

## **Developing inclusive educational theory practice and provision from an educational perspective.**

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Marie Huxtable, Honorary Research Fellow, University of Cumbria

### **Abstract**

There is a tension between government initiatives promoting inclusion, the categorisation of people and the 'standards agenda'. This is a tension that I face and seek to resolve as I contribute to realising an inclusive educational vision of education. Through researching to evolve my living-theory praxis I have developed inclusive educational theory, practice and provision from an educational perspective. Developing my living-theory praxis is concerned with researching educational relationships, space and opportunities which enhance the ability of each and all learners to find their passion for learning and develop and offer freely; talents, expertise and knowledge, as gifts which contribute to a world where humanity can flourish.

The paper contributes to educational research through its creative use of multimedia narrative to understand and communicate the meanings of relationally dynamic values that distinguishes educational theory, practice and provision. These values, flowing with life-affirming and life-enhancing energy, explain why I do what I do. The paper also offers a multidimensional, relationally dynamic approach to research that develops values-based practice and provision in education.

### **Introduction**

I began and pursued my career as an educational psychologist working for school psychology services in English local authorities. In 1996 I began to develop my ideas concerning 'high ability' in children and young people. The more I explored this the more I came to the conclusion that terms such as 'high ability', 'successful learner', 'higher order thinking' were used interchangeably and there was no reason to believe that each child could not make an outstanding contribution to society during their lives given motive, means and opportunity.

The project grew until I was moved from the school psychology service to manage the project, which became known as APEX (ALL are Able Pupils Extending Opportunities), fulltime. As senior educational psychologist, I had responsibility for leading and coordinating the development of inclusive gifted and talented theory, practice, provision and policy from an educational perspective, in the local authority, with the ambition of enhancing the educational experience of all children and young people. APEX comprised a range of activities including the provision of an extensive programme of learning opportunities for children, young people and adults, such as conferences, workshops, websites, and a Masters programme for educational practitioners.

In this paper I will draw on my enquiry developing APEX and particularly my doctoral research (Huxtable, 2012). By offering you some insight into my educational journey I hope to show it is possible to develop inclusive educational theory practice

and provision from an educational perspective within the constraints of having to work with Government strategies and policies influenced by economic rationalism, the hegemony of the social sciences and cultural, historical and social influences rooted in a 16<sup>th</sup> century puritanical England and a 19<sup>th</sup> century world of empire and class (White, 2006). I use the phrase ‘educational practitioner’ to point to a particular role that a professional may take in the 21<sup>st</sup> century where inclusive, emancipating and egalitarian values are amongst those that are shaping a world where humanity can flourish.

Professionals take many roles. For instance, teachers as well as being educational practitioners also instruct, coach and train students. In the role of educational practitioner their primary focus is on developing inclusive educational theory practice and provision from an educational perspective. That is, in their role as an educational practitioner professionals, whatever their diverse field of practice, they are primarily concerned with enhancing the ability of each and all persons to develop, offer, and thoughtfully value, talents, skills, and knowledge of the world, themselves, and themselves in and of the world, as gifts that contribute to the flourishing of humanity.

I research my practice to create and gift my living-theory as an expression of my responsibility as a professional to contribute to improving the knowledge base of educational practitioners. Living-Theory research (Whitehead, 1989) is educational and a self-study of a person’s presence in the world that is generative and transformational in the process of researching to improve it. It is:

- Inclusive - Through the cooperative engagement with others, in the process of creating their living-theories, each educational practitioner develops and offers, talents, expertise and knowledge that are recognised and valued in the living-boundary between themselves, others and the worlds of practice and theorising. The unique ‘i’ is relational and valued as distinct from ‘you’ but not discrete within ‘we’;
- Emancipating – The educational practitioner is empowered to accept and express their responsibility for the educational influence they have in their own learning and life, that of others and the social formations they are part of
- Egalitarian – Power to create, contribute and benefit from talents and knowledge is by each and all and expressed within an i~we, i~you relationship.

I will now:

- Clarify what distinguishes what is educational;
- Then give a very brief story of the development, and subsequent evolution, of a project I lead known as APEX, to communicate my meaning of developing inclusive educational theory, practice and provision from an educational perspective;
- Then draw on that narrative to communicate my educational explanations and standards of judgment of inclusive educational relationships, space and opportunities which support each and all learners to develop, value and offer talents, expertise and knowledge as gifts to enhance learning, wellbeing and well becoming, of them self, other people and social formations;

- Finally bring the paper to a conclusion.

### **What distinguishes what is educational?**

I have worked in public (state) education all my working life, first as a teacher and then as an educational psychologist. I am committed to inclusive, emancipating and egalitarian public (state) education to benefit each and all for the flourishing of humanity. I believe that education is more than schooling. I understand schooling to be concerned with the efficient transmission of knowledge, skills and understandings. I believe that an educational practitioner is primarily concerned with trying to help the learner to develop their insights, confidence and competences to live a loving, satisfying, productive and worthwhile life for themselves and others.

I like the way Umberto Maturana communicates something of these sentiments in 'A Student's Prayer' (translated and abbreviated from *El Sentido de lo Humano*. Dolmen Ediciones, Santiago de Chile, 1994 by Marcial F. Losada in a commentary in Maturana and Bunnell, 1999, p.61). In bringing in Maturana's poem I intend to show that the values that are at the heart of my desire to improve educational theory practice and provision are not limited by nationality or discipline. Maturana is a Chilean biologist and philosopher.

Don't impose on me what you know,  
I want to explore the unknown  
And be the source of my own discoveries.  
Let the known be my liberation, not my slavery.

The world of your truth can be my limitation;  
Your wisdom my negation.  
Don't instruct me; let's walk together.  
Let my riches begin where yours ends.

Show me so that I can stand  
On your shoulders.  
Reveal yourself so that I can be  
Something different.

You believe that every human being  
Can love and create.  
I understand, then, your fear  
When I ask you to live according to your wisdom.

You will not know who I am  
By listening to yourself.  
Don't instruct me; let me be.  
Your failure is that I be identical to you.

Although Maturana's poem is in the voice of a student, I can hear the voice of an educational practitioner with a love for each student as someone with a unique and valuable contribution to make, to their own lives and that of others, an educational practitioner who wants to express an educational responsibility towards, but not for their student, an educational practitioner who wants to enable his student to go

beyond the constraints of reimagining the past to realising dreams of better things not yet begun, an educational practitioner who recognises the damage of unwittingly being a living contradiction. I can recognise a great deal of that educational practitioner in me.

I continue to believe each person is unique and has a responsibility to contribute to improving their own well-being and well-becoming and that of others. I also continue to give primacy to my educational responsibility, which is to enhance the educational experiences of learners that enable them to improve their ability to bring themselves into their own presence to enhance their own well-being and well-becoming and that of others. Fukuyama (1992) an American political scientist and economist, acknowledges a truth psychologists identify:

‘Human beings seek recognition of their own worth, or of the people, things, or principles that they invest with worth.’ (p. xvii)

Something that an educational practitioner does is work to recognise, and enable the student to recognise, the distinct and unique contribution they have to make to the flourishing of humanity, which is valued and valuable. For me as an educational practitioner it is my expression of my ontological values of a loving recognition, respectful connectedness and educational responsibility and inclusive, emancipating and egalitarian social values. The clarification and expression of these values, as they have emerged through my Living-Theory research (Huxtable, 2012), is at the core of the educational journey narrated here and form the explanatory principles and living standards of judgment in my development of inclusive educational theory practice and provision.

As I talk of what distinguishes what is educational I have to set it in a social context to be understood. So, I want to be clear that in recognising the qualities of individual learners and enabling them to develop their talents, expertise and skills as gifts I am not talking about an elite few. These words of Hillel have stayed with me since I first read them as a child:

‘If I am not for myself, then who will be for me? And if I am only for myself, then what am I? And if not now, when?’ (Ethics of the Fathers, *Pirkei Avot*, 1:14)

In an inclusive, egalitarian and emancipating society each individual has an educational responsibility to learn to make the best contribution they can to enhance their own well being and well becoming and that of the common good, and to help others to do so too. It is a similar sense I make of Ubuntu that Nelson Mandela expresses in this brief (1.37) video clip. ‘Respect, helpfulness, sharing, community, caring, trust, unselfishness’, come up on the screen followed by, ‘One word can mean so much.’ At 0.19 Tim Modise introduces the interview with, ‘Many people consider you as a personification of Ubuntu. What do you understand Ubuntu to be?’ It is not just reading the few words that Mandela speaks that I understand Ubuntu but it is through the intonation of his voice, his body and his way of being that communicates Ubuntu personified in these few seconds of video.



Video 2 Nelson Mandela on Ubuntu <http://www.youtube.com/watch?v=ODO4WiDsEBO>

Recognising that it is the expression of intrinsic values (Crompton, 2010) that provides an educational perspective from which to develop inclusive educational theory practice and provision enabled me to make transforming improvements to what I was doing. As you engage with the videos, text and images that follow, I hope to give you sufficient understanding of the normative backdrop of my research and practice, what is important to me, the evolution of my thinking and the development of my work, for you to understand what I mean by developing educational theory practice and provision from an educational perspective and take from that what may be of use to you in your desire to improve opportunities for educational learning and as a knowledge-creator to generate your own contribution to educational knowledge.

### **My educational journey developing APEX**

Like Oancea and Pring (2008) I believe that:

Deliberations over the aims of education are essentially moral—concerning the qualities and virtues, the capabilities and understandings that, under the banner of ‘education’, are thought worth promoting (p.29).

What I believe is worth promoting is reflected in the pedagogical assumptions underpinning my practice. I believe that each person, irrespective of age, is capable of:

- Being an expert in their own learning and enhancing their expertise.
- Developing and offering talents as life-enhancing gifts.
- Creating, offering and accepting knowledge of the world, of themselves, and of themselves in and of the world, as a gift, to enhance their own well-being and well-becoming and that of others.

- Coming to know and evolve their own living-theory.

I am taking a belief to be what I believe to be true and a value as that which gives meaning and purpose to my life.

At this point I ask you to watch this short video clip (1.28 mins) recorded at one of the CPD<sup>1</sup> group meetings I support and facilitate with Jack Whitehead. Each person had said a little about what was important to him or her, which was videoed – then came my turn.



**Video 1 What really matters to me** <http://tinyurl.com/3qz6sls>

By inviting you to engage with this short video I hope you will begin to know something of me that text alone would not accomplish, such as my personal energy and passion for improving education. In listening to the words you will gather something about my values, beliefs and aspirations. Depending on your own background, you may also have been alerted to pressures I was under at that time. These pressures came from changes in regulations and are alluded to by another speaker making reference to “CRBs<sup>2</sup>”, and the subsequent laughter. It is this formal backdrop to the practice I have researched to improve, I introduce now.

Since I began my doctoral research programme in 2006 Governments have come and gone. Government policies and strategies have come and gone, including a ‘gifted and talented strategy’. Government departments have come and gone, while others have repeatedly changed their names and functions. A similar upheaval has been caused in the functioning of local authorities by changes in national Government demands and impositions. The constants are ever-increasing legislation, targets and constraints. The national Government, irrespective of which one, has increasingly imposed practice, and actuarial forms of accountability on schools, local authorities and other publicly-funded institutions. This has been to the detriment of work to improve education as the House of Lords has acknowledged:

‘Able, brilliant and skilled professionals do not thrive in an environment where much of their energies are absorbed by the need to comply with a raft of detailed requirements...’ (House of Lords, 2009, p.15)

While the current Government (a coalition of the Liberal and Conservative parties elected in 2010), appears in places to be reducing the ‘raft of detailed requirements’, the forms of ‘accountability for the delivery of key outcomes’ are filling the space created. I understand that as an educational professional I account to others: to the

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<sup>1</sup> CPD - Continuing Professional Development

<sup>2</sup> CRBs – checks made through the Criminal Records Bureau. The procedures and bureaucracy involved were continually expanding at that time.

ethical standards of my professional body; to my employer, and, most importantly, I hold myself to account to me, and to my own values. When I talk of being 'accountable' I do so with an understanding that I do so by providing a values-based explanation for why I do what I do and show my values-based living standards of judgment lived in my practice.

I believe as a professional I am responsible for my practice and I am beholden to continually seek to understand, explain and improve it. To do that I believe I need to research my practice, understanding research in the way Eisner (1993) expresses:

'We do research to understand. We try to understand in order to make our schools better places for both the children and the adults who share their lives there.' (p.10)

I go further than Eisner and say that I do research to try to understand in order to make this *world*, and not just our schools, a better place to be for *all*.

Since the general election, changes continue faster than ever. These problems are not new, nor are they unique to education, public services or this country. Sachs (1999) describes the impact on educational practitioners and education in Australia of politically directed changes. She shows the influence of a shift from, what she refers to as 'democratic professionalism', to 'managerialist professionalism' with the emergence of an 'entrepreneurial identify'. Her reference to experiences of New Zealand in the late 1980's serves to re-emphasise that the current social and political upheaval and contradictions, being experienced in England decades later, is not a new phenomenon and is still very topical as the articles in the latest issue of Research Intelligence (Summer 2013) demonstrate.

My professional area of influence, during the research programme, was as senior educational psychologist leading the development and implementation of local authority policy promoting 'high ability' learning of children and young people. The project was called APEX<sup>3</sup>. I began developing APEX as part of my work with the school psychology service prior to the National Gifted and Talented Strategy. This is important as it meant that I was not constrained by the impositions of the dominating practices and beliefs emanating from the national Government.

I began, while I worked for the school psychology service, by organising events for teachers with national and international field leading practitioners and academics, and running workshops myself. This gave me direct access to the ideas of people at the forefront of the field, which confirmed me in my belief that one key area to research was concerned with motivation. I looked for opportunities for children and young people to find a passion for creating knowledge in an area of their personal interest. I found few and as a consequence I developed a programme of workshops to broaden the horizons of children and young people, and the adults that worked with them, beyond school. I intended the APEX Saturday workshops to offer opportunities for them to find inspiration for future ambitions, become confident to go to new places, meet and work with others who shared their enthusiasm, and extend their experiences and expertise (Huxtable, 2003). Most importantly I wanted to provide opportunities

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<sup>3</sup> APEX – All as Able Pupils Extending Opportunities

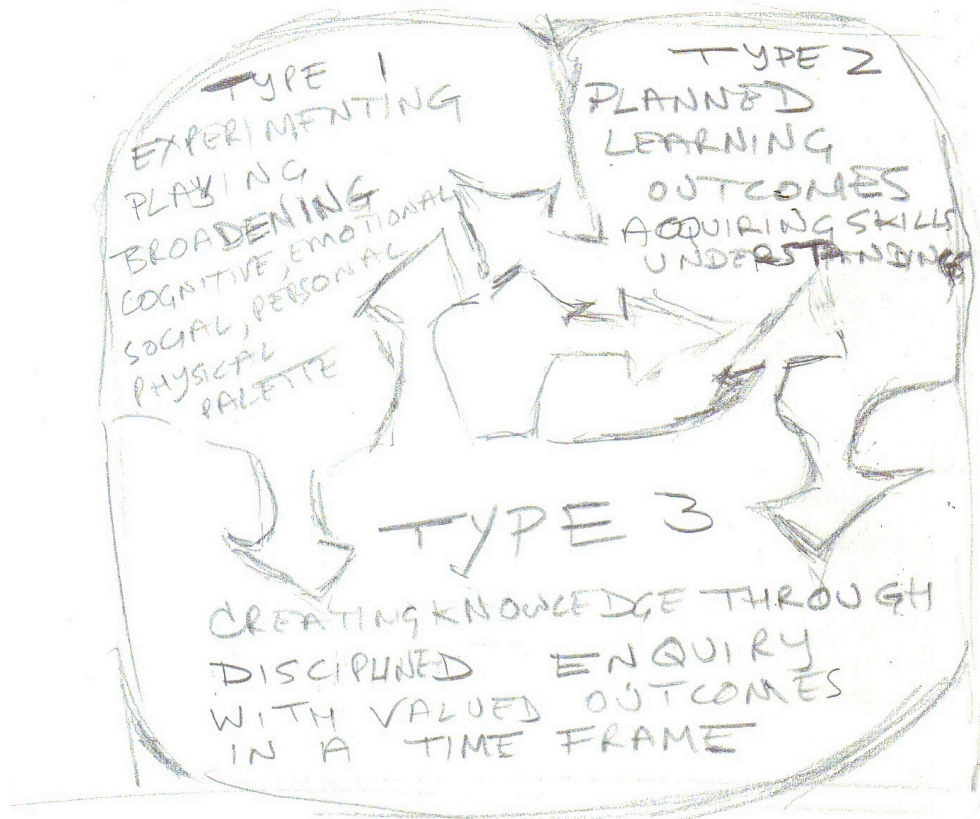
for children and young people to enjoy learning in an area of personal interest, and experience themselves as valued, successful co-learners, capable of creating knowledge of the world, themselves, and themselves in and of the world.

While my focus was on the experience of the young I also wanted to reach adults, as they are the ones who are able to make a long-term difference to young learners. Many workshop providers and assistants were teachers. I wanted them to have the opportunity to be the educational practitioner they wanted to be, educationally engaging with enthusiastic learners in an area of their own passion, without the constraints of the 'given curriculum'. I also wanted parents/carers to have the opportunity to venture beyond their local neighbourhood to extend their knowledge of educational possibilities that exist for their offspring and themselves.

These two threads of my work; improving educational relationships, space and opportunities for and with children and young people, and those for and with educational practitioners, provide the work-place context of my research. The threads are distinct, yet inter-related. For instance, application to the workshops was made through the schools on behalf of children and young people. In this way I hoped to provide a motivation for teachers to talk with their pupils/students about interests, enthusiasms, skills and expertise they were developing beyond the given curriculum and help their young learners to develop their personal(ised) life-long curriculum. Some schools enabled children to share what they learnt on the workshops, which enhanced the child's learning and that of their classmates (and on occasion, adults as well). Many teachers have been involved with the workshops and as a result they have extended their knowledge and skills and taken ideas back to their classrooms. Vicky Tucker's account, accredited at Masters level (Tucker, 2008), illustrates the influence this has had in the learning and practice of an educational practitioner, working in a school for pupils presenting challenging behaviour, involved in different aspects of APEX.

As I was developing my ideas about high ability, inspired by the notion of the 'sports-approach' of Freeman (1998), 'successful intelligence' by Sternberg (1997), and others I began to develop a framework for my activities. I drew on Renzulli's (1997) notion of three types of learning opportunities.





**Figure 5 Summary representation of Renzulli's three types of learning opportunities**

I was also particularly influenced by the work of Wallace (1993) on TASC (Thinking Actively in a Social Context), which enabled me to understand what 'type 3' learning (disciplined enquiry into a question of personal interest, within a time frame with a valued outcome) looked like. Wallace provides an elegantly simple representation of an expert enquiry process that is recognisable by experts in a wide range of fields and can be understood by all ages and stages.



The TASC process is also recognisable to those employing action research methods such as this one used by Whitehead.

What is my concern?

Why am I concerned?

What am I going to do about it?

What data will I gather to help me to judge my effectiveness?

How does the data help me to clarify the meanings of my embodied values as these emerge in practice?

What values-based explanatory principles do I use to explain my educational influence?

How do I use my values-based standards of judgment in evaluating the validity of my claims to be improving my practice?

How will I strengthen the validity of my values-based explanations of my educational influences in learning?

They differ not in form but in emphasis, which is why I found bringing them together enables me to go much further in understanding the multidimensional relationally dynamic nature of enquiry. I called this Living-Theory TASC (Huxtable, 2012), but that is a story for another time.

As I developed APEX it became increasingly obvious to me that I could describe what I was doing (the provision I was developing) and how I was deciding where to devote time and resources (my practice), but I did not have a defensible rationale (theory) for why I was doing what I was doing.

I also knew that the form of reporting and evaluation based on figures and targets did not reflect the difference I was trying to make. I was concerned that young people could leave school with a fistful of A\*s but have a nervous breakdown when they got to university, or complete a degree at Oxford with no sense that they were learning to live a loving, satisfying, productive and worthwhile life. I also keep hearing older people who have taken the 'successful' career path laid out for them talking with delight at the prospect of retirement when they feel they can do what they really wanted to do all along. 'You get what you look for', as I have learned from my experience and background in psychology. If you focus on grades, money, fame as your standards of judgment then that may well be what you get but you may also finish your life without a sense of fulfilment, without the feeling of pleasure of having developed and made your unique contribution to enhancing your own life or that of others. In other words without having learned to live a loving life that you judge to be satisfying, productive and worthwhile. So, knowing the standards by which to judge my work was, and is, important.

These were two major concerns I had as I was developing APEX; I did not know what my explanatory principles were or the standards of judgment by which to know whether I was making progress. I became increasingly aware that I could find no resolution, although I was becoming clearer about my research questions and their

importance. While working for the Child Guidance and School Psychology Service in Birmingham, I registered for a research degree. I eventually abandoned this as I realised the limitations of the form of research I was using, which was, and is, prevalent in education. It was not until I began to become acquainted in 2004 with Living-Educational-Theory (Whitehead, 1989) that I found how to address my concerns. The evolution of my thinking and the development of APEX came together as I began to research my practice to improve it as a Living-Theory researcher registered on an MPhil/PhD research programme in 2006.

I have come to understand that Living-Theory is a form of self-study practitioner research whereby the researcher researches questions that are important to them and in the process generates values-based explanations for their educational influence in learning, their own, other people's and of social formations (Whitehead, 1993). They do this by clarifying their values, as they emerge and evolve in the process of enquiry, which form their explanatory principles and living standards of judgement in valid accounts of their practice. The values are those that are ontological, energy-flowing, life-affirming and life-enhancing, and as Crompton (2010) describes, are a 'better source of motivation for engaging in bigger-than-self problems than other values' (p.9).

I have understood praxis to be about doing what is right according to an impersonal criterion. Living-Theory praxis is about accepting *my* responsibility to offer valid, values-based, generative and transformational, explanations of the best life I can live for self and others. Values are what I believe to be important and give meaning and purpose to my life, and beliefs are what I believe to be true. Values and beliefs are not always aligned. A person can express a *value* of inclusion – all people are equally of value - and a *belief* that ability is innate and therefore some people are born to lead and others to follow. I find such inconsistencies as challenging as finding that I am not living my values in practice.

Living-theory praxis is concerned with recognising and resolving generatively and transformationally such inconsistencies and contradictions. In evolving Living-Theory praxis, beliefs and ontological and social values, are researched as they are expressed and evolved within the complex ecologies of living-boundaries (reference your other BERA papers) and the worlds that form them, such as between i~we and Academy~world-of-practice.

As I began to understand Living-Theory pedagogy I asked Jack Whitehead to establish a Masters programme to enable educational practitioners to have the opportunity to behave and learn as experts in their own learning, creating valid knowledge as they enquired into a question of their practice that was important to them, in a disciplined manner, within a time frame and with a valued outcome. It is this work that I will draw on to communicate my educational explanations and standards of judgment of inclusive educational relationships, space and opportunities which support each and all learners to develop, value and offer talents, expertise and knowledge as gifts to enhance learning, wellbeing and well becoming, of them self, other people and social formations

**Educational explanations and standards of judgment of inclusive educational relationships, space and opportunities**

The purpose of APEX was to enhance each child and young person's ability to learn to live a loving, satisfying, productive and worthwhile life for themselves and others. My ontological values of a loving recognition, respectful connectedness, educational responsibility, and values of an inclusive, emancipating and egalitarian society, form my explanatory principles and living standards of judgement (Huxtable 2012). The development of theory, practice and provision has been concerned with supporting children, young people and educators to develop and offer talents, expertise and knowledge as gifts to enhance their own well-being and well-becoming and that of others. The context of my work has been primarily in the living-boundaries between the contexts of school and community for children and young persons as learners; between schools, the local authority and government departments as social formations; and between the world of teachers and other educational professionals and the world of the Academy.

My Living-Theory research has enabled me to develop my understanding of what I was doing and improve it by recognising the explanatory principles and standards of judgement of the inclusive educational relationships, space and opportunities I was working to provide. I offer evidence for my claim by inviting you to watch these three video clips (below) created by Joy Mounter and offered in her Masters account, 'Can children carry out action research about learning, creating their own learning theory?' These have been shown many times around the world. Each time educational practitioners are stunned at the sophistication of the children's thinking and their ability to articulate their learning theory in the process of creation as they critique TASC (Wallace et al., 2004). These children are only 6-7 years of age and recognise the multidimensional, relationally-dynamic, flow of learning, which is not appreciated in most of the two-dimensional, linear text-based representations of the 'grand theories'. Joy wrote:

'The children I had in my class last year consider themselves expert learners, beyond their age, they are confident to lead others and share their thoughts. We have called them 'Learning Coaches'. The children and I were invited to share our experiences at a day's training on TASC run by Belle Wallace. The children weren't worried, rather pleased and excited to be sharing their 'learning'. Photographs were taken and even a video recording made of their thoughts of the TASC Wheel. This is an incredible short extract of the children developing their thinking, expressing their reflections and clarifying their ideas to develop an adults 'learning theory'. (Please see appendices two) By expressing their thoughts and feelings to adults, the children felt a sense of value as having something important to say. They received an e-mail from her thanking them and asking for photographs and more details of their work. They glowed.'

Following this we are having visitors in to watch Creative Literacy from our Primary Learning Network. This again the children met with enthusiasm and are becoming more confident that the world outside of our school is listening, really listening to their message. And recognising that it is important.'  
(Mounter, 2007b)

In the picture below, you can just see Joy as she listens carefully to the children. She has taken them into her confidence about her own intention of learning with and from them. These 15 minutes on a Friday afternoon can only have happened in the context

of the relationship she has already developed with them, the language, skills and understanding of learning they have developed with her support and involvement over time. I hear in her voice an honest respect for the children as valued creators of knowledge as she checks with them what they are meaning. This is the first of three clips where you can see the ideas move between the children. Each responds in a way that is meaningful to them and enables them to communicate with the others.



<http://tinyurl.com/3ogda8w>

“...then you get the question in your head... it is actually the questions you might need to answer not exactly the answers ‘cause you need to think sometimes for yourself.”

**Video 0 Relationally-dynamic qualities of energy-flowing values**

I do not believe that a transcript of the videos adequately communicates either the dynamic quality of the learning theory they are creating or the educational qualities of the space they are contributing to. I ask if you see what I see as you run the cursor back and forth as you watch the videos in QuickTime. I believe I see the dynamic relational qualities of a loving recognition, respectful connectedness and an educational responsibility expressed.

Having abandoned a traditional Masters programme Joy joined the one I had asked Jack Whitehead to provide. I believe you can recognise the development of the talents, expertise and knowledge Joy is offering as gifts in her Masters assignments and dissertation that enhance learning, wellbeing and well becoming of herself, her students and contribute to the professional knowledge base of educational practitioners. I also believe that you can see the expression of inclusive, emancipating and egalitarian values as Joy describes and explains the talents, skills, and knowledge that she and her pupils co-create in the living-boundary she creates between herself and her pupils. Joy went further to offer her knowledge, legitimated by the Academy at Masters level, as a contribution to the professional knowledge base of educational practitioners in the living-boundary between herself and other worlds of practitioners and academics on the web as follows:

Mounter, J. (2006a) *How can I live my personal theory of education in the classroom to promote self reflection as a learner?* Masters Module Educational Enquiry. University of Bath. Accessed 20<sup>th</sup> August 2013 from <http://actionresearch.net/writings/tuesdayma/joymounteree.htm>

Mounter, J. (2006b) *Language of learning to the language of educational responsibility.* Masters Module Educational Enquiry. University of Bath. Accessed 20<sup>th</sup> August 2013 from <http://actionresearch.net/writings/tuesdayma/joymounteree207.pdf>

Mounter, J. (2007a) *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?* Masters Module Research Methods. University of Bath  
<http://actionresearch.net/writings/tuesdayma/joymounterme07.pdf>

Mounter, J. (2007b) *Can children carry out action research about learning, creating their own learning theory?* Master Module Understanding Learners and Learning. University of Bath. Accessed 18<sup>th</sup> August 2013 from  
<http://actionresearch.net/writings/tuesdayma/joymounterull.htm>

Mounter, J. (2008a) *How can I work within the government's perspective of 'Gifted and Talented' but still remain true to my own living values?* Masters Module Gifted and Talented Education University of Bath Accessed 18<sup>th</sup> August 2013 from  
<http://actionresearch.net/writings/tuesdayma/jmgt2008opt.pdf>

Mounter, J. (2008b) third educational enquiry 'How can I enhance the educational influence of my pupils in their own learning, that of other pupils, myself and the school?' Masters Module Educational Enquiry. University of Bath. Accessed 20<sup>th</sup> August 2013 from  
<http://actionresearch.net/writings/tuesdayma/joymounteree3.pdf>

Mounter, J. (2012) *'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?'* Masters Dissertation. University of Bath. Accessed 20<sup>th</sup> August 2013 from  
<http://actionresearch.net/writings/module/joymounterma.pdf>

## **Concluding**

The foci of the paper have been developing educational explanations and standards of judgment of educational relationships, space and opportunities which support each and all learners to develop, value and offer talents, expertise and knowledge as gifts to enhance learning, wellbeing and well becoming, of themselves, other people and social formations.

An educational perspective is the lens taken by an educational practitioner expressing their educational responsibility for themselves and towards others by:

- recognising and enquiring into their own embodied knowledge and the living expression of their life-affirming and life-enhancing values in practice to improve the contribution they make to the flourishing of individual and collective humanity
- researching their educational influences in learning, their own, their students and others, and their profession to improve what they are doing
- accepting their responsibility as knowledge creator to create and offer knowledge of educational theory, practice and provision that enables each and all to enhance their learn to live a loving, satisfying, productive and worthwhile life for self and other.

- holding themselves to account by offering valid values-based explanations of their practice and with clarified values-based standards of judgment

This is a different lens than is offered by traditional social science research as exemplified in the articles in RI (Summer, 2013) where educational practitioners are not acknowledged as knowledge creators and there is no values-based explanations offered for the development of educational practice or provision.

APEX finished August 2012 as a result of changes made by the Government to the roles, responsibilities and funding of local authorities and schools. However, I worked with what I had learned from my Living-Theory research to develop inclusive educational theory, practice and provision from an educational perspective to bring APEX to a generative conclusion. Examples of this can be seen for instance in: the book I commissioned Andrew Henon, socially engaged artist, to compile and edit, 'APEX Living Legacies: Stories creating futures', offered as a gift freely accessible from <http://www.actionresearch.net/writings/apex/livinglegacies2012.pdf>; Paul Thomas has led the establishment of a youth activities section of the Bath Royal and Literary Society <http://www.brsls.org/events-proceedings/meeting-groups/youth-activities> and a group of providers, assistants and supports will be shortly begin enquiring into how to improve what they are doing and; the CPD/research is continuing in the form of the international living values improving practice CPD/research project, which can be accessed from <http://www.spanglefish.com/livingvaluesimprovingpracticecooperatively>

The challenge offered is to other educational practitioners to gift their explanations of how they are developing their inclusive educational theory, practice and provision from an educational perspective.

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