Teachers as educational professionals contributing their living-educational-theories to the creation of the future.

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Abstract

This paper recognises that what counts as 'teacher professionalism' is influenced by cultural, political, economic and historical contexts. The approach to 'teacher professionalism', used in this paper, is grounded in the assumption that all teachers have the capacity to generate explanations of their educational influences in learning as they explore the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' These explanations are defined as living-educational-theories. The living-educational-theories of teachers, from different socioeconomic, political and cultural contexts, are presented to show how they are contributing to the creation of a future with life-affirming energy-flowing values of human flourishing. Digital visual data are used, with a method of empathetic resonance, to show how the embodied values of professional educators can be clarified and communicated. These values have been used as explanatory principles in explanations of educational influences in learning. The living-posters from participants from 14 different countries in the 2020, 1st International Conference of Living Educational Theory researchers, will be used to demonstrate how living-educational-theories have been generated in different contexts. It will be shown how these living-educational-theories are contributing to a global social movement of global citizens that is contributing to the creation of a future that protects the jobs of professions in education with life-affirming, energy flowing values of human flourishing. The 2030 Agenda of the United Nations for transforming out world is universal, applying to all countries and actors. It requires all nations to tackle our global crises. These include climate action, reduce unemployment, strengthen gender equality and promote peaceful societies. One of the 17 objectives is Quality of Education. This paper embraces a view of the professionalism of educators that includes a responsibility as active citizens to enhance the systemic influence of Living Educational Theory Research in the flourishing of humanity.

Introduction

The focus of the conference is on the role of the teacher as a professional in creating the future. Hence this paper includes a focus on teachers as educational professionals. In the Living Educational Theory approach to professionalism used in this paper, professionals have a responsibility to contribute to the knowledgebase of their profession through generating and sharing their living-educational-theories. Education is a values-laden practical activity and explanations of educational influence use values as explanatory principles. A Living Educational Theory Research approach uses values of. Human flourishing as explanatory principles in explanations of educational influences in learning. Human flourishing refers to humanity as a whole. Influencing humanity as a whole through education requires a view of professionalism that includes living global citizenship within cultures of inquiry. Living global citizenship (Potts, Coombes et al. in cultures of inquiry (Delong, 2020) is proposed as

an educational value that can influence the creation of a future with values of human flourishing.

Digital visual data are used, with a method of empathetic resonance, to show how the embodied values of professional educators can be clarified and communicated. These values have been used as explanatory principles in explanations of educational influences in learning. Action-reflection cycles are often used in a Living Educational Theory Research approach to professional development to improve practice and in the generation of a living-educational theory. Living-posters are also often used to begin the generation and sharing of a living-educational-theory.

The living-posters from participants from 14 different countries in the 2020, 1st International Conference of Living Educational Theory researchers , are used to demonstrate how living-educational-theories have been generated in different socioeconomic, political and cultural contexts. It will be shown how these living-educational-theories are contributing to a global social movement that is contributing to the creation of a future that protects the jobs of professions in education with life-affirming, energy flowing values of human flourishing. Evidence to justify this claim uses data from over 50 living-educational-theory theses and dissertations accessible from https://www.actionresearch.net/living/living.shtml and from over 100 living-educational-theories that have been published in the Educational Journal of Living Theories between 2008-2021. These are freely accessible from https://ejolts.net/ .

The analysis of the data in this presentation supports the theme of the conference on 'An Outlook in the future: Education in 2030 and the role of the Teacher as a Professional'. Ideas from the theme of the 2021 American Educational Research Association Conference on 'Accepting Educational Responsibility' and on expressing the educational responsibilities of citizen scholars (Harper, et al. 2020; Whitehead, et al. 2021) in creating an outlook for the future for Education in 2030 with a focus on the role of the Teacher as a Professional, that is based on a Living Educational Theory Research approach to continuing professional development.

Hence the paper is organised as follows:

1. Teachers as educational professionals
2. Living Educational Theory Research
3. Living-educational-theories
4. Values of human flourishing
5. Living global citizenship
6. Cultures of Inquiry
7. Digital Visual Data
8. Empathetic Resonance
9. Action-reflection cycles
10. Living-posters
11. Living-educational-theory theses and dissertations
12. Educational Journal of Living Theories between 2008-202
13. Our professional educational responsibilities as citizen scholars

i)   Teachers as educational professionals

In their research on Teachers' Professionalism, Vijayalakshmi and Rajasekar (2019) conclude that the meanings are dynamic and influenced by political and social changes in their historical context. On the one hand they say that we cannot talk about an agreement on the conceptualization of the term 'teacher professionalism'. On the other hand they say that it could be interpreted as a professional work field that aims at achieving the highest standards in teacher that are based on knowledge, skill and values (615).

In my first study of 'The way to professionalism in education?' (Whitehead, 1967) I used Fischer and Thomas' (1965) idea that professionalism involved:

1. A long period of specialized training.
2. A broad range of autonomy for both the individual practitioners and for the occupational group as a whole.
3. An acceptance by the practitioners of broad personal responsibility for judgments made and acts performed within the scope of professional autonomy.
4. A comprehensive self-governing organization of practitioners. (p.325)

My only addition to these ideas on teachers' professionalism is that teachers, as educational professionals, have an educational responsibility to engage in continuing professional development (CPD) through exploring the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing in my professional practice?' This educational responsibility includes the generation and sharing of their living-educational-theories as contributions to the professional knowledge-base of education.

ii)   Living Educational Theory Research

I (Whitehead, 1985, 1989) proposed the idea of Living Educational Theory Research as a response to an error in the disciplines approach to educational theory. The disciplines approach claimed that educational theory was constituted by the philosophy, psychology, sociology and history of education. When researching my own educational practices as a science teacher with 11-18 year olds students, I found that I could not produce a valid explanation for my educational influences in my own learning and in the learning of my students, from explanations derived from the conceptual frameworks and methods of validation of the disciplines of education, taken individually or in any combination. Hirst (1983), one of the original proponents of the disciplines approach, acknowledge an error in this approach. The error was in viewing the practical principles used by educators, such as myself, to explain their educational influences as "at best pragmatic maxims having a first crude and superficial justification in practice that in any rationally developed theory would be replaced by principles with more fundamental, theoretical justification." (p.18). Rather than

replacing such practical principles, I argued that these principles could form the basis for an individual's explanation of their educational influences in their own learning, in the learning of others and in the learning of the social formations within which the professional educational practice was located. I called these explanations, living-educational-theories and the research approach, a Living Educational Theory Research approach to continuing professional development.

iii)   **Living-educational-theories**.

I put forward (Whitehead, 1989) the idea that individual's could generate their own living-educational-theories as explanations for their educational influences in their own learning, in the learning of others and in the learning of social formations, to overcome the above error in the disciplines approach to educational theory. I want to emphasise that the rejection of the disciplines approach does not include rejecting insights from the disciplines of education in the generation and testing of a living-educational-theory. All of the Living Educational Theory Research doctorates, that have been awarded by different Universities around the world, have drawn extensively from insights in the disciplines (see https://www.actionresearch.net/living/living.shtml). The explanatory principles in a living-educational-theory are values-laden. This is because all educational practices are values-laden. It is a distinguishing feature of education that it is a values-laden practical activity. Judging something as educational, involves approving it. I understand that values can be contested. Hence, I focus on using and justifying values of human flourishing as explanatory principles in the explanations that educational professionals use to explain their educational influences in learning. I emphasise the importance of educational influences in learning, rather than just learning, because not all learning is educational. History provides us with many illustrations of where learning is associated with crimes against humanity.

iv)   **Values of human flourishing**

I agree with Reiss and White's (2013) response to the question 'What are schools for?':

> What are schools for? In very general terms, their aims are the same as those of a home with children. The task of both institutions is two fold and simplicity itself, to equip each child:
>
> 1. to lead a life that is personally flourishing
> 2. to help others to do so too.   (p.1)

However, when writing about the values of human flourishing I bear in mind McIntryre's (1988) response to his questions, Whose Justice? Which Rationality?:

> The rival claims to truth of contending traditions of enquiry depend for their vindication upon the adequacy and the explanatory power of the histories which the resources of each of those traditions in conflict enable their adherents to write. (p. 403)

This serves to stress the contentious nature of the power relations that serve to define what counts as the values of human flourishing. In my initial introduction to such values I was influenced by Richard Peters' (1966) analysis of the ethical principles of freedom, justice, consideration of interest, worth whilst activities and respect for persons, with the procedural

principle of democracy. As I studied my own professional educational development I distinguished between the lexical definitions of my values and the ostensive communication of the embodied expressions of the meanings of my values as these were expressed in my professional practice. In my lexical definitions the meaning of one value-word was constituted in relation to the meanings of other value-words. In my ostensive expression of my embodied expressions of meanings, I clarified my meanings, with the help of digital visual data, in the course of their emergence in practice.

I attempt to overcome bias in my justification of the values of human flourishing I use in my explanations of educational influences in learning. I do this by applying two insights from the work of Popper (1975, p.44) and Habermas (1976, pp.2-3). I accept Popper's point that objectivity is grounded in intersubjective criticism and that we can strengthen the objectivity of an explanation through subjecting the explanation to the mutual rational controls of critical discussion. I use validation groups of some 3-8 peers to provide such controls by responding to four questions that are related to Habermas' four criteria of social validity as one person seeks to be understood by another:

- How can I improve the comprehensibility of my explanation?
- How can I strengthen the evidence I use to justify my claim to educational knowledge?
- How can I deepen and extend my understanding of the sociohistorical and sociocultural influences in my practice and explanations?
- How can I enhance the authenticity of my explanation in the sense of showing that I am living my values as fully as possible?

The value-words I have used, together with the ostensive expressions of their meaning, in my explanations of educational influences in learning, have included academic freedom, rationality, justice, and compassion. Most recently I have added the value of living global citizenship within cultures of inquiry, as a professional value that connects with the values of human flourishing.

v)   Living global citizenship

Mark Potts (2012) introduced me to the idea of living-global-citizenship through his doctoral research, 'How can I Reconceptualise International Educational Partnerships as a Form of Living Citizenship?':

...the pedagogical framework for the delivery of global citizenship education is only partially formed. The project looks at how over a ten year period the partnership activities between Salisbury High School and Nqabakazulu School in the black township of Kwamashu in Durban, South Africa have influenced the education of the participants.... As it has developed certain underpinning values have emerged. These values have been articulated as social justice, equal opportunities and the African notion of Ubuntu, or humanity. The partnership between the schools has enabled the teaching of these values in a meaningful context. (p.1) (Whitehead, 2017, p.3)

Living global citizenship can involve a very wide range of engagements with activities that influence the spread of values of human flourishing. These engagements can mean facing issues that are highly contentious. They often include participation in formulating the policies of political parties. For example, as a member of both the Cooperative Party and the Labour

Party in the UK I participate in recommendations to the annual party conferences on the global issues that I am associating with an educated and active global citizen. I am claiming that it is an educational responsibility of educational professions to influence the development of such citizens.

Brown (2021), a former Labour Prime Minister in the UK, has stated that there are seven major global problems that we must address: global health; climate change and environmental damage; nuclear proliferation; global financial instability; the humanitarian crisis and global poverty; the barriers to education and opportunity; and global inequality and its biggest manifestation, global tax havens. He says that each one of these global problems presents an immense challenge that requires an urgent global response and solution and that all of these should be on the world's agenda today. He believes that none of these can be solved by one nation acting on its own, but all can be addressed if we work together as a global community. Participating in debates on such issues and, more importantly, engaging in policy formation and implementation around these issues, constitute what I understand as contributions that Living Educational Theory Researchers could make to a culture of inquiry of global citizens (Delong, 2020), with values that carry hope for the flourishing of humanity.

vi)   Cultures of Inquiry

I use Said's (1993) idea of culture to mean a concept that includes a refining and elevating element that contributes to each society's reservoir of the best that has been known and thought (Said, pp. xii-xiv). In the sense that living-educational-theories include values of human flourishing as explanatory principles in explanations of educational influences in learning, I am claiming that these are contributing to each society's reservoir of the best that has been known and thought. I also identify with Hofstede's (2001) idea of culture as the collective programming of the mind that distinguishes the members of one group or category of people from another (p.9).

I use Delong's (2021) idea of a Living Educational Theory Culture of Inquiry, to highlight the importance of contributing the living-educational-theories of global citizens within different cultural contexts:

> As a global mentor, I present an evidence-based explanation of how a community of practitioner-researchers is creating knowledge within and between the different cultural contexts of Nepal, India, USA, Canada and the UK to create and preserve their contributions to a Living Educational Theory Culture of Inquiry. (p.1)

vii)   Digital Visual Data

I began using visual data in my practitioner-research in 1972 when I was asked by the Inspectorate in Barking to explore the educational value of a video-camera and recording, as the Head of the Science Department of Erkenwald Comprehensive School. I turned the camera on myself and was surprised when I viewed the video. I thought that I had established enquiry learning with my students, in which I helped the students to answer their own questions. Looking at the video I experienced myself as a living contradiction in the sense that I held together my value of enquiry learning whilst at the same time I could see that I was negating the value in my classroom practice, as I provided my students with the questions ! From this experience, my imagination started to work in generating possibilities

for improving my practice so that it aligned with my values. I used the above action-reflection cycles to improve my practice (Whitehead, 1976)

Digital visual data is also useful in clarifying the meanings of the ostensive expression of embodied values, as these are clarified in the course of their emergence in practice. Such digital visual data can also help with the recognition of the importance of flows of life-affirming energy that are necessarily included in meaning, value and motivation (Vasilyuk 1991, p. 64).

Whitehead & Huxtable (2006a & b) have highlighted the importance of digital visual data in explanations of educational influence. They have done this by highlighting limitations in the meanings that can be communicated through purely printed-text, when compared with the meanings that can be communicated through the inclusion of digital visual data. The limitations are particularly acute when communicating the meanings of the flows of life-affirming energy with the embodied expressions of values of human flourishing, in explanations of educational influences in learning. the method of empathetic resonance is useful in clarifying the communicating the meanings of these values.

viii) Empathetic Resonance

I first encountered the idea of empathetic resonance through the work of Sardello (2008). My own meaning of empathetic resonance is similar to that of Sardello, in focusing on the feeling of an immediate presence of the other's expression of values, through the digital visual data:

> When we are within the presence of living Silence, which is being created every moment by the way we speak with someone, we feel an extraordinary fullness that makes it possible to be within the soul of another without harming the other person with our needs, desires, wants, and fantasies. It is a key to a holy relationship. We feel a soul relationship so deeply, in a bodily way, that it is as if the love that exists in speaking has a shaping power, as if the Silence of the universe is, for a little while condensed and comes to rest right where we two people are together. We experience it as an inner bodily joy and absence of strain, and we feel an immediate presence, a flow of subtle currents between our self and the other person. (p. 51)

Sardello's meaning, in his language of holy and soul, is influenced by his religious faith. My own humanistic commitments are influenced by flows of life-affirming energy that accompany the expression of values of human flourishing. Huxtable (2009) has focused on the importance of empathetic resonance in response to my own work.

What the method of empathetic resonance, with digital visual data, is designed to do, is to focus on the meanings of the expression of the embodied values of ourselves or the other as we move the cursor backwards and forwards along a digital video-clip until the moment of greatest resonance. We can then check with the other that our recognition and description of the value we are experiencing has validity in relation to the other's response. Mounter (2021) has introduced the value of ~i~we~I~us~ as a relational value to use as an explanatory principles in explanations of educational influences in the learning of social formations in Living Educational Theory Research.

The importance of this method for clarifying the meanings of embodied expressions of values is that these meanings are used as explanatory principles in explanations of educational

influences in learning. The meanings of these embodied expressions of values often used lexical definitions of meanings where the meanings of words are defined in terms of other words. However, the ostensive expressions of meanings communicated through digital visual data, also enable the energy-flowing nature of values to be clarified and communicated. You can see how I have done this in Whitehead (2011) on 'Developing a relationally dynamic epistemology for educational knowledge '. This presentation, using digital visual data, is focused on: Clarifying and Communicating meanings of flows of energy and values in practical principles. (p.3) ; Communicating and clarifying meanings of loving what I am doing with a rechanneling of anger through humour and loving wisdom. (p.**4);** Communicating meanings of flows of energy with values of academic responsibility and freedom with an anger that masks loving. (p.5)

I also advocate the use of two methods in introducing a Living Educational Theory Research approach to enhancing professionalism in teaching. The first is the use of action-reflections cycles in a systematic inquiry into the question, 'How do I improve improve what I am doing in my professional practice?'. The second is the use of living-posters to begin the process of documenting and sharing the generating of an individual's living-educational-theory.

ix)   Action-reflection cycles

During some 50 years of supporting the continuing professional development of teachers I have found that the majority recognise their intuitive use of a systematic form of educational inquiry as they explore the implications of asking, researching and answering their question, 'How do I improve what I am doing in my professional practice?' They also acknowledge that their intuitive form of inquiry is identical to the following action-reflection planner:

Action-reflection planner for improving learning and generating a living-educational-theory

NAME
SITE OF PRACTICE
Date

Practitioner-researchers usually ask questions which are directed at improving the quality of their own practice, their understanding of their practice and the social context in which the practice is located. Their purpose is to bring about a change that is important to them.

The action planner is usually organised through discussions which help to clarify the nature of the enquiry, 'How do I improve...?', into questions of the form,

1) What is my concern? This refers to what I want to improve.

2) Why am I concerned? This refers to the values I use to distinguish what I am doing as educational.

3) What might I do to improve my practice that will improve my learning and the learning of other people and the learning of the social formation I am living and working in?

4) How will I know that what I am doing is changing anything in the way I want it to change? This refers to the data I need to collect to help me understand the educational influence I am having in my own learning and in the learning of others.

5) Who will I ask to form a validation group to help me to improve the validity of my explanation of my educational influences in my own learning, in the learning of others and in the learning of the social formations withinWhat kind of evidence will I need to collect to enable me to make a judgement about the outcomes of my changes in practice, in terms of the quality of my own and the learning of others?

6) What kind of resources will you need to enable you to implement your plan?

x)   Living-posters

Living-posters are a way of beginning to share your research context and inquiries with others in their local and global contexts. You can access the homepage of living-posters for 2021 at:

https://www.actionresearch.net/writings/posters/homepage2021.pdf

Access to freely available resources to help with the creation of a living-poster through your action-reflection cycles:

1) http://www.actionresearch.net
2) Creating and Sharing your own living-posters – see:
   https://www.actionresearch.net/writings/posters/homepage2021.pdf
3) Access to the current issue and archive of Educational Journal of Living Theories at:
   https://ejolts.net/current
4) For those wanting to research the educational influences of their practice at higher degree level, see https://www.actionresearch.net/living/living.shtml

xi)   Living-educational-theory theses and dissertations

Those professionals, whose continuing professional development involves a sustained commitment to inquiries of the kind, 'How do I improve my professional practice?', may decide to submit their living-educational-theories for accreditation in masters and doctorate programmes. A master's programme can usually be undertaken in 2 to 3 years whilst the minimum part-time study for a doctoral degree can often be a minimum of 5 years. You can access the evidence that demonstrates the global spread of the educational influences of Living Educational Theory Research from https://www.actionresearch.net/living/living.shtml and from the publications in the Educational Journal of Living Theories (EJOLTS). Whitehead & Huxtable (2016) have explained how the living-educational-theories of Master and Doctor Educators are contributing to the creation of a global profession of educators.

xii)   Educational Journal of Living Theories between 2008-2021

You can access over 100 living-educational-theory publications from https://ejolts.net/current. Here are the details of the issue of June 2021, Volume 14, Issue 1.

> This issue of EJOLTs offers a valuable resource for all who want to develop their knowledge, understanding and practice of Living Educational Theory research to realise their overarching aspiration of contributing to the flourishing of Humanity and helping others do so too. The June 2021 is a Special Issue; special for a number of reasons: It was created as a collaborative effort by authors of the Editorial Foreword and the papers as they worked together to create an overview of:
>
> - The enhancement of the quality of intellectual and scholarly, educational discourse
> - The interest of EJOLTs to, and impact on, an international professional audience
> - The contribution made to the development of knowledge, understanding and practice of Living Educational Theory research.
>
> The process whereby the content of this Special Issue was created by individual authors working cooperatively to make their unique contribution to a coherent whole is revealed. The individual papers of the issue provides illustrative examples of content of the journal that runs between two poles: at one end are the predominantly living-educational-theory accounts which are the educational practitioners' valid explanations of their educational influence in their own learning, the learning of others and the learning of social formations; at the other end, critiques of and contributions to Living Educational Theory as a distinct research paradigm

predominate. The appendix to the Editorial Foreword builds on a basic definition of Living Educational Theory research to clarify and extend its meaning in association with other words such as inquiry, researcher, account, etc. So much packed into just one issue – this is a very Special Issue to return to many, many times.

The future education in 2030 is focused on the role of the teacher as a professional in accepting our educational responsibility as citizen scholars through the generation and sharing of our living-educational-theories from our continuing professional development as we explore the implications of asking, researching and answering questions of the kind, 'How do I improve my professional educational practices?'

xiii)   Our professional educational responsibilities as citizen scholars

Harper et al. (2020) as President and Programme Chairs for the 2021 American Educational Research Association have outlined educational responsibilities for citizen scholars. They reject apolitical stances that limit how the scholarship of educational researchers affects societies. They advocate that educational researchers should accept greater responsibility for social problems that plague places around the world. They invite educational researchers to acknowledge the roles we play in sustaining an array of social and educational inequities. They advocate that we address the following questions with the aim of inspiring evidence-based political actions and courageous, sustainable coalitions among citizen-scholars. How can we individually and collectively demonstrate greater care about what happens in our society and in educational institutions? What evidence and expertise can we bring? How can we unite with practitioners, with scholars across other academic fields and disciplines, and with other citizens beyond academia to strategically address complex social and educational problems? In addition to these questions I am suggesting below that educators embrace a professional and societal responsibility as citizen scholars to explore the implications of asking, researching and answering questions of the form: 'How am I improving my contribution to enhancing the systemic influence of Living Educational Theory Research in the flourishing of humanity?'.

In the above paper I have sought to contribute answers to thia last question. In doing so I bear the following points in mind about the difference between the universal and the specific intellectual and the importance of a concern with both meanings of truth described by Foucault::

> I accept Foucault's (1977) distinction between the 'specific intellectual' as opposed to the 'universal intellectual'. He says that for a long period the 'left' intellectual was acknowledged as a champion of truth and justice. The intellectual was a spokesperson of the universal in the sense of moral, theoretical and political choices. In opposition to the universal intellectual, he describes the specific intellectual in terms of an engagement in a struggle at the precise points where their own conditions of life or work situate them. Foucault takes care to emphasise that by 'truth' he does not mean 'the ensemble of truths which are to be discovered and accepted'. By 'truth', he means the ensemble of rules according to which the true and the false are separated and specific effects of power attached to the true. The struggles 'around truth' are not 'on behalf' of the truth, but about the status of truth and the economic and political role it plays. (Whitehead, 1993, p. 81)

Whilst learning much from Foucault's ideas about the ensemble of rules according to which specific effects of power are attached to the true, my own focus has been 'on behalf of truth' as well as on the status of truth and the economic and political role it plays.

I am also emphasising the importance of recognising the different sociohistorical and sociocultural contexts that provide the precise points where our own conditions of life of work situate us as teachers and practitioner-researchers. For example, there are wide disparities in these conditions, as shown in a report on the results of a large scale public survey of 35 countries on 'Teachers and Educational Systems', in which Dolton, et al. (2018) highlight the conditions in Greece:

> Occupational status – at an aggregate level across a country - is not an easy thing to move over time. Relative to our index in 2013 – our index in 2018 does not show up very many countries whose ranking has changed remarkably. One possible exception is Greece where teachers status has fallen markedly over this 5 year period. But then, of all the countries in our data, Greece has probably faired worse than any in terms of the relative real wage position of public sector employees. (p.123)

A reflective pause

In this reflective pause or interim conclusion I shall focus on the imaginations and knowledge-creating capacities of educational professionals in creating a future based on values of human flourishing. As part of this imagination I am recommending Glenn's (2021) idea of a slow approach to action research and to the generation of living-educational-theories. Glenn focuses on the negative impact of an accelerated lifestyle and addiction to speedy experiences and highlights the hegemonic trend towards incessant publication, relentless pressure to produce outcomes and performativity. This unrelenting demand for research output and performance reports is mirrored in the lack of time for thoughtful, critical reflection. This impacts on the quality of scholarship and on professional agency. It also has implications for health and well-being. Glenn formulates a sustainable alternative in a slow approach that is outlined in terms of (i) personal awareness, (ii) intellectual awareness and (iii) relational awareness.

Kosmidou-Hardy and Whitehead with the participation of Aris Rahiotis (2021) have outlined two theoretical approaches for contributing to the creation of a future based on values of human flourishing, that I am suggesting would benefit from Glenn's slow approach to personal awareness, intellectual awareness and relational awareness.

Kosmidou (2020 has included, within her critical development model, these three forms of awareness in pedagogical relationships in which students are:

➢ recognized as personalities who are unconditionally respected for what they are.
➢ supported to start a conscious process of self exploration and development.
➢ They have the opportunity to become conscious of their own values which influence their behaviour, their learning, their choices and outlook in life
➢ They develop a democratic individuality which can live in codependence with different others.
➢ They become conscious of the way in which:

- sociopolitical and cultural factors can influence the construction of identity
- the person as a responsible citizen of the world can influence the structure of the social becoming through informed interventions

In a Living Educational Theory Research approach (Whitehead, 1989) I have emphasized the role of the teacher as a researcher and producer of knowledge in her/his 'living-educational-theory' through accepting a professional educational responsibility for living values of human flourishing as fully as possible. This approach adds to the critical development model an educational responsibility of professional teachers to create and share their explanations of their educational influences in their own learning, in the learning of others and in the learning of the social formations within which the practice is located.

I am hopeful that your imagination has been captivated and your life-affirming energy has been mobilized to contribute to this global social movement of professional educators who are generating and sharing their living-educational-theories in the creation of the future. I am thinking of a global social movement of professional educators who are exploring the implications of asking, researching and answering questions of the kind, 'How am I improving my contribution to enhancing the systemic influence of Living Educational Theory Research in the flourishing of humanity?"

Acknowledgements

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