

Transfer of registration from Probationary to Confirmed PhD

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Name of student: Margaret Wadsley

Title of the research study:

Dynamics of Practice Improvement

Within the Supervisory Alliance

Research question:

**How do I improve my practice and explain the dynamics of
practice improvement within the supervisory alliance?**

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Abstract:

This research aims to uncover my Living Theory of Adlerian practice as an educating supervisor of therapeutic practitioners who work with children and young people. By clarifying my explanation of what I am doing I expect to understand, improve, test and explain values motivating my approach in the combined influences of Living Educational Theory and Adlerian psychology.

As socially just and authentic research, my living values, as my way of being and existence, are embedded in its ontology. Through the research process my values are applied as standards of judgement and evolve as explanatory principles (Whitehead 2009, p110) alongside two key Adlerian concepts; social interest and community feeling (Adler 1998, p3), to explain how I influence my learning, the learning of others and the learning of the social formations within which I/we live and work.

How do I improve my practice and explain the dynamics of practice improvement within the supervisory alliance?" By that I mean; my methodology is sensitive to the ebbs and flows of my practice as well as going beyond the constraints of qualitative methodologies through methodological inventiveness (Dadds and Hart, 2001, p168). The methods described in the paper have been chosen to assist me in critically explaining my influence and come from qualitative and self-study methodologies for example, methods from: Narrative Research, Autoethnographic Research, Photo Elicitation, Multi-Media, Narratives and Action Research.

Creative and critical engagement with literature relevant to my profession, research approach and theoretical stances of practice, support the research process in the creation of explanations and comprehensibility throughout the thesis, rather than as a separate section.

This is illustrated in the following paper. There is an outline of the thesis and key texts that will be used, included.

(291 words)

1. Introduction:

Research Question: “How do I improve my practice and explain the dynamics of practice improvement within the supervisory alliance?”

I am an Adlerian practicing as a UKCP registered integrative psychotherapist and clinical supervisor in private practice. I work in West and Central Scotland, providing supervision for practitioners who support children and young people as counsellors, psychotherapists, play therapists and children’s and young people’s bereavement support workers. I also supervise trainee play therapists, however the focus of my research is on supervision with qualified colleagues. I will be inviting eighteen of my colleagues to engage as co-researchers. My research aim is to create my unique living Living Theory (LT) of my Adlerian approach to clinical supervision which can stand up to public critique, through tests of relevance, rigour and validity.

A principle Edith Eger (2017) captures in her writings about her practice as a psychotherapist resonates with mine because she acknowledges the capacity people have to self-determine their path to healing:

“...time doesn’t heal. It’s what you do with the time. Healing is possible when we chose to take responsibility, when we take risks and finally, to let go of the past or grief” (Eger 2017, p. 21).

The problem I am tackling is twofold. The first is in addressing my effectiveness and continuous professional development as an experienced practitioner which (Rousmaniere et al 2017) linked to motivation to improve. Recent research highlights this as an issue for the

profession. The second is enabling the supervisory alliance I form with my supervisees to be a relationship imbued by my values of honesty, encouragement and equity creating an atmosphere in which they feel safe to bring the mistakes they make and the negative impact their client work creates in their lives as well as their joys and successes. Addressing issues of competence and safety is an overriding concern in the field of clinical supervision (Lahad 2000; Carroll and Tholstrup 2001; Kearns 2007; Henderson et al 2014; Wallace and Cooper 2015)

The importance of this research is the emphasis placed on my lived experience as clinical supervisor in “the science of expertise” (Gilbert and Evans 2000) and recognition of effectiveness as dependent on a relationship between me and my supervisees as human beings as well as, as professionals. Clinical supervision is primary to qualified practice, respectively and yet the main emphasis in measuring the effectiveness of therapy is on outcome measures (McLeod 2017, p99). My research, by its very nature enables what lives in the clinical supervisor’s room to become visible and explicable, outside it.

Identifying living contradiction, forms an aspect of LT methodology (Whitehead 2018, p13). Where I claim to hold my values of honesty, encouragement and equity, but at the same time negate them, highlights where I need to address my effectiveness. I have come to associate my periodic existence as a living contradiction with a loss of congruence, where I convey a lack of acceptance to my supervisees through my tone of voice and or embodied expressions (Gilbert and Evans 2000, p 93).

My research will have practical applicability, unlike the outcomes of the research reviewed by Brambling and King (2014) in highlighting the paucity of research applied to predict the creation of “positive supervision outcome” linked to supervisor characteristics (Brambling and King 2014, p. 257). I appreciate the way they acknowledge the importance of research

into supervision, specifically the interpersonal element and links to the development of the supervisory alliance and the learning environment for supervisees (p.261). The limitations of applicability other than to advise supervisors to focus on the supervisory alliance as a way to maximise a supervisees' experience, whereas my research gives examples of how this happens.

My research not only seeks explanations of the actions that improve my expressions of social interest as active engagement in the tasks of supervision, but also how encouragement can be used to enact social interest and applied as a self-evaluative process alongside my other overarching values of honesty and equity. To fit this use of social interest as a way to improve my practice, I define it in the same way as Barry (1998) in his introduction to Adler's book written in 1938, the year after Adler's death. He says:

"On a more general level Adler believed that social interest is the process by which each individual strives to behave or act in a socially healthy way." (Barry 1998, p3)

I will demonstrate how improving supervisor and supervisee practice within a professional relationship hold an encouraging presence; expresses: "...*safety, trust, honesty, risk, openness, psychological contact and boundaries*" (Henderson 2009, p. 30) and how that happens in practice, as I strive to practice in the spirit of social interest.

The first stage of focusing my research process has been the development of the research question, which flowed from my commitment to my Adlerian approach, alongside my appreciation of the meaning and purpose of social interest and community feeling as unique Adlerian concepts. I will be looking to explain educational influences on my learning, the learning of my supervisees and colleagues and the social formations within which we live and work. My values of honesty, encouragement and equity emerge a step further on after engaging a reflexive process, what I mean is by drilling down into my self-awareness using

video diaries and conversations with my Adlerian Skype Research Group (ASRG) to discover what is most important to me.

Therhault and Gazzola (2018), on the one hand, discovered concerns about supervisors' feelings of confidence in their practice within "*dynamics of the supervision dyad*" (p24). In the detail of their research they unearthed five themes they suggested affect supervisor confidence. On the other hand, Taylor and Neimyer (2017, p.235), whose work was also included in Rosemaniere et al's (2017) research, affirmed the need for practitioner self-care and courage, acknowledging the impact of therapists' experience of inter-connection between their personal and professional lives. These discoveries are useful in stimulating my inquiry and assisting me in my explaining of values of my research as well as growing my confidence in it.

Finally, I discovered that Etherington (2017) argues for the value of critical reflexivity within counselling and psychotherapy research (p.85). She highlights the use of encouragement in her role as mentor for practitioners using reflexive narrative in their research methodology. Her use of encouragement and feelings of thrill and inspiration resonate for me in terms of community feeling.

1.2. My Original Contribution to Knowledge

My research rests on two philosophical and values-based theories which I determine as compatible; Living Educational Theory (LT) and Adlerian Psychology, as I break new ground in researching clinical supervision. Adler called "Individual Psychology", the term he used in his life time, a "psychology of values" (Adler 1998, p36) "Adlerian Psychology" is the name more widely used in the UK and North America.

I acknowledge that practice values are influenced in choice and application by my personal values, created within my unique field of life experience, bringing meaning and purpose to my life. In supervision literature discussing unconscious influences on the therapist are explained in terms of transference, countertransference and parallel process (Orlans V. and Edwards, D, (2001, p44, Henderson (2014) , p 87;), when they lose relational contact, which can adversely impact their practice and wellbeing. In my MA I articulated that "what we see in the external world holds reflections of what we know in ourselves." I went on to recognise that self-awareness is the key to holding relational contact and a crucial aspect of professional development. Values-led supervision expressed in my Adlerian approach to supervisory practice, will be revealed as my living theory unfolds.

A. Demonstrating the transformative power of encouragement, to engage social interest and community feeling in the supervisory relationship. This will be explained and validated as my unique contribution and the part my values of; honesty, encouragement and equity, play in my motivation and the scope of my educational influence.

A. The recognition that acting with social interest embodies "life affirming energy". What is observed in a video of social interest in action demonstrates values expressed as embodied knowledge, embodied knowledge that evokes Gemeinschaftsgefühl (community feeling). It is explained as a flow of energy evoked by an in-depth supervisory relationship when groups and individuals experience congruence.

B. Knowledge of social interest and community feeling will be my way of validating how I influence social formations as I share personal and professional growth for the betterment of those within my sphere of influence of my living values of honesty, encouragement and equity, that I embody.

C. . The recognition of a method for clinical professionals can use for progressive self-evaluation, based on the values and explanatory principles of this research.

2. Literature Review

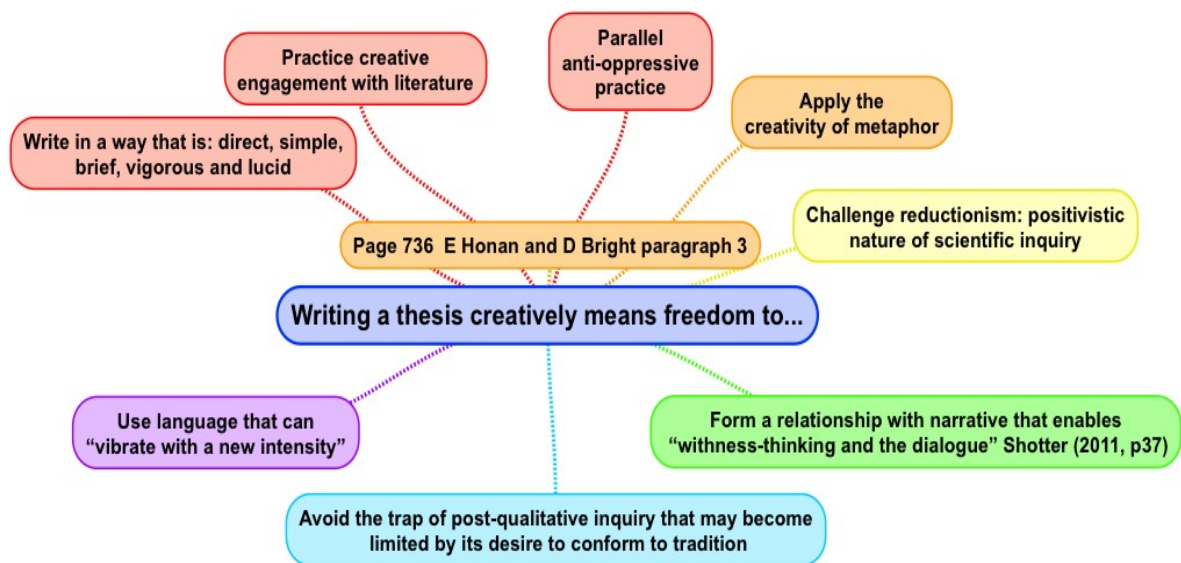


Figure 1. Mind-map to show creative engagement with literature that is integrated into the text of the thesis.

The literature review will illustrate where I stand in relation to the wider world of theory and research. From writing it I will I reflect, synthesise, inter-relate, discern, interrogate, contemplate, evaluate and critique relevant and where it sits in the context of my LT research. This mind-map is my response to the probability of writing my thesis differently in accordance with practice in LT research. It depicts what I anticipate will afford me the opportunity to follow what resonates with my wider values as Honan and Bright (2011, p734) conclude. The use of minor literature in educational research enables the research to be free to use the dominant discourse of the thesis to fully express their perspective, fully, while maintaining the stability of the of the research process. For me as researcher I see this creative freedom compatible with “methodological inventiveness” (Dadds and Hart 2001, p168) the unique and living theory which evolves as it is integrated into the explanations of influence, while meeting the requirements of creative and critical engagement.

The creative process of my LT research is emerging, primarily from my practice in the past and present, influenced by a multitude of writers, researchers, theorists, philosophers and colleagues, past and present. Not only have I been distilling information and experiences from a wide variety of new and recent sources but also, from my previous inquiries and writings. The inter-connections I have discovered led to the creation of my research question.

2.1. Emergence of my Living Values as Explanatory Principles

LT and Adlerian Psychology (AP), my chosen practice approach, are underpinned by values in common. Data collected from diaries, note taking, videoed conversations with Adlerian colleagues, preparation for, notes and videos from presentations, resources I have developed and self-reflexive journals and videos, as well as exploring historical documents from my practice of the past thirteen years, have revealed my overarching values of honesty, encouragement and equity. I tested each against lists of values until I had captured what brought me a sense of internal resonance.

In a LT context, educational influence depends on an acceptance by the researcher of their unique capacity to self-determine what is influential on their practice and how that influence demonstrates “creative responsiveness” which leads to increased practice effectiveness. Instead of the researcher illustrating influence as “drives for action” that cannot be explained through causality (Whitehead, 2018, p 103), educational influence stems from an acceptance of “educational responsibility” (ibid, p103). This perspective is completely in agreement with my Adlerian approach as well as my practice values and ethical code (Bond 2000, p75).

Tracking back in my professional history I discovered that my named values first emerged, in a definable form that could be linked to social interest and community feeling, when I was

first introduced to Adlerian Family Counselling in 1982. I quickly embraced the Adlerian values: social equality; people freely self-determining; social responsibility sitting alongside personal freedom; social equality between adults and children; democracy, including the democracy of knowledge; dignity and worth; encouragement and belonging.

Whitehead (2018) acknowledges the influence Buber (1947) has had on his explanations around his meaning of educational influence and where it sits between educator and students. In my claim I am drawing together my two identities as practitioner-researcher, as an Adlerian and LT researcher, influence both by the work of Alfred Adler and of Jack Whitehead. To illustrate what I mean I have taken an idea I saw, developed by Kopp (2003, p 437). Kopp was undertaking a comparison of the similarities and differences between two conceptual psychotherapeutic modalities relating to early childhood development. As he did, I have created a comparison table, Table 1, with ideas from Ansbacher and Ansbacher (1956, p4-5) and Whitehead (2008). Table 1 Harmonies between AP and LT

Adlerian Psychology	Living Theory
Values-led	Values-rich explanatory principles
Social interest	Strives for the flourishing of humanity
Community feeling	“Energy that flows from outside the social through the cosmos into my educational relationships”
Acknowledges people’s autonomy	Encourages researchers’ autonomy
Affirms people’s creative capacity	Encourages creative engagement
Accepts phenomenology	Affirms phenomenology – “an individual claiming originality”
Field theory	Social formations
Learning by organisation and insight	Learning through researching influence
Organ Dialect	Embodied knowledge
Functional relativity	Exercise judgement responsibly with universal intent
Therapeutic	Research methodology

The values I elude to above, have endured through promotions in the teaching profession, to become a headteacher, between 1994 and 2001. This self-knowledge is used here to illustrate its role as a data source, alongside other documentary evidence that illustrate the principle of “reflexive critique”, an example of a form of rigour I am applying in my inquiry (Kok 199, p77). More about this in the section on methodology.

The process of identification and explanation of my values in action serve a dual role. Firstly, my values become standards of judgement that test my consistency and highlight the presence of living contradiction. Secondly my values are used as explanatory principles to enable me to create meaning around what brings meaning and purpose to my life and work; what is of most importance to me. These then assist me to create a guiding framework I can apply to evaluating my practice and theorise about it. (Laidlaw 2008, p74).

3. Methodology/Methods

How do I explain my influence in my Adlerian Approach to Supervision as I enact social interest and evoke community feeling?

Adler said: *“All human judgements of value and success are founded, in the end, upon cooperation: this is great, shared commonplace of the human race.”* (Ansbacher and Ansbacher, 1964, p255)

Within my Adlerian approach this is one of my guiding principles and holds true as I move forward to outline the creation of my chosen LT methodology, as distinct from the research methods or techniques of data collection that comprise it.

A LT methodology emerges once the inquiry has got underway as part of the living-educational-theory that is created. (Whitehead 2018, p3). It has many functions to perform including forming a basis from which to show the true nature of the research activity.

3.1. Living Educational Theory Methodology

In practice, this research grew out of my lived experiences of LT's original concepts (Whitehead 2018) during a succession of weekly research conversations which began in the Spring of 2016 and continuing since then. Ten years after I had completed my second Masters level research using qualitative phenomenological methodology, I discovered an inner courage to extend that experience to PhD level.

LT methodology offers me the opportunity to create a living an epistemology of my practice, an epistemology being defined as a theory of knowledge. A set of questions emanating from my experience as a clinical supervisor, contained in Appendix 2 of this paper, illustrates how I came to identify specific methods to include in my methodology.

The ontology of my research is defined as a being concerned with what exists. My understanding of ontology in the context of my research is its relationship to what is real in my way of living as expressed through my values and way of being in the world (Corsini and Wedding 2000, p467). This is where ontological consistency becomes important. Ontological consistency is a process that seeks my consistent truth to remain coherent throughout my research as it is tested by my methodology, particularly the methods I have chosen for my data collection, analysis and rigour. This is where the application of my living values as standards of judgement, which are already developing into explanatory principles, connect into my methodology.

Looking into the history of humanistic psychotherapy one finds that Adler and his contemporaries lived a process of creating original theories of knowledge. Adler explained his view of theory creation as: "...an outgrowth of the person's style of life as it was a statement of 'truth'." When Adler spoke about the "style of life" he meant personality

beliefs and their unique biases out of which assumptions emerge as generalised beliefs about the world. Furthermore, in Adlerian theory, basic assumptions are not seen as "ends" but instead, they are; the "means to an end." (Mosak and Maniacci 1999, p. 13). This means that the origins of apperception become biased by a child's prejudices of self-interest (Ansbacher and Ansbacher 1956, p198) that has become embedded in a groove that strives toward a hidden, but consistent end-goal that is fictitious, called "fictional finalisms". Such core beliefs are held outside conscious awareness (Ansbacher and Ansbacher 1956, p88).

My Living Theory methodology is equipped to uncover unconscious motivations through the application of the concept of living contradiction (Whitehead 2018, p13), what I do not know consciously, yet know unconsciously and revealed in an embodied form as organ jargon, defined below.

Another harmony between LT and Adlerian Psychology that influenced my choice of methodology rests in a fundamental overlap of Adler's own values as expressed as "social interest" or "community feeling" and paralleled with LT's intention to positively influence the future wellbeing of humanity (Whitehead, 2008, p103).

An important concept in Adlerian Psychology, which is useful in my practice, is known as organ dialect and based on the premise that: "Each individual's body speaks in a language of its own" (Ansbacher and Ansbacher 1956, p225), defined below. LT methodology recognises the relational as a flow of energy from the social realm into educational influence in relationship (Whitehead 2008).

LT research methodology recognises the value of multimedia video evidence. This overcomes the potential loss of valuable knowledge expressed in the fine detail of embodied behaviour and actions (Whitehead 2018, p82). Such physical evidence has the power, not

only to enhance explanations of influence in the supervisory alliance, but also the comprehensibility of non-verbal communication, thus increasing in-depth appreciation of the lived experience of each participant. McVey et al (2015) argue for the “unique value and contribution” practitioner-research offers to therapeutic research and practice (p147). I have concluded that LT methodology offers this too.

LT methodology offers a freedom of creative engagement with data collection methods, that are varied and creatively engaged (Dadds and Hart 2001, p168). For example, studying therapy related relationships from an Adlerian perspective requires an approach that accepts phenomenology (Adler 1956), that embraces sensitivity to moment by moment relational dynamics. Phenomenological research takes individual experiences and distils the “essence of every day experience”, delineated by practitioners (McLeod 2003, p37).

Petrūska Clarkson (2003, p329) investigated research methodology into the “nature of the therapeutic relationship”, also relevant to supervisory alliance. She noted the importance of affirming what a researcher wants to know and understand, as a valid stance for a research question (p330). LT is not recognised as a form of qualitative inquiry in the traditional sense, given its connections with action research (Whitehead and McNiff, 2006), however it can embrace phenomenological methods in its methodology. I wanted that freedom of choice of method.

Moustakas (1994) noted that it was the human inquiry that Carl Rogers and his contemporaries carried out that enabled "theoretical and conceptual" depth to be added to the paradigm of research into the humanistic therapies. For the purposes of this research, I am optimistic that the freedom to create my methodology is enabling me to validate a critical interpersonal dimension of human relationship I describe as the "supervisory alliance" i.e. the

relational connection between us. Through an interdependence of my personal and professional values, which I deem to be synonymous.

For example, my engagement with the creation of this methodology as I identify many of the methods recognised in qualitative research, brought together. I discovered the phenomenological methodology I adopted in my MA research. Although Cresswell (1998) argues that phenomenological research facilitates a flow of data collection, however used as one of a number of methods, it is also complementary to the overall research process.

McLeod (2002) pointed out that humanistic researchers have historically used both “controlled trials and open-ended exploratory” qualitative investigations (ibid, p261). In choosing LT methodology I aim to capture my actions as I interpret my relational world from an “ideographic” perspective (Cohen and Manion 1994, p8). A crucial philosophical principle in this context is that humanistic therapies, in common with Adlerian approaches (Henderson et al, 2014 p12), seek explanations through interactive relationships by incorporating and tuning into the manner in which: “...individuals re-create past patterns and experiences in the present.” (Gold, 1996, p13).

As I create my epistemology I will interpret my relational capacity to hold awareness of how myself and my supervisees engage their authority and power within the supervisory alliance. This is an area where our humanity brings potential of interactive contradictions to ontological consistency in relationship and into my research. Where our respective life priorities of perfection, control, moral superiority or avoidance, explained by Kfir (2010), could interrupt the supervisory alliance.

My methodology does not strive to take my findings into the realms of a propositional relationship between higher supervisor social skills scores and higher supervisee-rated

supervisory alliance scores, as Brambling and King's (2014) research methodology did. My results will be subject to scrutiny by other Adlerian practitioners and so, as is common in LT research methodology, generated from what Whitehead (2018) describes: "...being generated from the practices of individuals it has the capacity to be directly related to those practices." Such as my Adlerian approach to supervision with applicability to other Adlerians as well as other humanistic practitioners who are also supervisors as my process and findings become public.

The unique qualities of LT research methodology can accommodate and utilise the proposition that perceptions of the past, rather than fact or objective evidence, guide a person's conclusions (Adler 1956). Mosak and Maniaci (1999) outline how people, influenced by their perception of the facts, then draw conclusions from them. Humanistic psychologists, Rogers and Maslow, also influenced by Adler (Lundin 1989), adopted key principles that nothing in a person's life was determined from causation but held an "as if" principle that "every phenomenon could have been different" (Adler 1956, p91). Spinelli (1989) held a similar view, that the world has been interpreted by "human perception". His proposition was founded on two key variables, genetic inheritance and experience, just as Adler's was (Dreikurs 1989, p 34). The resultant interpretative processes reach phenomenological conclusions (ibid, p46). Drawn together as a whole these points of view support my practitioner-researcher experience as I address, not only my individual lived phenomena, but also the lived phenomenology of my supervisees and ASRG who participate in the research.

Whitehead (2014) also highlights the need to create a difference of definition between a standalone 'I' and an 'I' in relationship to being represented as 'I~we' (p82). In accepting the idea 'I~we' in a relationship as a truth, creates acknowledgement of "mutual influence between with other/s in relational contexts." (ibid). This view is completely consistent with an

Adlerian perspective on relationships, embodied in the supervisory alliance, when mutual responsibility and respect are present as social interest.

In my introduction I argued for a compatibility between Adlerian Psychology and Living Theory and how I envisaged a synthesis of the two approaches emerging in my research. I have since discovered, as my research has progressed, that my choice of LT excites me. More and more I am coming to believe that the process will mean that a critical interpersonal dimension of human relationship, present in the supervisory alliance and engagement with my participants and co-researcher-participants, my colleagues in the ASRG who also form my validation group. The educational influences on us, will systematically become known. I chose to invite my colleagues as co-researchers to recognise my values of equity and encouragement to research their own practice.

My choice of LT methodology was a leap of faith in the early days. I had to take it on trust that I would be able to apply the principles of methodological inventiveness (Dadds and Hart 2001, p 168) and create my methodology from within the early processes of my research, which I have.

3.2. Data Collection Methods can be read in conjunction with my Ethics Submission in Appendix 1 John McLeod's (2017, p.99) argues that data collection made by counsellors in the context of their day to day practice means that they take up the role of practitioner-researcher. However, in LT the practitioner-researcher is released from the confines of predetermined or analytic categorisations or themes, which are traditionally used in qualitative research methodologies, e.g. grounded theory, phenomenological research, narrative inquiries, per se (Cresswell 1994). However methodological inventiveness, once again becomes possible.

Below are examples of the range of methods, some of which I have already been using as I acknowledge what Dadds and Hart (2001) said about professional intent, my intent as a practitioner, not to present my methodology as fixed or inflexible, but to draw on my growing professional knowledge as developmental critique, as well as to explicate it (ibid p169).

These are some of the methods identified and applied, so far:

- Creation of videos to capture embodied expressions of encouragement, social interest, community feeling and emergence of unexpected phenomena, agreement and contradiction with other researchers and Adlerians. (an illustration of data analysis is included later in this paper)
- Videos also provide the opportunity to validate meanings of values as they are lived as well as relating the meanings created to the creation of epistemological principles. This use of video as a method refers to, for example, visual reflections through diaries, blogs, and revisiting early recollections that inform patterns of contradiction
- Reflective mind maps to facilitate the reflexive processes around the emergence of my values
- Field notes to create an emerging picture through time
- Exploratory, reflective writing, to highlight the emergence of meaning from narrative inquiry
- Photos to elicit metaphor that aids the research's comprehensibility
- Action reflection cycles, specifically to demonstrate cycles of improvement, some are specifically linked to self-encouragement (see Appendix 4). This date will be explored in co-researching with the key stakeholder group in this inquiry, my supervisees
- Historical evidence from my practice archive

The 'how' of this enquiry is the crux of its Living Theory methodology, alongside the 'what' and 'why'. Adlerian theory provides insight into human nature that is understandable to ordinary people (Wadsley 2011, p 20). The video data I generate will present and support the case for what lies beneath my passion to validate my Adlerian values and beliefs. It will test the presence of my values and that I act as I claim and the authenticity of my practice.

LT recognises the importance of reflexive practice in enabling practitioners to uncover their unique living values, some of which will be lexically the same as those in the HEA framework of professional development, but unique in how they are expressed in practice. One of the most important elements of LT is the engagement of reflexive processes, which strengthened my choice of it.

The benefits of reflective practice are widely acknowledged. However, reflexive practitioner/researchers become aware of the deeper meanings of their values and beliefs, the phenomenology around them and the part they play in their work relationships and how their values influence the way they work. This happens through practice reflections taken to a depth of self-knowledge that transcends the literal and plumbs the depth of the psyche. Such knowledge becomes the basis for identifying the part values play in the influence they engender in themselves, historically, enabling discovery of what needs to be explored, evaluated, explained and in some cases, transformed. In my research, for example, I have explored some early recollections in depth, alongside my ASRG. It is an Adlerian technique for identifying the coherent guiding principles of my life that reveal how I strive for meaning and purpose in overcoming my natural sense of inferiority.

Collecting visual data offers, not only an opportunity to witness relational interactions but to plumb the depths of the supervisory alliance through adopting a process of reflexivity within the research, including both the supervisor and supervisee's inner worlds. Using visual data opens an opportunity to witness a living contradiction where values are held in a relationship, but behaviour speaks otherwise (Whitehead, 2018, p. 13). I would argue that using visual data and the discovery of the value of metaphor as visual creative expressions that carry meaning from "one mental domain in terms of another (Lakoff 1993, p203), methodological inventiveness is once again manifest.

3.3 Rigour and the role of data analysis as a validation process

I have concluded that LT data remains open to infinite possibilities for harnessing rigour, just as it benefits from "methodological inventiveness". In defending Action Research (AR) in the debate around knowledge creation, Winter argues that AR uses criteria (Winter 1998, p59).

For example, my research question in association with my overarching values provide six specific criteria, congruent with my Adlerian approach and that I can use to demonstrate rigour: “social interest”; “community feeling”; “honesty”, “encouragement” and “equity”. Kok (1991) took Winter’s (1989) six principles of rigour from action research; reflexive and dialectic critique (p77 and 79), risk, plural structure, multiple resource and theory practice transformation. The three I am focusing on at this stage are; reflexive and dialectic critique and risk, to acknowledge the risk I am taking in opening my data analysis to the scrutiny of my peers.

Explaining “community feeling” (Gemeinschaftsgefühl) as a relational concept is essential for addressing the research question and supporting this data analysis. Dreikurs (1989) described the degree to which a person can express “community feeling” (Gemeinschaftsgefühl) being an indicator of the: “...extent he can adapt himself to others and, whether he is capable of feeling with and understanding other members.” (p5). I experience community feeling as an awareness of feeling at one with humanity and appreciate a description of inclusionality as: “a relationally dynamic awareness of space and boundaries as continuous, connective, reflective and co-created.”, which explains more fully what I mean “feeling at one with humanity”, Whitehead 2018, p107).

3.4 My Illustrative data Analysis: Rigour in Action

In this section I have engaged a process of video data analysis that addresses the use of subjective and objective data as I engage my ASRG in a process of inter-subjective criticism, which was generalised into: “...the idea of mutual relational control by critical discussion.” (Popper 1975, p44). From our discourse emerged the application of triangulation, consulting documentary evidence in association with the multimedia conversations stimulated by sharing a video and its description. Triangulation as described by McLeod (2003, p. 86) takes data through a “sifting and sorting” process to discover data convergence and consistency.

I asked the social validation group to critique a clip of video data for: comprehensibility, authenticity, cultural awareness in terms of my educational influence and embodiment of my value. This was done alongside my explanation of what is happening in the video, especially my response to the person with whom I am interacting. Appendix 3 outlines the full illustrative data analysis process.

Use of the six criteria I have outlined were not constrained among pre-set criteria, one of my criticisms of traditional trends in qualitative research in the therapeutic professions are exemplified, but emerged from the initial stages of this research. The questions used were based on questions that support the creation of valid explanations of experience created in the form of social validation (Habermas 1976, p2-3). By integrating the narratives that emerge from my methods I am testing that I act as I claim through alongside a jury of my peers. Here is the link to a brief conversation on triangulation made by the validation group: <https://youtu.be/8xNsk8wkEoo>

The progressive development of data analysis over time will identify the consistencies of how I practice and so highlighting the authenticity of my findings and the evidence base for the living theory that emerges.

4. Outline of Intended Thesis:

Prologue and Chapter One: What is important to me in my development as a mature researcher; a story of forty years? Now that I am a Living Theory researcher, how did I discover the thread that links all my research, it is my concern for young lives?

Chapter Two: How do I respond to and work with my concern for young lives? How is this reflected in my research and resonate with my motivation to encourage others, living my

overarching values of honesty, encouragement and equity? Where does self-encouragement and self-care as an expression of social interest, fit into the mix?

Chapter Three: How does my research sit in relation to the ethics of continuous improvement in my practice, the practice of other supervisors and contemporary research in clinical practice: influences, Adlerian approach, ontology, constructivism and integration.

Chapter Four: How do I explain my practice values, what has influenced my development and how do these connect with my educational influence and that which brings meaning and purpose to my life as a clinical supervisor?

Chapter Five: What is within my embodied knowledge as a clinical supervisor? The discovery and application of my LT methodology and data collection and emergence of my findings.

Chapter Six: How does social interest, community feeling, alongside my values of honesty, encouragement and equity, sit in relation to my emergent living theory of my Adlerian approach to supervision? Integrating my data analyses to reveal my living theory of my Adlerian approach to clinical supervision?

Chapter Seven: Challenging dominant discourse in the therapeutic world. What application does the discovery of living contradiction offer as a process in therapeutic practice? Self-encouragement as a professional tool of inquiry aimed at continuous personal and professional development and self-care.

Chapter Eight: What is my research legacy, what does look like, feel like and how will it happen in reality? What are the implications for creating continuous professional development in clinical supervision and the future creation of LT methodology and research within the therapeutic profession.

5. Outputs: (some go back before my current research but link to my research question)

September 2003 Keynote lecture - Encouragement for the Beginnings of Life Adlerian Society and Institute of Individual Psychology Residential St Hilda's College Oxford

April 2007 Workshop delivered to the Adlerian Society of Arizona – Promoting Social Interest in Children with ADHD and ODD

6th September 2008 Presented Key-note lecture Securing social equality in the adult-child relationship: ASIIP Annual Residential - St Hilda's College Oxford

Wadsley, M. C. (2006) Promoting Social Interest in Young Children with ADHD and ODD, CCYP Journal of BACP June 2006 .

Summer 2011 A Man of Our Time: the quiet force behind the humanistic movement COSCA Counselling in Scotland p20-13

20th September 2012 Presentation: Dru Yoga Meets the Four capacities Scottish Learning Festival SECC Glasgow

30th May 2015 NASAP presentation in Philadelphia: Encouraging Kids: Capturing Social Interest Through Dru Yoga

11th June 2014 Provided guest demonstration and supervision at the Northern Arizona University for trainee school counsellors in association with Prof J DeVoss

30th May 2015 Delivered workshop Encouraging Kids: Capturing Social Interest Through Dru Yoga NASAP 63rd Annual Conference Philadelphia USA

14th March 2017 Breath~Body~Mind Practices to Enhance Adler's Holistic Approach to Wellbeing ASIIP Conway Hall Red Lion Square Holborn London

12th July 2018 Validating Embodied Knowledge Experienced as Social Interest University of Cumbria Research Student Conference

4th December 2018 Can We Breathe Out Anxiety and Boost Our Resilience? A Challenge for Mind and Body ASIIP Conway Hall Red Lion Square Holborn London

January to April 2019 – Lead Tutor on a 60 hour: Introductory Certificate in Adlerian Family Counselling course Validated by the Institute for Individual Psychology (UK) and which was

delivered at the Tom Allan Counselling Centre in Glasgow It is anticipated that the course will run again next year.

24th March 2019 Co-presenter on at the Adlerian Society and Institute of Individual Psychology Workshop on Research Practice

30th May 2019 Creating Safe Learning Environments Through Social Interest and the Magic of Encouragement Pima County School Board Conference Presentation Tucson Marriot Hotel Arizona. 120 teachers from Pima County School Board, conference within a Conference with 67th NASAP Conference Tucson Marriot Hotel, Tucson Arizona

31st May 2019 Researching Adlerian Psychology to Validate its Effectiveness in the 21st Century Conference Presentation North American Society of Adlerian Psychology, Tucson Marriot Hotel, Tucson Arizona

26th June 2019 A Hopeful and Loving Educational Activism in Living Theories for Social Transformation – Paper presented within this symposium of living theorists with Jack Whitehead acting as the Discussant, ARNA conference McGill University Montreal 26th-28th June 2019

28th June 2019 Self-encouragement as a Tool of Inquiry – my individual presentation at the ARNA conference McGill University Montreal 26th-28th June 2019

11th July 2019 Self-encouragement as a Tool of Inquiry – University of Cumbria Student Research Conference 2019

6. Timescale for Submission

I am monitoring my time frame using the Quick Plan App for iPad. Overall, I anticipate 2-3 years which includes:

Data collection:

October 2019 – June 2021

Data sources:

I began the data collection process early in my research and continue to create sources of data in the forms of my research diary, video diaries, regular recordings of meetings and presentations as a basis for evidencing my on-going professional development and effectiveness through “conversation café” with my ASRG and the Living Theory PhD group that meet weekly.

The recording of supervision sessions will begin in October 2019, I hope, once the Transfer Process is complete. I decided to begin this process after Transfer as I had been able to collect sufficient data to fine tune the creation of my evolving methodology at this stage. It has given me the opportunity to be much more specific about the information to provide the eighteen colleagues, who I will be inviting to become co-researchers. Clarity was mentioned in the feedback from the Ethics committee (Appendix 1).

Data Analysis:

My data analysis will run alongside the data collection, enabling my epistemology to continue to evolve as I write the early chapters.

Write Up of the Thesis:

I will begin the write-up in the spring of 2020. Before that I have the symposium paper I wrote for the ARNA Conference in Montreal, to complete and submit to the Educational Journal of Living Theories. My intention is to be ready to submit my thesis by Summer 2022.

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