# Transfer of registration from Probationary to Confirmed Ph.D. or from M.Phil. to Ph.D.

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*in compliance with Lancaster University regulations)*

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**Provisional title of research study:**

'**How can I (do I) contribute to the creation and enhancement of the educational influences of a community of learners, supporting each other and their own development?'**

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# How can I (do I) contribute to the creation and enhancement of the educational influences of a community of learners, supporting each other and their own development?

Joy Mounter

## Abstract

The context of my enquiry is my practitioner-research into my contribution to the creation and enhancement of the educational influences of the communities of learners I belong to, as a teacher researcher, a Head teacher researcher, a higher education lecturer, MA course leader and educational researcher.

The originality of my thesis can be understood in relation to Living Theory research as a social movement. The explanation of educational influences of communities of learners includes the 'unique constellation of explanatory principles' (Whitehead, 2008) and living standards of judgement of Nurturing Responsiveness (Mounter, 2012), Make a Difference, Hope, Equality, Educational Emancipation and Democracy in contributing to the nurturing of the creation and enhancement of educational influences in community of learners.

The originality includes the creation of a living theory methodology that draws insights from Auto-ethnography, Narrative Theory and Self-study in a multi-media thesis. Through my research I use methods of empathetic resonance (Sardello, 2008) and empathetic validity (Habermas, 1976, Dadds, 2007) to identify, clarify and communicate meanings of my living educational values. I use these values as my explanatory principles and living standards of judgement.

## Introduction
*-an explanatory introduction that locates and provides a rationale for the research*

*Whitehead (2007) '….. 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.'*

I began my doctoral research program as a higher education lecturer working for The Learning Institute in Cornwall, responsible for teaching at level, 4,5,6 and 7, as well as being MA and Research Lead. Previously I was for many years a teacher, senior leader and Head teacher within primary education.

The changing landscape of employment is experienced by many who work, not only in education but in many areas including public services and the private market. Especially in education, this can be seen in changing roles, ages of students,

responsibilities, as well as external influences from government, county and wider multi-school management structures. This presents challenges to an educational practitioner-researcher to create a methodology and research methods that enables an account of what has been learned to emerge that others might find of use, as they try to improve what they are doing in a similarly fluid context of practice, where they seek to hold themselves to account not only to their students and employers, but also to themselves, to live their life affirming values as fully as they can in all they do.

My heart as an educator is drawn to both Frankl (2004, 1972) and Whitehead (2010). Frankl (1972) describes drawing a 'spark' from life and Whitehead's (2010) 'life affirming energy contributing to the flourishing of humanity', as a practitioner we strive to live fully our life affirming values through our practice, making a difference in the world,  creating a sense of 'idealism (Frankl, 1972).

My doctoral research is focused on the creation and academic legitimation of my living-educational-theory thesis drawing on my work as a teacher researcher (Schön,1987), as a Head teacher researcher and now as a higher education researcher. In the process I am evolving my understanding of what constitutes 'communities of learners' that I am researching in my question.

Community has so many meanings in different contexts. This can be seen in educational communities, for example, TA teams, teaching teams, students, school and Multi Academy Trusts. Often structured in various ways, with different leads, differing responsibilities, rules and structures. My thesis question specifies communities of learners, not identifying whether adult, child, mixed or by role, just people committed to learning in all its forms

I am drawn to Eze's (2010) understanding of community through a South African concept of Unbuntu, part of the work that inspired Whitehead and Huxtable  (2015) work on i~we~i. I shall engage with Whitehead (2015) as he explores the relationally dynamic manifestation of Unbuntu in the relational i~we~I, 'I am because we are and we are because I am'.  Whitehead and Huxtable (2015 pp. 1) discuss how the 'I' in self, is 'distinct, unique and relational', which exists in an 'inclusive, emancipating and egalitarian relationship'. Huxtable (2012) highlights the 'trustworthy, respectful, co-creative spaces' where the world of researchers practice, questions and values touch. This space is then represented as the ~ between i~we~i.

'I need you, in order for me to be me; I need you to be you to the fullest.' This quote by Desmond Tutu, 2012, resonates fully with my understanding of community. Each is distinct, unique within the meaning of interdependence. Not I but as Whitehead and Huxtable (2015) would define, i. My thesis will explore this understanding of community further in light of the data analysis undertaken. I would offer not a collective we, but i within us. Collective 'we' hints at an identity of a whole or collective, a sameness of being, as in i~we~i (Whitehead and Huxtable, 2015). 'I'

being the start and end point within the collective we, the egotistical self with the focus on personal growth and transformation.

Rather in i~we~us I would argue the start is the i, the interdependent-self of i , unique but connected to and with the community, we. But drawing from Desmond Tutu's perception of I and you to the fullest in collective growth and transformation (Mounter, 2017), the designation of interdependent-self becomes us. Thus, i~we~us. This understanding of us, resonates fully with my understanding of Nurturing Responsiveness (Mounter, 2012).

**Nurturing Responsiveness (Mounter 2012) ~Loving Recognition (Huxtable, 2012)**

As part of my exploration of communities and my influence in creating and maintaining them, I will draw on Nurturing Responsiveness (NR) (Mounter, 2012) and Loving Recognition (LR) (Huxtable, 2012). I would suggest these elements of communities have both been developed through reflection of the interactions of Marie Huxtable and myself. One is a reflection and part of the other. One cannot exist without the other, thus represented as ~ between.

I would argue they summarise the ebb and flow of some of the creative conversations we have enjoyed. The NR is the interplay and encouragement I try to instil in every response I give, encouraging, offering new pathways of thought and sharing in the moment. The LR is an element of that moment. It is the positivity and energising element of the NR. The flow of creative thinking is offered as a gift. It sparks thoughts, sometimes linking research interests, the 'i 'is lower case, the self that is interdependent – self, not the I that is inwardly Self.



**Shared interdependent – self NR~LR.**
**This photo is drawn from young researchers aged 6 – 8 years of age.**

In my research I recognise I am creating and participating in many learning communities, comprising two or more individuals who share a desire, like me, to enhance their educational influence in learning and live their life-enhancing values as

fully as they can in the process of earning their living and fulfil their responsibilities. Evidence from these evolving communities will form part of my research. However I will also draw evidence from a defined set of participants within three specific communities I am part of.

**Research Communities:**
1. **Contexts**
   a) With primary school pupils- I have begun to reanalyse data already in the public domain to clarify and communicate the meanings of community and educational influence.

*How Can I Live My Personal Theory Of Education In The Classroom To Promote Self Reflection As A Learner?* First Educational Enquiry Unit, 2006.

*Language Of Learning To The Language Of Educational Responsibility.* Second Educational Enquiry Unit, 2006.

*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?* Research Methods Unit, 2007.

*How Can I Work Within The Government's Perspective Of 'Gifted And Talented' But Still Remain True To My Own Living Values?* Gifted and Talented Unit, 2008.

*Can Children Carry Out Action Research About Learning, Creating Their Own Learning Theory?* Understanding Learning and Learners Unit, 2008.

   b) With staff as a Head teacher-I have begun to reanalyse data already in the public domain to clarify influences of power relations.

*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?* MA Dissertation, 2012.

   c) With Living Theory educational researchers - I have accepted invitations to join the following communities as I am researching my research question.

   I.    EJOLTs community

## II.    Living posters Homepage



## III.    Wednesday morning/ Sunday evening PhD Group

## 2. Participants

The details of the above participants from the EJOLTS community and the Living Theory research support group can be accessed from the living posters at:

http://www.actionresearch.net/writings/posters/homepage020617.pdf

## 3. Research Ethics

Informed consent has been granted by all participants with their insistence that it would be unethical to anonymise their contributions, as Living Theory researchers, to the research. This is because of the insistence of self-study Living Theory researchers that they are accounting for themselves in their research. Issues related to self-reporting, narcissism and the ethics of memory work are considered in relation to the work of Popper (1975) on subjectivity and objectivity and to Habermas' (1976) four criteria for establishing social validity in communication and the evolution of society.

Drawing from Popper's view that objectivity is grounded in intersubjective criticism, I will ensure validation groups of between 3-8 peers (from the participants) to ensure my explanations face the mutual rational controls of critical discussion with my peers.

To enhance the Social Validity I shall draw on Habermas' (1976 pp. 2-3) questions, focusing on the comprehensibility, truth, rightness and authenticity of my explanations as I ask:

- How could I improve the comprehensiveness of my explanations?
- How could I strengthen the evidence I use to justify my claims to
- knowledge?
- How could I deepen and extend my understandings of the sociocultural and sociohistorical influences in my practice and explanation?

- How could I enhance the authenticity of my explanations in demonstrating that I am living my values as fully as possible?

Formal ethical approval has been sought and approved by the Ethics Committee of the University of Cumbria.


**Personal Professional Context**

Through my role with The Learning Institute (www.learninginstitute.co.uk), I find a resonance between my own values and purpose and that of my employer, which is to be an integral part of any community we deliver in, to make a difference through social aspiration, social movement and social justice. Living my values in work as an educational practitioner is vitally important to me and our paths, TLI and my own, have crossed at this point in TLI's expansion and my own learning journey as a professional educational-practitioner. So much of my practice as an educator has been driven by national targets and curriculum, regardless of the needs or interests of the children in my care, identified by Frankl (2004) as creating 'disrupted meaning structures', hence my search for a methodology and methods incorporating my values as a person and as a practitioner in my thesis.

The beginning of my doctoral journey, my change in role and age group (primary to degree and Master students) I am working with, combined with our shared passion for researching communities and heartfelt values, draw my enthusiasm, energy and commitment, reminiscent of the Japanese notion of Ikigai, loosely translated as the "reason you get up in the morning" and Frankl's (1972) search for meaning in our life he identifies as the 'spark'.

A person's 'Ikigai is not static but is continually evolving, influenced by their life experiences, what they learn from them and the cultural and social context within which they live and work. The methodology that is appropriate for my research has therefore to be capable of being evolved and enable me to create my thesis that forms my original contribution to knowledge which can be appreciated within the worlds of academia and 'at the chalk face' by other practitioners. My thesis will be in the form of my living-theory that is my valid 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, as identified above.

My thesis question and research breadth has been developed from the continual research journey I have experienced over the last twenty years. This journey through my Master's assignments (Mounter 2006, 2008, 2012)and Dissertation, my Doctoral application and now my Transfer Paper will be drawn into my thesis (Boyer, 1990) as evidential data and a reflection of my striving to bring meaning and energy from my life into my practice (Whitehead 2010, Frankl 1972).

As a reflective practitioner, I strive to continually improve my practice, to grow as a person and deepen my understanding of people, relationships and learning through reflexive research (Alvesson and Sköldberg, 2017) of my practice recorded in my living-archive, constructed from my diaries, reflections, art work, poems, and film. This will form the evidential base for this transfer paper and my thesis.

Drawing from Barthes (1977), my thesis will be presented in a multi-media (Whitehead, 2010), 'writerly' format, enabling the reader to engage and co-construct meaning with the researcher, developing their own conclusions and questions, drawing on Morse's (1992) idea that theories are "not facts" but to be interpreted, sharing the researcher's journey.

## Methodology and Methods
*justification of selected research approach by reference to preliminary findings*

*'Living-theories, like life itself, are relationally dynamic and continuously evolving in a non-linear and non-dialectical process.' (Whitehead, 2017. pp 7)*

Before exploring the methodology and methods suitable for my research, I feel defining the difference between the two is necessary. For this research, the methodology is defined as underlying principles that frame the systematic research, a research strategy, whilst the methods are the means of collecting, analysing and presenting the research data.

For my thesis I will be using a Living Theory methodology, examining the evolution of my living-theory methodology by reference to research methods associated with ethnography, narrative enquiry and case study (Cresswell, 2007).

I shall focus on the methods associated with auto-ethnography (Ellis and Bochner, 2000; Pillay, Naicker and Pithouse-Morgan (2016) as particularly appropriate for my research.

Below I outline the reasons that have led to this decision:

I. Living Theory methodology(LT)(Whitehead, 2010) enables me not only to be an integral part of my research, so vital as my role as an educator which has relationships at its heart, but to explore my ontological and epistemological values and encourage my living-theory to be a contribution to the educational knowledgebase (Whitehead, 2010).

II. I live very much by my values, it fulfils and flames the 'spark' (Fankl, 1946) that brings meaning to my life, but in previous roles I have felt the tension between my values lived and my values held. My embodied expression of values as Alexander (1995) states links so clearly to the "rightness of one's teaching" (Alexander, 1995. pp 304) and my sense of fulfilment and making a

difference. Through using a Living Theory methodology, I am able to explore, align and draw from my ontological values my standards of judgement in my research.

III. Mooney (1957, p155) outlines research as a "personal venture, which, quite aside from its social benefits is worth doing for its direct contribution to one's own self-realisation". This idea of fulfilling my own personal and professional development as well as contributing socially and professionally is an important aspect of my ontological values, (Whitehead, 1989) and the reason I became a teacher-researcher.

IV. Lather's (1986) research paradigms reflect 'our beliefs about the world we live in, but also the world we want to live in, combining our understandings of the present from the past and influences to a better future'. Whitehead ( 2010) describes this as contributing to the flourishing of humanity, integral thinking within the vision of an educational setting and a huge part of my professional drive and decision making and draw to using a Living Theory methodology.

TerreBlanche and Durrheim (1999), 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' (TerreBlanche and Durrheim, 1999) with my epistemological understandings of knowledge democracy (de Sousa Santos, 2014) and my belief in methodological democracy, I find myself looking to Lather's (1986) belief that we can combine our current understandings, reflections of the past to strive for the future we believe in. My thesis will reflect my struggle and efforts to 'walk the talk' of values to practice.

My living values have at the heart, a belief in ontological, epistemological and methodological democracy cultivating a global knowledge democracy (de Sousa Santos, 2014). Through years as an active Living Theory researcher, I make a living-commitment to a global methodological and knowledge egalitarianism and personal and collective growth and transformation, identified by Whitehead (2008) as 'the flourishing of humanity', leading to social and educational emancipation and justice. Through creating multiple living-theories I am as a way of being, 'Living Research', as a way of viewing and interpreting the world I interact with, every moment and experience adding to my Living-archive and thus my personal living-theory. Living Theory research builds a community of knowledge creation and sharing crossing all borders, whether academic, professional, language, culture, age or race, recognising each contribution to the educational knowledge base. I will draw on De Sousa Santos' (2014) as he engages with the idea of an ecology of knowledges and equality of opportunity to the different kinds of knowledge, building "another possible world".

Working within Schön's (1995) idea of a new scholarship which necessitates new epistemologies and standards of judgement, I will create my living-theory thesis

(Whitehead, 2010). This explanation will be my living-theory, demonstrating my standards of judgement by the relational and ontological values that are clarified and refined through my research, as I endeavour to improve my practice (Whitehead, 1989) by answering my research question; 'How can I (do I) contribute to the creation and enhancement of the educational influences of a community of learners, supporting each other and their own development?'. Through my research journey these have been refined to; Nurturing Responsiveness, Make a Difference, Hope, Equality and Educational Emancipation and Democracy identified within this thesis through my influences (Whitehead, 2010) in nurturing the creation and enhancement of the educational influences of a community of researchers, as I reflect and question my practice within a TerreBlanche and Durrheim's (1999) worldview belief.

I will incorporate methods of empathetic resonance (Sardello, 2008, Whitehead, 2010) and empathetic validity (Habermas, 1976, Dadds, 2007) to identify, clarify and demonstrate clearly the meanings of my lived educational values, using them as my explanatory principles and living standards of judgement.

Incorporating a multi-methodological research approach will allow a holistic perspective, as I draw insights from different methodologies into my living-theory. Whitehead (2010) and Mingers and Gill (1997) articulate the benefits of a multi-methodology approach, Whitehead (2010) describes this as a "constellation of theories" approach to educational research, describing this as "producing a richer picture". I will also weave through my Living Theory Methodology, Auto-ethnography, Narrative Enquiry and Self-study as I strive to explain my educational influences in the social formations I am part of. I will also incorporate aspects of personal methodological inventiveness as identified by Dadds and Hart (2001) and through a new paradigm research approach (Rowan and Reason,1981).

Dadds and Hart (2001) highlight the need for some researchers to experience methodological inventiveness and to experience "pedagogical approaches match the message that we
seek to communicate". For me this is imperative within my research, as my living-theory must reflect the tensions, joy and confusion experienced during my research journey. As we research and ask ourselves questions of the kind 'How can I improve my practice?' Whitehead (1989) argues we have to be open to explore the type of methodological inventiveness described above.

I have found helpful Cresswell's (2007) definitions of methodologies as I have refined my methodological approach. Particularly with my thesis question in mind, I am drawn to weave within my living-theory Auto-ethnography (Brodkey, 1996, Ellis and Bochner, 2000) as I explore any bias whether social, and political, as well as within my knowledge and values, both through my practice and role. Boyle and Parry (2007) discuss the unique voice from Auto-ethnographic research as it expresses the "struggle" to interpret and understand the experience being researched and it's

resonance for the reader. This struggle for meaning by the researcher and shared with the reader links so closely to the form my thesis will take (Barthes, 1977, Whitehead, 2010, Morse, 1992).

Daiute & Lightfoot, 2004 identify that Narrative Enquiry has many forms, one of which Cresswell (2007) describes as biography. My living-theory will look at the autobiographical influences in my own learning and biographical influences in the learning of others through incorporating Narrative Enquiry. Clandinin & Connelly (1991) also highlight how a Narrative Enquiry can help to create meaning from interviews, papers, diary entries etc., linking closely to my living-archive, which I will draw upon to demonstrate my reflexivity in developing personally and professionally through the educational influences in the social formations I am part of (Whitehead, 1989).

As a form of self-study research my living-theories are living, in two dimensions. The first in that they are evolving one living-theory to the next in my journey as a practitioner-researcher, but also within the process of creating each individual living-theory.

**Ensuring Methodological Validity and Rigour – Living Question**
Creswell, (1998) considers that whatever approach is used for validation of research, points to consider are to determine the believability, accuracy and usefulness. Living Theory as a methodology holds the researcher at the centre of their practice, drawing from Schön (1995), questioning, challenging and encouraging the reflection of values against practice and setting as we generate our own living-theory. As Morse (1992)states, theories are tools to challenge, to develop practice personally and collectively, develop methodology and methods, knowledge, questions and reflections.

To ensure methodological validity and rigour in my research in my thesis, I will draw on Winter's six criteria of rigour (1989) and Habermas' (1976) and McNiff's et al (2003) social validity. Winter (1989) identifies six principles that as researchers we can apply to ensure rigour. Winter very much focuses on rigour over validity, although Whitehead (2008) would argue both are equally important.  Sparkes (2002) describes 'how attempts to impose inappropriate criteria on work that is different from our own ….. builds in failure from the start'. Therefore as identified as necessary by Whitehead (2008), in using a Living Theory methodology, both rigour and validity will be addressed in this thesis.

As a values driven researcher I will draw on dialectical critique and reflexive critique (Winter, 1989), which links to the challenge my research receives through the validation groups I belong to. Winter's (1989) reflexive critique will help to ensure reflection and consideration of any bias, values and assumptions on which my judgements are made through the social challenge of the validation groups. The

assumptions and values which are part of my thinking, will, through the creation of my living-theory become clearer. I will be reflexive as I bring these assumptions to the fore in my thesis, as I explore the nature of my educational influences in a community of learners. I will ask what does it mean in relation to my practice and I will draw this into my account, as I answer why I am doing what I am doing.

As a researcher drawing on the dialectic and reflexive critique from my own reflections and those of the validation group, my awareness becomes clearer to Whitehead's (1989) living contradiction and my living affirmation when I am living within my values, and the difference I can make or challenge. This can lead to risk, as discussed by Winter (1989).

Whilst engaged in creating my living-theory I will integrate my exploration of theory and practice which will demonstrate my place in what Winter (1989) describes as transformation. Winter (1989) describes how incorporating these six principles, my research will highly likely have rigour.

To strengthen the validity of my thesis I will draw from Habermas' (1976) four criteria of Social Validity, developed further by Whitehead and Huxtable (2014) to strengthen the validity of a researcher's living-educational theory:

- How can I improve the comprehensibility of my explanation?
- How can I strengthen the evidence I use to justify my assertions?
- How can I extend and deepen my sociohistorical and sociocultural understandings of their influences on my practice and writings?
- How can I enhance the authenticity of my explanations to show that I am truly
- committed to the values I claim to hold?
- Do I offer a well-reasoned and reasonable explanation of why I do what I do?
- As you engage with this account, has your imagination been stimulated and might those thoughts contribute anything to your educational journey as you seek to improve your educational contexts and relationships?

**Research Methods**
**Multi-media Data collection**
I will collect data in the form of video and audio recordings, multi-screen SKYPE conversations, rather than purely in a written form, as you can examine facial expressions, body language and re-play the moment again and again in real time or slowly. This allows for not only the affirmation of the flow of life affirming energy as identified by Whitehead (2010), but also to communicate the relational qualities of my values-based explanations and standards of judgment that are not effectively communicated through text alone. For a detailed explanation of the reasons for using a multi-media narrative, please see this article I wrote for the Educational Journal of Living Theories (EJOLTS) at https://ejolts.net/files/Mounter7%281%29.pdf.

Given the importance of visual data in my research and analysis I shall also consider issues of method of being a self-study researcher in a digital world (Garbett and Owens, 2017).

**Living-archive**
Hofer and Pintrich (1997) discuss educational knowing, creating theories and a way of knowing which is different from 'educational knowledge' as we add to the educational knowledge base. My living-archive is my 'way of knowing', a collecting point of multi-media records, intra-personal and inter-personal reflections and developing knowledge, reviewed from different time perspectives. This living-archive enables me to draw on Narrative Enquiry ethnographic and auto-ethnographic methods of data collection.

**Living Posters** (Huxtable, 2016)
Living posters as developed by Huxtable, 2016 are a way of articulating between a writerly form and a readerly form, but in a concise and multi-media way. Drawing from my living-archive, my way of knowing (Hofer and Pintrich (1997), I move between a writerly and readerly form, expressing my meaning in both visual, narrative and audio methods, communicating fully my meaning with any readers. Drawing on the skills I utilise in my living posters will enable a clear, concise and multi-media thesis.

I will collect the narratives of living theory researchers as they share and evolve their living-theories documented using living posters. See:
http://www.actionresearch.net/writings/posters/homepage020617.pdf

**Analysing the Data**
I will draw on two key texts in the analysis of the data, de Sousa Santos' (2014) and Keizer-Remmer (2017). From de Sousa Santos I will look at the extent Living Theorists take account of the sociohistorical and sociocultural influences which de Sousa Santos defines as 'epistemicide', 'insurgent subaltern cosmopolitanism' and 'intercultural translation' in their research. From Keizer-Remmer (2017) the global concerns of cosmopolitanism on living-theories.

The analysis of the data will be particularly focused on the explanation of my educational influences in communities of learners. The originality of my thesis rests in my clarification and communication of the unique 'constellation'(Whitehead, 2008) of explanatory principles and living standards of judgement of Nurturing Responsiveness, Make a Difference, Hope, Equality, Educational Emancipation and Democracy. Whilst my analysis will include lexical definitions of my meanings of these explanatory principles, my embodied expressions of meanings will be established through perceived expressions of meaning together with the use of my lexical meanings.

The perceived expressions of meaning will be analysed with digital visual data and the methods of empathetic resonance (Sardello, 2008) and empathetic validity (Dadds, 2008).

**Research Presentation**
Whitehead and Huxtable (2014, 2015) highlight the move from a 'writerly text' to a 'readerly text', framing and clarifying by the researcher for the reader. Barthes (1976) identifies that most readerly texts are published in a 'linear and familiar way, following pre-designed formats and style'. He states that meaning is pre-determined and thus the reader is set to receive information. The writerly text however (Barthes, 1977) as cited by Landow (1992) gives control to the reader who has to take an active part in constructing meaning. With no pre-determined format the reader actively engages with the text from a position of subjectivity, drawing meaning, and deciphering the cultural beliefs of the writer. As human beings, the power of any narrative is intrinsically interwoven through all cultures, we need stories to not only survive, but to flourish, to change and to grow. Narratives carry our endeavours, our hopes and our discontent and connect us on so many layers to the world and people around us. Both my transfer paper and thesis will draw on the definition of narrative by Amet and Arneson (1999) as a guide, to be changed and developed by others encouraging active participation through furthering other research and reflexivity. It is but a transient point in my research exploration. As a Living Theory researcher I construct meaning through reflections and my practice creating my living-theory, my writing offered as a gift (Huxtable 2012), which I believe, should reflect the journey of my research, challenging the reader to co-construct meaning, questions and wisdom cooperatively with the author.

Winter states we need to bring in a plural structure as our lives are not uni-dimensional, as he describes in a 'linear report' (Winter 1992). I will bring in, in relation to the plural structures, critical engagement with theoretical ideas, which I will draw on, as well as for example reflections from my notes, extracts from video clips and discussions as part of the validation group.

I will draw on Winter's 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.  Mcniff (2002) points out "…the deep need to experience truth and beauty in our personal and professional lives." Although this is focusing on action research, it resonates with the aesthetics I strive for in my narrative through external empathetic validity (Dadds 2008).

**Literature Review**
*evidence of critical and creative engagement with relevant literature*

*"An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity."* Martin Luther King Jr.

Whilst my exploration of literature has been wide-ranging and will continue to grow, below I look at some of the key sources I have already engaged with and will explore further in my thesis.

### I.    Values-led Transformational Change

I will explore the writings of: Anscombe (1958), Williams (1958) looking at the development of ethics from Aristotle, Sosa (1980) Eudaimonia, the virtue of the flourishing of humanity, Whitehead (2010) flourishing of humanity, Aristotlian Phronesis, Huxtable's (2012) explanation of loving recognition, Mounter (2012) nurturing responsiveness. I will look at the Judaism cosmological sacred story Tikkum Olam, focuses on the tenant of 'repairing the world', social and environmental action healing the ills of the world. For me, this links to the aspect of my research and understandings of Nurturing Responsiveness and the space we hold within us (Mounter 2012), which I will develop through my thesis, looking at how it energises and nurtures reflective practice and Living Wisdom and calls for us to Make A Difference in the world.

### II.    Quality, research-led continual professional development (CPD).

I will draw on a range of literature, including those below:

Bolam et al (2005) describes 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 the continual CPD, rather than identified national values. Craft (2000) and Harris, and Chapman (2002) ascertain that CPD is central and important to not only enhance the quality of teaching and learning, but to also maintain it.

Macbeth (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 et al (2017) describes how this can narrow the focus of CPD to measurable outcomes, the fear then is CPD is led by the focus of OFSTED or the government. Clayton et al (2017) continues that developing research-based CPD with outcomes other than numerical quantitative data is extremely difficult under such an ethos. Although Macbeth (2014) describes school community professional development as 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 Cordingly et al (2003). Leitch and Day (2000), McNiff (2002), Halton (2004) and Burton and Bartlett (2005) all identify the benefits of educational research as a form of CPD. Engaging education practitioners in research-led practice enables ownership and a personal development focus, supported by 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. For me here, the challenge is that to be a professional research/ learning community, the children or young people's curriculum should enable research too, as they are a critical perspective in the success of the educational offering.

Clayton et al (2017) discusses a very important point about the need to 'demystify the meaning of research' 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 person within a research community. 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 'devalue teacher's professional knowledge'. 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"

Whether newly qualified or experienced teachers, the amount of educational research papers that are read, drops significantly once a teacher is qualified. This can be seen in Pretlow, 1903, p. 341; Wilde, 1903, p. 348, Johnson, 1963 and Johnson, 1966, p. 78 all cited in Zeuli 1992. This is still reflected in the anecdotal evidence I have noted from training sessions I have run 2015-2017. I am interested in exploring this further with the greater focus on educational research as part of a practitioners CPD through this thesis.

Maclellan (2016) discusses the problem of getting education research into classrooms and believes, time and the language of research papers can cause an accessibility barrier. He argues, "It comes down to that disconnect between the two audiences: the researchers for whom the research articles are written, and the teachers who want to apply the research in their teaching." There are two issues for me here. This highlights the need of educational research by teachers for teachers built as an expectation into CPD, staff meetings and Performance Management targets, but the implication is also that research isn't done by teachers! The date of this publication (2016) really concerns me, as to be expressing this opinion when the move towards research-based practice has been growing momentum for several years.

III. **Knowledge and Research**

I shall engage with the ideas of others including those of Marcel Jousse (2000, 2009) and de Sousa Santos (2014).

"The original and capital sin of our written-style civilization is that it considers itself singularly superior and unique, and believes, moreover, that everything not recorded in writing, does not exist." (book cover, Jousse, 2009). Jousse' work 2000 and 2009 resonates so fully with Winter's (1989) multiple resource and Eisner's (1993) belief in incorporating the creative arts in research presentation. I am also interested to explore more fully, Jousse' ideas that when our research is read and interpreted by another, they draw their own understandings and truth, ensuring the on-going of the research through others and future study.

Jousse believes that as humans we cannot be separated into our mind, body and soul but rather as human's we are a compound of all three, our embodied movements and that our thoughts and ideas cannot be separated without changing the meanings. He argues if we try to separate ourselves into parts, the written word is no longer expressing ourselves but has changed the nature of the knowledge.

Jousse's view was the written word, which is the current method of presenting research and knowledge that has dominated the academy for years, means embodied knowledge has been denied. We need to seek a methodology that isn't restrictive to a purely written account via the awareness of a living tool, the human geste. Jousse sees that due to our nature of being in continual movement we are part of a universal energy. Jousse's key idea is that we have an ability to represent, react and interact with the universe in our movements, he calls this mimism. He sees mimism being on both an instinctual level and part of our ability to respond to the universe in a way that we are able to develop our intelligence. He sees our embodied expressions not only as part of our communication but also as part of our learning. Jousse thinks that our ability to replay our experiences using our embodied expressions and our language is how consciousness is brought about. He sees this ability as reflective and reflexive, allowing us to develop our actions through experience.

From De Sousa Santos, (2014) I shall engage with his ideas on the ecology of knowledges and equality of opportunity to the different kinds of knowledge, building "another possible world". The ecology of knowledges focuses on the concrete relations among knowledges and on the hierarchies and powers generated among them (De Sousa Santos, 2014, pp. 190-191).

 **Outline of intended PhD thesis -**_indicative contents list_

Although only a draft, please find below my indicative contents for my thesis.

**Acknowledgements** (100 words)

**Abstract** – original contributions to educational knowledge (300 words)

**Prelude**- Transitional Research Place (1000 words)

**Abbreviations and Acronyms** (300 words)

**Appendices and Multi-media Data** (300 words)

**Chapter 1** Introduction (20,000 words)
           1.1 Generating my Research Question
           1.2 What Matters
           1.3 The Learning Institute
           1.4 Research Communities- research-based Practice and Continual Professional Development
           1.5 Research Focus, Breadth and Depth
           1.6 My Ontological Living-values and Standards of Judgement

**Chapter 2-** Living Educational Theory Methodology (20,000 words)
           2.1 Why I use Living Theory as a Research Methodology
           2.2 Complimentary Research Methodologies
           2.3 Structure and Data
           2.4 Challenges for Validity and Rigour
           2.5 Values, Living Wisdom, Living Renewal- original contribution
           2.6 Flourishing of Humanity and Values-led Practice

**Chapter 3-** Morals, Values and Ethics Defining Communities (20,000 words)
           3.1 Values-led Communities
           3.2 Values, Morals and Ethics in Research Communities
           3.3 Relational Energy between living Theory as a Research Methodology and Educational Research-based Practice
           3.4 Unbuntu – i~we~us- original contribution

**Chapter 4-** Research Communities (30,000 words)
           4.1 With primary school pupils
           4.2 With staff as a Head teacher
           4.3 With Living theory educational researchers
           4.4 Identified Features of Active Research Communities- original contribution
                        4.4a Living Research Community
                        4.4b Living Well-being
                        4.4c Living Action

**Chapter 5-** Conclusion (7,000 words)

**Outputs to date**
*Including any internal/external courses attended, further training undertaken (e.g. any demonstration and/or lecturing undertaken), oral/poster presentations submitted/made, papers submitted/published, any wider dissemination of research findings (press articles etc.)*

Since my application to study for my Doctorate in January 2016 I have researched as part of four distinct communities as well as the publications below:

- From the Language of Learning to the Language of Educational Responsibility, Gifted Education International, vol.32 (1), January 2016. Pp54-66. Sage Journals. Please see appendix one for the abstract.

- Since 2016 I have been a peer-reviewer for the Educational Journal of Living Theories (www.ejolts.org).

- Contributing my Living poster to EJOLT's Practitioner Researchers community at http//www.actionresearch.net/writings/posters/ejolts020617.pdf

- International Handbook on Self-study Research (to be published 2018) - I am enquiring into my contribution to the creation and enhancement of the educational influences of a community of learners, supporting each other and our own development as we cooperate to produce a joint chapter of some 15,000 words.

- November 2016 and November 2017, I attended the Westminster Forums on the Research Excellence Framework held in London.

- Leading and running a Tutor Research Community at The Learning Institute.

- Led training for new tutors to TLI. Mentored a new tutor- values-led Leadership

- Written a Living Theory MA module for Newman University's new MA Education: Values-led Leadership course I am developing.


**Time-scale for the remaining work**
*including writing up, up to the intended submission date (allowing reasonable time for supervisors to review drafts and for implementation of recommended revisions)*

My professional role at The Learning Institute will enable me to continue to create, develop and take an active part in various research and learning communities, supporting my own research and doctoral focus.  I will also deepen my understanding of the synergy between Living Theory and values-led professional development through research-based communities and a critical exploration of literature, towards adding to the educational knowledge base. This energy and drive underpinned by living values will be explored as a means of personal and collective growth and transformation leading to flourishing of humanity (Whitehead, 2015) and social change.

From January 2018 I will be an active participant in the key communities I have outlined. Multi-media SKYPE meetings will be recorded and living posters collated. I

will also draw back to my original data from my Master's research which has already been in the public domain.

Until Easter 2019 I will collate and analyse data, adding to my living-archive and understandings.

I plan to start the formal process of crafting my thesis in the spring of 2019 and have it as a full writerly draft by October 2019. This will be refined into a writerly text and be ready for the final submission by January 2020.

**7070 words**

**Illustrative Bibliography**
*Include everything mentioned in the proposal plus key texts which will be used in the thesis*

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# Appendices

## Appendix One

### Abstract

How do I recognise the move from the language of learning to the language of educational responsibility?

> ….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. (Whitehead J (2005) Living inclusional values in educational standards of practice and judgement. Keynote for the Act, Reflect, Revise III Conference, Brantford Ontario, 11 November 2005. Available at: http://www.jackwhitehead.com/monday/arrkey05dr1.htm (accessed 29 August 2014).)

I have spent the last two years exploring my values and beliefs in the classroom and working with the children in my class to develop our skills and reflections as learners. As educational researchers we need to go beyond the language of learning into a language of educational responsibility; a responsibility to ourselves and the children, to generate educational explanations and evaluations of our practice as we try to live our values in our class. This paper shows how I move from the language of learning to a language of education in clarifying the meaning of the educational responsibility I feel towards the children in my care.

**Keywords** Values, responsibility, living-educational-theory