for attainment and progress, are challenged in this thesis. That is not to say children and young people should not meet these standards, but the de-skilling of educational practitioners being fed, best practice to replicate in their own settings, I find worrying. The shift of understanding from the confined influence of ~i~we~ in education research within the Core Standards, is challenged by educational practitioners going beyond professional standards through values-led educational research. This leads to the understanding of ~I~ and the relational value of ~i~we~ as the practitioner moves between them as they explore and connect with ~us~ in the relational movement in ~i~we~I~us~.

The Teacher Core Standards then become the qualifying minimum that frames the newly qualified teacher's exploration of their practice within the first two years of completing Initial Teacher Training (ITT). A professional educational practitioner can then work within the Teacher Research Standards, suggested within this thesis, to explore their practice and influence the profession globally.

2.5 Living Professionalism

Living Professionalism is the culmination of 25 years as a professional educational practitioner-researcher. I am proposing Living Professionalism, as an opening for

academic discussion for Teacher Research Standard of continuing professional development. I understand Living Educational Theory Research is not widely familiar to many academics and professional educational practitioners, hence the explicit illustration of the importance of the relational dynamic between each of the contributions in the arch of the Keystone Diagram I developed in figure 1 below:

An illustrative representation of the relational dynamic between my original contributions:
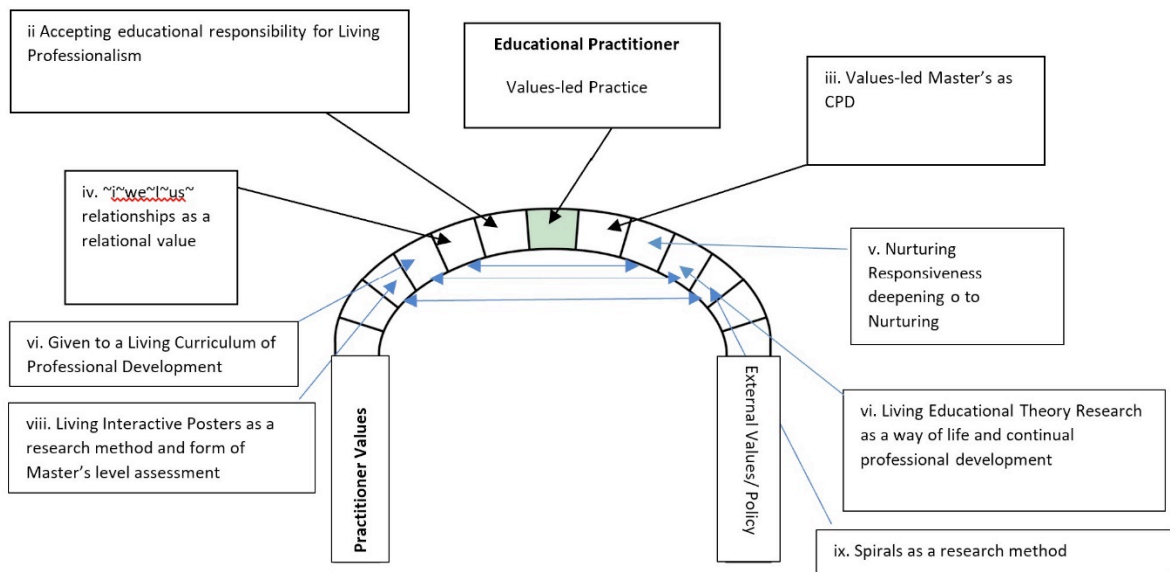
Figure 1. Keystone diagram.

At first, I found it very difficult to hold and see all of the connections and holistically engage with my research and thesis. I could see the different elements, but trying to explain the whole, proved a personal challenge, until I began to link the elements together visually into the figure above, as Living Professionalism. I began arranging my original contributions in different orders by priority to a practitioner, as blocks around the educational practitioner themselves. I felt something was missing, but I was unsure what. I still believed the missing element would bind the others together, if I could clarify what that was. The journey to clarify Living Professionalism has been a challenge, but like the pieces of a jigsaw, the picture, here Living Professionalism wasn't clear until the final pieces enabled me to understand the relational dynamic between the elements.

The idea of an arch with a keystone began to materialise. I laid my original contributions as the stones forming the arch, sketching images as a prompt as I organised and re-organised the blocks in the arch and the supporting pillars. This visual representation helped to clarify the role Living Professionalism, Living Educational Theory Research, and ~i~we~I~us~ play in creating meaning, in not only my research, but my professionalism and also my thesis. This enabled me to begin to explain my thesis and the inter-relationship and inter-dependence between my original contributions to knowledge. It was a key step to draw my original contributions in my thesis as an arch, and represent the importance to an educational practitioner's commitment to relationships in Living Professionalism and Living Educational Theory Research. This binds the integrity of the arch, its strength integral, and held by each stone or original contribution to the professional development of educational practitioners as a professional way of life.

2.5.1 Understanding my educational professional development

Before I can begin focusing on my question, 'what does it mean to be a professional, educational practitioner?', it is necessary for me to clarify my understanding of the term's professional and professionalism. Like many other aspects of education in England, the academic and political use of the term professional and professionalism when connected specifically to the world of education has undergone significant changes since the 1970s. Whitty (2006) defines this period as the, 'golden age of professionalism', where teachers had the freedom to define the curriculum, there were no external monitoring, teacher standards or pupil expectations. Since that period centralised control of education has developed, beginning in Thatcher's time through the 1980s, 1990s and since. Hoyle and Wallace (2005, p. 100) argue that the, "de-professionalism and accountability" reflect the marketisation of education.

Academics, by this I mean university academics, and Government continue to shape the discourse on professionalism, professional development, knowledge generation, standards – teachers, Headteachers, pupils etc., defining best practice and research-based practice. It could be argued, the university and Government ideological

epistemology, permeates through published research and academic papers, funding opportunities for research and the Research Excellence Framework 21 (HEFCE, 2021).

Mason (2023), considering Foucault's (1991, p. 27) "power-knowledge", institutions, power and discourse identified a truth, "Knowledge linked to power, not only assumes the authority of 'the truth' but has the power to make itself true". Their sociological discourse provides the best-practice view for research-based practice and the move towards professional educational practitioners being defined as technicians (Hall and Schulz, 2003 in Whitty, 2006, P. 9) and not professionals. This can also be seen in the school-based training of teachers instead of in a university setting. I have used the term sociological discourse above deliberately, as Cole (2019, para. 2) interestingly defines sociological discourse as, "being embedded in and emerging out of relations of power".

Exploring my Living Professionalism, I have considered the process that has led to my understanding of my professional educational practice. For the last 25 years as a professional educational practitioner, I have been engaged in continuing professional development in two distinct strands. The first a given curriculum, directed by the Government, county I worked for, church as a CofE VA school, school cluster (before Multi-Academy Trusts, MATs) and my school. The second strand, the one that has enabled me to remain passionate about teaching, and the professional development of educational practitioners is the process I created for myself to run beneath the competency based CPD I experienced as part of my roles. I have carefully selected the term 'beneath' and I will return to this point for clarification later in my explanation.

2.5.2 First Strand – Given Curriculum of continual professional development within Living Professionalism

A given curriculum of continual professional development supports the on-going development of a professional educational practitioner's knowledge and skills, the competencies required. A fuller definition of a given curriculum can be found in

Chapter 1, section 1.3.4. Short courses are a familiar form of CPD delivered often from a, "sage on the stage" (King, 1993, p. 30). These courses for my professional development were mostly selected from new Government initiatives, for example on the Numeracy Hour (DfE, 2011), the Literacy Hour (DfE, 2011), safeguarding updates, SEND (Special Educational Needs & Disabilities) training, or a whole school initiative derived from statistical analysis of progress and attainment against national standards. The training focused on skills and competency, citing best practice to nurture research-based practice. Eraut (1994, pp. 47-50) defines four types of professional knowledge, all of which I can see incorporated into the short courses I attended. "Replicative knowledge", for routine decisions we make every day as a teacher, "Applicatory knowledge" using the competency knowledge we learn on courses as part of our own practice. "Interpretive knowledge" where we combine the competency knowledge with experiences and draw personal conclusions, and finally, "Associative knowledge; our intuitive knowledge". Eraut (1994, p. 34) also highlights how the context and use of professional knowledge determines its acquisition, which here could be argued, closely links to Gamble's claim, professionalism is defined within the contradiction of a, "free economy and the strong state" (Gamble, 1988, p. 133).

As a teacher, I was frustrated with the education system I found myself working within. I wanted to make a difference in the lives of the pupils and colleagues I was working with, I wanted the authority to forge a path, and to do that I needed to be a Headteacher. At this point in time the Government had brought in a requirement for all Headteachers to have the National Professional Qualification for Headship, often referred to as NPQH (DfE, 2020, 2022a). This intensive course only gave me a taste of the requirements of leadership competencies and theory, developing my knowledge, skills and behaviours, similar to the current suite of leadership apprenticeships that have been launched in recent years. My values as a practitioner, as a leader of a school, relating to the curriculum, to learning, were never explored, questioned or challenged.

The Education Development Trust (Day and Sammons, 2016) in their report on 'Successful School Leadership', point to the merging and creation of the National

College for Teaching and Leadership in 2013 (p.4), which has two key aims. The first, "Improving the quality of the workforce" and secondly, "Helping schools to help each other to improve". These aims were set against a background of tight accountability, public league tables and performance related pay. These aims highlight the focus for leadership development on improving quality, developing skills and competency within the framework of national standards, set out in the NPQH qualification (DfE, 2020, 2022a).

The training of headteachers, is determined by national expectations to support and develop these key skills in other leaders. National standards and expectations are closely monitored and published against OFSTED's current framework under Amanda Spielman, Her Majesty's Chief Inspector, "and the way we are developing inspection aims to recognise and value what you as leaders can and should be doing, without burdening you with impossible expectations" (Spielman, 2019).

Throughout my time as a Headteacher I still found myself attending courses directed by county or the church. These again highlighted research-based or in Whitty's (2006, P.8) term, research informed practice, in his exploration of professionalism; "…my view is that the whole profession should be research-informed, so I hope that the eventual standards will come to reflect this". I found these courses unfulfilling, often not as useful as they should have been, because I was never given any time to reflect on what I had heard, the implications for my pupils, to read around and find out any other perspectives, as I was straight back to school. Even time to share with colleagues was nearly impossible, due to the fast pace and future planning of staff meetings and training.

As a teacher, I also wanted to develop my theoretical knowledge as an educational practitioner and studied for two Master's level modules. This was in my own time and a commitment professionally to be the best teacher I could be. The given curriculum was set out in a series of modules over three years part time. The focus of the units was very clear and was meant to add to my knowledge and skills of, for example, coaching and mentoring, leadership and girls' maths. However, what I wanted to do

was improve my practice supporting children as lifelong learners, independently able to access a curriculum they were in control of while making progress through a new National Curriculum.

I was drawn to work such as Houle's (1980) which distinguishes between individual professionalisation, and the dictated professionalism I was experiencing in my professional practice. Houle clarifies an approach of empowering individual practitioners to explore and question the current accepted state of affairs in teaching, from a perspective of lifelong learning. Reading this for the first time, excited me, and led to lots of reflection and questions as to the benefit of the Master's I had signed up for. It felt more competency and research-based training. Houle states the fundamental aspects of professionalism is with teachers. This leads me to consider my living curriculum of continuing professional development running parallel beneath my required given curriculum of continual professional development, developed from my research journey. This ignited my interest in research-led practice within a framework of my values.

2.5.3 Second Strand – My Living Curriculum of continuing professional development within Living Professionalism

There is absolutely a place for a given curriculum of competency based CPD for professional educational practitioners, also for challenge and monitoring. Research-based practice I agree has its place, as we perhaps need to decide which reading book scheme makes a difference to comprehension scores from a published Action Research project. Teaching should be a values-led profession, which Whitehead (2009b, p.3) describes as the, "value-laden activity of education", which carries hope for the flourishing of humanity. I argue that teachers therefore need to develop their living curriculum alongside their given curriculum as their CPD program by engaging in 'educational' research, as well as education research. As they engage in educational research, professional educational practitioners clarify and research the embodiment of their values and educational influences in learning. In contrast to educational research, I would define Whitty's (2006) research informed practice, Hargreaves (1996)

research-based practice and Furlong and Oancea (2005) practice-based, as education research. Interestingly in all of the above-mentioned research, the researchers all at times, use the term educational research, although they do not define what they mean by this term, hence my definition from my reading of their work, as education research-based practice.

I have researched many definitions of professionalism. I have over the course of my career defined those features of professionalism I stand by, features that run through me as writing in a stick of rock. These have been clarified through my educational research as a teacher-researcher, Head-teacher researcher and as a higher education-researcher.

At the core of developing my living curriculum are my social-ontological and epistemological values, yet clarifying these is not a requirement or defined in any education standard or given curriculum of professional development. A key value at the core of my living curriculum to improve my practice, is my belief in relationships. Relationships which challenge, relationships which nurture, enable, create possibilities, a love of life, of making an outward positive difference, of knowing self and relating to others and making connections. This value has emerged and been clarified through my educational research which constitutes my living curriculum to improve my values-led practice.

To understand my values-led practice fully, I need to understand the practitioner I am, the person I am, and want to be, I have clarified those values that I will not forsake. and those that I could leave dormant for a while. Through the course of my career, I developed and refined my living curriculum of educational CPD, which I organised for myself in my own time. This complimented the competency based given curriculum of CPD, which I experienced professionally. I developed my living curriculum in order to improve my values-led practice, this contrasts with Hargreaves (1996), Whitty (2006) and Furlong and Oancea (2005) call for, research by academics. They define this as research-based practice, research informed practice or practice-based educational research.

By creating and engaging with my living curriculum throughout my career, I became aware from the data I was gathering in Spirals, that the competency based CPD I was given was not enough. Gradually over time, different relational values began to clarify. For example, the need for a values-led master's, a specific research method designed for Living Educational Theory Research and how important the different aspects of relationships were. The inter-play between these elements clarified into my Keystone Diagram and ultimately Living Professionalism. Although previously mentioned in this chapter, this is a key point to emphasise in the development of my keystone diagram and Living Professionalism drawing building on my own experiences and research.

As we have standards for teachers (Department for Education DfE, 2021) and Headteachers (DfE, 2020), I believe that to retain inspired and inspiring practitioners we must include an expectation that educational practitioners undertake research-based education development, as well as educational research as continuing professional development. This can be effectively achieved through a Living Educational Theory Research methodology (Whitehead, 2009b) within a Teacher Research Standard, Living Professionalism. This enables values-led educational practitioners to research areas of their practice where they find living contradictions (Whitehead, 2019b), to clarify the values that bring meaning to their life and practice and use them as explanatory principles and standards of judgement, creating their own living curriculum of continuing professional development. This could lead to international Peer Validation Groups of practitioners challenging through Habermas' (1976) four criteria of social validity and Winter's (1989) six criteria of rigour, the quality of their research. A world-wide network of educational practitioners undertaking values-led educational research contributing locally, nationally and internationally to the flourishing of humanity.

Making a positive difference and contributing to human flourishing is a prerequisite of a Living Educational Theory Researcher, rather than Whitty's (2006, P. 14) call for, "collective responsibilities of teachers themselves to a broader social agenda", which again I interpret as a more closely monitored Government agenda.

Another requirement for the professionalism of educational practitioners is to contribute to the professional knowledge base by publishing their research, after testing the validity and rigour through a Peer Validation Group.

The fourth aspect of my definition of professionalism, is the undertaking of educational research with your pupils or students. I came to this understanding when teaching in a small village primary school with a mixed Year 2/3 class. At the time of a very rigid National Curriculum (DfE, 2015), I still remember the row of A4 colour coded ring binders, one for each subject I was delivering to engage my children. One morning, I was telling them how we are all learners and I mentioned my research for my Master's degree. One little boy, quick thinking popped his hand up and the question had a truly profound effect on me and stunned me to silence, until his friend chipped in. He asked a simple question that changed the course of my research and my perspective as a researcher in every piece of research I have undertaken since, "How can you write about learning without us?". Then his friend next to him chimed up. We can help you!" (Mounter, 2007). This began the creation of a living curriculum by myself and my pupils.

The aspect of Living Educational Theory Research to make a positive impact through values-led practise to the flourishing of humanity, the children defined as making a (positive) difference M.A.D + and having a voice about their research was important to them, to try to enable other children to learn as they were. I became the peer validation, the challenge in their research, as they did for me.

The children and I as educational researchers made public our knowledge for discussion. This reinforced the children's belief that they could make a difference (M.A.D.+) and had something of value to say, driving the ethos in our classroom and the journey of us jointly co-researching our practice. I shared my perspective on our research through my Master's assignments and dissertation (Mounter, 2012a). The series of Living Educational Theory Research assignments follow the development of our shared research journey (pupils and I), as I studied at Bath University with Jack Whitehead (1989), (Mounter 2006a, 2006b, 2007, 2008a, 2008b, 2012a).

There are two stand out significant and profound learning moments in my life. I say life, because I do not only mean my career. One was the simple question by a child in my class unclear how I could write about learning without the help of my pupils and the second was meeting Jack Whitehead and Living Educational Theory as a research methodology and lens through which to look at the world.

I strive to write and have my articles published, I send in proposals and if accepted, present my research at conferences, although this is still not something, I am comfortable with. I do so because if the children were brave and determined and could do so, so can I! "The Time is Now! 'The time is now, break free and fly... if you have the courage" (Mounter, 2008B, Title). I have chosen this quote above from an assignment for my Master's, which still feels to me as relevant today. I have learnt it does take courage to be a Living Educational Theory Researcher, and to live the values of a professional educational practitioner.

I have learnt over the years as a professional educational practitioner, to be creatively compliant, as one of my school governors put it. I also know at times the hoops I have to jump through are within West-Burnham's (2005), shallow learning. My Doctorate I am finding especially difficult. I knew when undertaking a Living Educational Theory Doctorate, it wouldn't be the easiest path, as my thesis, my living-educational-theory-research is not in a traditional and well recognisable form. But I have persisted, partly because the importance of my pupil's voices must be heard, partly because deep down I think what I have to say is important, but mostly because Living Educational Theory can support values-led leadership. My pupil's voices have contributed to my data and this is explored as multi-media data in Chapter 7. This is my perspective on a challenged world and how I, and my pupils, in our small way through clarifying our living curriculum, can stand up and say I think we have something important to contribute. I can add scholarly and intellectual knowledge in the form of an original contribution to the educational knowledge base, a values-led understanding of the continuing professional development of educational practitioners, whether for example:

- Teachers
- Teaching assistants
- Support staff
- Pupils – developed their own learning theory and the research behind it, QUIFF: Question, Understanding, I am Important, Focus, Feelings
- Students

All by definition are educational practitioners.

2.6 Values-led Educational Teacher Research Standard: Living Professionalism

Below I have set out 10 aspects of what could be included in an educational Teacher Research Standard, developed from my research, and offered for further research and discussion:

Living Professionalism includes:

1. Accepting educational responsibility for personalised career development
2. Epistemological and social-ontological values-led educational practice clarified through a Living Educational Theory Research methodology
3. Membership of international, research Peer Validation Groups of intellectual and scholarly discourse
4. Given-curriculum of professional development comprising skills and knowledge defined by professional Standards and Government targets
5. Educational practitioners and students/pupils co-creating values-led explanations of educational influences in their own learning, the learning of others and in the social formations they are part of creating a holistic perspective from teacher and learner
6. Clarifying values that contribute to the flourishing of humanity and a global social movement
7. Creating a reflective record of their research and living curriculum

8. Requirement to contribute to the educational knowledge base – publish living—educational-theory-research papers, attend and present at educational conferences
9. Knowledge equality and knowledge democracy
10. Study for a Living Educational Theory Research Master's Degrees to enable the development of values-led practice within Living Professionalism

I am presenting Living Professionalism as a Standard for values-led educational research as continuing professional development. In the future Living Professionalism could be considered within the context of the new International Organisation for Standardisation (ISO) (2018)'s, International Standard for 'Educational organizations – Management systems for Educational Organizations'. This Standard will support educational settings by calling for a, 'harmonization of regional, national, open, proprietary, and other standards within an international framework' (ISO, 2018, Introduction).

The first step and key to Living Professionalism is for educational practitioners to make a commitment to accept educational responsibility for their own continuing professional development. Teacher Standards for example those in England (DfE, 2021), could provide the minimum requirement to qualify as a teacher and development within the given curriculum. However, by accepting educational responsibility, practitioners plan and lead their continuing professional development and creating their own personalised career path. This takes the form of researching their practice as they draw on their values to explain and evaluate their educational influences in learning.

Rather than research-based practice supported by competency led continual professional development, I use the term continual, because it is a drip, drip of knowledge, skills, competencies and behaviours, defined as best practice by academic researchers (Clayton, Johnson and Horn, 2017) I refer to continuing values-led educational practice. The lexical meaning of continual, can be, forming a sequence or repeating something, here the competency based continual professional development.

Rather the term continuing, which I use instead, I would define as, continuing- without a break, ongoing across a practitioner's career. This is the form of my continuing values-led research, which informed my practice over the last 25 years, as a Living Educational Theory practitioner researcher. This difference is significant and a central aspect to my 're-imagining education, global possibilities' (BERA, 2019), an inspiring conference.

In Living Educational Theory Research, a central tenet for myself, as an educational practitioner-researcher is to be part of a global community of researchers. The world is smaller, by this I mean our ability to communicate and travel, but knowledge and how it is seen and valued still varies greatly. I have already mentioned this whilst highlighting research-based practice, and discussed the hold of academic researchers. One of my core values is the two aspects of knowledge equality and knowledge democracy. My research as a practitioner is sometimes perceived as not as valuable as that by an academic researcher. It is argued, I should guide my practice by the expertise of academic researchers in research-based practice, as defined by Clayton, Johnson and Horn (2017). We have a long way to go to achieve knowledge equality and democracy, as described by de Sousa Santos (2015). In a series of volumes published by de Sousa Santos (2008), he explores how, cultural diversity and epistemological diversity are mutually rooted. The opening sentence is very powerful, "The main argument of this book is that there is no global social justice without global cognitive justice" de Sousa Santos (2008, p. XIX). Living Professionalism embeds social justice, ecologies of knowledge and human flourishing, which de Sousa Santos contends should replace the, "monoculture of scientific knowledge, by an "ecology of knowledges" (de Sousa Santos, 2008, p. XX).

With this in mind, my thesis explores how it could be beneficial to create Living Professionalism as a Teacher Values-led Research Standard, to inform professionalism and continuing professional development. As a Living Educational Theory Researcher, I focus not only on reflecting on the educational influences in my own learning, but of others and social formations too, through a lens of values-led practice. Core to this research methodology is the sense of community generated as we add to the

educational knowledge base and hence to the flourishing of humanity. This global perspective of knowledge equality and knowledge democracy could be captured in a future international values-led research standard.

In offering Living Professionalism as a values-led Teacher Research Standard, I recognise the contributions that the International Professional Development Association (IPDA) with its Journal, Professional Development in Education (PDiE), is making to International Professional Development. Living Professionalism requires the professional to take responsibility for their own professional learning. This professional learning is focused on asking, researching and answering questions of the kind, 'How do I improve my professional practice with values of human flourishing?'. It includes the recognition of 'I' as a living contradiction as educational values are not lived fully in practice. It includes the recognition of the energy flowing and inclusional values, representing linearly by ~i~we~I~us~ and in its relationally dynamic form by:
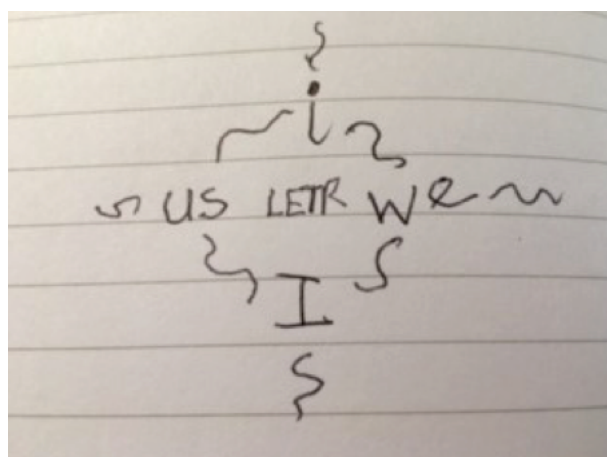
Figure 3 Relationally Dynamic Form of ~i~we~I~us~, note from my Spirals

I am claiming that Living Professionalism contributes to fulfilling the aims of PDiE by monitoring, evaluating and providing an evidence base for the development of policy and practice in professional learning and development, as well as developing effective relationships with other educational organisations. I include within this contribution my engagement with the contents of two Special Issues of PDiE. The engagement explains why the expression of responsibility by the professional learner in the above

question, with the inclusion of 'I' as a living contradiction and ~i~we~I~us~ relationships as explanatory principles, are necessary for fulfilling the aims of PDiE.

I am applying Living Professionalism to the contents of two Special Issues of PDiE, edited by Kennedy & Stevenson (2023) and Poekert & King (2023) because they focus on professional learning. I am applying two necessary conditions of Living Professionalism, the responsibility of including 'I' as a living contradiction and the use of ~i~we~I~us~ as explanatory principles in explanations of educational influence in professional learning to the contents of the two, 2023, special issues of PDiE.

In their edited issue of PDiE, Kennedy & Stevenson (2023), on 'Beyond reproduction: the transformative potential of professional learning. Professional Development in education', introduce the following 12 articles with the titles:

Editorial - Beyond reproduction: the transformative potential of professional learning

1. Tears from stone: relational being and doing in instructional coaching work

2. Nurturing change: Processes and outcomes of workshops using collage and gesture to foster aesthetic qualities and capabilities for distributed leadership

3. Teacher learning for transformation: a framework

4. Critical reflection to develop transformative consciousness of racial differences

5. Re-imagining transformative professional learning for critical teacher professionalism: a conceptual review

6. Leveraging third space amid Chinese and Spanish student teachers' teaching practicums: a transformative learning perspective

7. Teachers' creative, critical, and agentic professional learning in liminal spaces

8. The poetic humanity of teacher education: holistic mentoring for beginning teachers

9. Laying a foundation for critical professional development through a research–practice partnership

10. Future teachers for future societies: transforming teacher professionalism through problem-based professional learning and development

11. Transformative learning for racial justice: enacting radical change through professional development

12. Negotiating frame disputes in teacher discourse: vignettes of accountability and opportunities for learning

The articles explore the potential of professional learning to be disruptive in challenging current inequalities, dominant ideas, and established orthodoxies. Kennedy and Stevenson seek to understand how professional learning can be genuinely transformative, not only by opening up possibilities that may be beyond our current imagination, but which connect abstract and conceptual thinking with practical actions capable of bringing about real change. I am arguing that the inclusion of the 'I' of the professional, and their explanatory principes of ~i~we~I~us~ relationships in nal, and their explanatory principes of ~i~we~I~us~ relationships in their living-educational-theories, can extend current imaginings in connecting abstract and conceptual thinking with practical actions that bring about real change.

I agree with Kennedy and Stevenson that transformative professional learning is that which enables critical consciousness. It is liberatory and emancipatory.

In their edited issue of PDiE, on Leading Professional Learning to Navigate Complexity, Poekert, & King, (2023) introduce 17 articles with the following titles:

Editorial Leading professional learning to navigate complexity

1. A pragmatic meta-model to navigate complexity in teachers' professional Learning

2. University teachers' professional agency for learning and leading sustainable change

3. Navigating roadblocks and gates: longitudinal experiences of highly accomplished teachers following professional development

4. Teacher leadership and teachers' learning: actualizing the connection from day one

5. The outsider looking in: developing deeper understandings of the complexities in 'leading' professional learning in schools as 'the knowledgeable other'

6. Learning to see complexity: teachers designing amidst indeterminacy

7. Who chooses whom for professional interaction? A sociometric inquiry into teacher leadership

8. *Enquiry as a way of being*: a practical framework to support leaders in both embracing the complexity of and creating the conditions for meaningful professional learning

9. A complex systems framework for examining the impact of school-based professional learning initiatives: emerging agentic practices in a collaborative curriculum redesign

10. Headteachers and the pandemic: Themes from a review of literature on leadership for professional learning in complex times

11. Leading transformative professional learning for inclusion across the teacher education continuum: lessons from online and on-site learning communities

12. Using professional learning to foster distributed leadership and equity of voice and promote higher quality in Early childhood education

13. Teacher leadership collaborative: boundary-crossing spaces for teacher empowerment

14. Centring Teacher Voices in School-Wide Improvement: Possibilities and Challenges of Introducing Change in Complex Systems

15. Teacher appraisal system and professional learning. Insights from Italian school principals' and teachers' views on multiple sources of data and indicators

16. Contextual influences on the professional development experiences of lecturers in English as a foreign language at a Vietnamese university

17. Teacher leadership for professional learning: a case study of a master teacher studio in Zhejiang Province, China

They say that the essence of their endeavour can be distilled into four key points:

i) Leadership is a shared practice, transcending traditional roles and positions. It is a responsibility that extends to students, teachers as well as school and system leaders.

ii) Leadership of professional learning goes beyond mere management.

iii) Leadership of professional learning must involve a deep understanding of the complex networks of influence that shape the translation of professional learning into effective teaching and learning experiences.

iv) Finally, we must revisit our research approaches to optimise the impact of professional learning on student outcomes whilst simultaneously designing for equity in education. (p. 953)

In responding to the contents of the special issue of PDiE on 'Beyond reproduction: the transformative potential of professional learning', I am arguing, from a Living Professionalism perspective, that the logic and language of this special issue, by omitting the responsible 'I' of the professional learning and ~i~we~I~us~ relationships as explanatory principles in explanations of educational influences in learning, contributes to the reproduction of existing forms of professional learning and development. To move towards the transformative potential of PDiE I am arguing that Living Professionalism with the living-educational-theories of professional practitioners, demonstrates the transformative potential of a Living Professional approach to professional learning.

In responding to the contents of the special issue of PDiE on 'Professional Learning to Navigate Complexity. Professional Development in Education', I am arguing that it is the responsibility of each individual 'I' to research their leadership in transcending traditional roles and positions. I agree that this is a responsibility that extends to students, teachers as well as school and system leaders, and that the leadership of professional learning goes beyond mere management. I also agree that leadership must involve a deep understanding of the complex networks of influence that shape the translation of professional learning into effective teaching and learning experiences. In responding to the contents of the special issue I have offered an

alternative language and logic of ~i~we~I~us~ relationships to understand the complex networks of influence. Living Professionalism has provided an evidence-based analysis of the educational influences of professional learning on student outcomes whilst simultaneously designing for equity in education. I am not saying continual professional development of competencies and behaviours is not necessary, it is, defined as a given curriculum of professional development. A Curriculum for teachers designated by Government and OFSTED, influenced by best-practice academic research, which I am trained in and apply in my own setting. I am just suggesting this is only one side of the professional development coin, I explore the other side too through 'Living Professionalism'.

Educational practitioners accepting educational responsibility and creating their own professional path through undertaking values-led research, are accepting educational responsibility for their own Living Professionalism. Practitioners embrace a research methodology which draws upon, and clarifies their values as epistemological standards of judgement as they research their educational influences in learning. A Living Educational Theory Research methodology also requires a research Peer Validation Group of intellectual and scholarly, educational discourse, both locally for researchers, but also connected nationally and internationally. A Peer Validation Group within ~i~we~I~ can have significant benefits for the participants, for example ensuring clarity, a readerly text, validity and rigour. A network of Peer Validation Groups can link to a Peer Validation Global Community focusing on exploring the living-educational-theory-research methodologies, research data and analysis of fellow educational practitioners through intellectual and scholarly discourse, sharing and valuing educational knowledge in a global network, ~i~we~I~

Within this chapter I have demonstrated in Living Professionalism the specific meaning of teacher's accepting educational responsibility for their continuing professional development, as professional educational practitioners. This led to the development and introduction of ~i~we~I~us~ relationships, a golden thread running through my thesis. Accepting my own educational responsibility, I felt as a Headteacher for the professional development I was planning for my staff, instigated the two, newly

validated, Living Educational Theory Research Master's degrees offered to support values-led practitioner research within Living Professionalism. Current continual professional development is explored through my own experiences and engaging critically with literature. This chapter suggests going beyond current professional Standards, to challenging accepted orthodoxies by introducing Living Professionalism, a suggested international Teacher Research Standard. At the heart of Living Professionalism is a specified research methodology, Living Educational Theory Research, as it is the only research methodology that requires a practitioner's values to be used as explanatory principles and standards of judgment that are critically challenged, ensuring validity and rigour in the process of the research. Both to fully embrace my thesis, and to understand the intricacies of this methodology through the specific use of language, it is vital to focus on, and unpick, Living Educational Theory Research methodology next, in Chapter 3.

Chapter 3. Methodology

This chapter on methodology is focused on clarifying my worldview and social-ontological and epistemological position, and the methodological approach which I have evolved to address my research questions. This chapter clarifies my living-educational-theory methodology, which involves my contribution to the educational knowledge base. The nature of the knowledge created falls within a relativist ontology (Kallam, 2015) and social constructivist epistemology (Killam, 2015), drawing on relatability (Dzakiria, 2012) as my research methodological position.

This chapter addresses specifically my second research question, as I consider, 'How do I justify my claim to address limitations identified through a critique of Living Educational Theory Research to explore the educational influences in social formations?'

This chapter is organised as following:

3.1 Lexical Definition of Terms Methodology and Methods

      3.1.1 What informed my choice of methodology

3.2 What Characterises Living Educational Theory as a Research Methodology and distinguishes it from other Methodologies?

      3.2.1 Living-contradictions as questions for research

      3.2.2 Values as explanatory principles and standards of judgement

      3.2.3 Adding to the educational knowledge base

      3.2.4 Flourishing of Humanity

      3.2 5 Life-affirming energy

      3.2.6 Educational research

      3.2.7 Methodological Inventiveness

      3.2.8 Values-led not values-based research

3.3 My Social-ontological and Epistemological Values as my Explanatory Principles and Standards of Judgement

3.4 My World View leading to my Ontological Position

3.5 My Worldview Leading to my Epistemological Position

3.1 Lexical Definition of Terms Methodology and Methods

Before exploring the methodology suitable for my research, I feel defining the difference between methodology and method is necessary. Leedy and Ormrod (2001, p. 14) define methodology as "…the general approach the researcher takes in carrying out the research project". Similarly in my thesis, methodology is defined as the underlying principles that frame my research, a research strategy which enables me to answer my research question, whilst the methods are the means of collecting, analysing and presenting the research data, discussed in Chapter 7.

3.1.1 What Informed my choice of methodology?

I have created my living-educational-theory methodology (Whitehead, 1989) in the course of my doctoral research. The lower case and hyphenated format identifies my personal research methodology, where as separate words with capital letters, Living Educational Theory Research, is the formal, general research methodology. My living-educational-theory methodology fulfils my need for a values-led, creative methodology, which enables me as an educational practitioner, to research my educational practice and the values-laden educational influences in learning I want to have. This methodology also enables me to research and address my research questions, which focus on my educational influences across social formations using my values as my standards of judgement.

I find I reflect and question my practice within a TerreBlanche and Durrheim (1999) worldview belief. TerreBlanche and Durrheim, identify three dimensions within a

research paradigm which I agree are important: ontology, epistemology and methodology, describing the ontological and epistemological dimensions as the world view. Aligning this 'worldview' with my understanding of knowledge democracy (de Sousa Santos, 2015) and my belief in methodological inventiveness (Dadds and Hart, 2001) I find myself looking to Lather's (1986) belief that we can combine our current understandings and reflections of the past, to strive for the future we believe in and De Sousa Santos's (2015, p. xx) idea of, "ecology of knowledge and equality of opportunity to the different kinds of knowledge," building "another possible world".

Whilst a Living Educational Theory Research methodology is well established and one I am very familiar with, it is not as widely known as, for example Action Research. Clayton, Johnson and Horn (2017) discuss an important point regarding the need to keep the meaning of research clear, and the methods and methodology used. This is particularly relevant and important for a Living Educational Theory Researcher communicating their research. One of the challenges of my thesis is to make a Living Educational Theory Research methodology not only visible in the Academy, but also accessible to practitioner researchers of engaged in continuing professional development.

As a teacher I remember clearly feeling very disconnected from much of the professional development I undertook. Without consciously being aware of it, I was looking for something more to develop myself professionally, something specific to my professional needs, but also engaging and inspiring. Frankl (1972, 2004) views the world from his experiences of the Holocaust in World War II and the importance of man's search for meaning in life, which he defines as experiencing a 'spark in life'. For myself professionally, this was my search for a sense of fulfilment and engagement in my own meaningful continuing professional development, but more than that, supporting my longevity in the profession as a creative and forward-looking, values-led practitioner. To find meaning in life, Frankl (2004) identifies five aspects in Italics below, with my notes alongside:

1. *Self-fulfilment* – my definition of educational practitioner – clarifying my values and embodying them in my practice

2. *Happiness* - energy found in ~i~we~I~us~ relationships – nurturing responsiveness and nurturing connectiveness

3. *Satisfaction* – life affirming energy as I contribute to the flourishing of humanity, defined in my thesis by my pupils, as making a difference (M.A.D.). I have been challenged that making a difference should be written as making a positive difference, as Frankl (2004) argues Hitler also made a difference. For the children and myself, as we co-created knowledge through our research, this never occurred to us. Enmeshed in a research methodology (Living Educational Theory Research methodology) that has our living values as explanatory principles and the endeavour to add to the flourishing of humanity, this seemed the only difference we could make – a positive one

4. *Meaning* – developed through my engagement in Spirals as a research method, growth and transformation of self/pupils, students-others (Whitehead, 1989) / my setting and beyond ~us~ social formations

5. *Responsibility* – my pupils and I accepting educational responsibility

My journey over the last twenty-five years as an educational practitioner-researcher has enabled me to understand how these five factors Frankl identified apply to me through my professional values, bringing meaning to my professional life. I can say with certainty my engagement with Living Educational Theory Research as a way of life, has brought 'meaning' to my professional life and the 'spark' of energy Frankl identifies. I have added my personal understanding of how I have applied Frankl's five aspects (above) to enable a meaningful professional life.

I illustrate why I use a Living Educational Theory Research methodology with reference to particular texts as follows.

I am drawn to Hutchinson's (1998) work describing the nature of research as empowering, something my pupils and I found through Living Educational Theory Research. Despite the fact that Hutchinson's work is within the Action Research sphere, I relate closely to the concept of research being empowering, both for me and

my pupils. Although my research journey began with Action Research, I did not find the methodology fulfilling. My experience of the cycles of planning, action and reflection of different projects, reminded me of the quick win training days I had experienced so often. Hutchinson's work also links to my struggle with limitations I identify in the methodology I am using, because of Whitehead's reliance on linking this methodology to Action Research so often. This is a significant limitation I identified in Chapter 1 and address in Chapter 4.

Rowan and Reason (1981, p. blurb) "showing how to do research with people rather than on people" resonates with my research and focus, through my Master's research with my pupils. Using my pupils or students as data sets including those that I determine, specifying the focus, feels very wrong to me. Learning how to improve my practice and whether it has improved, I believe cannot be determined from my perspective alone. By co-researching alongside my pupils or students the different perspectives and educational influences of my practice and theirs can be explored. Multi-media data from my pupils is included in Chapter 7 and other data is included throughout the thesis. This has had a significant impact on my understanding of continuing professional development within Living Professionalism. I hope as a reader, the threads of my developing understanding of continuing professional development are clear from Chapter 1, where I set them out to the conclusion in Chapter 8.

Schön (1987) makes an important contribution to my consideration of being a teacher researcher. Practice-as-inquiry 'led by the practitioner, as cyclical personal development'. Through 'practice-as-inquiry' Schön describes so aptly my belief in Living Educational Theory Research as a way of life, defined within Living Professionalism. However, the emphasis on cyclical personal development, does draw me back to Action Research, as cycles of research, something I have tried to separate from Living Educational Theory Research. Schön (1995) further develops 'reflection in action, a new scholarship'. The ability to reflect in action continuingly, to hold the path I am creating over time and to be able to weave back and forth between threads, requires somewhere for me to hold my research thinking and action. This has led to the development of Spirals as a research method and living-archive, an integral part of

my pupils and me co-creating as educational practitioners researching our practice and contributing to the educational knowledge base.

I am also drawn to Morse (1992) who argues that theories are not truth, but should be considered as instruments to be utilised. I am reluctant to say my research is a multi-methodological approach, as I believe this implies an equal weighting and influence on my values and beliefs from the methodologies I utilise. Whitehead (2017) also describes using a 'constellation of methodologies', most often within his own research this is Action Research. This 'constellation of methodologies' enables an educational practitioner, as a Living Educational Theory Researcher to draw on and integrate aspects of other methodologies into their living-educational-theory-research methodology. This includes the cyclical action and reflection of Action Research or, for example narrative communication of Narrative Enquiry. Within my research I draw on aspects of other methodologies, action reflection cycles at times, narrative communication, but as tools, utilised as research methods. As these aspects do not link to my world view, my ontological and epistemological positions which influence the research methodology I use, I draw on only one research methodology, Living Educational Theory Research. This is a distinct difference, a purist view of Living Educational Theory Research.

My heart as a professional educational practitioner researching my practice struggles with any methodology that does not draw on the values I embody in my practice, or require me to contribute to the educational knowledge base. I need to feel I am making a positive difference through my values, practice and research, to contribute to the flourishing of humanity. Whitehead (2008), comparing educational research and the disciplines approach he defines as education research, describes this frustration as:

> The mistake was in thinking that disciplines of education could explain the educational influences of individuals in their own and in each other's learning. The error was not grounded in mistakes in the disciplines of education. The mistake was in the disciplines approach to educational theory. The mistake was in thinking that the disciplines of education, individually or in any combination, could adequately offer an individual's

educational influence in their own learning and in the learning of others. (Whitehead, 2008, P.104)

My research question focuses on my educational influences, specifically across social formations, for which Living Educational Theory Research methodology has been designed. This methodology also aligns with my values, allowing me to draw on them as my explanatory principles and standards of judgement. Huxtable (2022, pp. 455-456) identifies four aspects of professionalism, which closely aligns with my own perspective, although from a different field of practice:

1. Continues to study to extend their cognitive range and concern, keep up-to-date with field of practice knowledge and contribute to it
2. Abides by the ethical standards of their profession and seeks to enhance them
3. Takes responsibility for their practice by researching into it. They do so to understand and improve what they are doing and test the validity of their claims to be improving it.
4. Seeks to make a contribution to the flourishing of Humanity by making public valid accounts of the educational knowledge they generate through their values-laden professional practitioner self-study educational research.

As a research methodology, Living Educational Theory Research enables me to address these different aspects of professionalism, supports my values and my research focus and questions.

3.2 What Characterises Living Educational Theory Research and Distinguishes it from other Methodologies?

In this section I am going to set out the characteristics that distinguish Living Educational Theory as a research methodology. For the reader, I think an in-depth understanding of this educational practitioner research methodology is vitally important, to both understand my ontological and epistemological values, as well as

the methodological importance of Living Educational Theory Research to my thesis and my keystone diagram. It would be lovely if reading about this methodology inspires the reader to find out more, connect online to other Living Educational Theory Researchers and ultimately try this methodology for themselves to generate their own living-educational-theory-research methodology, as they generate a values and evidence-based explanation of educational influences in learning.

Living Educational Theory Research methodology developed by Jack Whitehead, first published in his seminal paper in 1989, is specifically designed for educational practitioners to research their practice. Living Educational Theory Research is a form of professional educational practitioner, self-study research. Vanassche and Keltcherman (2016) describe self-study research as being for teacher educators who want to research to improve their practice, in an intentional and systematic way. When I first looked at self-study research, I was concerned about the focus seemingly being on myself and improving my practice, rather than making a difference through contributing to the educational knowledge base and the flourishing of humanity. However, Pinnegar and Hamilton (2009, P.12) relate improvement in practice to the inter-relationship between the educational practitioner and others. As in Living Educational Theory Research you look at your educational influences in learning of others and social formations, as well as oneself. This also reminds me of ~i~we~I~ within my work on my relational value of ~i~we~I~us~, and reassures me of the relationship between self-study research and Living Educational Theory Research:

> it is not the self but the self and the others in practice that is most of interest … the self seeks to explore the gap between who I am and who I would like to be in my practice and studies that self and the others involved as the self takes action to reduce or alter that gap. (Pinnegar and Hamilton, 2009, P. 12).

One of the most significant voices in identifying the limitations of Living Educational Theory as a research methodology is that of Noffke (1997), although I would argue she does not fully understand this methodology. I would also argue her belief has been exacerbated by Whitehead's use of the term 'Living Theory' rather than 'Living

Educational Theory Research' and lack of clarity in his publications, which I examined earlier in my Transfer Paper and Chapter One of my thesis.

Noffke (1997, p. 329) focuses on the limiting factor of Living Educational Theory research when seen as purely self-study and not contributing to solving social issues, stating:

> As vital as such a process of self-awareness is to identifying the contradictions between one's espoused theories and one's practices, perhaps because of its focus on individual learning, it only begins to address the social basis of personal belief systems. While such efforts can further a kind of collective agency (McNiff, 1988), it is a sense of agency built on ideas of society as a collection of autonomous individuals.

I highlighted previously in Chapter 1, the limitation in Whitehead's work where individual living-educational-theories focus on the educational influences of the practitioner in their own learning the learning of others, usually a practitioner's pupils or students but not in the learning in social formations. This is Noffke's (1997) criticism. Whitehead (2009b, p. 84) addresses Noffke's concerns by highlighting individual practitioner's focus on educational influences in not only their own learning but the learning of others too. Whitehead misses the limitation in social formations in his own research. My thesis focuses on, and addresses this limitation.

Some methodologies provide the researcher with a framework to apply to their professional development research, for example cycles of research, action and reflect in Action Research (Wyse, 2021), or the frame of a case study (BERA, 2014). Living Educational Theory Research methodology enables a framework, developed through a practitioner's living-educational-theory-research methodology, which is created by the practitioner in the course of their research (Huxtable, 2012).

Living Educational Theory Research (Whitehead, 1989) is a methodology that meets my own needs, as an educational practitioner trying to clarify my ontological and epistemological values that I embody in my practice and question any living-

contradictions I experience. These contradictions could inform a research question for me to research, as I endeavour to question, understand and improve my practice. I have felt a distinct contradiction between the professional development offered by my employer and the educational research-led continuing professional development I have forged for myself. It is these experiences that have led to my research question and my contribution to continuing professional development.

As values-led practice is so important to me and I believe, "education is a values-led creative process" (Huxtable, 2022, p. 459), using my values as standards of judgement is vital and leads to only one research methodology, Living Educational Theory Research. A living-contradiction is a point in my practice where I am working in contradiction to one of my values I claim to hold and embody, or a tension in my practice. Living Educational Theory Research requires the practitioner to focus on the educational influences in their own learning, the learning of others and in the social formations they are part of. These social formations as a teacher can include moderation and curriculum networks, a Peer Validation Group, across a Multi-Academy Trust, Master's student group etc.

There are three distinct periods of my research journey; the first as a teacher-researcher, the second as a Headteacher-researcher and thirdly as a higher education lecturer and MA Course Leader. I would like any reader to be able to appreciate my living-educational-theory as an educational, multidimensional, relationally dynamic process that I have engaged in as part of my daily practice (Mounter, 2009). Below I focus on key, individual characteristics of Living Educational Theory Research in the hope that it enables Living Educational Theory Research methodology to be visible and accessible.

3.2.1 Living-contradictions as questions for research

Living contradictions are examples from an educational practitioner's practice where they are not living their ontological values as fully as possible. For example, in my practice as a teacher-researcher, I struggled with the implementation of the National

Curriculum and its prescriptive delivery, compared to my values of discovery learning, creativity and children driving their own learning. This focused my first Master's research on "How can I live my personal theory of education in the classroom to promote self-reflection as a learner?" (Mounter, 2006a) This was followed by, "Language of Learning to the Language of educational responsibility" (Mounter, 2007). My focus began to move to my professional development and the limitations I felt I was offered, which can be seen in the title of a research paper I wrote (Mounter, 2007), "If I want the children in my class to extend their thinking and develop their own values and learning theories, how can I show the development of their learning? How do I research this in my classroom?". Becoming a Headteacher-researcher, my focus developed further, "As a Headteacher Researcher how can I demonstrate the impact and self-understandings drawn from Living Theory Action Research, as a form of Continuing Professional Development in education?" (Mounter, 2012). You can already see even in the titles here, the threads coming through my research many years later in my focus on the continuing professional development of educational practitioners, which have helped to define my keystone diagram.

By focusing on living contradictions in practice, a practitioner researcher can identify a research focus and question. It is this sense of living-contradiction (Whitehead, 2005) in my experience of continuing professional development, that I identify as personal and collective growth and transformation within ~i~we~I~us~ relationships.

Challenge, validity and rigour are built into this methodological approach through the Peer Validation Groups researchers join. This group of peer's acts as critical friends, drawing on Habermas' (1976) 4 questions of validity and Winter's (1989) aspects of rigour. This challenges researchers' perceptions, values, research questions, data collection and analysis. This ensures a researcher's perceptions and analysis can be challenged, debated, extended and refined.

3.2.2 Values as explanatory principles and standards of judgement

Begun in the 1980s and still embedding when I became a teacher in 1993, the move to the centralisation and control of education, the introduction of a National Curriculum, Numeracy Hour and Literacy Hour (DfE, 2011) applied an ethos, values and principles to all practitioners (Shuayb and O'Donnell, 2008). I am drawn at this point in my reflections to Fromm's (1956) work, particularly his discussion and exploration of individuals being proactive in clarifying and understanding their own values, rather than living a contradiction and adhering to authoritarian moral values (Fromm, 1956). This sense of authoritarian moral values (Fromm, 1956) is how I felt having to teach following the National framework (DfE, 2015) in a way that I was required to teach it. Alexander (1995. p.304), describes the importance of being true to one's own values and this became vitally important to me if I was to be able to stay in the profession long term and to feel fulfilled and inspired to be the best teacher I could be, "…the rightness of one's teaching is the degree to which it is true to the educational values, which the teaching claims to manifest" (Alexander, 1995. P. 304).

It is also important to consider here that throughout my career my values have flexed in certain situations, one may become more of a focus or even change, as I grow professionally and my work environment changes. This exemplifies the importance of continuing professional development incorporating Living Educational Theory Research to continually reflect upon the living contradictions in your practice and the values you uphold as your explanatory principles. Whitehead (2017, p.7) highlights here the professional energy and commitment I draw from my values-led research, "Living values – relationally dynamic and energy flowing values".

Whitehead (2011) describes education as, 'a values laden activity', which I agree with and hold myself accountable to. The quote below from Whitehead, published in 2021, is one of the clearest explanations of what is meant in Living Educational Theory Research of using our values as explanatory principles and standards of judgement, a phrase commonly used but often not clarified or explained. The quote below, I think is very important. Not only because it defines the terms Whitehead (1989) uses, but also the importance and passion Whitehead has for values-led practitioner research. Here the meaning is not only drawn from what Whitehead is saying, but the commitment

and passion of these words, is both seen and felt by the viewer through empathetic resonance (Sardello, 2008). Only a few minutes long, this clip, https://www.youtube.com/watch?v=eiI0da0sEU4) and extract taken from it below holds a wealth of meaning linking values to explanatory principles, standards of judgement, life-enhancing energy and contributing to the flourishing of humanity:

> Right at the heart of what you are doing are the values that you are accountable to. That is one of the most important insights of developing a living-educational-theory, because the values that we use to give meaning and purpose to our lives are the ones we use to explain why we do what we do. (Huxtable and Whitehead, 2021c, p. 127)

The two new Living Educational Theory Research Master's I have written and validated, are the first complete Living Educational Theory Research Master's in the world. They provide a unique opportunity for me to support other practitioners to clarify their values and use them to reflect on their practice exploring living-contradictions, creating a focus for their research where they hold their values as the standards, by which they judge their educational influences in learning, "'In creating and evaluating one's own living-educational-theory I see individuals explaining their educational influences in learning as they realise their own humanity" (Whitehead, 2005).

The MAs focus on the embodied, life affirming and life enhancing values at the heart of Living Educational Theory Research. By 'embodied values', I am not meaning a solely lexical definition of values that many researchers refer to. For instance, Hadar and Benish-Wiseman (2019) question if values can make a difference to 'Teacher's agency'. They answer with purely lexical definitions. They define and assess the teachers' values drawing from Schwartz et al. (2001) Portrait Values Questionnaire. As a Living Educational Theory Researcher, I clarify the meaning of the values I embody and want to live as fully as possible in my life and practice, as they emerge through my research. I gather and analyse data that enables me to recognise where I am a living contradiction, and take action to align my practice more closely with my values. Data I have gathered and analysed is discussed in Chapter 7. I use the data to help me

evaluate my practice and as evidence of my explanatory principles, in explanations of my educational influence in learning. Periodically I generate an account of my living-educational-theory, this thesis is an example, this is my values-led explanation of my educational influence in my own learning, the learning of others and the learning of the social formations I live and work in. Schwartz's (1994, p. 21) definition of values aligns to my own view, values, "serve as guiding principles in the life of a person or other social entity".

3.2.3 Adding to the educational knowledge base

Contributing to the educational knowledge base, whether through research being generalisable, a 'universal law' (Winter, 1989) or relatable (Bassey, 1992), is an important aspect of Living Educational Theory Research. Ensuring the validity and rigour of the research falls within the remit of a Peer Validation Group. Hargreaves (1999), Elliott (1991), Rudduck and McIntyre's (1998) perspectives accord with my own as an educational practitioner researcher, that is someone who creates knowledge and does not, just passively receive and use knowledge created by others.

I offer my living-educational-theory-research methodology as a contribution to the educational knowledge base. This means I share my educational influences in learning across the social formations that I connect with by, for example, publishing my research online, making it openly available, submitting papers to academic journals and presenting papers at educational conferences, such as, 'The Third international conference entitled Global Perspectives: Re-imagining Education in June 2019 at the University of Worcester' (BERA, 2019). Responses I have had and references made to my work support my claim that by doing so my research has influenced other researchers, schools, and universities creating courses and through professional development opportunities. My research and the research of my pupils, students and colleagues. all contribute to the educational knowledge base through the validated living-educational-theory-research methodologies we publish and contribute.

3.2.4 Contributing to the flourishing of humanity

Living Educational Theory Research also demands the researcher make a positive difference in the world and contribute to the flourishing of humanity. This is a concept I struggled with, the difference I can make as an individual, until I read McNiff (1997, p. 15), "While it might be true that you cannot change the world, you can certainly change your bit of it: and if everyone changed a small bit at a time, a lot of change could happen quickly".

My heart as an educator is drawn to both Frankl (2004, 1972) and Whitehead (2010a) when considering the difference I can make to the flourishing of humanity through researching my values-led practice. Here I return to Frankl's (1972) description of drawing a 'spark' from life and Whitehead's (2010a) 'life-affirming energy contributing to the flourishing of humanity'. As a practitioner I strive to live fully my life-affirming values through my practice, making a positive difference in the world, creating a sense of idealism as Frankl (1972) identifies.

Through creating multiple living-educational-theories, my embodied values have become central to my life and actions, both personally and professionally. Within the focus on educational influences in learning within Living Educational Theory Research Dadds' (2008) idea of internal empathetic validity which describes the changes to the researcher and participants are focused on with my own educational influences. Dadd's (2008) also identifies how external empathetic validity, shared research creating changes to the research audience, is captured within Living Educational Theory Research in the focus on educational influences in the learning in others and social formations. Both internal and external empathetic validity supports Whitehead's (2016) idea that practitioners embodying fully their values in their practice, "carry hope for the flourishing of humanity".

Potts (2019) paper discusses how the journey of creating his living-educational-theory clarified his values, values that carry hope for the flourishing of humanity, central to this is being a global citizen. Potts also draws on Ubuntu, the South African concept he

translates as 'togetherness', alongside his ontological value of being a global citizen clarified in his living-educational-theory. This led to the generation of his idea of values-led activism, which now drives his role in the world and the Democracy Café he leads in the physical and virtual world. This is just one example of how clarifying values in Living Educational Theory research can lead to a form of 'activism' (Potts, 2019) that contributes to the flourishing of humanity.

3.2.5 Life-affirming energy

Whitehead's 2007 paper (Whitehead, 2007) helps me to understand the importance of the nature of my values, which I hold as a person and as a practitioner, as I strive to embody and embed them in my research, practice and professional voice. He describes the values-led, fulfilling and life-affirming energy that not only influences my practice and the knowledge I create through my research but also the contribution I make to the flourishing of humanity with life-affirming energy.

Chisnell and Young (2017), McNiff (2009) and Whitehead (2007) highlight the implications of practitioners understanding, enhancing and communicating the meaning of their values with life-affirming energy as they engage in practitioner, values-led educational research. This is an important aspect of a Living Educational Theory Research methodology, as you closely align your practice with your values.

When experiencing living-contradictions between your practice and values it can cause tension and dissatisfaction in your professional life. I have found by continuingly researching my practice to improve it and to clarify my values, which can change over time, I am the research and values-led practitioner I strive to be. The connection between practice and values generates life affirming energy, driving practice. In a Peer Validation Group, the connection between researchers through the relational value of ~i~we~I~us~ relationships can also generate life-affirming energy which I have experienced, captured in the tilde (~) of nurturing connectiveness. From a personal reflection in my Spirals, participating in a Peer Validation Group felt like, "re-charging and energising my professional battery" (Mounter 2008c). This sense of life-affirming

energy and contributing to the educational knowledge base is extremely important if we are, as a profession, to address the exodus of teachers from the profession. Huat See et al. (2020) highlights the 40% of teachers that leave the profession within the first 5 years of qualifying. Setting a supportive and energising career development path, Living Professionalism from initial training will provide a network of support, challenge, energy and international connections for professional educational practitioners.

3.2.6 Educational research

Bair and Enomoto (2013) discuss the importance of defining research as it is often implicitly given various meanings. I use the term educational research as clarified by Whitehead in his 1989 paper, "Creating a Living Educational Theory from Questions of the Kind, "How do I improve my practice?". He defines educational research as that undertaken by educational practitioners researching their practice and generating values-led explanations for their educational influence in their own learning, the learning of others and the learning of the social formation, which forms the context of their practice.

Maclellan (2016) discusses the problem of getting research into classrooms and believes time and the language of research papers can cause an accessibility barrier. He argues, that there is a divide, a different sense of meaning and understanding that separates the teacher from a researcher, such as an academic, writing a paper. I anticipate the validation and enrolment of students onto the two Living Education Theory Master's degrees, will help to address Mclellan's (2016), 'disconnect' as students engage with research and conduct their own in a supportive Peer Validation Group.

3.2.7 Methodological inventiveness

I am inspired by the research of Dadds and Hart (2001), which resonates so much with my journey as a Living Educational Theory researcher, a methodology which is still

unfamiliar to many. Dadds and Hart (2001, quoted in Pithouse-Morgan, 2016, p. 444) introduced me to their concept of methodological inventiveness, "methodological inventiveness, involves creative engagement to stimulate alternative, often artful, and transdisciplinary methods that contribute to generative ways of knowing, with wider implications for social change". My development and confidence as a researcher are always challenged by those unfamiliar with the methodology I use. Literature like Dadds and Hart (2001) on 'methodological inventiveness' and Elliott's work on 'Action Research for Educational Change' (Elliot, 1991, P. 5), where he says, "One of the biggest constraints on one's development as a researcher, is the presumption that there is a right method or set of techniques for doing educational research", helps me to explain and defend my living-educational-theory methodology as making a valid contribution to the knowledge base of the Academy and of professional practitioners.

Dadds and Hart (2001) and Whitehead (2019b) highlight the need for some researchers to use 'methodological inventiveness' in their research. This is particularly important in Living Educational Theory Research. In most research the methodology is planned, explained and followed before the research is undertaken and data is gathered. Unlike other methodologies, in Living Educational Theory Research the researcher's living-educational-theory-research methodology is clarified in the process of the research, requiring methodological inventiveness. As I create my own living-educational-theory methodology based on my constellation of values, I am drawing on Dadds and Hart's (2001) methodological inventiveness, as each practitioner's values and meaning behind them will be individual and unique. Dadds and Hart (2001, p. 169) consider no methodology should be 'set in stone', rather the educator's professional intention should 'inform the research processes' as they say:

> Perhaps the most important new insight for both of us has been awareness that, for some practitioner researchers, creating their own unique way through their research may be as important as their self-chosen research focus'. (Dadds and Hart, 2001, p. 166)

Duke and Martin (2011) support Dadds and Hart's (2001, pp.19) call for methodological inventiveness, when they state, "…the educational enterprise is far too complex for one type of research to answer all of our questions or meet all of our needs". As part of my methodological inventiveness and through a, "new research paradigm approach", called for by Rowan and Reason (1981, p. 415), I am creating a purist Living Educational Theory Research methodological approach.

Rowan and Reason's (1981) collaborative, experimental approach, which is described as being rooted in a practitioners' life and practice', aligns with using Living Educational Theory Research. Rowan and Reason (1981) describe the 'inhumanity and inadequacy' of current research practise and offer a new paradigm approach, "a collaborative, experimental approach in which inquiry is firmly rooted in a student's experience of their lives" (Rowan and Reason, 1981, p. blurb). My commitment to the co-creation of knowledge by a practitioner and their student/ pupil as part of a practitioner's continuing professional development and research, is rooted in the question the children in my class asked about how I could write about learning without them. My own methodological inventiveness is captured in the unique constellation of values I have clarified and uphold as my explanatory principles and standards of judgement in answering my research questions.

3.2.8 Values-led not values-based research methodology

I clarified my values in the process of my research, I summarise my epistemological values as: Accepting Educational Responsibility, Living Educational Theory Research as a way of life, Make a Positive Difference and ~i~we~I~us~ Relationships, and my social-ontological values of Hope, Nurturing Responsiveness deepening to Nurturing Connectedness and one world. This is further developed and explored in section 3.3. From a personal perspective, I would like to consider myself values-led instead of values-based. The idea of being values-based implies the values are identified, set and behind me to drive my practice forward. Values are relationally dynamic, and over time can evolve, change emphasis from one value to another value in a given situation, or change totally. This process of continually reflecting as part of my research ensures I

am values-led. Huxtable and Whitehead (2015) use the phrase 'values-based' in the only situation I think it is accurate, when describing a living-educational-theory methodology produced by a researcher at a certain point in their continuing professional development:

> Living Educational Theory Researchers ask, research and answer questions of the form, 'How do I improve what I am doing' by generating valid, values-based explanations of their educational influence in their own learning, the learning of others and the learning of the social formations in which their practice is located. (Huxtable and Whitehead, 2015, p. 2)

If I understand myself, my values, my practice and my role within social formations I am part of, I will be the practitioner I desire, the one my learners deserve and the challenge to the future I want to see in education. Mooney (1957) describes research as a personal adventure, which for me is very accurate, an adventure that has kept me committed to the profession over a period of many years. Mooney, interestingly highlights the social benefits of research for the researcher, but it is not clear exactly what these benefits are, but this social aspect of research is vitally important when examining the educational influences you have in learning, which I have summarised within the relational value of ~i~we~I~us~ relationships. Mooney (1957) also indicates that as well as the social benefits of such values-led research there are also personal benefits as the process contributes to the practitioner's sense of self-realisation.

3.3 My Social-ontological and Epistemological Living Values as my Explanatory Principles and Standards of Judgement

My Epistemological Values clarified in my research:
- Accepting Educational Responsibility (definition explored in Chapter 2)
- Living Educational Theory Research as a way of life and continuing professional development (definition explored in Chapter 4)
- ~i~we~I~us~ Relationships (definition explored in Chapter 5)

My Social-ontological Values:

- Hope for personal and community growth and transformation, transformation leading to the flourishing of humanity. Hope forms the core of my beliefs, the sense of well-being it creates and the drive to live my values as fully as possible which also adds to the communities which I am part of. I have found the thoughts captured through the writings of Viktor Frankl (1972, 2004) to be inspiring, challenging and uplifting. At times the horror of humankind captured in his writing shines the hope that he never lost and forms the core of his tenacity towards life even through humankind's inhumanity to man.

- Make A Difference + (MAD +) (explored through answering my research question in creating two Living Educational Theory Master's to support values-led continuing professional development, making a difference to what is currently available in Master's study)

- Nurturing Responsiveness deepening to Nurturing Connectiveness in educational relationships (explored in Chapter 5 in terms of ~i~we~I~us~ relationships)

- Knowledge Equality draws from the work of de Sousa Santos' (2018) 'Ecology of Knowledge', the valuing of all knowledge in all forms and is developed in Chapter 2. My personal value of knowledge equality recognises professional educational practitioners contributing to the educational knowledge-base through their research, and not just being seen as consumers of knowledge in research-based practice, as described by Menter in his 2019 paper. Within a Living Educational Theory Research methodology, the researcher clarifies their living-values and uses them as a lens, as explanatory principles through which the educational influence of the research is viewed. Here I would offer a working definition of 'principles' as ethical standards derived from our living-values by which we as the researcher and our Peer Validation Group critique and question our educational influence. These clarified values also act as the standards by which we offer judgement to, "evaluate the validity of the claim" (Whitehead, 2019b, p. 10) we offer. This is developed through critically engaging with literature for Chapter 2.

112

The transformational life-affirming energy found in clarifying social-ontological and epistemological values that bring meaning to your professional life and being able to uphold your practice to these values as standards of judgement is described by Whitehead and McNiff (2004, p.3):

> … the possibility that embodied ontological values, in the self-studies of the educational enquiries of practitioner researchers, can be transformed, through their clarification as they emerge in practice, into living epistemological standards of judgement that can be used to legitimate a contribution to educational knowledge in the Academy.

Social-ontological and epistemological values form the bedrock of my life both personally and professionally. Identifying and clarifying them and the influence they have on my life and practice is vitally important. Mellett (2020, p. Abstract) makes an important point about the values we hold:

> Rather than a fixed structure residing within an individual, values are envisaged as a constellation that is in a dynamic state of flux: values within the constellation adjusts their relationships with each other over time to fit changing circumstances and contexts.

This reinforces Laidlaw's (1996) insight that values are not static but are living. This has significance for me as although I have a group of values that are important to me, at times depending on circumstances and place, if one of my values is challenged more than the others, this focuses my mind and influences my interactions and feelings of the world around me.

I feel a great empathy and harmony with the Japanese notion of Ikigai, loosely translated as, "that which most makes one's life seem worth living" (Matthews, 1996, p. 51) supporting Frankl's (1972) search for meaning in our life, which he identifies as the "spark". This sense of well-being I have found through the life-affirming energy in

Living Educational Theory Research, as I have challenged and researched living-contradictions and my social-ontological and epistemological living values in my practice. This has led to the refinement and clarification of my research question for my thesis.

After working in various settings where I didn't live my values and at times, what was expected felt in direct conflict to my values, the choice of the words 'empathy' and 'harmony' I resonate with at The Learning Institute are important to me. A person's 'Ikigai is not static but is continuingly evolving, influenced by their life experiences, what they learn from them and the cultural, time and social context within which they live and work. This sense of empathy and harmony in the workplace is a challenge, but can be clarified and held as a focus for improvement through upholding values as standards of judgement in the review process, through Living Educational Theory Research. Mitsuhashi (2018) defines Ikigai as the life-enhancing values that are important to you and bring meaning and happiness, a pragmatic view, not an idealistic one. Mitsuhasi also describes an underlying principle of Ikigai as being one of moving forward, towards the future, which I am striving to achieve through my thesis. Personally, for my professional resilience and commitment this idea of moving forward is vitally important, I can make a difference, I can have a voice. Winn (2014) illustrates Ikigai as a four-way Venn Diagram, illustrated in figure 3 below, where the harmony of four aspects of 'love, good at, world needs and paid for' can lead to Ikigai.

Ikigai

A JAPANESE CONCEPT MEANING "A REASON FOR BEING"

Satisfaction, but feeling of uselessness

Delight and fullness, but no wealth

What you **LOVE**

PASSION

MISSION

What you are **GOOD AT**

Ikigai

What the world **NEEDS**

PROFESSION

VOCATION

Comfortable, but feeling of emptiness

What you can be **PAID FOR**

Excitement and complacency, but sense of uncertainty

SOURCE: dreamstime   TORONTO STAR GRAPHIC

Figure 4. Ikigai diagram based on Winn (2014). Source Toronto Star (Pasricha, 2016)

Mitsuhashi (2018) describes this as a very economic, western view of Ikigai and not accurate to the Japanese understanding, which has a more holistic view than just work life. The word Ikigai is drawn with two symbols in Japan, meaning "life and to be worthwhile" (Garcia and Miralles, 2017, p. 13). The figure to me is formulaic and has a mathematical logic base, which conflicts with my understanding of the harmony found in Ikigai in eastern culture, when the flow between the segments is complete. Pattemore (2021) highlights the more western view of Ikigai, which is often focused on a person's career, with elements demonstrated in a Venn diagram coming together to form one central segment - Ikigai. The Venn diagram is a western perspective which was created by Marc Winn and first published in 2014. Garcia and Miralles (2017) demonstrate the centrality of the philosophy of Ikigai in Eastern cultures demonstrating how a person can have multiple ikigai in their life, aspects that bring

fulfilment and peace. The research links Ikigai to the sense of community and living longer, Ikigai is described as a mindset influencing health and well-being.

Mccandless (2014) has developed Ikigai into a different image, which I feel represents my understanding of Ikigai in my life much better. There is a sense of flow between the sections, all are close and link, but hint at harmony and flow, linking more to the eastern view of Ikigai (Miralles and Garcia, 2017). Extra sections have been added, for example seeking and struggling, which I understand in relation to my research journey and struggle to live my values (Frankl, 1972) in my professional life (Whitehead, 2018).

However well we feel we have a mission to live by our values, we are paid for a role we love which has purpose, we can still feel a sense of struggle in the systems and world around us. For example, the introduction of the National Curriculum, Literacy Hour and Numeracy Hour, felt very prescriptive and felt a real contradiction to how I believed the children in my class should be learning and engaging with the curriculum. This led to my introduction to Living Educational Theory Research and path to my Master's assignments, for example the unit, 'How can I Work Within the Government's Perspective of Gifted and Talented, but still Remain True to my Own Values?' (Mounter, 2008a), and my dissertation, 'As A Headteacher Researcher How can I Demonstrate the Impact and Self-Understandings Drawn from Living Theory Action Research, as a Form of Continual Professional Development In Education? (Mounter, 2012a).

The concept of seeking, which Mcandless (2014) has added, I interpret as the sense of fulfilment from the flow of life-affirming energy (Whitehead, 2015) between these segments, the energy of Ikigai, part of my understanding of Living Educational research as a way of life rather than a cycle of action and reflection (Huxtable and Whitehead, 2021). I have found these models really helpful as a visual representation of the energy and values-led harmony I have found through my research. Please see Figure 4 below for Mccandless' (2014) figure which I have further developed to incorporate my understanding of Ikigai and its influence as a Living Educational Theory Researcher accepting educational responsibility for your Living Professionalism:
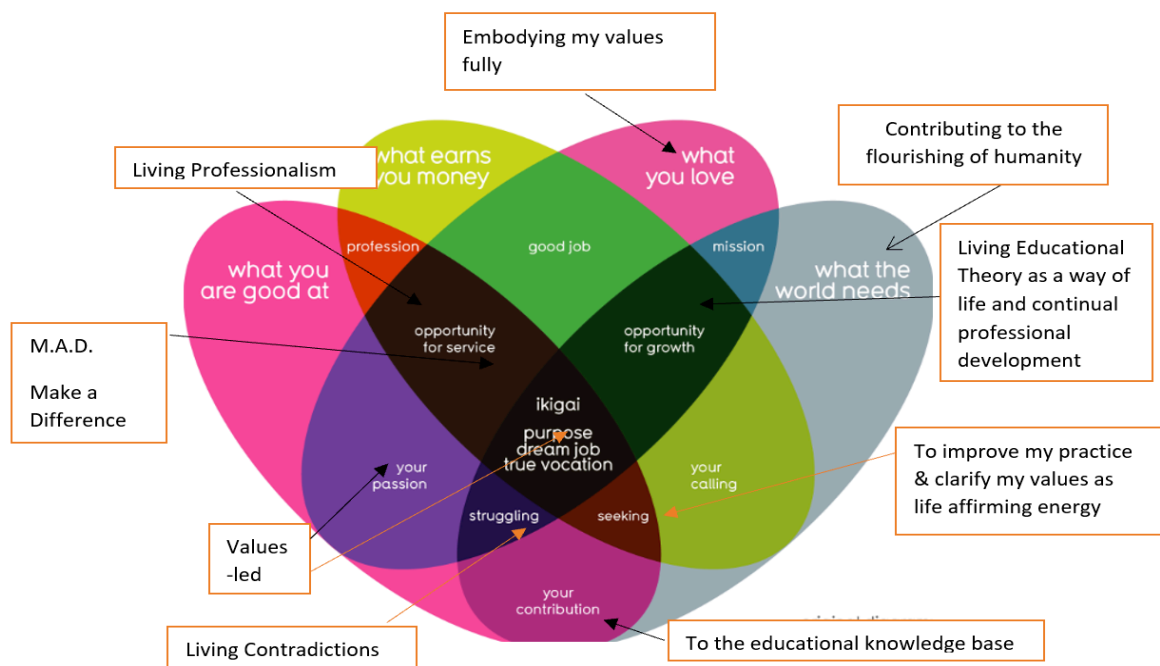
Figure 5. Representation of Ikigai by Mccandless, (2014).

There is one amendment I would like to add to Mccandless' figure of Ikigai under the 'what the world needs' section, and that is to add 'contributing to the flourishing of humanity', instead of my calling. I would like to see a subtle shift in the centre of Ikigai as 'purpose, dream job, true vocation' to have an outward view of self-fulfilment, that recognises to achieve this, I need to be contributing to something beyond myself and my own gain. Each of the terms relating to Living Educational Theory Research I have added to the model above, are fully defined and explored in Chapter 3. Mogi (2018) describes one of the pillars of Ikigai as harmony and sustainability, which I agree are important to; maintain commitment to my professional role, to bring joy and life-affirming energy (Whitehead, 1989), to strive to make a positive difference – to my students (Mounter, 2012a), to The Learning Institute, to add to the educational knowledge base, and to contribute to the profession and to the communities I am part of. Harmony and sustainability underpin the heart of my Ikigai and draw on purpose, true vocation and contribution. As my social-ontological and epistemological values have been refined and clarified through my research and my living-educational-theory-research methodology, it is awareness of the flow of energy in ~i~we~I~us~ in each of the segments in my Ikigai, that enables me to live and practice with harmony and flow (Csikszenthihalyi, 1990).

My understanding of ontology, the nature of being and epistemology the philosophy of knowledge, I have struggled to understand and to separate when thinking of my values. Crotty (1998, p.10) defines ontology as, "the study of being", whilst Lupp, (2006) defines ontology as, "a concept concerned with the existence of, and relationship between, different aspects of society". These definitions are something I have to return to for clarity again and again. What interests me particularly, is the research of Searle (2006) and Bryman (2008), who research within the field of 'social ontology' and social interactions, as this links closely with nurturing responsiveness within ~i~we~I~us~ as my relational value. For example, Searle (2006, p. abstract) says, "… social ontology is both created by human actions and attitudes but at the same time has an epistemically objective existence and is part of the natural world". This is further explored later in my thesis.

Within my research I clarify through visual data, the embodiment of my values in my practice. I also give lexical definitions as clearly as possible as to my specific meaning of the terms I use when describing my values. Polanyi (1958) makes an important point, in that we all see the world and our values from our own perspective, "I must understand the world from my point of view, as a person claiming originality and exercising … personal judgement responsibly with universal intent" (Polanyi, 1958, p. 327). Hence my worldview frames my research and my values as my standard of judgement. This enables me to really clarify the values I am claiming contribute to the flourishing of humanity and to debate any challenge to my claims. By making my research public whether through a paper for a journal or conference, or a workshop I take part in, I am fulfilling as Polanyi (1958) describes, my own world view, which provides a continuing process of challenge to test the validity and rigour of my research with critical friends and members of Peer Validation Groups.

I have epistemological values that are distinctly different from my social-ontological values and held in a particular aspect of my life, and my work. Whitehead (1989) calls for educational practitioners to contribute to the professional knowledge base through values-based research of their practice, and by doing so make a difference to the

flourishing of humanity. This calls for a different view of my values. My social-ontological values, encapsulate values that influence educationally, "others and social formations". This is very different from my ontological values, which quite probably will have my well-being and my habitat at the centre. We can all claim overarching values we believe in, but if I am claiming a value as a social- ontological value, I need to be able to demonstrate where, and how I am living this value, which by its nature should be influencing the lives of myself and through interaction, others. Hence, I find myself back to my understanding that a Living Educational Theory Researcher brings into their living-educational-theory methodology both their social-ontological and epistemological values.

Crotty's (1998) clear description of epistemology as a way of looking at and making sense of the world around us, is something I am continuingly doing as a person and as an educational practitioner. Cohen, Manion and Morrison (2007, p. 7) describe epistemology as, "the very bases of knowledge – its nature and form, how it can be acquired and how it is communicated to other human beings". The definition by Cohen, Manion and Morrison (2007, p.7) lies at the very heart of my thesis and my values, combining epistemological and social-ontological beliefs.

3.4 My World View Leading to my Ontology Position

My ontological values have been clarified and become more central to my practice through the journey of my research using a Living Educational Theory Research methodology (Whitehead,1989). The tension of living my values against the rhetoric of political educationalists created a living-contradiction (Whitehead, 1989), which I felt greatly in my roles as a teacher and as a Headteacher of a primary school. This determined my drive to ensure I was not swept along in the tide of political, educational wash, but anchored my practice securely to my values, even if only a small voice for change.

My social-ontological and epistemological way of being defines my values and who I am as a person, practitioner and researcher. Scotland (2012, p. 9) describes this simply

but effectively, "Ontology is the study of being". This knowledge helps me to consider the methodological approach I take in my research and the methods I use. Defining my research worldview will ensure the alignment of my ontological and epistemological values, leading to the methodological approach and methods in my research. Creswell, (2009, p.5) states the following areas should be considered and explained, firstly, "The philosophical worldview proposed in the study", secondly, "A definition of basic considerations of that worldview" and finally, "How the worldview shaped the approach to research". I take up these three points by Creswell (2009) later.

Hall (2014, p.141) debates the role of higher education institutions in contrast to what de Sousa Santos (2015, p. 11) describes as knowledge democracy, and his call for an ecology of knowledges and equality of opportunity to the different kinds of knowledge. This quote below by Hall (2014, p. Abstract) is important, and defines the centrality of higher education institutions in producing and disseminating knowledge and training, supporting knowledge creators of the future:

> Higher education institutions play powerful roles in all our societies producing the leaders in all our fields of professional and scientific endeavour. Society has further given higher education institutions the mandate to manage knowledge on its behalf. This second role as knowledge producer and knowledge disseminator has taken on more and more importance as knowledge itself has increasingly been seen as a key of contemporary economic development.

Cochran-Smith's (2023, p. abstract) latest article calls for teacher education to, "be constructed as an equity problem". In line with de Sousa Santos' (2015) call for an ecology of knowledge, Cochran-Smith (2023) highlights the dominant educational policies and social policies which can lead to educational inequality and limit and impede acknowledgement of minoritized groups in being part of the process to defining common educational values and purposes.

The engagement by Cochran-Smith (2023) on educational inequality and de Sousa Santos (2015, p. xx) with the idea of, "ecology of knowledges and equality of

opportunity to the different kinds of knowledge, is to build another possible world".
This is the world I want my research and methodological choice to sit within and be
valued by, one where educational practitioners research is contributing to the
professional knowledge-base and is valued and recognised for the contribution it can
make so that researching practice is an integral part of CPD.

Educational practitioners, when creating their Living Interactive Poster within the new
Living Educational Theory Master's degrees, reflect and question their practice within a
TerreBlanche and Durrheim (1999) "worldview' belief", which they define as part of
their research and reflections, which are captured in Spirals. This supports
Whitehead's (2010a) call for a focus on educational practitioners carrying out research
with values as standards of judgement that contribute to the flourishing of humanity.
TerreBlanche and Durrheim's (1999) three dimensions within a research paradigm,
ontology, epistemology and methodology are incorporated into the design of the
Master's research method of a Living Interactive Poster. Aligning my 'worldview' with
my understanding of knowledge democracy (de Sousa Santos, 2015) and my belief in
ontological, epistemological and methodological equality, cultivating a global
educational knowledge base, is at the heart of Living Professionalism. This literature
has so excited me as it seems to ratify my belief in the development from a Living-
poster (Huxtable, 2012) to a Living Interactive Poster, as part of an educational
practitioner's continuing professional development as an educational researcher. I
refer back to de Sousa Santos' (2015) value of all knowledge and Lather's (1986) belief
that we can combine our current understandings and reflections of the past, my own
learning from my experiences of practitioner development further developed in my
thesis as a given curriculum, living curriculum developed from Living Educational
Theory Research as a way of life striving for a future which challenges the definition of
an educational practitioner, and continuing professional development.

Within my research I define my social-ontological position, "of how things really are
and how things really work" (Scotland, 2012, p.9), taking a relativist ontological
position in my research. Rather than in realism seeing one truth, one reality, Killam
(2015, 2:24) describes a relativist as believing in, "multiple versions of reality", which

can be shaped by culture and the context, truth is individual from past experiences, culture and interactions (Killam, 2015, 2:38). These ontological beliefs are presented as explanatory principles and challenged by critical friends in my Peer Validation Group. Capturing the embodiment of these ontological values is important and draws on multi-media data collection.

3.5 My Worldview leading to my Epistemological Position

Cohen, Manion and Morrison (2007, p.7) describes epistemology as being focused on the "nature and forms of knowledge", how knowledge can be "created, acquired and communicated". Guba and Lincoln (1994, p. 108 in Cohen, Manion and Morrison, 2007, p.9) asks a researcher to consider their epistemological position and should ask, "what is the nature of the relationship between the knower and what can be known?". An important question particularly in my role as a teacher. Cohen, Manion and Morrison (2007, p.960) go on to say, "epistemology can be stated to be concerned with knowledge in the way that it questions whether knowledge is objective and concrete, or subjective and abstract". This demands for me, as a researcher, to clarify not only my social-ontological position, but also my epistemological position. I explore my social-ontological values, which become my epistemological standards of judgement, as I reflect, question and develop my practice within my worldview. My social-ontological value and explanatory principle ~i~we~I~us~ became my epistemological standard of judgement, by which I consider improvements in my practice and my educational influences in learning across my own learning ~i~I~, the learning of others ~we~ and across social formations I am part of ~us~.

I research within a, "social constructivist epistemological stance" (Pritchard and Woolard, 2010, p. 3). As a social constructivist, I believe reality is constructed by the interactions and developing understandings of people, influenced by their thoughts, feelings, culture, experiences and supports my relativist ontological position. Living Educational Theory Researchers form influential social Peer Validation Groups (Huxtable and Whitehead, 2020) within which a social constructivist approach is embedded. This aligns with the format of peer validation brought into Living

Educational Theory Research to ensure validity and rigour (Whitehead, 2010a). Creswell (2009, p.6) describes this epistemological stance and methodological approach as, "generating meaning and understanding from community members over time". Within my epistemological standard of judgement ~we~ and ~us~, this resonates and is so applicable to a Living Educational Theory Research approach. It draws me back to Ubuntu (Tutu, 2013), discussed more fully in 3.2.4, and the meaning of community supporting each other captured in ~i~we~I~us~.

3.6 Developing my 'living-educational-theory methodology'

In the creation of my living-educational-theory methodology there are three distinct phases of my professional life that have had an educational influence. The first as a teacher, when I researched learners and learning alongside my pupils as I considered my own continuing professional development. The second phase as a Headteacher researching my educational influences in the learning of my staff and pupils, again alongside my continuing professional development. The third phase as a higher education lecturer as I researched the professional development of educational practitioners reflecting on my own experiences and applying through the writing and validation of two Living Educational Theory Research Master's degrees.

Data was selected to demonstrate my epistemological standards of judgement and support my keystone diagram, as I focused on educational influences in my own learning, the learning of others and in social formations. Within this section, I introduce how I gradually clarified over time, my original contributions to knowledge as a narrative, including the challenges and decisions I made, and why I made them.

My awareness of the impact of Living Educational Theory Research methodology on my practice and personal ontological sense of well-being, has been significant over time and developed through the three phases of my career. My Living Educational Theory Master's research had one developing focus, based on curriculum and pupils as learners. This meant that my research has not been individual, separate research projects, which is where Whitehead (2010a) typically draws on the cycles of reflective

action in Action Research. Instead, I have carried out continuing professional development around a theme of improving my practice in line with my social-ontological values.

This continuing process developed through the phases of my professional life and different roles. It has led to my current focus on Living Educational Theory Research as a professional way of life. I found it difficult to find professional development that worked for my pupils, students and me. I came to realise this was something I have had to create personally over time. Part of this journey was to challenge the limitation in Jack Whitehead's research on Living Educational Theory Research and the close link he made to Action Research.

As a teacher researcher I began to notice the impact of researching my educational influences very quickly. The passion and engagement with my continuing professional development I was forging for myself, through my research, became central to my identity as a professional and my commitment to my career. As a Head teacher I planned my own continuing professional development and maintained my focus. I had responsibility for strategically planning the professional development of my staff, and influence in designing the curriculum for my school. These decisions were influenced greatly from research into learning in my classroom as a teacher.

They can be seen demonstrated in the series of Master's assignments I submitted to Bath University between 2006 – 2012. These assignments form part of the data I gathered whilst researching to create my thesis. This change in role made me consider the opportunities for professional development my staff had experienced and the interaction with the curriculum the pupils in my school had. This began a research process of staff, pupils and parents as we reviewed the curriculum, learning behaviours and policies and professional development planning. Our curriculum, we developed was based on the principles of the children as researchers in their own learning (Mounter, 2007, 2008b) and the values we clarified in our research. The curriculum was graded as 'outstanding' by OFSTED for the opportunities and independence in learning it gave the children.

As a higher educational lecturer and MA Course Leader, I was in the privileged position to influence and create validated Master's Degree programmes which could influence the continuing professional development of educational practitioners across social formations ~us~. Validating these Master's Degree courses was a challenge and took three years of negotiating and persuading our partner university of the benefits of a Master's with Living Educational Theory Research at the heart. Initially the university was not familiar with Living Educational Theory Research. I had to provide much data and present at faculty meetings to convince them of the benefits of this type of research as continuing professional development. This felt like a very rigorous Peer Validation Group I had to convince of the validity and rigour of my research and proposals. During the process of writing the Master's including the modules, and how they integrate practitioners in a research hub, led to a surprising conclusion. Initially the Master's were to be validated by our partner university for us to run and they would moderate the modules, QA (Quality Assure) the course and be the awarding body, as they already had their own Master's programmes running successfully. By the time the Master's were validated an amendment was including validating the Master's to be run by our organisation, but also by the university themselves. As a faith university, values-led practitioner research which contributes to the flourishing of humanity fitted very well with their ethos. From a place of wariness of what I was proposing this felt a huge and significant step.

The clarification of ~i~we~I~us~ relationships, a dynamic, ontological relational value Integral to my living-educational-theory methodology came over a long period of time and was inspired by a range of sources. Reading Buber's (2013) I and Thou Theory and Whitehead and Huxtable's (2016) i~we~i explanation, as well as the South African understanding of Ubuntu (Eze, 2010), supported my interest in how we can capture relationally dynamic and educational influences in learning. This is vitally important as the focus of educational influences in learning is central to Living Educational Theory Research. At the same time, I was also considering Whitehead's work and what I considered limitations in his research and published work, particularly in the lack of focus on educational influences in social formations by researchers. This ultimately led

to the creation of ~i~we~I~us~ relationships offered as part of my keystone diagram in this thesis. From Huxtable and Whitehead's (2015) exploration of i~we to my development as ~i~we~I~us~, where the self is the unique individuality of each person's self ~I~ and their relational self ~I~. Huxtable describes the tilde in i~we is the 'living boundary' (Huxtable, 2012) between people. This is a 'trustworthy, co-creative, multidimensional, relationally dynamic space" (Huxtable, 2012, p. 9):

> The collaborating individuals (i) and the collective (we) they are part of create a living-boundary (~) between them. A living boundary (Huxtable, 2012) is a trustworthy, co-creative, multidimensional, relationally dynamic space. (Huxtable, 2012, p. 9)

Captured within Spirals these meanings of ~i~we and my ~i~we~I~ puzzled and intrigued me, and needed exploring within my research connections and relationships. The feeling where an idea lodges at the back of your mind and you consider it from different influences in learning. This is easier within Spirals as you can access data and your reflections and developing thinking over a long period of time. Within my research, educational research communities were influencing my thinking, the continuing professional development of educational practitioners, Living Educational Theory Research – Peer Validation Groups, Living Interactive Posters as a research method and form of Master's assessment and our educational influences in learning. I also had experience of myself as a teacher-researcher co-researching with my pupils and the flow of educational influences between us. Mulling these aspects and talking them through in my own Peer Validation Group led to ~i~we~I~us~ as a relationally dynamic value described in detail in Chapter Two. Being part of several Peer Validation Groups (PVG) over the course of my research has been important, to my clarity, rigor and validity. This has included a Doctoral Researcher PVG, which provided the floor to really clarify my focus and research question. The new university partner PVG in the process of validating the two master's which challenged each aspect of my Keystone Diagram, as Living Educational Theory Research and the methods I was suggesting were new to the university. This enabled greater focus, re-writing for clarity of communication and in-depth exploration of the data I had gathered, especially

regarding the research methods of Spirals and living-interactive-posters. Finally, the PVG with my doctoral supervisors, providing differing skills, viewpoints and challenge. My reading, contemplation, reading again, listening in Peer Validation Groups has clarified limitations I see in many, if not most, living-educational-theory methodologies. It is the blending of experience, love of Living Educational Theory Research and a deep understanding of it in reality as a professional way of life that has led to the clarification of my purist viewpoint and standing and the development of my living-educational-theory methodology. The strength of Living Educational Theory Research cannot be watered down by being combined with other methodologies. Rather I utilise and integrate insights from other methodologies as methods in the creation of my living-educational-theory methodology.

3.6.1 Methodology to method: Narrative Inquiry

Whitehead (2010a) argues Living Educational Theory Research as part of a 'constellation of theories,' can draw insights from other research methodologies including Narrative Enquiry, Auto-ethnography and Action Research. Action Research is often connected to Living Educational Theory Research drawing on the cycles of action and reflection. There is absolutely a place for this process of focused action and reflection to solve a particular professional problem or to focus on an aspect of practice. Action Research appears in most of Whitehead's journal articles, conference papers and conference addresses, it is even in his website domain name – www.actionreserach.org. In Living Educational Theory Research and the continuing professional development I am proposing, an educational practitioner is focused on improving their practice in a continuing process of values-led professional development. This separation of Living Educational Theory Research from Action Research is an important step to clarify Living Educational Theory Research as an independent research methodology and not an aspect of Action Research. This I want to unpick a little more so that I articulate clearly the place of other methodologies as Whitehead encourages, alongside Living Educational Theory Research in my thesis.

Alongside Living Educational Theory Research, Whitehead supports integrating insights from other methodologies. I have drawn on aspects of Narrative Inquiry. Drawing on insights derived from other methodologies allows a more holistic perspective to develop, which Mingers and Gill (1997, p. blurb) describe as, "producing a richer picture". This richer picture is vitally important, but I have hesitated to incorporate an additional methodology. Living Educational Theory Research is at the heart of my research and links clearly to my epistemological and social-ontological positions and worldview.

My social-ontological and epistemological values are inherent in my professional life and I cannot dilute my focus and worldview with another methodology. Rather I have a more purist view of Living Educational Theory as a research methodology and its unique utilisation of my values as my standards of judgement. Whitehead (2021) focuses on the theory underpinning a practitioner's living-educational-theory-research methodology, drawn from their values. Whitehead highlights the methods you use to form your explanations of your educational influences in learning:

> The theoretical underpinnings of your research, that give you your methodology is the system of methods that you have used in generating your valid, evidence-based explanation of your educational influences in your own learning, in the learning of others and in the learning of the social formations that influence your practice and understandings. (Whitehead, 2021)

This has helped me to clarify my concern of drawing on more than one methodology, rather than my purist perspective. I will draw on Narrative Inquiry, but as a research method to support my research. Narrative Inquiry, a qualitative research methodology began focusing on 'story' in research, as for example Carter (1993) did. Clandinin and Connelly (1991) developed narrative into a methodological approach to enable practitioner researchers to be reflexive (Whitehead, 2014) and, "to make sense of the meaning within recounts of experiences" Creswell (2007, p.53). I have always been drawn to the centrality of storytelling to our lives and the depth of understanding it can contribute around data gathered in my research:

The main claim for the use of narrative in educational research is that humans are storytelling organisms who, individually and socially, lead storied lives. (Clandinin and Connelly, 1991, p.2)

Clandinin and Connelly (1991) highlight how Narrative Inquiry can help create meaning from the type of data I have collected, such as, 'interviews, papers, diary entries etc. I use 'Spirals' explored in my thesis, as my living-archive and a research method, to demonstrate my reflexivity (Whitehead, 2014) in developing personally, professionally and identifying my educational influences in learning. Carter (1993) acknowledge the importance and 'richness' of story in practitioner accounts:

For many of us, however, these stories capture, more than scores or mathematical formulae ever can, the richness and indeterminacy of our experiences as teachers and the complexity of our understandings of what teaching is. (Carter, 1993, p. 5)

As does and Whitehead (2009a):

A living theory can be understood as a form of narrative research in that it begins with the experiences as lived and told by the researcher. Within the narrative what distinguishes the story as a living theory is that it is an explanation of the educational influences of the individual in their own learning and in the learning of others. Not all narratives are living theories, but all living theories are narratives. (Whitehead, 2009b)

My research methodology is led by my values that I clarified and defined in the process of creating my living-educational-theory methodology. I incorporated Narrative Inquiry as a research method, as it enabled me to, "think, perceive, imagine, and make moral choices according to narrative structures" (Sarbin, 1986, p.8).

Narrative Inquiry is a method I could use whilst researching with my pupils, a method we could both engage with. The diverse range of data we collected included poetry, reflections, diary entries which supported a Narrative Inquiry method. Connelly and Clandinin (1990, p. 2) describe this as leading, "storied lives". They go on to describe

how Narrative Inquiry is a, "process of collaboration, involving mutual storytelling and re-storying as the research proceeds" (1990, p.4), highlighting the "mutual construction", and how "both voices are heard" (1990, p. 4). This was so important to the children and I as we co-constructed knowledge. Narrative Inquiry was also important as the focus of Spirals as a research method, which was created from the joint process of our research, which held data as a learner and as a person, so closely inter-linked. McAlpine, drawing on Riessman's (2008) work, also believes, "narratives provide a window into the process of identity construction" (McAlpine, 2008, p.33). This is generated through the inter-play between Dear Me-data collected and explored about the researcher – personal values, Prism -as a learner and researcher, both threads drawn together and explored through the Mesearch section focusing on present research focus. Narrative Inquiry as a qualitative research method, captures the lived experiences of the children and I over time as a narrative, an inter-play in research between ~i~we~I~us~, supported by data from our Spirals. Narrative Inquiry as a method helps us to draw on our values, to look at the data we have collected, to look at our living contradictions and to create meaning from our lived experiences, so that we can communicate across ~we~ and ~us~ in a narrative form.

3.6.2 Living Educational Theory Research as a professional way of life

Living Educational Theory Research methodology is designed for educational practitioners to undertake professional practitioner educational research, focusing on an aspect of their practice: a developmental focus or a living-contradiction. In his most recent book Whitehead (2018b) describes Living Educational Theory Research as a way of life, as I similarly do in my thesis, but we both have different meanings of this key phrase. Whitehead's title for his book is Living Theory as a Way of Life. My first question focuses on the title of his book, why has Whitehead used the shortened version of Living Educational Theory Research, missing out 'Educational' and 'Research? This concerns me, as I have seen students confusing the meaning of this methodology and trying to apply and use it in situations that it is not appropriate, as they are not looking at the educational influences they are having. To those

researchers not as familiar with this methodology I believe shortening the name opens the methodology up to questions of its use and erodes meaning.

My other concern with this publication is that within the collection of essays, everyone looking at researching practice directly, includes references drawing on Action Research alongside Living Educational Theory Research. Wood (2010) exploring curriculum design, refers to "Living Theory as a form of Action Research", merging aspects of the two, highlighting the confusion from Whitehead's publications as illustrated by the reference to Whitehead's work by Wood (2010, p.289):

> Self-study Action Research has universal human wellbeing as its value base and communicative action (Habermas 1976) as a method of realising it (McNiff 2005, p.1). It provides an ideal platform to realise transformative values while simultaneously generating contextually relevant theory – educators, and education, can thus be transformed through the generation of their own living theories (Whitehead 1989).

Within Whitehead's (2018) book there are 185 mentions of Action Research, I have checked after becoming aware, when reading the book how often this methodology is mentioned alongside Living Educational Theory Research! I have focused on papers published by Whitehead in 2019, 15 of them in total:

7 papers have Action Research in the title
- Whitehead, J. (2019c) Action Research for Self-study and Living-Educational-Theories
- Whitehead, J. (2019e) The underlying importance of context and voice in action research
- Stringer, Ernest (Ernie), Dick, Bob and Whitehead, Jack (2019) Worldwide perspectives on action research in education
- Wood, L., McAteer, M. & Whitehead, J. (2019) How are Action Researchers Contributing to Knowledge Democracy? A Global Perspective
- Whitehead, J. (2019d) The action learning, action research experiences of professionals

- Delong, J., Whitehead, J. & Huxtable, M. (2019) Where do we go from here in contributing to 'The Action Learning and Action Research Legacy for Transforming Social Change?
- Whitehead, J. (2020) Contributing to Moving Action Research to Activism with Living Theory Research.

Eight papers abbreviate 'Living Educational Theory Research' to 'Living Theory':

- Whitehead, J. (2019g) Living Theory research making a difference in communities and organisations: continuing conversations.

- Mounter, J., Huxtable, M. & Whitehead, J. (2019) Using TASC and Spirals in Living Theory research in explanations of educational influences in a global social movement.

- Whitehead, J. (2019b) Creating a living-educational-theory from questions of the kind, 'how do I improve my practice?' 30 years on with Living Theory research.

- Whitehead, J. (2019i) Connecting curriculum development, creativity and professional learning through Living Theory research.

- Huxtable, M. & Whitehead, J. (2019) Living Theory research: enhancing the quality and effectiveness of Professional Development and learning of Educational-Practitioners working across ages, stages and contexts.

- Whitehead, J. (2019) A Living Theory approach to the professional development of teachers

- Delong, J., Whitehead, J. & Huxtable, M. (2019) Where do we go from here in contributing to 'The Action Learning and Action Research Legacy for Transforming Social Change?

- Whitehead, J. (2019f) What makes 'educational research' educational?

All 15 of these papers also refer to and include Action Research in them. This has led to me trying to be as clear as possible about the meaning of terms I am using and not

using contractions or acronyms in my thesis. This understanding of Living Educational Theory Research as a cycle of research to solve a problem, focus on an aspect of development in your practice, or to define for yourself the values that matter to you which you embody in the classroom, detracts from my interpretation of the title, 'as a way of life'. I develop Whitehead's explanation of Living Educational Theory Research as an educational practitioner's methodology of choice to research aspects of their practice contributing to their professional development and offer an alternative perspective, which forms a key part of Living Professionalism.

At the heart of this chapter is Living Educational Theory Research as a professional way of life and the lens that an educational practitioner accepting educational responsibility for their Living Professionalism develops, throughout their career as continuing professional development. I would like to see this methodology and the necessity to engage with academic research within a school-based research community, written into an international professional Standard and expectations for a professional educational practitioner. Spirals as a living-archive captures the reflections, both personal and professional, research data, papers etc. during this on-going professional journey. Rather than odd cycles of research or a focus during for example a Master's Degree, my perspective is to build a depth of understanding by a practitioner throughout their career. Understanding through research those values they want to embody, their practice, contributing to the educational knowledge base, and being an educational practitioner who is able to engage in academic conversations of current educational research and policy, articulate their own current and past research, the contributions they have made to the educational knowledge base with a passion and commitment to the profession. This process of a professional journey of practitioner educational research enables the engagement of students or pupils as co-creators of knowledge (Mounter, 2008b, Bognar and Zovko, 2008), a true learning community of all stakeholders, which examines holistically educational practice from the perspective of teachers, teaching assistants and the students or pupils.

3.7 Issues of Validity and Rigour

As an educational researcher I am creating an account of my research, which will demonstrate my educational influences in learning, my social-ontological and epistemological values and an improvement in my practice. My research, being made public, will make a contribution to the educational knowledge base, but this also opens up my research to public scrutiny and accountability for reliability and quality. Polanyi (1962) in his book on Personal Knowledge explores how we cannot be truly objective in our research, as we see the world from inside ourselves:

> It goes without saying that no one—scientists included—looks at the universe this way, whatever lip-service is given to 'objectivity'. Nor should this surprise us. For, as human beings, we must inevitably see the universe from a centre lying within ourselves and speak about it in terms of a human language shaped by the exigencies of human intercourse. Any attempt rigorously to eliminate our human perspective from our picture of the world must lead to absurdity. (Polanyi, 1962, p.2)

Considering my internal bias (Polanyi, 1962) and to ensure reliability and quality through testing the validity and rigour of my research, I draw on Winter's (1989) six criteria of rigour, Habermas' (2002) social validity and Popper's (1975, p.44) "mutual rational controls" by "critical discussion". These three key texts align so closely with Living Educational Theory Research and my experiences of effective accountability through a research Peer Validation Group.

I am drawn to McNiff and Whitehead's (2006) definition of validity as they focus on testing the veracity of a claim and its authenticity. McNiff (2002b) and Whitehead (2008) separate validity into social validity and personal validity. This will help me to address Polanyi's point through personal validity, as we see the world from our own perspective. The aspect of social validity will be addressed through Whitehead's (2010a) Peer Validation Groups and Habermas' (2002) social validity. I will also draw on Winter (1989) in consideration of rigour in my research and Popper's, "mutual rational control by critical discussion", "… inter-subjective testing is merely a very important aspect of the more general idea of inter-subjective criticism, or in other words, of the idea of mutual rational control by critical discussion" (Winter, 1989, p. 44).

Habermas' four criteria of social validity (1976, p. 10) can help strengthen the, "comprehensibility, truth, understanding of my research and account, and the authenticity", as indicated by Whitehead (2019b), through a Peer Validation Group which can address questions of validity and rigour. Using Habermas' four criteria of social validity in research:

- Comprehensibility of the explanation; can it be strengthened?
- Evidence used to justify assertions; can it be improved?
- Understandings of socio-historical and sociocultural influences; can they be deepened and extended?
- Authenticity of the explanation in terms of living values as fully as possible; can they be enhanced?

Whitehead, (2019) has further developed Habermas' (1976) four criteria of social validity into a set of questions researchers can ask in conversation in a Peer Validation Group, which is comprised of between 3 and 8 researchers supporting each other and acting as critical friends. Whitehead's questions developed from Habermas (1976) are based on answering this first question: 'How could I improve the comprehensibility of my explanations of influence?'. I personally would like to further amend this question to read: 'How could I improve the comprehensibility of my explanations of educational influence?'. This further concerns me, this further erosion of meaning in Living Educational Theory Research, in Whitehead's published research and other researchers following his examples. These questions below, further develop a Peer Validation Groups focus on supporting, questioning and offering challenge to each other:

> How could I strengthen the evidence I use to justify the claims I make?
> How could I deepen and extend my sociohistorical and sociocultural understandings of their influence in my practice and understandings?
> How could I enhance the authenticity of my explanation to show that I am living my espoused values as fully as possible? (Whitehead, 2019, p. 97-110)

Habermas's (1976) four criteria of social validity and Whitehead's concept of a Peer Validation Group, support each other through the validation found in the social interactions found in a Peer Validation Group. Winter's (1989) six criteria of rigour, specifically the Reflexive Critique, requires the other five aspects of Winter's theory to be considered through social interaction. Reflexive Critique, requires a two-way on-going dialogue between researchers, where conclusions, explanations and assumptions that have been made can be examined and challenged to ensure rigour. When combined, Whitehead, Habermas (1976) and Winter's (1989) research on social validation and rigour can be effectively utilised in Living Educational Theory Research, specifically within a Peer Validation Group setting.

As I have asked, researched and answered my three research questions to address my overarching thesis question, 'How am I contributing to enhancing the professional development of educational practitioners accepting educational responsibility for their Living Professionalism? A Living Educational Theory Research approach to continuing professional development in education,' I have generated a Living Educational Theory Research approach to continuing professional development in education. This approach is distinguished by the original contributions to knowledge in my keystone diagram. Within a Living Educational Theory Research methodology, the data collection and analysis that has led to the development of Living Professionalism and my Keystone Diagram, has included ensuring validity and rigour of my research within a Peer Validation Group.

Challenge and feedback focused on responding to the following key question, which I address through each chapter:

> Chapter 1 Introduction – Question: How do I justify my claim that my thesis is set out to answer my research question?
>
> Chapter 2 Educational practitioners Accepting Educational Responsibility for Living Professionalism – Question: How do I justify my claim to be contributing

to enhancing the professional development of educational practitioners through Living Professionalism?

Chapter 3 Methodology – Question: How do I justify my claim to address limitations identified through a critique of Living Educational Theory Research to explore the educational influences in social formations?

Chapter 4 ~i~we~I~us~ as a Relational Value – Question: How do I justify my claim ~i~we~I~us~ as a relational value supports Living Educational Theory Research to overcome identified limitations in current research using this methodology?

Chapter 5 A Given Curriculum to a Living Curriculum of Professional Development – Question: How do I justify my claim that a combination of a given curriculum and living curriculum of professional development is required within Living Professionalism?

Chapter 6 Living Educational Theory Research Methods – Spirals and Living Interactive Posters – Question: How do I justify my claim that Spirals and Living Interactive Posters support data collection and analysis within Living Educational Theory Research?

Chapter 7 Data Gathering and Analysis – How do I justify my claim for needing to create appropriate methods in my inquiry?

Chapter 8 Findings, Conclusions, Implications and imagined possibilities – How do I justify my claim that I am contributing to an international professional standard for educational practitioner?

These are the questions I have asked, to Peer Validation Groups during the journey of my research. For example, when I presented my research in the form of my Transfer Paper to the Transfer Panel, sent my research to my supervisory team for feedback to

strengthen my thesis, and when I have presented my research at conferences and written papers to test the validity and communication of my knowledge claims. Part of the continuation of this process will be the submission of my thesis and the subsequent Viva, asking as a Peer Validation Group, to consider my research, data collection, analysis and conclusions to test the validity of my knowledge claims.

To this, I would also include consideration of Popper's (1975) mutual rational control by critical discussion, which forms the founding principle for Whitehead's Peer Validation Groups (Whitehead, 2019b) and supports social validation and reflexive critique:

> I shall therefore say that objectivity of scientific statements lies in the fact that they can be inter-subjectively tested. The word 'subjective' is applied by Kant to our feelings of conviction (of varying degrees)... I have since generalized this formulation: for inter-subjective testing is merely a very important aspect of the more general idea of inter-subjective criticism, or in other words, of the idea of mutual rational control by critical discussion. (Popper, 1975, p.44)

Popper's exploration of critical discussion, supported through Winter's (1989) reflexive critique, Habermas' (1976) social validity, and Whitehead's peer validation groups (2019) is also supported by Cibganu (2012), who like Popper describes the benefits of inter-subjective exchanges, but describes how it develops critical discussion leading to reach the "most truthful knowledge":

> Critical discussion comes into existence through inter-subjective exchanges. Critical discussion bridges the space between individuals and thus beyond subjectivity to reach the most truth-like knowledge. (Cibganu, 2012, p.32)

This focus within a Peer Validation Group ensures rigour and validity in the data collected, analysis and conclusions drawn. I have included at the beginning of each chapter a question which the chapter addresses towards my over-arching research question and helps to focus the members of the Peer validation Group, as well as providing clarity for the reader.

Winter (1989) defines his six criteria of rigour as:

- 'Reflexive Critique – two-way on-going dialogue, assumptions made
- Dialectical Critique – contradictions between values and practice, understand and resolve through reflection
- Risk – take risk, address weakness in practice is a risk
- Plural Structure – reflect view-points of parties involved
- Multiple Resource – collaboration is central, all participants co-researchers
- Theory Practice Transformation – links between theory/practice – transform practice'

Biesta (2006, p. 27) discusses that education should be about, "individuality, subjectivity and personhood", and not just the transmission of knowledge, skills and values, beautifully encapsulating Spirals. Spirals enables a place for these reflections and learning of self, and self as part of the world. As the spiral represents the cosmic energy of learning and the journey of growth, 'Spirals' is evolving and changing as my research and data analysis continues.

Dear Me	Prism/Rainbow of Skills	MeSearch	Projects	In Community
Record of personal thoughts, experiences, moments…	Life Skills Life Habits Learning Habits Record	Deepen knowledge of self by appraising beliefs, values, opinions, actions Double H (Happy, Hope)	TASC* Applying Skills & Habits Independent Learning	~i~we~I~us~ Trust Confidence Nurturing-Responsiveness Critical Friend

Reflective-
Wisdom
Emotional-
Resilience
Reflective and
Reflexive action

Figure 6. Community growth and transformation.

The figure 6 above shows the five main sections within Spirals. It also highlights the knowledge, skills, values and attitudes explored within each section (listed below each heading). The fifth column incorporates the social context of TASC 'in community' and the difference we can make contributing to the flourishing of humanity (Whitehead, 2019) and community growth and transformation.

Piaget (1964) and Dweck (2006) suggest in their cognitive development theories, that we create meaning systems from our experiences and use these to shape our thinking and reactions to experiences. It is these experiences that influence our inner most thoughts and from these thoughts, a physical representation in the way we interact with the world around us. Spirals is a place for the researcher to reflect and explore this data, their living-archive, including self as a learner/researcher, as a person and as part of the world, the social, historical, political and cultural structures they are part of. Huxtable (2022, p. 457) defines education in a way that resonates with my values. She describes education as, "a creative, life-long process by which a person learns 'to live a loving, satisfying, productive and worthwhile life' for themselves and others: a life that expresses their best intent informed by their life-affirming and life-enhancing values". To enable this to happen, Spirals stores a range of data, diary entries, creative responses, notes, articles, photos, film clips etc., a space to continuingly move forwards and back through experiences deepening critical and analytical thinking. This developing understanding and connections can then be challenged at a Peer Validation Group through critical discussion. Below is a reflection on my use of Spirals and how I clarify my thinking in a peer validation group.

Mounter Spirals entry February 2012b:

> We are creating a communal space which each of us is holding open. We are
> contributing, feel valued and have a voice. We are exploring our learning skills,
> attributes and beliefs whilst also spending time understanding our place in the world
> and ourselves. The more we reflect and explore our learning openly, the more we feel
> the need for a way to hold that space open within ourselves, to carry it with us as an
> inner understanding and resilience and at times opening the space to others in
> community.

Whilst engaged in creating my living-educational-theory I will integrate my exploration
of theory and practice, which will demonstrate my place in what Winter (1989)
describes as transformation. The Peer Validation Group and educational influences
within it, captured in ~i~we~I~us~ as a relational value will also lead to community
growth and transformation which Whitehead describes as contributing to the
flourishing of humanity.

Traditionally, the positivist approach to research, has led to the notion of the
generalisability of a person's research, which helps to demonstrate its validity and
rigour (Carminati, 2018, Abstract). In Living Educational Theory Research, the content
focus of the research is often generalisable, in my thesis, this is Living Professionalism.
However, my living-educational-theory-research methodology, which examines my
educational influences in learning and judges' improvement from my epistemological
values is not. This is because the values and their meaning are personal and individual
to myself. However, drawing on Bassey's (1992, 2001) understanding of research being
'relatable' rather than generalisable, my methodology through my values is relatable.
Winter (1989) also supports the relatability of research, stating that research does not
need to form what he calls a 'universal law' or to be generalisable, but can still hold
'general significance' for the reader which they can relate to.

3.8 Ethical Considerations

Ethical considerations are vitally important in the planning and undertaking of any research to protect the researcher, any participants and organisations the research is undertaken in. I draw from the ethical guidance of the British Educational Research Association, BERA (2018). I also ensure my research fulfils the research ethics requirements of the University of Cumbria, which considered and granted me ethical consent to carry out my research.

As an educational practitioner-researcher striving to improve my practice, I take a deontological ethical position when making decisions about ethics in my research. It is vitally important I follow the guidance set out to carry out ethical research and follow meticulously the consent that has been agreed with the university for my thesis. This is not open to interpretation, this ethical stance is defined by Stutchbury and Fox (2009, p. 409) as, "A deontologist would argue that certain actions are 'right' regardless of the consequences, because they involve behaving in a particular way".

When planning and considering the ethical implications of my research, I want to move beyond some of the practical considerations, such as how data would be gathered, stored, security, participant consent. These aspects are important as a starting point, but as a values-led researcher, holding my values as my standards of judgement, I need to continually consider the individual pupil or student in my class, to the school, institute, society I am part of. This draws me back to considering actions from an ethical standpoint underpinned by my values, and my educational influences in learning, for myself, for others and in social formations (Whitehead, 2015), the heart of my professional development and beliefs. To support me and draw me continuously back to values-led ethical research, I draw on Seedhouse's (1998) Ethical Grid. This for me is a tool which enables me to apply the different layers of Seedhouse's ethical considerations to all aspects of my Spirals records. Stutchbury and Fox (2009) highlight the benefit of Seedhouse's grid to define ethical considerations at the planning stage of educational research, but also on-going, as I found so useful in the process of any research. Stutchbury and Fox (2009, p. 503) also state this helps to ensure, "moral, ethical decisions" and "provides a way of thinking about a situation that is structured, coherent and recoverable" (Stutchbury and Fox, 2009, p. 494).

Personal rigour and moral integrity are vitally important in obtaining ethical consent and not just a task to be undertaken before the research to get permission at the planning stage. Seedhouse (1998, p. 174) states:

> The ethical grid is a tool, and nothing more than that. Like a hammer or screwdriver used competently, it can make certain tasks easier, but it cannot direct the tasks, nor can it help decide which tasks are the most important. The grid can enhance deliberation-it can throw light into unseen corners and can suggest new avenues of thought – but it is not a substitute for personal judgement.

I am really drawn to Seedhouse's (1989) Ethical Grid (Figure 6), which can support ethical deliberation. I believe as a values-led researcher, this is both from a personal and professional perspective, but also through the validation and rigour challenged in a Living Educational Theory Research Peer Validation Group. An important point Seedhouse makes, is that 'it is not a substitute for personal judgement', an aspect I feel more comfortable with, as I have clarified my values as my epistemological standards of judgement and can also hold them against my ethical judgements.
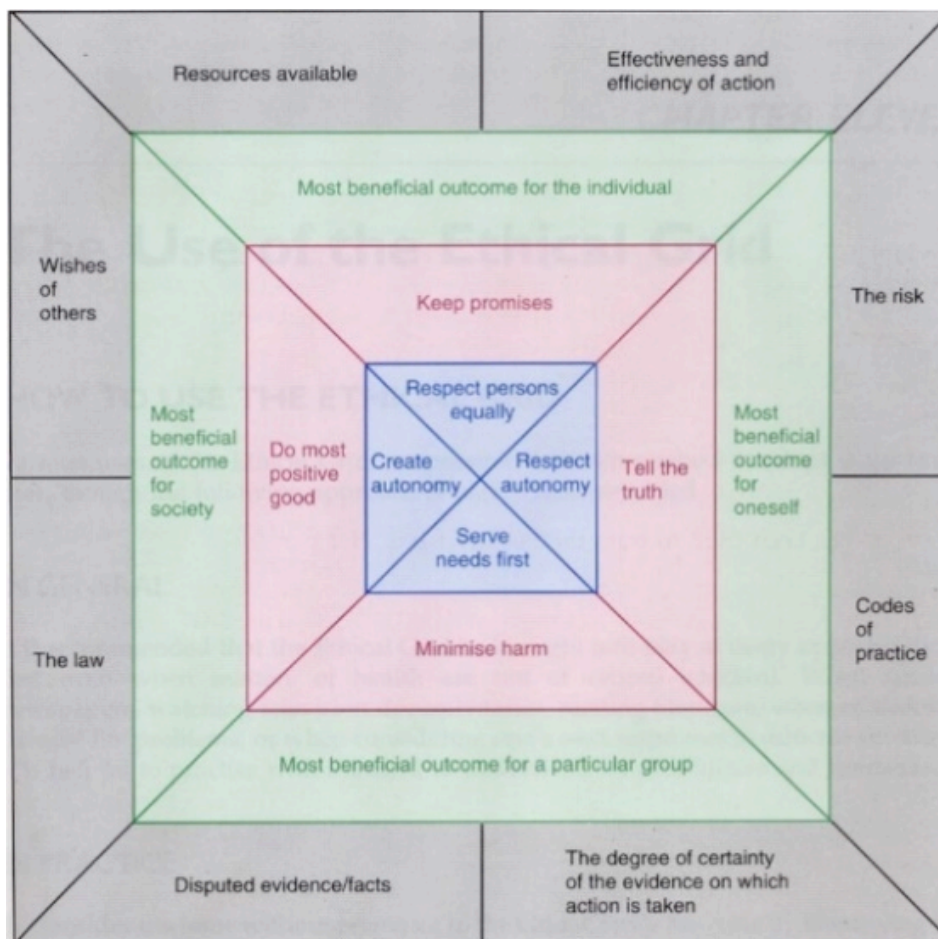
Figure 7. Seedhouse's ethical grid (Seedhouse, 1998)

Above is Seedhouse's (1998) ethical grid (figure, 6), I always keep a printed copy in my Spirals, a point to return to during my research. I have found it is also a useful tool to challenge and support discussions on moral and ethical aspects of research planning and decisions in a Peer Validation Group. From the outside to the inner sections of this grid you are guided to consider the:

External considerations (**black** layer) – law, wishes of others, risk, code of practice, disputed evidence facts, degree of certainty of evidence on which action is taken, resources available, effectiveness and efficiency of action.

In my research the Department for Education's, Teachers' Standard (DfE, 2021), the BERA Research Guidelines (BERA, 2018) and the university research guidance are key codes of practice I must consider and implement. They provide a clear framework for

144

me to design my ethical framework in my research. I find useful Seedhouse's ethical grid, as a continuous tool to challenge my actions against these codes of practice and the ethical consent I have obtained and must follow. Risk is looked at carefully through the rigour demanded by Winter (1989) and through Seedhouse's ethical grid (1998). Seedhouse's grid is a key tool to challenge risk through partners in my Peer Validation Group. Winter's (1989) 6 criteria of rigour and Habermas' (1976) four questions of social validity are important to challenge any disputed evidence facts and the degree of certainty of evidence on which action is taken. I find a level of reassurance in the challenge from a Peer Validation Group, the requirement to share, discuss and defend decisions, including data collection, data analysis and conclusions. This process supports a depth of understanding and confidence in your research, for the research process to be looked at from differing perspectives and viewpoints, all to help ensure ethical validity and rigour.

Consequentialist considerations (**green** layer) – most beneficial outcome for the individual, for oneself, for a particular group, for society

I relate closely Seedhouse's consequential layer with ~i~we~I~us~ and Whitehouse's (1989) focus of Living Educational Theory Research to consider the educational influences I have on my own learning, the learning of others and across social formations I am part of. Considering the most beneficial outcomes for self ~I~, for others ~i~we~I~, incorporating an individual or a group and wider society ~us~.

As my research has progressed, I have found this consequentialist layer has reflected the changing focus of my research and links very closely to the focus on my educational influences in learning, key to Living Educational Theory Research. My research initially focused on a group within my class and on the children within that group as individuals. However, within Living Educational Theory Research I am considering my educational influences in my own learning too, as well as the group-others. My biggest concern of much of the current Living Educational Theory Research, has been the lack of focus on educational influences across social formations, yet my Master's research did exactly this. The children clearly challenged me to include them

145

as researchers, giving a wider more holistic view of learning in my class, not agreeing to being purely data drawn upon, but active researchers themselves. This caused changes to voluntary participation, informed consent of the children as well as parents and staff I worked with. The children strongly disagreed with anonymity and wanted their names included on data collected and analysis. This was discussed by the parents, children and I together. This presented me with a considerable dilemma, on one side the children wanted to be named, on the other the university required anonymity. I anonymised all the children in the thesis because unless I do so, I would not have been able to complete my research and make it public. This is not an ideal resolution, but we do not live in an ideal world and by enabling my research to be made public, the children are given a voice, which otherwise would not have been heard.

Continuing my research changed the focus from improving my practice through the outcomes to the children and practitioners I worked with, to improving my practice through the outcomes for me as an educational practitioner, as well and the challenge how I could share this widely. This has led to my current research in my thesis and my focus on my educational influences from my own learning across social formations, captured and represented in ~i~we~I~us~ in Living Professionalism.

A key thread running through all Living Educational Theory Research is making a contribution to the flourishing of humanity, this can be supported through a focus on the educational influences I can have as an educational practitioner in social formations or 'society' in this consequentialist layer. Like a pebble being dropped into a pool of water with the ripples spreading outwards, so I believe being a values-led practitioner focused on clarifying and living my values as fully as possible, contributes a positive influence on society. The care to not suggest my values clarified in my research are the correct ones, is a strong consideration. Rather the two Masters validated ensure the process of researching values is at the heart of the programmes. With this influence at the forefront of my ethical concerns, being part of a Peer Validation Group to challenge ethical concerns and questions throughout the research is vitally important.

Intentions (**red** layer) – keep promises, tell the truth, minimise harm, do most positive good.

As a researcher, these four (red) sections form my ethical stance and values as a researcher. Peer Validation Groups in Living Educational Theory Research, are a key challenge to researchers to ensure truthfulness as they examine the original data collection and analysis ensuring truthfulness and accuracy. My integrity as an educational practitioner and as a researcher, demands I keep all promises or explain any challenges to this. For example to co-research with my pupils and students and to ensure that their research voice was heard, building a living-curriculum that reflects the ontological and epistemological values clarified in our shared research journey. The children's voices have been central in data presented in my Master's and Doctoral research, evidence of their own research. The children presented their research to Belle Wallace in a letter challenging her research on Thinking Actively in a Social Context. They also presented their research themselves at a conference for teachers, to staff and governors in their own school and to other children in classes across the school.

Part of the Intentions layer for me is to be truthful, to keep promises even years later, and to do the most positive good through my research. Many years from when my research focus and journey began, I still feel the weight of the children's wish to make a difference in the learning of other children, this has led to my focus on continuing professional development of educational practitioners, to influence the learning of other children. The application of 'do the most good', also supports the central theme within Living Educational Theory Research through my ontological values and energy to improve my practice, as I also strive to contribute to the flourishing of humanity. For the children to understand, this was complex and became, to make a difference. I hope I have written this section clearly enough, that the key ontological and epistemological values that weave throughout my research journey are clear between the different sections Seedhouse (1998) identifies.

This layer of the grid is at the heart of my research, the individual people involved and impacted by my research. A key aspect and significant change to my research plans came under the (blue) respect autonomy section, through the children's request to be co-researchers and not data sets. This was important to them, as they are the users of my planning and I strive to improve my practice. This supports the creation of autonomy, making decisions for themselves and focusing on their own educational influences and how they engage with the curriculum. Recognising the pupils as co-researchers and their influence in my learning (learning of others) brought equality to the process, and recognised the importance of their opinions and values as educational practitioners. This supports transparent thinking and decision making with the individual pupils and students at the heart. One of the significant challenges within this layer of Seedhouse's (1998) ethical grid is the desire of Living Educational Theory Researchers, whether carrying out the researcher or contributing to the data, is to have the recognition of their name included. This proves a significant challenge under BERA (2018) ethical guidance where names are anonymised. This issue has over the years led to several significant discussions where I have had to insist and make the final decision, following my ethical consent to anonymise data, even against the wishes of those involved. Although at times this has been adults, at other times it has included young children, where parents give formal consent. This has caused tension in my research and a sense of frustration that their voice as a young researcher is anonymised, and will not celebrate their personal research journey by name. My research carries my name, my e mail address, but the children or their parents cannot make this decision for themselves. This was in direct conflict to the inner blue layer – individuals, to respect and create autonomy.

As a Living Educational Theory Researcher, I have a responsibility to share openly my research, contributing to the educational knowledge base. This is also an aspect or expectation within the BERA Ethical Guidelines (2018) to make public my results to benefit other educational practitioners in a clear, accurate manner.

3. 9 Chapter Reflection

Like an onion, Living Educational Theory research has so many layers, bound by specific meanings through the language used. I have set this chapter out very carefully to support and guide the reader, who perhaps may not be as familiar with the strengths of Living Educational Theory Research, to get on the inside. For those already familiar with it, I hope to have added clarity to aspects they are not so sure about. I have heard Whitehead at conferences, ask experienced researchers presenting their findings, "What is educational about your research?". The question usually throws them; the look is often defensive as they stumble over an answer. The term 'educational' has a particular meaning, which I have clarified in this chapter; a meaning bound in the practitioner's values. This question can be interpreted as a challenge or seem a threat or taken as a challenge as to the quality of their research. This is not what is meant, but it does not engender positive perceptions of Living Educational Theory Research, or encourage a practitioner to explore it further. My thesis, I am hoping, can be a bridge between familiar methodologies and Living Educational Theory Research. I have therefore broken down to explore vocabulary and all key aspects of this methodology.

I have also explored my social-ontological and epistemological position, leading to my methodological choice, which are aspects not usually seen in Living Educational Theory Research. This is why, this chapter takes the reader step by step through all aspects of this rich and creative methodology, how I have used it in my research journey, and how it has been integral to the development of my original contributions. With this clarity, I hope, I can inspire other researchers to try this methodology, or to come back to me, as in a Peer Validation Group, giving me the opportunity to defend my research and this methodology further or learn from our discussion. The social validation and rigour discussed in this chapter is captured and explained in ~i~we~I~us~ relationships explored fully in the next chapter.

Chapter 4. ~i~we~I~us~ Relationships

The relational dynamic of ~i~we~I~us~ relationships form a significant and original contribution to my thesis. The contribution this chapter makes to my thesis as a whole, is in the exploration of the key influences and flow of energy found in, and between educational relationships in research-led continuing professional development. ~i~we~I~us~ supports social validation and rigour in educational research.

The tilde ~ is explored through nurturing responsiveness deepening to nurturing connectiveness initially developed in my Master's dissertation (Mounter, 2012a). A limitation in many accounts of Living Educational Theory Research is the lack of consideration, evidence or explanation of the practitioner's educational influence in the learning of the social formation, which is the context of their practice. I discuss this and how it can be addressed by clarifying ~us~ relationships in the course of the research.

This chapter addresses my second question, 'How do I justify my claim ~i~we~I~us~ as a relational value, supports Living Educational Theory Researchers to overcome identified limitations in current research using this methodology?'

Chapter 4 is organised as follows:

4.1 ~i~we~I~ and the tilde between

4.2 Nurturing Responsiveness to Nurturing Connectiveness

4.3 ~us~ in Social Formations Contributing to the Flourishing of Humanity

4.4 Living Educational Theory Research as a Way of Life Embedded in ~us~

4.5 Non-linear Representation

4.6 Chapter Reflection

4.1 ~i~we~I~ and the Tilde Between

Living Professionalism has at its heart professional educational relationships, between students and teachers, between professional educational practitioners and especially through the challenge of social validation and rigour in a Peer Validation Group.

A relationally, dynamic value, ~i~we~I~us~ relationships, has developed from my research. This relational value captures the creative and dynamic flow of knowledge, challenge and energy found through values-led practice and research. Each aspect of ~i~we~I~us~ relationships is important and inter-connects through the flow of the tilde ~. As a brief summary the meaning of the individual elements of ~i~we~I~us~ are:

- i - Deliberately lower case, this is the learning I draw on and offer in relationships with others, growing both of our thinking, a relational 'i'
- we - Made up of a collective of relational lower-case i's, responding with nurturing responsiveness, deepening to nurturing connectiveness, engendering growth and transformation in each other
- I – Self, the growth and transformation through reflection captured in Spirals as a personal research method developed from my research
- Us – Flourishing of humanity through contributing to the educational knowledge base and educational influence across social formations
- ~ (tilde) – Relational nurturing responsiveness deepening over time to nurturing connectiveness of educational influences in learning

From my interest in communities of nurturing educational practitioner research conversations, I am drawn to the writing of Eze (2010) and Huxtable (2012), who both explore our humanity through our relationships within the African concept of Ubuntu. This term used commonly in Africa defines our humanity through relationships. Archbishop Tutu (2013) in an interview described Ubuntu in a beautiful and meaningful way, one that resonates with the meaning I hold of ~i~we~I~us~ relationships, developed through nurturing responsiveness, "I need you, in order for me to be me: I need you, to be you to the fullest!" (Tutu, 2013, 00:02:00)
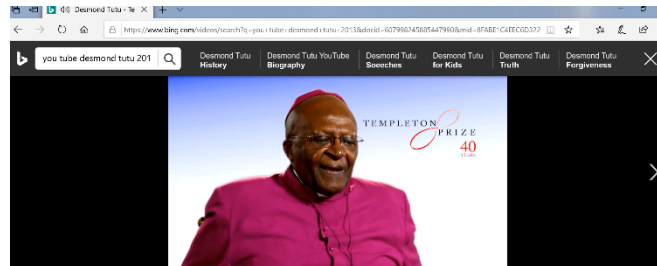
Video Clip 1. Desmond Tutu interview. (https://www.youtube.com/watch?v=0wZtfqZ271w)

I feel a strong sense of empathetic resonance (Sardello, 2008) from this clip, a resonance of the value and relational dynamics in Ubuntu, that relates closely to nurturing connectiveness and ~i~we~I~us~. I relate this quote to carrying hope for the flourishing of humanity within communities, which resonates so much as I read, research and work within Living Educational Theory Research, Peer Validation Group and space of co-creation with my pupils and students.

Whitehead and Huxtable (2015) develop this concept of Ubuntu in a relational i~we~i ,'I am because we are' and 'we are because I am'. Discussed is how the ~i~ for self is 'distinct, unique and relational', and exists in an, "inclusive, emancipating and egalitarian relationship" (Whitehead and Huxtable, 2015, p. 1).

Huxtable (2012, p. 52) explores these concepts in her Doctoral thesis and highlights the "trustworthy, respectful, co-creative spaces", where the worlds of researchers practice, questions and values touch, which Huxtable defines as living boundaries. This space, the living boundary, Huxtable represents as the tilde, ~ between i~we~i. In my own research (Mounter, 2012a) I suggest the term nurturing responsiveness, as the dynamic relationship required to co-create a space of flourishing, values-led community learning, the tilde ~ between, before and after in ~i~we~I~us~ relationships.

Nurturing Responsiveness is defined from the values I hold as a person and as a practitioner. It is about the positive energy and nurturing of a co-creative trusting

space in any moment of time or place. The energy flow created by two or more people where the above attributes can flourish to support the personal and collective growth or flourishing and ultimately, transformation. I develop this further into ~i~we~I~us~ relationships. In a brief summary, ~i~we~I~us~ relationships define the flow of energy and developing metacognitive relationships. The tilde ~ represents the ebb and flow of nurturing responsiveness, conversational learning and challenge, questioning ensuring social validity and rigour. This is the flow of energy that leads to reflection, agency and metacognition. The tilde is before and after the ~i~we~I~us~ to show this energy and community being part of something bigger than self or the group, but being knowledge creators, offering as a gift to make a difference to others and social formations in ~us~. The lower case i, is the relational i in community. This space represented as i, is also the space of reflection and learning about self, what matters to me, who am I? What do I want my place in the world to be? How is this nurturing responsiveness developing our thinking and research skills?

The upper case I is the constructed meaning, enabling my growth and transformation, my belief of self, I am, the embodied values I demonstrate, the talents I share, the opinions I voice, the ethics I live by and show. ~i~we show how the developing i of each person is in community with others to grow, voiced as we. The inward view of the community in ~I~. ~i~we~I~ you see the collective of we, the flow of energy within the community of each individual i, offering, questioning, challenging, growing in self and helping others to grow and transform too. The learning and metacognition through that flow of ~i~we~I~ is then seen by others and understanding of self grows in our interactions and social validation and challenge.

4.2 Nurturing Responsiveness to Nurturing Connectiveness

I define connectiveness as the deep and quality flow of energy between people, whereas connectedness implies to me, a permanent connection. Living Professionalism and values-led practice engenders a reflective understanding of self, of others and the ability to be part of a continuing flow of energy for change from within. Whitehead (2010a) states that this can contribute to the flourishing of humanity, a concept

explored continually since Aristotle and Plato (Giovanola and Fermani, 2012). Keyes (2002, cited in Fredrickson and Losada, 2011) defines flourish, as we individually live and act within four positive human values for growth. Defining growth and transformation on both a personal level and at a community level, would support my understanding of the flourishing of humanity Whitehead (2015) refers to, in creating a Living Educational Theory. It resonates so fully with my value of 'Nurturing Responsiveness' ~ ~, Mounter (2012a). The concept of contributing to the flourishing of humanity seems such a momentous idea, something I struggle with. I believe we can engender human flourishing through reciprocity. I would describe my personal belief of human flourishing as 'human growth and human transformation', which I would further designate as 'personal and collective growth, and 'personal and collective transformation'. Collective is the setting I am working in, my family, study networks, connections I make, whether through personal connection or through recordings, art work or writings I offer. I find this sense of 'personal growth and transformation' and 'collective growth and transformation' through my relationships in community, captured in ~i~we~I~us~. This relational and dynamic value critically supports, challenges and encourages my research through social validation and rigour. The aspects below are particularly important to my growth and transformation in a community focused on values-led practice:

- Discussion, challenge, ideas, encouragement found in a Peer Validation Group
- Reflective reciprocity, mutual learning and exchanging of ideas, thoughts, and questions
- Knowledge creation and knowledge sharing for the mutual benefit of all
- Developmental thinking often leading to new ideas, further questions or clarity
- Articulating as a means to understand and organise personally, a vital skill particularly if focused on Doctoral study, Transfer Panel and Viva
- Personal and collective wisdom, generated within ~i~we~I~us~
- Nurturing responsiveness and nurturing connectiveness (Mounter, 2012a) in how we communicate for growth and transformation
- Social validation and rigour through challenge, questioning and defence of research

154

- Living curriculum, generated individually from lived experiences and
  clarification of our values in community, contributing to the flourishing of
  humanity

Within Judaism a cosmological myth or sacred story, Tikkum Olam (Jacobs, 2007)
focuses on the tenant of repairing the world, social and environmental action. My
understanding of nurturing responsiveness/ connectiveness and the space we hold
within us (Mounter 2012a), energises and nurtures reflective practice and calls for us
to make a difference in the world. Below the creation myth within Judaism, links so
much with understandings I draw from my research, and the African belief of Ubuntu
(Eze, 2010) through Living Educational Theory Research and ~i~we~I~us~.

"At the beginning of creation God said, "Let there be light!" (Gen. 1:3 Holy Bible). Adler
(2011) says, the light filled the darkness and ten holy vessels, were sent out to fill the
darkness. The vessels being fragile broke: the light of the universe was shattered into
countless shards, lodged into each facet of creation, scattered far and wide. Adler (No
date) says the highest human calling is to search for these shards of primordial light, to
identify them, to absorb and in doing so, to help repair the world". I believe every one
of us has within us the ability to make a difference.

The children I worked with found difficulty understanding the concept of contributing
to the flourishing of humanity within ~us~, but they could understand and commit to
making a positive difference and visualise the Jewish creation myth and the African
meaning of Ubuntu. Over several years, I ran an after school M.A.D.+ club for pupils to
focus on their educational influences in their own learning and that of others but also
across social formations in our school network. Some acted as learning coaches in
other classes, one group ran a staff meeting, one group presented at a Governors
meeting for example. The children's educational research clarified their personal
values, whilst ~i~we~I~us~ relationships captured the flow of knowledge, energy,
growth and transformation their educational influences could have, across their own
learning ~i~I~, with others in ~i~we~I~ and wider in social formations, ~i~we~I~us~.

~i~we~I~us~ as a relational value draws me to the work of Thayer-Bacon's (2003) relational epistemology. Thayer-Bacon, defines a relational epistemology as a process of knowing in relation to others, which I developed as ~i~we~I~ relationships in community. I also relate closely to Hofer and Pintrich (1997) who discuss educational knowing, creating theories and a way of knowing, which is different from educational knowledge. I identify with this sense of educational knowing in relation to others through nurturing responsiveness/ connectiveness. This is the way we communicate positively to enable all within the '~i~we~I~' to develop their thinking and that of the other members, we generate the ~we~ whilst enriching the relational ~i~. ~i~we~I~ shows how the developing i of each person is in community together through the energy created in nurturing responsiveness ~we~, the growth and transformation of others also supporting the growth and transformation of ~i~ to ~I~.

I first began thinking about a shift from nurturing responsiveness to nurturing connectiveness ~ in Mounter (2014) but needed data and reflection to clarify my thinking. As the trust grew between myself and the children in M.A.D+ Club, the way of responding, of encouraging was shared by all. The children also talked about holding that space open inside of them even when not in M.A.D+ Club or my class. Over time the nurturing responsiveness felt like a flow of energy in the group, even when members changed. A deeper level of nurturing responsiveness changed to nurturing connectiveness. That place when you know you are with someone or in a place where you can be vulnerable and have courage, although it is hard. The connections flowed throughout the group as flexible, flowing spaces encouraging personal growth and transformation and community growth and transformation. This nurturing connectiveness was a connection to others, but also a connection to self, the inner person. A place to be, to reflect, to learn inside. A similar point is made by Connelly and Clandinin (1988) where narratives can illustrate that developing empowering relationships and connectiveness takes time, time for participants to understand the significance of the relationship and the developing sense of 'connectiveness'.

A mindful consideration between academic relationships highlighted by Pai (2018) is ego, which he defines as, an enemy, and of critical importance in academic research.

Pai describes the pull to see your name in print, to be cited by other researchers or to attract funding for future projects, which can all affect relationships and ego. This struck a chord, as the children researched, clarified their values and created their own learning theory, QUIFF. As the children moved with confidence between ~i~we~I~us~ relationships and developed growth within nurturing connectiveness, they found confidence and wanted a voice for their research to move from ~i~we~I~ to ~us~. They were very upset that their names were not included on data we collected and was not included in publications, rather recorded as Child A.

4.3 ~us~ in Social Formations Contributing to the Flourishing of Humanity

~us~ is vitally important and helps to generate Frankl's (1972, 2004) spark or meaning and purpose in life, which Whitehead (2010a) describes as 'life affirming energy' for a practitioner. This can be as educational practitioners research and embody the values that bring meaning and purpose to their life. ~I~us~ is our offer of sharing our growth and transformation beyond our self and others. ~us~ is our educational influence from our Living Educational Theory Research shared across social formations.

Whitty (2006) through his discussion of the control and organisation of continual professional development, calls to account the impact of professional development defined by school needs, which addresses performativity, rather than the individual development needs of teachers. A similar point is made by Day and Sachs (2004, p.6) citing Brennan (1996, p.22):

> … the modern professional in the eyes of governments is increasingly one who works efficiently and effectively in meeting the standardised criteria set for the accomplishment of students and teachers as well as contributing to the school's formal accountability processes.

Whitty (2006, p. 8) in his presentation of his paper on teacher professionalism stated, "my view is that the whole profession should be research-informed, so I hope that the eventual standards will come to reflect this". I interpret this as, teachers as users or

consumers of academic research, which has been undertaken to ascertain best practice to inform pupil outcomes, and performance related pay. Research carried out for, or in partnership with schools. If we are redefining the professionalism of educational practitioners, we need to redefine teachers, or professional educational practitioners as values-led, knowledge creators in ~I~us~, contributing to their own professional knowledge-base.

An important aspect of this is our co-creation of knowledge with our pupils or students, not drawing on them as a data set, but acknowledged as educational researchers in their own right. Research shared by being published in an academic journal, presenting a workshop at a conference or training day, creating a Living Interactive Poster, but always striving to contribute to the educational knowledge base, in ~us~. Through the clarification of our values, Whitehead (2022a) describes how, as professional educational practitioners researching our practice, we can, change lives and transform cultures, by clarifying and using, as our explanatory principles and standards of judgements, our values, which can contribute to the flourishing of humanity. Whitehead's (2022a) idea of contributing to the 'flourishing of humanity' is something my children and I have struggled with, as I mentioned. It can feel daunting and an enormous undertaking. I also find Whitehead's (2022a) term difficult to define and explain how I can create a positive influence. I determine this to be personal and community growth and transformation.

When looking at my educational influences in learning in social formations, I do not only focus on those I am part of through my setting, but wider, as part of a global community. This includes recognising de Sousa Santos' (2018), multiple knowledge structures, epistemologies and what is known. The idea of positively influencing human flourishing reflects my work with my students at The Learning Institute. The companies values of: community re-generation, creating higher educational learning centres in isolated, coastal and post-industrial communities, complimenting the values I identify through my research. The Learning Institute's operational focus is hard to reach students, offering vocational qualifications, enabling mature students to work and support their families whilst studying. Feedback from students identifies how, not

158

only The Learning Institute students were influenced from the course they studied, but their children, families and wider community were also influenced. This illustrates how educational influences shared through ~i~we~I~us~ relationships encourage personal and community growth and transformation.

Educational research with a focus on my ontological and epistemological values as I look through the lens of my educational influences, defines what matters to me personally and professionally, and how I embody these values in my life and practice. It helps my metacognition and agency on a personal and professional level, myself relationally, intrapersonal I, and collectively. However, the focus is not solely on 'I' or me. There is a guiding influence of being a role model, inspiring, an enabling teacher or leader as an educational practitioner. Frankl (2004) summarises the influence we can have in three values. He defines the three determinants of realising meaning in life, which has been at the heart of my practice. Frankl's three values are listed below, with my reflections added in Italics:

1. 'Creative Values -*The value of making a positive difference (M.A.D+) was defined by the educational research of the children committed to M.A.D+ Club after school. (Mounter, 2008b)*
2. Experiential Values -*The aspect of co-creation of educational influence so important in the research with my Year 2/3 class (Mounter, 2008a), nurturing connectiveness in ~i~we~I~*
3. Attitudinal Values -*Defined in the Living Educational Theory Research of my Year 2/3 class in their understanding of themselves as a learner and researcher and the learning theory QUIFF (Question, Understanding, I am Important, Focus and Feelings) they created (Mounter, 2008b, 2012a).*

The community relationships designated in ~i~we~I~us~ are vitally important to my understanding of Living Professionalism, values-led continuing professional development, as I engage as a researcher alongside my pupils/ students. When looking at a living contradiction (Whitehead, 1989) in our practice from this shared perspective (teacher and pupils) of multiple positions, we can see our educational influences in

159

learning through our embodied values, as they are reflected back through the practice with our pupils/ students.

4.4 Living Educational Theory Research as a Professional Way of Life Embedded in ~us~

Living Educational Theory Research as a professional way of life is an aspect of an educational practitioner accepting educational responsibility within Living Professionalism. A prerequisite of this is to work as part of a global community of values-led educational researchers working for social change, focused on the educational influences they have to make the world a better place ~us~. This is integral to Living Professionalism, and includes being part of an international Peer Validation Group. Engaging in Living Educational Theory Research as a professional way of life includes accepting educational responsibility for more than the basic requirements in a practitioner's contract, or local professional Standard. It includes an educational responsibility to participate with others, to grow and transform, to have an educational influence in their own learning, the learning of others, and importantly across social formations (Whitehead, 2015).

Whitehead (2015) always refers to explanations of educational influences; "in their own learning, the learning of others, and in social formations", the three always written together. However, researchers often focus on the educational influences in their own learning and that of others, their pupils or students. Within Living Professionalism, professional educational practitioners consider the third aspect of educational influence in learning of the social formation, which is the context of their practice, captured in ~i~we~I~us~ relationships. This is the focus of my second research question. Through contributing to the educational knowledge base by publishing their work or taking an active part in conferences they have an educational influence in learning across social formations draw on a global perspective rather than the familiar social formation they actively work in. This requirement to fulfil all three aspects of educational influence in learning is integral in Living Educational Theory

Research, for educational practitioners accepting educational responsibility in Living Professionalism.

4.5 Non-linear Representation

~i~we~I~us~ is a linear representation of a non-linear, dynamic, relational value and explanation of relationships, developed by educational practitioners, that accept educational responsibility for their Living Professionalism. Within my thesis ~i~we~I~us~ is a key and original contribution to knowledge and one of the blocks within my Keystone Diagram and the focus of my second research question. This relationally, dynamic ontological value is also an epistemological standard of judgement of improvement in my practice. When speaking aloud of ~i~we~I~us~ relationships, I often abbreviate it, missing out saying the tildes~, although they are the most important aspect, of energy flowing, values-laden, invitational, part of this relational value. We will always say iweIus because including the tilde is not easily or quickly said, but we must be mindful of the significance of the silent tilde~, similarly as in the erosion of meaning I have noticed when Living Educational Theory Research when truncated to Living Theory.

~i~we~I~us~ relationships address the limitation I have identified within the educational influences in social formations of Living Educational Theory Research, represented as ~us~ in ~i~we~I~us~ relationships.

To develop and write the two Living Educational Theory Master's degrees, I developed a new partnership with an English university. This began as nurturing connectiveness, as we developed a relationship, trust, professional respect and worked together from a base of similar institutional values. Over time, this developed into nurturing connectiveness, as we worked together in an ~i~we~us~ relationship. We built trust and respect in each other, through discussions, exploration of academic issues and validity and rigour in our proposals. I had an educational influence across this social formation of the university, as they validated the MA: Values-led Leadership for their own use as well, rather just for us as an external partner, which was the original plan.

Living Educational Theory Research was introduced into the university, as well as Living Interactive Posters as an academic assessment at Master's level. Through the deep connection of nurturing connectiveness, the university also had an educational influence on the Master's, as they embraced Living Educational Theory Research, but challenged the rigour which we explored through an academic paper and a university panel. This led to the refinement and inclusion of Living Interactive Posters, which were initially rejected for the Master's.

Currently ~i~we~I~us~ relationships is represented as a linear sequence. The tildes ~ at either end ~i~we~I~us~, representing the flow of energy and educational influences outwards to other social formations. However, I have just described how over time the change in the relationship between the university and as a partner deepened, and the flow of energy, of growth and transformation between us, went both ways incorporating ~us~ and ~i~we~. Rather than just myself looking at the educational influence I was having across this new social formation, I was also focusing on the educational influence they were having on myself ~i~, ~we~I~. This changes the form ~i~we~I~us~ which needs to be represented to show this new influence linking ~i~ and ~us~, developed through nurturing connectiveness to a new non-linear representation, a note I recorded in my Spirals.
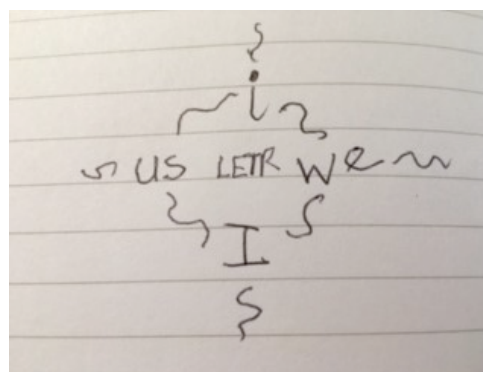
Image 3. Spirals non-linear representation of ~i~we~I~us~ (Mounter, personal communication, 2022)

Rather than the linear representation, I believe this is a clearer recording of the flow of nurturing connectiveness found in the circular ~i~we~I~us~. The flow of influence between the social formation in ~us~ and the relational ~i~ is important, as well as the

belief there is no end or beginning of educational influence, as found in a circle, if incorporating ~i~we~I~us~ into Living Professionalism. The tildes ~ reaching outwards from ~i~we~I~us~ are the nurturing responsiveness we offer when the connectiveness has not yet been developed. This is often found in new partnerships and professional relationships, as I found with our new university partner. It also demonstrates the influence on each aspect from external forces, for example cultural, political and social influences. As an example, the political influence upon myself ~I~, was one way, as I didn't feel at the time I had any influence in return, when following the introduction and implementation of new curriculums for example when the Government changed through a General Election before implementation.

4.6 Chapter Reflection

This chapter is vitally important to address my second research question and to demonstrate the flow of energy through social relationships in Living Professionalism and Living Educational Theory Research. This relational value addresses the limitations identified in evidence of Living Educational theory Research in social formations, through the inclusion of ~us~ led and followed by the tilde ~. The idea of peer validation, social validity and social aspects of rigour, alongside co-researching with pupils/ students identifies with the nature of social-ontological values also discussed in this thesis. The next chapter illustrates how aspects of ~i~we~I~us~ can be incorporated into a curriculum of professional development.

Chapter 5. A Given and Living Curriculum of Professional Development

Chapter Five introduces the reader to Living Educational Theory Research as a professional way of life, through a research-led continuing professional development programme, which includes a given and living curriculum. The given curriculum created for two Master's degrees and a Master's degree apprenticeship, which I developed and validated through an English university, will be presented. A living curriculum, created and engaged in by educational practitioners, which together with a given curriculum, forms their continuing professional development programme, will be introduced as an original contribution to knowledge. The strength and importance of this contribution to the thesis, and my concept of educational practitioner continuing professional development, is seen in my keystone diagram.

The question focused on by my Peer Validation Group and addressed through this chapter is, 'How do I justify my claim that a combination of a given curriculum and living curriculum of professional development, is required within Living Professionalism?' This question considers and supports my first and third over-arching research questions.

This chapter is organised as follows:

5.1 A Given Curriculum of professional development

5.2 A Given Curriculum to a Living Curriculum

5.3 Enhancing Educational influences in Learning in Social Formations – MA: Values led Leadership, MA: Special Educational Needs and Disabilities

5.4 Chapter Reflections

5.1 A Given Curriculum of Professional Development

Before making a clear distinction between a given curriculum and a living curriculum, I feel it is necessary to contextualise the term curriculum. In their conceptualisations of the curriculum, Young (2019) and OFSTED (2019) refer to what I am calling the given curriculum:

> Accordingly, the curriculum, whether of a country (its national curriculum) or of a school or college, is always about knowledge: what is the knowledge that those attending a school or college will be able to acquire? (Young, 2019, p.15)

OFSTED defines a given curriculum for children and young people through three key terms: intent, implementation and impact (Harford, 2018, para. 14). The Government through selected advisers, defines and sets the National Curriculum for children and young people of all ages, ensuring progression, identifying attainment targets for specific ages/ year groups. The Government of the day determine what knowledge is valuable and should be acquired and tested it has been learnt, testing student's knowledge of the world, from what scholars and researchers have defined as truth (Young, 2019). When Governments change through a General Election, you can see at times very different priorities and foci for the curriculum. For example, Michael Gove as Education Minister had a focus on Kings and Queens of England and English history, learning key figures, dates and events. This seems to form the heart of a test-driven pedagogy, teaching to the test. This is exacerbated by league tables and published results in results driven accountability. Muijs (2019) highlights how a curriculum is by its nature, at the heart of education and will control what the students are able to get out of their education experience. This determines the value of the knowledge and skills being learnt, pupil's knowledge of the world, from what scholars and researchers have defined as truth (Young, 2019).

As a school we decided what mattered to our community and how we could create a given curriculum for the children that was within the boundaries we were given by the Government. We worked to creative and deliver a curriculum for the children we believed in and were excited by, while showing we were delivering the National Curriculum and complying with National Strategies. Moore (2021) describes how

important it is when designing a curriculum to clarify your principles and the purpose of those principles, going on to define principles as values. This we could easily accomplish by engaging in Living Educational Theory Research as a professional way of life, as our values were continually clarified as they emerged in the course of our research.

A given curriculum defines the intended learning, and the learning outcomes for a group of students or pupils. An example of a given curriculum I had to work with is summarised in the Improving Literacy and Numeracy report, and the English National (Primary) Curriculum (DfE, 2015a and b), which is designated by age and year group. Evidence to support my contention that it is possible to develop a school curriculum that complies with Government demands is provided by the OFSTED judgement of the primary school I was Headteacher of. I prepared the introduction below to the 'given curriculum' my staff and I developed. It was written to show that we were working within the English National Curriculum (DfE, 2015b). When my school was inspected by OFSTED it was judged as outstanding.

Introduction to a primary school 'given' curriculum devised by Mounter (2013)

    Skeleton Curriculum

                                       'Skeleton Key Curriculum

Our curriculum is organised to engage the children as active learners, developing their knowledge, subject skills and learning skills as well as their self confidence and self-esteem. Children's learning in each theme is introduced by a 'skeleton key'. This is an event or activity that 'opens up' the theme in an exciting way, to inspire and engage all learners. At the end of the term the learning is brought together with a 'lock' event, designed to celebrate children's achievements and embed learning, locking in skills. This may be through an exhibition, a presentation or performance, decided upon by the children.

The TASC (Thinking Actively in a Social Context) Wheel created by Belle Wallace (Wallace and Adams, 1993) is the frame around which our curriculum hangs. It is used to encourage children to share what they already know about a class theme, highlight areas to develop and how they feel it is best to engage with the theme. It also supports learning during the process and enables the children to carefully work towards the 'lock' event at the end of the unit.

Part of each theme will enable the children to plan, research and learn independently. This will enable them to develop areas of particular interest and apply their active learning skills independently, (Mounter, 2013).

The competencies and learning outcomes described within the Government's given curriculum documentation were met, but as a staff we organised teaching and learning, through research-led learning, drawing on Belle Wallace's (2005) **T**hinking **A**ctively in a **S**ocial **C**ontext (TASC) Wheel see figure 7).

Figure 8. The steps of enquiry in the TASC approach (Wallace, Maker and Cave, 2004)

This supported pupils and their teachers to create the termly curriculum plans, drawing on Bruner's (1960) spiral curriculum, being cyclical and building on prior knowledge (Bruner, 1960). They gathered and organised, (figure 7) considered what they already knew, identified (figure 7)), in increasing depth (Bruner, 1960), as they planned their next steps, generate and decide (figure 7).

The given curriculum within both Master's programmes I developed were carefully planned and written to enable educational practitioners to engage with Living Educational Theory Research as a professional way of life. This was designed to enable the practitioner, while developing the competencies' and acquiring the knowledge specified in the given curriculum, to explore their embodied values and educational influences in learning with a focus on what is important to them as practitioner's engaged in professional development. The openness of the modules in the given curriculum enables focus in areas of leadership practice that is relevant to a practitioner's professional development. Rather than the continuing professional development programme being planned externally to deliver on school targets, or Government initiatives, this is a continuing professional development programme intended to enhance professionalism and values-led leadership, and enable practitioners to fulfil their educational responsibility within Living Professionalism. The following details illustrate how this was done. It also provides evidence to support my claim that practitioners can fulfil their educational responsibility within Living Professionalism by engaging in Living Educational Theory Research as a professional way of life, through a research-led continuing professional development programme, which includes a given and living curriculum.

MA: Values-led Leadership given curriculum devised by Mounter (The Learning Institute, 2021):

> **Year One**
> Research Design – Explore Living Educational Theory Research and aspects of complimentary methodologies as methods. Methods – multi-media data collection

and analysis. Assessment is to create a plan for the research project in the next Professional Enquiry module.

Professional Enquiry – open focus to create a practitioner's first living-theory-research methodology enabling research into areas of personal, professional development. Assessment here is a Living Interactive Poster.

Year Two

Values-led Leadership – Focus on looking at a practitioner's values and the embodiment of these in practice. Assessment is a portfolio of evidence founded in multi-media data.

Leading Change – social movement, social justice- This module links to making a difference, contributing to the, "flourishing of humanity and a global social movement" (Whitehead, 2020, p.61).

Year Three Double Module

Dissertation – Living Educational Theory Research in an area of your leadership practice important to a practitioner's educational professional development.

These modules specifically move away from guided competency-based modules to open practitioner-led foci of a given curriculum with an expectation a practitioner will, during the MA, engage with their own created living curriculum. This is reflected in the MA rationale:

> This new MA will provide a space for leaders to reflect on the values that form the basis of their practice and vision for themselves as a leader within education. The modules within the MA Values-led Leadership pathway enable practitioners to research their educational influences in their leadership practice and to contribute to leadership knowledge, skills and practice, whilst developing and understanding their ontological values, (Mounter, 2019b).

5.2 A Given Curriculum to a Living Curriculum

A living curriculum is created by a student/ pupil or professional educational practitioner as they focus on their educational experiences and influences in learning, whilst engaging with a given curriculum. This enables them to acquire or develop

further, skills and knowledge. They critically and creatively draw on the content of given curricula as they develop their own living curriculum that helps them, as Reiss and White (2013, p.1) put it, "to lead a life that is personally flourishing" and "to help others to do so, too".

The personal living curriculum helps to clarify values, attitudes, beliefs, explore passions and interests, understanding of self in the world, and make connections between different parts of their life. An important aspect of this living curriculum is the ability and expectation to be a knowledge creator, whether for self or for others. This became very clear to me when I was working with my Year 2/3 class (aged 6 and 7 years of age). As the pupils and I started our journey of co-creating and researching knowledge and understanding in a prescriptive given National Curriculum (Mounter 2008a, 2012a), we needed a place to store our living curriculum. A place to revisit and draw conclusions about ourselves, our learning and the influences we had on our learning, the learning of others and across social formations.

The children created their own research narrative, where they stored their living curriculum, clarified their educational values and from this basis, developed their own learning theory QUIFF (QUIFF stood for: **Q**uestion, **U**nderstanding, **I** am Important, **F**ocus and **F**eelings), with a depth of research underpinning QUIFF. One key point they all agreed upon was that the 'I' in QUIFF (I am important), is in the centre of the word, as your understanding of self is central to your learning and your living curriculum. This was the culmination of much research about themselves, their learning and learning theories of others. The children, although able to hold open a space and explore ideas over time, also needed a repository for their thinking and research-reflections and knowledge creation. This process of working within the given curriculum whilst creating their own living curriculum of reflective practice is reflected in the formation and curriculum of the two Master's Degrees I developed and validated whilst working for The Learning Institute. The Masters can complement education professional development provided by schools: this aspect is explored in chapter 1. Alternatively, a practitioner can choose to insert either of the Master's into a level 7 Senior Leader Master's Degree Apprenticeship (Institute for Apprenticeships and Technical

Education, 2018). This enables the apprenticeship leadership skills, knowledge and behaviours, the competency-based given curriculum to be offered. Living Educational Theory Research enables the reflection and clarification of the values a practitioner embodies in their practice, these are then used as their explanatory principles and standards by which they judge their practice. This process happens through the creation of their personal living curriculum.

Living curriculum delivery attributes:

1. Research as a learning strategy
2. Thinking Actively in a Social Context (Wallace, 2005) as a research method for younger researchers
3. Spirals as a living-archive for all researchers
4. Make a Difference + in your own learning, in the learning of others and within ~us~
5. Co-creation of knowledge, skills, values and opinions
6. Independence to follow educational passions and interests

Using the attributes above enables researchers to see beneath the subject specific skills and knowledge, to how they are learning, what they are learning about themselves as a person and as a learner, how this connects with previous learning and experiences, and how have they impacted others learning, future desires, past memories. Creating their own living curriculum helps learners to find their place in the world, and to contribute positively to the communities they are part.

The student or pupil researchers living curriculum helps them to clarify their values, attitudes, beliefs, explore passions and interests, understanding of self in the world and make connections between different aspects of their life. This supports the development of resilience, self-esteem and self-efficacy (Bandura, 1982). For adult educational researchers the only difference is the exchange of TASC by Belle Wallace (2005) for Living Educational Theory Research (Whitehead, 1989).

An important aspect of the research within the living curriculum is the ability and expectation to be a knowledge creator, whether for self or for others. This became very clear working with Year 2/3 children in a period of a strict Government given curriculum guidance. My class of researchers asked a profound question which I introduce in section 2.5.3. A question that changed the journey of my research. 'How can you write about learning without us?' How could I? So, I started the journey of co-creating knowledge and understanding going beyond the constrictive given curriculum (Mounter 2008b, 2012a), creating our own living curriculum. This enabled the children to collaboratively create, ~i~we~I~ their own narrative and learning theory, QUIFF: Question, Understanding, I am Important, Focus and Feelings (Mounter, 2012a).

Dore (2019) writes of schools enabling pupils to write their own story. The frustrating point also from Young's (2019) article in the same journal is that they both talk of the given curriculum. Here, in creating their own stories, I thought Dore was moving to a living curriculum, instead he is referring to his opening paragraph where he relates a child's development to writing a curriculum vitae of their life, exams, achievements and results. Wood (2010), introduces the idea of a living curriculum, but draws on Action Research to influence the design of a meaningful curriculum, one that fulfils the values of the setting and meets the needs of the community it is within. The values and intention are of a community focus and keeping, what I would refer to, as a given curriculum that is current, localised and relevant. Very important, but still a given curriculum.

5.3 Enhancing Educational Influences in Learning in Social Formations – MA: Values led Leadership and MA: Special Educational Needs and Disabilities

A significant aspect of Living Educational Theory Research is for practitioners to closely examine the educational influences in their own learning, the learning of others and in the social formations they live and work in (Whitehead, 1989). Many Master's and Doctoral assignments can be found on Jack Whitehead's website, ActionResearch.net (Whitehead, No Date), demonstrating years of practitioner research.

The assignments cover many aspects of educational influences in practitioners own learning ~I~ and in the learning of others ~i~we~I~, mostly colleagues or pupils/students. What is missing in most of the assignments is a focus on the educational influences across social formations ~us~, as identified in Chapter One. This would help to make Living Educational Theory Research more visible, and encourage practitioners to discover Living Educational Theory Research, as a form of educational practitioner, continuing professional development. This is a limitation I identified within Living Educational Theory Research and address specifically through my second research question.

My role at The Learning Institute as MA and Leadership Course Leader was to develop Master's programmes, an area The Learning Institute wanted to move into and develop. As I researched my practice as MA Course Leader, I examined the professional development opportunities of educational practitioners, as well as talking to many practitioners and school leaders. Often practitioners responded that there were lots of opportunities for competency or skill based professional development, but it was often delivered and no time to reflect, share or come back to the training. Time to actually think about their practice, what is important was also frequently mentioned. Time to explore aspects of professionalism important to the practitioner, and not always directed by whole school initiatives was also highlighted (Mounter, 2018). I looked at the National Professional Qualifications offered to school leaders, as well as the current Master's available locally as part of my data collection. For example, this quote from a new master's just offered for the first time this academic year, "On this online Education MA, you will develop your reflective and professional skills and practice alongside knowledge, theory and skills-based content aimed at exploring your own educational contexts" (Falmouth University, 2022).

This reinforces the competency-based feedback on current professional development I found talking to professional educational practitioners. From the data I had gathered, I began to clarify in my Spirals, that a Living Educational Theory Research Masters could be developed to compliment the skills and competency based continual professional development that was currently available, for example National Professional

Qualifications (DfE, 2020a, 2022a). Previously, like many other practitioner researchers, I wrote about my educational influences in my own learning and the learning of others through my pupils/ students (Whitehead, 1989) Developing two new Master's courses, enabling educational practitioners to accept educational responsibility for their Living Professionalism supports my research into my educational influences across social formations, addressing in my own research the limitation I identified.

Through continuous dialogue, The Learning Institute developed a close working relationship with an English university, a relationship built on a foundation of shared values and ethos. Although a new partnership, the university was open to developing undergraduate and postgraduate courses for The Learning Institute. The university had no background working within a Living Educational Theory Research methodology, but they were open to learning more if it met the academic rigour and scholarship required at M level study. As a new partner, a link to a new social formation, we had a significant influence in the development of two new courses at this university. Through the months of partnership, developing the Living Educational Theory MA: Values-led Leadership, the university decided they would also validate the programme for their own use, as well as for The Learning Institute. This was evidence of a significant educational influence I had in the learning in a new social formation, addressing the gap identified in Living Educational Theory Research methodology. Students were quickly recruited and the spread of educational influence in learning was significant as each student shared their studies back in their own settings, influencing further social formations.

The two Living Educational Theory Research Master's, both have a requirement to use a Living Educational Theory Research methodology as part of the Master's curriculum, which enables educational practitioners to reflect on their embodied values and undertake values-led research, addressing research question 1. Educational practitioners can become part of a network of Living Educational Theory Researchers, contributing to the educational knowledge base and through their values-led practice and living-educational-theory-research methodologies, to a global social movement.

5. 4 Chapter Reflection

This is a complex chapter defining a given and living curriculum of professional development and showing how it supports professional learning across social formations within ~us~. This addresses the limitation currently within Living Educational Theory Research that has been published, also addressing my second research question, 'How do I justify my claim that a combination of a given curriculum and living curriculum of professional development, is required within Living Professionalism?'. It is the aspects of a living curriculum that enables the flourishing of values-led practitioners by becoming clearer about the values integral in their daily practice. For school leaders, the clarity of competencies within the given curriculum, but also personal development within the living curriculum supports school leaders to be values-led, articulate about the values that underpin professional decisions and policy. In Chapter Six, I go onto consider two research methods specifically designed to support values-led continuing professional development within Living Professionalism.

Chapter 6. Living Educational Theory Research Methods – Spirals and Living Interactive Posters

The contribution this chapter makes to the thesis as a whole is to clarify two research methods, Spirals and Living Interactive Posters. These were specifically designed for Living Educational Theory Researchers, and explain how they support the research process. Examples are included of extracts linked to classroom practice and research from my own Spirals and those of my pupils, as co-researchers. The depth of the relational dynamic between my original contributions to knowledge has been very hard for me to clarify as a whole, and this has only been possible because of the richness of data gathered and stored accurately over a long period of time, as well as the layers of reflections I have recorded in my Spirals. The holistic view of continual professional development captured by educational practitioners, accepting educational responsibility for their Living Professionalism, has only been possible through the research method of Spirals. Living Interactive Posters as a research method, has enabled the succinct and clear communication of research, checking validity (Habermas, 1976) and rigour (Winter, 1989) and how it communicates to others, but also to themselves. I developed living interactive posters when writing two new Living Educational Theory Research Master's degrees, as a research method and form of level 7 Master's assessment. The multi-media living interactive posters become a series of research records over time in Spirals. I describe and explain the part living, interactive posters play in the Masters' programmes and the contribution it makes to professional educational practitioners developing their living-professionalism.

This chapter addresses the question, 'How do I justify my claim that Spirals and Living Interactive Posters support data collection and analysis within Living Educational Theory Research?' This question contributes specifically to research question 2, but also connects to questions 1 and 3.

This chapter is organised as follows:

6.1. The Creative Research Method of Spirals

Spirals and living interactive posters were not created as the answer to a research question, but a development from educational practitioners, longitudinal research, using a Living Educational Research methodology. This was as part of their continuing professional development within Living Professionalism and in the development of their living curriculum. This quote by Ravn (1999) appeared on a card given to a child in my school, she loved the quote and thought it summed up nicely what her Spiral's felt like to her, "Only as high as I can reach can I grow, only as far as I seek can I go, only as deep as I look can I see, only as much as I dream can I be".

6.1.1 Origins

We might look at learning as a response to what is other and different, to what challenges, irritates, or even disturbs us, rather than as the acquisition of something we want to possess. Both ways of looking at learning- learning as acquisition and learning as responding – might be equally valid, depending, that is, on the situation in

which we raise questions about the definition of learning. But as I will argue in more detail in subsequent chapters, the second conception of learning is educationally the more significant, if it is conceded that education is not just about the transmission of knowledge, skills and values, but is concerned with the individuality, subjectivity, or personhood of the student, with their "coming into the world, as unique, singular beings" (Biesta, 2006, p.27).

My focus as a professional educational practitioner was to explore ways to engage my pupils in their learning, finding the self-confidence, belief and understanding of themself as a learner and as a person (Mounter, 2012a). From this point, as co-researchers, the classroom environment was a dynamic space of educational practitioner research. The space included children as learners and researchers, and myself as learner and teacher-researcher. The more we explored our learning, thinking and the curriculum, the clearer it became through the children's reflections, how important their belief in themself as a learner was. Their past experiences and how they interpret and learn from them, their causal attributions (Weiner, 1974), all impact on themselves as a learner. At this point, the focus of our shared research diverged, to a focus on curriculum learning skills, our self personally and our educational research, looking at theory and practice, and the influence of each aspect on the others. Our journey was so exciting for all of us, but already the wealth of data we all had was clearly becoming an issue to store and to be able to return to it. Costa and Kallick (2000) describes how through necessity we can find solutions to problems. Spirals was such an answer to the issue of data generated over a long period of time in Living Educational Theory Research. "All human beings have the capacity to generate novel, clever or ingenious products, solutions, and techniques – if that capacity is developed" (Costa and Kallick, 2000, p. 10). This view was embedded in the way I delivered the given curriculum enabling a living curriculum to my pupils. Below is an extract from my Master's assignment:

> That is what I want the children to develop, to have the opportunities to work
> creatively on any task, thinking outside of the box, with freedom and risk taking. To
> see learning as being flexible and fluid, that requires different skills and responses. To

think beyond their immediate learning and begin to generalise and create their own theories of learning. For me personalising learning is enabling a child to react to any learning situation with an understanding of self and the ability to empathise and evaluate, working with the learning skills of others around them. (Mounter, 2008b, p.2)

We had collected a lot of notes, reflections, thoughts on learning theories, reflective poems and art-work. From our given curriculum learning and focus on knowledge, subject skills and learning skills we had collected photographs and Post-it notes of comments on our learning from others in the group. Understanding what was important in learning, our epistemological values and our social-ontological values were clarified, as we researched. The breadth and variety of data gathered became an issue to store and to be able to re-visit easily. From my perspective, I noted we needed some sort of order and collation of the various types of data we were producing. However, one morning, a young girl in my class brought the problem we were facing into perspective, when she described how she needed a place to keep 'her thinking' (Mounter, 2008b). She used her hands, interlinking her fingers and swirling her hands to show how tangled her thinking was sometimes, describing it as 'knotty thinking'. She went on to explain that she had lots of small ideas from her research and thinking. She needed somewhere to keep them safe, to gather them, to come back to them. She then explained that sometimes her small ideas tangled together and became big ideas. To clarify to the other children and to myself she described a scene from one of Roald Dahl's books the BFG, which her mum was reading to her. In the story the BFG has big glass jars of marbles that hold dreams of children that he keeps safe and sends to other children. Whereas, my focus was on storage, the children came at the same problem from a slightly different perspective.

6.1.2 Description and reflection of Spirals

Spirals (Mounter, 2012a) is a research method specifically designed to capture research data for educational practitioners of any age undertaking Living Educational Theory Research as a way of life. Spirals enables the creation of a personal living

archive of data and continual reflection, to create a personal living curriculum, clarifying and 'telling personal stories' (Connelly and Clandinin, 1990), as they engage with a given curriculum. A wide range of data can be gathered in Spirals. Usually Living Educational Theory Researchers collect qualitative data, including notes, work samples and multi-media data, photographs and video clips. Dear Me, specifically focuses on personal data and reflections, data on values for example. Prism, gathers data on learning and research skills, whilst MeSearch, draws this data into focused research projects. It is flexible and so is adaptable to meet the aesthetic and practical needs of individual researchers. The sections within Spirals gradually became clear, as I reflected back on some of the conversations I had enjoyed with the children. At times, the children's past experiences impacted on their belief in themselves. For example, one day I was talking to a child in another class who told me she was in the bottom group in maths which was named squares. "She whispered, "I'm a Square and I'll always be a Square!" I was shocked that this was her description of herself and her place as she perceived it, in the bottom group (Mounter, personal communication, May 5, 2015). My heart squeezed at the time, and this stayed clear in my memory and was noted in my Spirals. Rudge (1998) writes an interesting article called "I am Nothing: Does it Matter?" focused on Religious Education teaching in England. Rudge builds her article around the response of a young boy when describing himself as, "I am John; I am 11 years old; I am nothing". John, Rudge considers, is referring to his religious status or faith and is part of the 'silent majority' not focused on in the Religious Education curriculum. This is the child's perspective of himself and his engagement in this curriculum area. This resonates for me, with the child's perspective of themselves in the bottom group and that will be her place permanently. This challenges me to question the ethos in the classroom and language used by adults and children, support and independence encouraged. It is these quiet beliefs and perceptions of children that slip out in odd moments that I hope Spirals will challenge through creating their own living curriculum and being able to revisit experiences, draw out meaning and challenge the process of learning they are a vital part of. I was initially amazed at the quite profound comments so many of the children made, and how they embraced being a researcher even creating their own learning theory - QUIFF, mentioned in section 5.2. In a research project in 2009 undertaken by Bognar

and Zovko, 10-year-old pupils undertook Action Research projects very successfully and their, "… pupils expressed their ideas about action research in concise, simple and telling ways that are available to us as ideals and models for our own personal learning". (Bognar and Zovko, 2008, p.43)

Bognar and Zovko found the value of being a researcher was only meaningful for the children if it incorporates their own needs, interests and personal, self-chosen values. I believe that through Living Educational Theory Research, as a way of life and reflection through Spirals, pupils were able to clarify their values, ways of learning and interests, incorporating all three aspects Bognar and Zovko (2008) found important, as well as engaging meaningfully with the given curriculum.

Within Spirals, a section to explore and celebrate myself became 'Dear Me'. Made up of pages of hand drawn prompts for the children to complete and develop as they wished. Designed this way so that they didn't appear as worksheets but blended with the children's own entries. This was a place to explore, to clarify values and beliefs in self. The section reflecting on the given curriculum learning skills was split into seven areas and became the Rainbow of Skills or Prism for older children. Each of the seven areas of learning had subheading skills. Each of these was printed on the colour paper to match, for example the area of 'Asking Questions to Find Out More' - blue – Curiosity, Questioning, Communication and Listening. Each of these 4 skills had a page of skill statements developed from the National Curriculum:

Rainbow of Skills

Blue   Asking ? to find out more

Curiosity

Questioning

Communication

Listening

Purple   Solving problems & Planning

Making Links

Planning

Sorting Information- information processing

Reasoning – thinking things through logically

Pink   Teamwork, feelings & organising myself

Independent Learner

Managing Feelings

Collaboration – working with others as part of a team

Orange   Thinking about Learning

Reflection

Revising – editing and checking

Distilling – separating useful information

Red Motivation

Perseverance

Managing Distractions

Self-awareness

Green   Using our Knowledge

Myself as a Learner

Formulate own Opinions

Apply Learning

Yellow   Creative Thinking

Imagining

Enthusiasm- positive

Lateral   Thinking

Empathy

Figure 9. Spirals – Rainbow of Skills

During science we gathered a collection of prisms and torches. I showed the children how the white light when shone through the prism, refracted into the colours of the

rainbow. One child immediately made a connection and said, 'The Rainbow of Skills is like the Prism!'. He went onto describe how the RoS allowed him to break learning into bits and see the different parts and then focus on them.
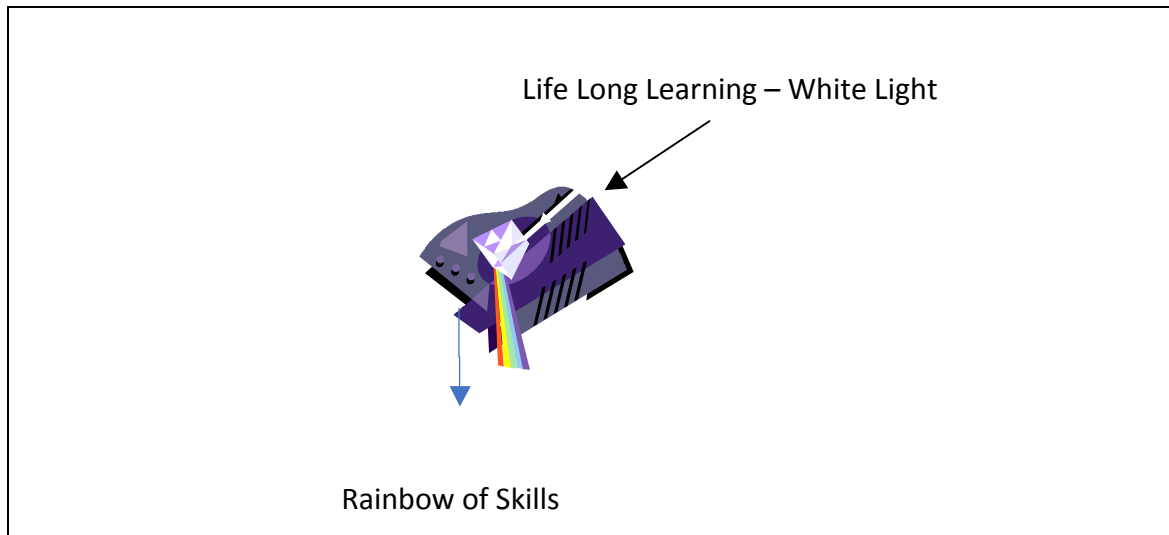
Figure 10. Spirals - Prism

The final section was to be educational research bringing all of our thinking together, which the children suggested calling, MeSearch, this reflects the Living Educational Theory Research focus on educational influences in my own learning, focused on personal values - MeSearch. These are a few quotes, each from a different child's MeSearch section recorded in my Spirals (Mounter, 2016):

> I have learned to never under estimate my skills of craft and learning nothing is impossible to a child with imagination (Girl, age 10)

> My brain surprises me and aches at others! (Girl age 7)

> I am a free learner, like a bird is free in the sky. (Girl, age 6 ½)

> I got lots wrong, but I learned lots too! (Boy age 7)

Although I have only drawn data from 4 children from two classes, this was more because of space and purpose, rather than lack of alternative comments I could have

drawn from. The children became more insightful of themselves as a learner and researcher as the academic year progressed. The process of reflection and capturing data in their Spirals meant they were very insightful, regardless of being so young. Bognar and Zovko, (2008) raise an interesting point that in their research I introduced earlier in this section, that it is the teacher, the school leadership that make the difference and enable pupils to undertake research.

"Our research shows that it is possible to do this only in a child-oriented school whose main purpose is the development of the creative potentials of all participants" (Bognar and Zovko, 2008, p.1). This resonates as very true for myself as a teacher and as a Headteacher, except my focus was on the creative potential of the adults and pupils in my class and school. In my classroom myself looking to improve my practice including the children as co-researchers. As Headteacher, applying the same curriculum ethos to continuing professional development for staff and on the structure of the curriculum and teaching and learning. Wallace (2004, p. 240) reflecting on values-led learning in a social context, captures it so well, "Perhaps learning is a journey we undertake our whole lives, by realising the quality of the journey and not the results, we learn more about ourselves and our values grow and change."

Spirals has evolved over the years as it has been used by different researchers, as well as to meet the needs of a given curriculums and enable the development of a personal living curriculum. Versions for Early Years Foundation Stage classes and Key Stage three pupils have also been developed. Versions have been developed for adult researchers too, from my own Spirals I used with my pupils, for support staff, teachers, an educational leadership version as well as for Adlerian Therapists researching their practice through Living Educational Theory Research. Within the same format as the original version of Spirals, I worked with the Adlerian Research Group to develop a version to meet the needs of both, students and qualified Adlerian therapists. This model was then trialled by the group and feedback of their ideas incorporated into a new edition. One member of the group used Spirals with her student Adlerian practitioner, both having a copy. The student was gathering evidence to pass final checks and had to reflect on progress and give examples of practice. Pages were

developed with specific reflective questions and statements were included, pages to narrate evidence and feedback pages to capture student/ mentor discussions. Pages to enable the refinement and clarification of professional values and how these were embodied in practice. Sections from the ASIIP Counsellor Accreditation Process were highlighted and reflective statements created to match the sections in the accreditation document, as demonstrated below:

> Application of SPIRALS 3.5 - provide evidence and 4 copies of a written summary of a personal philosophy of Adlerian counselling which integrates training, experience, further development and practice. Use SPIRALS to identify and validate a personal philosophy of Adlerian Counselling' (Adlerian Therapist Research Group, 2019a).

Having one place to capture this evidence proved very important and useful to both the student and Adlerian mentor. I could produce a generic version of Spirals, but by having this focus group trialling it, further refinements were made that specifically met the needs of Adlerian therapists. One therapist in the group took Spirals on-board to the heart of her practice and added the photograph in Image 2, to her Dear Me section. The wavy lines represented the flow of her thinking and reflection, the overlapping of lines, ideas developing and merging. No beginning and no end in the pattern of lines, demonstrating how experiences and thinking is always continuing, flowing from the pebbles representing her practice:

Image 4. Wavy lines of thinking and reflection

The relevance of the second version can be seen in the feedback from the presentation of this document to the Adlerian Therapist National Conference (2019b). Additional

pages of reflective tasks created were also uploaded to a specific website to enable Adlerian practitioners to further personalise their Spirals to meet their own needs.

Conference feedback offered and completed voluntarily:

One thing I feel I could use in my own practice/Reflection/Research is:

- SPIRALS is very versatile and can be used in practice and life problems.
- Thank you.
- Spirals as a tool in supervision: a personal tool, a group tool.
- Organising my reflections on CPD or actual practice, clarifying my Adlerian values
- I can use spirals for my professional development.
- Using spirals and continuing to do research and feeling that it does make a difference to others too.
- I had never thought about keeping everything together in one place before, it makes sense and access easier.

All of the feedback we received from our workshop was positive, both of the presentation and of the benefits and interest in Spirals as a research method focused on improving practice. The thoughts of the conference reflected the findings of the trial Adlerian Therapist Research Group.

It was a privilege to work within a research group focused on values-led practice and interesting within the field of Health and not Education. However, looking to improve practice, to be values-led, research based, continuing professional development, wanting to contribute to the professional knowledge base and make a difference to the world around them, resonates clearly with myself as a teacher.

6.1.3 Spirals contributing to Living Professionalism

The focus in this section is on Spirals contributing to Living Professionalism and addressing my third research question. Below I have listed the 10 aspects of Living Professionalism introduced and discussed in section 2.5.

Living Professionalism:

1. Accepting educational responsibility for personalised career development

2. Epistemological and social-ontological values-led educational practice clarified through a Living Educational Theory Research methodology

3. Membership of international, research Peer Validation Groups of intellectual and scholarly discourse

4. Given-curriculum of professional development comprising skills and knowledge defined by professional Standards and Government targets

5. Educational practitioners and students/pupils co-creating values-led explanations of educational influences in their own learning, the learning of others and in the social formations they are part of creating a holistic perspective from teacher and learner

6. Clarifying values that contribute to the flourishing of humanity and a global social movement

7. Creating a reflective record of their research and living curriculum

8. Requirement to contribute to the educational knowledge base – publish living-theory-research papers, attend and present at educational conferences

9. Knowledge equality and knowledge democracy

10. Study for a Living Educational Theory Master's Degrees to enable the development of values-led practice within Living Professionalism

Living Professionalism, requires professional educational practitioners to research to improve their practice as continual professional development throughout their career. Practitioners will be gathering a wealth of data in various formats, data of their embodied values, research project foci, developing skills, reflective thinking, critical engagement with literature, living interactive posters, Master's research and from Peer validation engagement. A method to gather these aspects and to be able to access them repeatedly as thinking and research moves on is vital and can present a considerable challenge and organisation. Spirals as a research method, has been

specifically designed to manage this task, as a living archive, one a practitioner continually engages with.

Within point five, of Living Professionalism, it states: 'Educational practitioners and students/pupils co-creating values-led explanations of educational influence in their own learning, the learning of others and in the social formations they are part of creating a holistic perspective from teacher and learner'. For this to happen, for both students or pupils (educational practitioners) and the teacher or support staff (professional educational practitioners), they require a research method which is accessible, personalisable and meaningful to them. This is required for professional, educational practitioners to create a living archive across their career and for younger educational practitioners, to support their development from early school days into adulthood. Spirals has been specifically designed to fulfil this role, in a creative and personalised way, fulfilling point seven above: 'creating a reflective record of their research and living curriculum'. Spirals as a research method and living archive, enables research and data to be continuously and 'critically-in-progress', providing opportunities for reflection on learning, thinking and questions, on experiences, providing opportunities for deeper thinking and new connections, ideas and questions to be mulled over. It can provide opportunities to engage critically, analytically and creatively with educational and life experiences, literature and reflections and thinking. Data are organised within these sections as a living archive. Below, the different sections of Spirals demonstrate how data within each section supports the relationally dynamic value of ~i~we~I~us~ relationships, so important in demonstrating your educational influences in the learning of yourself, others and social formations. This ensures areas are not missed, as in social formations.

Dear Me – **~I~**, understanding of self as a person, place in the world, dreams and aspirations, passions and interests, ontological values, your ~i~ relational self.

Rainbow of Skills/ Prism - **~I~**, knowledge, skills, behaviours and attributes within the given curriculum.

MeSearch – **~i~we~I~**, research skills, Peer Validation Group engagement, research focus, epistemological values, questions and thinking, values-led practice, M.A.D.+ **Projects - ~us~,** shared and published research, conferences, living interactive posters, previous research papers/ PowerPoints/ workshops, contributions to the educational knowledge-base, educational influences in the learning of social formations.

6.1.4 Spirals integrated into Master's study

The introduction of Spirals for professional, educational practitioners can be perceived as a negative idea initially, one to avoid, previous experiences and memories particularly from Initial Teacher Training, of personal reflections capturing negative experiences to unpick and build from, time consuming, monitored and messy. This is the anecdotal view of one cohort of primary student teachers I worked with. This group were under pressure for assignments for their PGCE as well as teaching placement targets. This, I believe, influenced negatively their view. However, this was also the consensus of the new Master's group registered for the new Living Educational Theory Research degree. One student said vocally, "It is just so negative, I will be aware of all my bad teaching and emotions" (Mounter, 2021a). This negative perception could be from experiences whilst training, all of the group were quite recently qualified, although this does need to be researched in more depth. Reflective practice has been advocated by many researchers including Dewey (1910) and Schön (1983), both highlight the benefits of reflective practice demonstrating the focus over a number of years. Seitova (2019), working with student teachers also highlights the benefits of reflective practice using a journal experienced by the trainee teachers and the positive feedback. I am interested in exploring this further, questioning whether direct teaching of the benefits of a reflective journal as a tool makes the difference. Leon-Henri (2022, para 7) in line with Dewey and Schön, but in contrast to the practitioner's views, also discusses the benefits of reflective practice and keeping a reflective journal, describing how it can, "… also enhance the overall quality of a teacher's professional development, since reflection and the reflective journal methodology encompass an ingrained quality verification process". Changing this

preconception to see the benefits will be a challenge, but it does indicate looking further to see if this is a broader view.

In contrast, I have always found the idea of Spirals for younger educational practitioners has always been met with, "enthusiasm, energy and creative personalisation" (Mounter, 2012b). Introducing Living Professionalism and within that, Living Educational Theory Research as a way of life first, is important. Collectively reading living-educational-theories, delving into articles published in EJOLTs (Educational Journal of Living Theories) can be beneficial. Having a notebook readily available to grab with an odd note or thought during the day can also be helpful, Post-it notes, cameras in classrooms all start the data gathering process in a creative way for practitioners to start recording thoughts, questions, quotes etc. These working notebooks of 'moments,' can slot easily into Spirals when it is introduced. Spirals for me, and for the Adlerian Therapist Research Group was a vital and positive experience, the key, is to introduce carefully at the right time. To see it to its full benefit of an on-going living archive of energy, creative reflection and thinking, puzzling questions, multi-media data of moments often forgotten. Like many people, I often hold the negative experiences and comments much more clearly than the small positive moments. However, I am persuaded of the benefits of filming as being important to improve my practice by Holmes (2019) and Whitehead (2018b). Harrison, Lawson and Wortley (2005), identify how a 'reflective scaffold' can support reflection. Spirals is the reflective scaffold I use. As Holmes (2019) describes, seeing beyond the insecurity of yourself on film can be difficult and 'uncomfortable at first' and is not normal practice in teaching, although common in other professional fields, such as medicine. Holmes (2019, para. 9) concludes, "Teachers can be empowered to make change and have power over their own improvement". As a teacher this is important to me.

My Spirals is a journey of research moments, my developing skills and thinking as I continuously align my practice with those professional values that are important to me. It also enables the creation of my living interactive posters, conference materials, presentations etcetera, much easier.

A requirement of Living Professionalism is the undertaking of an educational Master's, utilising Living Educational Theory Research as a way of life and continuing professional development. This process can instil good research habits as continuing professional development and support students to develop values-led practice in their settings, shared with colleagues, demonstrating educational influences across social formations in ~i~we~I~us~ relationships. Within the structure of the Master's Degree students are introduced to skills, knowledge and habits as an educational researcher in a meaningful and useful way. The process of introducing Living Professionalism, the Master's Degree and utilising a Living Educational Theory Research methodology with Spirals, can be taken and modelled across social formations by the Master's students acting as research coaches.

Tutorials with module tutors and Professional Academic Tutors can be supported by a student's Spirals, but should never be a requirement. It is not a public document or part of the Master's assessments, rather shared if the student wishes and finds it beneficial. A tool to evidence the tutorial discussion, a place for reflections and notes and sharing of data, and data analysis, drawing from a Peer Validation Group.

Once integrated into staff continuing professional development it can be a tool useful for Performance Management Meetings, for preparing for educational conferences and writing for academic journals.

Whilst Spirals has been developed to support educational researchers as part of their continuing professional development, it has to be clear that one model will not always suit all practitioners. Highlighted within Living Professionalism is, point 7, creating a reflective record of their research and living curriculum. This does not and can never require practitioners to embed Spirals into their practice, this must always be a matter of choice. However, as Harrison, Lawson and Wortley (2005) highlight the benefits of 'reflective scaffolding' can be helpful. Here in Spirals, to focus on educational influences in learning through ~i~we~I~us~, actively archives research data, across a career or education, supporting reflection of yourself as a practitioner, person, learner and researcher, focused in one place. I believe one of the strengths of Spirals is the

possible personalisation and adaptability of it to meet the needs of different age groups, roles and personal wishes. For example, one cohort I worked with preferred A4 bound Spirals worked on through topic work and as a group activity. Another cohort preferred ring binders and added pages themselves, personalising the cover to reflect their interests. Adlerian Therapists adapted Spirals to support their practice and re-accreditation, which is undertaken annually. Spirals was again adapted to support the two new Master's degrees and modules. A version of Spirals incorporating the Headteacher Standards has also been developed focused on senior leaders and values-led leadership.

6.1.5 Spirals contributing to ~I~ within ~i~we~I~us~ relationships

For me, an important aspect of self-awareness, self-confidence, being happy with self, of feeling in control of thinking, is to have a messy place to capture, to reflect, consider, to question and to create links. The ~I~ in ~i~we~I~us~ relationships is our understanding of self, professional self, personal self, self in the world. The growth and transformation of one's self can be supported in the different aspects or sections of Spirals. A personal journey of discovery guided personally, one that grows with you, supporting your thinking with examples from life and practice. An understanding that all aspects of our life and personal wiring and experiences influence who we have been, who we are now and who we may be. Spirals can capture the influences and educational influences in our own learning, the learning of others and in social formations we are part of. A place to examine and consider the influences we have in the flourishing of humanity, of the embodiment of our values in our life and any living contradictions we can unpick further on our research journey as a professional way of life.

6.2 Living Interactive Posters as a Research Method and an Assessment Strategy Encouraging ~i~we~I~us~ Relationships

In this section living interactive posters will be considered as a research method and form of Master's Degree level assessment, as part of a professional educational practitioner's continuing professional development. How living interactive posters can support relationships within ~i~we~I~us~ will also be explored.

6.2.1 Development as a research method

Assessment at higher education level supporting Strand One, a given curriculum of continuing professional development, can take many forms, including presentations, essays, reports and examinations. When reviewing their own practice, one college describes the focus for academic staff to assess how well they enable students to learn what they have decided they should know, the concept of filling them with skills and knowledge, 'students learning specific content, skills or attitudes. Academic assessment seeks to answer the broad question, "What and how well do our students learn what we are attempting to teach them?" (Skidmore College, 2020)

Each module a student studies at university, whether undergraduate or postgraduate as part of a Master's Degree will have Intended Learning Outcomes (ILOs), which the student has to address in their assignment(s) to pass. Once the marker has assured they have been covered in the assignment, a grade is allocated using the published marking grid. Teaching ensures students are familiar with the Intended Learning Outcomes (ILOs), and how to structure and produce the assignment successfully. Learners can narrow their focus for the assignment swiftly, and in each taught session, often hone in and focus on what supports their assignment. When marking, the content is judged on how effectively the student has grasped the key concepts and theories and built an argument. If research in their setting has been undertaken, it is within the boundaries of the ILOs and supports the focus of the assignment. Interestingly enough, this last academic year, one of the universities The Learning Institute partners and works with, has stopped all practitioner research in the first year of a degree course, requiring theoretical assignments only. This focuses on testing the students structuring, planning, criticality, synthesise, breadth and depth of reading and understanding, referencing, analysis and knowledge. Grayson (2021) explores the

modular system in higher education undergraduate degrees and the limitations he identifies from assessment procedures. The lack of students being encouraged to focus on higher level synthesise, duplication of skills and assessments across modules and the individuality of modules and lack of coherence in coverage. From my experience as a modular tutor, this process narrows learning to meet the assessment, in this case the assignment and overall degree grade. Work is individualised with the goal of the highest degree possible. This encourages the safest route, focusing on areas students have previous reading in, rather than extending learning and reading. The majority of assessments are also totally written. When a presentation is included, it is often summative, demonstrating knowledge, understanding and presentation skills within the Intended Learning Outcomes. These could be considered limitations of the higher education assessment process.

When validating the two Living Educational Theory Research Master's degrees, it was not easy to include Living Interactive Posters as a form of Master's Degree level assessment. It was something, I was determined to implement, not only as a form of assessment, but also as a research method in Living Educational Theory Research (Whitehead, 1989). West-Burnham (2005) describes the limitations in continual professional development if focused on 'directive, general, training,' which can lead to 'shallow learning,' as often seen in competency-based programmes. This was discussed as a key limitation of current CPD offers available, in data gathered and analysed for the Master's planning. As part of my National Professional Qualification for Headship, one of the activities I had to complete was to gather examples of my school policies, consider what made a good policy by engaging with literature, and then write a new school policy. This demonstrates shallow learning (West-Burnham, 2005). In another activity, I had to review how funding was received in our school, create a chart showing how funding was received in five different types of school from literature, and then share the diagram summary at the next session. Again, this demonstrates competency based, shallow learning within the given curriculum. West-Burnham (2005) states how a combination of theory and practice can lead to knowledge creation: I would add to this description, through values-led research of practice. Deep learning (West-Burnham, 2005, p. 35) can be attained, through, "knowledge,

reflection, understanding and intrinsic motivation", which can be seen in some CPD assessments and activities. However, the opportunity to move to 'profound learning' incorporating "intuition, wisdom, meaning, moral motivation" (West-Burnham, 2005, p. 35) is often very limited. The National College for School Leadership (NCSL) presented a think piece by a group of researchers, Creasy, Smith, West-Burnham, and Barnes (2004), called 'Meeting the Challenge:

> There is an increasing debate surrounding the idea of moving from the view of leaders as the product of individual characteristics to seeing leadership as collective, shared potential in the organisation.' Growing Leaders for Tomorrow (NCSL, 2004, p. 3)

Having a hub of practitioners sharing improvement in practice requires a culture of risk taking and of experimentation. Huber (1991, p. 93) argues that, "experimenting organisations" experience more adaptability and flexibility because of the culture of trying new ways of working, supported by a belief in, "shared potential" (NCSL, 2004, p.4). Progressing this form of continuing professional development further, CUREE (2012) builds on the adaptability and experimentation by Huber (1991) and NCSL (2004, p.30), discussing the necessity of "collaboration", as well as "continual analysis" and being able to "critically reflect" on the data. With these descriptions of 'shared potential' (NCSL, 2004, p.4), a research hub of continuing professional development using an educational practitioner research methodology, with the requirement of a Peer Validation Group of critical discussions of research through Living Interactive posters, would seem to meet the suggestions of NCSL (2004), Huber (1991) and CUREE (2012). One of the key advocates for the NCSL (2004, p.1) report is West-Burnham, I would have hoped to see more of a move from, "shallow to deep learning, and ultimately to profound learning" in the six key steps they advocate for developing leaders of the future:

1. Create a culture of growth
2. Benchmark current practice – a questionnaire

3. Define the leadership qualities you want- define the leadership tasks and then the qualities to achieve them

4. Identify the leadership talent pool – map knowledge, skills, experience and behaviours of staff and plan development for individuals

5. Assess individual talent – develop a leadership criterion and assess individuals against it, use performance management to judge current performance

6. Grow leadership talent – opportunities to exercise leadership, take risks in trying out leadership tasks, individual leadership opportunities, place emergent leaders in key roles, see school holistically not just within their classroom

This has the potential to be more competency based and shallow learning (West-Burnham, 2005) from the statements listed above, although the report (NCSL, 2004) does advocate research to develop leadership skills, and suggests Action Research to answer a problem or find the best solution to a question. It is not about defining values as a professional and as a leader, considering research and leadership literature and theory, or to look at your own practice and challenge the values and skills you think you are demonstrating. This is a suggested Action Research project the report suggests to develop leadership skills: "A curriculum leader takes responsibility for a school-wide project investigating the use of incentives in securing student engagement" (NCSL, 2004).

Spirals and Living Interactive Posters enable practitioners to engage with a given curriculum of competence and research-based development, as shallow learning, drawing that knowledge into practice whilst researching their practice and engaging with their own living curriculum. This can enable movement between 'deep and profound learning' (West-Burnham, 2005) and self-actualisation (Maslow, 1943) going beyond replicating, to creating knowledge and contributing it to the professional knowledge base. The quality of relationships within the relational dynamic of ~i~we~I~us~ relationships is integral to critical discussions, a key part in Living Interactive Posters.

I propose an appropriate assessment strategy is the creation of a Living Interactive Poster, whether as formal assessment as part of a Master's Degree, or the continuing professional development of educational practitioners which I evaluate below.

6.2.2 Description and reflection of Living Interactive Posters

Living-posters as an assessment method are used to enable students to gather a range of their research data. This can be used to articulate an individual's explanation of their educational influence in their own learning, in the learning of others and also in the learning of the social formations within which the practice is located.

The challenge of creating a living-poster is related to, but different to a traditional abstract for a paper, dissertation or essay. All offer a disciplined focus that demands a distillation to extract the essence of a complex picture. Hence the challenge of producing an abstract in the process of creating a paper or thesis can help the researcher to clarify what constitutes the practice they are wanting to improve and the values that form their explanatory principles and standards of judgment. A living interactive poster offers a similar challenge for the researcher to use text, image and video to produce a representation that provides a window into their research at a moment in time ~i~we~, and the influential connections to thinking, people, collectives and networks in influencing social formations in ~i~we~us~.

The Living interactive poster includes the use of multi-media narratives for the clarification and communication of the meanings of the embodied expressions of the values used by educational professionals to give meaning and purpose to their lives. The values are influenced by the mutual relationships in Ubuntu (Eze, 2010), "I need you, in order for me to be me, I need you, to be you to the fullest," (Tutu, 2013, 00:1:52-00:2:08). The values flow with energy (tilde) ~, often omitted from traditional academic texts about education but found within ~i~we~I~us~ relationships, nurtured in the tilde ~, through nurturing connectiveness.

Explored below is the process of professional, educational practitioners creating their multi-media living interactive poster in a culture of inquiry, which will engender intellectual and scholarly dialogue. Practitioners explore contexts, practice, motivations and research passions, finding points of resonance and contradiction with their own living values. The critical friends in the Peer Validation Group, through discussions, challenge thinking and analysis, rigour and validity leading to new reflections between the group, which forms a validation group.

Living interactive posters, as a research method, has potentially two inter-related uses for a Living Educational Theory Researcher developing valid explanations of their educational influences. Firstly, to enhance their educational influence in their own learning and secondly, to enhance the contributions they make to the learning of others, through ~we~ and social formations ~us~, but also to the benefit they derive themselves from the ~i~we~ and ~I~.

Professional educational practitioners are asked to be creative presenting an attractive poster using software they are familiar with (Word, PowerPoint, Canva etc.) rather than just a very brief summary in text boxes. The living interactive poster should include URL links to their key research, for example an article they have written, extracts from Spirals, video of their embodied ontological values in practice, perhaps from their website etc. as well as their email to potentially make new connections. Researchers are also asked to include a link to a short video clip, a maximum of three minutes, of them talking about their practice, research passions, living-contradictions, as this helps to build relationships and to help to communication their embodied values. The power of photographs, video, combined with the text and any linked documents and references, all communicate the individual researchers ontological and relational 'life-affirming values' (Whitehead, 1989) they express in their practice. Living interactive posters can be shared creating waves of educational influence across social formations ~us~.

The Research Intelligence Newsletter from BERA (2019) on quality in close to practice educational research, is encouraging non-traditional approaches to academic representation, this includes using multi-media data sources. This is reflected in the living interactive posters, which are also incorporated as part of the Master's level assessments, "We welcome alternative and new ways of engaging with research which demonstrate a non-traditional approach to academic presentation" (BERA, 2019).

6.2.3 Living Interactive Posters as a Master's assessment and CPD tool

Living Interactive Posters, have been validated as an appropriate M level assessment strategy, as part of the Living Educational Theory research MA: Values-led Leadership course. The incorporation of a Living Interactive Poster as assessment for module VM702 Professional Enquiry: Improving Practice with Living Educational Theory Research, is a special feature of the Living Educational Theory MA: Values-led Leadership I have worked hard to validate. The living interactive poster draws evidence and reflections on practice from a practitioner's Spirals, whilst generating on-going scholarly and challenging discourse in a Peer Validation Group during the process of its creation. MacAndrew and Edwards (2002, p. 2) highlight the use of posters as, "an authentic … and didactic" form of student assessment. As a Living Educational Theory Researcher creating knowledge and using your own epistemological standards of judgement as mitigate living contradictions, MacAndrew and Edwards (2002, p. 2) belief creating posters gives students, "ownership of knowledge" and to "take responsibility for their own learning" is important. A Living Interactive Poster is a form of presenting academic research, one that enables the practitioner to demonstrate their embodied values in their practice, those that form their standards of judgement and explanatory principles. Multi-media presentation of research data can include Narrative Inquiry (Clandinin and Connelly, 2004), supported by video clips, diary extracts, students work, photographs and reflections. Whilst developing this form of assessment from the work of Huxtable on Living posters (Huxtable and Whitehead, 2015) as a form of capturing research, I have considered Connelly and Clandinin's (1990) point about validity for Narrative Inquiry research. They suggest that a range of criteria, can be applicable to various situations is the future. The identification and

defence of a student's chosen criteria (for me these are my values I use as my explanatory principles and standards of judgement), are chosen by the student themselves. These criteria or values in Living Educational Theory Research bring meaning and purpose to my professional life.

Living, defines the aspect of Living Educational Theory Research methodology used by the practitioner to clarify their values, identify living contradictions as research questions, which form the basis of their research and data collection focus. The data presented in your Living Interactive Poster is a snapshot of your research journey, living, as our understandings are clarified through continuing professional reflection and research as a way of life. An alternative perspective is the 'living' because we embody or live those values that matter to us in our practice and they are refined and understood through our examination of our educational influences in learning. Rather than just working to the intended learning outcomes set by the course provider, which can narrow learning, students work to Connelly & Clandinin's (1990) call to set and defend the criteria set to assess a student's research. The ILOs set by The Learning Institute are designed to incorporate the student's ontological values, those that are important in their professional lives, using these as their explanatory principles and standards of judgement, setting and defending their criteria.

There are two 'Interactive' aspects in the creation of your Living 'Interactive' poster. The first 'interactive' aspect of the Living 'Interactive' Poster is in the process of creating your Living Interactive Poster, which includes a requirement to meet and share in a Peer validation Group, explaining your focus, research, data collection and analysis and respond to questions of ethics, rigour and validity. This presentation, of the evolving living interactive poster, deepens the students understanding, skills and ability to defend their research, something currently not required until Doctoral level. This also influences and evolves further, the research and thinking of other members of the group as well. The critical friends, review all aspects of the data collection and data analysis, as well as its place in the Living Interactive Poster. These discussions enrich the process of movement from a writerly generation text to a readerly text for understanding, drawing meaning of these terms from Huxtable and Whitehead (2015,

p. 2), "They use a process of creating and transforming writerly into readerly, relationally-dynamic, multimedia narratives", rather than Barthes' original meaning in (Hall, 2001), focusing on the role of the reader. This is very different from a conference paper which is presented by the researcher when completed, as a public summary. There is no opportunity during the construction to challenge data collection and analysis to strengthen the presentation. ~i~we~I~us~ relationships, in this Peer Validation community, develops trust and nurturing responsiveness, as the groups connections grow over time. This deepens to nurturing connectiveness, enabling and supporting both personal and community growth and transformation.

The second interactive aspect of the poster is the multi-media data, which is incorporated and used to demonstrate the embodiment of a student's ontological and epistemological values in their educational practice. Students record film, take photos to create the visual elements of the poster as the researcher contemplates the readerly perspective and engagement. The Living Interactive Poster will incorporate uniform resource indicator (URL) links, which will take the reader to any documents linked to the Living Interactive Poster located on the World Wide Web. A living interactive poster is analysed in section 7.2 when I focus on multi-media data in Living Educational Theory Research.

Jousse' work (2000) resonates with Winter's (1989) idea of multiple resource and Eisner's (1993) belief in incorporating the creative arts in research presentation. Jousse explores the importance of how our research is interpreted by another. Jousse's view that the written word, which is the current method of presenting research and knowledge, means embodied knowledge has been denied. For me this resonates with reading from de Sousa Santos (2015) on the lack of recognition of different forms of research and knowledge, evident still in the writings, I mentioned earlier of Hargreaves (1996), Whitty (2006) and Furlong and Oancea (2005), in their support for 'research-based/ informed practice'. I have written in as the foundation of the Living Interactive Poster in both of the Master's Degree, a requirement to use a Living Educational Theory Research methodology, as the Master's need a methodology that is not restricted to a purely written account, but draws upon multi-media data and data

analysis as an integral part of the data collection and analysis process, to clarify the embodiment of values in practice. Practitioner's will be encouraged to engage with de Sousa Santos (2015) valuing of all knowledge, and Jousse' (2000) view in clarifying and communicating with the help of digital visual data from their practice the meanings of embodied expressions of values in their Living Interactive Posters.

Whilst creating the Living Interactive Poster and incorporating multi-media data in the form of video clips and photographs, analysis will include lexical definitions to establish the embodied expressions of meanings creating a multi-media narrative. The originality in this form of analysis rests in the contribution to a relational epistemology (Thayer-Bacon, 2003), the process of knowing in relation to others, through the Peer Validation community. The meaning of professional values will be clarified with digital, visual data and methods of empathetic resonance (Sardello, 2008) and empathetic validity (Dadds, 2008). Winter states we need to bring in a plural structure, as our lives are not one-dimensional, which he describes as a 'linear report' (Winter 1989). Included, in relation to the plural structures will be critical engagement with theoretical ideas, which will be drawn upon, as well as participants reflections from notes, extracts from video clips and scholarly discussions, as part of the Peer Validation Group. Winter's multiple resource (1989) will be drawn from through Eisner's (1993) belief that we have to move away from a simple text-based analysis and incorporate creative arts to communicate fully professional educational practitioner's educational research.

The assessment criteria are listed for the creation of a Living Interactive Poster, which is a very different assessment strategy than an essay, or in comparison to a conference poster. The process encourages scholarly discourse and challenge, also providing the opportunity for students to defend and articulate their research in a Peer Validation Group during the construction of their poster. Students analyse research, pause to consider, act as a critical friend, all of which, are important academic and professional skills, particularly if a Master's Degree student wishes to go onto to study for a Doctorate. The living interactive poster in educational research, supports the assessment of a given curriculum of knowledge and skills as well as the student's living

curriculum of ontological and epistemological values. In the criteria, Living Interactive Research methodology is specified, to enable the consideration of values embodied in practice and used as explanatory principles and standards of judgement in improving practice. The requirement of a Peer Validation Group has been included, focusing on the process of refining a research focus, embodiment and analysis of values in practice and validity and rigour in the research.

Master's Living Interactive Poster as Module Assessment (The Learning Institute, 2021):

Knowledge and Understanding

On successful completion of this module students should be able to:

1. Demonstrate a systematic understanding of knowledge, and a critical awareness of current problems and/or perspectives in their chosen area and Living Theory methodology:
2. Critically engage in a range of debates on the roles of research and the researcher in the design of professional enquiry:
3. Review the ethical dimensions of professional enquiry and their implications for research design: and
4. Evaluate the implications of their knowledge and understanding of a Living theory methodology professional enquiry for their own personal, professional development.

Subject Specific Skills, including practical and professional skills

On successful completion of this module students should be able to:

1. Develop and review capabilities in information search and literature review.
2. Evaluate theory and practice in chosen areas of work by reviewing a range of primary and secondary literature sources.

3. Draw on and use a range of multi-media tools to create an effective multi-media living interactive poster.

<u>Advanced Skills and Experience</u>

On successful completion of this module, students should be able to:

1. Communicate clearly and effectively their research and conclusions to specialist and non-specialist audiences through the preparation process (Peer Validation Group) of a multi-media living interactive poster and the formal presentation of it. Students will ensure that the work has been proofed and referenced appropriately using the Harvard system.
2. Demonstrate independent learning, self-direction and creativity and originality in tackling and solving problems, engaging with software and design and act autonomously in planning and creating the multi-media poster.
3. Demonstrate initiative, personal responsibility and decision-making skills will be required in this process.

Examples of Living Interactive Posters are included in section 7.2, where I focus on the use of multi-media data in a Living Educational Theory Research methodology. I discuss and analyse how this idea has been put into practice. I reflect on the whole process and evaluate the extent to which a living interactive poster enhances practice and continuing professional development.

6.2.4 Living Interactive Posters contributing to ~i~we~ within ~i~we~I~us relationships

During the process of creating a living interactive poster, a professional educational practitioner is required to share the process of creating the poster, the focus, data gathered, analysis, values clarified and used as standards of judgement within their Peer Validation Group. This encourages the consideration of the reader of the poster

and being succinct but clear during the creative process. Validity, rigour and ethical considerations are shared, questioned by other researchers in the group and defended by the poster creator. Learning to articulate the research and poster concisely over a period of time, enables key questioning and deepening of reflection and learning for both the presenter and group questioning and acting as critical friends. This process of bringing the poster to a Peer Validation Group during the research and creative process, develops the relational ~i~we~, within ~i~we~I~us~ relationships. This defence and social learning is integral to the creation of living interactive posters by students in the two Living Educational Theory Master's Degrees. I believe the skills of continually bring the living interactive poster to the group each week, builds skills of articulating research, consideration of the reader, questioning skills and defending decisions and actions, skills that will support students moving onto study at Doctoral level. Important skills not currently the focus in many Master's Degrees.

Within this chapter, two new research methods are suggested as being specifically designed and appropriate to support educational practitioners undertaking values-led continuing professional development.

 These methods support the implementation of Living Educational Theory Research as a way of life, at the heart of Living Professionalism and continuing professional development.

Spirals and Living Interactive Posters have both evolved and been refined as research methods for Living Interactive Theory Research as a way of life and continuing professional development. Spirals as a living archive holds the different aspects of research, supporting personal and professional growth and transformation. Living Interactive Posters undertaken as part of a Master's Degree, or as a way of capturing and really honing in on your research at given points in a practitioner's research journey can be stored in Spirals.

6.3 Chapter Reflection

As a Living Educational Theory Researcher, I have struggled at time to find research methods that supported my research journey but also my pupils too, coming to this methodology with vastly different experiences and age. Both research methods discussed in this chapter have been generated and evolved through necessity and fulfil a vital block in the tension of my Keystone Diagram. Within this chapter is also demonstrated an example of how these research methods can be applied to health researchers, for example the Adlerian Research Group, potential for researchers to continue to evolve them to suit their own specific research and professional development needs. Spirals and Living Interactive Posters are creative, fulfilling research methods supporting ~i~we~I~us~ relationships.

The following chapter veers away from the usual presentation of living-educational-theory-research as I consider data collection and analysis. I have included this chapter as a bridge between what can be considered the more extreme format of Living Educational Theory Research and more traditional research presentation formats.

Chapter 7. Data Collection and Analysis

In this chapter I clarify how data has been collected and analysed, focused on addressing my research questions and clarifying my professional values, which I have used as my explanatory principles and standards of judgement moving to understanding, as Taylor and Gibbs (2010, p.1) describes, "Qualitative data analysis concerns how we move from the data to understanding, explaining and interpreting the phenomena in question".

The importance of multi-media data and the analysis, in the clarification of a professional educational practitioner's ontological values, will be discussed. Those values I am claiming form my explanatory principles, which I draw on as evidence in my explanations of educational influence in my own learning, the learning of others, and the social formations I am part of. I will also demonstrate how this data is critical in demonstrating these values embodied in my practice, as standards of judgement, in questions of the type, 'How can I improve my practice?' (Whitehead, 1989).
In this chapter I address this question, 'How do I justify my claim for needing to create appropriate methods in my inquiry?'

I have organised this chapter as follows:

7.1 What Constitutes Data?

7.2 Data Collection and Analysis

7.2.1 Data analysis

7.3 How Data is Used in Living Educational Theory Research

7.4 The Use of Data in my Thesis

      7.4.1 Focusing my Research, through Identifying any Living Contradictions Between my Values and my Practice

      7.4.2 Refining my Research Question

      7.4.3 Use of Data in Identifying Educational Influences in My Own Learning, the Learning of Others and across Social Formations

7.1 What Constitutes Data?

Spirals captures a wealth of data, enables reflections and encourages reflexivity over time, leading to further records and data, which I continuously revisit. Uikey (2023, para. 4) describes how, "data is raw, unorganized, unanalyzed, uninterrupted", however Spirals enables the organisation and on-going analysis of data in a manageable and accessible way. I have collected a wide range of qualitative data (McNiff and Whitehead, 2005) including emails, Skype practitioner meeting notes, Peer Validation Group data, tutorial notes, extracts from my practice, work samples, video extracts and photographs. I have also collected and critically engaged with literature and re-visited my Master's assignments, conference papers and presentations which I have led. The data I have gathered is in a range of mediums: creative, virtual, multi-media, paper records, Post-it Notes, all recorded and continuously available to me in my Spirals.

Cleland (2022) as many others, identifies how important qualitative data is in educational research, because it enables the researcher to understand human experience, which is at the heart of teaching and learning. Cleland (2022) highlights how qualitative research can help to answer the 'how' and 'why' questions we research and enables a clearer understanding, beyond numerical answers.

However, there can be a difference in the type of qualitative data collected, and how it is collected in research generally, compared to using a Living Educational Theory Research methodology. Ivan (2021) defines qualitative research as being collected through questionnaires, interviews or observations, the purpose to add depth to explanations of quantitative results. I believe this is a narrow perspective:

> Qualitative data is the descriptive and conceptual findings collected through questionnaires, interviews, or observation. Analyzing qualitative data allows us to explore ideas and further explain quantitative results (Ivan, 2021, para. 2).

In addition, the UK Data Service (2017) includes the value of using diaries and audio-visual recordings and images, in gathering qualitative research. This is imperative in Living Educational Theory research, if a practitioner is trying to demonstrate the embodiment of their professional values and reflect on, and improve their practice through continual analysis and reflection on their data, in Spirals.

As a Living Educational Theory Researcher questioning 'How do I improve my educational practice, with values of human flourishing?' (Whitehead, 2022), I am challenging and questioning why I do what I do professionally, in terms of my values. The usefulness of qualitative data in my educational research is vitally important, as Cleland (2022) identifies, qualitative data, 'addresses the 'how' and 'why' research questions'. This is the first step to clarifying personal research questions from your focus on questioning, 'How do I improve my educational research with values of human flourishing?' and enables me to examine 'why I do what I do, in terms of my values' (Whitehead (2022b).

I want to, "give a voice to my lived experiences" (UK Data Service, 2017, p. title) of continuing professional development within Living Professionalism, to offer a deep insight (UK Data Service, 2020) of the clarification of my Keystone Diagram (figure 1).

> The value of qualitative research is that it gives a voice to the lived experience, offering researchers a deeper insight into a topic or individuals' experiences. (UK Data Service, 2017, p.1)

7.2 Data Collection and Analysis

My continuing professional development which I planned for myself, has focused around practitioner research, utilising Living educational Theory Research as a professional way of life, to help me to clarify why I am doing what I am doing, in terms of my role at The Learning Institute. I have examined the educational influences in my own learning, the learning of others and across social formations I am part of, in order to improve my practice. Through collecting data and being reflective as well as reflexive (Winter, 1989) in my analysis, I have identified those ontological and epistemological values that bring purpose and meaning to my professional life. This helps me to communicate the values that explain why I do what I do, my ontological values as explanatory principles in explanations of my educational influence in learning, and my epistemological values as standards by which I evaluate my practice. Wellington (2015, p. 267) in what he describes as, "a contemporary approach" to educational research, identifies seven stages of data collection and analysis, which I identify with, in my research:

Stage 1 – Immersion in the data. This is an aspect of Living Educational Theory Research that makes sense to me as a teacher-researcher. Rather than often found in social sciences research, I am not a spectator (Whitehead and McNiff, 2006), standing back, but immersed in my practice and research. By recording my data in Spirals systematically I am constantly immersed in the data.

Stage 2 – Reflecting, standing back. Spirals enables me to consider data as I collect it as well as over time, giving a new perspective when additional data may have subsequently been collected. Spirals enables multiple viewpoints over time, deepening my reflection and reflexivity.

Stage 3 – Analysing, dividing up, taking apart, selecting, filtering, classifying, categorising. The different sections in Spirals enables me to focus on my research question and clarifying values organising my data. For examples data clarifying my values is stored in Dear Me, my personal ontological and epistemological position. The drawing together of data regarding my values as explanatory principles for the data I collect for my research focus and questions, is stored and explored in my MeSearch section.

Stage 4 – Synthesising the data, re-combining data. Through stages 2 and 3 above, I have described how I am able to collect data continuously across a long period of continuing professional development. I can also reconsider the data in light of the new data I collect. I have drawn on data I collected across my twenty years as a Living Educational Theory Researcher to demonstrate the development, and clarification of my Keystone Diagram and Living Professionalism.

Stage 5 – Relating to others work, locating data. I believe one of the strengths of presenting my living-educational-theory-research is that it does not have a traditional literature chapter. Rather literature is continuously drawn upon and woven throughout my thesis, as I relate my data collection and analysis to the 'work of others' (Wellington, 2015).

Stage 6 – Reflecting back, returning for more detail. As data is recorded and stored systematically in one place, in Spirals, adding noted relating data to literature, or a question to follow up becomes an intrinsic part of the research process. This also supports creating links and new thinking between older and more recent data collected, as well as with literature I have critically engaged with.

Stage 7 – Presenting, disseminating, sharing the findings. Although Wellington (2015) has presenting, disseminating and sharing the findings as Stage 7, the last stage, I truly believe a strength of Living Educational Theory Research (Whitehead, 1989) is how this is addressed in this methodology. Presenting and sharing of the data collected, analysis and relating the findings to literature is on-going throughout the research process,

through presentation and discussion in a practitioner's Peer Validation Group. This ensures on-going and continual challenge and defence, strengthening the researcher's data collection, analysis and evaluation, as well as placement in current research, ensuring both social validity (Habermas, 1976) and rigour (Winter, 1989). Within the two new Living Educational Theory Master's, the inclusion of Living Interactive Posters and Spirals as research methods specifically designed for Living Educational Theory Research, supports answering my research question.

7.2.1 Data analysis

In analysing and testing my data I wanted to ensure validity (Habermas, 1976) and rigour (Winter,1989) to ensure my explanations and original claims to knowledge are, "explicit, comprehensible, authentic, and truthful" (Habermas,1976, pp. 2-3). The data I have gathered is analysed in terms of my research question and clarifying original contributions in the course of their emergence in practice. My ontological values, I claim as my explanatory principles in improving my practice in my living-educational-theory-research methodology. These ontological values become my epistemological standards of judgement in my explanations of educational influence in learning. This data analysis demonstrates my educational influences in my own learning ~I~, in the learning of others – pupils, students, colleagues ~i~we~ and the learning of social formations – university partners, and school networks I have worked with ~us~, addressing the limitation I identified in Chapter One of Jack Whitehead's research. I have struggled at times, to make sense of the 'wholeness' of my thesis and how the different aspects inter-relate. It was only by continuingly coming back to Spirals, to the data I had collected, to re-examine and analyse it from different perspectives and through the lens of different experiences, was I able to synthesise the relational dynamic and importance of each aspect of my research, and define the original contributions to knowledge including my keystone diagram. Once I had clarified this understanding through analysing the data, the arch and the keystone, to represent my original contributions and the relational dynamic between them became clear, and was something I could explain and discuss in my Peer Validation Group.

As I have been looking back at the data and my analysis of it in Spirals, discussed in figure 10, I can identify a correlation, a thread, between my 'world view' and the clarification of this position. The sections within Spirals ensure a focus by the researcher on the three key aspects of a worldview identified by TerreBlanche and Durrheim (1999) as I discussed in section 6.1.3, ontology, epistemology and methodology.

- At the start of my research journey, I told my class about my new research. 'How can you write about learning without us?' Comment by child C(captured in Spirals) which changed my outlook to researching with the children in my class, co-researching rather than the children as data sets. (Data – Spirals, Mounter, 2008 Master's assignment)

- The children and I soon began to gather lots of data and we realised over time this would be considerable and easily get in a muddle. We needed a way to capture and hold the data systematically but in a meaningful way. (Spirals entries)

- The children leading their own research became aware that they were important in their learning. They had data they gathered about themselves as a person and as a learner. Data – QUIFF (Mounter, 2012-Master's assignment, QUIFF illustration (Child A). This developed into Dear Me and the Prism sections in Spirals. Spirals as a living archive or reflective diary supported by data. (Work by children - QUIFF, Post it notes, Spirals entries, Master's assignments)

- Having these two sections, worked well to capture data the children were creating, but space to use TASC, Thinking Actively in a Social Context, Wallace, 1980, 2005) drawing on threads from both sections was soon needed. The class talked about having a TASC section, child P suggested calling it MeSearch, as it was about understanding themselves as a person and as a learner. (Spirals note, Mounter 2007). Spirals as a research method was transitioning from Spirals as a living archive.

- Having created a research method for the children it was clear I needed similar, as I had a notebook of random notes, odd photos with no explanations, bits of work, Post-it notes of comments etc. The strength of the children and I co-researching needed to be reflected in a shared research method, Spirals. Dear Me, Prism, MeSearch (Spirals, Mounter 2009, London conference workshop feedback)

Figure 11. Flow of data gathered over time leading to the development of Spirals

7.3 How Data is used in Living Educational Theory Research

As I undertake Living Educational Theory Research as a professional way of life and continuing professional development, I held the question 'How do I improve my educational practice, with values of human flourishing' (Whitehead, 2022) at the forefront of my daily practice. This question refines my focus for my research question and data collection through:

- Focusing my research, through identifying any living contradictions between my values and my practice
- Refining my research question
- Identifying my educational influences in my own learning, the learning of others and across social formations
- Providing evidence to answer my research question
- Clarifying my professional values, and how I embody and live them fully in my practice
- Providing evidence of my values being used as my explanatory principles and standards of judgements in my research
- Clarifying my claim to make an original contribution to knowledge

7.4 The Use of Data in my Thesis

My continuing professional development, which I planned for myself, has focused on practitioner research, utilising Living educational Theory Research, to help me to clarify why I am doing what I am doing, in terms of my role at The Learning Institute. I have examined the educational influences in my own learning, the learning of others and across social formations I am part of, in order to improve my practice. Through collecting data and being reflective as well as reflexive (Winter, 1989) in my analysis, I have identified those ontological and epistemological values that bring purpose and meaning to my professional life. This helps me to communicate the values that explain why I do what I do, my ontological values as explanatory principles in explanations of

my educational influence in learning, and my epistemological values as standards by which I evaluate my practice. The data I have collected and analysed has been drawn upon as evidence to support my claims to know what I am doing and the difference I am making.

7.4.1 Focusing my research, through identifying any living contradictions between my values and my practice

My introduction to Living Educational Theory Research (Whitehead, 1989) with a focus on identifying living contradictions in my practice compared to the values I held, made so much sense. Another note from my notebook in February 2006, highlights my excitement at beginning to understand this complex methodology and the impact it was having on myself professionally and on the learning in my classroom – others. At this stage of my research journey, like many other researchers, I was not focused on my educational influences across social formations ~us~.

The data I collected from observing learning in my classroom from notes I recorded, identified a clear living contradiction from practical, enquiry-led teaching and learning I believed in, to the top-down implementation and monitoring of new National Strategies - National Curriculum (DfE, 2015b), National Literacy Strategy (2011a) and the Numeracy Hour (DfE, 2011b) I was required to follow. These strategies were supported by school policies, training and monitoring by the Senior Management Team, as I noted in my Spirals, "It is Friday evening and I'm tired, sat here working out the percentage of maths, English etc. for all subjects I have taught this week to hand in on Monday to ……………. Rubbish and a waste of time!!!!!!" (Mounter, 2006a, personal communication) Yr 1 Class.

This identified my original focus for my first Master's assignment submitted to Bath University in November 2006. This focus on learners and learning has remained at the heart of my research journey and is reflected in Living Professionalism and my Keystone Diagram, enabling other practitioners to identify their own living contradictions and immerse themselves in values-led practice as a teacher-researcher;

1. Mounter (2006a), Master's assignment - How Can I Live My Personal Theory of Education in the Classroom to Promote Self Reflection as a Learner?

7.4.2 Refining my research question

Throughout the course of my research there were clear links or threads developing, which ultimately led to the focus in my thesis:

1. The first assignment title, 'How Can I Live My Personal Theory of Education in the Classroom to Promote Self Reflection as a Learner?' (Mounter, 2006a), demonstrates the tension and living contradiction I felt teaching under the Government frameworks and asking myself how I could teach within these frameworks, but stay true to my ontological values and epistemological standards of judgement too.

2. My second Master's assignment title, 'Language of Learning to The Language of Educational Responsibility' (Mounter 2006b), was written later in the same year. It demonstrates a shift from a focus on myself as teacher leading learning and changing my practice, to a shift in opportunities and responsibility for the pupils in my class as learners and researchers. This is the first mention in my notes or in an assignment, of educational responsibility, however at this point the meaning is for the children only. This research focus opened up the idea of children as researchers in my classroom and introducing the TASC Wheel (Wallace, 2005). I was already planning my own continuing professional development outside of that provided by the setting I was working in at this point.

3. I undertook y third Master's assignment, title 'If I Want the Children in my Class to Extend their Thinking and Develop their Own Values and Learning Theories, How Can I Show the Development of their Learning? How Do I Research this in my Classroom?' the following year, 2007. The title of my assignment focuses on

216

the issues of the pupils as researchers generating data that was an issue to store and organise. Traditional data collection methods for qualitative data were not appropriate and accessible to both the pupils and I. We were gathering data on our values, about ourselves personally, as a learner, as a researcher and from our engagement with the knowledge and skills in the curriculum. This led to the development of Spirals as a living archive and research method specifically for educational research, available for both children and adult researchers.

4. My fourth assignment 'How Can I Work Within the Government's Perspective of 'Gifted and Talented' but still remain True to my own Living Values?' (Mounter, 2008a) reflects a tension I experienced as I came to experience my values contradicted. The focus of my research is beginning to shape around my own belief in the difference researching my practice was making to me and my class, but how this sat outside of all professional development identified and offered by my setting. This was an additional living contradiction I was beginning to explore and reflect upon. The centrality of Living Educational Theory Research to my practice was clarifying, as well as its continuing nature, at this point over three years. The use of multi-media data also became important to my research and the children, as we explored our values and came to understand how important values-led practice was.

5. My fifth assignment was titled, 'Can Children carry out Action Research about learning, creating their own Learning Theory?' (Mounter, 2008b). At this point as a researcher focusing on my fifth assignment, I am still drawing on Action Research alongside Living Educational Theory Research, as had been suggested by Jack Whitehead. This ultimately became one of the limitations in Living Educational Theory Research I identify in my thesis in Chapter 1. The research for this assignment also clarified my initial understanding that the children were creating their own curriculum, running alongside the given curriculum they were being taught, although at this point it was just a vague thought, not clarified in the assignment.

6. In 2009, drawing on my Masters research, I successfully submitted a paper for publishing in an academic journal, 'Improving practice as a Head-teacher, through Living Theory research and communicating meanings of Embodied Values' Mounter (2009). Looking back at title 6, I now instantly notice the use I made of Living Theory research, again an issue I discuss in Chapter 1, identifying it as a limitation of Living Educational Theory Research.

7. Mounter (2012a), Master's dissertation - As A Headteacher Researcher How Can I Demonstrate the Impact and Self-understandings drawn from Living Theory Action Research, as a form of Continual Professional Development in Education?

   Over assignments 6 and 7, my perspective shifted from my own continuing professional development to an educational responsibility for the continuing professional development of my staff as well as pupils. Pressures from County Council, OFSTED and Governors all wanting quick improvements focused solely on nationally assessed subject areas, which again led to a strong living contradiction in my practice, which I discuss across these assignments. The shift from ~I~ to collective ~we~ educational responsibility was beginning to permeate through my writing. Although at this point, it was not written as ~I~ or ~we~.

8. Mounter (2020a), Conference paper, 'Living Professionalism, Imagining the Post Professional.' This is a paper I presented at a conference workshop. I have highlighted this here, because my focus on moving professional development beyond professional Standards is beginning to clarify. The term Living Professionalism is clarified and suggested as a new international research Standard.

9. Mounter (2020b) Transfer paper - Provisional Research Title: A Living Educational Theory research approach to continual professional development

in education: How am I contributing to enhancing the professional development of educational practitioners accepting educational responsibility for their Living Professionalism?

As I finished my Master's degree at the very end of 2012, I still researched my practice, but without a specific goal I was working towards. At this part of my research journey the importance of living posters (Huxtable, 2016) clarified, as a way to share and refocus myself and my research. During this period, I created two living posters, which I found great enjoyment and benefit from. It helped me to share openly my research, to clarify, explain and defend decisions I was making through my Peer Validation Group, who acted as critical friends ensuring continued social validity (Habermas, 1987) and rigour (Winter, 1989). My focus here in title 9 for my Doctoral Transfer Paper leads with Living Educational Theory Research. My focus clarified to realise that to make a difference beyond my own class, I had to focus on the continuing professional development I found so valuable, but offered in an accessible way for other practitioners. Living Professionalism was clarifying in my Spirals, but was not clear enough to come into this Transfer Paper.

There is also a clear distinction in this title that I am a Living Educational Theory Researcher, emphasising the limitation I identify in Chapter 1 of Living Theory and the link to Action Research.

10. Mounter (2023), Thesis - Research Title: How am I contributing to enhancing the professional development of educational practitioners accepting educational responsibility for their Living Professionalism? A Living Educational Theory Research approach to continuing professional development in education

Living Educational Theory Research as a way of life and professional development is important to me and has made a significant difference to my understanding of continuing professional development within Living Professionalism. However, what has

clarified between the Transfer Paper and thesis title (Point 9 and Point 10) is that Living Educational Theory Research is a block in my Keystone Diagram, part of the tension holding the whole, under Living Professionalism. This has shifted the structure and emphasis of my title. Living Educational Theory Research now doesn't lead but supports the focus on continuing professional development.

7.4.3 Use of data in identifying educational influences in my own learning, the learning of others and across social formations

I am generating my living-educational-theory as an explanation of my educational influences in my own learning, in the learning of others and in the learning of the social formations that influence my practice and understandings. I use my meaning of ~i~we~I~us~ relationship, that I have clarified with the help of multi-media data from my educational practice, as the explanatory principle in the following explanations.

7.4.3.1 Educational influences in my own learning ~I~

Although at times it may have been easier to undertake research using a methodology more familiar to the academy, for example Action Research, my values clarified over time have kept me on the path as a values-led, Living Educational Theory Researcher. I have data from when I first started my research, where I am challenged by children in my class, not understanding why they are included as researchers in my Master's. Although many years ago and I did not realise at the time, this was the first data I collected that began to move my thinking towards my relational value of educational influences in ~i~we~I~us~ relationships. This resonated more after engaging with the research of de Sousa Santos' (2015) 'ecology of knowledge', which led to my value of knowledge equality. My belief in educational influence in learning in others and social formations led to my employment at The Learning Institute, which has values of human flourishing at its heart. These values enabled me to take on a new role and instigate the creation of a new values-led Master's with an unusual methodology as its foundation. My educational influence in social formations was extended further than

220

our partner university to the schools of the students in the first cohort of the Master's and the flow of their influence on other students and on the taught sessions of the Master's programmes.

I have identified 5 pieces of key data that each caused a significant educational influence in my own learning over the course of my research, and which have had an impact on my thinking and research and are included in my thesis. The first is the challenge by a pupil of mine, why I could write about learning without them. This small question has stayed with me and is recorded in my Spirals. This changed my perspective from including the children's comments and work as data, but co-researching alongside them, giving a more holistic view of learning in our classroom. This thread of educational influence can be seen incorporated into the two new master's programmes I wrote and validated as well as in the proposed international research continuing professional development Standard, Living Professionalism.

The second key pieces of data of educational influence in my own learning is the small notes in Spirals that led to the clarification of Living Educational Theory Research as a way of life and continuing professional development. Values-led practice and professional development has forged my career and move into higher education to influence the type of professional development openly available. This led directly to the clarification of my Keystone Diagram and the relational dynamic between the original contributions or stones and the creation of two values-led Living Educational Theory master's.

The third piece of data came from my engagement with national strategies introduced to primary schools in England, a National Curriculum, National Numeracy Strategy and National Literacy Strategy. This included expectations of me as a teacher in my classroom, monitoring the percentage of time allocated to each subject weekly, to the way I taught my pupils. I have an array of notes in my Spirals venting frustration at the prescriptive way I was expected to teach and monitor progress.

Fourthly, the data I recorded from attending the first Living Educational Theory International Conference. The inspiration I felt engaging with educational practitioners from around the world was exciting and invigorating! This had a significant influence on me as I engaged with professional development practices in other countries. Ultimately this thread can be seen reflected in Living Professionalism and the recommendation of being part of an international Peer Validation Group. It is also the intention of linking each master's cohort studying the new validated master' to participate in an international educational conference and Peer Validation Group.

Finally, the fifth important data I have identified as having a significant educational influence on my own learning, is engaging critically with key pieces of literature I found exciting and inspiring; Frankl (2004), Whitehead (1989), de Sousa Santos (2015), Tutu (2013). Each of these authors and researchers I have critically engaged with, and the influence they have had on my thinking clarified. Whitehead (1989), de Sousa Santos (2015) and Tutu (2013) have been included in the clarification of my values which I draw on as my explanatory principles and standards of judgement in my thesis, explored in 7.3.5 below.

7.4.3.2 Educational influences in the learning of others ~i~we~

My explanation of my educational influences in the learning of others, includes the use by an Adlerian Research Group of the research method of Spirals from my educational practice and doctoral research.

As well as the conference feedback from the Adlerian National Conference, I also have multi-media data in the form of a video of the session, where the Adlerian Therapist Research Group and myself introduce the specific version of Spirals to the conference. This included a workshop activity we led as a group. Video recording 2 of the session (Adlerian Therapist Research Group, 2019c), demonstrates the educational influence, and the feedback from the Adlerian Therapists demonstrating how the session was received and the initial influence in their practice.

The photograph of the two children hugging in my classroom, Image 8 in section 7.3 of also demonstrates my educational influence in my classroom encouraging nurturing responsiveness in ~i~we~I~us~ relationships. The child in the background grinning and the girl in the foreground are celebrating the success in a mathematical problem-solving exercise shared with the boy as they hug. This photograph, moment was captured by another child to go in his Spirals.

In my thesis there are clear examples of where I have drawn upon data, to demonstrate the educational influences I have had in the learning of others:

- Data, work samples, quotes of the children and I researching together, the creation of their own learning theory QUIFF
- Data, minutes of meetings, staff presentations from Staff Research Group I ran and the introduction of Living Educational Theory Research
- Data, emails from tutor training on Living Educational Theory Research, a requirement for all master's tutors
- Data, Student Conference workshop I ran on Spirals as a research method
- Data, Adlerian Conference poster, workshop programme and presentation for Adlerian Research Group (2019a). The commonality in values-led practice and educational influence from practitioner to student, across therapy and education through Living Educational Theory Research was clear. This had a significant influence in the institution I worked for, as courses focused across education and health.

7.4.3.3 Educational influences in learning across social formations ~us~

My explanation of my educational influences in the learning of social formations that influence my practice and understandings, are represented in ~i~we~I~us~ relationships as ~us~. This includes the legitimation of two master's programmes by a new partner University, a new level 7 apprenticeship curriculum and the use of Living Interactive Posters as a research method and master's level assessment.

The data I have gathered demonstrates how I am addressing my first research question, of the limitations I have identified in Living Educational Theory Research in Chapter 1, by influencing another social formation, our partner university to validate a new master's degree with a methodology they were not very familiar with. The two validated master's programmes, also demonstrate how I have addressed my second research question, supporting educational practitioners to engage in values-led continuing professional development. The masters offered through The Learning Institute in the south-west of England, but the programmes have also been validated for use by our partner university themselves.

Having clarified the limitation of educational influence in learning in Living Educational Theory Research in published academic research papers, the focus on my educational influence across social formations, I specify in ~i~we~I~us~, specifically in ~us~ is an important aspect of my thesis. The clarity of this data and analysis is therefore very important that helps to overcome the lack of clarity in explanations of educational influence in social formations.

- Data, the **v**alidation paperwork and university panel report for the two Living Educational Theory Research Master's demonstrates my education influence across the partner university, and also the students and their settings registering for the programme.
- Data of conference papers and workshop presentations from conferences across the years of my research, demonstrates the openness of my research and attempt to open up and engage in educational conversations. One such conversation, led to an invitation to lead a half day workshop for civil servants in Newport, influencing educationally, a very different institution.
- Data, published journal articles, some in open access journals to engage with other practitioners in educational research and values-led practice.
- Data, book and book chapter published offering practical examples of educational practice and classroom research for other practitioners to try.
- Data, my thesis being completed and accepted into the academy will be an academic validation, of the educational influence of Living Educational Theory

Research as continuing professional development, supported by the possibility for practitioners to study on one of the two master's degrees.

7.4.4 Providing evidence to answer my research question, through clarifying my original contributions

This section focuses on, and is organised around my three thesis research questions:

1. How am I contributing to enhancing the professional development of educational practitioners through Living Professionalism?
2. How am I addressing limitations identified through a critique of Living Educational Theory Research to explore the educational influences in social formations?
3. How am I contributing to an international professional standard for educational practitioner?

The data I have collected and analysed have been drawn upon as evidence to support my claims to know what I am doing, and the difference I am making. The data and analysis are located and organised as answers to my research questions.

First research question - How am I contributing to enhancing the professional development of educational practitioners through Living Professionalism?

The four contributions below, which I have clarified through gathering and analysing data, demonstrate how I am contributing to the professional development of educational practitioners through aspects of Living Professionalism.

- Living Educational Theory Research as a way of life and continuing professional development

Data I gathered and organised - My own experiences of Living Educational Research methodology form the foundation of data I have analysed regarding this contribution to my thesis. Over time, I tried using a mixed methodological approach, combining

Living Educational Theory Research with Action Research. I found this was useful for short focused research projects, but not as suitable to form the basis of my continuing professional development. Alongside this, I clarified limitations in Jack Whitehead's research and use of this methodology which I outline in Chapter 1, specifically the constant linking of Living Educational Theory Research to Action Research in Whitehead's published research. This required reading journal articles, watching conference workshops and recordings of Whitehead's work from 1989, identifying patterns. This awareness of the lack of a 'purist' view of Living Educational Theory Research as on-going continuing professional development and the benefits from my own experiences, led to the clarification of Living Educational Theory Research as a professional way of life and continuing professional development.

- Given Curriculum to a Living Curriculum

Data I gathered and organised:

- National Curriculum I am working within, is the curriculum given to practitioners, verbally in discussions called the Given Curriculum for clarity
- Use of Spirals by my pupils and myself and the multitude of comments and notes as pupils reflected on themselves as a person, as a learner and as a researcher – Spirals notes
- Pupils created their own learning theory QUIFF – Spirals notes
- Class research sessions planned by children – Spirals notes, work samples
- This work ran parallel to learning intentions and subject specific skills from the National Given Curriculum – Spirals note
- Within living Educational Theory Research, you clarify the values you embody in your practice, these are living and can change or become more of a priority in different situations. Identified as a Living Educational Theory Researcher
- Constantly revisiting Spirals and gathering new data clarified the merging of living and curriculum to describe the learning created in our sessions – Spirals reflections and notes

The clarification of a living curriculum running beneath a given curriculum, was significant for me. It made sense of all of my reflections in Spirals, the clarification of my embodied values, my understanding of myself and my interactions in ~i~we~I~us~.

- Spirals as a research method

Data gathered and organised - I collected data and recorded it systematically throughout my journey as a Living Educational Theory Researcher, creating a living archive in my Spirals, which I have developed from my research with my pupils and colleagues. Spirals, enables my narrative to be a multi-dimensional exploration of the data from the past, current research and reflections, and future possibilities, "… a multi-dimensional exploration of experience involving temporality (past, present, and future), interaction, (personal and social), and location (place)" (Clandinin and Connelly, 2000, p. 576).

Spirals captures a wealth of data, enables reflections and encourages reflexivity over time, leading to further records and data, which I continuously revisit. I have collected a wide range of data (McNiff and Whitehead, 2005) including emails, Skype practitioner meeting notes, Peer Validation Group data, tutorial notes, extracts from my practice, work samples and photographs. Also, I have gathered and critically engaged with literature, re-visited my Master's assignments, pupil poetry, conference papers and presentations I have led. The data I have gathered is in a range of mediums: creative, virtual, multi-media, paper records, Post-it Notes, all recorded and continuously available to me in Spirals. The data I draw on helps me to understand and communicate the meanings of my embodied values, those that I express in my practice. This demonstrates the educational influence I have in my own learning, the learning of others and learning in social formations, focusing on professional educational practitioner continuing professional development. Over time the data I have collected and the data analysis can be traced back from my original contributions to knowledge, demonstrating the development of my knowledge and understanding, through each layer of the new data, which I capture and explore in Spirals. This is discussed below. This is a longitudinal research project, as it represents Living

Educational Theory Research as a professional way of life and continuing professional development for educational practitioners accepting educational responsibility as part of their Living Professionalism. This process of gathering data and reflecting on my practice, will continue until I retire as a professional educational practitioner. The data and analysis leading to the creation and revision of Spirals, as a research method is discussed further in 7.1.2 Data Analysis.

- Living Interactive Posters as a research method and Master's level assessment

Data I gathered and analysed:

- Writing MA: Values-led Leadership – module assessment criteria
- Researched Living Posters developed by Whitehead and Huxtable (2021a), but not Level 7ish
- Benefits of creating posters clear from my own experiences- notes in Spirals
- Community presentation of posters – benefits from talking to other living poster creators
- Awareness of my struggles defending and talking about my research during my PhD, good to develop and build oral skills into the new Master's- note in Spirals
- Living Educational Theory Research as a way of life and continuing professional development - Peer Validation Group (PVG)/ validity and rigour in PVG – benefits noted of oral defence of research, role of critical friend in groups, could benefit and link to the living Posters – Bath University PVG reflections
- Identification of two interactive aspect of new posters, 1. IT to create and 2. Oral defence in a PVG
- Living Interactive Posters, validated in L7 MA: Values-led Leadership

It was as I clarified living interactive posters as a research method and form of level 7 Master's assessment, that I was asked to demonstrate how they supported the master's assessment plan and demonstrated the level 7 validation criteria. As I wrote the key points explaining the dual interactive aspects of the poster and the role of

critical friend by the rest of the MA group as a Peer Validation Group, I also clarified living interactive posters for myself.

Second research question – How am I addressing limitations identified through a critique of Living Educational Theory Research to explore the educational influences in social formations?

~i~we~I~us~ is a very significant aspect of my Keystone Diagram and research which runs through the entirety of my thesis, and demonstrates the dynamic educational relationships found in the social validation of Living Educational Theory Research. This relationally dynamic ontological value, demonstrates the educational influences in learning in all three aspects identified by Whitehead (1989). This clarifies and addresses the limitation I identified in Chapter 1 in Living Educational Theory Research, specifically in social formations.

- ~i~we~I~us~ relationships as an explanatory principle

Data I gathered and organised:

- I~we~i Huxtable and Whitehead (2015) I read and made notes from their writings
- I and Thou (Buber, 2013) read extracts made notes
- Limitations in Living Educational Theory Research in demonstrating educational influences in learning in social formations, analysed over time by critically reading publications by Whitehead and articles from EJOLTs
- Social formations need to represented - ~us~ (Spirals note)
- Living Educational Theory Research as a professional way of life and continuing professional development, contributing to professional knowledge base, needs to include all aspects of educational influence, relational i~, personal I, Peer Validation Group we~ and social formations us~
- Impact on self – Dear Me in Spirals need to be incorporated ~I~
- Nurturing responsiveness to nurturing connectiveness represented in tilde ~

- Influencing across social formations so I incorporated an outward ~,
  ~i~we~I~us~

Third research question – How am I contributing to an international professional standard for educational practitioner?

Living Professionalism is the last aspect of my research to be clarified in my thesis journey. I am very aware of the breadth of my focus, and the six aspects here to address my research questions. I have been challenged is this aspect necessary, could I narrow the focus. I believe each aspect of my research is vitally import relationally to the other aspects. This is demonstrated in my Keystone Diagram and the development from that, of Living professionalism incorporated the international dynamic within ~us~.

- Accepting educational responsibility for Living Professionalism

Data I gathered and organised:

- Clarified Living Educational Theory Research as a professional way of life and continuing professional development
- Peer Validation Group and international aspect generated from participation in two LETR Conferences and the vibrant exchange of research, members acting as critical friends
- Close and interactive network of international Living Educational Theory Researchers
- Research on professional standards in England and internationally – critically engaged with research and journal articles – Standard to qualify
- International research and CPD standard required
- Living Professionalism clarified from Keystone Diagram

Spirals developed as a research method in the process of this research journey enabled me to be reflexive over time, as I re-visit previous data and re-analysis. Hinkle (2021)

describes the need to take a 'holistic' view of the data collected across the 'lifecycle' of the research, which also includes, maintaining the data. This I have only been able to achieve in Spirals and has helped me to pull multiple threads together in my Keystone Diagram and after in Living Professionalism. The ability to collate data, organise it in the sections of Spirals, capture in a Living Interactive Poster which necessitates ensuring readerly understanding, as well as social validity and rigour is important if utilising Living Educational Theory Research as a way of life and continuing professional development

> Taking a holistic approach to data requires considering the entire data lifecycle – from gathering, integrating, and organizing data to analyzing and maintaining it. (Hinkle, 2021, p. introduction)

7.4.5 Clarifying meanings of values and their use in an analysis of the data

As I use values as explanatory principles in my explanations of educational influences in learning, it is important to clarify the meanings of these values and not just to assume someone else will understand them in the same way that I do. The values I have in mind are the embodied values I express in my educational practice, those I clarify in the course of their emergence in my research. In focusing on clarifying the meanings of my values in the course of their emergence in my practice, I am guided by Feyerabend's (2010, p. 17) point:

> We must expect, for example, that the idea of liberty could be made clear only by means of the very same actions, which were supposed to create liberty. Creation of a thing, and creation plus fully understanding of a correct idea of the thing, are very often parts of one and the same indivisible process and cannot be separated without bringing the process to a stop. The process itself is not guided by a well-defined programme and cannot be guided by such a programme, for it contains the conditions for the realization of all possible programmes. It is guided rather by a vague urge, by a 'passion' (Kierkegaard). The passion gives rise to specific behaviour which in turn creates the circumstances of the ideas necessary for analyzing and explaining the process, for making it 'rational'.

This quote by Feyerabend above, feels particularly relevant to the foundations of my values as an educational researcher and practitioner, creating my own living curriculum running beneath my given curriculum, of continuing professional development. The strength of my role as the MA and Leadership Course Leader for The Learning Institute, gave me the ability to design a given curriculum that enables and requires the student to generate their own living curriculum, whilst offering research methods to enable them to do so. An integral part of my epistemological belief is to enable and to nurture, expecting a student to accept educational responsibility, and to be an active creator of their own learning and life. Hence Spirals, and the living curriculum supported by the given curriculum of both Master's degrees I have written, offer and support, they are not a pre-packaged course of given competency-based learning, or a ready to deliver 'lunch box', as we used to call them in school. The student actively creates their own given curriculum within the learning outcomes defined in the Master's. The progression of modules in the Masters are open to enable practitioners to focus on aspects of their practice to research, which is important to them, they also clarify their professional values across the modules. This can be one aspect they develop across the modules, or different foci for each module of the given curriculum:

1. Research design – focused on an introduction to Living Educational Theory research, as well as complimentary methodologies. The assessment task is an in-depth plan of a research project with justification for the foci from their practice and placed in the context of literature

2. Professional Enquiry – Personal focus for a research project presented through a Living Interactive Poster, developed through a Peer Validation Group

3. Values-led Leadership – This could be a focus on leadership of a subject, learning in their class, senior leadership role etc. The assessment activity is an evidence portfolio from their practice

4. Leading Change – The focus is on making a difference in their own learning, the learning of others and across social formations, contributing to the flourishing of humanity. An essay is the assessment task, using their values as their standards of judgement

5/ 6. Dissertation – is a double module, with a research focus negotiated between the student and tutor. This is a 10,000 word reflective assignment

Many masters have very focused modules in the given curriculum, for example coaching and mentoring, whereas the master's I validated encourages a personal professional focus, that will make a difference to the student's professional practice and career.

The value that distinguishes the originality of my contribution to educational knowledge and one that is at the heart of my living-educational-theory is the relational value of ~i~we~I~us~ relationships. Over the course of my professional life as an educational researcher and professional educational practitioner, my understanding of the relationships captured through my thesis research, have evolved in the course of my analysis of data. This data includes the units and dissertation I produced for my Master's degree, my publications and the writings I have produced during my doctoral journey. When I clarify my values in the course of their emergence in my practice, I do not want to give the impression that I am denying the importance of lexical definitions of the meanings. For example, here is my lexical definition of ~i~we~I~us~ relationships:

~i~we~I~us~ relationships'

'~i~we~I~us~ relationships' defines the flow of energy and developing metacognitive relationships. The understanding of self in relation to others, caring and contributing to something bigger than yourself, the desire to make a difference in the world. This leads to personal growth and transformation and community growth and transformation through the social formations you are part of. The tilde ~ represents the ebb and flow of nurturing responsiveness, conversational learning and challenge, questioning and validation of differing points. This is the flow of energy that leads to reflection, agency and metacognition. The tilde ~ is before and after the sentence to show this energy

233

and community being part of something bigger than self or the group, being knowledge creators, offering as a gift to make a difference. The lower case ~i~, I am referring to is the relational ~i~ in community ~we~. This space we represent as i, is also the space of reflection in relation to another, learning about self, what matters, who I am. What do I want my place in the world to be? The upper case I, is the self we offer the world, the self I am, the embodied values I demonstrate, the talents I share, the opinions I voice, the ethics and values I live by. ~i~we~ shows how the developing relational i of each person is in community together, voiced as ~we~. The inward view of the community ~i~we~I~ I see the collective of we, the flow of energy within the community of each individual i, offering, questioning, challenging, growing in self and helping others to grow and transform too. The learning and metacognition through that flow of ~i~we~I~ is then seen by others and understanding of self we offer the world as I. ~us~ is vitally important and is the sense of wider community we hold, the self we offer beyond our community to contribute to the flourishing of humanity (Whitehead, 2018), Frankl's spark from life (Frankl, 2004), our offer of sharing our growth and transformation (Mounter, 2019b, pp. 8-9).

In addition to my lexical definitions of my value-words I also use a process of ostensive definition to communicate the meanings of the expression of my embodied values in my practice. The use of multi-media data in my thesis is explored in section 7.5.

As I focused on gathering data in relation to my research question and the professional values that bring meaning and purpose to my life, I became more aware that at times my values have been compromised, and I have not been able to live them as fully as possible, in some of the settings I have worked in. This is how my journey as a Living Educational Theory Researcher began, the living contradiction between the restrictive national strategies for primary aged children and my belief in how the children should be excited and actively engaged in learning. Below, I demonstrate some of the data I collected that helped to clarify my social-ontological and epistemological values:

Social-ontological Values (Chapter 3.3)

These values apply both in my personal and professional life. I define them as social-ontological values, values defined from our interactions with others and society that speak to the person I am.

Hope for personal and community growth and transformation. Data I gathered helping to clarify this value:

- Notes in Spirals clarifying hope as an important value to pupil researchers in my class. For the group of pupils, it was hoping others would listen to their ideas about learning. Hope they could be learning coaches for others. Hope they could influence change.
- Reflection in my Spirals of hope being important professionally, in that I can see the possibility of change in the education system and less tension with my values. Hope, the possibility I can make a difference.

M.A.D.+ Data I gathered helping to clarify this value:

- Initial use of the acronym, M.A.D. in an enrichment poster by the Educational Psychology Service for Bath and North East Somerset schools
- Difficulty of the children in my class to understand the concept of contributing to the flourishing of humanity in Living Educational Theory Research, explained through making a positive difference. This leads to personal growth and transformation, but also community growth and transformation
- Running M.A.D+ Club as a Headteacher after school. Making a difference to the community

Nurturing responsiveness deepening to nurturing connectiveness.

Data I gathered helping to clarify this value:

- Exploring and reading critically 'loving recognition' (Huxtable, 2012b). Notes in my Spirals (Mounter, 2012b), of wanting something more that encapsulated the nurturing relationship between my pupils and myself
- Definition of nurturing and responsiveness explored for my master's dissertation (Mounter 2012a)
- Notes in Spirals of the deepening connection in the Peer Validation Group of Living Educational Theory researchers

Knowledge equality. Clarifying this value:

- Note in Spirals (Mounter, 2008, personal communication) from when a group of my pupils presented their views of engaging with the curriculum and research, some staff saw them as arrogant. The depth of their thinking and research was not valued, more seen as a threat and possible criticism of the way they currently were taught. Importance of the children that their voices were heard
- By critically engaging with literature awareness of school practitioner research, at times not being considered contributing to the professional knowledge-base and being guided by academic partners
- Reading of Epistemologies of the South: Justice Against Epistemicide (de Sousa Santos, 2015), valuing all knowledge
- Expectations in Living Educational Theory Research to contribute to the professional knowledge-base of education (Whitehead, 1989)

Image 5. Primary research conference.

236

This photo was taken at a conference for young educational researchers in Bath and North East Somerset (BANES). It was an amazing experience for the children, to be recognised as researchers in their own learning as well as meeting other young researchers from schools across the county. Children presented to the conference, they took part in workshop activities and shared experiences and ideas. I believe this demonstrates a move towards knowledge equality, accepting educational responsibility to research their practice, expecting it to be valued as a contribution to educational knowledge. It was a valuable experience, one which drove the children in my class to want their voice heard. Following this they acted as learning coaches in other classes, presented their research to the school Senior Leadership Team and a staff meeting.

Epistemological Values (Chapter 3.3)

My epistemological values are centred more in learning, in my educational practice, crossing the roles I have held.

~i~we~I~us~ as a relational value. The following has helped me to clarify the meaning of this value:

- Social validation and rigour in Living Educational Theory research through Peer validation Groups
- In Living Educational Theory Research there is a noticeable focus on the educational influences I am having in my own learning, the learning of others in across social formations (Whitehead, 1989)
- Ubuntu (Eze, 2010), the South African belief 'I need you, in order for me to be me: I need you, to be you to the fullest!' (Tutu, 2013) Learning from, with and in community
- I and Thou (Buber, 2013)
- Whitehead and Huxtable (2015) i~we~i
- Dear Me in Spirals developing knowledge and understanding of 'I'

- Limitations in accounts of Living Educational Theory Research identified and discussed in Chapter 1, a lack of focus of researchers in educational influences in social formations in particular
- Focus on social-ontological values (Searle, 2006) in my practice and professional roles
- Flow of energy and nurturing responsiveness in Living Educational Theory discussions represented between groups of educational influence became a tilde ~

As one of my values, ~i~we~I~us~ is central to my professional values and Living Educational Theory Research as a way of life and continuing professional development.

Accepting educational responsibility. Data I gathered helping to clarify this value:

- Personal awareness of the benefits of planning and undertaking my own continuing professional development through values-led practitioner research. Accepting responsibility for my own professional values-led practice and professional development
- Critically engaging with a range of literature on professionalism and professional responsibility
- Expectations and responsibilities outlined in the Department for Education's national Teachers Standards (DfE, 2021a)
- Development of Living Professionalism, identified a need for educational practitioners to accept educational responsibility for a proposed voluntary professional Standard of continuing professional development

Living Educational Theory Research as a way of life and continuing professional development. Data I gathered helping to clarify this value:

- Personal commitment to Living Educational Theory Research over many years in various educational roles and settings. Growing awareness of the importance

of this research methodology to me personally and professionally during this
journey

- Identifying what I believe are limitations in Living Educational Theory Research
  which I discuss in Chapter 1. Particularly e dropping of the term Living
  Educational Theory to Living Theory and the continuous link of this
  methodology to action Research by its creator Whitehead (1989)

- Pupils using Living Theory TASC (Huxtable, 2012) research preparing their
  presentation to teachers

Image 6. Children working on their learning model.

All of these personal values are important to me and have been clarified through my
research. At times they influence each other, or in a given situation one may feel more
challenged or more central or important, but this can change over time or in different
situations. However, these values are at the heart of who I am as a person, as an
educational practitioner, as a learner and as a researcher.

7.4.6 Providing evidence of my values being used as my explanatory principles and
standards of judgement in my research

Above, in 7.3.5 I demonstrate the data I gathered over time which helped me to focus
and identify those core social-ontological values and epistemological vales at the heart
of my educational practice. My values are used as my explanatory principles, the
principles which identify any living contradictions and narrow the focus of my research,
for me this originated with learners and learning engaging with the National
Curriculum (DfE, 2015b). My explanatory principles also help to explain, and

demonstrate, supported by data, why I do what I do and what is important in my practice. These values become, over the course of my research, my epistemological standards of judgements. My values are the bar, the way I judge if across my research I have improved my practice against those standards of my values, as I ask myself 'Has my research improved my practice and aligned my values more fully with what I am doing?'.

In writing and validating two new Living Educational Theory values-led Master's degrees, I am demonstrating my values in action, through supporting other practitioners to engage in values-led research too ~us~. The voice of my pupils can be heard, wanting to co-research with their teachers, built into the Master's programmes. The importance of social relationships in Living Educational Theory Research within Living Professionalism as the relational value of ~i~we~I~us~ is also demonstrated. This can be seen in the inclusion of Living Interactive Posters and the inclusion of discussing the progress of the educational practitioner's research in a Peer Validation Group. This is also seen, with the inclusion and recommendation of being part of an international Peer Validation Groups in Living Professionalism. My value of ~i~we~I~us~ as a relational value supports the focus of quality, professional dialogue, role of critical friend, making a difference across social formations and contributing to the flourishing of humanity. This is encapsulated in Living Professionalism, focusing on knowledge equality, voice of the individual making a difference in their own personal growth and transformation and the growth and transformation of others/ communities. My values are clear threads of action through my original contributions to the professional knowledge-base, offered for discussion and on-going research.

7.5 Multi-media Data Analysis

The originality of my living-educational-theory-research methodology rests in my clarification and communication of my unique "constellation of values" (Whitehead, 2017, p. 3). Whilst my analysis of the data includes lexical definitions, I establish my embodied expressions of meaning, using a multi-media narrative. The originality in this analysis, rests in the contribution to a relational epistemology (Thayer-Bacon, 2003),

the process of knowing in relation to others, through a Peer Validation Group. My meaning of my values has been clarified with digital, visual data and the methods of empathetic resonance (Sardello, 2008) and empathetic validity (Dadds, 2008). Winter (1989) states we need to bring in a plural structure, as our lives are not one-dimensional which he describes as a 'linear report'. I have included, in relation to the plural structures, critical engagement with theoretical ideas which I draw on, as well as reflections from Spirals, extracts from video clips and discussions from a Peer Validation Group. I draw on Winter's idea of using multiple resource (1989) through Eisner's (1993) belief that we have to move away from a simple text-based analysis, and incorporate creative arts to communicate fully my research.

Multi-media data is a vital part of a Living Educational Theory Researchers data collection, and my multi-media narrative. It is especially in video data, that the embodiment of my values in my practice can be clarified and demonstrated, rather than in a purely lexical definition and description, which I feel would not be as clear. Analysing my multi-media data, I drew on two key sources, the first empathetic resonance (Sardello, 2008, p. 51, Whitehead, 2010a/b) where the "resonance of the individual's soul comes into resonance with the soul of the world" (Sardello, 2008, p. 13). Whitehead draws on this idea:

> I am using empathetic resonance to communicate an energy-flowing feeling of the immediate presence of the other in communicating the living values that the other experiences as giving meaning and purpose to their life. (Whitehead, 2010a, p. 7)

Utilising empathetic resonance enables me to record myself in the classroom, training etc. I watch and re-watch the recordings and store the video data on discs in pockets in my Spirals. This is essential in demonstrating nurturing responsiveness in ~i~we~I~us~ relationships. When analysing the data I can slow the speed of the film, re-watch it as necessary, moving the cursor backwards and forwards to identify the clearest resonance of my value I am focusing on.

> The method [of empathetic resonance] involves the use of video-data where a cursor is moved backwards and forwards along the video-data coming to rest at the point of strongest resonance with the researcher's receptivity and response to the expression of the energy-flowing value she is seeking to represent and communicate (Whitehead, 2010a, p.2).

Whilst working with the Adlerian Research Group, we ran a workshop at the national conference held annually just outside of London. This is the link to the video of the workshop session, https://www.youtube.com/watch?v=TxHkOfnF4Xw. In the first two minutes you can see the session being introduced, Spirals having an educational influence in learning across a different social formation. During the introduction the presenter highlights the harmony between her personal values and the Adlerian values she works under and how Spirals, as a research tool was valuable to clarify these values. Within the planning stages and the workshop, the flow of life affirming energy in **~i~we**~I~ as we worked together, developed to nurturing responsiveness through the educational influences in learning flowing between us. Presenting at the conference the addition of ~us~ in ~i~we~I**~us~** as we had an educational influence in a wider inter-national, social formation I was connecting to in ~us~.
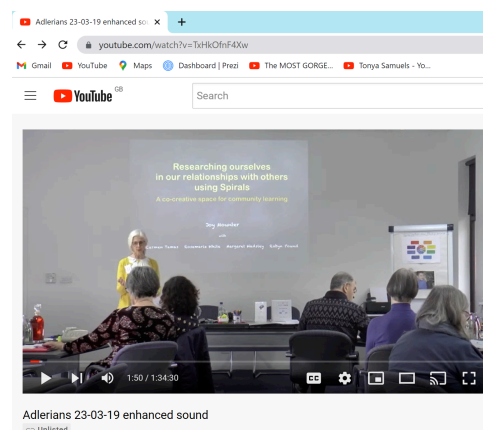
Video Clip 2. Adlerian National Conference Workshop 2019

(https://www.youtube.com/watch?v=TxHkOfnF4Xw)

I also drew on empathetic validity (Dadds, 2008, p. 279) which questions how the research influences and transforms emotional dispositions of people towards each other. This links closely to the idea of my research contributing positively to the

flourishing of humanity, a prerequisite of Living Educational Theory Research. Dadds (2008), highlights internal empathetic validity, which looks at the emotional dispositions and transformation of the researcher and research participants. External empathetic validity, focuses on the transformation of the emotional dispositions of the research audience, my readers and participants at conferences I share my research with. For example, below feedback given anonymously following the Adlerian Research Group workshop at their national conference:

- Very inspiring and I am planning on using it in my practice, SPIRALS WORKBOOK – almost like an art journal for our practice and our lives.
- One thing I feel I could develop in my own practice is using Spirals and continuing to do research and feeling that it does make a difference to others too.
- I can use spirals for my professional development

(Adlerian Conference Feedback - anonymous, 2019b)

Empathetic resonance (Sardello, 2008) and empathetic validity, (Dadds, 2008) relate closely to each other, and to Living Educational Theory Research (Whitehead, 1989), in that I am focusing on my energy flowing values, which contribute to my practise and contribute to the flourishing of humanity making a positive difference. Sardello (2008) and Dadds (2008) look at the empathetic resonance between my values as standards of judgement in my practice, which contribute to the flourishing of humanity, as I examine my educational influences in learning, and the resonance between myself, pupil co-researchers and the audience for my research. Finding a way to engage an audience with my research quickly and succinctly was key. I created my first living-poster (Huxtable, 2016) towards the end of my Master's research, seen below in Image 6 and 7. This was as a way of communicating my research focus and journey to that point. The URL to my living-poster is included below, so that you, the reader can access the multi-media data incorporated within. It helps to demonstrate my use of multi-media data to communicate my energy flowing, ontological values in the form of a video clip from my class, as well as a key photographs from my data collection in Spirals. This highlights the importance of multi-media data in communicating my values-led practice in figures 6 and 7.
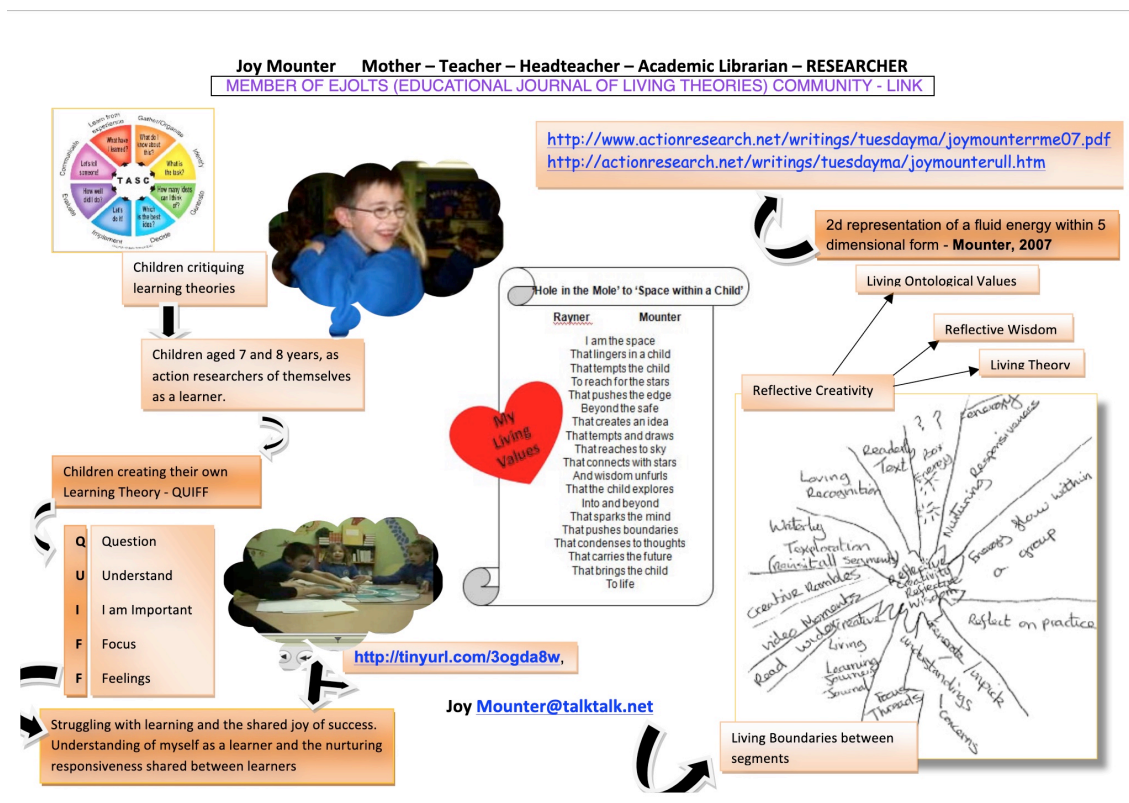
http://www.actionresearch.net/writings/tuesdayma/joymounterrme07.pdf
http://actionresearch.net/writings/tuesdayma/joymounterull.htm

2d representation of a fluid energy within 5 dimensional form - **Mounter, 2007**

Living Ontological Values

Reflective Wisdom

Living Theory

Reflective Creativity

Children critiquing learning theories

Children aged 7 and 8 years, as action researchers of themselves as a learner.

Children creating their own Learning Theory - QUIFF

Q	Question
U	Understand
I	I am Important
F	Focus
F	Feelings

Struggling with learning and the shared joy of success. Understanding of myself as a learner and the nurturing responsiveness shared between learners

'Hole in the Mole' to 'Space within a Child'

Rayner   Mounter

I am the space
That lingers in a child
That tempts the child
To reach for the stars
That pushes the edge
Beyond the safe
That creates an idea
That tempts and draws
That reaches to sky
That connects with stars
And wisdom unfurls
That the child explores
Into and beyond
That sparks the mind
That pushes boundaries
That condenses to thoughts
That carries the future
That brings the child
To life

MY Living Values

http://tinyurl.com/3ogda8w,

Joy Mounter@talktalk.net

Living Boundaries between segments

Image 7. My living-poster as a Headteacher (Mounter, 2004). URL:

https://www.actionresearch.net/writings/aran/aranposters/joymounter2704.pdf

Click here to go to living-posters directory and archive

Member of these groups: EJOLTS; Living Ed Theory research Skype group- Find other group members on the living-posters homepage and in the living-posters directory & archive
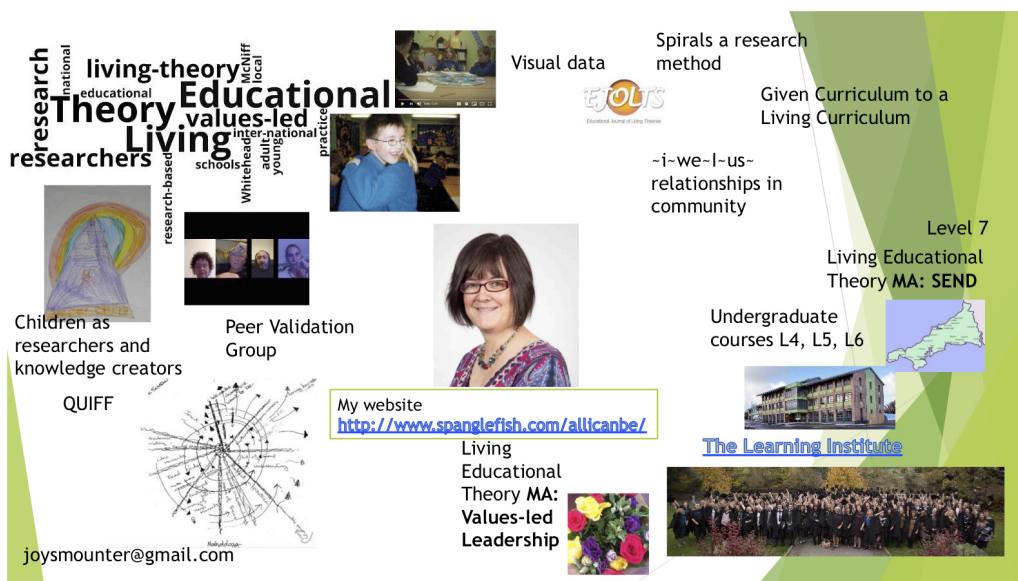

Image 8. My second living-poster as a HE lecturer (Mounter 2021c) URL:

https://www.actionresearch.net/writings/posters/joy20.pdf

Above, is a later living poster I created later whilst working at The Learning Institue, demonstrating the development of my research in a succinct way, as I introduce a given curriculum and the new master's degrees. Very little information can be communicated through the images and text on a poster, however by incorporating URL's linking to Word documents, photographs, video clips I can demonstrate my living values in action.

Image 9. Photograph of my classroom

This is an example of a piece of data I have collected and analysed in respect of my values, and is included on my living-poster. This photograph was taken in my classroom, which was organised to enable the children to be reflective of their learning experiences. Post-it notes and cameras were scattered for them to capture comments or images they noticed, about others learning. This photograph was taken by a child in my class. The uniform and setting highlight the formality of an educational setting, whilst the genuine pleasure and hug expressed by the two children, shares their joy and trust in the ethos and culture we nurtured to develop their learning and research skills. This celebration of perseverance by the boy solving a taxing maths problem, and shared pleasure in the moment by his friend, demonstrates the 'nurturing connectiveness' (Mounter, 2012a) in the shared pleasure between the children in the class. The photograph shows the internal empathetic validity (Dadds, 2008) between two of my pupil researchers and is also reflected in the happiness of the child watching in the background. The celebration was about his perseverance in the Post-it note another child recorded, not that he had solved the problem. The empathetic resonance (Sardello, 2008) of my values as an educational practitioner and the ethos of nurturing responsiveness (Mounter, 2012a) I had created in my classroom, has been developed and captured in the tilde ~ in, ~i~we~I~us~ relationships. The beginning of this relational value can be seen in this photograph and the wider understanding in my living-poster. I hoped my living-poster would interact with an audience, demonstrating clearly the values that were important in my practice, creating empathetic resonance (Sardello, 2008) and external empathetic validity (Dadds, 2008). The given curriculum was planned for the children to engage with as researchers, generating their own living curriculum. In the background of the photograph in Image 8, you can see another boy grinning at the hug and pleasure he is sharing in, rather than making fun of them, he is sharing in the pleasure they are experiencing. This photograph was taken by one of the children because of the ethos in the classroom of capturing learning moments and experiences of their own and others, and the availability of Post It notes and cameras to capture and note them to add to their Spirals.

This chapter considers the collection and analysis of data in Living Educational Theory Research and specifically, the use of data in my thesis. Data collection and analysis helped me to identify living contradictions between my values and my practice, and how this defined my research questions. I have demonstrated how data was collected to identifying educational influences in my own learning, the learning of others and across social formations leading to ~i~we~I~us~ as a relational value. This chapter provides evidence to answer my research questions, through clarifying my original contributions, the meanings of my values, and how I have used them in the analysis of the data. I provide evidence of my values being used as my explanatory principles and standards of judgement in my research. This leads into the next chapter, where I draw together my findings, conclusions and consider the implications and imagined possibilities.

Chapter 8 . Findings, Conclusions, Implications and imagined Possibilities

> How do we display what we have learned? What forms can we trust? What modes are legitimate? How shall we know? Those questions and how we explore them can help redefine what educational research means, how it is pursued, and what we can learn from it. It can enlarge our discourse and widen our conceptions. (Eisner, 1997. p. 9)

I noted this quote from Eisner in my Spirals many years ago, a quick Post-it note, but one that has resonated with me over much of my research. Drawing on a methodology and research format unfamiliar to many, how best to communicate it to a reader, has been something I have been very aware of and struggled with as I ordered and re-ordered chapters many times. Finding a logic flow of thinking reflecting my values-led practice ad original contributions has been a challenge, especially as I come to the conclusion, drawing thread together cohesively.

A second important consideration when continuing my research over so many years was to hold the importance of the children as educational co-researchers clarifying our living values (Whitehead, 2010). Highlighting the significance of our research together has been important and is reflected in my development of an educational research Teacher Standard, Living Professionalism. As the Eisner quote above is significant in my Spirals, so is this note I made back in 2021:

> I would like them to see the link back to the children, of creating a research-led curriculum and research-led CPD to have an outward looking, internationally connected, values-led community of researching educational practitioners, both professional practitioners and young-researchers. (Mounter, 2021b)

The contribution this chapter makes to the thesis as a whole is to consider my research question and aims, summarise for the reader the findings of this thesis and the

implications for the continuing professional development of educational practitioners. Imagined possibilities for the future will also be considered and shared.

In this chapter I address the question, 'How do I justify my claim that I am contributing to an international professional standard for educational practitioner?' which is Research question 3.

This chapter is organised as follows:

8.1 Introduction

8.2 Addressing my Research Question and Aim

8.3 Findings - My Original Contributions to Knowledge and Epistemological Standards of Judgement

8.4 Implications, Significance and Limitations of my Research

      8.4.1 Implications and Significance of my Research

      8.4.2 Limitations of my Research

8.5 Imagined Possibilities – contribution this study makes

      8.5.1 New Form of school-based CPD programmes

8.1 Introduction

As an educational practitioner my journey as a Living Educational Theory Researcher will continue beyond my thesis. As a Living Interactive Poster captures and presents research at a moment in professional time, so does my thesis, just in more depth. My exploration of the relational dynamic between my original contributions is important and the clarification of them in my thesis is only the beginning of this next step. This quote attributed to Mandela (You Tube, 1990, 9:19) from a speech he gave in Boston, 'Education is the most powerful weapon, which you can use to change the world', is something I want every educational practitioner to embrace and believe, hope, a personal value that they can make a positive difference. With great power, I believe, comes great responsibility through a requirement to accept educational responsibility. This great man through the Nelson Mandela Foundation, also reminds me that it is important to learn from, with and in a relational dynamic ~i~we~I~us~, as I consider

the educational influences, I am responsible for and the impact I may have. Forde, recounts Mandela (2014, p. para. 3) describing, "What counts in life is not the mere fact that we have lived. It is what difference we have made to the lives of others that will determine the significance of the life we lead".

American President Barack Obama in a tribute speech at the memorial for Nelson Mandela in 2013, described how Mandela understood that relationships and caring for others was at the heart of many of Mandela's beliefs, speeches and actions and are found in the South African concept of Ubuntu. President Obama (2013, para. 9) said:

> Mandela understood the ties that bind the human spirit. There is a word in South Africa – Ubuntu – that describes his greatest gift: his recognition that we are all bound together in ways that can be invisible to the eye: that there is a oneness to humanity: that we achieve ourselves by sharing ourselves with others, and caring for those around us.

This, we can examine through our reflections of our values-led standards of judgement, captured in the relational dynamic value of ~i~we~I~us~ relationships. This demonstrates, and puts at the heart of Living Professionalism and Living Educational Theory Research, nurturing responsiveness and personal growth and transformation, entwined with community growth and transformation. I have found my journey as a doctoral student extremely painful and difficult at times, inspiring at others, frustrating, but ultimately it has tested my commitment to my acceptance of my educational responsibility. I can't help but be drawn back to Nelson Mandela, who asked us to be judged by how many times we get up when we have fallen "… judge me by how many times I fell down and got back up again" (McKenna, 2019, para. 10).

In Spirals, in the section called 'Dear Me', I hold my personal reflections and data about myself as a person, Prism myself as a professional and MeSearch as a researcher, it captures my living contradictions. This also enables me to see my strengths, as I research and seek to improve my practice and embody my values more fully. My thesis focuses on the continuing professional development of educational

practitioners, but also includes wider implications for the implementation by a whole school, such as curriculum engagement and research by pupils, Peer Validation Groups for pupils and staff, international connections and partnerships, and Master's level study. My thesis is 'relatable' in terms of Bassey (1992, 2001) and contributes to the professional knowledge base (Huxtable and Whitehead, 2015) offering a new perspective on continuing professional development, within Living Professionalism. There seems to be a current focus in some academic papers on educational practitioner continual professional development, including the commercialisation of provision (Harper, 2020, Gewirtz et al, 2008) to research-based practice. I hope my thesis may contribute to this discussion. I do feel I have a foot in both 'camps' of discourse surrounding teachers as researchers, and whether this provision should be led by academics in universities (Harper, 2020). One of the key debates is for teachers to be creators of educational knowledge, through researching their practice to improve it, rather than research-based practice, through engaging with the research of academics, a debate spanning many years and points of view. From Dewey in 1929, who wrote about teachers being an 'unworked mine' for educational research, to Stenhouse (1981, in Mannion 2017, para. 12) stating, "teachers who in the end will change the world of the school". To Hargreaves (1999) who wrote about teachers creating professional knowledge and Rudduck and McIntyre (1998), (which I refer to in section 3.2.3) describing teachers as active researchers creating knowledge, not just utilising the research findings of others. However, it is also suggested by Cochran-Smith and Lytle (1993) practitioner research is only useful to a teacher's own school or class, but not generalisable and therefore not necessarily contributing to the professional knowledge-base. In contrast, the UK Research Institute (2020) calls for research-based practice, where teachers draw from published research to inform their practice, 'informed by research' (Biesta and Aldridge, 2021, p. 1448). I have been a higher education lecturer, MA Course Leader, researcher, but in my heart, I still feel I am the passionate teacher I started my career as. I feel my professional experiences give me a unique perspective and experience on this key debate explored in sections 2.3 and 3.2.3 of my theses.

My 'unique constellation of values' (Whitehead, 2017, p.3) define my personal and professional life and are central in judging improvement in my practice through my research. Both my research and my values weave together, strengthening the clarity of my ontological and epistemological world view, which underpins my research and original contributions to knowledge. At its heart, my thesis goes beyond the individual, original contributions to knowledge and demonstrates the influence of the relational dynamic between them and how educational influence can be generated through relationships in ~i~we~I~us~. The first cohort of the two values-led leadership masters has started in Cornwall, England, the educational influence of the students spreading to colleagues and the communities they are part of. I hope my thesis, with its emphasis on Living Professionalism of educational practitioners, being part of an international Peer Validation Group, will support global conversations in values-led practice and contribute to the professional knowledge base and flourishing of humanity through making a difference. The significance of my thesis I believe is four-fold:

Firstly, supporting the continuing professional development of educational practitioners. I suggest Living Professionalism as a contribution to a new, international professional standard, requiring practitioners to:

Living Professionalism:

1. Accepting educational responsibility for personalised career development
2. Epistemological and social-ontological values-led educational practice clarified   through research as continuing professional development using, a Living Educational Theory Research methodology
3. Membership of international, research, Peer Validation Group of intellectual and scholarly discourse
4. A given curriculum of professional development comprising skills and knowledge defined by professional Standards and Government targets
5. Educational practitioners and students/pupils co-creating values-led explanations of educational influences in their own learning, the learning of others and in the social formations they are part of, creating a holistic perspective from both teacher-researcher and learner-researcher

6. Clarifying values that contribute to the flourishing of humanity and a global social movement
7. Creating a reflective record of their research and living curriculum
8. A requirement to contribute to the educational knowledge base – publish living-educational-theory-research papers, attend and present at conferences
9. Knowledge equality and knowledge democracy
10. Study for a Living Educational Theory Research Master's Degrees, to enable the development of values-led practice within Living Professionalism

Secondly, by integrating the focus on accepting educational responsibility into the whole school community, covering teaching and learning, continuing professional development and curriculum pedagogy.

Thirdly, by requiring a view of community as a global professional network, through Living Educational Theory Research contributing to the professional knowledge base of education. My thesis will hopefully join over 60 Living Educational Theory Research theses (https://www.actionresearch.net/living/living.shtml) accepted by the academy as making original contributions to knowledge to the professional knowledge-base. At times this research is generalisable, for example my proposal for Living Professionalism but Living Educational Theory Research can also be relatable (Bassey, 1999), through the values I embody and uphold as my standards of judgement in my living-educational-theory-research methodology. Sharing educational influence can also happen at conferences presenting papers or workshops, professional networks, by publishing through academic journals, international Peer Validation Groups and undertaking study at Master's and Doctoral level, to meet responsibilities accepted and identified in Living Professionalism.

Fourthly, by leading to a generation of values-led educational practitioners and school leaders continuing to forge their own continuing professional development within a given and living curriculum of CPD as they ask, "How can I improve what I am doing?" (Whitehead, 2010b, p.7). My own professional journey and continuing professional development leading to the creation of two values-led Master's degrees with students

registered and studying is an example and first step of educational influence in ~i~we~I~us~ relationships.

8.2 Addressing my Research Questions and Aims

My research question has been refined in the process of my research, as my focus has narrowed, my original contributions to knowledge clarified and my embodied values were identified. My research question has provided a structure and focus for my research and the organisation of my thesis.

Research Question 1. How am I addressing limitations identified through a critique of Living Educational Theory Research to explore the educational influences in social formations?

Through engaging critically with literature on Living Educational Theory Research; books and papers, conference presentations, Master's and Doctoral assignments, as well as publications in EJOLTs (Educational Journal of Living Theories) (Whitehead, 1989, 2010, 2014, 2018, 2020, 2021) I began to identify limitations in this methodology. These were not being addressed and were having, I believe, a significant impact on its visibility, recognition and spread. Whitehead significantly links Living Educational Theory Research to Action Research in all papers, presentations and video recordings since Whitehead's seminal paper in 1989. This detracts from Living Educational Theory Research standing alone and not being perceived as a sub-division of Action Research. It is also very noticeable, in not only Whitehead's research, but also in other Living Educational Theory research, that educational influences in a practitioner's own learning and the learning of others, is covered routinely, but hardly at all across social formations. The following phrase, seems a stock phrase used commonly in most research papers, 'educational influences in my own learning, the learning of others and in social formations' from Whitehead's original (1989) paper, but the third aspect of educational influence is not always fully understood or considered. This is a severe limitation, as influencing social formations would help the validity and visibility of this unique, professional educational practitioner, research

method. To address these limitations, I have created two Living Educational Theory Master's degrees, which have influenced two social formations, part of Living Professionalism. Living Educational Theory Research is investigated in-depth and students consider their world-view as they engage in Living Educational Theory Research. As they do so, they create their own living-educational-theory-research methodology, drawing on various other methodologies, depending on their ontological and epistemological position and research focus. As a reader, you will also notice that throughout this thesis, I have been meticulous in referring to Living Theory by its full title of Living Educational Theory Research, never abbreviating it. In discussions with Prof. Jack Whitehead, he recognises the limitations I have identified and has begun to consider these points in his own published work. Personally, I hold a purist view of Living Educational Theory Research as a professional way of life and continuing professional development, and although I draw on aspects of Narrative Enquiry, I consider this a research method I utilise. The difference in meaning in terminology between Narrative Enquiry as a research methodology or as a method in my research, is considered in section 3.6.1.

2. How am I supporting educational practitioners to engage in values-led continuing professional development?

I have addressed this research question through the validation of two Living Educational Theory Research Master's and a L7 Master's Degree Apprenticeship offered by The Learning Institute to educational practitioners. By writing Living Educational Theory Research into each of the modules as the core methodology to be used, ensures that a practitioner's values will be clarified and used as their explanatory principles and standards of judgement throughout the Master's. As the practitioner engages in Living Educational Theory Research, they draw on aspects of other methodologies, such as Narrative Enquiry, and methods such as the action-reflection cycle familiar to Action Research. There is also a place in the future, for mixing a cohort of Health and Education practitioners to undertake these Masters and work together in Peer Validation Groups, broadening their knowledge and understanding across academic fields. These Master's programmes include a given to a living curriculum,

Living Interactive Posters and Spirals as research methods, ~i~we~I~us~ relationships and Living Educational Theory Research methodology as a way of life and continuing professional development.

The requirement for professional educational practitioners to undertake values-led Master's level study is incorporated into Living Professionalism. Living Professionalism recognises the value of a given curriculum of continual education development to develop knowledge, skills and competencies with the Teacher's Standard (DfE, 2021a) alongside a living curriculum created by the educational practitioner undertaking values-led research.

3. What research methods can be utilised by Living Educational Theory Researchers that are derived from this methodology and not others?

The focus for a Living Educational Theory Researcher is tri-fold: first the research focus and question, secondly the clarification of your ontological and epistemological values and thirdly the flow of nurturing responsiveness by actively participating actively through their educational influences in ~i~we~I~us~ relationships. Because of these diverse foci, many traditional research methods do not fully support the reflective practitioner if they are carrying out research throughout their career. This creates a lot of varied data and notes across the three areas previously identified. Both Spirals and Living Interactive Posters can support young, and professional, educational practitioner's undertaking Living Educational Theory Research as a way of life and continuing professional development. Spirals as a research method is personalised by the researcher and can be a paper or online version. Spirals captures data, on-going reflections and analysis, and provides evidence of sharing educational knowledge. Data of this, can be seen in the use of Spirals by the Adlerian Research Group and presentation at their annual conference, by myself as an educational practitioner and by the pupils in my class and school. This data is drawn upon and discussed in Chapter 6, 6.1.

Living Interactive Posters as a research method is a way for an educational practitioner to pause and offer their research to a Peer Validation Group, a conference paper or workshop, or to share online generating nurturing responsiveness and connectiveness to other educational practitioners. This develops growth for the researcher and the person or people they connect with, by defending and answering questions on their research, as well as sharing their research in a concise and multi-media format.

8.3 Findings - My Original Contributions to Knowledge and Epistemological Standards of Judgement

Below are the 6 original contributions I have developed and substantiated in my thesis, within the Keystone Diagram, which I use to demonstrate the inter-relational dynamic between them in the continuing professional development of professional educational practitioners:

- ~i~we~I~us~ as a relational value for use as an explanatory principle in explanations of educational influence in learning
- Living Educational Theory Research as a way of life and continuing professional development
- Accepting educational responsibility for living professionalism
- Given to a Living Curriculum
- Spirals as a research method
- Living Interactive Posters as a research method

An illustrative representation of the relational dynamic between my original contributions:
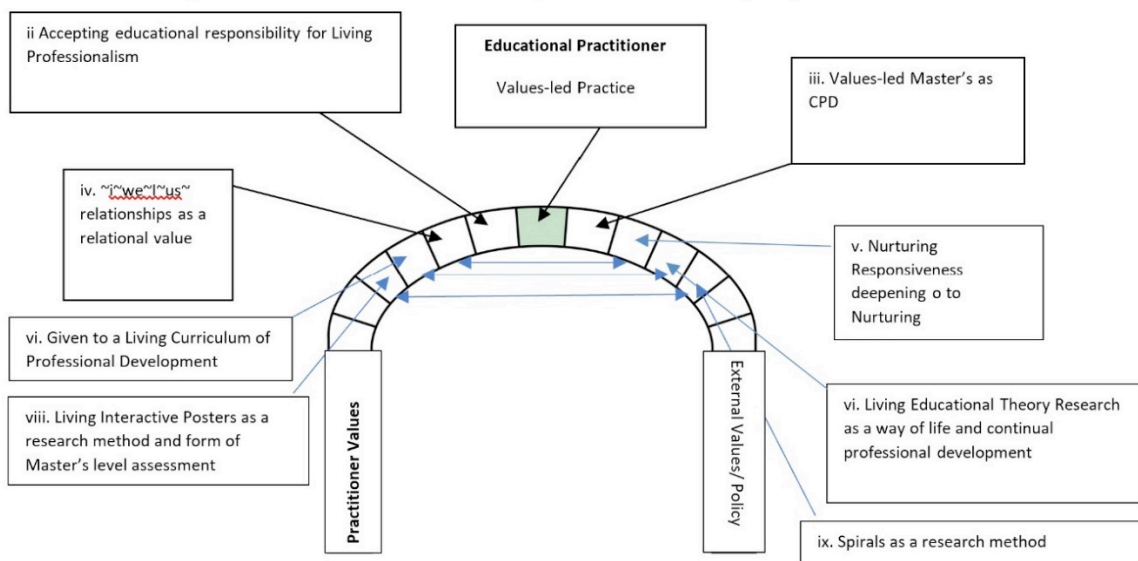
Figure 1. Keystone Diagram

The Universities Council for the Education of Teachers (UCET, 2021) in their discussion paper on continual professional development, offer an academy perspective for the future of continual professional development for educational practitioners. The paper highlights the limitations in their UCET's proposal. Interestingly, the opening line of the report emphasises the experience and scholarship of the council members carrying out research for the report. I read this as UCET suggesting the reader accepts their findings and recommendations: because of the, "wealth of experience and scholarship shared by UCET colleagues" (UCET, 2021, p. 1).

The overall tone of this paper seems to position themselves to lead on government contracts for continual professional development in schools. UCET's discussion paper (2021) describes CPD as aiming to develop, "competent and confident professionals" (UCET, 2021, p.5). No mention is made of clarifying professional values, but they do emphasise the on-going need for quality CPD. As a professional, educational practitioner, I am aiming after 25 years in the profession, for more than 'competence'! I cannot help but wonder where this term would fit in OFSTED's Inspection framework (OFSTED, 2022). The paper highlights programmes of CPD, a given curriculum, practitioners being research-informed and carrying out Action Research into specific strategies they use, however supervised and led by a university academic. As I read

and understand the paper, I believe it is positioning universities either alone or in partnership with each other to bid for, and win Government contracts for professional development. They highlight the lack of knowledge of other potential providers, "outside providers can lack educational experience" (UCET, 2021, p.4). The language infers UCET as an insider, able to lead CPD, where others cannot, maintaining control, outsiders:

> It should be noted that the emerging picture provides rich and varied opportunities for UCET members to play a prominent role in supporting the development and roll out of these key initiatives in order to make a lasting impact on the development of future teachers and educators. The extent to which these opportunities are mediated by large contracting companies may be determined by the ability of UCET members to work together to engage in the Government tendering processes. (UCET, 2021, p.4)

UCET's Strategic Plan (UCET, 2020) also highlights a limitation in UCET's view of continual professional development, "All teachers are confident, competent and independent professionals able to draw upon and contextualise a shared base of professional knowledge built on high quality research" (UCET, 2020, vision statement). Here, educational practitioners can draw on theory, draw on academic research to inform their practice in programmes written and delivered by universities, but as a group, they seem to suggest teachers do not contribute to a professional knowledge base, influencing practice beyond their immediate communities.

The new form of continuing professional development defined within Living Professionalism, offered in my thesis, challenges professional, educational practitioners to actively accept educational responsibility for their professionalism and continuing professional development, aiming for more than UCET's (2021), 'competence and confidence'. Practitioners become part of a global network of educational practitioners, sharing and contributing to the professional knowledge base as they clarify their values and examine the educational influences in learning they have. Professional educational practitioners can go beyond the short Action Research cycles, reviewing strategies and theory that UCET suggests, instead they can utilise a

259

methodology specifically designed to enable a generation of internationally networked, values-led practitioners that see beyond the confines of their community, focusing on values-led practice. Living Professionalism recognises the importance of the given curriculum of professional development in UCET's (2021) discussion paper. However, the limitation is not recognising the development by educational practitioners of their own living curriculum of professionalism. The report maintains that programmes should be at least two terms in length to gain benefit, whereas I am proposing a continuing focus on researching practice, underpinned by a practitioner's values as standards of judgement. The lack of mention of values and values-led educational practitioners, seems to be a distinct limitation of UCET's (2021) discussion paper. Educational practitioners, being clear of their professional values, have become more central in recent research, such as that produced by the Ethical Leadership Commission, (ELC, 2019).

The ontological and epistemological values I have clarified in my research, have become the epistemological standards by which I judge improvement in my practice. The close alignment and embodiment of these values is seen in the educational influences in my own learning, the learning of others and in social formations I connect with. Data has been collected and analysed to clarify my values and is described in Chapter 7, 7.4.5 and 7.4.6.

My Epistemological Values:
- Accepting Educational Responsibility
- Living Educational Theory Research   as a way of life and continuing professional development with ~i~we~I~us~ Relationships

My Social-ontological Values:
- Hope MAD+
- Nurturing Responsiveness deepening to nurturing connectiveness
- Knowledge Equality

I have accepted educational responsibility to undertake educational research as my continuing professional development, which has had a significant impact on my professional and personal life, culminating in this thesis. Part of educational responsibility is to contribute to the professional knowledge base of education. I believe I have done this through the original contributions to knowledge I offer, and the creation and validation of two new Living Educational Theory Research Master's degrees. This moves, accepting educational responsibility as a standard of judgement, beyond looking at educational influences in my own learning, to my influences on the learning of others and in social formations.

Living Educational Theory Research as a professional way of life and continuing professional development as a standard of judgement, is at the core of Living Professionalism. It enables me in my own continuing professional development to clarify those values I embody in my practice and use them as my standards of judgement. By ensuring Living Educational Theory Research methodology is written into every validated module in the two Master's I have validated, it promotes the possibility of my educational influence in others and social formations, enabling values-led educational practitioners and school leaders.

~i~we~I~us~ as a relational dynamic and epistemological standard of judgement is the keystone of my original contributions to knowledge, and important to my Living Professionalism. This captures the energy and nurturing responsiveness and nurturing connectiveness within a professional Living Educational Theory Peer Validation Group, and research community. To examine educational influences, to contribute to the flourishing of humanity and ensure rigour and validity in Living Educational Theory Research, an educational practitioner must embrace, and understand, the educational influences they have in their own learning, the learning of others and in social formations.

Hope, M.A.D +, these are two standards of judgements, which I hold myself accountable to, as a teacher, school leader and university lecturer. This includes engendering a culture where positive energy is felt through nurturing responsiveness

in ~i~we~I~us~ relationships, captured in the tilde ~. Where educational practitioners can research areas of their practice that is important to them, to connect through international Peer Validation Groups making a positive difference through the values they embody, the support they offer and receive from other practitioners and the contribution they make to the professional field and knowledge base. This culture of hope, that as an educational practitioner, you can make a difference through the educational influences you have, not only in your own learning and the learning of others but also in social formations, is important to life-long learning and engagement of younger professional educational practitioners, encouraging them to stay in the profession longer. Through my university role I had a real opportunity to make a positive difference in the design of continuing professional development, that enables professional educational practitioners to clarify their ontological and epistemological values and uphold them as their standards of judgement in their practice. I had an educational influence in The Learning Institute, with the type of professional development and the content offered, but also at an English University who after reading carefully the proposed MA: Values-led Leadership and discussing it in-depth with me, validated the course from The Learning Institute's use but also for themselves to be able to offer too.

The final value I draw on as a standard of judgement in my practice and research is knowledge equality. This has a personal resonance from interactions with academics when visiting conferences and universities and from the collation of reading I have undertaken as a researcher. The importance of this standard is in valuing knowledge, knowledge presented in non-traditional formats, knowledge from educational practitioners, internationally. This is reflected in research by de Sousa Santos (2015), the British Educational Research Association (BERA, 2019), Whitehead (2021b).

8.4 Implications, Significance and Limitations of my Research

In this section, I will apply the reflections and conclusions from my research findings. I will consider how these findings could have implications and significance for

Government policy, practice and academic theory. Limitations of my research will also be highlighted.

8.4.1 Implications and significance of my research

Continuing Professional Development has been the focus of considerable research, particularly in recent years. The Government (DfE, 2020a, 2021a and b, 2022) have produced guidance on new National Professional Qualifications (NPQs), a review of previous NVQs, and a focus on driving pupil attainment, through focused, teacher professional development. A 'golden thread' (DfE, 2020) of continuing professional development from Initial Teacher training to Headship, a way, we are told, to recruit new teachers and keep those currently within the profession. Gavin Williamson (2021), Education Secretary, in his speech to a teaching union's annual conference emphasised the investment the Government will make throughout a teacher's career from initial training to leadership roles.

The question I have to ask is, will this be directed, academy led, continual professional development producing research-based professionals, all considering and testing theory and recommendations provided by expert academic researchers? Williamson went on to describe how this CPD will enhance professionalism through teacher standards and our happiness as teachers. Interestingly he described the Governments plans as a, 'long-term recovery plan' (Williamson, 2021), as though this will solve many issues in the profession! Yes, I would agree, we do need support from the Government for quality, continuing professional development as a profession, but it could be perceived as self-interest of academic advisers, reflected in the Universities' Council for the Education of Teachers CPD working group paper (UCET, 2021). A focus on the infrastructure and funding, not delivery and content. Flexibility is needed for practitioners to engage with the given curriculum, highlighted by the Department of Education, but also to develop their own professionalism and passion for their roles through developing their own living curriculum, defining their professional values. This I believe will develop teacher happiness and longevity as a professional educational practitioner.

Living Professionalism supported by a values-led, funded Master's is important to the scholarship of educational practitioners. However, this needs to be part of a career pathway network, designed and implemented through a government commitment of policy, guidance and funding. Described by Goldstone, (2021, para. 10):

> Specifically, governments must commit to leading and facilitating the education research ecosystem through the funding of research and partnership working infrastructure. This leadership must be sustained for education research capacity to be meaningfully fostered.

The Department for Education in 2021 published a report, 'Delivering World Class Professional Development', which I understand suggests more competency-based education training delivered by experts, "The frameworks will be translated into curricula by a new national professional development infrastructure made up of lead providers and delivery partners, responsible for designing and delivering training to schools (DfE, 2021b, p.4). We still find within this document research-based, not research-led professional development that I highlight within Living Professionalism:

> From September 2021, the Early Career Framework (ECF) reforms will entitle all early career teachers to a funded, two-year package of structured training and support linked to the best available research evidence. The simplest option, and the option we expect most schools to take, is to use a DfE funded training provider who will design and deliver a comprehensive programme of face-to-face and online training. (DfE, 2021b, p.5) (My emphasis)

Rather than an expectation of a research-based, given curriculum of professional development, complimented by a living curriculum of values-led research, the Government confines its new expectations of continual professional development within a traditional given curriculum, delivered and based on academic research findings and reports. DfE (2021, p. 6) states:

> They complete the golden thread, running from ITT through to school leadership, rooting teacher and school leader development in the best available evidence and collective wisdom of the profession.

In 2020, the DfE highlighted the given curriculum (content) of professional development activities should be, "based on the best available evidence on effective pedagogies and classroom interventions, and aim to enhance capabilities and understanding in order to improve pupil outcomes (DfE, 2020 b, p. 18).

To support 'collective wisdom of the profession', (DfE, 2001, p.6) I have launched a Living Educational Theory Research Facebook Group, a global movement of inspired educational practitioners engaged in Living Educational Theory Research, quality educational conversations (Gumede and Mellett, 2019), as we ask questions such as 'How can I improve my practice?' (Whitehead, 2010b, p.7). These educational conversations also act as a Peer Validation Group, which draws on ideas of social validation, (Habermas, 1976) offering and developing educational possibilities. For example, there are currently members from Pakistan, Mongolia, Canada, Cornwall, Ireland, Bath and across the globe. Bringing together friends and colleagues we know, and those we are just making new connections with, through nurturing responsiveness and the flow of energy defined in the relational value of '~i~we~I~us. This supports the 'expert conversations' (DfE, 2020b, p.19) highlighted as beneficial in continuing professional development for educational practitioners by the Department for Education, but on a wider scale, global.

Government proposed professional development is based on a series of assessments completed as part of the delivery of the professional development, this reminds me so much of the end of year assessments incorporated within the English National Curriculum (DfE, 2015b). This feels to me, such a limiting step in professional development. Is the following really going to inspire practitioners, keeping them within the profession?

Ensure formative assessment tasks are linked to intended outcomes. (DfE, 2021b, p. 17).

Choosing appropriate development approaches including modelling, explanations and scaffolds, acknowledging that novices need more structure, support and exemplification. (DfE, 2020a, p.14).

A combination of integrated activities is likely to be needed to support implementation (e.g. training, monitoring, feedback) rather than any single activity. Follow-on support (e.g. through high-quality coaching) is key to embedding new skills and knowledge developed during initial training. (DfE, 2020a, p. 18).

The Government recommendations for professional development absolutely has a place supporting the given curriculum. However, educational research generating a practitioner's living curriculum of values-led practice is also necessary. The Government perspective has not focused on the benefits of a research-led Master's of values-led practitioners, which is proposed within this thesis. Rather the core of the UCET (Universities Council for the Education of Teachers) 2021 paper on continuing professional development and the recent Department for Education papers (UCET, 2021; DfE, 2020b; DfE, 2021a) seem to be focused on maintaining control of CPD through funded and licensed providers, which UCET propose is university based. The benefits of international networks of educational practitioners will develop a broad knowledge of excellent practice world-wide, supported through educational discourse in Peer Validation Groups. This aspect is highlighted as conversations in this extract below. Key is the final sentence where it is accepted that this given curriculum of professional development proposed by the Department for Education in 2020 may not fit all circumstances. This is the way in, to offer a living curriculum of values-led continuing professional development initially through a Master's programme:

Successful models have included regular, expert-led conversations about classroom practice, teacher development groups, and structured interventions. However, these activities do not work in all circumstances and the model should fit the educational aims, content and context of the programme. (DfE, 2020a, p. 19)

The MA: Values-led Leadership has been designed to widen the opportunity of continuing professional development that nurtures inspirational practitioners and their pupils or students to research together. They use a Living Educational Theory Research methodology to define the values that bring meaning and purpose to their life, whilst contributing to both the professional knowledge base and flourishing of humanity. This is the only methodology utilising a practitioner's clarified values as explanatory principles and standards of judgement to demonstrate improvements in practice.

Cochran-Smith and Lytle (1993) state that innovative structures are 'not sufficient' to realise the potential of teacher research.

> … innovative structures are necessary but not sufficient to realise the potential of teacher research as a legitimate and unique form of knowledge generation and a profound means of professional growth that can radically alter teaching and learning. (Cochran-Smith and Lytle, 1993, pp. 85)

I would argue the innovative structures and support I have created through the first Living Educational Theory Master's degree, good quality conversations in our Facebook group and the collecting of Living Interactive Posters, created at strategic points in a researcher's journey (assessment criteria in the MA also), go beyond the basic innovative structures Cochran-Smith and Lytle (1993) highlight. What makes them inspirational, engaging and 'sufficient' is the use of Living Educational Theory Research as a professional way of life and continuing professional development. They are innovative because this methodology enables practitioners to research their practice, to examine influences in their own learning, the learning of others, and the social formations they are part of. There is also the possibility of the co-creation of educational knowledge with their pupils or students both contributing to the educational knowledge base, whilst making a positive difference, promoting the embodiment of values, those that bring meaning and purpose to the professional educational practitioner's life, which adds to the flourishing of humanity. This process is the source of my commitment, inspiration and engagement, first as a teacher-

researcher, then as a Headteacher-researcher and finally as a higher education lecturer-researcher.

Cochran-Smith and Lytle (1993) go on to explore the necessity of practitioner research communities, searching for meaning in their professional lives and practitioner's belief that they have the voice to instigate change for a better world. This supports the key structures from data analysis that support Living Educational Theory Researchers, to be the inspiration and drive they want to see in the world. This is at the heart of the Master's Degrees I have had validated with the centrality of Living Educational Theory Research. Only then, I argue, will practitioners feel they can have a voice for change, they can contribute to the educational knowledge base and connect world-wide through Peer Validation Groups with other practitioners, drawing together experiences from different countries, cultures and education systems:

> Overcoming these obstacles requires the building and sustaining of intellectual communities of teacher researchers, or networks of individuals who enter with other teachers into 'a common search' for meaning in their work lives (Westerhoff, 1987), and who regard their research as part of larger efforts to transform teaching, learning, and schooling. (Cochran-Smith and Lytle, 1993, pp. 85-86)

The Living Educational Theory Research Master's Degrees and program supports a 'counter-hegemonic global strategy', that Diniz-Pereira (2002) describes, questioning teacher education from a global perspective. One that will support the ecologies of knowledge, and cognitive justice, as highlighted by de Sousa Santos (2015). My thesis is an offer of possibilities, of joining a positive drive for the engagement of practitioner researchers, making a difference in and of the world. One, not just highlighting the issues Diniz-Pereira (2002), Cochran-Smith and Lytle (1993) and de Sousa Santos (2015) talk about dismantling, but a global movement already addressing the issues they highlight offering possibilities, optimism and a proven way forward!

In a published article, Stavrea (2019) carries out research into teacher professionalism and their work lives. She highlights that the teachers in her research, believe they learn

from colleagues, Ted Talks and training, but do not mention from or with the pupils and students they work with. She draws a list of emotions from the teacher participants and the effect they have on teaching effectiveness. The list of emotions includes: 'frustration, curiosity, happiness (when children achieve their targets), annoyance, being upset, excitement at the beginning of a new topic, exhaustion, worthlessness'. Stavrea (2019) concludes teachers want to feel valued and have their work appreciated and recognised. I have previously written a conference paper (Mounter, 2019b) with this title: 'Inspiring a Generation of Educators that Do Not Realise They Need Inspiring'. I believe from my own experiences, and the experiences of other Living Educational Theory Researchers I have spoken with, that happiness at the achievement of targets, excitement at the beginning of a new topic is not enough in the long term. The pupils or students and practitioners deserve to be motivated, inspired, keen to make a difference not only to the class they are teaching, but to the wider communities and world we are part of. A feeling I hold inside which burns as brightly now as the day I decided I wanted to teach:

> Every human being has the potential to manifest the finest mosaic of attributes in a dazzling complexity of difference and diversity. Yet so often, this human mosaic is dull and tarnished – only a hint of the incipient splendour remains. And yet, sometimes, we are inspired by the light radiated from an individual. (Author Unknown)

Values-led educational practitioners, clear about the embodied values in their practice, live and hold those values which drives their professionalism. This is embedded into the new Master's Degrees with a core of a values-led methodology. Defined as Living Educational Theory Research as a professional way of life and continuing professional development. Undertaking Living Educational Theory Research long term determines the research methods a practitioner utilises. Because of the nature of Living Educational Theory Research focusing on clarifying values, the research question and co-researching with pupils or students, Spirals as a research method can support this research methodology. Spirals also enables an educational practitioner to have a long-term record of their continuing professional development and the contributions they have made public. This can contribute to performance management meetings:

Over many years as a Living Theory teacher-researcher, I found myself in a social context co-creating a living-theory TASC methodology with my class. The process of this research looked at theories of learning and developed our understanding of the journey of education and learning. We, my class and I, wanted a space we could hold open for our learning and reflections: a space for reflection and reflexivity over time: a space to generate our own understandings and self-identity, giving us the energy of motivation. This space became Spirals. One of the oldest geometric shapes, the spiral is fundamental in nature, design and religion. Combining Carl Jung's (1929) description of a spiral as a cosmic force and the sacred meaning of the spiral representing growth and the journey of life: birth, phases of life, death and (reincarnation), it is the perfect symbol for the integration of the journey of personal learning, academic learning and life learning leading to living wisdom and ultimately living phronesis. (Mounter, et al. 2019a)

The implication of Spirals for a Living Educational Theory Research approach to continuing professional development, is focused on the importance of developing a co-operative approach to evaluating the educational influences in learning. In 1995, in a special issue of Teacher Education Quarterly on Self-Study and Living Educational Theory, Whitehead criticised a weakness in the papers published in the special issue, because of the lack of evidence of the educational influence of the self-study researcher in their student's learning. This weakness has often continued to the present day. The research method of Spirals was to enable a process of evaluation with teachers and their pupils or students, in which an evidence-based explanation of the educational influences of a teacher in their students learning, and the students in their teacher's learning, could be co-created between teacher and student.

8.4.2 Limitations of my research

The findings and conclusions in my research, and the presentation of them here in my thesis, must be seen in light of identified limitations. Two key limitations in my research, which could be addressed in future research projects will be discussed in this section, 8.4.2.

The first key limitation is also I would argue, a significant strength of my thesis. The breadth of the six original contributions to knowledge captured in my archway diagram, it could be argued limits the depth of focus on the individual areas. If I had narrowed the focus to one of the areas, this issue would have been addressed given the word limit my thesis is constrained by. It has been suggested several times that I could narrow my focus to go more in-depth, but I strongly believe the strength of my thesis is in the relational dynamic seen between the six original contributions in the keystone diagram. Pursuing the threads of each of the six contributions, has led to the clarification of Living Professionalism for professional educational practitioners.

The second key limitation is the focus of Living Professionalism from a perspective of the English Teacher Standard, policies and practices. Further research needs to be undertaken of Living Professionalism from different countries perspectives and teacher contracts and expectations. Within the focus and breadth of this study, expanding to look at continuing professional development across multiple countries would have been beneficial to place Living Professionalism internationally, but was not possible within the word count available.

8.5 Imagined Possibilities

My research has been my passion and the heart of my continuing professional development for many years, from a newly qualified teacher throughout my career. Educational research is connecting practitioners across the globe, challenging us with innovative ways of thinking in areas such as curriculum development, teaching and learning, leadership and research. Technology has also developed at an amazing speed and greatly influenced education, for example, from a chalkboard in my classroom when I first qualified, to a whiteboard and pen, to an interactive whiteboard connecting to the World Wide Web, such amazing changes! However, I feel personally that much theoretical thinking and planning in education has been limited by tradition and has not developed as quickly as it could have, as Sir Ken Robinson describes in an RSA Animate recording about Changing Education Paradigms (2010). Robinson, (2010,

6:34) describes how, "education is still modelled on the interests of industrialisation and in the image of it", arguing schools are still designed on factory lines. However, looking to the future, the UNESCO, Education 2030: Incheon Declaration and Framework for Action, calls for, "inclusive and equitable quality education and lifelong learning for all, (UNESCO 2018, p.7), "through education is the cornerstone of a transformative education agenda". I see parallels here to de Sousa Santos (2015) desire for, valuing all knowledge and opening up opportunities to the different kinds of knowledge.

The worldview I strive for, of Living Professionalism recognised across the globe, is the world I believe in (Lather, 1986). The quote below from Biesta I had written on a Post It note attached to one of my pupil's visual representations of QUIFF (Mounter, 2008b, p.4), a learning theory developed by one of my classes of pupils. It was important in my understanding of educational research in the curriculum. It also links closely to the UNESCO (2021) Goal for education by 2030:

> Education is not just about the transmission of knowledge, skills and values, but is concerned with the individuality, subjectivity, or personhood of the student, with their 'coming into the world' as unique, singular beings.
> (Biesta, 2006, p.27)

Below is an extract from a conference presentation I did in 2019, on re-imagining education (BERA, 2019) and demonstrates the ability of young children to carry out Living Educational Theory Research and influence teaching and learning:

> The children developed their own theory of learning, 'QUIFF': Question, Understanding, I am Important, Focus, Feelings and a depth of theory behind it (Mounter, 2008a). They developed a determination to influence the learning of other children, other adults and the educational system they were part of. Roles were fluid as researcher, teacher, coach and learner shared between us. As I researched my practice and the influence on my learning, the learning of the children and the wider school community, the children researched themselves as a person, as a learner and the role of teacher and researcher, until we co-habited a space where we were both

knowledge creators. O'Brian and Moules (2007, p.387) highlight the tendency to not include young children as researchers, from my own research and the lack of co-created research papers, this is still an issue. Within this paradigm there is a tendency for researchers, and others, to perceive children as incompetent and incapable of understanding the research process (O'Brian and Moules, 2007, p387). What came out of this research was the possibility of holding the space we created in the classroom inside of ourselves. A space we could internalise and hold open in a form for ourselves, to contemplate, reflect and develop ideas and knowledge. (Mounter, 2019b)

My imagined possibility is of a school community where educational practitioners accept educational responsibility for their Living Professionalism, co-researching with their pupils. Professional educational practitioners look at their educational influences in learning, as they seek to improve the learning of their pupils/ student's recording data in their version of Spirals. The pupils also collect research data, analysis and reflections in their Spirals of themselves as a researcher, as a learner and about themselves as a person. This research is maintained and developed throughout their educational journey. Pupils researching not only their learning and interests, but also developing a deep understanding of learning through research, influencing their educational practice in the communities they move through, changing classes, schools etc. Networks of Peer Validation Groups encouraging global imagined possibilities, drive passion, creativity and commitment of professional educational practitioners relating to world-wide research, and educational influences in learning. A dynamic, lifelong journey of educational research from their school journey to possibly, for some, being a professional, educational practitioner. An imagined possibility of an international research journal, valuing the research of professional educational practitioners alongside their pupils and students in the form of Living Interactive Posters, celebrating 'an ecology of knowledge' as de Sousa Santos (2015) describes. This supports the call by the British Educational Research Association (2019) to consider and value alternative representations of research, as offered through the publication of young and adult educational researchers Living Interactive Posters.

Educational conferences for young people where they can share their research, learn from others, to develop skills of presentation, criticality, empathy and wisdom. Children and young people who embody accepting educational responsibility, of engaging as researchers on different levels within the given curriculum skills, knowledge and competencies. Through their research-led living curriculum they can Identify those values that enable them to flourish, to grow and transform, and to contribute to making a positive difference to others and across social formations. Gained through international Peer Validation Groups, they can develop a sense of international educational responsibility, in being a global citizen, with empathy, understanding and curiosity.

This also enables professional educational practitioners to be ethical, values-led practitioners, with clear embodied ontological values in their practice and leadership, developing a new professional Standard and embedded into Initial Teacher Training. The diagram I have used, of a stone arch with a keystone of ~i~we~I~us~ relationships to demonstrate the relational dynamic between my original contributions, could be extended to summarise the whole school community of imagined possibilities, discussed above.
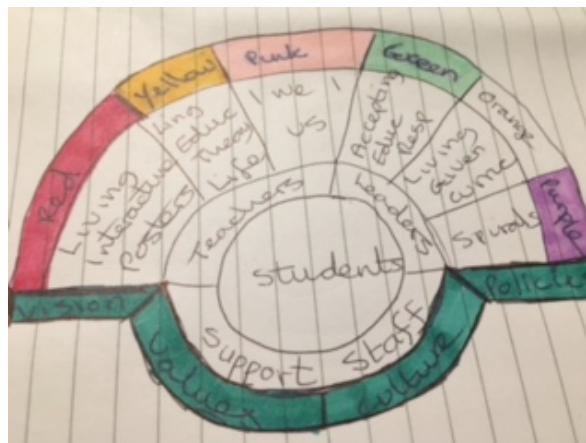
Image 10. Spiral Entry (Mounter, personal communication, 2021)

The archway of my 6 original contributions to knowledge in the diagram above, is in place with educational practitioners accepting educational responsibility sat in the inner curve of the arch, younger educational practitioners in the centre, surrounded and encouraged by professional education practitioners researching together their

274

embodied values and educational practice. Around the outside of the original contributions to knowledge encasing them are 6 colours from the rainbow of skills in Prism, part of Spirals. This has been developed specifically for researchers from Key Stage 2 and up. Below the seventh colour blue, framing the educational practitioners and the aspects of educational research are 4 significant aspects of vision, values, culture and policies ensuring access. The table below demonstrates how a whole school culture can be created using the diagram above and how the 6 original contributions relate to young educational practitioners and professional educational practitioners creating a given and living curriculum of research.

	Educational Practitioners Accepting Educational Responsibility for their Continuing Professional Development	Young researchers	Professional researchers-Living Professionalism
~i~we~I~us~		Integral value embedded through policy, vision, values and culture through respect of all researchers, both young and professional	
LET research Way of life & CPD		Embedded through CPD as professionals create their own living curriculum of CPD and through delivery of the National Curriculum for young researchers creating their own living curriculum	
Accepting Educational Responsibility		All LET researchers engaged in values-led educational research regardless of age	
Given to a Living Curriculum		See above	See above
Spirals		Designed to support researchers of all ages, utilising the same sections to support nurturing responsiveness in ~i~we~I~us~ relationships	
Living Interactive Posters		Used by researchers of any age to capture a point in time in their research utilising multi-media data and reflections	

Figure 12. Whole school culture.

Finally, I draw back to Reiss and White (2013, p.1) who ask what are schools for? They give a values-laden meaning that resonates with me as a values-led practitioner striving with hope and to make a positive difference, firstly, "To lead a life that is personally flourishing" and secondly, "To help others to do so, too".
And to Whitehead (2005, p. abstract) who wrote:

> ... each practitioner researcher clarifies, in the course of their emergence, in the practice of educational enquiry, the embodied ontological values to which they hold themselves accountable in their professional practice.

8.5.1 New form of school-based CPD programmes

The six original contributions to knowledge in my thesis have guided my practice and created a new form of professional educational practitioner, continuing professional development. The holistic implementation of this new form of CPD, generates the relational dynamic between them and enables young and professional educational practitioners to research their practice together. This highlights the flow of educational influence between researchers and gives evidence of influence shared and received leading to personal and community growth and transformation through ~i~we~I~us~ nurturing connectiveness.

In a school setting, implementing Living Professionalism can begin with teachers, expanding to include support staff, teaching assistants and pupils, once the initial implementation is achieved. PowerPoint slides to use in staff meetings, or as an INSET training day to introduce Living Professionalism and accepting educational responsibility as a first step, drawing on the arch diagram to introduce the 6 aspects of my archway diagram. In a staff meeting you could introduce, and go through the aspects of Living Professionalism, providing a definition of key terms which can have specific meaning. What will this mean as a school, what are the implications? How can we embrace this? One aspect of this new teacher standard is accepting educational responsibility, which needs clearly defining. This can only be answered and agreed to, when practitioners have an understanding of Living Educational Theory Research as a

professional way of life, as part of the 6 key aspects in the arch diagram. Drawing on the Living Educational Theory Research methodology PowerPoint slides, staff can be introduced to key features of this methodology and how it can support values-led practice and researching their practice. Video clips of Prof. Jack Whitehead can also help in explanations of this methodology and what makes it unique for educational practitioners.

At this point introducing Spirals as a research method and living archive, supports staff to start to get into the habit of recording data, reflections and important ideas and thoughts.

Share actionresearch.net with staff for Living Educational Theory Research Master's, Doctorate's examples, as well as all of Prof. Jack Whitehead's videos, papers and publications, all open access. Also, the Educational Journal of Living Theories (ejolts.net) an open access, international, academic journal publishes articles by Living Educational Theorists.

Build time into staff meetings for a weekly discussion on an article a member of staff has found interesting and relevant to their research, alternating responsibility between staff to bring and share an article, which is then available on the staffroom notice board.

Join the British Educational Research Association as a setting, giving staff access to research, conferences and a network of research focus groups. In time this should be available to all staff and resources for children and young people included too. Videoing yourself and not the pupils or students in your classroom can be enlightening, you often see yourself very differently than you think you will. This can be a good starting exercise to begin to think about the values that are important to you professionally and whether actually, you can see yourself embodying them in your video clips. Activities on values can form a key staff meeting. Triads of support in larger settings can support and encourage staff to collaborate on a similar interest to

research. For some staff sharing a video clip in a small trusted peer group can be more supportive than in a larger, more open staff meeting.

Do not be discouraged, staff will embrace this new continuing professional development at their own pace, some from a positive view, some from a hesitant or negative perspective and those on the fence, yet undecided. Courage, time and commitment will enable you to progress with this journey of transformational continuing professional development within Living Professionalism.

8.5.2 Personal reflections

My thesis has evolved and the focus clarified and refined considerably from when I first registered to study for my PhD, which initially was a wide focus on communities of research. This narrowed over time, to a focus on continual professional development within Living Professionalism, for professional educational practitioners. This journey has included considerable personal highs and lows. It is only the notes in my Spirals from comments and research of previous children and students I have taught, and their passion to have their voices heard, which at times has kept me motivated and able to continue. To rise when I have faltered has been difficult, at times it has felt impossible. I really do not think I could have finished this journey, without the life affirming energy Whitehead refers to (Whitehead, 2014) and nurturing connectiveness found in the tilde ~, in ~i~we~I~us~ relationships in the Peer Validation Groups I belong to.

In my small way I hope my research journey will continue, a journey of finding my voice in journal articles, conference workshops, conversations over 'funny tea'. New connections, the influence moving beyond ~i~we~I~ to greater nurturing connectiveness in ~i~we~I~us~.

> Perhaps learning is a journey we undertake our whole lives, by realising the quality of the experiences on the journey and not the results, we learn more about ourselves and our values grow and change. (Wallace, 2004, p.240)

Abbreviations

CPD = Continuing Professional Development

LETR = Living Educational Theory Research

M.A.D.+ = Make a Positive Difference

TASC = Thinking Actively in a Social Context

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