

Conceptualising *Collegial Phronēsis* for *Teacher Professionalism*: A Cartographic Research Assemblage

Julia A.E. Flutter, B.A.(Hon)(Open), MPhil (Cantab)

Lucy Cavendish College
University of Cambridge

Supervisor: Professor Pamela Burnard

Advisor: Dr. Elaine Wilson

This thesis is submitted for the degree of Doctor of Education

September 2023

Words: 79389

Preface

Declaration

This thesis is the result of my own work and includes nothing which is the outcome of work done in collaboration except as declared in the preface and specified in the text. It is not substantially the same as any work that has already been submitted before for any degree or other qualification except as declared in the preface and specified in the text. It does not exceed the prescribed word limit for the Education Degree Committee.

Abstract

Working for three decades in educational research on pupil voice and practitioner research in the UK has allowed me to witness, at first hand, the transformative impact that research can have on teaching and learning in schools. These experiences have led to this professional doctorate study which explores the transformative potential of a collegial conceptualisation of Aristotle's *phronēsis* (also known as 'practical wisdom') as a values-led interweaving of research, professional knowledges, theory and policy offering a new philosophical foundation for teacher professionalism. As a professional doctorate study this research is grounded in my practice as a researcher and educator: it therefore embodies a duality in perspective and purpose that is unique to professional doctorate studies (Burnard *et al*, 2018).

This study's innovative methodology of cartographic research assemblage has a composite structure incorporating three *charts* to produce a three-dimensional, conceptual mapping of a tentative conceptualisation of *collegial phronēsis for teacher professionalism*. The first *chart* - Mapping *Phronēsis* Through Research in Schools and Classrooms - is a critical autoethnographic study of my work with teachers, researchers, policy makers and students. The second *chart* - Mapping *Phronēsis* and Teacher Professionalism in the Literature - is a discursive literature review of theory, research and policy relating to the concept of *phronēsis* and the concept of teacher professionalism. The third *chart* - Mapping *Phronēsis* for Teaching Professionalism: Co-creating Innovative Praxis - explores a set of published narrative vignettes, authored by teachers and researchers who are co-creating innovative praxis in their own professional settings. The three *charts* are brought together in the cartographic research assemblage which involves multi-layered analysis, tracing out the complex, entangled threads identified across the three *charts*.

The study's conclusion proposes a set of recommendations arising from the conceptualisation of *collegial phronēsis for teacher professionalism* which centre on the role of professional bodies for the teaching profession. It is suggested that these professional bodies should: (1) build *collegial phronēsis for teacher professionalism* through the establishment of cohesive professional values, collaborative dialogue and partnership across all educational sectors, including further and higher education; (2) create open access repositories for curating professional praxis, research and professional knowledges; (3) develop structures for professional standards and qualifications (including professional doctorate programmes); (4) strengthen the teaching profession's collaboration with policymakers to inform educational policymaking and (5) seek to raise the teaching profession's status and trust within the public domain.

Keywords: *Phronēsis*; teacher professionalism; professional collegiality; educational research; cartographic research assemblage

Contents

ACKNOWLEDGEMENTS

FIGURES, IMAGES AND TABLES

FOREWORD

INTRODUCING THE CARTOGRAPHER'S RESEARCH LOGBOOK

PART 1: PROLOGUE

1. The Cartographic Research Assemblage: Journeying outwards	
1.1 Introducing the cartographic research assemblage	page 1
1.2 Why mapping?	page 2 -3
1.3 The structure of this dissertation	page 3
2. Methodology	
2.1 Using a cartographic research assemblage to map rhizomatic growth of a conceptualisation of <i>phronēsis</i> for teacher professionalism: Putting theories to work	page 3-5
2.2 Rationale, aims, objectives and research question	page 6-7
2.3 The cartographic research assemblage	page 8-9
2.4 <i>Chart 1</i> - Mapping <i>phronēsis</i> for teacher professionalism: identifying initial waypoints	page 10-11
2.5 <i>Chart 2</i> - Mapping <i>phronēsis</i> for teacher professionalism in the the literature	page 11-12
2.6 <i>Chart 3</i> - Mapping <i>phronēsis</i> for teacher professionalism: exploring practice landscapes	page 12–14
2.7 Analysing the completed cartographic research assemblage	page 14
2.8 Ethical dimensions	page 15

PART 2: THE CHARTS

CHART 1: MAPPING *PHRONĒSIS* THROUGH RESEARCH IN SCHOOLS AND CLASSROOMS

1. Introduction to <i>chart 1</i>	page 16 - 20
2. Towards a collective <i>phronēsis</i> : a critical authoethnographic journey	page 20 - 35
3. Harnessing waves	page 35 - 37

CHART 2: MAPPING *PHRONĒSIS* AND TEACHER PROFESSIONALISM IN THE LITERATURE

1. Introduction to <i>chart 2</i>	page 38
2. Conceptualising <i>phronēsis</i>	
2.1 Aristotle's <i>phronēsis</i>	page 38 - 43
2.2 <i>Phronēsis</i> : new understandings	page 43 - 51
2.3 Reconceptualising <i>phronēsis</i> : from collective to collegial practical wisdom	page 51 - 53

3. Conceptualising teacher professionalism	
3.1 Defining professionalism	page 53 - 55
3.2 Conceptualising teacher professionalism	page 55 - 78
4. Journeying towards <i>collegial phronēsis for teacher professionalism</i>	
4.1 Journeying with others	page 78 - 86
4.2 A tentative conceptualisation of collegial <i>phronēsis</i> for teacher professionalism	page 86 - 87

CHART 3: MAPPING *PHRONĒSIS* FOR TEACHER PROFESSIONALISM: CO-CREATING INNOVATIVE PRAXIS

1. Introduction to <i>chart 3</i>	page 88 - 91
2. The <i>Fellow Travellers'</i> Tales	
2.1 <i>Fellow Travellers'</i> Tale 1: Penny Coltman and Luke Rolls (2021)	page 91 - 95
2.2 <i>Fellow Travellers'</i> Tale 2: Elsa Lee and Sarah Stepney (2022)	page 95 - 99
2.3 <i>Fellow Travellers'</i> Tale 3: Andy Wolfe, Caryn Smith, Lisa Harford & Mark Lacey (2021)	page 99 - 105
2.4 <i>Fellow Travellers'</i> Tale 4: Michelle Loughrey and Richard Gerver (2022)	page 105 - 111
3. Journeying towards <i>collegial phronēsis for teacher professionalism</i>	
3.1 Analysis	page 111
3.2 Discussion	page 112 - 114

PART 3: THE CARTOGRAPHIC RESEARCH ASSEMBLAGE

1. Concluding summary of analysis and findings	page 115 - 118
2. Implications and recommendations	
2.1 For theory and research	page 118 - 122
2.2 For <i>praxis</i> and policy	page 122 - 127
2.3 For researchers	page 127 - 128
3. Contributions and originality of this study	page 128 - 129

REFERENCES

page 130 - 140

APPENDIX

Projects, publications and presentations (2017-2023)	page 141
--	----------

Extracts from the cartographer's research logbook

Entry 1	Boarding Parrhesia	between pages 5 & 6
Entry 2	'Each Meeting Matters'	between pages 13 & 14
Entry 3	Naming Stars	between pages 20 & 21
Entry 4	Traversing the doldrums	between pages 46 & 47
Entry 5	Landscapes that scrape	between pages 54 & 55
Entry 6	Taking the long view	between pages 86 & 87
Entry 7	Here be dragons	between pages 93 & 94
Entry 8	Swimming with dolphins	between pages 97 & 98
Entry 9	In sight of dry land	between pages 111 & 112
Final Entry	'Upfullness'	between pages 129 & 130

ACKNOWLEDGEMENTS

I would like to express my heartfelt thanks to my friend and guiding star, Professor Pamela Burnard, without whose wisdom and enduring friendship this work would never have begun or ever been completed. Her stalwart support has come to my rescue so many times and our supervisions have been joyous, thought-provoking occasions.

To each and every member of the Faculty of Education Professional Doctorate community I would like to express my deepest gratitude for their collegiality and warmth: this voyage has been a long one and all the richer (and more bearable) for their companionship. I am very grateful to the following fellow doctoral students who generously shared their time and 'river map' experiences with me: Rachel Beale, Stephen Day, Alice Evans, Ollie Hunter, Catherine Johnson, Ger Reilly, Jonathon Sandling, Kieran Sheehan, Genevieve Smith-Nunes and Louise Walter.

I have been inspired by many people but my research owes its existence to the late Professor Jean Rudduck whose pioneering work in the field of student voice ignited a world-wide movement of change in education. I am also indebted to five outstanding educators who I have had the privilege and pleasure to work with: Professor Robin Alexander, Professor Dame Alison Peacock, Dr Elaine Wilson, Dr Linda Hargreaves and Dr James Biddulph.

Through the last 6 years of work on this research, my family has been my constant crew and I am deeply grateful for their love, support and kindness. Particular thanks are owed for their many hours of painstaking proofreading and much appreciated cups of tea.

FIGURES, IMAGES AND TABLES

Figures

Chart 1

Page 5 Figure 2.1 Sketch map of the rhizome of *phronēsis* in my research career

Page 37 Figure 3.1 *Waypoints* and *threads* mapped in *chart 1*

Chart 2

Page 87 Figure 4.1 *Waypoints* and *threads* mapped in *charts 1* and *2*

Chart 3

Page 112 Figure 3.1 *Threads* mapped across all three *charts*

The Cartographic Research Assemblage

Page 115 Figure 1.1 The concept of *collegial phronēsis* for *teacher professionalism*

Page 120 Figure 1.2 The rhizomatic entanglement of *collegial phronēsis* for *teacher professionalism* showing the four core *threads* and interconnecting *threads*

Page 124 Figure 2.1 Influences on a teacher's *praxis* and decision-making without *phronēsis*

Page 125 Figure 2.2 Influences on a teacher's *praxis* and decision-making with *phronēsis*

Images¹

Foreword

Photograph The Irish Sea looking towards Northern Ireland coastline, March 2018

Photograph 'Entanglement', Ventnor Botanical Gardens, Isle of Wight, summer 2019

Prologue

Extract 1 The cartographer's research logbook, photograph 'Heading into the blue', 2018

page 13 Image 2.2 'The standpoint', photograph of Campeltown Loch, Scotland, March 2018

Extract 2 The cartographer's research logbook, photograph 'Into the unknown', The Needles, Isle of Wight, summer 2023

Chart 1

Extract 3 The cartographer's research logbook, photograph 'Out from dark corners', Norfolk, 2023

Chart 2

Entry 4 The cartographer's research logbook, photograph 'Bruising land, shingle and sand', Ryde, Isle of Wight, 2023

Entry 5 The cartographer's research logbook, photograph 'Towards the horizon', Isle of Wight, 2020

Chart 3

Entry 7 The cartographer's research logbook, photograph 'Twin islands', Isles of Scilly, 2018

Entry 8 The cartographer's research logbook, photograph 'Sparkling curve', Bristol Channel, 2018

Page 90 Image 1.1 Books in the Unlocking Research series

The Cartographic Research Assemblage

Concluding extract the cartographer's research logbook, photograph 'Upfullness', Sequoia National Park, California, 2019

¹ All photographs were created by Julia Flutter

Tables*Prologue*

- Page 6 Table 2.1 Key to map metaphors used in this cartographic research assemblage
- Page 9 Table 2.2 Summary of the three *charts*' methodologies and data sources
- Page 13 Table 2.3 Criteria for selecting materials for inclusion in the chart 2 Literature Review

Chart 2

- Page 41 Table 2.1 Aristotle's ethics: Virtues and vices (from *The Ethics of Aristotle*, revised edition, 1955, translated by J.K. Thompson. New York: Viking)

Chart 3

- Page 113-4 Table 3.1 Summarised analysis of *chart 3*'s exploration of the four travellers' tales

The Cartographic Research Assemblage

- Page 120 Table 1.1: Mapping the flow of *threads* via *waypoints* in the cartographic journeying

Foreword

“To think is to voyage....” (Deleuze and Guattari, 1987: 482)



A wide, open sea and endless sky meet on the horizon, beckoning the eye towards a distant, shrouded landscape emerging from the clouds, promising discovery of something new, unknown, uncharted. Welcome aboard.

In 1831, when 22-year-old Charles Darwin set out on a voyage aboard the ship, HMS Beagle, it proved to be a journey that would change our understanding of life on Earth and lead to a fundamental re-thinking of mankind's origins. Although those on board had set out to survey the uncharted seas and lands of South America, the voyage was to have a transformative impact on scientific knowledge, thanks to the happenstance presence on board of an inquisitive, young naturalist. Darwin's careful observation and record-making, and the journal detailing his experiences, thinking and questioning, provided the raw material - the data - from which his theory-making emerged. As history has demonstrated many times, when people set out on a journey they do not always know where their destinations truly lie. This professional doctorate study represents a far more modest (and physically less hazardous) voyage of exploration but, like Darwin's, my journeying provides an opportunity to take a new perspective. How I arrived at this point of embarkation is an integral aspect of this professional doctorate research therefore this voyage begins with an autoethnographic mapping of my research career.

As a professional doctorate study this research is grounded in my practice as a researcher and educator, embodying a duality in perspective and purpose unique to professional doctorates (Burnard *et al*, 2018). On the one hand, it is retrospective and grounded within my own professional experience as a researcher: on the other hand, its findings will inform my future practice and feed outwards to a wider professional audience. Professional doctorate researchers, Karen Ottewell and Wai Mun Lim, say that "...integration of academic and professional knowledge is central to the professional doctorate" (Ottewell and Lim, 2016, p. 32) because it aims to produce a situated theory which emerges from practice. Interestingly, they also observe the connection between this practice-grounded research and *phronēsis* itself: "...the contribution to knowledge is not unlike that which Aristotle termed *phronēsis*... a new way of knowing that goes beyond *episteme* (knowledge) and *technē* (knowledge in an applied way as a craft)...." (2016, p.33).

Rather than following the more familiar methodological and stylistic conventions of an academic dissertation, this research is constructed as a cartographic research assemblage comprising three *charts*. This innovative methodology has a composite structure, allowing data gathering and analysis to be undertaken from different vantage points to create a three-dimensional conceptual 'map' of *phronēsis* and teacher professionalism. The first *chart* - Mapping *Phronēsis* Through Research in Schools and Classrooms - is a critical autoethnographic study of my work with teachers, researchers, policy makers and students. The second - Mapping *Phronēsis* and Teacher Professionalism in the Literature - is a discursive literature review of *phronēsis* and teacher professionalism as concepts. The third *chart* - Mapping *Phronēsis* for Teaching Professionalism: Co-creating Innovative *Praxis* - explores a set of published narrative vignettes, authored by teachers and researchers who are co-creating innovative *praxis* in their own professional settings. The three *charts* are combined in the final assemblage to permit multi-layered analysis, mapping out the complex entanglement of *threads* which forms the tentative conceptualisation of *collegial phronēsis for teacher professionalism*.

Images and Metaphors for Understanding and Navigation

Throughout this dissertation there are photographs capturing moments in a voyage I undertook, as a novice sailor, during the summer of 2018, sailing from Scotland to the south coast of England on board, *Seascape*, a 12 metre sailing yacht. As metaphors, these images offer glimpses into the lived experience of travelling, with its inherent unfolding of new perspectives, discomforts, joys and challenges. This document also contains linguistic metaphors which similarly reflect the experience of journeying by sea: these images and words have been chosen to assist a reader in entering into the experience of journeying into new realms of knowledge. As Lakoff and Johnson (1980) suggest, the imaginative rationality of a metaphor offers a powerful way of understanding realities that moves beyond objective/subjective claims to truth to embrace the affective, experiential and rational components integral to human constructions of realities.

As we set out together, the ocean stretching before us seems wide and challenging but there are a profoundly important reasons for our journey - children's futures. As Article 26 of the United Nations Declaration of Human Rights (1948)² declares, every child has a right to education and the role of teachers in that education is paramount (Hattie, 2003). Teachers need to possess the professional capacities, values, knowledge and virtues to carry out this vital task. Our voyage sets out in exploration of a new philosophical foundation for teacher professionalism that paves the way towards human flourishing (*eudaimonia*).

²United Nations Declaration of Human Rights (1948) <https://www.un.org/en/about-us/universal-declaration-of-human-rights#:~:text=Everyone%20has%20the%20right%20to%20education.,on%20the%20basis%20of%20merit.> [accessed 12.07.2023]

Introducing the cartographer's research logbook

During the course of my travels, I kept a research logbook to document the people, places and ideas I encountered during this journey. It includes poems, images and meetings with fellow travellers, together with notes and ideas about our travels, not as nostalgic souvenirs, but rather as reminders of the meanings drawn from these logged and mapped moments. The entries may perhaps also serve as warning beacons to others insofar as they identify some of the uncertainties and dead-ends which can beset those who venture into uncharted research waters. The extracted entries which follow throughout this work were chosen from the research logbook because they hold particular significance to the flow of thought within the research. These extracts seek to follow the threads of reasoning as they unfurl.



Entanglement. Ventnor Botanical Garden, Isle of Wight. Julia Flutter, 2019.

PART 1: PROLOGUE

1. A Cartographic Assemblage: Journeying Outwards

1.1 Introducing the cartographic research assemblage

A cartographic research assemblage is a transdisciplinary approach to investigating complex phenomena in the social sciences, drawing on diverse fields including sociology, philosophy, psychology, literary analysis and others. Essentially, the cartographic research assemblage brings together data sets gathered from different perspectives to analyse patterns of synergetic 'flow' occurring in interactions across these sources (Fox and Alldred, 2015). Flows may be of social phenomena (for example, social interactions or tides of political opinion); of matter (such as distribution of educational resources); of affect (for example, emotional responses to a crisis) or ideological (such as changes in belief systems). In identifying and analysing these patterns of flow, the assemblage does not aim to produce generalisable theory but rather it seeks to understand these interacting flows to open up possibilities for experimentation and transformative change (as 'maps' lead travellers towards new destinations and discoveries). The 'cartographic' dimension of this study's research assemblage stems from Deleuze and Guattari's New Materialist theory which contends that: "What distinguishes the map from the tracing is that it is entirely oriented toward an experimentation in contact with the real" (Deleuze and Guattari, 1987, p.12).

This cartographic research assemblage maps an exploration of Aristotle's philosophical notion of *phronēsis* (or practical wisdom) as a route towards enhancing teacher professionalism. My interest in exploring *phronēsis* and teacher professionalism has emerged across the three decades of my career as an education researcher. Through working closely with educators in a wide range of educational settings, I have been inspired by teachers' commitment to engaging with research to improve their practice. This experience has also brought to light the tensions that teachers often encounter when trying to navigate the dissonances within the complex entanglement of research, practice and policy in education. This entanglement forms the ocean of enquiry of this study and our research journey will be traversing the boundaries of time to explore the past as well as the present and future. We also be venturing into different educational settings, from preschool to postgraduate phases, and delve into a wide range of subject disciplines including philosophy, poetics, sociology, history and medical education.

Over the course of history, metaphors of journeying and exploration have often been associated with the creation of new knowledge and physical travel has led to new discoveries and inspired theorisations that transformed human understanding. Although the voyages in this doctoral dissertation are metaphorical, they are embarked upon with the same curiosity and passion to create new understandings. As Aristotle pointed out, the metaphor is a powerful device for learning and understanding:

We learn above all from metaphors. When Homer compares old age to wheat stubble, he makes us realise and understand that both wheat stubble and old age belong to the genus of things that have lost their vigor....we are attracted by those things which we understand as soon as they are said or very soon afterwards, even though we had no knowledge of them before, for then there is a learning process or something very like it..... (Aristotle, Rhetoric 3, 10: 1041b, translated Grube, p.89)

Metaphors help us to communicate complex and abstract ideas through transposing existing experiences and understandings: however, they also serve a different purpose as symbolic representations of philosophical concepts. Adoption of the metaphor as a symbolic representation enables its use as a tool for thinking and facilitates the creation of new understandings (Lakoff and Johnson, 1980). Throughout this

thesis metaphors serve both purposes: to convey complex ideas and to create new understandings. These cartographic metaphors are therefore semiotic and are used as signifiers of concepts to explore new ways of thinking about the complex interconnections between them.

1.2 Why mapping?

Maps and charts have always been a source of fascination to me. As a young child I spent hours pouring over my father's collection of 1940s Ordnance Survey maps, and scouring each one in search of symbols for lighthouses, windmills and castles whose discovery filled my childhood imagination with delight. The materiality of maps enthralls like the treasured contents of museum cabinets, both encase times and places, beckoning the imagination to go beyond the life-spaces and lifetimes we are familiar with. Through maps we begin to understand the world holistically as our eyes sweep across the entirety spread out before on us. They show how physical forms are positioned spatially and politically, relative to one another, and to the tutored eye, maps reveal underlying patterns of connection that show how things have come to be as they are. Politically, maps are used to lay claim to lands and power. Maps' varying scales allow us to gaze intensely at small areas of interest, picking out close detail, and to expand our field of vision into panoramic world-views that reveal 'the big picture'. For researchers, the unique materiality and semiotic significance of maps affords them particular significance because, as philosopher of education, Claudia Ruitenberg, suggests "...maps produce worlds different from those produced by other discourse, and this allows us to ask different kinds of questions" (2007, p.10).

The present research is a continuation of journeying in my research career and it has synergy with another aspect of my life - my love of sailing - which, in recent years, has deeply shaped my thinking and influenced the choice of mapping and travelling as metaphorical devices. The embodied experiences of sailing are immediately different to those normally encountered in everyday life as one loses the familiar solidity and "grounded-ness" of being on dry land. Being cast adrift from the familiar is an essential stepping-off point and the discomfort in losing sight of 'land' highlights the purpose of maps (and sea charts) as aids to navigate by. Maps are not only used for finding our way, however, and they can be used for a wide range of purposes such as geological study, town planning or legal ownership. In this cartographic research assemblage, the three *charts* are assigned differing purposes and allow me to explore and envision complex entanglements in diverse ways and using alternative perspectives. Ultimately, my intention in constructing this assemblage is to address the call made by Professors Wendelin Küpers and David Pauleen for new ways to envision the future:

As the future is not and will not be what it used to be, there is a need to develop shared visions of what a responsible, sustainable, wise business and society would look like. What are adequate images, metaphors and stories, desirable values, maps and pathways and how can we subsequently determine appropriate ends and choose corresponding specific means? In other words, what world-views and corresponding wise practices and developments do we envision in 10, 20, 50 years ahead? (2013, p.8)

Whilst this cartographic research assemblage aims to contribute another 'world-view' and 'corresponding wise practices and developments', it does not seek to survey its field of enquiry in a quantitative sense. Although some forms of cartography rely on precise measurement to produce accurate representations, the *charts* here are descriptive and topological rather than geometric and measured. These *charts* seek to

describe and position the features we encounter in exploring the landscape of *phronēsis* for teacher professionalism.

1.3 The structure of this dissertation

The first *chart* maps emergence of my interest in a conceptualisation of *phronēsis* and teacher professionalism through the journeying of my own research career. *Chart 2* then moves on to map theoretical and research literature on *phronēsis* and teacher professionalism. *Chart 3* presents ‘travellers’ tales’ which are narrative vignettes co-authored by experienced educational practitioners and researchers who are engaged in *phronētic* practices. The completed cartographic research assemblage creates a three-dimensional framework for analysis across the mappings to identify core components of a collective form of *phronēsis* for teacher professionalism. Throughout this dissertation there are signposts to my cartographer’s research logbook recording moments and meetings which have led to shifts in our direction of travel. Extracts from the cartographer’s research logbook are interwoven with poems by Jamaican poet, Kei Miller, from his book, *The Cartographer Tries to Map a Way to Zion*. Miller’s poetry captures the affective entanglement of our voyage. His words inspire and, at times, console. This interleaving of philosophy, aesthetics and education follows a tradition which can be traced back to Aristotle’s own writing. This study also shares common ground with contemporary education researchers, including Australian educator and researcher, Eileen Honan, whose doctoral dissertation “...was at one and the same time academic and personal, embodied and abstracted, poetic and rational” (2007, p.533).

2. Methodology

2.1 Using a cartographic research assemblage to map rhizomatic growth of a conceptualisation of *phronēsis* for teacher professionalism: Putting theories to work

The study’s methodology and unusual format reflect a practical philosophy perspective (Elliott, 1987; Bridges, 2003) which actively sets out to achieve transformative outcomes and is primarily “concerned with the development of practical knowledge to guide virtuous actions” (Elliott, 2015, p.7). As we saw earlier in the introduction (1), the use of the term ‘cartography’ in this study was inspired by the works of French philosophers, Gilles Deleuze and Félix Guattari whose influential book, *The Thousand Plateaus* (1987), stimulated a radical re-thinking of epistemological (knowing) and ontological (being) questions. Their work has challenged conventional ways of envisioning the creation of new knowledge which had assumed that knowledge development occurs along linear and chronological pathways. Instead, Deleuze and Guattari proposed that knowledge creation arises organically like the botanical form of a *rhizome*. New knowledge, they argued, emerges through concepts growing across time and space without fixed starting points, and constantly-evolving as they forge and re-forge connections with other ideas. This notion of a rhizomatic conceptualisation of knowledge provides a philosophical lens that captures the multiplicities and connections forming the basis of the present study. As American education researchers, Adrian Martin and George Kamberelis suggest, adopting this approach embraces complexity and allows for fluid ‘knowings’ which can then give rise to ‘becomings’:

Mapping lines of articulation and lines of flight thus makes visible the multiplicity and creative potentials inherent in any organization of reality: the offshoots, the expanding root systems, the ruptures, and the detours that are continually producing new relations of power and all manner of

becoming(s). Mapping alerts us to the need to look at discursive, social, and material formations in terms of their constitutive lines of force - their organization into lines of articulation and potential dissolution into lines of flight. This works against seduction by received models; it makes visible new possible organizations of reality; and thus opens up new ways of organizing political resistance (*praxis*). *Praxis*-oriented research is research that offers up different ways of organizing reality so that new becoming(s) (both for individuals and for social formations) are possible.” (2013, p.671).

This onto-ethico-epistemological (Barad, 2007) connection between knowing, doing and becoming is an important facet of this study’s rationale because its purposes centre on transformative impact (see also Section 2.8, page 12). In the three *charts*, the rhizomes of *phronēsis* and teacher professionalism are understood as evolving, interconnected entities and their growth is traced rather than captured as fixed, static phenomena. The *charts* produced are therefore not completed representations of *what is* but are akin to sketch maps that offer new directions towards “...what can be otherwise” (Aristotle, translated Bartlett and Collins, 2011). Taking such an onto-ethico-epistemological vantage point lends perspective and alters my position as a researcher/cartographer from being one of distant observer to an active navigator of change through the choices of route taken in seeking to create new knowledge. As the vantage point for this research shifts, it gives rise to new understandings and opportunities, as Martin and Kamberelis explain: “This ontology of becoming(s) enables (even urges) us to see things differently - in terms of what they might become rather than as they currently are. It is characterized by its ability to engage productively with real movements of social change that open up new forms of life both for individuals and for collectives” (Martin and Kamberelis, 2013, p. 670).

To plan the journey and set parameters to the area of exploration, Figure 2.1 (overleaf) was drawn as an initial map. This map depicts a rhizomatic conceptualisation of *phronēsis* as experienced during my research career and identifies some of the ideas, themes, people, places and influences that have contributed to the development of my thinking. Each node on the sketch map connects with every other node and feeds into and from the central core in line with Deleuze and Guattari’s principle of connection and heterogeneity (1987). The route map shows an entanglement of ideas, people, events and places that reflect my personal connections to the rhizome of *phronēsis* but it is entirely possible to expand the field of view. The frame could be extended back in time to include the life of Aristotle, for example, and widened outwards to include other cultures and locations (for example, the work of Chinese scholars such as Lao Tzu and Confucius): however, producing a map on this scale would be beyond this study’s scope. The mappings in this doctoral research must be on a manageable scale and our *charts*’ boundaries are drawn by the requirement to fulfil this study’s transformative objectives. An important attribute of map-making is that it renders knowledge into form which facilitates understanding and enables further investigation, thought, discussion and collaboration. The process of visual representation in cartography therefore makes possible and invites further elaboration, exploration and change. As Deleuze and Guattari argued, mapping is not a static process and the maps produced as a result are not to be regarded as definitive: “The map is open and connectable in all of its dimensions: it is detachable, reversible, susceptible to constant modification. It can be reworked by an individual, group or social formation” (1987, p.12). This openness to reworking underscores this study’s pragmatic rationale to generate transformative outcomes. Pragmatism concerns more than simply producing findings that others can implement, as American educational researcher, Jerry Rosiek, explains: “Pragmatism goes further....and includes within inquiry a consideration of the broader and longer term consequences of our interpretative activity, including the object- and subject-constituting effects of our research. Inquiries, according to this view, do not offer mere representations of independent objects. They

become material semiotic interventions in the continuing stream of experience” (2013, p. 699). Rosiek draws attention to the essentially integrative nature of this pragmatic approach to research which moves away from the traditional, objective distancing which is generally associated with academic research.

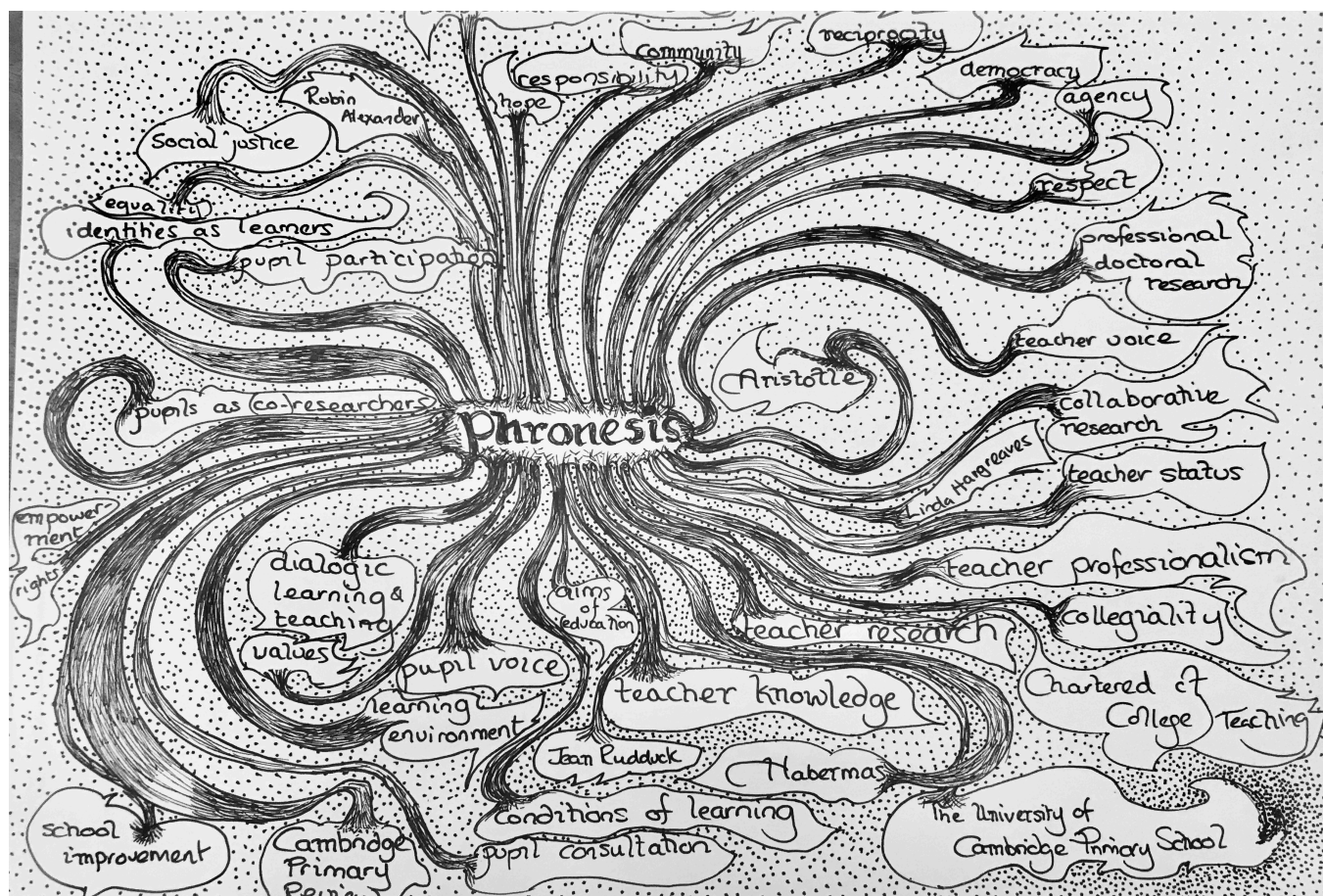


Figure 2.1 Initial sketch map of the rhizome of phronēsis in my research career (Julia Flutter, 2018)

*See extract 1 in the cartographer's research logbook: *Boarding Parrhesia* (overleaf)

Extract from the Cartographer's research logbook

Entry 1 Boarding Parrhesia

i. in which the cartographer explains himself by Kei Miller (2014: p.15)

You might say
my job is not
to lose myself exactly
but to imagine
what loss might feel like -
the sudden creeping pace,
the consultation with trees and blue
fences and whatever else
might prove a landmark.
My job is to imagine the widening
of the unfamiliar and also
the widening ache of it;
to anticipate the ironic
question: how did we find
ourselves here? My job is
to untangle the tangled,
to unworry the concerned,
to guide you out from the cul-de-sacs
into which you may have wrongly turned.

Leaving behind familiar waters in life as a researcher and educator, I notice barnacles of habit still cling. While passage-planning this journey I begin to recognise the need to wrest myself free from boundaries and binaries that have traditionally set limits in researching complex, vast, new landscapes. Polarities in research - qualitative/quantitative, large scale/small scale, social constructivism/post-positivism - bind us to our taken-for-granted assumptions, blinkering our perspectives. In Miller's haunting words, I now "...imagine the widening of the unfamiliar...". It is tempting to stick with the comfortable surroundings of a known world but that would bar me from reaching the places I am searching for. These new places cannot be mapped with one-dimensional methodologies. Grappling with uncertainties, I have to come know that visceral, widening ache.

It is during this early planning stage of this study that I come across the work of American psychologist, Professor Aaron Kuntz, which seems to throw a lifeline. Kuntz emphasises that the purpose of research is to move towards, rather than reach or lay claim to, a singular destination and he urges researchers to set aside 'comfortable' methodological habits: "The horizon beckons, not as a destination but rather a challenge to move out of this contemporary moment, even if its habits generate something of a comfortable numbing into repetitive stasis. Throughout all of our challenging circumstance — of inequities, exhaustion, and passionate existence felt on simultaneously micro and macro levels — we endure". (Kuntz, 2019, p.2)

His reassurance that 'we endure' is welcome. Another aspect of his work which strikes a chord lies in his recognition of how rhizomatic entanglements, like democracy and *phronēsis*, are made manifest across time and space: "....time folds upon itself through enacted practices of living and coming-to-know: acts of citizenship during Ancient Greece challenge contemporary assumptions of democracy, manifesting alternatively resistive possibilities to the status quo" (Kuntz, 2019, p. 2). Encountering this fellow traveller's work exhilarates and inspires. I am ready to climb aboard this craft that now bears a name - *Parrhesia* - as a reminder of our encounter and a name that speaks of this new methodological departure point: "Through parrhesiastic practices of inquiry, the methodologist becomes newly responsible to the very relations that grant him/her citizenship within the world....methodological parrhesia calls for a decidedly materialist orientation to questions of knowing and being, one that corresponds well with the materialist turn that has generated such recent enthusiasm in education and the social sciences" (Kuntz, 2019, p. 3).

Parrhesia, a courageous truth-seeking in the cause of the common good, signifies the need for honesty and courage: to go in search of truth in a time of upheaval and fake news, amidst the cross-currents in this challenging world. There is a need for vigilance, for being alert to the dangers that face all unwary travellers seeking new horizons of possibility. The time has come to set sail.



Heading into the blue. Seascape's helm. Julia Flutter, 2018

Reflecting this study's cartographic approach, the following four terms are used throughout this dissertation (in italicised form) to identify particular methodological features: *waypoints*, *charts*, *fellow traveller* and *threads* which are described in Table 2.1 (below).

Term	Used to denote	Example
<i>Waypoints</i>	Points of reflection during the journeying where <i>threads</i> are identified. <i>Waypoints</i> also mark points where the course of the journeying may alter direction in response to these changes and features.	"Each <i>waypoint</i> identifies conceptual <i>threads</i> whose connections with the entanglement of <i>phronēsis</i> for teacher professionalism will be analysed and mapped in the final cartographic assemblage" (p.10).
<i>Charts</i>	The three individual 'mappings' which have been created using data gathered to address the study's research question: How might conceptualisation of a collective form of <i>phronēsis</i> provide a new philosophical foundation for teacher professionalism?	"Described as a series of <i>charts</i> because it is essentially explorative, both in terms of its approach and its 'ocean' of enquiry, the purpose of generating these <i>charts</i> is investigative rather than navigational" (p.8).
<i>Fellow traveller</i>	This is used to refer to each contributor to the cartographic research assemblage and includes the reader, teachers, researchers, theorists, students and policymakers. It has been chosen to reflect our collaborative journeying, as <i>fellow travellers</i> , within the rhizomatic entanglement of <i>phronēsis</i> and teacher professionalism.	"My <i>fellow travellers</i> for this part of the cartographic voyage are a group of teacher-authors and researchers who are contributors to the book series, <i>Unlocking Research</i> (published by Routledge)" (p.12)
<i>Threads</i>	An identified thematic concept that has emerged as being integral to a collective form of <i>phronēsis</i> for teacher professionalism.	"It was at this <i>waypoint</i> in my research journey that another entangled <i>thread</i> , dialogue, came to the fore" (p.24).

Table 2.1 Key to terms used in this cartographic research assemblage

2.2 Rationale, aims, objectives and research question

This professional doctorate study aims to inform social action (Flyvbjerg, 2001) with its objectives reflecting a pragmatic intention to create positive change. Ultimately the study's core objective is to conceptualise a collective form of *phronēsis* as a means to deepen connections between values, theory, practice, research and policy in relation to teacher professionalism and to explore ways of adopting this re-worked philosophical concept to enhance educational practice and decision-making. The potential resonance between the concept of *phronēsis* itself and professional practice has long been recognised, and Aristotle himself wrote of the link between this 'practical wisdom' and practices that require *phronētic* judgement. American educational researcher and teacher, Kathleen Boney, argues that there has been a widening interest in establishing *phronēsis* as a nexus for professional knowledge, judgement and practice. She describes *phronēsis* as "... the comprehensive capacity that integrates knowledge (often tacit knowledge), judgement, understanding and intuition in order to effect appropriate and successful action, not as epistemic theoretical knowledge, and not as technical application of skill, but as active knowledge that is its own means and ends" (2014, p. 20).

Through the discoveries mapped in this cartographic research assemblage, I hope it will be possible to contribute to shaping a philosophical foundation for the development of teacher professionalism. Edinburgh-based education researchers, Lani Florian and Archie Graham point out that the discursive impact of *phronēsis* could provide a way of re-framing the professional role of educators: “With real purchase for inclusive pedagogy, *phronēsis* frames the role of the teacher as a thinker, interpreter of social norms and decision-maker, someone who can sensitively exercise professional judgements while simultaneously making sense of complex social and practical situations...” (2014, p. 475). However, interestingly, these researchers also go on to suggest that *phronēsis* must be considered within a collective frame: “*Phronēsis* as practised by the teachers in our studies has shown us that it must not be thought of as simply an individual action” (2014, p. 473). This conceptualisation of a collective form of *phronēsis* for teacher professionalism provides the central focus for my study. As the widening ripples of this research continue to expand beyond its immediate horizon I hope that its outcomes will travel further to set in motion changes in landscapes that lie beyond. Küpers and Pauleen argue that the potential outcomes that may emanate from *phronēsis* are far-reaching:

Overall, cultivating a sense for not a frenetic, but *phrónētic* utopia - a longing for wiser practices and wiser forms of civic community and organizational life - might enable citizens and members of organizations to be guided by ideals, values and more long-term, sustainable orientations towards which to look and move; instead of acquiescing to shortsighted near-term solutions and impatient hyper-practicalisms. This may then open up ethical states as ‘spaces for freedom’ (Ricoeur 1997, 334); a freedom to engage wisely! (2013, p.9)

Another dimension of this study’s aims is embedded within its context as a professional doctorate study which entails a direct connection between the research, the researcher and their own professional field. As an education researcher, I am seeking to use this study’s findings to enhance collaborative and ethical aspects of my work. The centrality of *phronēsis* for those engaged in scholarship and research is identified by Professor Elena Antonacopoulou, Founder and Director of the GNOSIS 4R Project at the University of Liverpool Management School, who suggests that *phronēsis* is necessary to:

.... explicate the capacity for *phronēsis* (practical wisdom) so central to engaged scholarship and collaborative research that is impactful. Impactful scholarship is that scholarship that *takes a stance for what it stands for*. In other words, it demonstrates *consistency* between what is preached and what is practiced and in doing so promotes curiosity to experiment with possibilities but also breathes confidence whilst cultivates *conscience* in recognizing the implications of what is practiced for the common good. Put simply, impactful scholarship reflects the character of scholars who conduct themselves with care, not only competence, seeking to improve actions by cultivating curiosity, confidence and conscience their own and others they engage in learning-driven collaborations. Improving action is the meaning attributed to impact....therefore, impactful scholarship goes beyond engagement in the drive to make a positive difference (Antonacopoulou, 2017, p.1).

The study’s aims and objectives are to be addressed through the following research question which reflects my objective for generating potentially transformative outcomes:

How might conceptualisation of a collective form of *phronēsis* provide a new philosophical foundation for teacher professionalism?

2.3 Mapping as methodology

The cartographic research assemblage traverses the fluid, evolving and complex nature of the study's 'ocean' of enquiry, mapping an emergent conceptualisation of a collective *phronēsis* in teacher professionalism and educational research. The assemblage comprises three *charts*, with each informing, and informed by, the other two through an iterative cartographic process. Each *chart* involves a different approach to qualitative data gathering and analysis, as detailed in the sections which follow, and the completed assemblage takes the form described by British higher education researchers, Ian Kinchin and Karen Gravett:

... a conglomeration of numerous, heterogeneous parts that are neither uniform in scale nor similar in nature. It includes physical parts (people, places, objects) and non-physical parts (actions, theories, emotions). The assemblage actively links these parts together by establishing relations between them. (Kinchin and Gravett, 2020, p. 5).

During our journeying, an evolving conceptualisation of *phronēsis* is mapped in each of my three *charts* in a concurrent, iterative process. The purpose of this 'three-dimensional' approach is ultimately to put forward a tentative conceptualisation of a collective *phronēsis* in teacher professionalism. As Wilson et al explain: "Mapping lines of articulation and lines of flight thus makes visible the multiplicity and creative potentials inherent in any organization of reality. Ultimately, mapping discloses potential organizations of reality rather than reproducing some prior organization of it" (Wilson et al quoted in Kinchin and Gravett, 2020, p. 10). In the context of the present professional doctoral research study, a cartographic approach also helps to resolve the problems encountered with envisioning and structuring an investigation of abstract, far-reaching 'rhizomatic' concepts (Deleuze and Guattari, 1987) such as *phronēsis*. Representation of rhizomatic knowledge, as Ruitenberg suggests, presents particular challenges that can be ameliorated through use of mapping:

Because of their multiple connections, rhizomatic knowledge structures are difficult to represent in traditional, more linear text. Cartographically, however, these multiple connections can both be represented and questioned. When one attempts to map rhizomatic processes or texts, one may discover other nodes and connections not previously realized, or one may question the position assigned to certain actors in the web (2007, pp. 17-18).

Rather than adopting a conventional, procedural research design, this study pursues what American psychologist, Professor Aaron Kuntz, calls 'inquiry as truth-telling' (*parrhesia*)³, enacting a "radical cartography..." in which "...spaces of potentiality become the critical cartographer's goal" (2019, p. 4). My aim is to address the research question through an interpretive and critical methodological approach which weaves the voices of those most closely involved at the sharp end of theory, research, practice and policy - educators, students and researchers - as weft into the warp threads drawn from the philosophical conceptualisations in *chart 2*'s literature review. The methodology which forms the basis of this study reflects what Küpers and Pauleen have referred to as a 'multilevel approach' which "...considers systematically various levels and orders of emergence of practical wisdom, and which moves and mediates simultaneously individual and collective spheres..." (2013, p. 9).

³ See also *Extract 1 from the cartographer's research logbook: Boarding Parrhesia*

The final cartographic research assemblage signifies a point where this particular journeying pauses and analysis across all three *charts* begins. The analysis process seeks to identify and illustrate how research-based and theoretical forms of knowledge (*episteme*) can be interwoven with knowledge drawn from practice (*technē*) through a process of values-driven reflection (*phronēsis*) to inform and enhance practice. Combining this evidence with analyses of theoretical works and opinion-based discussion will allow me to respond to the research question of whether a conceptualisation of a collective *phronēsis* could provide a philosophical foundation for teacher professionalism. This disruption of linearity is important because it serves to undermine taken-for-granted assumptions which tend to characterise established habits of practice and challenge theoretical thinking by replacing linearity with interwoven complexity and flexibility, as Kinchin and Gravett suggest: “The non-linear growth of the rhizome encourages the development of links to other networks and so exhibits a greater level of knowledge recipience - the ability to actively make connections to form new understandings” (Kinchin and Gravett, 2020, p. 2). Whilst the assemblage aims to create new understandings, it is important to recognise that these findings do not represent ‘discoverable’ or static phenomena but are essentially ‘worlds in the making’ (Goodman, 1975). The rhizomatic landscape being explored does not exist as a static phenomenon but is rather a constantly evolving concept - comprised of threads as ‘becomings’ - which is also shaped and re-shaped during the process of exploration, interpretation, interaction and representation. For a summary of the three *charts*’ methodologies and data sources see Table 2.2 (below).

Chart	Methodology in outline	Types and sources of data
<i>Chart 1</i>	Critical autoethnography mapping my educational research career in order to identify influences and factors that have contributed to the emergent conceptualisation of a collective form of <i>phronēsis</i> for teacher professionalism.	Qualitative data in the form of a narrative account based on personal recollections, archival materials and published and non-published writings.
<i>Chart 2</i>	An integrative literature review examining the concepts of <i>phronēsis</i> and teacher professionalism to identify and critique different perspectives on what these concepts mean and entail, and how they intersect.	Published academic and official publications, including books, papers, reports and policy documents, which meet the selection criteria (see Table 2.3, page 12).
<i>Chart 3</i>	Selection and analysis of 4 narrative vignettes (<i>fellow travellers</i> ’ tales) as exemplars of <i>phronēsis</i> in real-world contexts. This chart focuses on the emergent conceptualisation of a collective form of <i>phronēsis</i> for teacher professionalism as evidenced in examples of innovative practice.	Four selected chapters from the <i>Unlocking Research</i> series, published by Routledge 2020-2023, co-authored by primary phase teachers and academic researchers.

Table 2.2 Summary of the three charts’ methodologies and data sources

2.4 Chart 1 - Mapping Phronēsis Through Research in Schools and Classrooms

The first *chart* maps the journeying across three decades in my career as an educational researcher and its primary purpose is to map the rhizome of *phronēsis* within my work in order to understand how it has shaped the lines of flight within the present study. This *chart* is therefore exploring an entanglement of ideas, people and practices from which this study is emerging. The purposes in creating this autoethnographic *chart* are threefold: first, to examine the influences which bear on my thinking and positioning as a researcher working in this ocean of enquiry. As Indian author, educator and researcher, Suniti Sharma suggests, such an autoethnographic approach “... engages how we think about knowledge, the politics of disciplinary knowledge, the construction of personal knowledge, and the possibilities in educational theory and practice” (2013, pp.81-82). Secondly, this *chart*’s critical, reflexive process allows me to begin the search for a conceptualisation of *phronēsis* in practice through retrospective analysis of my work with educators, policymakers, students and researchers. Thirdly, it is envisaged that new, potentially transformative lines of flight (Deleuze and Guattari, 1987) will unfold during the course of mapping this personal journey across time, people and places.

The choice of autoethnography as the methodological approach for *chart* 1 was determined by my objective to commence this exploration of *phronēsis* for teacher professionalism from my ‘home port’ of professional experience. As Professor Kath Woodward, suggests, autoethnography provides, “... a way of investigating and understanding personal and social worlds through a process which explicitly includes the researcher” (2019, p.139). It is important for me to interrogate my own entanglement with this rhizome and to look for turning points of change and growth within my career and within the data in the other two *charts* (mapped as ‘waypoints’ in all three *charts*). These *waypoints* demarcate moments of potentially transformative change: for example, when a research project has led to some in relationships between educators, students and researchers or in encountering exemplars of *phronētic praxis* in schools and classrooms. Each *waypoint* identifies conceptual *threads* whose connections with the entanglement of *phronēsis* for teacher professionalism can be analysed and mapped in the final cartographic assemblage.

The nature of *chart* 1’s autoethnographic methodology differs from biographical narrative insofar as its purpose is investigative rather than simply descriptive or historical. However, it must be acknowledged that this approach necessarily represents a subjective, personal perspective. As Ellis *et al* point out, it is important to recognise that, “...when terms such as reliability, validity, and generalizability are applied to autoethnography, the context, meaning and utility of these terms are altered” (Ellis, Adams and Bochner, 2011⁴). Reliability hinges, in this case, on notions of trustworthiness and authenticity and a sufficiently detailed recounting of experiences that have been carefully considered in terms of their relevance, credibility and representative balance. With regard to generalisability, *chart* 1’s unfolding narrative identifies *waypoints* which are gathered together to create “....something greater than the sum of each element” (Woodward, 2019, p. 141). These *waypoints* are used to construct *chart* 1 and to guide further exploration in *chart* 2 and 3. Each of the three *charts* is combined into the final cartographic research assemblage.

Before venturing further, it is also necessary to reflect critically on my own positioning within this ocean of enquiry. As a professional doctorate researcher working in a context that intimately connects with my own practices, values and beliefs, it is important that my research takes into account the subjectivity that necessarily places a hand on the helm steering this journeying. In *chart* 1 there are myriad converging lines of reasoning and experiences, people and settings, that connect with the rhizome of a *phronēsis* (illustrated

⁴ : <http://nbn-resolving.de/urn:nbn:de:0114-fqs1101108> [accessed 15.06.23]



Figure 2.2 The standpoint

A lighthouse at Campbeltown Loch, Scotland, marking dangerous rocks fringing the coast towards the Mull of Kintyre, famed for its rough seas and treacherous currents. These images draw further and further back from the beacon lighthouse to show not only the waters and landscape, but also to reveal my own standpoint - the boat. (Image, Julia Flutter, 2018)

in Figure 2.1, page 5). I am acutely aware that in trying to step away from the close proximity of my involvement in this entanglement to gain a new perspective from a 'higher ground' of theory and meta-theory, there are immediate challenges in trying to separate out what is meaningful, salient and authentic, from what is not. Margot Ely and her co-authors point out that: "One of the main tensions or paradoxes of qualitative research is that when we as researchers begin to move into specifically interpretive modes, we must take a step back from the immediacy of the field and of our data and see them again as 'the other'" (1997, p. 204). This is why my journeying begins with a revisiting of my own research career to view it from an 'othered'

perspective and allowing me to map out and examine the legacies of past thinking and experiences before seeking to take a broader perspective. Ely et al (1997) sum up this sense of broadening out in a researcher's perspective perfectly:

When we think of trying to attain such [a transcendent] view, we imagine the researcher climbing a mountain. The higher one climbs, the more extensive the view, until at the very top it is possible to look in a great many directions. We've attained the vision to make those comparisons that lie at the heart of qualitative analysis. In addition, if we look, we see scenes set in a wider context. Even these contexts broaden, the viewer sees more of how what happens in the larger world impinges on the smaller world, or vice versa. The viewer also sees what elements are common to all that can be seen, or are specific to the view in one direction, or specific to only one person. Among the tasks of qualitative researchers are to lift the level of the interpretation, to set it in wider context, and to see meanings from as many points of view as are relevant to the scene and the study. (1997, p. 218).

Figure 2.2 (page 12) illustrates this how the standpoint changes our perspectives and understandings of a landscape. The further away we stand, the more we see of the surrounding context and our position: the closer we are, the more detail comes into view. These three *charts* are designed to capture perspectives from differing standpoints and levels of analysis: from the broad, theoretical foundations of *chart 2's* literature review, to the classroom-based analysis of *praxis* exemplars explored in *chart 3's* travellers' tales.

2.5 Chart 2 - Mapping *Phronēsis* and Teacher Professionalism in the Literature

The work of *chart 2* is to review theoretical, research and policy literature on *phronēsis* and teacher professionalism. As Kamler and Thomson argue, a literature review requires 'mapping of a field of knowledge production' to establish which ideas, evidence and methods are 'most pertinent... in order to create the warrant for [the] study and identify the contribution the study will make' (2006, p.2). The field of knowledge surrounding these concepts is interdisciplinary and involves philosophy, education, sociology and organisational studies, amongst others. This is an integrative literature review examining the concepts of *phronēsis* and teacher professionalism with the aim of exploring different perspectives on what these concepts mean and entail, and how they intersect. Seminal and recent theoretical, policy and research works are examined critically in order to investigate theoretical understandings of *phronēsis* and its potential as a philosophical foundation for teacher professionalism. In particular, this *chart* provides a critique of arguments on the role of *phronēsis* in relation to professionalism, exploring alternative perspectives and arguments and assessing limitations in how this relationship has been conceptualised up to now. It then moves on to considering alternative perspectives on the meaning and nature of teacher professionalism. The conclusion summarises key findings and offers a tentative conceptualisation of a collective form of *phronēsis* for teacher professionalism which will be explored further in *chart 3* and in the cartographic research assemblage. Snyder (2019) suggests an integrative literature review enables a focusing on how concepts have been variously theorised in the literature in order to "...assess, critique, and synthesize the literature..." in the chosen field of enquiry using an approach that, "...enables new theoretical frameworks and perspectives to emerge..." (2019, p.335). Search parameters to be used in identifying literature for inclusion in this review are outlined in Table 2.3 (page 13).

Criteria	Description of criteria
Date	Works are limited to those published within the past 32 years (1990 - 2022) to reflect contemporary thinking, policy and practice, with the exception of seminal texts and original works.
Focus of study	Abstracts will be used to determine whether or not the works match the eligibility criteria. Works are chosen which focus specifically on either or both of the two concepts under investigation and may be theoretical, policy- or research-based.
Methodological approaches	Research studies will be selected on the basis of their relevance to the study's objectives and for their rigour and quality. However, a range of different methodological approaches will be considered for inclusion, including quantitative surveys, case studies and narrative accounts.
Sources	All sources are drawn from peer-reviewed journals; published books; official reports; or publications of a similar high standard of authority.
Other selection criteria	The types of material include the following: reviews, monographs, research studies, discursive papers and chapters, published reports, relevant policy documents and academic conference papers. Web-based resources from recognised organisations and authorities, such as reports and blogs, may be included where relevant.

Table 2.3 Criteria for selecting materials for chart 2's literature review (based on Moher et al, 2018)

2.6 Chart 3 - Mapping *Phronēsis* for Teacher Professionalism: Co-Creating Innovative Praxis

In line with Professor Bent Flyvbjerg's argument that the context-dependent nature of *phronēsis* makes the narrative vignette a particularly relevant research design for generating situated understanding of *phronēsis* (Flyvbjerg, 2004), the third *chart* seeks to examine *phronēsis* in real-world contexts through a set of vignettes, the *fellow travellers'* tales. This *chart* investigates the tentative conceptualisation of *phronēsis* emerging from *chart* 1 and *chart* 2, looking at *phronētic* practices and decision-making in action within educators' professional lives. These vignettes are interc

onnected with the journeying in *chart* 1 and therefore *chart* 3 allows me to focus on this landscape using a closer frame of view (or on a larger scale in cartographic terms) to explore the unfoldings of embodied *phronētic* practices. My *fellow travellers* for this part of the cartographic voyage are a group of teacher-authors and researchers who are contributors to the book series, *Unlocking Research* (published by Routledge). I am series co-editor with Dr James Biddulph (Executive Head Teacher of the University of Cambridge Primary School). Each of these *fellow travellers* is connected into the entanglement depicted in Figure 2.1 (page 4) and they have contributed to its continuing growth.

***See extract 2 in the cartographer's research logbook, 'Each meeting matters' (overleaf)**

Extract from the cartographer's research logbook

Entry 2 'Each meeting matters'

ii. in which the rastaman disagrees, by Kei Miller (2014, p. 17)

The rastaman has another reasoning.
He says - now that man's job is never straight -
forward or easy. Him work is to make thin and crushable
all that is big and as real as ourselves; is to make flat
all that is high and rolling; is to make invisible and wutliss
plenty things that poor people cyaa do without - like board
houses, and the corner shop from which Miss Katie sell
her famous peanut porridge. And then again
the mapmaker's work is to make visible
all them things that shoulda never exist in the first place
like the conquest of pirates, like borders,
like the viral spread of governments.

I look back on the previous entry and realise the widening ache has not diminished. It continues to grow. The enormity of this ocean of enquiry weighs heavily. How can I map two thousand years of entanglement? Surely, philosopher, Peta Hinton declares, any truth-telling can be no more than a representation - my representation - which "...leaves us with the problem of how to achieve correspondence between reality and the meanings that might accompany this reality" (2013: 172). Hinton, linking hands with Karen Barad, cautions that: ".....reflexive attempts to 'put the investigative subject back into the picture' remain caught in the question of representation itself. They continue to install the distance between subject and object 'as the very condition for knowledge's possibility' (Barad 2007: 88)". (Hinton, 2013: 172). These words trouble me. Up until now my study's data-gathering placed a border between its investigator (myself) and the objects of investigation (my participants and literary sources) based on an assumption that this must necessarily be so. Yet how can I truthfully re/present their truths and why should I consider this arrangement as being 'the very condition for knowledge's possibility'? I begin to realise that my hard bordering of researcher and researched was another of my taken-for-granted assumptions.

In reality, the authenticity and value of this cartographic assemblage demands that I meet with - not merely observe or draw on or report - the people, places and times I encounter in this journeying. As Karen Barad argues, these moments of meeting matter because it is through each new encountering with the entanglement that new possibilities for knowing/doing/being emerge. She urges us to understand the nature of this entanglement: "Not even a moment exists on its own. "This" and "that", "here" and "now", don't preexist what happens but come alive with each meeting. The world and its possibilities for becoming are remade with each moment" (2007: 396).

Research paradigms that seek to generate new knowledge through separation and segregation are cast aside in this cartographic research assemblage. In their stead this research holds fast to an epistemological-methodological-ontological practice that allows it to "...produce new knowing/doing/being" (Botelho and Felis. 2021:1). I must ensure that this practice runs like marrow through the bones of this study. In our collective voyaging, our experiencing and our embodying of the entanglement of phronēsis and professional practices, we (my fellow travellers, you and I) are collectively engaged in a collegial exploration, (knowing/episteme), mapping (doing/technē) and becoming (practical wisdom/phronēsis). This realisation calms my anxiety as I feel the borders begin to dissolve. After all, we never truly travel alone and this recognition is consoling. American educational researchers, Jasmine Ulmer and Mirka Koro-Ljungberg, amplify the collaborative nature of cartographic research: '...cartography welcomes viewers to conduct their own analysis... and interpretations. The data/knowledge domain...transfers back and forth between the map maker and map user, with the cartography itself as a conduit' (Ulmer and Koro-Ljungberg, 2015: 139). They call for us to begin with 'blank sheets' because, "...a blank cartography allows for a re-imagining of fluid pathways. [It] highlights not only the historical and contemporary absence of dynamic pathways, but also the potential of pathways not yet travelled - much less imagined" (Ulmer and Koro-Ljungberg, 2015: 149).

It is time to press on. Yet still, I hear the echo of Kei Miller's words sounding the warning buoy's bell - a cartographer's job is never straight-forward or easy. We must be wary for if we are not careful our mapping risks making "...thin and crushable all that is big and real as ourselves....". No one can make visible all those things that should never have existed in the first place. I am deeply thankful to have met the Rastaman.



Into the unknown. Sea mist on The Needles, Isle of Wight. Julia Flutter, 2023

Each of these *fellow travellers* has written a chapter, or chapters, in one or more books in the *Unlocking Research* series which addresses an audience of primary phase educational practitioners, researchers and initial teacher education students. The series' purpose is to encourage and support readers' reflection on theory and research-informed practices. There are six books in the series which look at the following themes: primary curriculum design; teachers' professional development and learning; creativities in primary education; democratic education; developing innovative practices to support inclusion and diversity and learning through play. Most chapters are written by practitioners working with academic researchers and authors from other specialist fields, including the arts, psychology and social sciences. To date, five books have been published and a sixth is currently in preparation (due to be published in late 2023). The authors whose chapters were selected for *chart 3* include classroom teachers who have engaged actively with research and theory to enhance their practice; senior leaders who have a longstanding engagement in research and academic researchers with extensive experience of working in partnership with teachers. These travellers' tales will analyse *phronētic* practices and decision-making as exemplified in the selected chapters. In order to map the *threads* of *phronēsis* within these chapters, I will be analysing the texts to identify instances where the teacher-authors refer explicitly to:

- their personal and professional values
- theoretical and research-based knowledge (*episteme*)
- their own practice-based knowledge (*technē*)

Through the unfolding narratives within each chapter we will see how the connecting *threads* between values, *episteme* and *technē* are used to shape *phronētic* decision-making and *praxis* in schools and classrooms. Analysis of these narratives allows us to examine more closely the entanglements of research and theory (*episteme*) and practical knowledge (*technē*) with values-led professional practice and decision-making (*phronēsis*). The mapping in this *chart* is explorative and aims to open up divergences and tensions within this complex entanglement.

2.7 Analysing the completed cartographic research assemblage

At the beginning of this section, I referred to the onto-ethico-epistemology (Barad 2007) framework which underpins the methodology of this cartographic research assemblage from its inception through to its data-gathering, analysis and outputs. It is particularly important at the stage of analysis and construction of the three-dimensional mapping, that my data are not collapsed into models that risk obscuring the details, 'messiness' and diffractions that have emerged in the course of this study's journeyings. In constructing a tripartite assemblage of three *charts*, analysis proceeds through identifying interweaving threads emergent within each *chart's* data and exploring how these evidential *threads* intersect to create patterns of *phronētic praxis*. Tentative *threads* from my personal journeying in *chart 1* will subsequently be drawn together with new, emergent *threads* from *chart 2* and *chart 3* to conceptualise a collective form of *phronēsis* for *teacher professionalism* as it is made manifest, both in literature and in real-world contexts. Rather than categorising and coding data into the constraints of a formalised and completed model, analysis flows through a post-qualitative weaving that allows an escape from "...binaries into continuums and multiplicities" and allows creative, multi-perspective thinking to flourish (Lather, 2013, p.639). The conclusions reached at the end of this study are therefore not to be considered as fixed outcomes and endpoints, or final destinations, but rather as a continuation of the ripples and splashes of impact, or (in Deleuze and Guattari's thinking) of the becomings, that shape continuing growth within the rhizome of *phronēsis*.

2.8 Ethical Dimensions

The rationale for this professional doctoral study is grounded in an ethical ambition to create a positive impact on the field of education specifically: however, whilst it is recognised that this may or may not be fully realised, I am striving to ensure that it will offer a useful contribution to discussion on teacher professionalism and to establishing firmer connections between educational practice, policy, theory and research. For every research study, whatever its field of enquiry, careful attention must be paid to what is often termed as 'ethical considerations'. Amongst these considerations, particular concern is directed towards the well-being and safety of participants and those with responsibility for conducting and supervising research must adhere to regulations stipulated by Law and by regulatory bodies such as university faculties, funding organisations and professional associations (such the Medical Research Council). For the purposes of the present study, in inviting people to become my *fellow travellers*, I will ensure that their journeying with me is safe and I must protect the well-being and rights of all those who take part. It is my responsibility as a researcher to be mindful that the research I undertake is fully respectful of the values and integrity of all those who participate in it, whose works are quoted or whose lives may be impacted by its findings, recommendations and outcomes. I have adhered to the University of Cambridge Faculty of Education guidance on ethical considerations and this research has received approval from the Faculty of Education Board,

However, it is important to acknowledge that this study's ethical dimension is inseparable from its epistemology (its way of knowing) and ontology (its way of being) and, as such, its ethical dimensions are embedded within it, rather an add-on checklist. What does this onto-ethico-epistemological approach (Barad, 2007) look like and how does it differ from the more traditional approaches to considering ethics in research? As a psychologist, if I were to conduct an experimental study investigating children's cognitive development, for example, it would be necessary to avoid risks to my child participants' emotional or physical well-being. The study's objective would be to arrive at a generalisable theory on cognitive development that would contribute to the body of psychological knowledge. However, this type of study does not aim to be transformative in its development of new techniques to improve children's cognitive development: essentially, its way of being and knowing are considered in isolation - as 'extracted' - from the enactment of cognitive development (the 'doing') in real world contexts. In contrast, the present study's ethicality relates to every aspect of its outworking, from its rationale through to its production in printed written form. Here interdisciplinary philosophers, Evelyn Geerts and Delphi Carstens, give voice to the line of thinking which underpins this study's onto-ethico-epistemological approach and warn against the reductionism that seeks generalisable and normative conclusions:

Continental feminist new materialist thinkers such as Rosi Braidotti and Elizabeth Grosz, building on the philosophical work of Gilles Deleuze and Félix Guattari, insist on a posthumanist, immanent ethics of joy that confounds mutually exclusive/exhaustive binarizations.... Such an ethics, they insist, is uncanny: "Reconfigured outside of and beyond theories of good, moral laws or ethical obligations," it refuses the normative and familiar, resisting being conflated with standards and "universal principles of thought and action" (Grosz 2017: 132) (Geerts and Carstens, 2019, p.914).

PART 2: THE *CHARTS*

CHART 1: MAPPING *PHRONĒSIS* THROUGH RESEARCH IN SCHOOLS AND CLASSROOMS

My trade is that of educational researcher and my principal obsession the relations of theory to practice and of researchers to teachers.

Lawrence Stenhouse, 1978: 735

1. Introduction to *Chart 1*

These are the words of British teacher and researcher, Lawrence Stenhouse, whose advocacy for teacher research has inspired generations of educators to engage critically with theory and research to understand, and thereby improve, their practice. Although my own experiences cannot, by any measure, compare to Stenhouse's remarkable work, I empathise with his obsession regarding the relationship of theory to practice and of researchers to teachers. This professional doctorate research allows me to reflect on the research I have been engaged in with teachers, students and policymakers and to begin to seek some new answers to the longstanding dilemma Stenhouse spoke of - the relationship between practice and research. Despite policymakers' apparent advocacy for the notion of research-informed educational practice, some argue that the gulf between theory and practice remains far too wide (Hiebert, Gallimore and Stigler, 2002; Nuthall, 2004; McIntyre, 2006). Furthermore, questions surrounding the ownership, production and communication of professional knowledge in education suggest that the relationship between research, theory, policy and practice continues to be fragmented and a site of contention (Hammersley, 2000; Nuthall, 2005; Elliott, 2006). A report by The British Educational Research Association in collaboration with the Royal Society of Arts' Action and Research Centre on research and the teaching profession concluded that: "...amongst policymakers and practitioners there is considerable potential for greater dialogue than currently takes place, as there is between teachers, teacher-researchers and the wider research community" (2014:8). However, the report also cautioned: "...the expectation that teachers might ordinarily engage with, and where appropriate, in research and enquiry need not, and must not, become a burden on a profession that sometimes struggles with the weight of the various demands rightly or wrongly placed upon it" (2014, p. 4). One key tension lies in the apparent imbalance in status between the formalised, recognised domain of academic knowledge and the informal, and largely under-recognised, professional knowledge of teachers. Writing in the 1990s, American education researcher, Kenneth Zeichner, identified this disconnection which remains as a persistent feature in educational discourse:

Despite the so-called revolution in teacher research around the world today where there is a lot of talk about teachers as producers of knowledge ... a view of educational research is still dominant among classroom teachers that sees research as an activity conducted by those outside the classroom for the benefit of those outside the classroom ... and educational theory as what others with more status and prestige in the academic hierarchy have to say about them and their work ... (Zeichner, 1995, p.154).

Resolving this tension might allow practice, research and theory to become woven together to form a foundational corpus of knowledge for enhancing teacher professionalism. The 2013 Teaching and Learning International Survey (TALIS) (OECD, 2016) describes teacher professionalism as “.... the knowledge, skills, and practices that teachers must have in order to be effective educators”. However, this succinct definition of teacher professionalism separates out discrete entities - ‘knowledge’, ‘skills’ ‘practices’ - rather than acknowledging the complex interplay and interdependence of these concepts (the concept of professionalism is discussed further in Section 3). This definition also fails to take into account the crucial dimensions of values and ethics, as Professor Stephen Kemmis suggests: “We want something more than knowledge and technical skill in those we aim to educate into professional practice....We not only want good professional practitioners, we want practitioners who will do good” (2012, p.148). In order to be fully relevant and fit-for-purpose, the corpus of professional knowledge for education should be concerned with more than theories and evidence but, crucially, must also embrace values. It is at this nexus of theory, research and values that the philosophical concept of *phronēsis* (translated as ‘practical wisdom’) may offer a way of conceptualising and strengthening the complex interplay between these elements and create a new, ethical foundation for professional decision-making and practice. Canadian researchers, Elizabeth Kinsella and Allan Pitman, suggest a useful outline definition of this concept which provides a starting point: “*Phronēsis*... is an intellectual virtue that implies ethics. It involves deliberation that is based on values, concerned with practical judgement and informed by reflection. It is pragmatic, variable, context-dependent and oriented toward action” (2012, p.2). Conceptualisations of *phronēsis* will be returned to later on in *chart 2*.

Here, it is important to note that Kinsella and Pitman’s perspective on *phronēsis* highlights the ethical dimension of the concept: however, as discussed in Part 1, some have also argued that *phronēsis* is integral to power relationships and has a key role to play in the social sciences to inform and direct social action (Flyvbjerg, Landman and Schram, 2012). John Elliott, who worked with Lawrence Stenhouse, has maintained that there is an important distinction to be made between *educational research* and *research on education*:

There is a strong case (cp. Elliott, 1978) for making a distinction between ‘educational research’ and ‘research on education’. What makes research educational is its practical intention to realise educational values in action. It addresses practical questions and in doing so cannot avoid taking an evaluative stance on the aims of education. On this view, it is a form of inquiry aimed at the formation of practical insights and judgments. Since these are rooted in the everyday experiences of education practitioners educational research constitutes a form of commonsense inquiry rather than a science. On the other hand, ‘research on education’ aspires to produce ‘objective knowledge’ about practice in classrooms and schools by adopting the position of an impartial spectator who transcends the evaluative perspectives of education practitioners. Such a position is presumed to be a condition of describing and explaining what is really going on in institutions of learning. ‘Research on education’ assumes that theoretical questions about education can only arise, be addressed and answered from a position that transcends the common experience of the practitioners operating inside classrooms and schools (Elliott, 2006, pp.169-170).

Elliott’s definition of educational research is premised on *phronēsis* insofar as it reflects a ‘practical intention’ to enact educational values, whilst research on education can be seen as being underpinned by technical rationality (*technē*) and theoretical understanding (*epistēmē*). In the course of this study’s journeyings we will

be encountering both educational research and research on education, under Elliott's typology, but it is the former which has perhaps the most direct connection with teacher professionalism.

This professional doctorate study has a practical intention in that it seeks to inform social action. Its core objective is to conceptualise a collective form of *phronēsis* to establish a new, deeper relationship between values, theory, practice and policy and thereby create a route to a stronger conceptualisation of what teacher professionalism means and entails. To illustrate what these ambitions may require in order to become enacted, and to examine why *phronēsis* and its conceptualisation are so important, let us turn momentarily away from education to delve into two other, very different spheres of human experience - a pandemic crisis and the field of medical professionalism.

Covid-19

During this professional doctorate study, the world has been in the midst of a pandemic virus, Covid-19, and humanity has faced, what is widely described as, an unprecedented challenge. In each country we have seen governments struggling to make decisions, to take appropriate action and to find ways to support their populations in combatting this disease and its devastating social and economic impact. Every country is urgently looking to scientists for answers - for theories about the virus, how it can be eradicated and people cured. Tentative theories quickly emerged but, to date, there are no certainties. To heal disrupted economies, academic economists offer predictions on the situations unfolding around us but, so far, they can only give warnings that are barely audible against the backdrop of fearful uncertainty. *Episteme* has not yet prevailed. What of practice knowledge? Can practising doctors, nurses and therapists tell us some good news of ideas that work, of patients healed, of remedies tried and proven successful? A few positive stories in newspapers and social media are the best that *technē* has offered to date. Given this limited knowledge base for informing decision-making how are we, and our governments, to act in the here and now? The answer is perhaps surprising. Humanity has, unwittingly, had to call upon *phronēsis*. Around the world individuals, and some governments, are setting the limited knowledge from theory and practice alongside an overriding consideration of values to make life-and-death decisions. Unable to fall back on tried-and-tested ways of doing things, and with neither scientific nor practice knowledge pointing an easy way out of the dilemma, decision-making has hinged on valuing life and doing whatever seems most effective in preserving as many lives as possible. On this basis, *phronēsis*, in some countries, is apparently prevailing thus far. However, in some countries decision-making is being swayed more heavily by political and economic ends that do not prioritise the saving of lives or there is a lack of infrastructure and organisational resilience which is hampering efforts to respond to the crisis. These disparities of response point to one of the central problems with the Aristotelian notion of *phronēsis*: how is it possible to ensure that decisions are 'good' (or 'virtuous' in the sense of values) when values are always contentious? If a lockdown is 'good' in protecting lives, to those who surrender their livelihoods in consequence such a decision may seem, at the very least, questionable. Whilst *phronēsis* can be seen as a philosophical tool for values-led deliberation, we need a clearer idea of what it is, how it can be developed and how it can consciously be brought into action when we are confronted with the need to make profoundly important decisions and find the courage to act. Philosopher, Richard Bernstein, provides us with a starting point in the search for answers, writing with prescience in 1983:

At a time when the threat of total annihilation no longer seems to be an abstract possibility but the most imminent and real potentiality, it becomes all the more imperative to try again and again to foster and nurture those forms of communal life in which dialogue, conversation, *phronēsis* [my

emphasis], practical discourse and judgment are in need for being concretely embodied in our everyday practices (Bernstein 1983, p.229).

Medical professionalism

If the Covid-19 pandemic has provided us with a glimpse of *phronēsis* in action on the world stage, it has also highlighted one of the central difficulties in bringing this form of wisdom to bear on social action. It seems particularly fitting, therefore, that the medical profession may offer some clues to the second of this study's objectives - how to begin to conceptualise a collective form of *phronēsis* for teacher professionalism. In my research for the Chartered College of Teaching, I came across the work of two leading American academics in the field of medicine, John Mangiardi (Chief of Neurosurgery at Lennox Hill Hospital, New York) and Edmund Pellegrino (John Carroll Professor of Medicine and Humanities at the Center for the Advanced Study of Ethics, Georgetown University, Washington) whose ideas on collegiality inspired my work for the Chartered College. Writing in the Bulletin of the New York Academy of Medicine, Mangiardi and Pellegrino proposed that collegiality should lie at the heart of academic medical professionalism and membership of this *collegium* confers a set of obligations and privileges:

The privileges of members of the academic medical collegium consist of the following: freedom to pursue medical knowledge, performance of therapeutic interventions, opportunity to instruct, freedom to engage in experimentation and to share in the expression and communication of medical knowledge with colleagues.....Additionally, there are the obligations specific to the medical collegium: the care and cure of the sick, fulfilment of the moral covenant to the patient, to guarantee the life cycle of medical ideas, to assure academic critique in medicine, the stewardship of medical knowledge, and adherence to a professional code (Mangiardi and Pellegrino, 1992, p. 293).

Here, Mangiardi and Pellegrino accord equal status to theoretical medical knowledge (*episteme*) and knowledge derived from practice *and* teaching (*technē*) but *phronēsis*, conceptualised as a form of overarching, collective authority, delineates the obligations of professional conduct. With some minor adjustments to the wording, their proposal could be translated into a potential manifesto for teacher professionalism (with my amendments shown in square brackets):

The privileges of members of the [teaching profession] consist of the following: freedom to pursue [pedagogical] knowledge, performance of [educational] interventions, opportunity to instruct [teach], freedom to engage in [research on education] and to share in the expression and communication of [pedagogical] knowledge with colleagues.....Additionally, there are the obligations specific to the [teaching profession]: the [teaching and pastoral care] of [students], fulfilment of the moral covenant to the [student and wider society], to guarantee the life cycle of [educational] ideas, to assure academic critique in [education], the stewardship of [pedagogical] knowledge, and adherence to a professional code (Mangiardi and Pellegrino, 1992, p. 293).

Whilst medicine is clearly a very different discipline to that of education in many ways, it is evident that medical practitioners have to consider both theoretical knowledge and practice knowledge (particularly in the form of case histories) to inform their decision-making and actions but both are insufficient, and it is values, through application of practical wisdom (*phronēsis*), which determine the final course of action. For example, an elderly patient with terminal cancer could be offered life-lengthening chemotherapy treatment but physicians must weigh up the benefits in extending the patient's life by a few more months against the distress caused by side-effects of the medications known to exist in previous cases. A recent doctoral thesis

by British General Practitioner, Dr Sabena Jameel (University of Birmingham), exploring enacted *phronēsis* in General Practitioners' practice concludes that:

Phronēsis is a process, not an output. It identifies the morally salient issues, by interpretation, within a contextual problem and draws upon different 'ways of knowing'. It uses these ways of knowing (and the conflicts that arise from that), to feed into an adjudicative process that results in a good decision, all things considered, for that particular situation. *Phronēsis* is an intellectual virtue, a meta-virtue that uses perspectival, context-sensitive metacognitions to integrate, guide and synthesise moral virtues, especially when they come into conflict..... *Phronēsis* has the potential to fill a theory-practice gap, with a moral orientation as a guiding force. (2021, pp. 102-103)

Jameel's research will be discussed further in *chart 2* (page 67) and the extracts from the cartographer's research logbook. The work of teachers has similarly life-impacting implications and it has often been suggested that the teaching profession should model itself more closely on the medical profession in its use of evidence and theory. Professor David H. Hargreaves raised this point at The Teaching Training Agency's Annual Lecture in 1996, in a highly critical and controversial address on educational research:

In medicine, as in the natural sciences, research has a broadly cumulative character. Research projects seek explicitly to build on earlier research - by confirming or falsifying it, by extending or refining it, by replacing it with better evidence or theory and so on. Much educational research, by contrast, is non-cumulative in part because few researchers seek to create a body of knowledge which is then tested, extended or replaced in some systematic way (1996, p. 2).

Hargreaves went on to suggest that teachers should, like medical practitioners, take a participative role in researching practice and contribute to the development of an established and widening corpus of professional knowledge. Not everyone agreed with Hargreaves' medical model, however. In his rejoinder to Hargreaves, Professor Martyn Hammersley argued that the practice of teaching depends on "wisdom, experience, local knowledge and judgment" (1997, p.147), rather than unwavering adherence to theory and research - a line of reasoning that clearly resonates with the notion of *phronēsis*. The present study takes up the challenge to explore these lines of reasoning further in the sphere of teacher professionalism and I will return to discuss these issues in Section 3 of this *chart*.

***See extract 3 in the cartographer's research logbook, Naming Stars (overleaf)**

2. Towards a collective *phronēsis*: a critical autoethnographic journey

Throughout *chart 1*'s critical autoethnographic journey, I identify *waypoints* (moments that have been significant to this study's direction of travel) and conceptual *threads* (emergent themes paradigmatic to a tentative conceptualisation of a new philosophical foundation for teacher professionalism). These *waypoints* and *threads* are mapped at the end of this *chart* on page 37. Our journey moves chronologically through time and places, beginning in the early 1990s at the starting point of my educational research career.

Extract from the Cartographer's research logbook

Entry 3 Naming stars

"To exist, humanly, is to name the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new naming. Human beings are not built in silence, but in word, in work, in action-reflection". Paolo Freire, 1970, p.74

Freire's quotation draws attention to something important that I had not stopped to consider before: the importance of naming. It was a question that first struck me when I heard a presentation by Dr Sabena Jameel, a general practitioner and senior medical educator, who spoke about her doctoral research on *phronēsis* in the medical profession as part of an online panel discussion organised by the University of Birmingham's Jubilee Centre for Character and Virtues (6 May 2021). Dr Jameel said that the medical students she teaches have reported feeling liberated through meeting the words and ideas she has been introducing them to concerned with professional virtues, ethics and practical wisdom. For some students even words like 'integrity' were new and had to be explained. However, Dr Jameel went on to say that she generally avoided adopting words like *phronēsis* when talking with her students because it made these principles seem remote and cerebral. Using a lexicon derived from Classical Greek hampered students' understanding, she felt. During the same event, David Bogle, Vice Provost of University College London and Professor of Chemical Engineering, pointed out that even familiar, everyday words like 'virtue' are problematic too insofar as these have become associated with historical modes of thinking and may now seem alien to modern life. Yet, during another Jubilee Centre online seminar (July 13 2021), Dan Wright, headmaster of The Oratory School in London, spoke about how research on virtues, based on Aristotelian philosophy, influences his own practice as a teacher and senior leader in education. He said that this theoretical framework gave him a language to use with his students so that they can begin to identify and talk about abstract concepts like virtues and emotions. This language, he argued, in turn facilitates dialogic approaches to teaching that allow students' to develop their capacities for virtuous reasoning and behaviour. I am intrigued to explore this idea further: unlocking the doors between research and practice (and policy) can grant free passage to new perspectives and ideas but the question arises: does the mechanism for this unlocking require a process of translation into

'everyday' language or is there a need for couching these ideas in names that are unfamiliar?



Out from dark corners. Norfolk. Julia Flutter, 2023

These questions do not have simple, straightforward answers, particularly where abstract philosophical matters are under discussion. Complex ideas expressed in Ancient Greek, and words like 'virtues' which carry nuances of the past, seem unlikely to catch on in the chaotic communications of modern life. Yet this is not always or necessarily so. Suddenly, in 2021, the technical vocabulary of epidemiology is on everyone's lips with once-specialist terms like 'transmissible variants', 'viral load' and 'exponential increase' now common currency in daily conversations outside the medical profession. Just as the pandemic taught us to lockdown our lives, now we need to learn and speak aloud the pass-words that allow us to understand how to unlock a way forward. Kei Miller's cartographer says, "We speak to navigate ourselves away from dark corners...". He speaks a truth. When our need is urgent, words come and lead us forward, expressing new conceptualisations, new ideas, new hopes as stars to steer by. When defined with clarity and imbued with salient meaning, 'integrity', 'trustworthiness', 'compassion', 'justice' and 'phronēsis' become navigational stars empowering us to "...become, each one of us, cartographers" (op cit).

xx. in which the cartographer tells off the rastaman by Kei Miller (2014, p.45)

The cartographer sucks his teeth
and says - every language, even yours,
is a partial map of this world - it is
the man who never learnt the word
'scrupe' - sound of silk or chiffon moving
against a floor - such a man would not know
how to listen for the scrupe of his bride's dress.
And how much life is land to which
we have no access? How much
have we not seen or felt or heard
because there was no word
for it - at least no word we knew?
We speak to navigate ourselves
away from dark corners and we become,
each one of us, cartographers.

Beginnings: My postgraduate study

In 1991, I enrolled on the full-time Masters programme at the University of Cambridge School of Education studying on the Master of Philosophy course, 'The Psychological Investigation of Intellectual Development'. My principle interest in researching children's learning at the time arose from my work in a pre-school setting where I had been struck by the pervasive impact that difficulties and delays with language development had on young children's social, cognitive and emotional development. The early years setting I worked in served a community which had a high number of families from ethnic minority backgrounds and families facing socio-economic disadvantage. As the setting was physically and organisationally linked to a local primary school, it was possible to observe how children's lives progressed after they left the early years setting and it became apparent that those who had experienced delays and setbacks often continued to struggle when they entered formal schooling at age 5. Concern that young children's lives seemed to be disadvantaged right from the outset raised the question of how can we, as practitioners, ensure that all children learn and flourish?

For my Master's thesis, supervised by the late Dr Gerard Duveen, I carried out a small-scale, psychological study of pre-school children in a busy, urban early years setting to investigate the experiences of young children for whom English was an additional language as they entered their first learning environment outside the home. I had hoped that this research might help to shed light on young children's experiences of early education and yield insights that could identify ways of improving practice and the learning environment to meet their needs more effectively. The study adopted a mixed methods approach using an observational framework to gather quantitative data on play behaviours and language use and a set of semi-structured interviews were carried out with the children as they played. It was the qualitative interview data, however, which produced the most detailed and surprising findings about children's understandings and experiences of learning. Although the participants were very young (3 to 4 years old) and English was not their first language, they were able to articulate and reflect on their experiences as learners in ways that were perceptive, considered and remarkably insightful. The study's findings highlighted the importance of social dimensions of the early years setting and its conclusions suggested that there was an urgent need to focus attention on early years practitioner training to facilitate greater cultural awareness and support for children for whom English was an additional language. The study was published in an international journal, *Early Child Development and Care*, in 1995⁵ and a summarised article was written for the National Children's Bureau. It was at this early stage in my research career that I first became aware of the difficulties in disseminating research findings to effect positive changes in educational practice and the seeds were sown for this study.

Waypoint 1 First voices: Researching children's perspectives

This early point in my research career has been included in this journeying because its unusual, small-scale research design is one of the earliest to adopt a 'pupil voice' approach and it was to have a profound influence on the trajectory of my research career. At the outset I had not fully appreciated how reflective and capable young children could be in talking about their learning. The study's approach of seeking to enhance early years educational practice through engaging with research and theory held long-lasting implications as it introduced me to the qualitative methodologies that would be involved in the future research projects I

⁵ Julia A.E. Day (1995) Multicultural resources in preschool provision — an observational study, *Early Child Development and Care*, 110:1, 47-68, DOI: [10.1080/0300443951100104](https://doi.org/10.1080/0300443951100104)

would work on. As an early years practitioner, however, I had set aside my own educational practice to focus on academic research and theory and this meant that the study's findings were not to have a direct influence on my own teaching and professional learning. In John Elliott's typology (2006) my Masters research would fall under his description of an approach that he calls as 'research on education' which seeks to produce a generalised theory (*episteme*) and may lead to establishing 'technical' guidance (*techne*) for practice and policy, although this study also reflects a values-based intention to improve educational outcomes. As I sought to disseminate my findings it became clear to me how difficult it is to generate impact for research and I first became aware of disconnections between research, theory, practice and policy. However, impact is not always direct or immediate and the notion of voice would become one of the entangled *threads* recurring throughout this journey towards a tentative conceptualisation of *phronēsis* for teacher professionalism.

Pupil Voice: 'Making Your Way Through Secondary School'

In November 1994, I was appointed as research assistant on the *Making Your Way Through Secondary School* project, led by Professor Jean Rudduck (Director of Research at Homerton College, Cambridge), and Professor Gwen Wallace (University of Sheffield). This ground-breaking project was part of the Economic and Social Research Council's research programme, *Innovation and Change* and, by this point, it was in its fourth year. The team had been exploring secondary school pupils' experiences as learners using a qualitative, longitudinal methodology involving extensive fieldwork and interviewing. Its data set was vast, comprising more than 800 interview transcripts, field notes, pupils' progress reports, school documents and photographs filling a 2 metre high filing cabinet. The three project schools were situated in the north of England in areas of high unemployment and socioeconomic disadvantage. Attainment data placed these three schools on the lowest rungs of the new 'league tables' of school performance. Joining the team at the analysis stage meant that my role was initially focused on analysing data and writing up the project's findings. There were two daunting aspects to the challenge of analysis: one was learning to use the complex thematic coding framework developed by the team and the other was immersing myself in the huge volume of data gathered over the previous four years. The latter task required listening to the recorded voices of ninety young people as they 'made their way' from Year 8 to Year 11 and those of the teachers who had taught them. Through the thousands of recorded words, and the volumes of contextualising data, we were able to construct a richly-detailed picture of the factors that helped and hindered the pupils' progress at school, and the influences that shaped their experiences as learners at classroom, school, community and system levels.

Findings and recommendations from the project were widely disseminated to policymakers and teachers through reports, meetings, conferences and publications. The project schools also received more detailed, direct feedback on findings which senior managers then used to inform their school development planning. One of the principle outcomes from this project was the call to address the problem of dips in pupils' engagement with learning during the early years of secondary school. This issue seemed, in part, to reflect lower levels of motivation and higher levels of social distraction affecting pupils at this stage in their education and recent changes in the educational system appeared to have exacerbated this problem. Pupils tended to see only the later years of secondary school as being relevant to their aspirations in life, and Years 7 and 8 were often regarded by pupils as being unimportant and, for many, school was an opportunity for socialising rather than learning. In following the trajectory of pupils' school careers, it became sharply apparent that those who had become distracted from learning in the early years of secondary school often

struggled to regain ground later on and the negative impact of falling behind was hard to overcome. Pupils' individual stories revealed the lasting consequences of this pattern and a follow-up study tracking pupils' lives after they left the schools showed the sense of regret many pupils felt that they had not worked harder, or more consistently, at school. The findings highlighted how consulting with pupils can be used to develop a deeper understanding of the factors that help, or hinder, their progress with learning. However, it was also apparent that this consultative process itself had a positive impact on the pupils and schools who took part. Teachers were struck by the considered, constructive responses which pupils gave about their experiences as learners and pupils valued the opportunity to think and talk about their learning and progress and often reflected on their personal lives and aspirations. On the basis of the project's data, we proposed a set of six principles for school improvement initiatives that would help to create a positive culture for teaching and learning in schools. Our team summed up the *Making Your Way* project's key conclusion: ".....what pupils say about teaching, learning and schooling is not only worth listening to but provides an important - perhaps the most important - foundation for thinking about ways of improving schools" (Rudduck, Wallace and Day, 1998, p.1).

Waypoint 2 Lines of flight⁶: Hearing students' voices

Making Your Way Through Secondary School identified some specific aspects of practice and policy which exert a significant impact on pupils' learning. The research took place at a time when schools were experiencing a period of considerable change in England as a result of new national policies, including the introduction of the National Curriculum and the so-called 'league tables' of school performance. In particular, we noted that some pupils had become disengaged at Key Stage 3 and it was clear that they felt that the curriculum had little relevance to their futures. Distracted by their preoccupations with adolescent social life, some pupils tended to 'drift' away from learning and then found it impossible to keep up with the quickening pace of teaching and learning once they had fallen behind. One pupil commented, "School's great - apart from the lessons" and this throwaway comment captured the sentiment expressed by many of the project schools' Year 8 pupils. The *Making Your Way* findings were presented to policymakers and were part of a body of evidence which subsequently led to changes to the Key Stage 3 curriculum. Teachers and senior leaders in the three project schools seemed impressed by their pupils' constructive, insightful comments and felt that pupil consultation offered useful directions for school improvement planning. However, the project was unable to follow up what changes in practice took place in these schools and there is little information on what changes were implemented and whether the project's impact was sustained in the schools. School-based research, like *Making Your Way*, was beginning to establish closer links between research and practice but it was also apparent that radical, new directions like pupil voice also stirred controversy. Pupil voice was opening up 'lines of flight' (Deleuze and Guattari, 1987) that raised questions about pupil-teacher relationships (Rudduck and McIntyre, 2007): in particular, concerns were raised - for example, by teacher unions - that pupil voice initiatives could run the risk of undermining adult authority in schools.

Working on the *Making Your Way* project offered deeper understanding of how student consultation could be used to support teachers and students through establishing a dialogue about teaching and learning. Interestingly, there was relatively little theoretical work on the principles of pupil voice at this time, although psychological concepts clearly connected with the approach and provided starting points for developing theory. Concepts such as *metacognition* (Flavell, 1979) and Vygotsky's (1934) social constructivist work on

⁶ Deleuze and Guattari (1987)

child development, for example, place an emphasis on the important roles that language and social interaction play in thinking and learning. As our work on pupil voice continued, we began to construct a theoretical framework that would underpin further developments in practice as part of the ongoing *phronetic* entanglement of practice knowledge and theoretical knowledge to effect positive change in educational practice.

At the time, the generation of educational theory and investigation of teaching practices was contained within the academic research domain and it was generally based in higher education institutions and research foundations. Sometimes educational research was also commissioned by government agencies with its findings reported directly to policymakers. As a researcher, my role on the *Making Your Way* project involved investigating research questions set by its principal investigators who were outside the teaching profession (although both were former teachers). The team would feed back its findings, conclusions and recommendations to practitioners, policymakers and other researchers for discussion. At this time, very little research sought to work collaboratively with practitioners. Again, under Elliott's typology (Elliott, 2006), this project would be described as 'research on education' and it is based on a technical rationality that seeks to improve practice from a vantage point that is largely external to the domain of practice. It was at this *waypoint* in my research journey that another entangled *thread*, dialogue, came to the fore. The notion of dialogue centres on communication as way of co-constructing knowledge through questioning and collaborative enquiry (Alexander, 2019).

Making Your Way's 'satellite projects'

Despite wariness expressed by some teachers and some methodological criticism within the educational research community, interest in pupil voice as a tool for school improvement steadily grew following the *Making Your Way* project (Rudduck and McIntyre, 2007). Pupils' testimony on their experiences as learners had seemed to be welcomed by schools wanting to find new directions for improving teaching and learning. The project had demonstrated how pupil consultation and pupil participation initiatives could contribute to establishing more positive pupil-teacher relationships and more democratic, inclusive school cultures (Rudduck, Wallace and Chaplain, 1996). In response to this positive impact, Jean Rudduck set up a series of satellite projects exploring the ways in which teachers could develop pupil voice initiatives to promote transformative change in their classrooms and schools. One satellite project was commissioned by the Cambridgeshire Local Authority working with Jean Rudduck and her Homerton College based team of colleagues, including myself. In this two-year project, called *Thinking about Learning, Talking about Learning*, primary and secondary schools across the county developed pupil voice strategies to enhance aspects of practice. The project's research agenda was an entirely collaborative one with teachers deciding the topics they wanted to focus on and the approaches they would use to investigate pupils' perspectives. The research team acted as advisers and provided research assistance, including data gathering, data analysis and support with report writing. At the end of each year in the project the participating schools came together for a research conference where they were able to present and discuss their findings. A final report, outlining the individual projects carried out in each of the project's schools, was published in 1998.

This innovative school-university research partnership presented some opportunities and challenges for both teachers and researchers. Although the idea of teacher research was not novel, questions about its rigour had been raised amongst academic researchers (Hargreaves, 1997) who argued that such small-scale studies lacked reliability and generalisability which could only be obtained through academic research. There

were also concerns that teachers would be unable to take an objective perspective on their own classrooms and schools: moreover, they often lack time and resources to enable them to engage in and with research (Brindley, 2015). Jean Rudduck maintained that the purposes of teacher research are grounded in teachers' own practice rather than seeking to attain the generalisability and rigour of academic research enquiries, as the project's report explained: "Teacher research is essentially, we would argue, about enhancing practitioner understanding and providing a basis for the informed development of school and classroom policy and practice" (Flutter, Kershner and Rudduck, 1998:5). It is interesting to note that the project report, written in 1998, refers to its attempt to bridge the world of teaching and research, an ambition closely echoed over twenty years later by the Chartered College of Teaching and reflected in its Royal Charter which declares that the College shall: "...engage with and to promote research and study concerned with the development of teaching, learning and assessment..." (Chartered College of Teaching, website, 2023⁷).

Waypoint 3 Teachers' voices: Researching in partnership

Witnessing at first hand the direct impact of these small-scale enquiries in classrooms, it was evident that this research approach could potentially make a positive difference in schools and classrooms. When visiting project schools to support their research, we saw teachers and pupils engaging in a learning-focused dialogue which, in some cases, seemed to inspire changes in relationships, practices and outcomes (Flutter, Kershner and Rudduck, 1985). One reason for the success of these projects in achieving their objectives was that teachers were identifying their own research questions: this gave them a strong sense of ownership of the research with the result that it was largely welcomed rather than rejected as being yet another initiative that was being imposed upon them. At a time when teacher professionalism was being eroded through top-down policy (Hammersley, 2000), this co-construction of the research agenda created a space in which not only pupils', but also teachers', voices could be heard and issues surrounding school improvement were being placed back into their hands (Flutter, 2007). American researcher, Yvonna Lincoln, suggests that the connection between pupil voice and teacher voice presents an opportunity for both parties to transform classrooms: "Teachers can elicit student voices. And teachers can in the process, be led to discover their own voices. One cannot happen without the other, but happily the achievement of voice is mutual, and teachers who help students to discover student voices will discover their own voices are clearer and stronger in the process" (Lincoln, 1995, p. 93).

Thinking about Learning was a rewarding project to be part of, from my perspective as a researcher. It was particularly exciting to see how research could be implemented directly into classroom practice through these classroom-based enquiries and changes in teachers' practices, and in their growing enthusiasm for research, were clearly evident. However, this project was short term and, as with *Making Your Way*, it was unclear whether innovative practices were sustained after the project ended. Whilst hitherto the framing of our research had centred largely on pupils' voices, it was apparent that we now needed to widen out our research framework to consider conceptualisations of teacher professionalism and how these might intersect with our developing conceptualisation of pupil voice. We wanted to develop a deeper understanding of how pupil voice and teacher research could become integrated into practice more widely and sustainably, and it was this question that became a focus in the fourth *waypoint* on this journey. Although this was a relatively small-scale project, it marked an important turning point in our approach to researching with teachers. We

⁷ Chartered College of Teaching website <https://chartered.college/wp-content/uploads/2021/08/Charter-and-Bye-Laws-of-the-Chartered-College-of-Teaching-2021-1.pdf> [accessed 17/03/2023]

began to move closer towards John Elliott's notion of educational research as a form of 'commonsense inquiry' that "...realises educational values in action" (Elliott, 2006:169) and therefore bridging between technical rationality (*techne*), theory generation (*episteme*) and educational values in a research process embracing *phronēsis*. It was at this stage in my research that teacher research came to the foreground as an important, entangled *thread*.

The Economic and Social Research Council (ESRC) Teaching and Learning Research Programme Phase 1 Network Project 'Consulting Pupils About Teaching and Learning'

In 1999, the UK's ESRC launched its Teaching and Learning Research Programme (led initially by Professor Charles Desforges) funding educational research projects across a wide range of topics related to pedagogical practice. Professor Jean Rudduck brought together a team,⁸ which included other leading pupil voice researchers, to submit a proposal. The bid was for a network project investigating different dimensions of pupil voice and its transformative potential for practice and policy in terms of the school improvement agenda. The network project, 'Consulting Pupils About Teaching and Learning Network Project', incorporated six individual research projects under an overarching frame. In addition, I applied for the ESRC Career Development Associate (CDA) award to carry out a parallel meta study on theoretical dimensions of pupil voice. Our ESRC applications were successful and our research began in January 2001. The network project was designed to explore a set of interlocking themes through differing research lenses: alongside the more traditional social research frame of using data to investigate phenomena, the project supported innovations in practice directly, working with teachers and schools to effect changes in classroom teaching and learning. Alongside this work with schools, my meta study examined historical, political and pedagogic dimensions of pupil voice through a systematic literature review and a seminar series exploring different facets of pupil voice including psychological, cultural, sociological, philosophical and legal domains. Contributors to this seminar series included Professor Iram Siraj-Blatchford, Dr Michael Wyness, Professor Audrey Osler, Professor Michael Fielding and Professor Lynn Davies.

Waypoint 4 Broader ripples

As part of its ambitious remit the project had involved setting up a network for teachers and schools, inviting them to participate directly in the individual research projects and to share their own pupil voice initiatives as contributors to a collaborative community. In addition to books and papers, the project's interim findings and outcomes were disseminated in regular newsletters to network members. This communication system was to prove strikingly effective in widening interest in pupil voice and by the end of the project's second year, over 300 UK schools had joined this vibrant network. It was evident from the tremendous volume of correspondence that the network's printed newsletters were being avidly read in staff rooms across the country (and, surprisingly, decades later I still receive enquiries from teachers who have recently picked up a copy of one). Two interesting issues emerged from this network project: firstly, it was evident that there was a thirst amongst teachers for direct engagement with this type of practice-based research and, secondly, listening to the voices of pupils had clearly resonated with teachers as an idea worth pursuing. I was particularly struck by the ways in which the notion of pupil voice was being seen differently by individual teachers. Some felt that pupil voice offered a useful way of gathering feedback on their own teaching, while others regarded pupil voice as way of creating a learning-focused dialogue and essential to pupils'

⁸ Professor Donald McIntyre, Professor Michael Fielding, Professor John MacBeath, Professor Kate Myers, Professor Madeleine Arnot, Professor Diane Reay, Dr Beth Wang, Dr Sara Bragg, Dr Helen Demetriou.

metacognition. For some teachers, pupil voice was an opportunity to foster democratic education in schools and to address social inequalities by reaching out to pupils whose voices had not previously been heard.

The TLRP Network Project demonstrated that, as the circles of influence from our research projects spread outwards, they were gradually changing landscapes of practice. This fourth *waypoint* highlights how the principles underpinning pupil voice could be embedded within professional practice to effect transformative change. Additionally, the network project's partnership structure had created a collaborative space for teachers and researchers which established an effective system for communicating research findings that were, to a large extent, generated by teachers and schools themselves. However, there remained the problem of sustainability. The network project's findings suggested that pupil voice strategies were often short term, with their impact limited to the teachers and pupils who were directly involved at the time. Growth in the entanglement of a collective form of *phronēsis* for teacher professionalism, it seemed, was being stunted by structural constraints. In particular, there were problems in establishing effective means for collaboration, communication and cohesion within the teaching profession and it was clear that practice and decision-making were skewed by policy or other pressures within, and beyond, the educational system. It was also apparent that there remained an emphasis on technical rationality (*techne*) in large scale projects like the TLRP Network due to government and funding body pressures to demonstrate the impact of research in terms that are largely quantitative and easily measurable. The theme of school improvement underpinning the TLRP Network reflected government concern with pupil attainment figures and political influence determined schools' priorities in engaging with the Network's research. Although teachers' values played some part in leading teachers to engage with pupil voice research, newly-issued OfSTED guidance requiring schools to consult pupils about teaching and learning had also prompted schools to take an active interest in joining the network (Rudduck and McIntyre, 2007). The Network project, to some extent, reflects both John Elliott's categories of *educational research* and *research on education*: although it was largely aiming to be the former, its emphasis on values was perhaps somewhat eclipsed by external pressure to create 'toolkits' for school improvement. At this *waypoint* two further entangled *threads* emerged - collaboration and community - as being integral to conceptualisation of a collective form of *phronēsis* for teacher professionalism.

The Student Voice International Seminar Series

Shortly before her untimely death in 2007, Jean Rudduck completed what was to be her final book, *Improving Learning Through Consulting Pupils*, with Professor Donald McIntyre. Sadly, the book was published posthumously for both authors, as Donald also died suddenly a few weeks before its publication. Their book brought together the accumulated ideas, findings and outcomes spanning their work on pupil voice and explored its transformative potential for improving the conditions of learning in schools (Rudduck and McIntyre, 2008). The tributes pouring in from around the world to celebrate Jean's and Donald's lives and research, demonstrated that pupil voice had become a global movement. Amongst the many teachers and researchers to be inspired by Jean Rudduck's work was Professor Alison Cook-Sather of Bryn Mawr College, Pennsylvania. At the invitation of Jean's husband, Professor John Gray, in 2010 Alison visited the Faculty of Education at the University of Cambridge to launch her own book which drew on Jean's legacy and was dedicated to her memory (Cook-Sather, 2009). During the book launch, Alison and I began to talk about the possibility of exploring further opportunities to disseminate the growing corpus of pupil voice research, practice and theory and the idea of holding an international seminar series was mooted. With funding from Homerton College, Cambridge, where Jean had held the post of Director of Research, Alison

was awarded the Jean Rudduck Visiting Scholarship. The seminar series was held in Cambridge over the following five years, attracting researchers, students, teachers and policymakers from 15 countries, and has since evolved into an annual international conference hosted in universities in the USA and Australia (in 2019, it is being held in Melbourne, Australia). A further outcome of the seminar series has been the founding of an international journal, *The International Journal of Student Voice*, supported by The Andrew.W. Mellon Foundation and currently edited by Dr Dana Mitra of The Pennsylvania State University.

The seminar series highlighted how teachers, researchers and policymakers in different countries and educational settings were adopting their own particular interpretations of pupil voice, reflecting their differing agendas, priorities and cultures. In the Canadian province of Ontario, for example, the Ministry for Education had introduced an ongoing programme for schools across the province called *Speak Up!* which was the outcome from an email exchange between Jean Courtney, Team Lead for the Student Voice Initiative, and myself (REF Case Study 2014). The programme sought to establish pupil consultation as a means of gathering feedback to support school improvement planning and teachers' professional practice, and to inform policymakers on the issues that concern students about their learning in schools:

Educators who are developing a pedagogy of listening to inform their work are seeing a dramatic impact on their daily classroom practice. As one Ontario educator commented, "We actively listen to what our students are telling us and they construct the learning with us. We acknowledge and validate their questions, ideas, suppositions and opinions and provide them choice in their learning." A pedagogy of listening often includes documenting evidence in the various forms that make student thinking visible and provide a record for discussion, reflection and analysis. This process is ongoing and is used to support growth and improvement. (Ontario Ministry of Education, 2013, p.5)

The system-wide pupil voice approach in Ontario was large in scale but some contributors were working on smaller scale projects that were nonetheless groundbreaking in their advocacy of pupils' voices. Lebanese doctoral student, Lena Bahou, spoke about her research on the experiences of pupils from disadvantaged refugee families in Lebanon State schools. Through interviews with more than 90 pupils in Greater Beirut in three state, middle schools, Bahou gathered data identifying the educational issues facing these pupils and their families which were fed back to teachers and policymakers. Bahou pointed out that previously little attention had been paid to the voices of students in war-torn countries and the challenges facing both teachers and learners in these situations needed to be more clearly understood and addressed (Bahou, 2017). Although researching as an individual doctoral student, Bahou's contribution to the evolving corpus of pupil voice knowledge and practice held far-reaching implications, with her work highlighting the wider transformative potential of pupil voice for social justice, democracy and peace. Bahou's account of the project highlighted the profound disparity between policymakers' intentions and pupils' realities, and she called for greater attention to be paid to understanding the pupils' experiences in war-torn countries like the Lebanon:

I argue that there is a disconnection between education policy initiatives for an engaged, active and democratic citizenry, and the actual schooling experiences and aspirations of students who desire to make schooling a more respectful and meaningful endeavour. This necessitates developing a contextualised and critical understanding of how students experience school learning in conflict-affected contexts like Lebanon in order to better inform policy-making and practice. Addressing this disconnection is vital because it bears implications for peace-building efforts and social cohesion in an increasingly volatile region (Bahou 2017, p.493).

Waypoint 5 Voices movement: Striving for transformative change

Whilst the range of educational settings, phases and countries in which the seminar presenters developed their pupil voice research and practices varied, the uniting principle shared by all seminar participants was recognition of children's and young people's rights to be heard and to have their views taken into account. The seminars illustrated how pupil voice had begun to move beyond a research tool to become a movement. Unlike many educational initiatives and ideas, it appears that pupil voice has not been lost amidst the continuing swirl of changing policy priorities but continues to give rise to further, new directions in schools and classrooms around the world (REF Case Study, 2014). The ideas underpinning pupil voice, which began as a tool for investigating pupils' experiences (with pupils in an essentially passive role), continuously evolved in the hands of teachers, researchers and pupils into something with the potential for transformative change in and beyond the classroom (Fielding, 2016). Educational theory and research on pupil voice was becoming entwined with developments in practice knowledge (*technē*), in a *phronētic* process at the hands of teachers who recognised that it resonated with their professional values. The Seminar Series embodied John Elliott's notion of education research as a route to the realisation of educational values in practice (Elliott, 2006). The emergence of international movements such as this one, which support professional dialogue, community and collaboration, suggest that a collective form of *phronēsis* could offer a foundation for wider transformative change. However, the outcomes of this seminar series also highlight the important *thread* of professional learning in expanding opportunities to enhance teacher professionalism.

The Cambridge Primary Review

The next *waypoint* takes us in an unexpected direction. In 2007, I was asked to give some temporary support to a research team working on the Cambridge Primary Review⁹, a large-scale review of primary education in England (funded by the Esmée Fairbairn Foundation). The Review was the first all-encompassing review of English primary education since the Plowden Report (CACE, 1967) and, unlike its well-known predecessor, it was including children's voices as a key part of its evidence. Based at the Faculty of Education, University of Cambridge, and led by Professor Robin Alexander, the Review's remit was ambitious and outward-facing. By 2007, the Review had been underway for almost two years and the team were keen to spark public debate through publishing their emergent findings through a series of interim reports. The Review's research structure included four data strands:

- 1) opinion-based evidence submitted by individuals and organisations in response to an open call. Submissions included written works, (from books to emails), completed questionnaire and children's drawings;
- 2) opinion-based evidence from 'soundings' - organised focus group sessions with children, teachers, community and faith groups, organisations, policymakers and politicians;
- 3) commissioned research surveys of published research on all aspects of primary education including the curriculum, assessment, inclusion, funding and governance;
- 4) comprehensive documenting of English government policy relating to primary education and children's lives within and outside school.

⁹ When the Review began in 2005, it was named 'The Primary Review' and became known as The Cambridge Primary Review after the Government initiated its own review led by Sir Jim Rose which was titled 'The Independent Primary Review of the Primary Curriculum'. The latter had a narrower remit, focusing only on the curriculum, and published its report in 2009.

With more than 1000 submissions, 4000 published sources consulted, 29 research surveys, focus group transcripts and policy searches gathered at this point, the challenge then facing our small research team was to crystallise this vast dataset into a report that would faithfully represent - in the words of the Review's tagline - 'evidence with vision'. It was inevitable that the final report would need to be lengthy in order to do justice to this depth and breadth of data, and to cover the large number of recommendations which had emerged from its findings. The 608-page report, entitled *Children, Their World, Their Education*, was written by fourteen authors and edited by Robin Alexander with the support of Professor Colin Richards and myself as sub-editors (a published companion volume of research surveys was over 800 pages in length). Dissemination of such a large, complex report presented a number of challenges. In particular, the media, policymakers and public wanted headlines and bullet point summaries: however carefully-presented and nuanced the Review's arguments were, these were reduced to soundbites in reportage around the world. The impact on policymaking the Review had aimed for was perhaps diminished as a result of media reporting which misunderstood the Review's foremost recommendation. Whilst the Review called for a play-based curriculum for children up to the age of six on the basis of its evidence, headlines around the world proclaimed that the Cambridge Primary Review recommended children should not start school before their 6th birthday.

Official responses to the final report were, outwardly at least, markedly hostile. Whilst Ed Balls, then Minister of Education, publicly dismissed the Report's evidence and conclusions, there were indications that many aspects of the Review's findings were nevertheless quietly being fed into policymaking (Alexander, 2014). Policymakers, however, were not the only audience the Review had sought to engage with. Teachers in primary classrooms around the world were able to access most of the Review's publications free of charge via its website, and a series of dissemination events were held in England to enable practitioners to meet with the Review team and discuss its findings and implications. Some schools took up the curriculum proposals put forward in the final report and began implementing its pedagogical ideas, including dialogic teaching and recruitment of subject-specialist teachers. A network for schools wanting to try out the Review's recommendations for practice was set up and co-ordinated by former primary head teacher, Dame Alison Peacock. This new phase of dissemination afforded the Review an opportunity to have a more direct influence on practice in primary schools.

In December 2012, Alexander established a not-for-profit trust to extend the Review's work with schools and build further on the evidence base surrounding the issues it had identified as priorities. Based at The University of York, the Cambridge Primary Review Trust received sponsorship from Pearson Publication to support its dissemination programme which was to include a series of conferences for teachers, professional development courses and publication of a booklet on the Review's curriculum ideas. The Trust¹⁰ continued to engage with teachers, policymakers and researchers until March 2017 when funding was no longer available to support its continuation. Six years after the publication of the final report and three years into the life of the Trust, Robin Alexander argued that the successful outcomes of the Review and Trust lay primarily in their influence on teachers:

It's the teachers who have heeded this message that the Cambridge Primary Review Trust celebrates. Their insistence on professional autonomy underpinned by reflection, evidence and

¹⁰ In January 2015 I was appointed as Associate Director to the Cambridge Primary Review Trust.

vision underlines the force of another often-repeated quote from the final report: 'Children will not learn to think for themselves if their teachers merely do as they are told' (Alexander, 2016, p.3).

Waypoint 6 Making a splash: Generating research impact

Looking back on this experience of working on the Cambridge Primary Review I am struck by the Review's energetic striving to demonstrate that rigorous evidence can be the driving force for transformative change in educational thinking, practice and policy. However, the Review's tagline - 'evidence with vision' - was not intended to imply that there is a straightforward linkage between evidence and transformative outcomes. Instead it advanced the more complex idea that, in terms of pedagogy, teachers can use theory and evidence, in combination with their values and experience-based judgement, to create a professional repertoire of pedagogy. However, this is not mooted as a straightforward process of plugging research and theory into practice, and without criticality and discussion, evidence usage can be problematic. There is a risk of privileging certain kinds of evidence over others, for example, and the tendency to rely too heavily on quantitative data and methodologies, such as randomised control trials, can sometimes mislead decision-makers and practitioners (Flyvbjerg, 2001).

In terms of policymaking, the Review's attempts to make a splash of impact through the media adversely affected its relationship with those it had sought to engage with in the political domain. Nevertheless, if Alexander's call for teachers to think for themselves is heeded, the Review's long-term influence on practice may prove to be like the pupil voice movement in its gradual widening out and evolution. The Review's attempt to bring research, theory and practice together to kickstart transformative change had thrown into relief the frustrating constraints operating at this interface. The limiting factors included: difficulties with communicating complex evidence and theory; lack of time and opportunities for teachers to engage in and with research; differences in individual and institutional values and beliefs; political and systemic pressures; conflicting and equivocal evidence. A collective form *phronēsis* for teacher professionalism could help to mitigate these constraints through providing a philosophical rationale and supportive structure for professional dialogue and criticality. It was at this *waypoint* that the entangled *thread* of criticality came into the foreground, together with the key role of policymaking as a *thread* shaping teachers' lives.

The Status of Teachers and the Teaching Profession: a desk study for Education International

In 2012, my Faculty colleague, Dr Linda Hargreaves, asked if I could provide assistance with a desk-based research project commissioned by Education International (EI), an international umbrella organisation for teacher unions around the world. Linda has extensive experience of researching teacher status and teacher identity and she was co-director of *The Teacher Status Project* (2003-2006), an influential large-scale survey based at the Universities of Cambridge and Leicester. Education International had approached Linda to carry out this project which required us to conduct a literature review seeking evidence on teacher status in countries around the world. In addition, EI wanted us to help with the design of a survey questionnaire for gathering evidence on teacher status from its worldwide members. Although the project's timescale was necessarily brief, Linda's knowledge and recent research provided an invaluable starting point. We were able to complete the research and produce a report (Hargreaves and Flutter, 2013) within this tight timeframe. The report presented a selective review of recent literature highlighting some of the contemporary factors affecting teacher status, including prevailing social conditions and policy contexts, in contrasting national contexts. We looked at differing approaches to the measurement of teacher status, and provided a

conceptual framework for the development of a questionnaire survey for EI unions, together with recommendations about issues that had emerged from the literature review which might be prioritised.

After looking closely at the evidence on teacher status and identity, the EI report concluded that teacher status is “under threat” (Hargreaves and Flutter, 2013, p.35) in many countries as a result of pressures reflecting political and economic turmoil, both within nations and globally. In many economically developed countries we noted that the process of deprofessionalisation, taking away teachers’ autonomy and authority, had served to weaken further teachers’ sense of status and their status in the public eye. In less economically developed countries, low levels of pay and very poor working conditions were also undermining teachers’ status. A further issue, noted in some countries, was the rise of teacher migration across borders and increase in private tutoring which had tended to detract from local teachers’ status. Our report concluded that if teachers are to succeed in raising awareness of their professionalism, and thereby enhance their status, they need to establish a professional voice and status in the public domain. We suggested that EI and its teacher union members could take up this challenge. The Teacher Status Project suggested three possible approaches to advancing teacher professionalism: 1) high quality continuing professional development; 2) professional collaboration with other teachers, and 3) involvement in research (Hargreaves *et al*, 2007). Our report to EI concluded that these three approaches could offer a foundational framework for EI to take forward with its members.

Waypoint 7 Entering the policy landscape

Working on this desk-based study threw a spotlight on the powerful influence of policy and socio-economic conditions on the teaching profession. Through Education International, the project’s findings contributed directly to professional and public debate on teacher status. The literature review had gathered a wide-ranging array of evidence about teachers’ lives in differing national contexts, highlighting differences and commonalities between these national domains. On the basis of this international evidence, the report made this recommendation: “...teacher unions are encouraged to enter dialogue with governments and governing bodies alike, to emphasize their pedagogical and research interests in education without forfeiting the right to collective bargaining, to continue to call and negotiate for teacher training and professional development, and, not only to commission, but also to involve teachers, in research” (Hargreaves and Flutter, 2013, p.53). This recommendation draws together some of the entangled *threads* identified in this journey’s earlier *waypoints* - voice, dialogue, collaboration, community, teacher agency, criticality, policymaking and professional learning - and adds two further *threads* of teacher status and teacher identity.

Keynote Address for the University of Cambridge Doctorate in Education Annual Conference

Another unexpected invitation opened up a new vista in June 2015 when I received an invitation to present a keynote address on the topic of research impact to the Doctorate in Education Programme Conference at the Faculty of Education, University of Cambridge. This presentation was an opportunity to reflect on the different ways that impact had unfolded in the projects I had taken part in and I gave it the title: ‘Ripples on the Surface or Making a Splash? What happens when educational research goes out into the big, wide world?’ The presentation explored contrasts between the pupil voice research outcomes - which I described as ‘ripples’ - with the Cambridge Primary Review’s impact ‘splash’ which sought to make immediate waves in the public arena. The aim was to illustrate how research impact travels outward in ways that are only partially under the influence of the education researcher and whatever strategies researchers use to try to shape their

research's impact, outcomes will ultimately be re-shaped in the hands of education practitioners, policymakers, other researchers and the public.

Following the conference, Professor Pamela Burnard, then Head of the Faculty of Education's professional doctorate programme, suggested that I might like to join an editorial group working on an edited book that she and her colleagues were writing in collaboration with professional doctoral students. This was an opportunity to build on the conversations which had begun during the conference and I was very pleased to accept. The book, 'Transformative Doctoral Research Practices for Professionals', was edited by Professor Burnard, Dr Tatjana Dragovic, Dr Julie Alderton and myself. My chapter draws on the ideas first introduced in the conference presentation, exploring my idea of 'ripples' and 'splashes' of impact. In the conference I had adopted these metaphors to illustrate how impact can differ in its immediacy and intent. I had also wanted to encourage professional doctorate researchers to consider ways in which their practice-based research could create wider circles of transformative impact that might travel beyond the immediate spheres of influence within their own workplaces. This practitioner-research research community seemed to be enacting John Elliott's notion of educational research as a 'common sense inquiry' enabling the realisation of educational values (Elliott, 2006). In the book's concluding chapter I had argued: "One idea which has emerged from our mapping is that the transformative potential of professional doctoral programs may lie in their capacity to act as crucibles for creating knowledge through a *phronētic* process in which traditional enclaves of professional/academic, pure/applied, theory/practice are broken down" (Flutter, in Burnard *et al*, 2016, p.117). The conference also introduced me to the professional doctorate community and I felt that carrying out my own professional doctorate study would allow me to take this journeying forward.

The Chartered College of Teaching

After 23 years as a researcher at the Faculty of Education, I left in 2017 to take up a post at the newly-founded Chartered College of Teaching. Working initially as a researcher and writer on a part-time basis, I was later appointed as the College's Research Partnerships and Networks Manager. This was an exciting new direction as my professional career suddenly became anchored at the intersection of research and practice in an institution that was aiming to "raise the status of teaching" (Chartered College of Teaching website 2017) and "connect, inform and inspire teachers" (*op cit*). Writing for a Royal College of Surgeons' report in 2013, the late John 'Louis' Armstrong drew attention to the need for a professional body for teachers:

The Victorians knew what had to be done to build a modern, thriving economy in a globalising world, and to construct a progressively more educated and sophisticated society. The mid-19th century saw the flowering of professional institutions, whose modernised versions still play invaluable roles today. Engineers, solicitors, architects, surveyors and accountants, for example, are all professionals whose institutions date from that era. Standards were set, examinations introduced, rules of conduct enforced, and status raised. But without teachers – arguably the most important profession of them all – no one would have become sufficiently educated to go on to gain a professional qualification of any kind (Armstrong, in Royal College of Surgeons, 2013, p.11).

In early 2017, this widening support for a professional body for teachers resulted in the launch of the Chartered College of Teaching with initial seed funding from the Department of Education. However, with a steep rise in the numbers of teachers leaving the profession and falling recruitment figures, immediate

challenges for the Chartered College were clearly delineated and its success in tackling these concerns was being closely monitored.

This role brought my work into a new relationship with educators, policymakers and organisations across the country and, as the Chartered College's profile grew, its remit to connect, inform and inspire teachers was generally well-received in the teaching profession. During its first year, the Chartered College launched its journal, *Impact*, which publishes articles written by educators and academic researchers working in all phases and sectors. *Impact's* articles are presented in a concise, accessible format, aiming to disseminate innovative classroom practice and research, as well providing a platform for professional discussion. My responsibilities included helping to establish a network of regional hubs based in teacher education centres, university education departments and schools around the country as centres. I also came into contact with organisations interested in collaborating with the Chartered College's research agenda, including subject associations, higher education institutions and not-for-profit research bodies, and with government policymakers in the Department for Education and Office for Standards in Education (OfSTED). This wide-ranging and challenging brief gave me a closer insight into the complex interplay between practice, research and policy.

Developing the Chartered College's role as a professional body was particularly difficult against a backdrop of long-standing erosion of professional autonomy and a marked decline in teacher retention and recruitment in England. Although membership figures steadily grew, it was evident that many teachers were reluctant to take an interest in what they saw as yet another initiative making demands on their time. However, the introductions of professional accreditation in the Chartered Teacher programme and the Chartered College Fellowship have provided a structure for recognition of teacher professionalism. The aims of the Chartered Teacher Programme emphasise its relevance for teachers, schools and the teaching profession as a whole. For teachers, the Programme, "...aims to support teachers' personal, professional and career development, and acknowledge and celebrates the fantastic work that happens in classrooms across the country every day. Those achieving Chartered Teacher Status will be recognised for evidence-informed, high-quality teaching practice, benefiting the young people they teach. Participation in the programme will also support teachers' understanding and knowledge of effective evaluation, professional development, education policy, and research-engagement" (Chartered College of Teaching, 2020, p.5). The Programme's potential benefits at school level are described in terms of sharing new knowledge and expertise: "Chartered Teachers are committed to supporting the development of other teachers, sharing their expertise and contributing to a culture of learning and research-engagement within a school" (Chartered College of Teaching, 2020, p.5). The Chartered College's aspirations for the Programme's impact on the teaching profession include, "...bringing teaching in line with other professions" and "...developing career pathways focused on excellent teaching", as well as "...supporting teacher recruitment and retention" (Chartered College of Teaching, 2020, p.5). Feedback from teachers who have completed the Programme has been overwhelmingly positive in terms of its effects on their practice and confidence: however, to date only a small percentage of the teaching workforce have achieved Chartered Status.¹¹ (The Chartered College of Teaching will be discussed further in *chart 2*, Section 3.4, pages 62-67).

¹¹ 360 teachers were reported to have completed the Chartered Teacher Programme. Schools Week 15.3.2022 <https://schoolsweek.co.uk/focus-feature-chartered-college-of-teaching/>

Waypoint 8 *Phronēsis*: Bridging research and practice?

Supporting the development of teacher professionalism through enabling teachers to become more research-informed is one of the Chartered College's priorities and one of its key strategies for raising the status of teaching as a profession. Through its encouragement and accreditation for teachers carrying out their own research; in disseminating academic research to practitioner audiences and representing teachers' voices in consultations with policymakers and other education stakeholders, the Chartered College could be regarded as an embodiment of a collective form of *phronēsis* for teacher professionalism. Among the challenges the College faces is the continuing preoccupation with technical rationality in research which results in an emphasis on finding 'solutions', 'strategies' and 'toolkits' to achieve a narrowly-defined, measurable set of educational outcomes. This instrumentalism continues to exert a powerful influence on the research agenda by determining research assessment frameworks, government and funding priorities.

Potentially the College could play an important role in establishing an authoritative voice for the teaching profession. The College needs to position itself as a conduit for collective *phronēsis*, bringing together theory, evidence, practice knowledge and professional values (Ellett, 2012). *Waypoint 8* therefore leads towards the present professional doctorate study which aims to envision what this collective form of *phronēsis* for teacher professionalism might look like and entail, and what needs to change in order for it to become an effective foundational principle for teacher professionalism (see *Chart 2* Section 3.4 for further discussion of the Chartered College). The entangled *threads* identified so far in this first *chart* - voice, dialogue, collaboration, community, teacher research, teacher status, teacher agency, teacher identity, policymaking, professional learning, and criticality - inform our forward course and guide further exploration in the second and third *charts*.

3. Harnessing the Power of Waves

Throughout *chart 1*, we have been exploring *waypoints* which have been paradigmatic to an emerging conceptualisation of a collective form of *phronēsis* for teacher professionalism (illustrated in Figure 3.1, page 37). In this journeying eleven thematic *threads* were identified:

voice	teacher research	policymaking
dialogue	teacher status	professional learning
collaboration	teacher agency	criticality
community	teacher identity	

Together these threads have created a flowing current that determines the future direction of travel and thought in this cartographic journeying. At this stage, these *threads* are lightly drawn but, as our voyage continues, we will be able to discern more clearly what each *thread* is and how it interweaves with others. *Chart 1* has brought attention to some of the ways in which these *threads* serve to create the conditions for wise practice through fostering communication and cohesion. Over the course of the first five *waypoints*, the entanglement of *threads* relating to communication, professional knowledge (in its varied forms) and values came to the fore. We saw how teachers' values drove their commitment to engage in and with research as a means of enhancing their *phronētic* professional practices and decision-making. In *waypoints* six to eight, we begin to unravel the widening *threads* of teacher professionalism, policymaking and teacher status which serve to shape the conditions under which teachers enact their professionalism in schools and classrooms. This point in our journey reveals a fork in the river regarding the concept of *phronēsis*, as American

education professor, Nicholas Burbules explains: “Reviewing the literature, I was struck by two separate branches: one regarding *phronēsis* as a general Aristotelian virtue, and a crucial part of virtue theory; the other regarding *phronēsis* as a distinct mode of reasoning in the context of practice” (2019, p.127). Our *threads* interconnect across both these branches of *phronēsis* with implications for virtue theory and for practice, as Burbules goes on to suggest:

We don’t learn *phronēsis* as a standalone capacity: we learn it in the context of learning particular practices... My point here, however, is not only about learning *phronēsis* in the context of particular practices - as an applied method of making these general traits or dimensions of *phronēsis* concrete and meaningful. It is also that what it means to learn a practice - any practice - is to begin to develop the capacity for *phronēsis*: it is what successful engagement and experience with [that practice](#) entails (2019: 131).

This is an important point and one we will be returning to consider further at later points in our journeying in *chart 2* and the cartographic research assemblage (Part 3).

3.1 Next destinations

In *chart 2* the literature on the concepts of *phronēsis* and teacher professionalism will enable us to explore existing theorisation, research and policy to identify further *threads* and their interweaving connections. This initial stage of my study’s research journey provides some gridlines for *charts 2* and *3*. From the starting point of this study’s overarching research question - How might conceptualisation of a collective form of *phronēsis* provide a philosophical foundation for teacher professionalism? - a new set of sub-questions has arisen through the cartographic journeying in *chart 1*. These sub-questions are as follows:

- How are professional and personal values shaping teachers’ implementation of epistemic knowledge and practice knowledge (*technē*) to inform their professional decision-making and practice (*phronēsis*)?
- What potential benefits might result from developing a collective *phronēsis* for teachers, both as individuals and as a profession?
- What steps could be taken to facilitate developing a collective *phronēsis* as a foundational principle for teacher professionalism?
- If the rhizome of a collective form of *phronēsis* for teacher professionalism is to grow, how can constraints and obstacles to its growth be identified and mitigated against?
- The emergence of movements that stimulate and support professional discourse, community and collaboration (such as the pupil voice movement and researchED¹²) help to strengthen teachers’ sense of agency and suggest that a collective *phronēsis* can foster wider transformative change. How can these *phronētic* circles of professional expertise, knowledge and values best be widened outwards?

In the final cartographic research assemblage this evidence will be overlaid with findings from the other two *charts* to examine how these *threads* can be used to form a tentative conceptualisation of a collective form of *phronēsis* for teacher professionalism.

¹² researchED is a UK-based, practitioner-led movement supporting teachers to engage with research to improve their practice and to carry out their own classroom-based research investigations.

CHART 2: MAPPING PHRONĒSIS AND TEACHER PROFESSIONALISM IN THE LITERATURE

1. Introduction to *Chart 2*

The concept of *phronēsis* originates from philosophical thinking in Athens in the 5th century BCE. It is in this ancient world that our journeying therefore begins, in an unfamiliar time far distant from the dilemmas of our modern world. Yet, looking more closely at earlier notions of knowledge, intellectual virtues and human flourishing, this distancing shifts and a proximal alignment of ancient and modern becomes apparent. In a sense, this *chart* returns to map a familiar metaphysical landscape but within a new time and with new purposes. Here our cartographic exploration ventures further into this ocean of enquiry in search of two conceptualisations - *phronēsis* and teacher professionalism.

Chart 2 begins with the literature on Aristotle's conceptualisation of *phronēsis*, looking at his extant, original works before moving onto modern understandings and critiques of his philosophical ideas on intellectual virtues, reasoning and action. From this point of embarkation our mapping heads out in exploration of *phronēsis* in more recent times, examining resurgence of interest in the concept in professional domains. We then turn towards conceptualisations of teacher professionalism. Literature from recent educational and sociological sources is presented and discussed to investigate how teacher professionalism is being conceptualised and what implications these differing conceptualisations may hold. In the concluding section of *chart 2*, *waypoints* encountered during the course of this literature review will be mapped, together with thematic '*threads*' identified as part of the growing rhizomatic conceptualisation of a collective form of *phronēsis* for teacher professionalism (see page 87).

2. Conceptualising *phronēsis*

2.1 Aristotle's *phronēsis*

The starting point for this stage of our journeying is Aristotle himself. Born in 383 BCE in the small city of Stagira in the Macedonian region of north-western Greece, Aristotle was widely known in his own time as a prodigious thinker, writer and teacher whose philosophical ideas followed on from works of Athenian philosophers, Plato and Socrates. His father, Nichomachus, had been a prominent member of society as court physician to King Amyntas III of Macedon. Much of what we know about Aristotle, his work and the society he lived in, comes from historical records but we also have some of his own words which give more personal glimpses of the man and his life. It is believed that he wrote more than two hundred treatises, although only 31 still survive (Shields, 2020). His writings encompassed a wide range of disciplines, including biology, metaphysics, psychology, logic, ethics, political theory, aesthetics and rhetoric, and are testimony to an immense intellectual curiosity and thirst for knowledge. Of his personal life, little is known other than that contemporary sources suggest that he travelled throughout what is now modern Greece and Turkey, and he was a family man who married at least once (possibly twice). He was father to a son, Nicomachus, and a daughter, Pythia. According to tradition (Bartlett and Collins, 2011), Aristotle went to the court of Philip II of Macedon where he became senior tutor to the young Alexander the Great: it is unclear

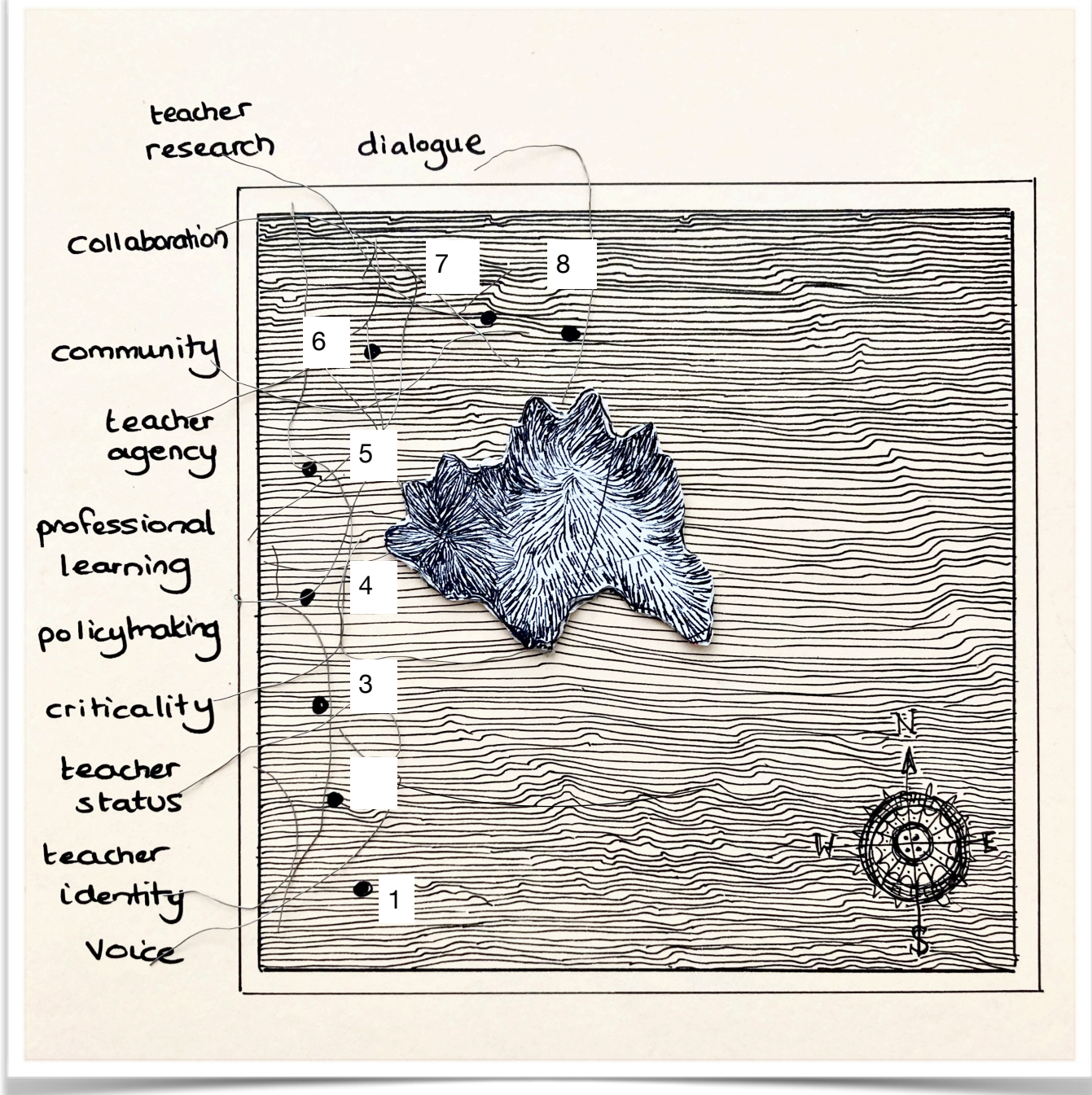


Figure 3.1 Waypoints and threads mapped in chart 1

Key to symbols in figure 3.1

waypoint



thread



Waypoints:

1. First voices: Researching children's perspectives
2. Lines of flight: Hearing students' voices
3. Teachers' voices: Researching in partnership
4. Broader ripples
5. Voices movement: Striving for transformative change
6. Making a splash: Generating research impact
7. Entering the policy landscape
8. *Phronēsis*: Bridging research and practice?

what the nature of this teaching was and what, if any, impact it had on the emperor-warrior. On returning to Athens in 335-334, he set up his school at the Lyceum where his students were known as 'peripatetics', a word related to the Greek verb *peripatein* meaning to stroll or walk about, possibly in reference to Aristotle's reported teaching style which involved walking with his students whilst instructing them. After a decade in Athens, in around 323, Aristotle was charged with impiety and, fearing he could suffer the same tragic fate as Socrates who had been forced to take poison, he fled to Chalcis on the island of Euboea. where he died a year later in 322.

Whilst it is beyond the scope of the present study to delve more deeply into Aristotle's biography, the context in which he lived needs to be taken into consideration when seeking to understand his philosophical work. The social, cultural and political landscape of Ancient Greece was very different to the country's modern nationhood and the area that we now think of as Greece then comprised individual city-states with relatively small populations. These city-states formed fragile alliances to protect themselves from invading armies of neighbouring empire-builders with varying degrees of success. The audience for Aristotle's writings and teachings represented a wealthy minority of male citizens within highly socially-stratified communities. Democratic representation was limited to the wealthy, male and free (slavery was then extensive in Greek society) and when Aristotle wrote of the virtues necessary to living a good life, he was addressing his remarks exclusively to this privileged sector of society. Women, slaves and manual workers, were considered to be intellectually inferior to the social elite (Kinsella and Pitman, 2012). Philosopher, Professor Kristján Kristjánsson points out that, despite some superficial similarities between the challenges faced in Aristotle's world and life today, modern conceptualisations do not align with those of Classical civilisations:

After all, the Athenians had experimented with democracy and were faced with many of the same challenges that we encounter in modern Western democracies, including demagoguery and public disaffection or apathy. The obvious counter-argument here is that while these similarities should not be overlooked, there are sufficiently entrenched differences between our conceptions of democracy, religion and childhood (to mention only three) to offset the explanation that Aristotelianism is so appealing to us today because of unique similarities in societal conditions and conceptions. (Kristjánsson, 2015, p.23).

Bearing Kristjánsson's caution in mind, we embark on our journeying into Aristotle's thinking and begin with an overview of his philosophical perspectives on ethics, focusing on his conceptualisation of *phronēsis*, the core intellectual virtue bridging intellectual and moral domains.

Ethics and politics were predominant themes in Aristotle's work, reflecting his interest in questions surrounding what it means to live a 'good life'. *Ethics* was the name he gave to philosophical understanding relating to an individual living 'a good life': *politics* is the branch of philosophy through which the 'good city-state' is achieved. Living a good life is the central theme in Aristotle's *Nicomachean Ethics* and in this work he sets out a framework encompassing intellectual and moral dimensions of action, thought and character. Aristotle's notion of a 'good life' was founded on happiness which, in Aristotelian terms, is equated with the Greek word *eudaimonia*. As Yu explains, *eudaimonia* does not fit neatly into the modern understanding of happiness as a state of experiencing pleasure: "...*eudaimonia* has the etymological meaning of 'favoured by the gods', and was originally associated with 'prosperity' or 'good fortune' (in the Greek mind, fortune is distributed by the gods). In Greek ethics from Socrates onwards, *eudaimonia* has been taken to be synonymous with 'doing well' or 'living well', and signifies 'well-being', 'achievement' or 'flourishing'" (Yu, 2007, p.25).

Living well - flourishing as a human being - is an ongoing endeavour driven by realisation of human excellences or virtues (*aretê*), according to Aristotle. These virtues he categorises as being either intellectual or moral. The Stanford Encyclopedia of Philosophy describes the distinction between these two types of virtue:

Moral virtues pertain to the part of the soul that engages in reasoning (virtues of mind or intellect), and those that pertain to the part of the soul that cannot itself reason but is nonetheless capable of following reason (ethical virtues, virtues of character). Intellectual virtues are in turn divided into two sorts: those that pertain to theoretical reasoning, and those that pertain to practical thinking. [Aristotle] organizes his material by first studying ethical virtue in general, then moving to a discussion of particular ethical virtues (temperance, courage, and so on), and finally completing his survey by considering the intellectual virtues (practical wisdom, theoretical wisdom, etc.) (<https://plato.stanford.edu/entries/aristotle-ethics/>, 2001, revised 2018, accessed 30.04.2021).

Moral and intellectual virtues arise and develop in a person through different means, according to Aristotle. He argued in the *Nichomachean Ethics* that: "Both the coming-into-being and increase of intellectual virtue result from teaching - hence it requires experience and time - whereas moral virtue is the result of habit, and so it is that moral virtue got its name [*ēthikē*] by a slight alteration of the term *habit* [*ethos*]" (Aristotle, translated 2012, p.1103a). The individual virtues, presented in Table 2.1 overleaf, are conditions or states of human striving, according to the Aristotelian architectonic framework. Although the virtues are described as being distinct from each other, in the virtuous person, actions and passions reflect stable dispositions or states of character within this individual (*hexeis*) (Kristjánsson, 2015). As Yu explains, it is *hexeis* - the quality of an agent's unchangeable character - that characterises Aristotelian virtuousness: "When an agent does the right thing by accident or reluctantly, the good act does not reflect on the agent himself. Hence, virtue is determined by the goodness of character rather than by the goodness of the act. In other words, it is determined by the inner mean rather than simply by hitting the outer mean" (2007, pp.90-91). Ethical virtues initially arise through what Aristotle calls our 'first nature': that is to say, our innate qualities predispose us to ethical virtues but they must be habituated and developed through experience to become 'second nature'. Emphasising the importance of teaching, experience and upbringing in this process of habituation to attain ethical virtues, Aristotle argued that: "It makes no small difference, then, whether one is habituated in this way or that way straight from childhood but a very great difference - or rather the whole difference" (Aristotle, translated 2012, p.1103b).

Each of the moral virtues is polarised and in trying to achieve *eudaimonia* one should aim to maintain a 'golden mean' in actions and thinking, steering a middle course and avoiding the excesses associated with the extremes. In the *Nichomachean Ethics* various examples are given to illustrate how this golden mean operates with regard to the moral virtues. With courage, for instance, an excess could lead to foolhardy risking of one's life for causes that are not worthwhile and the opposite extreme is cowardice which might constrain one from taking necessary action to protect oneself and others. His argument centres on virtue and choice: "Virtue...is a characteristic marked by choice, residing in the mean relative to us, a characteristic defined by reason and as the prudent person would define it" (Aristotle, translated 2012, p.1107a). Aristotle

observed that this median course would necessarily vary according to the prevailing circumstances and required careful thought: thus there is no 'how to' guide or set of neat solutions for all life's ethical questions.

Sphere of action or feeling	Excess	Mean	Deficiency
Fear & confidence	Rashness	Courage	Cowardice
Pleasure & pain	Self-indulgence/ licentiousness	Temperance	Insensibility
Getting & spending (minor)	Prodigality	Liberality	Meanness/illiberality
Getting & spending (major)	Vulgarity/ tastelessness	Magnificence	Pettiness/stinginess
Honour & dishonour (major)	Vanity	Magnanimity	Pusillanimity
Honour & dishonour (minor)	Ambition/empty vanity	Proper ambition/pride	Unambitiousness/ undue humility
Anger	Irascibility	Patience/good temper	Lack of spirit/ unirascibility
Self-expression	Boastfulness	Truthfulness	Understatement/ mock modesty
Conversation	Buffoonery	Wittiness	Boorishness
Social conduct	Obsequiousness	Friendliness	Cantankerousness
Shame	Shyness	Modesty	Shamelessness
Indignation	Envy	Righteous indignation	Malicious enjoyment/ spitefulness

Table 2.1 Aristotle's ethics: Virtues and vices (from Aristotle's *Nichomachean Ethics*)¹³

With regard to intellectual virtues, however, Aristotle believed that these have complex, interrelated roles that inform our actions. There are four intellectual virtues forming Aristotle's ethical framework - theoretical wisdom (*sophia*)¹⁴, craft or arts expertise (*technē*), intuitive understanding (*nous*) and science (*episteme*) - *phronēsis* is a meta-virtue and is distinguished from the other intellectual virtues. *Episteme* and *nous* are linked to *sophia* which, in Aristotelian terms, represents the highest and most sophisticated of the intellectual virtues, as the etymological root of the word 'sophisticated' suggests. *Sophia*, produced through *episteme* and *nous*, generates understandings which are immutable and constant: it is concerned with principles that are unchanging with circumstance and which come to be known through reasoning. It is important to note that *episteme*, for Aristotle, is theoretical understanding produced through observation, experience and

¹³Source: Aristotle (1955) *The Ethics of Aristotle: The Nichomachean Ethics* (rev.ed) (J.K. Thomson, trans.) New York: Viking. p.104

¹⁴ For the purposes of this discussion I will use the Greek words for these concepts to signify the distinction between modern definitions of these words and their ancient counterparts as used in Aristotle's work. It is recognised, however, that translation of these words and ideas across languages, cultures and time is fraught with difficulties and these terms continue to be the subject of considerable debate amongst philosophers and Classicists.

thought rather than through formalised, deductive scientific reasoning based on experimentation. Although he regarded theoretical wisdom as the superior form of intellectual virtue, Aristotle argued that it does not provide the means to achieve *eudaimonia*. There remains extensive debate on the nature and implications of Aristotle's conceptualisation of *sophia*, as Baehr explains:

On the one hand, it seems that for Aristotle *sophia* is a more or less settled cognitive *good* or *state*—that it is a matter of knowing, for instance, certain facts about the ultimate structure of the universe.⁹ On the other hand, certain aspects of his discussion suggest *sophia* might be identified, not with the good or state in question, but rather with a cognitive *ability* or *faculty* that makes this knowledge possible, that is, with that cognitive capacity *in virtue of which* a person can know or understand the content in question (2014: DOI:10.1093/acprof:oso/9780199645541.003.0015).

Notwithstanding this uncertainty, it is evident that *sophia* takes an uppermost position in Aristotle's framework of intellectual virtues. However, it is through its interdependence with *phronēsis* that it provides a route to living a good life (*eudaimonia*). It is beyond the scope of the present study to explore the ongoing philosophical debates surrounding Aristotle's notion of *sophia* further but it is important to recognise that *sophia* is held to be distinct from *phronēsis* and *technē* within his framework because its forms of knowing are essentially nomothetic and attained through *episteme*.

Technē, on the other hand, represents a distinctive Aristotelian intellectual virtue which reflects the prominence of the arts and crafts in Ancient Athenian society. Aristotle often draws on examples relating to the arts, such as playing musical instruments and writing poetry, to illustrate his philosophical arguments. Under his ethical framework, *technē* is identified as a specific intellectual virtue distinguished by its nature of engaging in creative practices and production. The purpose and 'end-product' of *technē* is a tangible artefact or performance. The creativity (making) that results from *technē*, as explained in the *Nicomachean Ethics*, arises from a characteristic form of intellectual virtue. Aristotle uses an example to illustrate how reasoning and creativity are bound together and are distinguished from the more mundane pragmatics of day-to-day activities determined by necessity or nature:

Since house-building is a certain art and is in that respect a certain characteristic bound up with making that is accompanied by reason, and since there is no art whatever that is not a characteristic bound up with making and accompanied by reason (nor is there any such thing that is not an art), an art and a characteristic bound up with making that is accompanied by true reason would be the same thing. And every art is concerned with the process of coming-into-being, that is, with artfully contriving and contemplating how something that admits of either existing or not existing may come into being, the origin of which lies in the person making but not in the thing made. For of the things that exist or come into being out of necessity, there is no art, nor is there of those that do so according to nature, for these have their origin within themselves.

(Aristotle, translated 2012, p. 1140a5-10)

According to this argument, therefore, although *technē* results in a tangible artefact or performance, it is the human reasoning underpinning this act of making that represents an intellectual virtue.

Technē, like *episteme* and *sophia*, is seen by Aristotle as an intellectual virtue which contributes to the shaping of human action, thought and emotion. However, he also argued that *eudaimonia* requires a

constant steering of the life course towards the golden mean, avoiding extreme states which can lead to harmful outcomes and making wise choices suited to the prevailing circumstances. Excellence in the arts and crafts, intuitive understanding, science and theoretical knowledge are all insufficient to enable us to meet this challenge of acting wisely and ethically in all and any circumstances. To do so, Aristotle suggests, we need the intellectual virtue, *phronēsis*, which is often translated as practical wisdom and occasionally as 'prudence'. This overarching intellectual virtue operates through a drawing together of knowledge, experience, skills and values to steer wise judgement and prudent action, as German business ethics researchers, Claudius Bachmann and his colleagues explain: "Practical wisdom is never geared only towards intellectual recognition but it always also targets realization in practice. Accordingly, practical wisdom requires the ability to transform every manifestation of knowledge, beliefs, experiences, and decisions into action" (2018, p.155). All other virtues (or excellences) are drawn on in service of *phronēsis*, as Kristjánsson et al argue:

What Aristotle's remarks about *phronēsis* seem to imply, then, is the following. First, there can be no *phronēsis* without some good habits or, as we might put it today, some espousal of moral values and habituation into ways of expressing these, such as a general tendency to be honest, kind, thoughtful, compassionate and the like, and to see these as one's ends. This is what habituated virtue looks like, and such virtue is a prerequisite for *phronēsis*.... the core deliberative component of *phronēsis* is said to be that which enables the *phronimos* [a person enacting *phronēsis*] to respond in the way that is best overall in any given situation. That requires that one can identify salient reasons for responding in certain ways to a situation, and that she sees those reasons that are most weighty as such, which is only possible against a view of the good life (Kristjánsson et al, 2020, p.11).

Aristotle's notion of *phronēsis*, as a deliberative form of ethical reasoning, acts as a 'bridge' across the virtues that helps to navigate life circumstances and achieve *eudaimonia*. Although some of Aristotle's writings have passed down the centuries, much of his work has been lost and there remain many unanswered questions about his philosophy. With regard to *phronēsis*, for example, it is unclear how Aristotle envisaged that a person striving to achieve a flourishing life (*phronimos*) can determine the best course of action in any and all circumstances. How might *phronēsis* yield a balanced, reasoned judgment where the circumstances are beyond the frame of previous experience and knowledge? Aristotle's ideas continue to inspire debate and new thinking today. I now turn to explore modern perspectives on *phronēsis* and its relevance to professionalism.

Waypoint 9 Aristotle's voice

Aristotle's philosophical works have led to ongoing debate for over two millennia because he addressed fundamentally important ethical issues surrounding the question of how to lead a good life. He acknowledged the key role of teaching in shaping the life and actions of a *phronimos* (a person who strives to live a virtuous life) and his conceptualisation of practical wisdom (*phronēsis*) as a deliberative form of ethical reasoning, derived from the integration of different forms of knowledge (tacit knowledge, theoretical knowledge, intuition and so on), has deep significance to education and to the role of the teacher. For Aristotle, *phronēsis* is not a cerebral skill or pinnacle of academic achievement, it is the capability to take action in the world that is wise and virtuous and which results in human flourishing. To become a wise person - or a wise teacher - therefore requires more than the inculcation of certain skills and knowledge in its various forms, and it requires reflexivity and diverse forms of knowledge. For teachers, and those in other professions, reflexivity and professional knowledge (in plural form signifying the importance of differing forms of knowledge) are therefore key *threads* integral to their professionalism and *praxis*.

2.2 *Phronēsis: new understandings*

In the 20th and 21st centuries, the concept of *phronēsis* has been widely discussed and reconsidered, particularly with regard to its potential as a guiding principle for professionalism and in educational thinking. Here we focus on thinkers whose works have attempted to reconceptualise *phronēsis* in ways that hold particular resonance with, and implications for, professional practice and research in education. We will be considering four reconceptualisations of *phronēsis*: the first is the influential theoretical work of Scottish-American philosopher, Professor Alasdair MacIntyre, on virtue ethics and practice; the second is the *phronētic* Social Science research framework proposed by Professor Bent Flyvbjerg; and thirdly, we explore Neo-Aristotelian views on *phronēsis* as a transdisciplinary construct, exemplified in the work of Professor Kristján Kristjánsson and colleagues at the Jubilee Centre for Character and Virtues, University of Birmingham (UK). Fourthly, we turn to look at ideas on collective *phronēsis* which are emerging in professional and organisational contexts.

Alasdair MacIntyre

One of the most widely-known reconceptualisations of *phronēsis* has been proposed by Alasdair MacIntyre in his book, *After Virtue: A Study in Moral Theory* (1981), in which he presents his own version of Aristotelian theory focusing on virtue, rather than rules, as a basis for morality. According to MacIntyre, morality must be understood through reference to an end: virtues represent the means by which this end can be attained. According to MacIntyre, virtues are "...an acquired human quality the possession and exercise of which tends to enable us to achieve those goods which are internal to practices and the lack of which effectively prevents us from achieving any such goods" (1981, p.191). He proposes that virtues are situated within practices, narratives, and traditions. Practices are defined by MacIntyre as: "...any coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and goods involved, are systematically extended" (1981, p.187).

In recognising the complexity inherent to many forms of practice (such as teaching and medicine), MacIntyre suggests that this gives rise to the formation of communities of practice, each with their own distinctive epistemologies, traditions, histories, institutions and structures. Therefore, rather than generalised virtues that strive towards achieving excellence across all forms of practice (as proposed by Aristotle), MacIntyre argues that virtues are often aimed towards achieving goods internal to their specific field of practice. He also emphasises the social dimension of virtue, suggesting that, "...deliberation is an activity to be conducted not by ourselves alone, but in the company of others..." (2016, p.192) and pointing to "...the need for recurrent cooperation with others if we are to achieve our individual goods, and on the need for a common mind with those others with whom we share common goods" (2016, p.192).

In relation to the practice of teaching, MacIntyre's reconceptualisation of Aristotle's virtue ethics and *phronēsis* has fostered extensive debate and, in particular, attention has been drawn to his assertion of an essential interrelationship between virtues and practice. Professor Carolin Kreber (University of Edinburgh), for example, concurs with MacIntyre's identification of moral virtues as being foundational to the notion of scholarship:

My first objective is to show that the scholarship of teaching is supported, and indeed enabled, through the three intellectual Aristotelian virtues of *episteme*, *technē* and *phronēsis*. I shall argue that

these three intellectual virtues stand in a particular relationship to one another and that *phronēsis* assumes a vital mediating function infusing the scholarship of teaching with the practical wisdom required in concrete situations. Importantly, it is *phronēsis*, and especially a critically inspired *phronēsis*, which also enables the proper development and enactment of moral virtues associated with practices, especially those of truthfulness, justice and courage (MacIntyre, 2007), without which the standards we typically associate with scholarship could not be upheld (Kreber, 2015, p.569).

In similar vein, social philosopher, Professor Bruce Macfarlane, shares McIntyre's view that virtues and practices are acquired in part through engagement with professional role models (Macfarlane, 2011) and, with regard to teaching, Macfarlane suggests that these virtues "...include respectfulness towards students; (proper) pride in relation to preparation for teaching; courage to innovate; fairness particularly in connection with the assessment role; restraint in taking theoretical and ideological stances; collegiality in working with colleagues and students; and openness in evaluation of our teaching" (2011, p.81). Political theorist, Professor Leslie Paul Thiele, has built on MacIntyre's emphasis on narratives as a means for developing the professional's practical wisdom through reflection, arguing that the role of story-telling is, "...informative and transformative in a manner and to a degree that has no contender" (Thiele, 2006, p.287). Thiele goes on to suggest that professionals' narratives are composed of multi-dimensional, interconnected 'fibres' and it is the "...complexly interdependent, multi-dimensional character of narrative that primarily fosters the development of *phronētic* skills" (2006, p.287). Thiele therefore frames the concept of *phronēsis* within the complexities inherent to differing professional and social contexts in which it is enacted.

Opposition to MacIntyre's reconceptualisation of virtue ethics and *phronēsis* has arisen amongst philosophers who have challenged his assertions on various grounds. However, while it is beyond the scope of the present study to pursue an extensive discussion of MacIntyre's philosophy, his reconceptualisation of *phronēsis* has been widely influential to thinking about professional practice in education. It is important, therefore, to examine some of the criticisms which have been levelled against MacIntyre's work with regard to teaching. Amongst philosophers and educators, there has been criticism of MacIntyre's argument that teaching should not be considered a practice and that philosophy of education should not be regarded as distinct (MacIntyre and Dunne, 2002). In conversation with American philosopher, Joseph Dunne, MacIntyre pointed out that, "...it is part of my claim that teaching is never more than a means, that it has no point and purpose except for the point and purpose of the activities to which it introduces students" (MacIntyre and Dunne, 2002, p.9). He goes on to elaborate his assertion that teaching should not be considered a practice in its own right: "All teaching is for the sake of something else and so teaching does not have its own goods. The life of a teacher is therefore not a specific kind of life. The life of a teacher of mathematics, whose goods are the goods of mathematics, is one thing; a life of a teacher of music whose goods are the goods of music is another" (MacIntyre and Dunne, 2002, p.9).

Joseph Dunne argues that the distinction between internal goods and external goods, which is central to MacIntyre's concept of practice, has "...clear application in the case of teaching" (MacIntyre and Dunne, 2002, p.7). He goes on to suggest that teaching represents a distinct practice and is the 'good of a certain kind of life' (MacIntyre and Dunne, 2002, p.7). MacIntyre's stance on practice with regard to the educational domain therefore diverges markedly from Aristotle's notion of *praxis*¹⁵. While MacIntyre's notion of practice

¹⁵ Aristotle's usage of the term *praxis* is described by Elizabeth Belfiore: "*Praxis*, then, in the ethical works, can mean either: (1) the subject of moral predicates, or (2) an event that is not the subject of moral predicates. In both cases, the agent is the primary consideration". (1984: 110)

extends to a range of activities beyond those that would normally fall under consideration as being of ethical significance, he has consigned some professional activities (including teaching) to the category of *technē*, rather than practices that require the deliberative ethical reasoning of *phronēsis*. Kristján Kristjánsson draws attention to the irony in MacIntyre's position: "...the person most immediately responsible for the retrieval of *phronēsis* research within professional ethics, MacIntyre, appears to have steered the discourse off course in a number of ways" (2021, p.3). In a similar vein, British researchers, Sandra Cooke and David Carr, suggest that MacIntyre's educational application of virtue and practical wisdom is unhelpful because:

... it has encouraged a view of teaching (despite MacIntyre's own reservations about regarding teaching as, in his sense, a practice) as a relatively self-contained body of intuitive practitioner wisdom or expertise that is significantly insulated from wider professional concerns and/or theoretical, technical or evidence-based enquiries. Thus, we would argue that while the professional practice of teaching - or for that matter, any other professional practice - cannot be fully understood without reference to the moral virtues of Aristotle's *phronēsis* or practical wisdom, these are far from co-extensive with MacIntyrean or other (professional) practice-sustaining capacities. On the contrary, the virtues of *phronēsis* or moral wisdom are wider than and not reducible to those required to sustain MacIntyrean practice; and the virtues required to sustain professional practice - in a MacIntyrean or any other sense - are wider than and not reducible to those of *phronēsis* or moral wisdom (Cooke and Carr, 2014, p. 93).

Despite these criticisms of MacIntyre's reconceptualisation of *phronēsis* with regard to teaching, his focus on professional practices, narratives and traditions highlights the significance of reflection as a means through *phronēsis* can be developed within an individual and shared across a profession or institution which bears particular significance to the present study's objective. His work has also proved widely influential in discussion of professionalism and his notion of communities of practice has gained traction with the educational domain. These communities of practice have become spaces for reflexive practice, framing *phronēsis* as integral to teachers' professional knowledge and deliberation, and these communities are discussed further in Section 3 of this *chart*. As Cooke and Carr conclude, *phronēsis* can be seen "...as a model for context-sensitive professional deliberation and judgement" (2014, p.91): this situated aspect of *phronēsis* comes to the fore in the next section where the work of Bent Flyvbjerg is discussed.

Waypoint 10 Individual and collective reconceptualisations of *phronēsis*

Contemporary reconceptualisations of *phronēsis* present differing perspectives on how the concept might be understood, its relevance in today's world and the potential contribution it could make to challenges we face in achieving human flourishing and the flourishing of our planet as a whole. Although modern thinkers have proposed varying reconceptualisations of *phronēsis*, it is possible to identify some commonalities across these perspectives and to delineate ideas that may have particular resonance with teacher professionalism. MacIntyre's assertion that criticality is an important facet of *phronēsis* (page 39) connects with notions of professional reflexivity; similarly Thiele's argument (page 40) that fostering professionals' practical wisdom requires collaboration and the interdependence of a professional community of practice. On the other hand, Macfarlane places an emphasis on virtues, character and practices (page 40), arguing that *phronēsis* for teachers involves (amongst other things) the *threads* of respectfulness, balanced judgement, collegiality and openness.

*See extract 4 in the cartographer's research logbook, *Landscapes that scrape* (overleaf)

Extract from the cartographer's research logbook

Entry 4 Landscapes that scrape

Place Name by Kei Miller (2014, p.37)

Wait-A-Bit, gateway to cockpit country. Observe the sturdy *Acacia gerrgi* - 'catclaw', 'devil's claw', 'wait-a-minute' or 'wait-a-bit' tree. Strong macka that can hold yu and jook yu and draw blood like murder. Place named not for patience but for landscapes that scrape; name like bright yellow caution - careful man! This here is bruising land.

Two years after Covid-19 first threw us into disarray and sent my fragile, paper boat crashing headlong into this forbidding place that Kei Miller names 'Wait-A-Bit', life slowly begins to return to something more recognisable. Maybe this frustration and waiting is over, I wonder. Stirring waters gently lap against Parrhesia's hull. Yet dark, painful bruises from the impact of sudden halting lie hidden beneath my skin and I struggle to conceal them from those around me, including you. Why hide such injury you may ask? My answer is that the scrape of this landscape must only be felt by me and my misfortune cannot be allowed to trouble others. It is my own fault that I put myself in harm's way, heedless of any bright yellow caution signs that should have signalled the need for wariness at the very least or a turning back. Adventurers who set out into the unknown, accept that they alone must bear the risks. Anyway, most bruises heal with time and patience. It is time to press on.

First I must find my bearings again. The Faculty still remains closed, I discover - its vast space rendered into a ventricle emptied of its life-blood. Online I find solace and support in my fellow professional doctorate community and steadfast Supervisor and yet it is the words of Maxine Greene that suddenly light my path. She returns my attention back to the true purpose behind this cartographic mission:

It is at moments like these that the individual reaches out to reconstitute meaning, to close the gaps, to make sense once again. It is at moments like these that he will be moved to pore over maps, to disclose or generate structures of knowledge which may provide him unifying perspectives and thus enable him to restore order once again.

His learning, I am saying, is a mode of orientation - or reorientation, in a place suddenly become unfamiliar. And 'place' is a metaphor, in this context, for a domain of consciousness, intending forever thrusting outward, 'open to the world.' (Maxine Greene, *Teacher as a Stranger*, 46, quoted in Neider, 2016, p.294)

Inspired by her vision and her call to restore order, the windows of consciousness open wide and I breathe in the fresh air of a new place. This mapping quest suddenly gains urgency and clarity as the winds of Greene's work rise up to fill Parrhesia's sails. A conceptualisation of collective phronēsis for the education profession begins to take shape in my thoughts, emerging out of the dialectical waters into which rivers of wise words from my fellow travellers have flowed over time and across space. Greene's notions of community, dialogue, creativity, leadership and criticality rise up as threads that slowly weave together. Working at this word-loom, new patterns of possibility emerge as these beautiful strands become entwined to form a new conceptualisation of collective phronēsis. American education researchers, Patrick Slattery and David Dees share this inspiration from Maxine Greene, placing the threads of dialogue and community in the foreground of their tapestry:

Maxine Greene calls for a community of teachers and students who are questioning and searching for possibilities of social justice and equality: "I say these things about the possibility of shared commitments not because I believe we can override pluralism or rediscover a 'general orientation' or some renewed faith in a 'universal reason'. I say them in the belief that a re-viewing ought to involve us in the continuing constitution and renewal of a common world, if we can keep in mind the idea that such a world may come into being in the course of a continuing dialogue which we ourselves can provoke and nurture in the midst of change. (1995a, p.196)". This challenge will not come easy; it requires visionaries and individuals that are not afraid to break from their personal 'given', everyday perspectives. This form of consciousness requires individuals to challenge one's own sense of being and awareness... Releasing the imagination is not an easy quest - yet it is vital to imagining a world in which social transformation and individual possibilities can flourish. (Slattery and Dees, 1998, p.50)

Greene's vision of 'continuing constitution and renewal' brings me to a realisation that a collective phronēsis is not a static destination to be reached and I watch as 'Wait-A-Bit' melts away into the distance, a place of painful memory left far behind. The object of our journey's quest is not a place to be reached nor a treasure to be discovered after all: the concept of collective phronēsis is as fluid and powerful as the ocean tides.

It is time to slip the ropes once more and move on.



Bruising land, shingle and sand. Ryde, Isle of Wight. Julia Flutter, 2023.

Bent Flyvbjerg

Attempts to reconceptualise Aristotle's *phronēsis* have drawn on many other fields of enquiry, including the social sciences (Rooney and McKenna, 2008) and psychology, connecting the concept with modern perspectives and current socio-political contexts. Rather than viewing *phronēsis* as an intellectual virtue cultivated in a privileged section of an ancient culture, new perspectives on *phronēsis* are often centred on its potential for guiding all individuals and societies towards making actions and decision-making wise and just. The work of Danish economic geographer, Professor Bent Flyvbjerg, is one of the most influential of these new perspectives on *phronēsis* and arises from his focus on power and rationality in decision-making and his interest in developing transformative approaches to social science methodology.

Flyvbjerg argues that reconceptualising Aristotle's *phronēsis* as a core tenet for theory and research in the social sciences would allow the creation of a values-led decision-making informed by practical reason rather than abstract rationality. In putting forward the case for developing *phronētic* social science research in his book, *Making Social Science Matter* (2001), Flyvbjerg points to what he describes as the failure of the social sciences to emulate the natural sciences, both methodologically and in terms of their predictive, theoretical outputs and applications. In response to this apparent failure, he goes on to propose a case for developing a conceptualisation of *phronēsis* that "....goes beyond both analytical, scientific knowledge (*episteme*) and technical knowledge or know-how (*technē*) and involves judgments and decisions made in the manner of a virtuoso social and political actor" (Flyvbjerg, 2001, p.3). He goes on to suggest that:

Phronēsis is most important because it is that activity by which instrumental rationality is balanced by value-rationality, and because such balancing is crucial to the sustained happiness of the citizens in any society, according to Aristotle. In what follows we will redress the imbalance between the intellectual virtues by submitting the concept of *phronēsis* to a current reinterpretation in terms of the needs of contemporary social science. The goal is to help restore social science to its classical position as a practical, intellectual activity aimed at clarifying the problems, risks, and possibilities we face as humans and societies, and at contributing to social and political *praxis* (Flyvbjerg, 2001, p. 4).

With regard to practice and decision-making, Flyvbjerg's notion of *phronēsis* places an emphasis on the key role of values in professional deliberation as a counterbalance to what he calls the 'instrumental rationality' derived from other forms of knowledge (such as *episteme*, *technē* and intuition or *nous*). In particular, Flyvbjerg rejects the notion that decision-making must depend on instrumental rationality, and he stresses the importance of understanding the particular, rather than looking for generalised rules. This *phronētic* approach to research in the social sciences highlights the valuable role of case studies and vignettes in developing our understanding of how situations and contexts serve to influence practices. Flyvbjerg suggests that *phronētic* research should begin with addressing three, values-focused questions: 1) Where are we going?; 2) Is this desirable?; 3) What should be done? (Rooney, 2013, p.92). As well as seeking to understand practices as they occur within their specific situational fields, Flyvbjerg draws attention to the need for research to be framed as dialogue with all those involved. This notion of dialogue, he argues, embraces a plurality of voices that extends beyond the researchers and their participants (or research subjects) and reflects the goal of *phronētic* research which is to effect change:

The goal of *phronētic* organization research is to produce input to the ongoing dialogue and *praxis* in relation to organizations, rather than to generate ultimate, unequivocally verified knowledge about

the nature of organizations. This goal accords with Aristotle's maxim that in questions of *praxis*, one ought to trust more in the public sphere than in science (Flyvbjerg, 2006, p.381).

Australian business administration researcher, David Rooney, concurs with Flyvbjerg's argument on dialogue and suggests that: "Research should be about and part of a dialogue with a polyphony of voices" (2013, p.92). In the educational domain it is immediately apparent that the practices of education researchers and education practitioners are not enacted in isolation from the public domain in which they practise and research that aims to be transformative must necessarily give space for this 'polyphony of voices' - including policymakers and the public - to be heard. The function of discourse within research, as envisioned by Flyvbjerg and other *phronētic* research advocates, offers an important new strand in the growth of the rhizome of a collective *phronēsis* and it is a point that we will return to later on.

Although Flyvbjerg's work has been highly influential and has inspired new directions in the field of social sciences research, it has been suggested that his reconceptualisation of *phronēsis* strays too far from its Aristotelian foundations. Flyvbjerg appears to have detached the concept of *phronēsis* from its origins in virtue ethics and transplanted it into the domains of social science research and organisational action. Australian educator, Stephen Kemmis, for example, has argued that *phronēsis* must be viewed as an intellectual virtue rather than a form of knowledge, as Flyvbjerg had suggested. In contrast to Flyvbjerg's account of *phronēsis* as an 'activity', Kemmis adopts a definition of *phronēsis* as a personal quality which more closely adheres to Aristotle's philosophical ideas:

It is a quality of mind and character and action - the quality that consists in being open to experience *and* being committed to acting with wisdom and prudence *for the good*. The person who has this virtue has become informed by experience and history and thus has a capacity to think *critically* about a given situation...and then to think *practically* about what *should be done* under the circumstances that pertain here and now, in the light of what has gone before, and in the knowledge that *one must act* (Kemmis, 2012, p.156).

Kemmis goes on to warn against reconceptualising *phronēsis* as a 'magical' solution to the problems we face or, as he puts it, seeing *phronēsis*: "...as answer to those unsettling questions of the limits of our technical knowledge and capacities to deal with the uncertain world in which we live" (Kemmis, 2012, p.152). It could be argued that Flyvbjerg's advocacy for *phronētic* social science research appears to have this 'magical' quality: he promotes a dialogic approach to research and decision-making that embraces a plurality of voices but it is unclear how such diversity in perspectives can necessarily yield constructive outcomes. However, it has also been suggested that Flyvbjerg's highly influential approach to research in the Social Sciences offers a new paradigm which seeks to be transformative and interventionist (Kavanagh, 2015). According to Donncha Kavanagh, Professor of Information and Organisation at University College Dublin, Flyvbjerg's approach of *phronētic* social research is distinct from both positivism, "...which seeks to develop epistēmē or scientific knowledge" and interpretivism, "...which is focused on describing how things come to be and how actors interpret the world" because it, "...is primarily concerned with what is right and ethical, and intervening to make things better in particular settings" (Kavanagh, 2015, p.677). Flyvbjerg's reconceptualisation of *phronēsis* introduces two important ideas that need to be logged on my *chart*: firstly, the key role of collective discourse in the development and enactment of *phronēsis*; and, secondly, its capacity for transformative action at individual and organisational levels. However, my *chart* must also note the words of caution that have been expressed: reconceptualising *phronēsis* requires an awareness of its limitations to avoid the risk of it being seen as a panacea for the world's problems (Kemmis, 2012).

Neo-Aristotelian approaches to character and virtues

Adopting a transdisciplinary approach, Professor Kristján Kristjánsson and colleagues at the Jubilee Centre for Character and Virtues, University of Birmingham, have recently proposed a reconceptualisation of *phronēsis* centred on virtues and character, together with an instrument for its psychological measurement (Kristjánsson et al, 2020) based on their research studies. The team offers the following definition of their reconceptualised *phronēsis*:

[*phronēsis* is] the capacity of knowing and enacting the right course of (moral) action through a process of identifying and deliberating between competing values, emotions and alternatives. It:

- is a virtue of autonomous, critical thinking;
- deals with human action;
- consists of both instrumental cleverness and already habituated virtues;
- involves excellence in practical deliberation (Kristjánsson et al, 2020, p.8).

Focusing on the ‘practical concept’ of *phronēsis* as a cluster of qualities or characteristics possessed by an individual, the Jubilee Centre research team suggests that it should be regarded as a multi-component construct comprising: a constitutive function, an integrative function, blueprint and emotional regulation. ‘Constitutive function’ refers to the ability to recognise what matters, from an ethical perspective, in any given situation and the team have used the Situated Wise-Reasoning Scale (Brienza et al, 2018) to measure their research participants’ constitutive functioning. The ‘integrative function’ is the ability to balance out differing ethical considerations to arrive at a decision or an action which may be considered as offering the best outcome for all concerned. ‘Blueprint’ refers to an ideal of moral identity held by an individual which serves to inform their ethical reasoning and actions, as the Jubilee Centre research team explains:

By a blueprint, consider more what one might call ‘moral identity’....than a full-blown grand-end outline of the good life. *Phronētic* persons possess a general conception of living well (*eudaimonia*) and adjust their moral identity to that blueprint, thus furnishing it with motivational force. This does not mean that each ordinary person needs to have the same sophisticated comprehension of the ‘grand end’ of human life as a philosopher might have in order to count as possessing *phronēsis*. Rather, the sort of grasp of a blueprint of the aims of human life informing (and informed by) practical wisdom is within the grasp of the ordinary well-brought-up individual and reflected in ordinary act...

(Kristjánsson et al, 2020:13)

The Jubilee Centre’s work on *phronēsis* places a clear emphasis on its reconceptualisation as a multi-component construct which is both measurable, in psychological terms, and has pragmatic and moral relevance to individuals living in the modern world. However, they also concede that their reconceptualisation of *phronēsis* owes much to Aristotle’s original concept as well as current thinking in psychology:

.... *phronēsis* is best understood, with respect to its functions, as a four-componential construct, involving moral perception, moral integration, a blueprint of the good life and emotion-regulation. This model of the construct is reasonably respectful of the concept of *phronēsis* as originally suggested by Aristotle but also answerable to contemporary research in moral psychology. Moreover, this model can be brought to bear on the proverbial ‘gappiness problem’: about the gap between knowing the good and doing the good (Kristjánsson et al, 2020, p. 24).

The work of Kristjánsson and his colleagues at the Jubilee Centre builds on Aristotle’s concern with the moral character of individuals, as elaborated in the *Nichomachean Ethics*. The Centre’s re-working of *phronēsis* as a concept of relevance to the modern world frames it within the field of positive psychology. As

practical wisdom involves some regulation of emotional states and curbing of impulsive actions in order to arrive at ethical, considered actions, how are rationality and emotion to be managed? On this point, it is important to note that, in Aristotelian terms, emotions in the context of moral life are cognitive, intentional and rational states rather than instinctual affect (Carr, 2011) and hence emotional responses are also potentially educable. As Carr suggests: "...emotions are grounded in pre-rational affect - and have therefore a distinct feeling dimension - they are also invariably directed on or cognisant of states of affairs in the manner of judgements or evaluations..." (2011, p.106). In other words, a feeling of anger can be prompted by a certain situation, or a feeling of joy in response to experiencing something pleasing, but these emotions are identified cognitively as associated with the situations that give rise to them rather than free-floating affective states of mind which arise spontaneously. Furthermore, it is important to recognise that as an integrative concept, *phronēsis*, involves more than cognitive reasoning and emotion: it is also based on will, purpose (*telos*) and intuition (*nous*). It is these latter aspects which are crucial to the development and enactment of *phronēsis* in an individual's life, as American psychologist, Barry Schwartz, and his co-author and political scientist, Kenneth Sharpe, have argued:

What is the aim or purpose of being a parent, a husband, a doctor, a citizen, a soldier, a statesman, a teacher, or a judge? This is what Aristotle called the *telos* of a practice. It is like the "true north" on a compass. Knowing the direction you are aiming at will not tell you how to get there, but it will be a guide on your path – the essential guide. A wise person needs the moral skill to navigate along a path, but she also needs the compass that provides the direction, the *telos* of a practice. And crucially, even an appreciation of the *telos* of an activity is not enough. One must embrace that *telos* as one's own, what we mean by "moral will" (2019, p.230).

Other theorists and researchers have taken a similar approach in reconceptualising *phronēsis* as a complex set of interacting characteristics, dispositions and capabilities possessed by an individual person who is seeking to be 'wise' and to act 'wisely'. Australian leadership and organisation researcher, David Rooney, describes this integrated notion of wisdom, and what is entailed in its enactment, as an internal process:

Wisdom is about the creative balancing and integration of the full range of human mental capacities and using that integrative ability to form sound, creative judgments, and to act in the best interests of oneself and society. In this view, values, facts, rationality, reflexivity, intuition, imagination, insight, judgment, and creativity are integrated to promote and guide action in society (Rooney, 2010, p.186).

However, philosopher, Joseph Dunne, points out that developing practical wisdom also requires an external dimension involving interactions with different people and situations over time in order to acquire sufficient experience and knowledge to be able to produce wise judgements and actions in any future circumstances:

To have *phronēsis* (to be practically wise or a person of good judgement) is to be able to recognise situations, cases or problems as perhaps standard or typical - that is to say, of a type that has been met previously and for which there is an already established and well-rehearsed rule, recipe or formula - or as deviating from the standard and conventional, and in either case, to be capable of dealing with them adequately and appropriately (2011, p.16).

However, some have challenged this emphasis on knowledge, reasoning and experience as the bases of practical wisdom, arguing that it is the development of wise character and dispositions that is essential for the development and enactment of *phronēsis* in an individual. Management researchers, Robert Chia and Robin Holt, for example, have suggested that flexibility of thought - or what they have termed 'unlearning' - is fundamental to wisdom:

We develop the idea of wisdom as a form of learned ignorance - a cultivated humility, meekness of demeanour, and openness of mind that is distinct and different from the aggressive and relentless pursuit, acquisition, and exploitation of knowledge. Rather than associate wisdom with learning, we argue that it is ironically unlearning that is the path towards genuine wisdom and insight. The inability to attain wisdom arises, paradoxically, from a contemporary obsession with knowledge and information. Wisdom is not about having more information or constructing irrefutable propositions. True wisdom exceeds these quantifiable elements. It takes its cue from vagueness and ambiguity (Chia and Holt, 2007, p. 505).

American philosopher, Valerie Tiberius, shares Chia and Holt's view on the importance of flexibility of thought and she proposes that this flexibility is one of four attentional virtues that underpin wise action and decision-making. Valerie's work on practical wisdom proposes that four reflective virtues - attentional flexibility, perspective, self awareness and optimism - "...help the practically wise person assure that one's ends align with what one wants to be important" (Tiberius, 2008, quoted in Marshall et al, 2020, p. 397).

However, an individual's possession of a capacity for practical rationality does not guarantee that this person will act wisely or make a sound judgement that will result in the best outcome under the particular circumstances (Tiberius, 2008). Previous experience and knowledge cannot lead automatically to achieving a successful outcome or even ensure that an individual will choose to take any action at all. Returning to Barry Schwartz and Kenneth Sharpe's argument, it is evident that will sets *phronēsis* in motion: "Practical wisdom, said Aristotle, is not just about thinking or understanding a situation. It is not just deliberating about or judging what an appropriate action would be. It is about choosing, acting. A practically wise person has the moral motivation – the moral will – to act rightly" (2019, p.230). They go on to suggest that underpinning this willingness and capacity to act lie essential character traits:

Aristotle emphasized loyalty, courage, self-control, patience, and honesty. A more contemporary list might include compassion, care, forgiveness, humility and grit... These are not just character traits that would be "nice" to have; they are excellences or virtues (Aristotle's term was *arête*) without which we could not do our work well and lead a flourishing life. We could not have friends if they did not trust us to be honest and kind. Doctors could not engage well in the practice of medicine if they were not compassionate and caring. Students could not learn through trial and error if they did not have the courage to make a mistake, nor could they test their ideas on others or be able to work in teams (2019, p. 230).

Here, in Schwartz and Sharpe's list, we see the emergence of professional traits that can be regarded as characteristic of a professional in a particular field of practice. Whilst *phronēsis* can be seen as an individual's capacity, its development and enactment is necessarily social, requiring interaction with others to inspire, shape and give direction to wise actions and practices (Burbules, 2019). For the professional, therefore, the development of the capacity for *phronēsis* necessitates social interaction with others within their profession in a collegial frame and we will return to consider this further in the section 2.3 which follows.

2.3 Reconceptualising phronēsis: from a collective to a collegial practical wisdom

The notion of a collective form of *phronēsis* has recently come to the fore in the literature across a wide range of fields, including philosophy, psychology, business and organisational studies and other social sciences. It is being conceptualised in a number of different ways, as Kristján Kristjánsson suggests in his

review of the concept in relation to business ethics education (2021). Kristjánsson's helpful overview identifies and distinguishes between these differing ideas. He points out, for example, that while Mervyn Conroy et al (2022) use the concept to describe an aggregated *phronēsis* of a group of medical practitioners, other theorists and researchers have adopted the term to describe supported or joint decision-making at group and organisational levels (Ames et al, 2020). The aggregated collective *phronēsis* described by Conroy et al (2021) in their study of medical practitioners centres on constructing a list of 15 virtues arrived at through consensus amongst these professionals. The list is intended to support professional decision-making and to be a tool for educating new practitioners and professional development. Kristjánsson makes an interesting observation that, in Aristotle's original conceptualisation of *phronēsis*, there was, "...a thin line between (a) truly joint *phronētic* decision-making and (b) individual *phronētic* decision-making, assisted by - or executed in collaboration with - a close friend or a mentor" (2022, p. 6). Clearly, in many professional contexts, a collective *phronēsis* could operate in either of these ways, depending on circumstance and need.

However, these various conceptualisations of collective *phronēsis* do not fully align with the aims of the present study which seeks to arrive at an emergent concept of a collective form of *phronēsis* for the teaching profession that can be sustained across time and place. I would therefore suggest that there is a need to move beyond conceptualisations of collective *phronēsis* which are confined to particular temporal and spatial locations, to propose a new concept of a *collegial phronēsis for teacher professionalism*. Although this concept of a *collegial phronēsis* shares common ground with earlier conceptualisations of *phronēsis* and collective *phronēsis*, *collegial phronēsis* is proposed as being distinctive in two key respects: (1) it would be maintained over generational time within the teaching profession; (2) it would operate at each level of amplitude (the individual teacher, teacher community, professional organisation, society level and globally across the teaching profession).

Irish Professor of Education, Ciaran Sugrue, suggests that *phronēsis* offers a moral compass for professionalism in education, counter-balancing external pressures which have often reduced teaching practice to a set of rules and procedures (Sugrue, 2011). Envisioning a *collegial phronēsis* could strengthen this counter-balancing by providing a philosophical platform that enables the teaching profession to establish its own *telos* of core values and purposes. Members of the profession would determine and agree on this foundational *telos* and those admitted to the profession would then be inducted into these shared, collegial objectives. Barry Schwartz and Kenneth Sharpe emphasise the centrality of *telos* as a determinant of professionalism:

From Aristotle's teleological point of view, every human activity has its own appropriate *telos* (purpose, aim, end), so that doing the right thing means achieving the *telos* of the activity. In order to judge whether a doctor is a wise doctor, or a teacher is a wise teacher, or a soldier is a wise soldier, we must be able to specify what the aims of medicine, education, and warfare are. The will to do the right thing is the will to pursue the *telos* appropriate to that activity. To know what practical wisdom is and to act wisely means embracing this teleological view of human activity (Schwartz and Sharpe, 2019, pp. 226-227).

In a similar vein, Stephen Kemmis suggests that *phronēsis* exercised in a collective form provides a professional community with the means to realise its ongoing and expanding commitment to improving practice:

Perhaps controversially, then, I conclude that *phronēsis* is a noble thing, a glory, a thing to be honoured in the person who has it, and that it comes to those who are resiliently, capably,

courageously, and continuously committed to *praxis* - to acting for the good for each person and for the good of humankind. This conclusion prompts another: that a *collective* parallel for this individual glory, this individual *phronēsis*, exists in the kind of professional community that commits itself *collectively* to the good through its practice as a profession. Such a professional community commits itself not only to the good of *the profession* as such but also to the good of its *clients* and the good of *others affected* by the evolving practice of the profession. Such a professional community continuously asks and answers, in words and in practice, what constitutes ‘the good’ for each new day and era, and for each new site and situation for practice (2012, p.159).

At this point, however, it is necessary to pause discussion of *collegial phronēsis* temporarily in order to consider more closely what is meant by the phrase teacher professionalism and what it entails because *collegial phronēsis* represents an entanglement of both concepts. In the section which follows the concept of teacher professionalism will be examined critically to map the points of confluence between notions of teacher professionalism and *phronēsis*. Discussion of the emergent conceptualisation of *collegial phronēsis for teacher professionalism* resumes in the final section of *chart 2* and in the cartographic research assemblage in Part 3.

Waypoint 11 *Phronēsis* in the professions

These reconceptualisations of *phronēsis* in professional life entangle new *threads* with an emergent conceptualisation of *collegial phronēsis* for teacher professionalism. Bent Flyvbjerg’s work emphasises the key role of collective discourse in the development and enactment of *phronēsis* which is conceptualised as values-based rationality and a catalyst to transformative action. In contrast, the transdisciplinary approach of Kristján Kristjánsson and colleagues envisions *phronēsis* as a virtue of autonomous, criticality, highlighting its significance for developing autonomy and criticality in the professional domain. On the other hand, Joseph Dunne draws attention to the importance of collegiality in creating opportunities for sharing professional experiences and collaboration. However, Valerie Tiberius, and Robert Chia and Robin Holt, take a divergent path, contending that, rather than relying wholly on experience, reasoning and knowledge, *phronēsis* involves individuals’ capacities for flexibility of thought, self awareness, optimism and perspective (Tiberius, 2008) and openness, vagueness and ambiguity (Chia and Holt, 2007). Barry Schwartz and Kenneth Sharpe remind us that purpose (*telos*) and values are responsible for catalysing *phronēsis* but also argue that a practically wise, professional person has the moral will to act rightly (Schwartz and Sharpe, 2019). They go on to suggest that this capacity to act rightly (*phronēsis*) requires the possession of character virtues including compassion, trustworthiness, courage, care, forgiveness, humility and determination. This section of the literature review has highlighted how harnessing collegiality to *phronēsis* and teacher professionalism involves the entanglement of some recurring threads including optimism, openness, criticality and autonomy.

*See extract 5 in the cartographer’s research logbook, ‘Taking the long view’ (overleaf)

3. Conceptualising *Teacher Professionalism*

3.1 *Defining professionalism*

“What is meant by the term *profession*?” and, “What is embraced within the notion of *professionalism*?”. These two questions have been the subject of considerable debate. In modern societies, this discussion embraces a wide range of social, political, economic, organisational and moral concerns which vary in

emphasis according to the occupation involved and its perceived status and importance within a society. Generally, attempts at identifying whether or not an occupation can be deemed a profession rely on one of two approaches. The 'trait models' use a set of criteria to distinguish an occupation that bears professional status: for example, Leicht and Fennell (2001) suggest a list of characteristics that can be used to define a profession which includes knowledge, training, societal value, autonomy, client welfare, community, commitment and a code of ethics. In a similar vein, David Carr suggests five main characteristics of professions:

- (i) professions provide an important public service;
- (ii) they involve a theoretically, as well as practically, grounded expertise;
- (iii) they have a distinct ethical dimension which calls for expression in a code of practice;
- (iv) they require organisation and regulation for purposes of recruitment and discipline;
- (v) professional practitioners require a high degree of individual autonomy - independence of judgement - for effective practice (2000, p. 23).

It is open to question, however, whether teaching might be regarded as fitting fully within either Leicht and Fennell's or Carr's sets of descriptors. Another way of defining professions and professionalism is via a sociological focus on power and control. Professor Sharon Gewirtz and her colleagues at King's College London, for example, share Carr's identification of autonomy as a defining quality of a profession but they also draw attention to the importance of public perception as a determinant of professional status and power and how this social standing is achieved and sustained:

Trust is a key component of the professional mode of coordination which entails a contract between professionals and the wider society - one in which professional groups provide expertise and standards and in return are trusted to do their job. To function in this way professionalism needs to be both a regime of control and an ideology - that is professional groups need a certain amount of social power and collective autonomy and need to show why professionals can and ought to be trusted (Gewirtz *et al*, 2009, p. 4).

The focus on power in defining professions and professionalism is prevalent in sociology (Macdonald, 1995). British education researchers, David Plowright and Glenn Barr, have suggested that under these power-based definitions, professions are seen as being occupational groups which have secured some measure of power and status that affords them a privileged position in a society (Plowright and Barr, 2012). They go on to cite Johnson who argues: "A profession, then, is not an occupation, but a means of controlling an occupation" (Johnson, 1972, quoted in Plowright and Barr, 2012, p. 2).

American philosopher and educator, Professor Nel Noddings, has argued that there is an important distinction to be made between the notion of *professionalism* and that of *professionalisation*. She suggests that the former term is used to "...refer to a person or group's adherence to a set of high standards internal to the practice under consideration" (1992, p. 97). The latter is defined and characterised by "...control over selection and regulation of members, specialised knowledge and language, altruism or service, privilege and status hierarchies, collegiality and autonomy" (2003, p. 247). There is a clear distinction between what Noddings calls the 'internal goods' of a profession, which relate to its members striving for excellence in terms of their knowledge, altruism and service, and the 'external goods' which include the recognition, privilege and autonomy afforded to a profession on the basis of its standing in society. Professor Linda Evans (Professor of Education, University of Leeds) discusses Eric Hoyle's concept of *professionalism*, which denotes the knowledge, skills and procedures used by teachers in the process of teaching (Hoyle, 1974).

Extract from the cartographer's research logbook

Entry 5 Taking the long view



Towards the horizon. Cowes, Isle of Wight. Julia Flutter, 2020

Following hard on the heels of the pandemic, there is now a dreadful situation of war. While so many are suffering, it feels self-indulgent and frustrating to sit quietly in the hallowed halls of a university's library reading about wisdom when it is heartbreakingly absent in the world outside. How can one respond wisely when confronted with the depravity of an armed conflict that is destroying lives, futures and places? Yet there is nothing new in all this. Aristotle was briefly tutor to Alexander the Great, a man with imperialistic intentions, and the philosopher's teachings could not prevail against megalomania. Undeterred, Aristotle fled from Alexander's court, and he later wrote of the need to take the long view, arguing that wisdom grows over time and through experience. We have now had over two thousand years of human experience since he first planted his rhizome of *phronēsis* and I wonder what he would think of our pitiful progress towards achieving human flourishing? Today, Alexander and his empire are long gone but Aristotle's thoughts flow onwards, as

ocean waves travelling to shape a distant, future coastline. Time moves on relentlessly and yet there is one thing of which we can be absolutely certain: it will extinguish today's warmongers. Nothing obstructs the passage of time but practical wisdom, *phronēsis*, could potentially place the power in our hands to create a thriving future if we choose to embrace it in our lives as individuals, within our professions and societies, and as a global community. The pressing question for us is, how?

On the question of how *phronēsis* can be developed, neither Aristotle or contemporary literature offers detailed guidance. However, hours spent in the University Library have opened up an interesting new direction in previously uncharted waters. A paper by Aaron Marshall, Peter Allison and Jonathon Hearn about practical wisdom and virtue development in a tall ship sailing programme introduces a new line of thinking and a new fellow traveller, Valerie Tiberius. Valerie's work on practical wisdom proposes that four reflective virtues - attentional flexibility, perspective, self awareness and optimism - "help the practically wise person assure that one's ends align with what one wants to be important" (Tiberius, 2008, p. 20, quoted in Marshall et al, 2020: p. 397). This suggests how the abstract concept of *phronēsis* might give rise to the wise practices that flow from it through the adoption of these directive virtues. The tall ship sailing programme participants reflect on their days aboard the ship and their answers show that these experiences have lead to a strengthening of their individual capacities for practical wisdom. I am struck by the researchers' concluding words:

Aristotle's preference for the long view shines through in the process-oriented account of Gary's 2008 life-story. The long view invites examining the experience as part of a broader tapestry of experience - a preference that helps shed new light on the perceived significance of the sailing program. Viewed through this lens, the personal and social development of participants is drawn into focus, revealing an increasing prowess in program alumni for healthy habit formation, self-determination, wise decision-making, and reliance on social networks (Marshall et al, 2020, p. 411).

This research gives a helpful insight into the key role of reflection in developing practical wisdom and chimes with recent research by James Arthur and colleagues at the Jubilee Centre for Character and Virtues, University of Birmingham. Their study, *The Good Teacher: Understanding Virtues in Practice*, is a large scale research project carried out with teachers in England. The researchers tell us: "It is our contention that teachers need to develop practical wisdom in order to sustain good quality as well as meaningful education in the classroom and beyond. Aristotelian theory argues that it takes time to develop and

nurture practical wisdom, with experience, practice and reflection all being key ingredients of the process ..." (Arthur et al, 2015, p. 28). If reflection matters on an individual level, what do The Tall Ships Programme and Good Teacher study tell us about collective *phronēsis* that operates at crew level and for a fleet? Kristján Kristjánsson argues persuasively that "...Aristotle's reflections on collective *phronēsis* seem at least as relevant to contemporary contexts as his account of individual *phronēsis*" (2021:3). Citing Conroy et al's adoption of the phrase 'collective *phronēsis*' (2021), Kristjánsson describes their use of the phrase as referring to: "...the aggregated *phronēsis* of a group of professionals across a series of different moral virtues which they infuse with *phronēsis* by finding their respective 'golden means'" (2021, p.13). This 'aggregated' *phronēsis* contrasts with his own suggestion that collective *phronēsis* is more usefully considered as collaborative group decision-making. Kristjánsson's argument raises two key questions in relation to the present study: (1) should collective *phronēsis* be considered as an approach for collaborative, joint decision-making (as Kristjánsson suggests) of a professional group or organisation (such as a school) and perhaps, in certain circumstances, across the teaching profession as a whole? Or, (2) could collective *phronēsis* best be conceptualised as an aggregation of individuals' *phronēsis*: that is to say, an individual's intellectual virtue, or way of being, which is developed and sustained through collaborative reasoning with other educators? In reflecting on these questions I reach a watershed moment marking a major turn in my thinking.

For the individual, *phronēsis* clearly offers a route to arriving at a 'best possible' solution - ethically and pragmatically - in a particular circumstance. There is a strong body of evidence across many professions to suggest that an individual's *phronēsis* is nurtured through critical friendship, dialogue and collegiality, as Aristotle had originally proposed (Jameel, 2022). On a broader plane, however, could the establishment of a collegiate professional community, that is founded upon and enacts a collegial *phronēsis*, lead to the expansion of wise practice and wise practitioners at individual and collaborative levels: in effect, answering both key questions in the affirmative? Moreover, should we consider broadening our imaginations even further to envision societies and nations collaborating in synergetic decision-making through a collegial *phronēsis*? In its most expansive form, perhaps a collegial *phronēsis* might enable us to harness our capacities for reasoning, creativity and discourse with the virtues of compassion, generosity, worthiness and empathy, in pursuit of preserving life on this planet through peace and mutual flourishing. Aristotle was right all along. We need to take the long view.

Linda Evans describes how professionalism, professionalism and professional culture are interlinked: “Professional culture represents - at least in part - the sum of individuals’ professionalism and, since professionalism is potentially influenced by professionalism, so too, therefore, is its sum....professional culture represents an attitudinal response towards professionalism” (2007, p. 27).

However, it is clear that professions are not formed of homogeneous communities sharing identical values, knowledge and practices. Whilst some professions have professional bodies, such as the Chartered Institutes in the UK, that confer qualified status on those who meet recognised standards of expertise and knowledge, the criteria underpinning professional practices are not static nor universal. As leading social learning theorists, Etienne and Beverly Wenger-Trayner, point out, within professions there are often wide variations between their professional communities in the knowledge and practices they embrace and enact: “For professional occupations, however, the social body of knowledge is not a single community of practice....we argue that the ‘body of knowledge’ of a profession is best understood as a ‘landscape of practice’ consisting of a complex system of communities of practice and the boundaries between them” (Wenger-Trayner and Wenger-Trayner, 2015, p. 13). This within-profession variation has implications for collegiality insofar as it draws attention to the importance of taking into account the importance of situatedness in conceptualising a collective form of *phronēsis*.

One of the most prevalent concerns regarding professionalism in modern societies is the extent to which professional autonomy has been eroded through policy initiatives which have increased government control within many professional domains. For example, in England official guidance to the medical profession had incorporated over 7000 deontological guidelines for clinicians by 2014, with more being added each year (Conroy et al, 2021). In response to this erosion of professional status and power, there have been attempts to strengthen collaboration and community within professions in order to raise their profiles within the public arena and to re-assert their autonomy. In the health sector, it has been argued that “...professionalism requires that health professionals, as a group, be ready, willing and able to come together to define, debate, declare, distribute, and enforce the shared competency standards and ethical values that must govern medical work” (Wynia et al, 2014, p. 71). Having explored the varying definitions of professionalism, and some of the dilemmas and debates surrounding them, this cartographic journey now continues with a focus on conceptualisations of teacher professionalism itself.

3.2 Conceptualising teacher professionalism

Before moving on to consider teacher professionalism, it is necessary to ask what we mean when use the word ‘teacher’ in this context. Of course, performing the action of teaching does not necessarily imply that an individual is, by profession, a teacher: however, it would be safe to say that every professional teacher performs a practice that teaches something to another person or people. A teacher, in most countries, has to hold a teaching qualification that has required them to undergo some form of teacher education or apprenticeship and they will generally, but not always, work in a space which has been designated for educational purposes such as a school, college or early years setting. Some teachers are subject specialists whose work focuses almost exclusively on teaching specific disciplines or skills, whilst others hold qualifications and expertise in teaching specific sectors of the education system (early years/nursery, primary/elementary, secondary, middle grades/high school, further education and alternative provision). For the purposes of the present study, the term ‘teacher’ is used to refer to all educators who are qualified to

teach and who are working with children and young people. This definition does not include support staff, such as teaching assistants and others whose roles facilitate students' learning. Although support staff play a vitally important role in teaching and learning within schools and classrooms, their work does not demand the same levels of decision-making and professional judgement as teachers and school leaders whose responsibility and accountability bear high stakes within the public domain.

As we now turn to consider teacher professionalism, it is important to raise the question of whether teaching can, in fact, be regarded as a profession. There are varying perspectives on this issue and we begin with the contentious arguments put forward by American educator and philosopher, Professor Nel Noddings. Noddings suggests that teaching is best described as a relational practice rather than a profession. Her rationale for making this claim is that teaching does not fall neatly under the criteria of a profession because, "...it fails on the sociological criteria of control over selection and regulation, privilege and status hierarchies, autonomy and perhaps collegiality" (2003, p.247). She draws attention to tensions that arise when trying to conceptualise teaching as a profession: in particular, she notes that teaching lacks the main external markers of a profession, such as having a regulatory body. On the other hand, she affirms that teaching requires both specialised knowledge and altruism which are characteristics generally associated with the notion of professionalism. However, with regard to altruistic and vocational aspects of teaching, Noddings argues that these aspects also tend to undermine teaching's professional status because: "Unfortunately, altruism or service is often perceived as a sign of weakness with respect to professional status. Too often it is associated with women's work, and the caring professions - e.g. teaching, nursing and social work - are thus classified as 'semi-professions'" (2003, p. 248).

Although Noddings recognises that teaching requires specialised knowledge, she is critical of the specialised language used by some teachers which she describes as jargon which "...elicits mockery, not respect" (2003, p. 247). Her paper concludes that teachers should focus their attention on recognising and achieving the 'internal excellence' of teaching as a relational practice rather than striving for an 'external excellence' denoting full professional status. Noddings' views are controversial but they offer a useful starting point in highlighting some of the key debates surrounding conceptualisations of teacher professionalism. In the section which follows we explore these questions further through reviewing the literature on teacher professionalism and it will immediately become apparent that many educationalists have expressed views that run counter to Noddings. Some, as we shall see, have suggested that a concept of teacher professionalism is not only vital for improving educational outcomes but, in more expansive, Aristotelian terms, for achieving *eudaimonia* - human flourishing - for individuals and society at large.

There has been extensive research and theoretical thinking on teacher professionalism which has resulted in the production of a daunting corpus of work. As Hong Kong-based educationalist, Professor A. Lin Goodwin points out, this discourse on teacher professionalism in the last 40 years has been polarised and contradictory (2021). It is beyond the scope of the present study to chart this ocean of enquiry in its entirety and it is therefore necessary to narrow the lens to three aspects of teacher professionalism that are of strongest relevance to this study's objectives. The first aspect is concerned with matters relating to the 'internal goods' of teaching as a profession: professional knowledge, character and expertise. Secondly, literature on what have been described as the 'external goods' of the profession - the status of teaching as a profession in society - will be considered. The third aspect to be discussed is the degree to which the

teaching profession can be seen to operate as a distinctive, cohesive profession with a sense of community, collaboration and collegiality.

Conceptualising teacher professionalism - professional knowledge, character and practice

As we have seen, professionalism hinges on the extent to which an occupation requires its practitioners to hold specialist knowledge, character and expertise that are distinctive to the realisation of that profession's core purposes. In this section we will look firstly at what teachers' professional knowledge might be construed as, before moving on to consider how these knowledge are being transmitted through initial teacher training and continuing professional development. Thirdly, the role of research and practice in extending the profession's knowledge base will be discussed. With regard to teachers' professional knowledge, in the 1980s American educationalist, Lee Shulman, proposed that teacher knowledge in its varying forms can be categorised into seven basic areas:

- content knowledge
- general pedagogical knowledge (such as classroom management)
- curriculum knowledge
- pedagogical content knowledge (described by Shulman as being the blending of content and pedagogy)
- knowledge of learners and their characteristics
- knowledge of educational contexts (ranging from grouping arrangements within the classroom to organisational aspects such as a national school system)
- knowledge of educational purposes, ends and values (Shulman, 1986, p.9).

However, establishing a core knowledge base for teacher professionalism has long proved to be challenging (Zeichner, 2014) due to ongoing tensions both within and outside the educational domain. OECD researcher, Sonia Guerriero, reviewed recent research studies on teacher knowledge and she concludes that in order to make informed pedagogical judgements, "...teachers must be able to analyse and evaluate specific learning episodes, in combination with contextual and situational factors, and to be able to connect all this information to their specialist knowledge of the teaching-learning process in order to guide subsequent teaching actions. Thus, making good pedagogical decisions hinges on the quality of the pedagogical knowledge held by the teacher" (2014, p.6). British education researchers, Dr Elaine Wilson and Dr Helen Demetriou, suggest that forms of teacher knowledge can be classified into two categories: codified academic knowledge and informal practical knowledge (Wilson and Demetriou, 2007) and both are essential to developing professional expertise as a teacher. The former, they describe as a cognitive activity or "...an accumulation of propositional knowledge that can be transferred to practice through a variety of contextual situations" (2007, p.215). The latter, on the other hand, is less easily codified: "This procedural knowledge is often context specific...[and] is difficult to make explicit or represent in a textual form" (2007,p.215). Teachers need a combination of both types of knowledge, they argue:

While it is important that new teachers have good codified subject knowledge, simply knowing what to teach does not guarantee that the new teacher will know how best to represent specialist knowledge in an accessible way to all the learners in each unique classroom. Hence, developing a sophisticated understanding of how students learn and what they should learn requires both codified and context-specific knowledge, that is, knowledge of how to teach (Wilson and Demetriou, 2007, p. 216).

As well as a professional knowledge base, professional ethics and character are also integral to teacher professionalism, determining how professional knowledge and experience inform decisions and practices in the classroom. The complexity and variance across teaching and learning scenarios (alluded to earlier by Guerriero) place significant demands on teachers' professionalism and require careful judgement, derived from a combination of professional knowledge, ethics, character and experience, as British educationalists David Plowright and Glenn Barr affirm:

Each teaching situation and interaction between teacher and student is both unique and complex. The sophisticated and often indefinable judgement of the teacher in managing such complexities in a sensitive and supportive manner is surely an expression of true professionalism. Logically, such professionalism will be based on a code of ethics which, in turn, is based on values embedded inextricably within a culture of personal and corporate integrity (2012, p.12).

This reasoned, ethical enactment of teacher professionalism exemplifies Aristotle's notion of *praxis*, as Professor John Elliott explains: "A critical feature of an ethical practice (*praxis*) from an Aristotelian point of view is that the actions of which it consists are seen by the agent as an expression of the values to which they are committed, in contrast to the skills and techniques that make up a *making activity*" (2015, p.7). The term *praxis* - an ongoing process in which theory, values and practice interrelate - was also adopted by Brazilian philosopher and educator, Paulo Freire, who saw it as a means of generating transformative change in education. American doctoral researcher and educator, Christine Debalak Neider, argues that Freire's envisioning of a transformative *praxis* in teaching represents an important new direction for teacher professionalism which embraces a plurality of professional voices:

This Freirian notion of *praxis* calls forth the rich interplay, the dialogue, of theory and practice as possibility for educators to encounter and engage their own Becomings as well as the opportunities for shared projects of freedom within educational experiences. This dialogue disrupts the dichotomy of the past-ness of theory (in educator training) and the present-ness of practice, while engaging in the hope of the future. Multiple perspectives emerge regarding experience through discourses represented within theory, permitting space for imagination toward educational and social action through the interpretation of experience (Neider, 2016, p.70).

In her emphasis on *praxis* as dialogue, Neider offers a way of countering the problem of professional isolation often felt by classroom teachers. British educational researcher, Pete Dudley, whose extensive work on lesson study exemplifies this form of dialogic *praxis*, describes the difficulties that teachers can face when opportunities to engage in collaborative enquiry are absent:

Unlike surgeons for example whose practice knowledge is recorded in great detail and made accessible to others and this becomes replicable, teacher practice knowledge tends to stay with the teacher who discovered it and who is usually unconscious of its existence. Because teachers tend to practice in isolation as lone professionals with their classes, other teachers seldom get an opportunity to see others' tacit knowledge manifested in action. And when a teacher's practice is observed by another professional it is more likely to be in the context of some form of appraisal or judgement of performance than in a context of professional learning, and in such contexts teachers tend to play safe with the practices they put on view (Dudley, 2014: 4).

Could *collegial phronēsis* counter this professional isolation through establishing a framework and structure for supporting teachers to engage with differing forms of professional knowledge?

Waypoint 12 *Praxis*: Affordances and constraints

John Elliott's description of *praxis* from an Aristotelian perspective, as an expression of teachers' professional values, brings to the foreground issues concerning affordances and constraints that operate within this professional domain. With regard to constraints, it is evident that policy often operates as a impediment to teacher agency and autonomy and we will now be turning to look more closely at its impact in the section which follows. In terms of affordances, however, Debalak Neider interjects a welcome note of positivity in arguing that Freire's envisioning of *praxis* unleashes teachers' freedom to engage with each other as a plurality of professional voices and thereby create space for imagining educational and social change (see above, page 58). Voice is one of the threads we identified at outset of our cartographic journeying and Israeli educationalist, Freema Elbaz, also affirmed its importance for teacher autonomy: "Voice is a term used increasingly by researchers concerned with teacher empowerment; the term expresses an implicit critique of a prevailing tendency in earlier studies of teaching to reduce the complexity of teachers' work, and to privilege theoretical formulations over the concerns of teachers themselves" (Elbaz, 1990, p.15). At this *waypoint* we have been able to discern a new *thread* - *praxis* - and we can begin to understand its complex entanglement with our other *threads*.

In some countries, including England, initial teacher education is conducted, either wholly or in part, by universities and other higher education institutions, or within schools where it is known as employment-based initial teacher training (EBITT) or school-centred initial teacher training (SCITT). Teachers may be required to be graduates and, in a few countries, they are also expected to hold a Masters degree. However, internationally the picture varies widely and, despite firm evidence that the quality of teaching has a direct impact on students' learning and outcomes (Béteille and Evans, 2019), many countries recruit teachers who have few qualifications and lower levels of educational attainment. A recent World Bank survey noted, for example, that in six countries in Sub-Saharan Africa 84 per cent of Grade 4 teachers had not reached the minimum level of competence (Béteille and Evans, 2019, p.6).

In England, the State education system requires that teachers have a bachelor's degree (although not necessarily in the subject area being taught in the case of subject specialist teaching). Teachers must hold Qualified Teacher Status (QTS) or being in the process of undertaking Initial Teacher Education (ITE) (also known as Initial Teacher Teacher (ITT)). However, the picture is complex and fluid, reflecting ongoing political intervention. There are currently two routes to achieving QTS: one is by assessment only which requires that the applicant has taught successfully for at least two years, on a full time basis, or longer if on a part time basis. The other route involves studying, as well as classroom-based practice, and is sometimes offered in combination as part of a Bachelor of Education course. In order to become a primary school teacher, applicants must also have achieved pass grades in GCSE mathematics, English and science. However, the requirement for holding Qualified Teacher Status does not apply to those teaching in English State schools which are designated as academies or free schools: schools in the private sector are also exempt (Department for Education/Teaching Regulation Agency, 2022). Qualified Teacher Status is assessed in accordance with the Department for Education's Teachers' Standards (shown overleaf) which were most recently published by the Secretary of State for Education in July 2011 and updated in December 2021. These Standards apply to trainees working for QTS, all teachers completing their statutory induction period (known as 'early career teachers') and teachers in maintained schools and maintained special schools (DfE, 2011). In reading the Standards it is immediately apparent

that while professional knowledge is held as central to teacher professionalism, much of the guidance is concerned with teachers' conduct and attitudes rather than specifying the theoretical knowledge which underpins effective teaching and learning. Some universities offer Bachelor of Education (BEd) degrees which are a popular route for prospective primary school teachers. In addition, some universities provide secondary-level BEd programmes for subject specialisms. There are also Bachelor of Arts (BA) and Bachelor of Science (BSc) education degrees which tend to be focused on subject specialisms at secondary level.

ITE courses in English universities and other higher education institutions also award Postgraduate Certificates in Education (PGCE) but this academic certification is not a legal requirement in order to teach. Internationally recognised, PGCE courses introduce students to educational theory and research and are often accredited as part of Masters degree and many courses offer a combination of PGCE with QTS. In the early years sector, Early Years Teaching Status (EYTS) was introduced in 2013 as a pathway to becoming a teacher of children from birth to age five, but this certification does not confer QTS. The Further Education sector in England has its own official accreditation scheme known as Qualified Teacher Learning and Skills (QTLS), which is non-compulsory and is offered as a six month period of 'Professional Formation' following initial teacher training. Applying for the award of QTLS requires the following:

- membership of the Society for Education and Training (SET) which is the sector's professional body;
- holding an eligible teaching qualification at Level 5 or above;
- holding eligible Level 2 mathematics and English qualifications (Level 3 for those teaching mathematics or English);
- teaching or training in a further education and skill setting for a minimum of 4 hours a week
- identifying a suitable supporter (SET, 2022)¹⁶.

ITE in England has become a political battleground and, despite calls for teaching to become 'evidence-led' and 'research-informed' (Hargreaves, 1996), successive governments have sought to reduce the opportunities for teacher trainees to engage with educational theory and research whilst maximising time spent in schools during ITE courses. The Cambridge Primary Review recommended a rethink of policy on ITE and continuing professional development (CPD) in England in order to enhance teacher knowledge and professionalism:

We need to move to a position where research-grounded teaching repertoires and principles are introduced through initial training and refined and extended through experience and CPD, and teachers acquire as much command of the evidence and principles which underpin the repertoires as they do of the skills needed in their use. The test of this alternative view of professionalism is that teachers should be able to give a coherent justification for their practices citing (i) evidence, (ii) pedagogical principle and (iii) educational aim, rather than offering the unsafe defence of compliance with what others expect (Alexander, 2010, p. 496).

The role of research in informing teachers' professional practice has been the subject of considerable debate and teachers' access to high quality, rigorous research evidence and theory is often constrained by teachers' time availability and a lack of effective means of dissemination. Whilst the internet provides a valuable source of material and access to professional forums, it is often difficult to navigate through its enormity or ascertain the quality of particular resources. Findings and recommendations in research studies are often

¹⁶ <https://set.et-foundation.co.uk/professional-status/qtls> [accessed 17.05.2022]

equivocal and sometimes contradictory, and research may be carried out in settings that are very different to those in which a teacher is working. Research studies are often written using specialist terminology and statistical analyses that may be unfamiliar to teachers. One way of resolving some of these issues is to establish partnerships of teachers and researchers to work collaboratively as co-researchers on action research, as Professor David Bridges suggests:

When university academics engage with teachers in processes of action research they don't just find their 'abstract' ideas brought down to earth in the concrete instances of teachers' lived experience. They find new ideas germinating out of conversations with teachers which move between theory and practice and out of the excitement of the imagination which lies in the interaction between the two: in the challenges to accepted notions of knowledge; in the ethical issues which are constantly raised in the context of the classroom and classroom research; in the politics of educational research and educational innovation (2003, p.192).

The development of teacher research, however, places the research agenda in the hands of practitioners and it is an idea that has continued to evolve since its inception into a wide range of forms including action research, lesson study (Dudley, 2015), reflective practice, design-based research, self study and others (Admiraal, Smit and Zwart, 2014). The origins of teacher research can be traced back to John Dewey who argued in the 1930s that teachers should be regarded as reflective professionals who build theory from their engagement in classroom practice. British teacher educator and thinker, Lawrence Stenhouse, took this idea forward in his pioneering work on teacher research in the 1970s in which he described teachers as "...highly competent professionals who should be in charge of their own practice" (1975, p.144). Stenhouse saw teachers' engagement with, and in, research as being essential to the continuing development of their *praxis* (McNiff and Whitehead, 2006) and his conceptualisation of teacher professionalism has inspired generations of educators. However, for Stenhouse the notion of teacher research was grounded in the realisation of teachers' educational values rather than being based on technical rationality to understand 'what works' in classroom practice (Elliott, 2006). Teacher research in its various forms is characterised by a focus on researching issues that have been identified by practitioners as being important for improving practice and it can be conducted by individual teachers working independently, by groups of teachers researching collaboratively, or as part of a partnership approach with researchers from universities; educational research institutions, such as National Foundation for Educational Research (NFER); commercial research companies and government agencies. In recent years, teacher networks have sprung up in the UK and elsewhere, through which teachers can share their own action research findings and come together online, and in face-to-face events, to talk about the implications of published research for their own classroom teaching.

Working contemporaneously with Stenhouse, Jack Whitehead (University of Bath), developed an action research approach ascribing a central role to educational practitioners as instigators of their own action research agenda. Whitehead focused on teachers improving their practice through producing what he called "living theories" and his notion of teacher research was concerned with teachers developing a theoretical and technical understanding of pedagogy:

The potential of action research becomes real when ideas are linked with action. People can give meaning to their lives, because they stop talking about action research and start talking about themselves as action researchers. They communicate their ideas as theories of real-world practice, by explaining what they are doing, why they are doing it, and what they hope to achieve. These personal theories are also living theories, because they change and develop as people change and

develop themselves. The purpose of action research is to generate living theories about how learning has improved practice and is informing new practices (McNiff and Whitehead, 2006, p.13).

There has been ongoing debate about the reliability of practitioners' action research. Researchers, Jean McNiff and Jack Whitehead, raise the important point of ownership in presenting their case for this approach to educational research: "Personal theories are especially powerful for sustainable educational change. Sustainable change happens when people create and implement their own ideas rather than only accept and implement the ideas of others.....While an external researcher may make suggestions about what a practitioner may do, it is for the practitioner to make decisions and stand over them" (2006, p.12). However, personal theorising represents only one contributory dimension of teacher's practitioner research. American researcher, Maria Teresa Tatto, suggests that production of professional knowledge is a key to enhancing teacher professionalism:

Many have argued that there is an urgent need to re-engage with those aspects that make teaching a profession, in short to reclaim the place of education as a discipline (Fueyo and Koorland, 1997; Furlong, 2013). The way to do this - it is argued - is through the production of knowledge that addresses not only those aspects that make teaching a profession but also key education questions about cognition, teaching and learning (BERA, 2014; Pring, 2015). Such research must begin by considering what it means to be professional teacher (Winch, Oancea and Orchard, 2013) (Tatto, 2021, p. 21).

It is to the latter point - what it means to be a professional teacher - that our journeying will now turn.

Waypoint 13 Teachers as "highly competent professionals" (Stenhouse, 1975, p.144)

This *waypoint* has highlighted the *thread* of teacher research which bears important implications for teacher professionalism and our emergent conceptualisation of *collegial phronēsis*. However, teacher research raises a key tension regarding the connection between research and practice: firstly, can teacher research be regarded as sufficiently robust and credible in evidential terms? Secondly, are academic theory and academic research able to produce understandings of teaching that are sufficiently generalisable, effective and relevant to practice? Lawrence Stenhouse added a further dimension to this debate through his assertion that teacher research is grounded in the realisation of teachers' professional values (1975) and this argument underlines teacher research as an essential thread in the entanglement of *collegial phronēsis*.

As this section of our journey has shown, teacher research remains the subject of considerable debate within the professional and academic communities. However, if teachers can take ownership of the research agenda and use research evidence directly to improve aspects of teaching and learning, they will be laying claim to the development of professional knowledge and affirming the status of teaching as a profession. In order for teachers to become researchers of their own *praxis*, they need to collaborate with each other and with the academic research community to set their own research enquiries within a broader landscape of evidence, theory and *praxis*.

Conceptualising teacher professionalism - teacher identity, status and agency

Status, identity and agency play key roles in determining the character of a profession. If a profession attains a status that enjoys public trust, its members are recognised as possessing expertise, autonomy and authority, permitting to make decisions and provide services that are distinctive and valued (O'Neill,

2005). Status hinges on perceptions from within and outside the profession and is integral to developing and sustaining a sense of professional identity. Agency is also interconnected with identity and status, and it is partially determined by the prevailing social and political milieu in which professionals perform their roles. British sociologist, Julia Evetts, suggests that there are essentially two, distinct discourses of professionalism - one, *occupational* and the other, *organisational* - which produce different outcomes and reflect the differing interests of governments and professionals themselves. The former discourse, Evetts suggests, is "...constructed within professional occupation groups and incorporates collegial authority. It involves relations of practitioner trust from both employers and clients. It is based on autonomy and discretionary judgement and assessment by practitioners in complex cases" (2008, p. 23). The latter discourse, on the other hand, relates to management and gives rise to an emphasis on accountability, regulation and external control. Both discourses are relevant to discussion of teacher professionalism but it is the former which speaks more directly to the present study's objectives. With regard to teaching, a distinction can be drawn between attempts to 'professionalise' teaching, which centre on promoting teachers' occupational self interests in terms of status, power and salary (Evetts, 2011), and efforts that see teacher professionalism as a route to advancing its recognition, expertise and public trust (Hargreaves and Goodson, 1996).

Teacher status and agency have been eroded by social and political change in many countries over the past three decades. Educational researchers, Ciaran Sugrue and Tone Solbrekke, point out that the teaching profession, "...continues to be buffeted by the inevitable tensions created between governments, citizens and professional groups, and increasingly also by international change forces" (2012, p.178). The Teacher Status project, led by Linda Hargreaves and based at the Faculty of Education, University of Cambridge, carried out extensive surveys between 2003 and 2006 to explore perceptions of teachers' professional status in England. The project found that perceptions of teachers' status differed markedly between those inside and outside the teaching profession:

In the 2003 and 2006 surveys, teachers defined a high status profession as highly characterised by reward and respect and as subject to some external control and regulation (although with less certainty). However, they saw their own profession as highly characterised by external control and regulation, while there was uncertainty as to whether it was characterised by reward and respect. Women, primary teachers, younger teachers and recently qualified teachers were more positive about reward and respect as an aspect of the teaching profession (Hargreaves et al, 2007, p. 6).

In a study commissioned by Education International, the international association for teacher unions, Linda Hargreaves and I reviewed evidence on the changing status of teachers around the world and in our report we concluded that: "Internationally, and particularly across the Commonwealth, there has been a devaluation of the professional status of teachers" (Hargreaves and Flutter, 2013, p. 11). In particular, we observed that in many countries interventionist policymaking had impacted negatively on teachers' confidence and professional identities. Rather than supporting teachers' professional development and enhancing their professional status and identity, governments have tended to increase accountability measures and prescriptive policymaking. Although both Education International and the OECD have called for policymakers to engage more closely with teachers in the advancement of their professional practice (Education International, 2021), to date, there has been little indication that this is taking place in England. Andreas Schleicher, Director of the Organization for Economic Co-operation and Development (OECD), recently called for governments to re-examine the role of policy-making in education and seek greater partnership with the teaching profession:

Policy makers reform education successfully when they help people recognise what needs to change and build a shared understanding and collective ownership for change. They must focus resources, build capacity, and create the right policy climate with accountability measures designed to encourage innovation and development rather than compliance (Schleicher, 2021, p. 20).

There are some signs of change, however. For example, in Scotland where recent educational policy has sought to enhance teacher autonomy, as a report for the National Centre for Entrepreneurship in Education (NCEE) recently observed:

Scotland has seen increased collaboration between teachers and policymakers. Policymakers have increasingly acknowledged the many ways that effective teachers develop promising innovations: they adapt, create, interpret, and pivot every day to implement curriculum in ways that serve all students. Policymakers are now working with teachers to find ways to document, aggregate, and disseminate these 'micro-innovations' (NCEE, 2021, p.22).

Although this example appears to suggest a step towards greater autonomy for teachers there is a need for caution. As Linda Evans, points out, it is essential that the conceptualisation of teacher professionalism reflects the reality of what teachers do rather than external perceptions: "To be real, professionalism has to be something that people - professionals - actually 'do', not simply something that the government or any other agency *wants* them to do, or mistakenly imagines they are doing" (Evans, 2007, p. 27). Evans goes on to suggest that teacher professionalism is created through the operation of an iterative developmental process in which "...the amalgamation of individuals' professionalities influences and shapes the collective professionalism, which, in turn, stimulates or provokes responses in individuals that determine their professionalism orientations" (Evans, 2007, p. 27).

With regard to teacher agency, it is important to acknowledge that agency is not simply an attribute of an individual teacher but, as Gert Biesta and colleagues suggest, agency "...denotes a quality of the engagement of actors with temporal-relational contexts-for-action, not a quality of the actors themselves" (Biesta, Priestley and Robinson, 2015, p.626). Biesta and his colleagues also point to a divergence in opinions about the role of teacher agency in improving teaching and learning: "Some see teacher agency as a weakness within the operation of schools and seek to replace it with evidence-based and data-driven approaches, whereas others argue that because of the complexities of situated educational practices, teacher agency is an indispensable element of good and meaningful education" (Biesta, Priestley and Robinson, 2015, p.624). However, they go on to argue that there has been a recent move towards acknowledging the importance of teacher agency, particularly in Scotland where the introduction of the *Curriculum for Excellence* has "...explicitly positioned [teachers] as agents of change" (Biesta, Priestley and Robinson, 2015, p.625). Their *Teacher Agency and Curriculum Change* project involved ethnographic case studies of teacher agency in one primary and two secondary schools in Scotland, using observations, interviews, textual analysis of policy documents and teacher network mapping. The study concluded that teacher agency was being constrained due to reasons that seem to reside within teachers themselves, principally their own beliefs, and the policy context under which they are working.

Perhaps the most important finding in the particular case we have presented here, is the absence of a robust professional discourse about teaching and education more generally. We assume that the absence of such a discourse ties teachers to the particular beliefs that circulate in their practice and prevents them from locating such beliefs within such wider discourses. As a result the existing beliefs cannot be experienced as choices but appear as inevitable. Access to wider

discourses about teaching and education would provide teachers with a perspective on the beliefs they and their colleagues hold, and would provide a horizon against which such beliefs can be evaluated. This is one important reason why we think that access to robust professional discourses about teaching does matter for teacher agency, and thus should be an important dimension of teacher education and further professional development (see also Biesta, 2015) (Biesta, Priestley and Robinson, 2015, p. 637-638).

Although this research is relatively small-scale and refers to a particular national context, it raises an interesting question about the nature of possible constraints on transformative change for teacher professionalism and highlights the importance of creating new spaces for discourse. The study also indicates that the sense of immediacy in reacting to present demands of practice and policy plays a key role in shaping teacher agency but there remain opportunities for change:

In our research, we have instead seen the prevalence of beliefs that are strongly orientated towards the here-and-now and that are also strongly influenced by current and recent policy rather than by more encompassing orientations about the wider purpose and meaning of schooling. The relative absence of a robust professional discourse that teachers can bring to the situations in which they work, and a relatively weak set of orientations towards the future, thus seems to limit the possibilities teachers have to utilise their beliefs in achieving agency within contexts that are to a significant degree – albeit not entirely – constructed by systems of accountability, which seem to prioritise and value certain modes of action over others. That such systems do not entirely determine the ecological space in which agency is achieved is shown by the fact that teachers are, at least at the discursive level, challenged to be more agentic (Biesta, Priestley and Robinson, 2015, p.638).

This emphasis on the need for the development of a professional discourse to strengthen teacher agency is an important one and it keys into the next aspect of conceptualising teacher professionalism to be considered in this part of my journeying. This final aspect is what might be considered as the ‘collective’ dimension of teacher professionalism which embraces notions of professional collaboration and collegiality.

Waypoint 14: Professionalism and public trust

Linda Evans presents a persuasive argument that teacher professionalism must be premised on the reality of what teachers actually do and “....not simply something that the government or any other agency wants them to do, or mistakenly imagines they are doing” (Evans, 2007, p. 27). Looking back to *chart 1*, we encountered surgeons, John Mangiardi and Edmund Pellegrino who observed that members of the medical profession (in the USA) enjoy, “...freedom to pursue medical knowledge...[and] freedom to engage in experimentation and to share in the expression and communication of medical knowledge with colleagues....”. The professional status of medical practitioners (and other professions in other fields including The Law and Chartered Engineering) reflects a commitment to the continued development of professional knowledge and practices through research. By taking ownership of its professional knowledge and research, and having autonomy with regard to professional decision-making, standards and regulation, the medical profession has attained a collegial status that reflects and engenders public trust. *Waypoint 14* brings the *thread* of ownership into the foreground amidst the entanglement of *collegial phronēsis* and begs the question: Could the teaching profession follow in the footsteps of the medical profession through establishing its own collegial status?

Conceptualising teacher professionalism - collaboration and collegiality

As discussed earlier, the role of collectivity in professionalism is important, both in terms of engendering public recognition and managing professional regulation and conduct. Linda Evans suggests that professional collectivity holds particular significance for the teaching profession because it develops 'consensual delineations' which contribute to and reflect "....perceptions of the profession's purpose and status and the specific nature, range and levels of service provided by, and expertise prevalent within, the profession, as well as the general ethical code underpinning this practice" (Evans, 2007, p.29). Moreover, Gert Biesta and his colleagues propose that professional community plays a key role in creating space for professional discourse. This professional discourse helps to strengthen resilience to pressures impinging on teachers' practice and agency (Biesta, Priestley and Robinson, 2015). In this section, we look at four dimensions of collectivity, collaboration and collegiality in relation to teacher professionalism which may represent different opportunities for building a *collegial phronēsis*: 1) online professional collaboration and discourse; 2) communities of practice; 3) peer mentoring and coaching; 4) an organisational structure for developing collegiality.

1. Online professional collaboration and discourse

Over the past decade, social media platforms have opened up new spaces for teachers to engage in discussion about their practices on an informal basis, including the microblogging website, Twitter (now known as 'X'). Whilst online communities are popular as a means of sharing ideas, concerns and information, they have also given rise to problems, such as abusive 'trolling' and infringements of personal and school security. Notwithstanding these issues, research studies indicate that social media forums are providing useful opportunities for new kinds of professional community-building. The example described in the research study below is an online professional community which came together via a Twitter hashtag (#edchat) and originates in the United States:

The educator community on Twitter, communicating with the #edchat hashtag as well as the myriad related #edchat groups, has used the weak ties of a multitude of casual relationships to create the strong ties of community...The community of teachers facilitates the spread of ideas and lessens the isolation of districts and schools that have traditionally had little communication and collaboration with other education institutions. The Twitter platform and the hashtag #edchat are cultivating an educator community of practice. The knowledge of this community is a rich resource for teachers, and the potential for the collective voice of educators this community is developing aid in the crafting of educational policy where the concerns of teaching and learning are addressed in a forward-thinking manner (Coleman, Rice and Wright, 2018, pp.92-93).

One key advantage of an online community such as this one is that teachers can access them flexibly in terms of time and location, and most are available at little or no cost. Social media is uniquely placed therefore as a way to exchange of ideas across a diverse range of settings and to bring together teachers working under similar circumstances or with similar concerns. American education researcher, Mark Coleman, and his colleagues concluded that these types of online community could potentially become a collective voice for teachers to engage with educational policymaking.

2. Communities of practice, Professional Learning Communities and networking

Collaboration between teachers to support their professional practice and development is not only an online phenomenon, of course, nor is it necessarily formalised. The term 'community of practice' was coined by educational theorist, Étienne Wenger, and cognitive anthropologist, Jean Lave, in their

influential book, 'Situated Learning' (1991) to describe how 'situated learning' occurs within workplaces and other social settings. Lave and Wenger focused on situated learning within various workplace contexts, including educational settings, and they theorised knowledge as being essentially socially-constructed. They offer the following definition of a community of practice:

A community of practice is a set of relations among persons, activity, and world, over time and in relation with other tangential and overlapping communities of practice. A community of practice is an intrinsic condition for the existence of knowledge, not least because it provides the interpretive support necessary for making sense of its heritage. Thus, participation in the cultural practice in which any knowledge exists is an epistemological principle of learning. The social structure of this practice, its power relations, and its conditions for legitimacy define possibilities for learning... (Lave and Wenger, 1991, p.98).

Lave and Wenger's theoretical framework suggests, therefore, that the teaching profession, as a community of practice, is subject to socially-structured determinants that shape power relations and conditions for legitimacy. According to Wenger's theoretical framework, knowledge is constructed as being integral to practice rather than abstracted from it: "Communities of practice do not reduce knowledge to an object. They make it an integral part of their activities and interactions, and they serve as a living repository for that knowledge" (2002, p.9). This conceptualisation of professional knowledge implies that the locus of professionalism resides within members of that profession itself and this has important ramifications for how that knowledge can be developed, sustained and transmitted:

....what makes managing knowledge a challenge is that it is not an object that can be stored, owned, and moved around like a piece of equipment or a document. It resides in the skills, understanding, and relationships of its members as well as in the tools, documents, and processes that embody aspects of this knowledge (Wenger, McDermott and Snyder, 2002, p.11).

However, with regard to the teaching domain, it is evident that the socio-political landscape of education may adversely affect the profession's conditions for legitimacy and it often serves to undermine professional empowerment. It is this dilemma that Maxine Greene refers to in her plea for re-empowerment of teachers as members of a community of practice:

We who are teachers must be freed to consult what we truly know, and freed to select the projects by means of which we define ourselves. When we are compelled or lured to remain passive receivers of discrete parts of a curriculum, say, obliged to speak in a manner others determine and to follow some extrinsic logic, we become disempowered (2001, p.126).

Unlike the notion of communities of practice, professional learning communities are initiatives that are specifically set up in the workplace to support professional collaboration and development. Professional learning communities have been widely introduced within education settings in the UK and are generally considered to be an effective way of facilitating continuing professional development for teachers and school leaders (Cordingley, Bell, Rundell & Evans, 2003; Stoll et al, 2006). As Shulman argues, establishing this type of community creates a positive environment in which professional learning can flourish: "...the processes of activity, reflection, emotion and collaboration ... supported, legitimated, and nurtured in a community or culture that values such experiences and creates many opportunities for them to occur" (1997, p.1). While establishing a professional learning community within a school can be beneficial (Fox and Wilson, 2007), its impact is often limited to that setting. However, networking between schools provides opportunities to expand these communities into larger collaborative structures offering wider opportunities, as Professor David H. Hargreaves argues:

A network increases the pool of ideas on which any member can draw and as one idea or practice is transferred, the inevitable process of adaptation and adjustment to different conditions is rich in potential for the practice to be incrementally improved by the recipient and then fed back to the donor in a virtuous circle of innovation and improvement. In other words, the networks extend and enlarge the communities of practice with enormous potential benefits ... (Hargreaves, D. 2003, p.9)

In England, government encouragement for networking between schools has resulted in a series of national initiatives that have sought to provide structure and funding to strengthen partnerships between some groups of schools, such as the Education Action Zones (EAZs), Beacon Schools, Network Learning Challenges and the Teaching and Learning Research Schools (Armstrong, Brown and Chapman, 2020). However, it has also been observed that effective networking between schools has been impeded by marketisation in the English education system which, in effect, places schools in competition with each other (Greany and Higham, 2018). British researchers Paul Armstrong, Chris Brown and Christopher Chapman (2021) noted in their recent review of research on school-to-school networks in England that:

In recent years school-to-school collaboration in the English context has been promoted by a myriad of policy initiatives. Many of these initiatives have been directed at structural reforms seeking to facilitate a 'self-improving system' in which schools support one another to raise standards of teaching and learning and address educational inequality. Yet, at the same time, the English school system remains a deeply marketised and competitive arena while there are debates concerning the extent to which collaboration between schools can meaningfully facilitate educational improvement and equity (2021, p.319).

As well as national network opportunities, there has also been a rise in the number of informal and university-based practitioner research networks both in the UK (Fox and Wilson, 2007) and in other countries. In England we have seen the emergence of CollectiveEd, ResearchEd and BrewEd which organise face-to-face events and collaborative opportunities for teachers interested in engaging with research. Although networking can offer valuable opportunities for professional collaboration, it is clear that issues, such as teachers' time constraints and competition between schools, are still affecting the efficacy of networks as vehicles for building teacher professionalism. Recent organisational changes in the English school system have led to the development of Teaching School Alliances (TSAs) and Multi Academy Trusts (MATs, sometimes referred to as 'chains' or federations) which offers further opportunities for collaborative exchange. However, as a research study on English rural schools, led by Professor Daniel Muijs, reports, these new 'alliances' are often subject to the same tensions resulting from competition with other school chains (Muijs, 2015).

3. Mentoring and coaching

Of course, it is not only through institutional and community structures that opportunities for professional discourse and collaboration arise: professional collaboration, whether formally organised or informal and spontaneous, happens daily on an interpersonal basis within schools and classrooms. Mentoring and coaching are examples of formalised, structured approaches for professional learning and collaboration which are carried out on a one-to-one or small team basis. Some mentoring is undertaken as part of an initial teacher training programme, whether school-based or based in a higher education institution, whereas other mentoring schemes are focused on early career professional development, leadership training and continuing professional development. Coaching and mentorship share common ground but are essentially different in how they are conducted and by whom (CUREE, 2015). A national framework

for coaching and mentoring in England was drawn up following the Mentoring and Coaching CPD Capacity Building Project and this distinguishes three types of activity:

- Mentoring is a structured, sustained process for supporting professional learners through significant career transitions.
- Specialist coaching is a structured, sustained process for enabling the development of a specific aspect of a professional learner's practice.
- Collaborative (co-)coaching is a structured, sustained process between two or more professional learners to enable them to embed new knowledge and skills from specialist sources in day-to-day practice (Lofthouse et al, 2010, p.7).

One of the key benefits of this type of interpersonal approach is that it can benefit both the mentor (or coach) and the person being mentored or coached and the development of an interpersonal relationship permits opportunities for professional discourse at a deeper level than created in large-scale approaches to professional collaboration, as Professor Rachel Lofthouse and colleagues explain: "What coached teachers and their coaches are doing (at the upper levels of development) is exploring and clarifying the relationships between their values, knowledge and practice. This is not a philosophical debate but draws on concrete evidence to provide challenge and feedback into the system" (Lofthouse et al, 2010, p.36). The researchers go on to argue that effective coaching enables teachers to be more "reflective, articulate, exploratory and metacognitive" in their work which then has a positive impact on students. They also highlight evidence that suggests coaching and mentoring are more likely to lead towards sustained professional improvement (Lofthouse *et al*, 2010).

As with the other kinds of professional development and collaboration discussed so far, coaching and mentoring face the familiar constraints of teachers' time availability, policy implications and access to resourcing. However, there are some specific concerns that arise in connection with smaller-scale approaches: for example, initial teacher training programmes in England are currently experiencing difficulties with recruiting mentors and this has been exacerbated by the recent pandemic. The National Association of School-Based Teacher Training (NASBTT) recently reported that 23 per cent of 160 providers in its 2021 survey lacked sufficient mentors to offer placements to all trainees (NASBTT, 2021). Amongst the reasons cited for this shortfall were: the increased time commitment for mentors required under the new Early Career Framework; lack of funding to pay for release time for mentors; staff absences increasing workload, and a lack of appropriately and sufficiently trained staff (NASBTT 2021). Another issue of concern with regard to coaching and mentoring is that the quality of professional collaboration hinges on establishing effective interpersonal relationships between both parties involved, as well as depending on the knowledge, expertise and personal commitment of each coach and mentor. The quality of mentoring and coaching is therefore subject to variation. However, as Philippa Cordingley and her colleagues at CUREE suggest, these approaches have key advantages in that they can be carried out within school; they are sustained and can be tailored to teachers' needs and interests:

....perhaps the most important messages from the wider evidence base about effective CPD (that is, CPD that has a demonstrably positive impact on both teacher and learner outcomes) are that CPD is most effective when it is collaborative, sustained, embedded in real life learning contexts, and supported by specialists. And, when used properly, mentoring and coaching provide tailor-

made, in-school strategies for making the most of all four of these approaches (Cordingley and Buckler, 2012, pp.9-10).

Despite these potentially beneficial aspects, however, it remains the case that professional collaboration requires a supportive professional culture within a school. Where this is not in place, teachers are likely to need to look further afield for opportunities for professional collaboration and learning. Furthermore, even where the climate within a setting is conducive to professional collaboration, engagement with wider professional and academic circles, creates new directions for improvement; opportunities for discussion of theoretical, research and practice evidence and a spirit of collaborative professional collegiality. As Dudley and colleagues note in their evaluation of a lesson study research programme in Camden schools:

....we believe that policy makers in England should look beyond the results of blunt- instrument RCTs and consider the broader evidence for the cultural changes that lesson study can support in creating an improvement-active, teaching force and a new knowledge-base of classroom and school-generated practice knowledge to inform national curriculum and teacher development policy. We note with some optimism recommendation 6 the Royal Society's recent report (Royal Society, 2018, p.58) to support the use of research to inform teaching, using "Close to practice" (CtP) research methods of which we believe Research Lesson Study to be a salient example (Dudley, 2018b). Furthermore, the Royal Society report calls for more partnership in joint evidence gathering and synthesis between a research-incentivised school system and researchers as we have described occurring in Japan (Dudley et al, 2019, p.215).

Waypoint 15: Widening the circles for professional learning

At this *waypoint* we can see how the *threads* of professional learning and collaboration are influenced by the prevailing cultures and conditions in which teachers are working. Creating diverse access routes through which teachers can come together to reflect on their *praxis* and share their expertise collaboratively is important because teachers' individual interests, capacities and circumstances vary widely. As we saw in *waypoint* 13, taking an active role in teacher research, is one way in which to create valuable opportunities for professional learning but there are many other possibilities. Here we have encountered some of these possibilities including coaching, mentoring, lesson study, online communities, PLCs and professional networks. Each of these opportunities enable teachers to become part of an ongoing, collaborative process to examine and clarify "...the relationships between their values, knowledge and practice" (Lofthouse et al, 2010, p.36). It is clear, however, that establishing professional cultures within and beyond individual educational settings is essential if professional learning is to be sustained and rigorous (Dudley et al, 2019).

4. Organisational structure for developing a collegiality in the teaching profession

Through exploring professional collaboration in some of its differing guises, it has become apparent that establishing a cohesive framework would allow collaboration to become more flexible, ongoing and co-ordinated. The paucity of coherent structuring for teacher professionalism in England is the result of social and political tensions both within, and external to, the education sector. A potential remedy for this fragmentation could be to build an overarching professional body for teachers with responsibility for co-

ordinating opportunities for professional collegiality and curating professional practice knowledge. Professor Joy Higgs describes this practice knowledge as comprising:

...the sum of the knowledge that are used in practice, including propositional knowledge (derived from science and theorisation) and experiential knowledge. The latter includes knowledge derived from professional practice experience (professional craft knowledge) and knowledge derived from personal experience (personal knowledge)... Here Episteme, Techne and *Phronēsis* dance together (2012, p.77).

It is important that a repository for professional knowledge should be premised on Higgs' all-encompassing definition to ensure that teachers have access to a knowledge base that reflects the indivisibility of knowledge and practice (Higgs, Andresen et al, 2004). For a more detailed discussion of Higgs' influential research on *phronēsis* in the professions, see Section 4.1 (page 67). At this point in our journeying, we now turn to explore the development of The Chartered College of Teaching which represents a sustained attempt to establish a professional body for teachers in England. We will look at how the College has tried to formalise a conceptualisation of teaching as a profession and why realisation of this ambition has proved to be challenging and contentious.

The Chartered College of Teaching

The first professional body for teachers to be established in England was The College of Preceptors, founded in 1846 by a group led by teacher, Henry Stein Turrell, of Brighton and it was incorporated by Royal Charter in 1849. In reading the College's history it is surprising to discover the extent of its remit and impact on education in the UK and elsewhere. The College was responsible for, amongst other things, introducing public examinations; accrediting teachers; publishing a professional journal for teachers (*Education Times*, later *Education Today*); opening a training college for secondary teachers; campaigning for the registrations of teachers; setting up an education library in Bloomsbury and holding public lectures: it also admitted women to its membership from its earliest days (from 1849) and championed girls' education. It should be noted, however, that the College was founded prior to the establishment of state education and therefore its membership was initially from the private sector and this remained largely the case even after the introduction of the state educational system. Its journal, *Education Times*, claimed to have six objectives and these reflected the intentions and interests of the College itself and its members:

The first was to be an organ of official communication for the College of Preceptors both generally and more specifically for the publication of material relating to examinations. The second was to affirm the value of little-known Continental methods in Britain and also to encourage women as teachers and learners....The third objective referred to educational politics. Objective five was to produce specific accounts of the influence of educators, educational establishments, and educational literature, and objective six concerned advertisements. Objective four dealt specifically with scientific material. The *ET* aimed to include: Papers for the purpose of conveying exact and scientific information on the subjects of the greatest utility and interest to the enlightened educator (Delve, 2003, p.151).

Although the College's primary concern had been to raise standards amongst the teaching profession through its registration of teachers, this list of its journal's objectives suggests that its public examinations system played a key role in the College's mission and clearly provided a valuable source of income for the College. The second objective shows that it was also keen to disseminate and promote discussion of innovative pedagogy, and to support the cause of female education through encouraging women teachers and girls as learners. The College sought political influence, as demonstrated in the third objective, although

the extent to which its leaders represented the views of the College members, rather than their own, was unclear. The fourth objective expresses the intense interest in developing subject knowledge and reflects the Victorian passion for scientific knowledge. College members wrote to the journal to enquire about the latest discoveries in science and mathematics and the College became a conduit for engaging with the latest research and theory in a wide range of subject disciplines including literature, the Arts, the Classics and physical education, as well as the sciences and mathematics (Delve, 2003). Objective five speaks of the College's ambition to raise the profile of teaching as a profession and to disseminate innovative or successful practice amongst its members. The sixth point hints at the College's ongoing challenge to source funding for its activities: without public financial support, it was dependent on donations and generating income from its assessment, registration and activities such as advertising (Chapman, 1985). The Education Times' advertisements also provided a useful service in enabling College members to look for new teaching posts and for schools to recruit teaching staff. Through the journal's content, it is possible to see the College's principle objectives being set out and these were:

- ensuring that those entering the profession were suitably qualified through providing a corporate professional body, comprised of teachers, with the authority to assess and certify teacher qualifications
- disseminating effective practice and discussing innovative pedagogies and latest developments in subject knowledge across the disciplines
- campaigning for, and supporting, women teachers and girls' education
- enhancing the public status of teaching as a profession
- seeking to influence political decision-making with regard to educational concerns
- becoming a focal point for encouraging the development of an informed and sustained professional discourse.

To what extent has the College been successful in achieving these ambitious aims so far?

Over the course of its first 152 years, the College of Preceptors attracted some highly accomplished women and men to its membership and leadership, including the author, H.G. Wells; educationalist and TES Editor, Harold Dent; Beata Doreck (first President of the Froebel Society) and scientist, T.H. Huxley. Throughout its history the College had faced difficulties in representing the plurality of voices amongst its members reflecting divisions of religious belief, educational philosophy, subject specialism and so on. As Harold Dent observed in the foreword to Vincent Chapman's history of the College, it had engendered controversy with many aspects of its work, including its pupil examinations:

The most outstanding instance of this was in the provision of public examinations for pupils in secondary schools. In this field the College was a pioneer in the fullest sense - though not, it should be added, without internal controversy. Its first experiment, made in 1850, was strongly opposed by members of the Council, including the Chairman, Mr. H.S. Turrell, who feared that the work of providing examinations for pupils would tend to divert the College from its proper task: the examination and qualification of teachers (Dent, in Chapman, 1985, p.vi).

The College also found itself at odds with other educational institutions including universities who saw the College as a potential rival with regard to qualifications (Chapman, 1985) and, in the 20th century, it clashed with teacher unions on various grounds. From the beginning of its existence, it had failed to attract government support which limited both its influence on educational policy and its sources of funding. Notwithstanding these limitations, as Harold Dent points out, the College contributed three significant milestones in English education by introducing the first professional qualifications for teachers; initiating a

system of public examinations for students (an idea that was subsequently adopted by the Universities of Cambridge and Oxford) and appointing the first Professor of Education (Dent, in Chapman, 1985).

In 1998, the College changed its name to the College of Teachers and, in 2002, it relocated from its purpose-built, terracotta brick building in Bloomsbury (designed by the architect, Frederick Pinches) to the University College London's Institute of Education building in Bedford Way, London. Subsequently, in 2017, the College of Teachers was wound up and the new Chartered College of Teaching, under the leadership of Professor Dame Alison Peacock, came into being. The Royal Charter was amended via a supplemental Charter which was approved by The Privy Council in June 2016 and His Royal Highness, Prince Philip, Duke of Edinburgh became its first patron. The College has a current membership of 45,000 teachers and professional affiliate members around the world¹⁷. I will now turn to look at the Chartered College's emergence and consider how its mission differs to previous incarnations of this Chartered professional body.

The new guise of the College owes its origins, in part, to the Prince's Teaching Institute (PTI) which had long shown interest in the College of Teaching as a vehicle for enhancing the status of teaching as a profession. In 2012, the PTI brought together a consortium of interested organisations and practitioners to discuss the possibilities for establishing a revived format for the College. A report was subsequently published in 2013 by The Royal College of Surgeons entitled, 'A Royal college of teaching: Raising the status of the profession', which set out a blueprint for a Royal College of teaching. Further impetus for creating a new Chartered College for Teaching was given when the DfE launched its consultation, *A World Class Teaching Profession*, in February 2015. Amongst the responses to this consultation were organisations calling for a new College of Teaching. The Wellcome Trust, for example, argued:

Teaching in England does not have the professional status it deserves. The creation of a College of Teaching would provide an unprecedented opportunity to transform this; embedding evidence-based practice at the heart of the sector and facilitating access to high-quality CPD. There are many similarities between the education and medical professions — both are publicly-funded and deliver essential services that have a huge impact on people's lives. Yet teaching lacks the professional support and sector-led empowerment seen in medicine. A College of Teaching has the potential to drive real change for the workforce and deliver improvements for students (Wellcome Trust, 2015, <https://wellcome.org/sites/default/files/wtp058712.pdf>).

A campaign followed under the banner of *Claim Your College*, organised by a coalition comprising members of the PTI, the existing College of Teachers, the Teacher Development Trust and The Schools Students and Teachers Network (SSAT). The coalition's aims were to mobilise the teaching workforce behind the idea of setting up their own professional body and it was intended that funds would be raised to enable the new College to be launched within a three-year timescale. Amongst the objectives set out for the College was the intention that it would assume responsibility for teacher standards, "...in the longer term, we envisage that the Government's role in publishing Teacher Standards will become redundant" (*Claim Your College*, 2015: 3). The campaign's brochure identified support from teachers and representatives from various organisations including the teacher unions, Universities Council for Teacher Education (UCET), Teach First, the Expert Subject Advisory Groups, the Council for Subject Associations, The Royal Society, the Headteachers' Roundtable, the Independent Schools Council and others (*Claim Your College*, 2015).

¹⁷ Membership data reported on the Chartered College of Teaching website, charteredcollege.org (31.05.2022)

In its campaign literature, the *Claim Your College* coalition had called for the new college to be “...able to pursue its purpose effectively, in perpetuity, ensuring a status and continuity that we believe to be important in giving teaching the same status as other professions” (Claim Your College, 2015, p.5). Serving teachers were to run the College and it was to be independent, voluntary, teacher-run and “subject to a governance model that ensures no single interest group can dominate” (2015, p.5). Its activities were to be centred on:

- **Professional standards.** Members will be accredited against valid, portable, respected, sector-led standards; these will provide opportunities for career development, confer status and inspire respect.
- **Professional development.** The College will provide a career pathway that informs access to high-quality professional development and learning, and enables its members to build a validated portfolio documenting professional impact supported by a College Mentor.
- **Professional knowledge.** The College will provide access to a quality-assured and diverse professional knowledge base, drawing from academic research and teachers’ judgements of the best ways to help children succeed in specific contexts.
- **Recognition by schools.** Organisational credit will demonstrate a school’s commitment to providing access to professional learning and accreditation, including peer-to-peer review.
- **A common code of practice** that reflects aspirational standards of teaching, an evidence-informed approach to practice, ethical behaviour, promotion of the profession and the best possible opportunities for learners (Claim Your College, 2015, pp.5-6).

Despite the group’s energetic commitment, and its determination that the College should be independent of government intervention, the *Claim Your College* campaign failed to attract sufficient funding and the fundraising campaign was abandoned in February 2016 having raised only a small proportion of the target of £250,000. However, in spite of the campaign’s lack of success in attracting funding, The Chartered College of Teaching nevertheless came into being in January 2017. With a more modest set of ambitions than had been envisaged in the earlier proposals for the new College, and with the backing of a substantial government financial contribution, the new body officially replaced The College of Teaching as the professional body for teachers holding The Royal Charter. The Department for Education provided funding of £5 million over four years to support its foundation period and thereafter its funding was to be derived from membership subscriptions and non-governmental sources. The College has attracted funding from a number of educational charities including The Paul Hamlyn Foundation, Pears Foundation, The Mercers’ Charitable Foundation Trust, Nord Anglia Education, The Maths Anxiety Trust, The Helen Hamlyn Trust, Hoare Trustees, Merchant Taylors’ Company and Big Change. University College London also offered The College pro-bono office space between 2017 and 2020.

It was clear that the mission for The College had evolved since the demise of the *Claim Your College* campaign, although precise details of its new ambitions were as yet unclear. In its original manifestation as The College of Preceptors, it had focused on standards of teaching. The appeal to Queen Victoria for a Royal Charter in 1849 had stated that the College of Preceptors’s Objects were:

....promoting sound learning and of advancing the interests of education more especially among the middle Classes by affording facilities to the Teacher for the acquiring of a sound knowledge of his Profession and by providing for the Periodical Session of a competent Board of Examiners to ascertain and give Certificates of the acquirements and fitness for their office of persons engaged or desiring to be engaged in the Education of Youth particularly in the Private Schools of England and Wales (Royal Charter, 1849).

Under the amended Royal Charter for The Chartered College of Teaching, these Objects were revised to a more wide-ranging brief:

The Objects for which the College is hereby constituted are the promotion of sound learning and the improvement and recognition of the art, science and practice of teaching for the public benefit (where teaching may include but shall not be limited to instruction, research, and assessment). (Chartered College of Teaching website [accessed 06.06.2022])

The new Chartered College states that its aims are to ‘celebrate, connect and support’ teachers but its offer has moved some way from the one that had been proposed a few years earlier in the *Claim Your College* manifesto (2015). The Chartered College sets out to promote evidence-based practice through disseminating research via its events, website, publications and Chartered Teacher programme, and it seeks to be “a voice for the profession” through engaging with policymakers and the public (Chartered College website, 2022). Teachers are invited to contribute articles to its peer-reviewed journal, *Impact*, which is published termly and each edition is guest edited by a recognised academic authority. Although its Royal Charter permits the appointment of up to five Professors of Education, to date it has not made appointments to these Chairs. It is led by an elected Council comprised largely, though not exclusively, of practicing teachers and it is administrated through a team based largely in London. In its first five years, it has established regional networks which organise events and forums in their locations and the launch of the Chartered Teacher programme has led to 253 teachers being awarded Chartered Status. There are now two pathways on the assessed, 3 year programme: Chartered Teacher Status and Chartered Teacher Leadership Status. The accreditation of Chartered Status requires candidates to demonstrate that their practices meet a set of Professional Principles, as Nick Gray, Curriculum Design and Assessment Manager of The Chartered College, explains:

The programme’s Professional Principles – the standards that participants must demonstrate they meet – are derived from a wide research base on the features of effective teaching and the elements that constitute teacher expertise, as well as consultation with our members on what Chartered Teacher status should signify....The Professional Principles cover every aspect of a teacher’s day-to-day experience, from subject knowledge, pedagogy, planning and behaviour management, to teacher collaboration and career-long professional learning. The process of developing these was detailed and collaborative, working with teachers and school leaders from across the education sector, as well as consideration of expert teaching models internationally....A key element of the Professional Principles is that they allow teachers to confidently assess their strengths, areas for development and how they can best proceed with ensuring that they are an evidence-informed teacher, both now and throughout their career (Gray, 2019, pp.27-28).

This description suggests that under this programme the individual teacher is to be placed in the driving seat of their own professional development and these Professional Principles place an emphasis on pedagogy,

classroom management, subject knowledge and professional collaboration. However, omitted from this set of principles are the more contentious and potentially divisive matters such as professional values and critical engagement with research evidence and policy. Angela McFarlane, the CEO and Registrar of the former College of Teaching, suggested that the new College faced a choice in adopting professional principles for Chartered Status. She argued that it could follow the model used in the United States which has “highly specific standards for a range of subjects in different phases” or, alternatively, it could: “...seek to distil the essence of sound and effective practice in teaching. This model, premised loosely on the Australian teaching standards, focuses on the kind of teacher you are and the culture in which you work. This model is potentially more powerful and more sustainable” (McFarlane, 2016: <https://cprtrust.org.uk/cprt-blog/re-thinking-professionalism-in-teaching/>, [accessed 08.06.2022]). It would appear that The College is currently pursuing a model more closely related to the Australian one.

Another important facet of The College’s work is its Fellowship programme which awards the status of Fellow (and a right to use the post-nominal, ‘FCCT’) to teachers who have taught for 10 years or more and who have been nominated for the award by their peers. Applicants for Fellowship must demonstrate that they have made a significant contribution to the teaching profession and show that they are able to:

1. critically evaluate and reflect on your own practice
2. commit to engaging in relevant, career-long professional learning
3. express collegiality by supporting, and learning from others
4. adhere to high standards of professionalism
5. engage critically with research and evidence (Chartered College website [accessed 06.06.2022]).

To date [June 2023], over 1,400 Fellowships have been conferred. The College issues statements via the Press and social media on matters concerning education and teachers, and it is a regular contributor to government consultations and educational forums. It has organised member surveys to gauge members’ perspectives on various matters and its website provides a platform for member discussion and access to published research via EBSCO.

After five years of existence, The College has made remarkable progress in some aspects of its mission, particularly with regard to establishing the Chartered Teacher Status programme and improving access to research for practitioners through its journal, *Impact*, its events and website. It has also engaged directly with policymakers on a regular basis and represented its members’ views through surveys, forums and government consultations. It has recently published a statement and report on the Initial Teacher Training Market Review, for example, which voiced concern about proposed changes in teacher education that are likely to reduce opportunities for teacher trainees to engage with higher education. The College’s Report, co-authored by Dame Alison Peacock and Di Swift, argued that:

Although some aspects of this review are to be welcomed, a well-reasoned justification for the overall rationale is lacking....To sustain the transformational impact of education, teachers benefit from practical wisdom, which is sometimes likened to Aristotle’s notion of ‘*phronēsis*’. Making practical judgments and taking action involves cognition, intellect and ethics; all features of a professional as well as an individual’s identity. It is through engaging with debates and dialogues that individuals within our profession transcend their contexts and help to continually develop and refresh our profession’s knowledge base. Teaching is in this sense a collective endeavour; one based on connections and relationships between schools, society, politicians and higher education (2021,p.2).

However, its current membership figures indicate that it still has some way to go before it has achieved wide-scale recognition and support within the teaching profession but, as the College celebrates its fifth anniversary, it is evident that its achievements so far affirm that there is growing interest in its potential. Nevertheless, it is also apparent that there remain obstacles, both within and outside the teaching profession, that impede attempts to construct a professional body for teaching and to reach a collegial consensus on what constitutes professional knowledge - or, as Angela McFarlane suggests, in achieving an epistemology for the profession (McFarlane, 2016) - and how such expertise should be recognised. As Lee Shulman observes the lack of a 'collective memory' for the teaching profession has profound consequences:

One of the frustrations of teaching as an occupation and profession is its extensive individual and collective amnesia, the consistency with which the best creations of its practitioners are lost to both contemporary and future peers. Unlike fields such as architecture (which preserves its creations in both plans and edifices), law (which builds a case literature of opinions and interpretations), medicine (with its records and case studies), and even unlike chess, bridge, or ballet (with their traditions of preserving both memorable games and choreographed performances through inventive forms of notation and recording), teaching is conducted without an audience of peers. It is devoid of a history of practice (2004, p.232).

He goes on to suggest that a remedy for this amnesia is to "...collect, collate, and interpret the practical knowledge of teachers for the purpose of establishing a case literature..." (2004, p.232) which could offer The Chartered College of Teaching an important manifesto for its mission to effect collective and transformative change.

Waypoint 16 The Chartered College of Teaching

In 2011, American researchers, John Kania and Mark Kramer, published a Stanford Social Innovation Review on collective impact which they have described as being "...a new and more effective process for social change" (2013, p.1). This influential review outlines five conditions for creating collective impact which are highly pertinent to teacher professionalism and could serve to guide The College's future direction. These Five Conditions of Collective Impact are shown overleaf (see overleaf). Kania and Kramer's conclusion that, when put into effect, collective impact can generate "...emergent solutions towards the intended outcomes under continually changing circumstances", has resonance with the conceptualisation of *collegial phronēsis* mapped earlier in this cartographic journey. Collective impact, like *collegial phronēsis*, is generative and sustainable. The researchers conclude: "As with evolution, this process itself [of collective impact] is the solution. And, as with a flock of birds, effective collective impact efforts experience a heightened level of vigilance that enables participants to collectively see and respond to opportunities that would have otherwise been missed" (Kania and Kramer, 2013, p.4). If, as Kania and Kramer's review suggests, collective impact is a process that requires the co-ordination of a 'backbone' organisation, then The Chartered College could be ideally placed to foster these conditions for transformative change.

4. Journeying Towards a *Collegial Phronēsis* for Teacher Professionalism

In this concluding section of *Chart 2*, a tentative conceptualisation of a *collegial phronēsis* for teacher professionalism is mapped out as a sketch map in preparation for further exploration in *Chart 3* and the final cartographic research assemblage. Before presenting this tentative conceptualisation in Section 4.2, I would like to introduce four *fellow travellers* whose research has important connections with our own voyaging and

The Five Conditions of Collective Impact

- **Common agenda:** All participants have a shared vision for change including a common understanding of the problem and a joint approach to solving it through agreed upon actions.
- **Shared measurement:** Collecting data and measuring results consistently across all participants ensures efforts remain aligned and participants hold each other accountable.
- **Mutually reinforcing activities:** Participant activities must be differentiated while still being co-ordinated through a mutually reinforcing plan of action.
- **Continuous communication:** Consistent and open communication is needed across the many players to build trust, assure mutual objectives, and create common motivation.
- **Backbone support:** Collective impact requires a separate organisation(s) with staff and a specific set of skills to serve as the backbone for the entire initiative and co-ordinate participating organisations and agencies (Kania and Kramer, 2013, p.1).

brings new perspectives on how *collegial phronēsis* can be conceptualised. These *fellow travellers* represent two different professional fields - healthcare and education - and they are: healthcare educator, Professor Joy Higgs (Charles Sturt University, Australia); American teacher researcher, Dr Kathryn Boney; British medical educator, General Practitioner and clinical academic, Dr Sabena Jameel, and American teacher and professional doctoral researcher, Dr Christine Debelak Neider.

4.1 Journeying with others

Professor Joy Higgs

I came across the research of Professor Joy Higgs at an early stage in reviewing the literature for this dissertation and her work has had a seminal influence on my journeying and thinking. Higgs' work is internationally recognised for its scholarly contribution to the field and her multi-faceted conceptualisation of *phronēsis* for the professions acknowledge its philosophical, pragmatic and affective dimensions. Through a transdisciplinary approach, Higgs explores her conceptualisation of a practical wisdom in professional life within a diverse range of professional contexts, including social care, medicine and education. These contexts share a commonality insofar as they each involve complex decisions and practices requiring expertise, experience and values-led judgment to make the best decisions, and to take the best courses of action, under these particular circumstances and for the particular people concerned. According to Higgs, *phronēsis* encapsulates this pragmatic and virtuous reasoning which she calls 'practice wisdom' - a phrase she describes as extending "...beyond Aristotle's practical/ethical wisdom" (2019, p.3). She goes on to argue that professional practice, "...is the context for, origin of and purpose for practice knowledge and wisdom". Moreover, in an important recognition of the inherently *collective* nature of professional practice, she suggests that: "A (collective) practice comprises ritual, social interactions, language, discourse, thinking and decision making, technical skills, identity, knowledge and practice wisdom, framed and contested by interests, practice philosophy, regulations, practice cultures, ethical standards, codes of conduct and societal expectations" (2019, p.5). This point regarding the collective nature of professionalism is of clear significance to the present professional doctorate study because it affirms the need to adjust the study's focal frame inwards and outwards in order to examine the individual practitioner level, as well as the collective

profession-wide level and broader, societal level. Like Aristotle, Higgs also underlines the immanence of practice wisdom, regarding it not as an end-point or accomplishment but rather as a constantly evolving receptiveness and questioning:

What is the wisdom of practice? It is not to have attained a state of superabundance or skills or abilities that in no way can be improved upon. Paradoxically, to think that you have attained wisdom, means that you are not wise.... Practical wisdom is more than the possession of general knowledge just because it is the ability to actuate this knowledge with relevance, appropriateness, or sensitivity to context (Higgs, 2019, p.9).

In summary, Joy Higgs' work has contributed several landmarks features to this cartographic research assemblage. Firstly, her adoption of the phrase 'practice wisdom' is helpful because the phrase successfully conveys the complexities of *collegial phronēsis* and offers a way of expressing this complex juxtapositioning of philosophical, pragmatic and ethical reasoning more readily to non-specialist audiences. Furthermore, the clarity of Higgs' arguments, and the extensive evidential base upon which she has drawn regarding practice wisdom and its implications for professionalism, help to provide a course for me to follow in my continuing exploration of a *collegial phronēsis for teacher professionalism*. With regard to methodological aspects of Higgs' research, through her use of narrative vignettes across a range of differing professional contexts she has been able to elucidate their shared commonalities and unique distinctions. These studies, individually and collectively, constitute a powerful body of evidence illustrating the qualities of practice wisdom as "...an embodied state of being, comprising self-knowledge, action capacity, deep understanding of practice and an appreciation of others, that imbues and guides insightful and quality practice" (Higgs, 2016, p.65). Finally, Higgs' work has also been influential to the presentation of my own study because she adopts an unusual, arts-based approach, using images, poetry and story-telling to explore and express complex phenomena and ideas. In the example below, Higgs uses poetic narrative to illustrate how practice wisdom can be used as a basis for shaping professional lives and practices:

Extract from "Prelude"

In the autumn of his years,
Veteratoris (the experienced practitioner)
paused at the end of his day
to ask his young novices his usual question
What have you learned this day?

Tironis (the beginner) replied:
I have decided I want to be a great teacher.
How can I learn to teach like you?
Novitius (the newcomer) asked:
I want to be a good practitioner.
How can I learn to be wise like you?

Veteratoris reflected for a while,
wondering how to answer.
Finally he replied,
let me tell you a story.

When I was a young man,
 I went to visit a great and wise man
 called Aristotle.
 He told me the mystery
 of the three intellectual virtues
 who spent their time pursuing
 teaching, learning and practice.
 Episteme, a youth of some stature
 brought the virtue of independent knowledge.
 He loved science with a passion
 and applauded truths that were universal,
 invariable, and independent of context.

Techne was the practical one.
 Her desire was to create
 and to learn how things worked
 and how to make things
 that suited the current task and goal.
 Her favourite answer was 'it depends'.

Phronēsis was the quiet achiever.
 She often pondered over whether
 her planned actions would be wise and proper
 as well as practical.
 She was fascinated by two ideas
praxis - a tantalising blend
 of reflective, right, and transformative practice
 and *poesis* - developing technique
 through artistry and creativity (Higgs, 2012, pp.73-74).

Rather than seeking out real exemplars, here Higgs uses a poetic narrative to provide a modelling of *phronēsis* as she envisages it might be enacted in day-to-day professional life. This form of presentation allows a reader to more readily understand what Higgs is proposing and how it might look in reality whilst also reflecting something of the ancient philosophical tradition from which her ideas originate. The concluding part of the Prelude (see below) effectively invites the reader to think about the relationship between the three different intellectual virtues or stances being put forward by Veteratoris and make their own assessment as to which they feel is right.

Extract 2 from Prelude (continued)

Veteratoris finished his story by saying,
 to me each of these three virtues
 demonstrates excellence of mind.
 I want you to think about

what you want for your future
 and what sort of person,
 teacher, or practitioner
 you want to be -
 Tironis and Novitius -
 and come back next week with your answers.

Barely had he finished speaking
 when Tironis explained:
 I don't need a week - I know already.
 If I am to become a great teacher
 then science must be my guide.
 I will spend all my time
 searching for The Truth
 I will teach from strength not 'maybes'.

One week later,
 Novitius waited after class
 to speak to Veteratoris.
 She said:
 I want to be a good practitioner
 so I need to learn the virtue of *Techne*.
 I want to critique my practice
 so I need the virtue of *Episteme*
 to learn new ideas and strategies
 that science can offer.
 And, more than everything else,
 I want somebody to be wise like you
 to make what I do
 make a positive difference to people's lives
 so I need to accept the challenge of *Phronēsis*
 to bring reflection, ethics, and practicality
 to my journey of becoming
 a good and wise practitioner (Higgs, 2012, pp.73-74).

In this concluding extract, Higgs elaborates on what she regards as the divergence between positivistic, scientific seeking of 'truth' associated with *episteme* and the ethical complexity and multi-faceted qualities of the intellectual meta-virtue she calls 'practice wisdom'. In describing the nature and purpose of *phronēsis* in this fictional narrative, Higgs does not give an account of what practice wisdom entails, beyond the professional *phronēmoi's* striving to "...make a positive difference to people's lives", or how it should be recognised. Here, Higgs is not directly concerned with the question of what distinguishes wise professional practice but the next travelling companion we will meet, Doctor Kathryn Boney, has tried to address this important question in her own doctoral research and professional context.

Dr Kathryn Boney

In one of the few educational practice-based studies of *phronēsis*, American doctoral researcher Kathryn Boney carried out a series of teacher case studies to explore how *phronēsis* might be evidenced in teachers' practice. In explaining the rationale for her study, Boney points to the need for a new, defining framework for teachers' professional knowledge and practice wisdom: "In order to be able to articulate teacher practical knowledge in a way that reflects the complexities of practice, a framework that captures the complexity of teaching practice and helps to define the type of knowledge, beyond content and technique, which enables teachers to make practically wise decisions is needed. (2014, p.16). Boney goes on to suggest that the role of *phronēsis* may be, in part, to provide such a structure for professional discourse. However, as *Chart 2's* journeying has shown, *phronēsis* involves more than articulating practice knowledge and theoretical knowledge as it requires the adoption of a fundamental ethicality and criticality, as Professor Chris Clark argues, "...evidenced-based practice is mute on the moral and political ends of the human service professions, without an understanding of which they are ultimately meaningless. Evidence-based practice must be the servant of practice reason, and practical wisdom means understanding both its strengths and its weaknesses" (2011, p.59). American feminist and social activist, bell hooks, elaborates further on the question of *phronēsis* and criticality:

When we make a commitment to become critical thinkers, we are already making a choice that places us in opposition to any system of education or culture that would have us be passive recipients of ways of knowing. As critical thinkers we are to think for ourselves and be able to take action on behalf of ourselves. This insistence on self-responsibility is vital practical wisdom. The vital link between critical thinking and practical wisdom is the insistence on the interdependent nature of theory and fact coupled with the awareness that knowledge cannot be separated from experience. And ultimately there is the awareness that knowledge rooted in experience shapes what we value and as a consequence how we know what we know as well as how we use what we know (2009, p. 185).

Whilst bell hooks talks about the interconnectedness of experiential and theoretical knowledge, she also argues for the importance of teachers' agency and criticality in how they engage with and use these funds of knowledge. Rather than simply becoming 'evidence-informed', hooks suggests that teachers should engage with research and theory, and reflect on their practice experiences, using the lens of values-infused rationality and criticality. Furthermore, she suggests that teachers should work collaboratively through dialectical exchanges, enabling them to consider and reconsider their individual positions, strategies and values. Seen from these multi-dimensional approaches, a collective *phronēsis* emerges as an integrative concept which has the capacity to bring together different ways of knowing, being and doing in the service of *eudaimonia* (Rooney, 2021).

Returning to Boney's study, an interesting contribution of her research lies in its recommendations for enhancing teacher professionalism through an explicit focus on developing *phronēsis* in initial teacher education and teachers' continuing professional development. Boney concludes her study with the suggestion that:

With regard to the relationship between the development of pedagogical reasoning over time and the development of professional *phronēsis*, opportunities for teachers of all levels of experience to engage in the kinds of professional development opportunities that reflect a focus on developing knowledge-of-practice (Cochran-Smith and Lytle, 1999) provide the kind of reflective opportunities that move individuals towards *phronēsis*. Such formal professional development might include

opportunities for practitioners to challenge their own assumptions; identify salient issues of practice; pose problems; study their own students, classrooms and schools; and construct and reconstruct the curriculum in ways that make their unknowings conscious (Race, 2006) so that right action might result (2014, p.233).

This notion of ‘unknowing’ (or ‘unlearning’) will be returned to in the discussion of Christine Debelak Neider’s work in Section 4.1.3 and in Chart 3’s travellers’ tales will explore further how educational practitioners and researchers work together to develop wise *praxis*. Now I turn to a research study in the field of medicine to meet a travelling companion whose influential explorations of *phronēsis* in professional practice offer another perspective on what practice wisdom is and why it offers transformative potential to practice, discourse and structure of the professions.

Dr Sabena Jameel

‘Enacting *phronēsis* in general practitioners’ is the title of a doctorate study exploring *phronēsis* in professional practice recently carried out by Dr Sabena Jameel, an Associate Clinical Professor at The University of Birmingham (2021). Jameel’s doctorate study was carried out in affiliation with The Jubilee Centre at the University of Birmingham. Earlier in *Chart 2*’s journeying we met with John Kania and Mark Kramer whose work on collective impact cited evolution as a metaphor for this process of change. They adopted the analogy of a flock of birds in flight, changing direction together in response to a shared, vigilant awareness of the world around them. Jameel’s study constructs a similar zoomorphic analogy which she calls the *Fish School Theory of Practical Wisdom*. From data gathered in a set of ethnographic case studies of doctors, Jameel identified 34 constituents of enacted *phronēsis* in the medical context which she has grouped into six categories: *personal qualities* (including openness, being self-aware and intuitive); *contexts* (such as experiencing difficult times and challenges); *mental habits* (such as critical thinking, tolerance of uncertainty and being open to alternative perspectives); *knowledge of self* (including agency and being innovative); *relational* (such as empathy, valuing human connection and altruistic); *practical action* (such as taking considerate action). She suggests that different constituents might be identified in other professions. *The Fish School Theory* models how constituents of *phronēsis* operate dynamically, resulting in wise action. Here Jameel describes this dynamic process:

...*phronēsis* is a process that moves a person from thoughts and emotion to deliberation and action. It traverses personal qualities, situational contexts and the mental habits that process those contexts, perspectives and uncertainties. It requires an intimate knowledge of self, with an orientation towards good, which in turn leads towards self-actualisation. These facets then bring wise action to bear. The process involves a strong desire for meaningful connection with others in a community. These constituents have a direction towards action (Jameel, 2021, p. 256).

Jameel goes on to stress that *phronēsis* is not an aggregate of these constituents but rather *phronēsis* encapsulates the process itself (Jameel, 2021, p.285). Inspired by Aristotle’s fascination with the natural world, Jameel constructs the *Fish School Theory of Practical Wisdom* as model for *phronēsis* in professional practice, operating at individual (micro-level) or organisational and societal levels (macro-level). In nature, a school of fish is an instinctive behaviour pattern that serves the purpose (*telos*) of ensuring the survival of the species by using grouped responses to give direction towards the best outcomes. Clearly, *phronēsis* involves a more rational and complex process but the *Fish School Theory* offers two interesting dimensions that have resonance with a conceptualisation of a *collegial phronēsis*. Firstly, under the *Fish School Theory* the directional flow of *phronēsis* is envisaged as being determined by values which, under such a collegial

perspective, are transmitted and shared amongst the Fish School community. Secondly, the reactivity of the Fish School to changes in circumstance reflects its ability to draw on different constituents of *phronēsis*: therefore, at times when, for example, resilience and empathy are called for these will come to the fore in the collegial community and lead its direction of flow and subsequent action. However, on this latter point, Ciaran Sugrue argues that although the cohesion of professional communities facilitates their professional autonomy, allowing them to resist external pressures and, like the *Fish School*, determine their own direction, individual practitioners should remain willing to express their independence:

...professionals must strive to occupy a space that is always bridging, connected to fellow professionals through the ties of association and shared commitments, while retaining the autonomy conferred by those loose ties to be able to act independently of, and possibly in defiance of, that same web of commitments in the interest of client and community... (Ciaran Sugrue in conversation with Tone Dyrda Solbrette, quoted in Sugrue and Dyrda Solbrette, 2011, p.183).

This question regarding the balance between self-determination and collective professional decision-making also arises in the work of Christine Debelak Neider which is to be discussed next.

Dr Christine Debelak Neider

'Explicating Maxine Greene's notion of Naming and Becoming: "I am...not yet"' is the title of a professional doctoral study by Christine Debelak Neider at the University of Pittsburgh, USA, whose work has recently been published in a book under the same title (Neider, 2021). Neider's unusual study takes the form of a series of imagined, epistolary conversations with Maxine Greene, teacher colleagues and newly qualified teachers entering the teaching profession. Neider's study explicates Greene's notion of Naming *praxis* and Becoming within her own early teaching career using an interpretive methodology of *carrere* and teacher lore. Although her research does not focus specifically on *phronēsis*, Neider's work shares the same objectives as my own with regard to mapping of teacher professionalism using a philosophical compass. Whilst Neider researches Greene's notion of Naming, my own voyage re/searches Aristotle's *phronēsis*, yet we share in our destinations, questions and concerns:

I am wondering if Naming is a useful philosophical orientation for teachers so that we can counter the data-and-expert-driven, student-as-product, teacher-as-mechanized-cog-yet-solely-accountable narrative about education and open space for ourselves to engage in teaching as human beings. Can a Naming *praxis* encourage our own Becoming? Can a Naming *praxis* help us more closely align our teaching with our ethics? (Neider, 2016, p. 84).

It is interesting to discover a *fellow traveller* who is taking a parallel course to my own and the resonance of Neider's work creates an opportunity to explore this ocean of enquiry from another perspective. Although we may think of maps as being empirical and place our trust in them, it is important to recognise that, however carefully constructed, they can only ever be representations of reality as interpreted through the cartographer's eye. Neider and I are both explorers in the same unfamiliar place and, for Neider, the works of Maxine Greene and Paolo Freire guide her course and orientates her direction of travel. Although our two studies seemingly diverge in their philosophical directions, there is a synergy between our two deliberative mappings. Touch-points exist between the notions of Naming and Becoming and *phronēsis* in their transformative potentiality and in the constituent elements of their radical ways of being and of knowing: dialogue, criticality, community, ethics and empowerment. Through encountering Neider's study it has become possible to widen my perspective on *phronēsis* and to recognise that the *threads* of this rhizome's growth extend further than I had previously imagined, although not every shoot might bear its name. Neider's

focus on situating Naming and Becoming within practice returns my attention to the importance of individual *phronēsis*. She writes, “By intentional critical engagement with our fundamental project of teaching, a concrete and practice-based space, we create the possibility for alternative ways of Being” (2021:76). Her words are a timely reminder that transformative change can only happen through the will and actions of individuals (as exemplified in the movement of Jameel’s ‘fish’). Neider goes on to cite American researchers, Noreen Garman and Maria Piantanida, whose account of expert educational practitioners draws attention to *phronēsis* as a process of ‘unlearning’ or continued self-questioning:

[And yet], they are still willing to call that knowledge into question themselves. In doing so they open themselves to confusion and uncertainty, creating the possibility of transforming their way of being educational practitioners. Such transformations, when they happen, represent a re-forming of one’s ontological stance. With a different stance, new perspectives, new insights, and new understandings might be gained - the type of wisdom that Flyvbjerg (2001) and Schwandt (2001) associate with *phronēsis* (Garman and Piantanida, 2006, quoted in Neider, 2021, p.76).

Joy Higgs, who we met earlier, captures also this point eloquently: “The hallmark of a professional is the capacity to make sound judgements in the absence of certainty” (2012, p.79).

We now part company with our *fellow travellers* as *chart 2* concludes, and the final leg of our journeying lies ahead. It is time to summarise what this *chart* has encountered in its journeying through the literature on *phronēsis* and teacher professionalism and to consider what how the mapping in this cartographic journey will contribute to the growing rhizome of a conceptualisation of *collegial phronēsis for teacher professionalism*.

Waypoint 17 A meeting of minds

Encountering each of these four *fellow travellers* has brought new perspectives on our journeying in search of *collegial phronēsis for teacher professionalism*. Joy Higgs’ work throws into sharp relief the groundedness of thinking that draws on *phronēsis* to make “...a positive difference to people’s lives”. Pointing to the centrality of discourse in *collegial phronēsis*, Kathryn Boney’s research suggests that teachers should adopt a multi-dimensional approach, bringing together different ways of knowing, being and doing to consider and reconsider their individual professional positions, strategies and values. Sabena Jameel describes *phronēsis* as an integrative process that “...traverses personal qualities, situational contexts and the mental habits that process those contexts, perspectives and uncertainties”. Her Fish School analogy inspires me to think of another: could *collegial phronēsis* act as a ‘force’ that gives direction to professional actions and decision-making, like the geomagnetism that gives fish their sense of direction? Christine Debalak Neider’s work takes a different but parallel course and as we find ourselves travelling the same ocean of enquiry, we encounter similar thematic *threads* of criticality and empowerment.

4.2 A tentative conceptualisation of collegial phronēsis for teacher professionalism

The new *threads*, identified in *chart 2*’s *waypoints*, are presented overleaf, together with those identified previously in *chart 1* (Figure 4.1). Each of these new *threads* connects with both teacher professionalism and *phronēsis*: balance in judgement (the need to avoid taking inflexible theoretical or ideological stances),

respectfulness, trust, openness, flexibility, reflexivity, *praxis*, optimism; ownership; values-rationality, professional knowledge, professional autonomy, policymaking, professional learning, collective impact, collegiality, dialogue, criticality, teacher empowerment. Like roots, these *threads* are part of a dynamic entanglement with the rhizome's evolving conceptualisation and each needs consideration in establishing

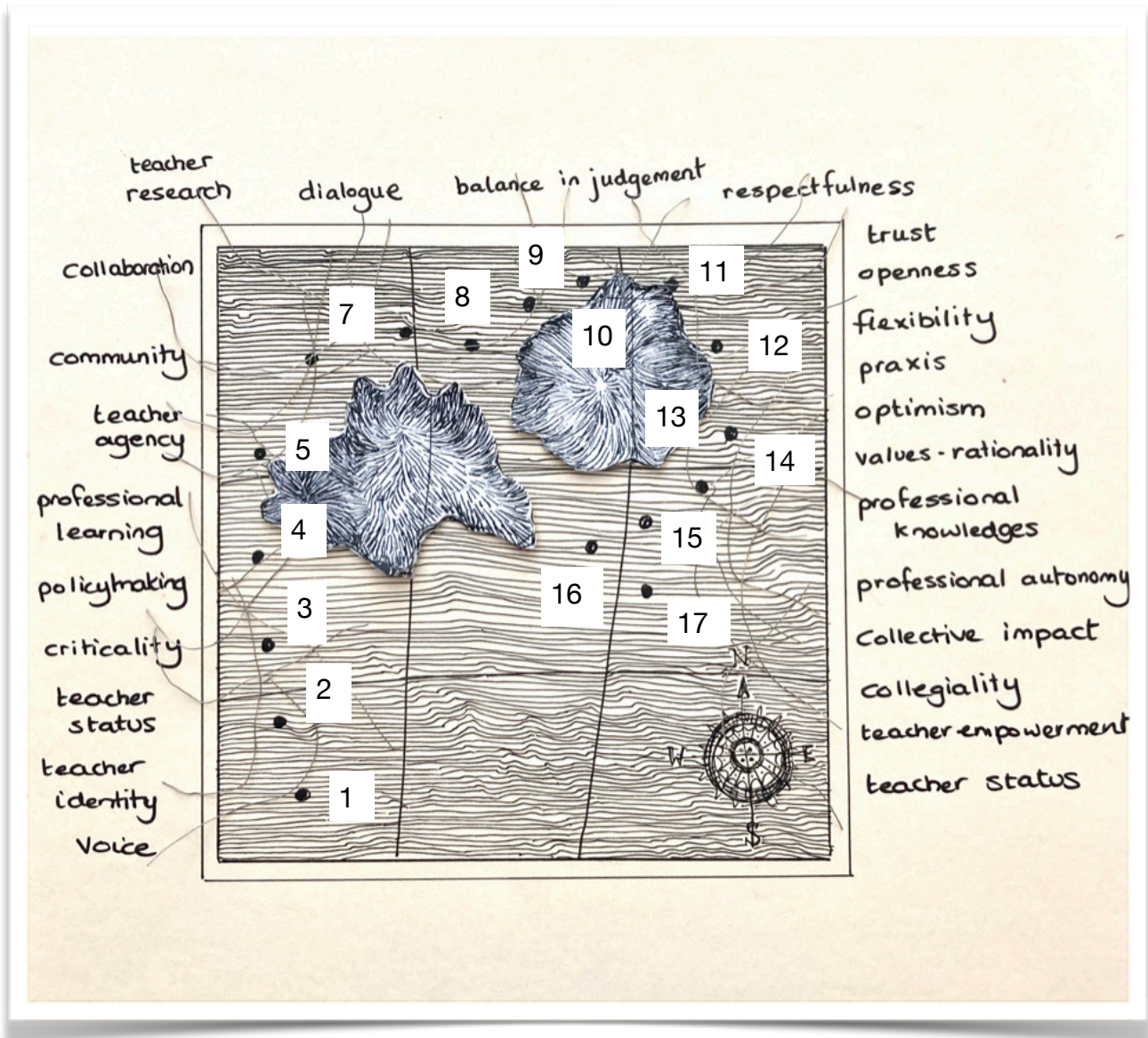


Figure 4.1 Waypoints and threads mapped in charts 1 and 2

Waypoints added in chart 2:

- 9. Aristotle's voice: "Both the coming-into-being and increase of intellectual virtue result from teaching.."
- 10. Communities of practice
- 11. *Phronēsis* in the professions: individual, collective and collegial practical wisdom
- 12. *Praxis*: Affordances and constraints
- 13. Teachers as researchers
- 14. Teacher status and identity
- 15. Widening the circles for professional learning
- 16. The Chartered College of Teaching: A collective impact generator?

and sustaining effective structures to support the development of *collegial phronēsis for teacher professionalism*. Chart 1 and chart 2 first identified these *threads* and, when entangled together, the nature of *collegial phronēsis for teacher professionalism* can be discerned more clearly. *Collegial phronēsis* is not an object: it is not the 'bridge' between research and practice that we were perhaps expecting or looking for (Biesta, 2007). Nor is it a fixed destination that we can lay claim to or a set of outcomes. Rather, it is recognisable as an active force, like electricity or geomagnetism. Like many other forces in nature, it only becomes tangible through its action and the potential of this force resides in its capacities to:

- **act as an integrated meta-virtue** at a personal and cultural level within the teaching profession, enmeshing different ways of knowing, ways of doing and ways of being that embrace a common ethical perspective;
- **serve as unifying principle for teacher professionalism**, signalling and strengthening of ownership, agency, empowerment, autonomy and trust of educators as a profession;
- **foster radical criticality** in continuous pursuit of knowledge, wise action and human flourishing (*eudaimonia*) and a shared professional language facilitating deliberative *praxis*;
- **generate a collegial structure** that draws teachers together as a professional community in the pursuit of common purposes (*telos*) and establishes a shared, expanding corpus comprising professional knowledge, professional community and professional dialogue.

New questions arise at the point in our cartographic journeying if we are to understand more fully what these *threads* are and how they work together to shape the landscape of teacher professionalism in reality. How are these conceptual *threads* made manifest in *praxis*? What facilitates the development of phronētic judgement and enactment? Is *collegial phronēsis* possible for a profession that is currently beset by so many challenges in the UK and elsewhere in the world, or could it offer a power source to effect fundamental change for teacher professionalism? In the third and final chart we journey into primary classrooms to explore narrative vignettes of *phronētic praxis* to begin the search for answers to these important questions. Although this exploration is necessarily brief, it will start the process of gathering insights (Flyvbjerg, 2001) into the ways in which these entangled threads of *collegial phronēsis* are being enacted as values-led, wiser decision-making and *praxis*.

***See extract 6 in the cartographer's research logbook, *Crossing the doldrums* (overleaf)**

Key to symbols in figure 4.1

waypoint



thread



Extract from the Cartographer's Research Logbook

Entry 6 Crossing the Doldrums

vii. by Kei Miller (2014, p.45)

But there are maps,
and then again, there are maps;
for what to call the haphazard
dance of bees returning
to their hives but maps
that lead to precise
hibiscuses, their soft
storehouses of pollen?
And what to call the blood of hummingbirds but maps
that pulse their tiny bodies across
oceans and then back?
And what are turtles born with
if not maps that break
eggs and pull them up from sand
guide them towards ocean instead of land?

My carefully planned journeying has been blown off course and I find myself bewildered in the doldrums. With Covid-19 forcing lockdowns and distancing me from the community of my fellow travellers, I have been wandering haphazardly like Kei Miller's bees and hanging onto the 'precise hibiscuses' - the purposes that inspired, and continue to sustain, this cartographic journeying. All face-to-face communication must be postponed until another time and space re-emerges post-lockdown when such possibilities can be re-opened like windows flung wide after the storm. Even the university's libraries are closed to visitors and online access to books and journals is the only option available. My instinctive yearning to move onward feels thwarted in this dreary fog of uncertainty and frustration: isolation hangs heavily in the air as I strive to pull myself up and venture back towards the open seas.

During this strange, dislocated part of my voyage I begin to question the foundations of my reasoning and the ideas I had set out with on my exploration of *phronēsis* as a bridge between research, practice and theory for teacher professionalism. In deliberating on the potential of practical wisdom as a core principle, had I omitted to ask the crucial questions:

"What is wisdom?" and, "How can we ever know that a decision and the action that follows on from it are truly wise?" The pulsing of curiosity and criticality drive me towards a new landfall of works on wisdom and I encounter a broad terrain of writers and researchers who are engaging with these important questions within and across different fields of enquiry: philosophy, medicine, The Law, sociology, psychology and too many other subject-lands as yet unknown to me. I am not ready to venture into unfamiliar waters, each with their own strange lexicons, traditions and ways of being, and creeping anxiety begins to take hold and I long for safe haven.

Suddenly, across the stilled water, I hear the echoing voice of another professional doctorate researcher-traveller, Christine Debalak Neider. Her words stir a welcome realisation that I am not journeying alone:

Writing to you also gives me permission to really tell you what I'm doing and share this awakening and satisfying experience with you. How I come to create meaning, with this dissertation, I believe, is well warranted by scholarship which has come before me. If I can communicate to you the logic of how a study like mine can be justified, then I may be close to the possibility of sharing this understanding effectively with more teachers. You see, ultimately, I hope this study encourages other teachers to envision how they might claim their own ways of knowing and being in the world. It seems to me that following through with our moral and ethical commitments has a lot to do with how authentic — how close to ourselves, how honest with ourselves — we permit ourselves to be. (Neider, 2016, p. 83)

She speaks of encouragement and envisioning but there is a challenging note too: have I been honest with myself I wonder? It is a question that I have not considered before and I recognise so well the yearning and striving that she gives voice to. Our two studies share much in common. It is reassuring to cross another's path on this ocean of enquiry and to know that it is possible to survive this journeying into the uncharted. I am particularly grateful for meeting this fellow traveller for she has renewed my hope that this re/searching may lead somewhere and, more importantly perhaps, she has reminded me of the need to be honest with myself: to steer by the compass of selfhood and the winds of becoming.

CHART 3: MAPPING *PHRONĒSIS* FOR TEACHER PROFESSIONALISM: CO-CREATING INNOVATIVE *PRAXIS*

To the extent that we remain open to the power of narrative, we remain open to the experience of multi-dimensionality. That openness is the hallmark of worldly wisdom (Thiele, 2006, p.287).

1. Introduction to *chart 3*

Thiele's words capture the complex multi-dimensionality characterising this research journey seeking to conceptualise *collegial phronēsis*. *Chart 2* mapped how *phronēsis* has been envisaged in diverse ways and *chart 3's* purpose is to explore how it is being enacted. This *chart* draws on narratives from teachers and researchers writing together as co-authors and analysis of these narratives will be used to map some of the ways in which practice, theory, research and policy are being drawn together to effect innovative change in educational practices. As Professor John Elliott suggests, delving into such examples of practice can provide new insights for guiding future practice: "Educational research, which involves teachers sharing and developing their practical insights into the problems of realising their educational values in concrete teaching situations and their judgments about how these are best resolved, can yield useful summaries of the universal significance of insights and judgments to guide further reflection and action" (Elliott, 2006, p.177). Throughout this *chart's* exploration I will identify features of this professional landscape that can serve as landmarks towards *collegial phronēsis*, and begin to connect these features into potential routes and points of confluence formed through the flowing together of professional values, knowledge and relationships.

The travellers' tales are selected chapters in the *Unlocking Research book* series which I have been working on over the past 5 years, as an author, an editor and series editor, in parallel with this professional doctoral research. This series is therefore closely entangled with the rhizomatic development of this research journey. The four travellers' tales were selected on the basis that they each offer detailed and differing insights into the diverse ways in which practitioners and researchers are working together to enhance teacher professionalism and effect changes in practice. The set of four is also representative of a range of differing perspectives on the role of research and theoretical knowledge in shaping practices, and differing in terms of the kinds of values and beliefs underpinning the authors' professional perspectives and practices. The narrative vignettes are referred to as 'travellers' tales' to illustrate how these contributions flow into the ocean of enquiry which forms the context of this study. In analysing each travellers' tale, the following set of questions, derived from the tentative conceptualisation of *collegial phronēsis for teacher professionalism* outlined at the close of *chart 2*, are used as a framework to structure the analytic process (see overleaf, page 89). The concluding section of *chart 3* sketches out what has been discovered through mapping these travellers' tales before drawing together the three *charts* to create a cartographic research assemblage that will help us to address the question of 'Where next?' to venture in our journeying together towards a tentative conceptualisation of *collegial phronēsis for teacher professionalism*.

Framework questions for analysing the *fellow travellers'* tales

- How are teachers and researchers working together to connect theory, research and practice? How are teachers' professional practice knowledge being used in conjunction with evidence from research and theory to develop their *phronētic* practices and decision-making?
- How are professional values shaping teachers' implementation of epistemic knowledge and practice knowledge (*technē*) to inform their professional knowledge, decision-making and practices (*phronēsis*)?
- What challenges tend to arise when teachers engage with theory and research: for example, when research and theoretical evidence leads them to question their existing professional practices and knowledge?
- What does this travellers' tale tell us about how constraints and obstacles to building *collegial phronēsis for teacher professionalism* can be identified and mitigated against?

Unlocking Research Series

The *Unlocking Research* book series (shown in Image 1.1, overleaf) was commissioned and published by Routledge of London and New York (part of the Taylor and Francis Group) and there are six books in the book series to date. At the time of writing five in the series have already been published and the sixth is currently in press. In order of publication, the books in the series are:

Inspiring Primary Curriculum Design, edited by James Biddulph and Julia Flutter

Reimagining Professional Development in Schools, edited by Eleanor Hargreaves and Luke Rolls

Sculpting New Creativities in Primary Education, edited by Pamela Burnard and Michelle Loughrey

Unleashing Children's Voices for New Democratic Education, edited by James Biddulph, Luke Rolls and Julia Flutter

Expanding Possibilities for Inclusive Learning, edited by Kristine Black-Hawkins and Ashley Smith

Empowering Play in Primary Education, edited by Paul Ramchandani, Sara Baker and Aimee Durning

Across the book series, there are over 150 contributing authors including primary school practitioners and academic researchers from universities, educational research organisations and subject associations. Contributors are drawn from many different countries including Australia, Austria, Canada, Finland, Germany, India, South Africa and the USA, as well as the UK. The series was instigated by Dr James Biddulph, Executive Head Teacher at the newly-established University of Cambridge Primary School (UCPS) in Cambridge which opened in 2015 as the first University Training School in the UK. UCPS is a designated teaching school working with the University of Cambridge Faculty of Education to provide initial teacher education, and it has a firmly established ethos and commitment to research-informed practices, as its website explains:

There are three key features of our University Training School: the first is to be a brilliant primary school, inclusive, ambitious for all and innovative in practice. The second is to work with the Faculty

of Education and others, in Initial Teacher Education. We support new teachers into the profession through placements that we offer in our school. The third, is to be research-informed and research-generating. Even in our early stages, we have developed high quality professional development courses, rooted in academic research, inspired by bringing theory, research and practice together. We seek opportunities to develop our thinking, in partnership with others, so that together we develop research-informed practice that raises standards and contributes positively to society. As such, we are aligned with the vision and values of our sole Trust member, Cambridge University. (UCPS website [accessed 24.11.2021]).

The *Unlocking Research* series aims to build further on the school's research focus through amplifying the voices of practitioners and researchers who have a longstanding engagement with innovative, research-and-theory informed approaches to teaching and learning in primary education. James Biddulph is a professional doctoral graduate who studied at the Faculty of Education, University of Cambridge, where he also obtained his Postgraduate Certificate in Education in 2000. His teaching practice and school leadership has been inspired by, and is interconnected with, the values, principles and people represented in the rhizome illustrated Chart 1's Figure 2.1 (page 4). As my fellow series editor and the originator of the book series, James has played a key role in its development and realisation. The travellers whose chapters form the landscape of this second *chart* are practicing, or former, primary teachers and education researchers who have collaborated to write about their work in primary schools. I have chosen to focus on the following four chapters, drawn from the first two books to be published, because these offer a range of differing contexts and approaches. These four tales illustrate some of the various ways in which theoretical, research and practice knowledge can shape teachers' thinking and *praxis* and draw attention to the diversities in values, knowledge and :



Image 1.1: Books in the *Unlocking Research* series

Fellow Travellers' Tale 1: Penny Coltman and Luke Rolls (2021) "Nurturing compassionate citizens of the future: weaving together pedagogy and curriculum". Chapter 3 in J. Biddulph and J. Flutter (2021) (Eds) *Inspiring Primary Curriculum Design*, London: Routledge. p.27-42

Fellow Travellers' Tale 2: Elsa Lee and Sarah Stepney (2022) "Animating primary schools, inside and out: enlivening learning through meaningful memory-making". Chapter 4 in P. Burnard and M. Loughrey (2022) (Eds) *Sculpting New Creativities in Primary Education*. London: Routledge. pp.62-75.

Fellow Travellers' Tale 3: Andy Wolfe, Caryn Smith, Lisa Harford and Mark Lacey (2021) "Vision-driven curriculum practices: 'Deeply Christian serving the common good'". Chapter 10 in J. Biddulph and J. Flutter (2021)(Eds) *Inspiring Primary Curriculum Design*, London: Routledge. p.150-164.

Fellow Travellers' Tale 4: Michelle Loughrey and Richard Gerver (2022) "Innovating change through creativities curricula". Chapter 6 in P. Burnard and M. Loughrey (2022) (Eds) *Sculpting New Creativities in Primary Education*, London: Routledge, p.91-106.

2. The Travellers' Tales

Each *fellow travellers'* tale begins with a descriptive outline of the authors' biographical details and an overview of their chapter's journey. Using the framework of questions (see Section 3.1.1 above), this *chart* then moves on to explore connections between values and different ways of knowing - *technē*, *episteme*, *phronēsis* - which are shaping the *fellow travellers'* professional knowledge, practices and decision-making. In reference to Elliott's typology (2006), these narratives can be characterised as *education research*, although it is also important to acknowledge that in each of these tales the authors are building on evidence and theory derived from *research on education* to inform their professional practices and judgments.

2.1 *Fellow Travellers' Tale 1: Nurturing compassionate citizens of the future: weaving together pedagogy and curriculum. Authors: Penny Coltman and Luke Rolls*

Penny Coltman and Luke Rolls are both experienced primary phase educators. Penny is a former primary teacher and she currently works as a Senior Lecturer in Early Years and Primary Education at the Faculty of Education, University of Cambridge. She has been a school governor at the University of Cambridge Primary School since its inception and she was formerly Regional Co-ordinator for the East of England region of the Cambridge Primary Review Trust. Penny's involvement in educational research projects has been focused on topics concerned with primary mathematics and science education, play and early child development. She has written several books on primary education, as well as teaching materials for primary classrooms, including a range of science and mathematics resources for BBC Worldwide. Luke Rolls is currently Deputy Head Teacher at the University of Cambridge Primary School. He graduated in psychology and has taught in schools in Ghana, China and Japan. Luke took part in the first cohort of NCETM Mastery Specialist Teachers as a Professional Development Lead and he is a member of the Early Years and Primary contact group for the Advisory Committee for Mathematics at the Royal Society. Luke and Penny's collaboration as authors for this chapter reflects their shared interest in, and commitment to, developing teachers' professional knowledge and to empowering young learners to become compassionate citizens. It is important to note that

although these two authors have not been engaged on a research project together, their authorship of this chapter reflects an ongoing professional dialogue which is supported and encouraged by the UCPS for all its staff, including support staff, classroom teachers and senior leadership.

Penny and Luke's chapter outlines the school's strategies for fostering children's autonomy in learning and illustrates how these strategies are being implemented via its pedagogical practices and through the school's curriculum. They explain:

At the University of Cambridge Primary School (UCPS), we identified three hallmark pedagogies which appear to hold considerable potential for fostering learning autonomy (which we argue is vital for young people to grapple with the diversities of the 21st-century world). These 'golden threads' of oracy and dialogue, playful enquiry and habits of mind cannot be so easily separated from the 'what' of the curriculum when our curriculum aims are held in mind (Coltman and Rolls, 2012, p.27).

The chapter goes on to present accounts of how these 'golden threads' are used to shape teaching practices within the classrooms and the authors offer evidence of the strategies' impact on children's learning. Taking an expansive perspective on the notion of curriculum that embraces all aspects of the landscape of teaching and learning within a school, the authors argue that primary curriculum design requires giving attention to the learning environment (both social and physical) as well as the kinds of knowledge, skills and capacities which are to be taught.

Turning to address the first framework questions in relation to Penny and Luke's travellers' tale, we now explore how have Luke and Penny worked together to connect theory, research and practice, and how their professional practice knowledge are being used in conjunction with evidence from research and theory to develop *phronêtic* practices and decision-making. It is evident that the authors have been influenced by their engagement with research and theory over an extensive period of time and the evidence referenced in this chapter is used in two distinct ways. Firstly, research evidence and theory are used to justify and affirm the authors' assertions about curriculum development, and secondly, the authors offer specific frameworks and ideas based derived from research evidence and theory as starting points and to structure their innovative curriculum design. With regard to the former, here Penny and Luke allude to pupil voice research as validation for their dialogic approach to teaching and in recognition of their values of empathy and empowerment: "We have drawn on extensive research evidence on pupil voice (Rudduck and Flutter, 2004). This has demonstrated the importance of capabilities for making sense of the complex world in which [pupils] live through hearing their voice and empowering them to make and express reasoned decisions" (Coltman and Rolls, p.29). However, in addition to academic research evidence, Penny and Luke's chapter also draws on official reports and policy guidance in their discussion to add further justification for their assertions on curriculum design. An example of this referencing to policy can be noted in their citation of the Warnock Commission Report which Penny and Luke consider in their argument for the curricular objective of fostering creativity (Coltman and Rolls, p.29).

Regarding the second of the two ways in which research and theory are being used to shape professional decision-making in this context, the authors demonstrate how some of the school's key strategies have been inspired by, and developed from, published research findings. Millard and Menzies' oracy framework (2016), for example, has been employed as a way of evaluating dialogic teaching within the school (Coltman and Rolls, p.33). Psychological research and theory have also helped to identify priorities for curriculum design. This is evident in the authors' argument that metacognition represents an important facet of children's cognitive development and their reference to the work of Professor David Whitebread: "The complex interplay between motivation, social and emotional factors and a child's ability to think about knowledge and

thinking (metacognition) is...widely accepted as central in influencing performance and structuring memory (Whitebread, 2000)" (Coltman and Rolls, p.31). Another 'golden thread' strategy which has emerged through engagement with research and theory, is embedding Art Costa and Bena Kallick's 'Habits of Mind' (2008) into practice across the school. Costa and Kallick's 'Habits of Mind' are a set of psychological attributes and problem-solving skills, mostly concerned with emotional and motivational self-regulation, which promote successful problem-solving and outcomes. Luke and Penny describe how UCPS teachers have been encouraged to find ways in which to facilitate the development of these 'Habits of Mind' in children:

Recognising the importance of developing these self-regulatory habits to promote effective learning, the University of Cambridge Primary School has sought to engage teachers in creatively embedding these into practice. Staff work together to plan for a learning environment that will capture children's imaginations and an ongoing enquiry into developing pedagogical approaches that aim to create self-regulated learning. With the aid of careful and sustained teacher modelling, children acquire and extend the language to enable them to talk about their learning, discussing for example what might have been a 'tricky point' in a lesson or task and what helped them in coming to their own and shared reflections about a key aspect of learning. (Coltman and Rolls, p.32).

Similarly, connections to the University of Cambridge Faculty of Education's research programme are described in the chapter, showing how personal and institutional links between the authors, the school and the University have facilitated change: "Building from *Learning without Limits* (Hart et al, 2004) and *Creating Learning without Limits* (Swann et al, 2012), the enabling space of the school is anchored by the guiding values of empathy, respect, trust, courage and gratitude" (Coltman and Rolls, p.29).

Looking at the second framework question - How are professional and personal values shaping teachers' implementation of epistemic knowledge and practice knowledge (*technē*) to inform their professional decision-making and practice (*phronēsis*)? - it is evident that Penny and Luke's chapter is underscored by their professional values which, in turn, give direction to their curriculum development and teaching practices. Two core values, in particular, are made explicit in their chapter: "...a desire to nurture and develop compassionate citizens who will make a positive contribution to their local and global worlds is at the core of the UCPS curriculum" (Coltman and Rolls, p.28) and "...we need to be confident that our enacted curriculum is imbued with the types of positive relationships, values and experiences that will empower learners to release their own imaginations now and far into the future" (Coltman and Rolls, p.40). The authors have placed a firm emphasis on future thinking and their aspirations for the outcomes of teaching and learning are framed by "...a desire to nurture and develop compassionate citizens who will make a positive contribution to their local and global worlds is at the core of the UCPS curriculum" (Coltman and Rolls, p.28). My personal connection with these two authors, as a Faculty colleague working closely with Penny for many years and engaging with Luke through my involvement with UCPS, also allows me an insight into their professional values. They have been my *fellow travellers* throughout my journeying and I know them to be deeply committed educators who share a profound belief in the role of education for creating in a better world.

The chapter also sheds some light on the kinds of difficulties that teachers face when engaging with research and theory to inform the development of practice and decision-making which is the focus of the third framework question: What challenges tend to arise when teachers engage with theory and research: for example, when research and theoretical evidence leads them to question their existing professional practices and knowledge? One issue which the authors have highlighted is gaps in thinking which tend to

occur when research and professional practice fail to connect into a cohesive pathway. When discussing planning for curriculum design, for example, Penny and Luke note "... how lacking and sparse curriculum guidance materials and research were in supporting such planning" (Coltman and Rolls, p.37). They go on to suggest: "What we realise through our own enquiry into curriculum design is the core need for subject, curriculum and pedagogical development to be more closely aligned with ongoing professional development activities" (Coltman and Rolls, p.37). The authors also advise caution against adopting rigid divisions when engaging with research and theory, and they refer to the need to retain openness to alternative perspectives and understanding the complex entanglements inherent to effective pedagogy. Here they cite the common tendency to separate out professional domains like 'curriculum' and 'pedagogy' and suggest that this disconnected, polarised thinking is unhelpful:

When curriculum aims are considered meaningfully, curriculum and pedagogy cannot be thought about in isolation. The notion of pedagogical repertoires is important for understanding how different teaching approaches develop different aspects of learning. Rather than falsely polarising instructional modes against each other, they are more helpfully conceptualised for teachers in terms of their potential strengths and limitations, pitfalls and conditions for success. (Coltman and Rolls, p.39)

These polarities often provoke unhelpful, antagonistic exchanges. Luke and Penny's wise assertion that teachers should adopt a more constructive, nuanced and considered approach when engaging with theory and research offers a constructive way of responding to this challenge.

Turning to the fourth framework question - What does this travellers' tale tell us about how constraints and obstacles to building *collegial phronēsis for teacher professionalism* can be identified and mitigated against? - this chapter's response is a familiar one. Penny and Luke call to expand opportunities for professional collaboration, development and dialogue to build capacity within the profession to nurture *collegial phronēsis*. As well as engaging in professional dialogue and reading about research, Penny and Luke suggest that teachers should take a 'hands on', collaborative approach to teacher research, enabling them to work with other teachers to plan, observe and reflect as part of their ongoing professional development and *praxis*:

It is a missed opportunity to separate curriculum and professional development. Teachers' literacy of curriculum materials, subject, pedagogical content and progression knowledge can be developed through a focus on curriculum development where collaborative practitioners' research can facilitate planning, observing and reflecting on the efficacy of instruction. Through the core planning processes necessary in high quality teaching, teachers engage in a mode of professional learning that develops practicable knowledge for teaching (Coltman and Rolls, p.39).

This 'practicable knowledge for teaching', built through shared professional learning and practitioner engagement with research and theory, highlights the key roles that professional communities play in disseminating research, developing teacher knowledge and building professional collegiality. However, Penny and Luke point out that teachers and researchers can also contribute to system-wide curriculum development through collaboration in producing high-quality instructional materials that are made available to others (Coltman and Rolls, p. 39). This idea is interesting insofar as it suggests the importance of a broadening outwards for professional collegiality to connect with social and political domains beyond individual schools and networks.

***See extract 7 from the cartographer's research logbook, 'Here be dragons...' (overleaf)**

Extract from the cartographer's logbook

Entry 7 Here be dragons....



Twin islands. The Isles of Scilly. Julia Flutter, 2018.

Parreshia has now picked up speed as she leaves behind the waters of Chart 1 and glides beyond Chart 2's twin islands where we explored voices from the literature on phronēsis and teacher professionalism. Suddenly, as we travel onwards, I become aware of a lurking danger from Stephen Kemmis' warning that placing too much reliance on this abstract concept of phronēsis will not save us from the terrors of the deep. He warns: "...I suspect we ask for phronēsis because we want an ally with which to confront the unimaginable, unspeakable void of uncertainty we face in this fragile world - a void inhabited by horrors and monsters like the obstinate ineradicability of professional malpractice, our enduring impotence in the face of the sufferings caused by war, and our gathering frustration in the face of the global environmental crisis" (Kemmis, 2012, p.152). Kemmis is not alone in this view. Business Studies researchers, Wendelin Küpers and David Pauleen, echo his words and suggest that, "...a phronēsis that serves to re-enchant a disenchanted world of demoralized, desecrated and devalued professionalism is in danger of becoming another

version of *tékhnê* or a set of moral principles. Thus it cannot guarantee that the good will be done, for anyone, let alone for everyone. The hope of recovering *phronēsis* from the deformity of practical reasoning caused by scientism, technocratic rationality and means-ends instrumentalism is problematic...." (2013, p.4).

Our boat shudders at these cautionary words: my fear is that the last thing that teachers need is yet another directive setting out principles, bullet points and guidelines or, worse still, false hope. The optimism of Entry 6 begins to fade into an uncertainty tinged with doubt. Am I deforming the concept of *phronēsis* to fill the void which has opened up in human morality in this broken 21st century world? I continue my journeying into the literature but with a heightened wariness that I must avoid clutching at philosophical straws. A counterpoint to these doubts appears on the horizon, however. Former head teacher, Stephen Tierney, suggests a powerful rationale for believing in *phronēsis* which places an emphasis on its enactment in everyday life: "There is a need to re-align what we believe with what we are doing. It is the melding of knowledge, experience and emotions which enables us to make decisions which we think are right and which feel right" (2021: 55). He is persuasive and I take his advice to heart. I must re-align what I believe with what I am doing too. Like being on the helm, one needs to adjust one's course constantly and with vigilant awareness of wind and tide. I must be mindful of the cautious navigation necessary in steering this cartographic course if it is not to flounder on the rocks. To be a *phronimoi* is to hone one's skills as a navigator. Revisiting Kemmis' work, I note with a sense of relief that in his final conclusion he has affirmed the value of a collective *phronēsis* and dispels my doubts:

Perhaps controversially, then, I conclude that *phronēsis* is a noble thing, a glory, a thing to be honoured in the person who has it, and that it comes to those who are resiliently, capably, courageously, and continuously committed to *praxis* - to acting for the good for each person and for the good of humankind. This conclusion prompts another: that a collective parallel for this individual glory, this individual *phronēsis*, exists in the kind of professional community that commits itself collectively to the good through its practice as a profession. Such a professional community commits itself not only to the good of the profession as such but also to the good of its clients and the good of others affected by the evolving practice of the profession. Such a professional community continuously asks and answers, in words and in practice, what constitutes 'the good' for each new day and era, and for each new site and situation for practice. (2012, p.159)

Casting my net even wider across the academic and practitioner fields, I meet marine scientist, Bill Dennison, and his colleague, Peter Oliver, whose work on the marine environment resonates with so much of what we have encountered so far. They affirm Kemmis' argument that *phronēsis* and *praxis* matter as our world struggles to meet the environmental challenges we have imposed upon it and, interestingly, they affirm the need to learn the names of these concepts: "[We] promote two additional Greek terms for the scientific approach; *praxis* and *phronēsis*. *Praxis*, defined as practical, thoughtful doing, combined with *phronēsis*, practical wisdom where values intersect with knowledge describe what needs to happen in environmental science. We feel that these two terms are at the core of developing a practical philosophy for environmental science. It is simply not enough to know what should be done, or even recommend what should be done (e.g., science integration). Action is also required and this 'doing' in terms of environmental science can take the form of protection or restoration activities". (Bill Dennison's blog¹⁸).

I mark in red ink the words 'here be dragons' on my Chart, reminding myself to remain vigilant against the destructiveness of overwhelming doubt, and to remember the importance of naming the stars we must navigate by if we are to avoid becoming lost.

¹⁸ <https://ian.umces.edu/blog/its-all-greek-to-me-the-terms-praxis-and-phronēsis-in-environmental-philosophy/>
[accessed 12.07.2023]

Waypoint 18 *Phronētic reasoning in praxis*

It is interesting to note the *threads* of openness and flexibility evident in this *fellow travellers'* tale, and the balanced judgement characterising the practice wisdom underpinning the authors' innovative curriculum development. Luke and Penny's extensive practice experience enables them to navigate through the values-led decision-making process required for curriculum design through drawing on their practice knowledge, research, theory and policy. Their cautionary advice to readers regarding the need to avoid false dichotomies underlines the importance of flexibility in thinking that enables decisions and practices to be simultaneously values-led and reflexive to context and circumstance. Therefore, rather than advocating the need to be 'evidence-led' as part of a one-size-fits-all approach, Luke and Penny's curriculum design reflects their *phronētic* reasoning which integrates practice knowledge with evidence from research and theory. Their approach keys in with David Carr's description of wise or good practice "...in which instrumental considerations are entirely secondary to moral considerations" and which are "...led by proper moral-evaluative reflection upon the moral ends of conduct, rather than (though this has its place) by scientific-theoretical research into the empirical processes of education" (Carr, 2000, p.101). Although Penny and Luke's chapter also emphasises the importance of collegiality as a means of disseminating *phronētic* practices, they have not suggested a wider role for professional communities in terms of influencing the policymaking system. As we move on to encounter our other travellers' tales, the obstacles, constraints and affordances arising through policy become apparent in each tale and, as David Carr observes, there is a need to extend the reach of *collegial phronēsis for teacher professionalism* to find opportunities to connect with the political domain: "...it is not difficult to see that educational policy and practice is deeply implicated in the kinds of discourse and enquiry in which this order of priority between the moral and the technical obtains. Since it is hardly possible to formulate serious policies in education in the absence of rational moral reflection upon the nature of human flourishing, deciding what constitutes optimal educational provision for children in terms of their present and future development is an unavoidably evaluative matter" (Carr, 2000, p.101).

Fellow Travellers' Tale 2: Elsa Lee and Sarah Stepney (2022) "Animating primary schools, inside and out: enlivening learning through meaningful memory-making"

Elsa Lee is a Senior Lecturer at Anglia Ruskin University, Cambridge and her research focuses on environmental sustainability education and place-based learning. Her co-author, Sarah Stepney, is a practicing teacher and co-head teacher of the Mayfield Primary School in Cambridge, UK. Their chapter centres on developing primary children's creativities and imaginations through a place-based approach to teaching and learning. The chapter draws on examples of innovative practices at the Mayfield School to illustrate these ideas. The authors have adopted the lens of posthumanist conceptualisations of materiality, relationality and temporality to explore how children and adults engage in the processes of meaning-making and learning. Although their chapter centres on the Mayfield School as an exemplar, the authors emphasise that their co-authoring "...is informed by decades of working in and with schools, and is spurred on by shared interests and the opportunity to better knowledge for both academic and practice purpo; This travellers' tale arises from a sustained collaboration between a university-based researcher and an educational practitioner who share a set of common values, interests and objectives. Sarah and Elsa met through their involvement with Cambridge-based charity, Cambridge Curiosity and Imagination (CCI), which seeks to develop children's creativity using an approach called *artscaping*. CCI's website gives this description of its *artscaping* approach:

Artscaping gives children space and time to re-imagine themselves and their place in the world in ways that help them flourish. It transforms the lives of children and young people and is happening in schools all over Cambridgeshire and Peterborough and beyond. Working with skilled artists and enablers, we focus on how the world just outside our doors can be opened up as a space for curiosity and imagination for everyone, allowing children's ideas to be explored and valued, and giving them a voice. In turn, this gives all young people the confidence to think of themselves as citizens, enabling them to care better for their communities, and the planet. [CCI website, <https://www.cambridgecandi.org.uk/our-work/schools> [accessed 14.05.23]

In addressing the first framework question - How have Sarah and Elsa worked together to connect theory, research and practice? How are their professional practice knowledge being used in conjunction with evidence from research and theory to develop *phronētic* practices and decision-making? - it is apparent that the authors' theoretical perspectives are stated explicitly from the outset of their chapter. They acknowledge how their *praxis* is shaped by foundational principles derived from posthumanist theory and New Materialism (citing influences including Karen Barad, Gilles Deleuze and Felix Guattari, and Donna Haraway). They also set their posthumanist approach alongside 'scientific' evidence to reflect on why children's learning might be enhanced through opportunities to experience learning outside the classroom:

And how does a posthuman framing of the arts and the outdoors fare under the scrutiny of the science of learning? If being outside with all of its relational and material affordances elicits a positive emotional response that engages children who might otherwise not have shown interest, and if the outdoors provides a space for new knowledge introduced in the classroom to be applied in different ways through material and relational media, thus consolidating learning and making it permanent, then the approach that Mayfield Primary School takes stands up to the scrutiny in the short term at least, but only time will tell for how long its impact lasts. (Lee and Stepney, p.73-74).

Although they suggest that psychological evidence only sheds light on the short-term impact of outside educational experiences on children's learning, learning outdoors also keys in with the authors' emphasis on values relating to community, citizenship, concern for the environment and sustainability. In the following extract, the authors describe qualitative evidence of the *artscaping* approach's impact on children and their learning:

The time gifted to the children to be outside potentiates deeper relationship with their surroundings. The grounds are no longer just about time out of doors for breaks, but they have become a place to learn and grow. They have become a resource for the children's imagination, influencing how they write stories and the kind of visual art they produce...This in turn has the capacity to influence the meaningfulness of the school to each member, potentiating a strongly positive affective engagement that might then spill over into a sense of enthusiasm for learning both inside and outside the classroom, which may in turn be carried out of the school gates into homes and communities and forward into the future lives of the children (Lee and Stepney, p.71).

They also use psychological evidence to evaluate their *praxis*. Here the authors cite a psychological study to support their assertion that engaging children in physical activity facilitates learning:

....mobility also influences the quality of learning that takes place. Recent work on walking (see Shane O'Mara, 2019, for example) identifies how the brain is more alert when the body is in motion, which might influence how much of the learning during these session becomes part of the child's mindscape, to pop up and be relived in later years (Lee and Stepney, p.69).

Regarding the second framework question - How are professional and personal values shaping teachers' implementation of epistemic knowledge and practice knowledge (*technē*) to inform their professional decision-making and practice (*phronēsis*)? - this chapter makes an explicit statement at the outset, setting out the values underpinning the authors' position. The principle starting point for Sarah and Elsa is their posthumanist thinking which is based on a complex, nuanced conceptualisation of place, as they explain: "As we understand it, place (which might be a school or any other place) is conceptualised as much more than a physical location. It is a multidimensional, entangled phenomenon, with temporal, social, cultural, geographic, political, economic, psychological and biophysical dimensions and not just a purposed collection of buildings and their grounds" (Lee and Stepney, p.65). This emphasis on the importance of place interconnects with Sarah and Elsa's educational values and lies at the centre of *artscaping* through a relationality "... between children, between children and adults, and between children and the place that they are working in" (Lee and Stepney, p. 70). The practices which follow on from this philosophical positioning have been directly inspired and shaped by it but it is also apparent that both Elsa and Sarah have interweaved these ideas with their own professional knowledge in decision-making and practice. As suggested earlier, they have drawn from published research studies, together with evidence from their own practice, to evaluate outcomes which has enabled them to assess and develop their innovative approaches to teaching and learning as a part of a continuing cycle.

The third of the framework questions - What challenges tend to arise when teachers engage with theory and research: for example, when research and theoretical evidence leads them to question their existing professional practices and knowledge? - leads into familiar ground concerning the difficulties faced when practitioners' innovative ideas do not align fully with prevailing educational policy or with long-established forms of practice (as noted in *Waypoint 18*). Although the authors argue that England's National Curriculum is "...becoming more holistic with renewed focus on the importance of the arts in the co-curriculum..." (Lee and Stepney, p.64), they also suggest that the unacknowledged 'hidden curriculum' of rules and structures within schools can undermine opportunities for learning. Sarah and Elsa respond to this by inviting the reader to consider the question: "...what is it that children learn from rules that limit or permit movement around the school grounds and school buildings on the basis of risk? Do they learn that even places that are designed for them actually exclude them?" (Lee and Stepney, p. 64). Bringing the 'hidden curriculum' into the light of critical reflection in this way is an important step for teachers and schools because it creates opportunities to question taken-for-granted assumptions about existing approaches to teaching and the conditions of learning in schools. As Jean Rudduck, Gwen Wallace and Roland Chaplain argued in the mid-1990s, there is a need for teachers to "...review some of the assumptions and expectations that serve to hold habitual ways of thinking in place" (1996, p.177). However, where this reviewing highlights the need for change, it can be difficult for teachers and schools to proceed on the basis of evidence from research and theory because when this evidence diverges from policy guidance, tensions may arise between meeting the requirements of accountability measures (such as the Ofsted inspection frameworks) or enacting *phronētic* judgement.

***See extract 8 from the cartographer's logbook, 'Swimming with dolphins' (overleaf)**

Extract from the cartographer's research logbook

Entry 8 Swimming with dolphins

"In all things of nature there is something of the marvellous".

Aristotle, *Parts of Animals*



Sparkling curve. Bristol Channel. Julia Flutter, 2018

It is amazing how you can sail through hours of fog, terrifyingly lost, and then suddenly a gentle gust of wind rises up to blow away the gloom. Sunlight bursts in. Rediscovering where you are and momentarily overwhelmed, you're startled by the expanse of sea and sky surrounding you and your lonely craft. Then, out of the water springs a spark of light - the glistening curve of a dolphin leaping into the air takes your breath away. The joyous exuberance of this non-human fellow traveller brings welcome relief from the loneliness of travelling across this wide expanse.

On a bright Saturday morning in June 2022, a similar relief is palpable as the automatic glass doors of the Faculty glide apart to admit our professional doctorate research community. Eleven fellow travellers who have swum beside Parrhesia online are now, finally, in person again and greet each other warmly. They exude the same passion for their research and practice that I witnessed five years ago at my first professional doctorate

conference at the Faculty in 2017. It seems a lifetime ago. Many of us have been through difficult times during the past two years of lockdown. There have been too many tragedies and struggles with loss but today we lay all that aside and share our achievements and celebrate. In spite of everything we have all come through this, together, like a school of fish.....Although not here in person, Dr Sabena Jameel, with her 'Fish School Theory' of phronēsis for medical practitioners is also among my 'dolphin' companions. Her Fish School Theory sparks an idea about a collegial phronēsis and I begin to think of how a collegial phronēsis for teacher professionalism could be conceptualised as a geomagnetic force of shared telos and values that steers a professional community and its individual members.

Another fellow traveller who I meet again is educational philosopher, Professor Gert Biesta. Gert spoke at the annual Learning and Teaching Conference at Moray House School of Education and Sport in Edinburgh (August 2023) and he posed the question: 'How much research does teaching need?' It is an important question and his argument gathered together some of the threads we have been uncovering during this voyage, including balance in judgement, voice, values and openness. However, Biesta has long urged caution in using research evidence to inform practice: "...the model of professional action implied in evidence-based practice - that is, the idea of education as a treatment or intervention that is a causal means to bring about particular, pre-established ends - is not appropriate for the field education" (2007, p.7). He argued for a different model of professional action that adopts a values-based approach to educational reasoning and decision-making:

What is needed.....is an acknowledgement of the fact that education is a moral practice, rather than a technical or technological one - a distinction that dates back to Aristotle's distinction between phronēsis (practical wisdom) and techne (instrumental knowledge). The most important question for educational professionals is therefore not about the effectiveness of their actions but about the potential educational value of what they do, that is, about the educational desirability of the opportunities for learning that follow from their actions... (Biesta, 2007, p.8)

Biesta's words ring out the warning buoy's bell again, this time reminding us to be wary of promoting research evidence as a provider of 'solutions', 'interventions' and 'treatments' for educational ills, detached from values and driven by technocratic concepts of 'effectiveness' and 'effectivity'.

This brings us to consider the fourth framework question - What does this travellers' tale tell us about how constraints and obstacles to building *collegial phronēsis for teacher professionalism* can be identified and mitigated against? - it is interesting to note the authors' acknowledgement of policy constraints and their consideration of how teachers and school might be able to respond to these without undermining their professional values and practices. Although, for example, the Mayfield School places an emphasis on practices that reflect its particular set of values, it must operate within the parameters of a national curriculum and a system of accountability which may not fully align with these values, as Sarah and Elsa explain:

At Mayfield Primary School knowledge of the importance of the holistic experience that the children have (what we are here describing as the way the school becomes animated by and for its members) has led to a practice of working with approved outside agencies to help to deliver the National Curriculum creatively and participatively. Engaging children in not only creative and adventurous learning itself, but also in determining the shape of that learning, within the boundaries of the curriculum and other state-led policies. (Lee and Stepney, p.66)

The school's interpretation of National Curriculum guidance has allowed space to interject its *Artscaping* approach with its opportunities for creativities and participation. In effect, the school has been able to counterbalance the constrictive boundaries of policy guidance by finding time and space to explore alternative practices. However, Sarah and Elsa also recognise that taking this step has been challenging:

It has to be acknowledged that to get to the stage we are at has taken time. It has taken bravery on the part of the teachers, and a commitment by us as headteachers to give teachers permission to go *off curriculum* for one afternoon a week in spite of the pressure that we feel to complete a packed national curriculum. (Lee and Stepney, p.73)

Their challenging of policy constraints has also moved outwards beyond the school itself. Sarah and Elsa are engaging with policymakers and disseminating their work widely. Their chapter includes an account of the school's presentation to the Arts and Crafts in Education All Party Parliamentary Group in the House of Commons when a group of Mayfield School children, together with the authors, presented their work with Cambridge Curiosity and Imagination. During their presentation the children read out their list of wishes for every child at any school:

- be free
- imagine anything
- have fun
- know anyone can do it; there are no wrong answers
- share and talk
- not rush
- try things out and experiment - make a mess
- see that art is everywhere
- keep trying
- move around, be comfortable
- be brave and trust (Lee and Stepney, p. 63)

The children's wish-list brings to the foreground many of the values integral to Elsa and Sarah's practices: of placing the children's voices at the centre of education; for creating time and space for creativities, imagination and participation; establishing positive, supportive relationships between teachers and young learners. Wisdom is embodied here, not as an abstract ideal or a specified outcome, but rather as a process

of striving towards the fulfilment of aims and values. In this travellers' tale, *collegial phronēsis* is clearly visible as an ethically-driven intentionality informed by the integration of different forms of knowledge. Sarah and Elsa's *phronētic* process is therefore an interweaving of their professional values and practice knowledge, theory and research which informs and gives direction to their striving towards human (and non-human) flourishing (*eudaimonia*). Rather than their actions and decisions resting on happenstance or wholly on the demands of external directives, they are informed by an intentionality - a 'taking hold', as Sarah and Elsa put it, and continuously evaluated through reflection:

Any school is animated by its constituent parts (including the humans, the buildings, the state policies and so on) and the way they interact. In many schools this happens as part of the hidden curriculum in a haphazard way. Taking hold of that process of animation and intentionally guiding it can have far-reaching consequences for changing practice, but it might also reveal the very rich and varied experiences already occurring, and might then simply consolidate and enhance existing practice. (Lee and Stepney, p.73)

It is this seeking out of pathways towards flourishing lying at the centre of *collegial phronēsis* also comes to the foreground in the fourth travellers' tale which follows.

Waypoint 19 Releasing the imagination

This travellers' tale offers an optimistic perspective on ways of navigating through the constraints and obstacles that are often encountered as teachers strive to develop *phronētic* practices and decisions. Sarah and Elsa's enacted *phronēsis* infuses their chapter with a drive to release the imaginations, not only of young learners, but also of teachers, communities and policymakers through their engagement with politicians at the Arts and Crafts in Education All Party Parliamentary Group. In this travellers' tale we see familiar *threads* of voice, dialogue, collegiality, reflexivity, empowerment, collaboration and community being enacted in diverse. In this chapter, teachers' voices (and children's voices) reach beyond the classroom to engage with political domain and, as Freema Elbaz suggests, this is an important step: "The notion of 'voice' has been central to the development of teacher thinking research. The term itself does not appear all that often ... [but] is implicit in the work of all those whose work is committed to the empowerment of teachers ... the term is always used against the background of a previous silence, and it is a political usage as well as an epistemological one. Teacher thinking researchers have all been concerned to redress an imbalance which had in the past given us knowledge of teaching from the outside only; many have also been committed to return to teachers the right to speak for and about teaching" (Elbaz, 1990, p.17). It is also clear that the thread of optimism comes to the foreground, sustaining teachers' resilience and creating a forward momentum which helps them to overcome some of the obstructions to making progress towards educating for human flourishing.

Fellow Travellers' Tale 3: Andy Wolfe, Caryn Smith, Lisa Harford and Mark Lacey (2021) "Vision-driven curriculum practices: 'Deeply Christian serving the common good'"

The third *fellow travellers'* tale concerns a group of four authors who share a faith-based perspective on the aims and practices of education. Andy Wolfe, Executive Director at The Church of England, was formerly vice principal at The Nottingham Emmanuel School and a senior lecturer in Music and Music Technology at New College Nottingham. His three co-authors are all current or former primary school teachers. Mark Lacey is currently Chief Executive Officer for the Diocese of Salisbury Academy Trust, a Church of England academy chain in Wiltshire. Before this appointment, Mark was a primary head teacher and executive coach

Education for wisdom, knowledge and skills - Fostering discipline, confidence and delight in seeking wisdom and knowledge (including a healthy and life-giving tension between knowledge-rich and biblical wisdom curriculum approaches) and fully developing talents in all areas of life.

Educating for hope and aspiration - Seeking healing, repair and renewal, coping wisely with things and people going wrong, opening horizons and guiding people into ways of fulfilling them.

Educating for community and living well together - Ensuring a core focus on relationships, participation in communities and the qualities of character that enable people to flourish together.

Educating for dignity and respect - Ensuring the basic principle of respect for the value and preciousness of each person, treating each person as a unique individual of inherent worth.

Four key educational objectives set out in The Church of England Vision For Education: 'Deeply Christian, Serving the Common Good' (quoted in Wolfe et al, p.152)

in education. Caryn Smith is deputy head teacher at St James' Church of England Primary School in Cheltenham and Lisa Harford is the school's executive head teacher. The authors begin their chapter with an account of the principles underpinning their work before moving on to present two examples describing how this vision is put into practice, firstly within a primary school and, secondly, in a medium-sized, Church of England multi-academy trust.

This chapter is distinctive in that it commences with a clear statement of values that provides a foundation for the professional practices that follow. Although other chapters have alluded to particular theorists and philosophical principles, in this chapter the authors set out an all-embracing 'vision' articulating a set of purposes and aims for education which are used to guide and inform practices, aims and relationships within schools. This vision statement is *The Church of England Vision For Education: Deeply Christian, Serving the Common Good* (Church of England Office, 2016) document which was written by a group of educationalists and theologians, chaired by Professor David Ford (Regius Professor of Divinity, The University of Cambridge) and led by The Reverend Nigel Genders (Chief Education Office, The Church of England). Although this faith-based vision statement forms the cornerstone of the authors' thinking and practices, interestingly, the authors also draw on other philosophical and theoretical perspectives, including Aristotle's concept of *phronēsis* and Paolo Freire's notions of empowerment, liberation and emancipation. The four key educational objectives set out in the vision statement are shown overleaf (page 86).

Although the authors do not cite the Cambridge Primary Review final report (Alexander, 2010) directly, it is interesting to examine some of the synergies, and differences, between the sets of aims proposed by the Review and the Church of England. During the consultation phase of the Review, the Church of England Education Division submitted written evidence on its views on primary education in England and its representatives contributed to the Review's 'national soundings' (focus group discussions), together with representatives of other faiths and secular organisations such as the British Humanist Association. The Review suggested twelve aims for education under a tripartite structure which comprised: 1) aims for the individual; 2) aims concerning the self, others and the wider world, and 3) aims relating to learning, knowing and doing (Alexander, 2010, pp.197-9). Although they differ in structure and emphasis, both sets of aims place a clear focus on the importance of community relationships and participation. The Review argues that not only should a school be "...a focal point of community life and thought" (Alexander, 2010, p.198) but it should also "...enact within the school the behaviours and relationships on which community most directly depends, and in doing so to counter the loss of community outside the school" (Alexander, 2010, p.198). It is apparent that the two sets of aims share common language in speaking of the need for encouraging respect,

fostering skills and talents, promoting well-being and of enabling children to lead flourishing lives: however, they diverge in key respects. The Church of England aims do not focus explicitly on issues relating to sustainability, for example, nor does the Church of England aims statement share the Review's proposals regarding the importance of autonomy, collaboration, dialogue and empowerment. More significantly, however, the fundamental question of how aims should be decided marks the widest divergence between the Review's proposals and the Church of England's aims statement. For the Review the question of aims is a political one and it argues that it must be decided democratically, either at local or national level, whereas for the authors in this travellers' tale, aims are to be derived from the tenets of faith (although the possibility for these aims to be enacted remains subject to democratic decision). Comparing these contemporaneous published aims statements draws attention to the way in which educational research evidence and theory become interwoven with values in ways that are complex and distinctive to the people, organisational settings and contexts involved. The Review started from a premise of deriving aims from sources of evidence that were either opinion-based or research-based, although its published aims also reflected the values and beliefs of the Review's team members. In contrast, the Church of England aims statement is founded on its faith-based values and the chapter authors are employing research evidence and theory to help guide the professional enactment of these aims through practices in schools and classrooms. I now turn to consider the first framework questions, exploring how Andy, Caryn, Lisa and Mark worked together to connect theory, research and practice, and how their professional practice knowledge are being used in conjunction with evidence from research and theory to develop *phronetic* practices and decision-making.

The principles set out in the Church of England aims statement are broad and words like 'dignity' and 'respect' are open to varied understandings. The authors have tried to 'flesh out' the definitions of these key terms using their professional knowledge and discussion. They argue that dignity, for example, should be regarded as a precursor to learning and they observe:

If the curriculum is appropriately challenging, pupils will try (and sometimes fail at) new things in lessons rather than repeating what they can already do. This carefully-gauged challenging is manifested both in curriculum thinking (which can create appropriate scenarios for challenge and possible failure) and also in pedagogy (which recognises the importance of enabling pupils to pursue, embrace and learn from failure). (Wolfe et al, p.156)

The authors then cite the work of influential American psychologist, Carol Dweck, whose theory and research on 'growth mindset' places an emphasis on developing children's positive attitudes to learning through failure (Dweck, 2016). This research lends evidential support to the authors' professional judgements on the importance of challenge and the authors then move on to describe how Dweck's ideas could play out in terms of classroom practices, "... for example, pursuing persistence in problem-solving, risk-taking in performance, courage in writing style, experimentation in art - all of these would be sought by a great teacher, and all require dignity to be enacted" (Wolfe et al, p.156). In a similar way, the Education Endowment Foundation's 'Subject to Background' paper (EEF, 2017) is offered as evidential support for the authors' argument for recognition of "...the core role of reading in accessing the wider curriculum...[and] building learning around episodic visits and cultural experiences not usually experienced by children outside the school" (Wolfe et al, p.154).

In addition to citing research evidence in support of their argument and practices, the authors also explain how the Church of England has been actively researching in collaboration with academic researchers at the Jubilee Centre for Character Education, based at The University of Birmingham. In 2017, the Jubilee Centre and Church of England Foundation for Educational Leadership published a report on how character

education could become more embedded within the curriculum and leadership practices within Church of England schools in order to inform how schools support children to lead flourishing lives as individuals and in society. This collaboration between the Church of England and higher education researchers sought to provide a theoretical foundation and clearer definition of the character education to inform professional practices within its schools. Quoting the following extract from the Jubilee Centre's *Framework for Character Education*, Andy Wolfe and his colleagues link their definition of character education with Aristotle's notion of virtues and *phronēsis*:

Character education includes all explicit and implicit educational activities that help young people develop positive personal strengths called virtues....Students need to decide wisely the kind of person they wish to become and to learn to choose between already existing alternatives or to find new ones. In this process, the ultimate aim of character education is the development of good sense, or practical wisdom; the capacity to choose intelligently between alternatives. (Jubilee Centre, 2017, quoted in Wolfe et al, p.155).

The philosophical discussion underpinning the *Framework for Character Education* establishes a rationale for what character education should involve and how it can be taught, and it is aimed at both faith schools and secular schools. An Aristotelian notion of wisdom also underpins the authors' curriculum design:

In order to enhance our pursuit of knowledge and to deepen our pupils' learning experience, it is helpful to consider the symbiotic tension between knowledge and wisdom. This might involve taking a given subject and considering the fundamental knowledge requisite for the scheme of learning but then considering more broadly the wisdom we are seeking to impart which, in many ways, could be seen as surrounding or underpinning that knowledge. We could consider a range of worked examples of this - for instance, the wisdom to apply artistic knowledge or technique to respond in oil paint with genuine creativity to a stimulus, the wisdom to evaluate whether contemporary European history is actively seeking to learn lessons from its own conflict and division-centred past, or the wisdom to inspire children to become ethical entrepreneurs who lead political or economic responses to climate change and dwindling earth resources (Wolfe et al, p.154).

The authors' focus on values and virtues connects with the next framework question: How are professional and personal values shaping Andy and his co-authors' implementation of epistemic knowledge and practice knowledge (*technē*) to inform their professional decision-making and practice (*phronēsis*)? Their chapter is unique amongst the travellers' tales because it makes an overt declaration of the authors' Aristotelian inspiration at the outset and they emphasise the importance of enacting virtues in service of *eudaimonia*. Here they argue for the centrality of human flourishing and suggest that it is an objective for everyone, whether they are adults or children, Christians or non-Christians:

At the heart of the vision is the pursuit of human flourishing - applied to both adults and children; for where there are few flourishing adults, there will be few flourishing children.... The notion of human flourishing draws significantly on Aristotle and especially on his conception of *eudaimonia*... At its heart, human flourishing of children and adults requires not merely the presence or understanding of good character but actual activity or outworking through real examples of the virtues in action in the curriculum. (Wolfe et al, p.153)

The authors' professional values are also based on principles of professional collaboration, community and collegiality. They call for school leaders to come together to establish a national identity and to develop "a common language and interdependent conversation..." through which to create "a clearer sense of purpose and foundational thinking" (Wolfe et al, p.153). It is interesting to note that the authors give particular

attention to the important role of leadership in shaping the life of a school and those who teach and learn within it. Whilst the authors consider the objectives of character education for learners, their vision statement places an emphasis on the key role of educational leaders acting together: “To pursue this vision is only possible by starting with our ‘why’, not just our ‘what’, and then empowering leaders to think, collaborate and act together to bring the vision alive” (Wolfe et al: 163). Valuing relationships is one of the key themes in this chapter and the authors propose that interconnectedness is a fundamental necessity for achieving *eudaimonia*. This argument raises an interesting point, highlighting tensions between virtues of the individual, which are necessarily within and enacted by one person, and the collective virtues of a community, profession or society arrived at through collaboration and enacted under the guidance of wise leadership. Here the nature of the role of leadership is expanded on further in the chapter with a quote from CEFEL’s report on Leadership of Character Education:

Leaders who are connected operate deliberately within communities of practice, positioning themselves within positive relationships that sustain and encourage all parties. They embrace interdependence, demonstrate compassion and embody service to others humbly. They create shared identity within their teams and draw colleagues around a common purpose. (CEFEL, 2017, quoted in Wolfe et al, 2021, p.162)

This envisioning of the role of leadership shares common ground with Kania and Karmar’s notion of collective impact, discussed earlier in *chart* 2. Collective impact is conceived as a continuous process of generative change requiring collaboration, innovation and evaluation:

When properly put into motion, the process of collective impact generates emergent solutions toward the intended outcomes under continually changing circumstances. As with evolution, this process is itself the solution. And, as with a flock of birds, effective collective impact efforts experience a heightened level of vigilance that enables participants to collectively see and respond to opportunities that would otherwise have been missed (Kania and Kramer, 2013)¹⁹.

In the context of school leadership, collective impact could be generated through the establishment of structures that facilitate the development of a supportive cohesion enabling school leaders to come together to effect change. The objective to improve teaching and learning underpins all such effort and draws us towards the third framework question: What challenges tend to arise when teachers engage with theory and research: for example, when research and theoretical evidence leads them to question their existing professional practices and knowledge?

Although Andy Wolfe and his colleagues have not presented in their chapter any specific instances where teachers have felt challenged by theoretical and research evidence, and the authors do refer to the positive impact of the research-based interventions in the two case study schools. In particular, they observed the individual and collective impact of research on teacher identity and on staff relationships, and suggest that: “...teachers themselves have reported feeling greater respect from colleagues, recognising the support that others have given and feeling that they can promote more of a shared responsibility towards outcomes at the end of the Key Stage. Equally, support staff feel part of the journey and there is real evidence of them feeling a sense of dignity about the work in which they are engaged” (Wolfe et al, p.162). The authors describe how leadership decision-making shapes a school’s ethos and culture: “The school’s vision is outworked by the choices made by leaders and evidenced by noticeable behaviours that are typically undertaken or rejected

¹⁹ Kania and Karmar (2013) https://ssir.org/articles/entry/social_progress_through_collective_impact [accessed 05.06.2023]

by agents within it” (Wolfe et al, p.150). Similar to the experiences of our other travellers, this travellers’ tale also alludes to tensions between the directions for change emerging from research evidence and professional knowledge and the directives for change imposed by policymakers, Ofsted and other external sources. When curriculum reform efforts are being instigated within schools, Andy Wolfe and his co-authors acknowledge that the first challenge often encountered by teachers and school leaders is reconciling their new initiatives with Ofsted accountability requirements. These external challenges are discussed further in regard to the fourth framework question.

This chapter discusses a large-scale educational initiative which has been orchestrated under the auspices of The Church of England which has a long-established and politically-recognised position in British society. It is interesting, therefore, to explore the fourth framework question - What does this travellers’ tale tell us about how constraints and obstacles to building *collegial phronēsis for teacher professionalism* can be identified and mitigated against? - with this organisational aspect in mind because the constraints and obstacles facing teachers are likely to be shaped by this context. The Church of England currently has over 4,600 schools and around one million children and young people attend its schools²⁰. The chapter suggests that school leaders and staff in Church of England schools are able to use The Church’s vision statement as a focus for taking “an expansive perspective on aims” that is “...likely to move beyond standard accountability requirements, drawing on the depth of an individual’s, or society’s, search for meaning and meaningful life” (Wolfe et al: 151). Policy-based obstacles to *collegial phronēsis* might therefore be mitigated against, at least to a limited extent, by the organisational values of The Church of England’s Educational Division which appear to allow space for values-led deliberation and action. However, the authors acknowledge that whilst the tenets of their faith encourage educators to focus their educational endeavours towards religious aims, this gives rise to some dilemmas. In discussing the curriculum aim “educating for wisdom, knowledge and skills”, for example, the authors acknowledge that this aim introduces “...a healthy and life-giving tension between knowledge-rich and biblical wisdom curriculum approaches” (Wolfe et al, p.152). How such tensions are to be resolved is a matter left largely to individual teachers and schools and in order to do so, the authors urge senior leaders and classroom teachers to utilise research evidence and practice knowledge, alongside biblical teachings.

The Church of England’s schools also face some of the same obstacles and constraints to building *collegial phronēsis for teacher professionalism* as other schools because they are subject to the same, system-wide pressures of accountability and time management. However, the chapter suggests that school networking provides a means to strengthen resistance to external pressures and to support *phronētic* practices. In the case, Andy Wolfe and his colleagues argue that networking has fostered curriculum development, leading to further positive outcomes:

Working collaboratively as a hub has enabled schools to broaden their curricula by working in partnership and to raise expectations of pupils in relation to communication and teamwork. It also allows utilisation of the talent within the teaching staff and the sharing of physical resources and technology across the hub, meaning each session has a greater ‘wow’ factor. (Wolfe et al, p.161)

Dialogue and collaboration within, and between, schools can serve to create a ‘buffer zone’, in effect, allowing space and opportunities for educators to share their practice knowledge, research evidence and values to inform their reflection, evaluation and decision-making processes. These networks and communities of practice can also have a beneficial impact on teacher identity and professional relationships,

²⁰ Statistical information has been obtained from The Church of England website <https://www.churchofengland.org/about/education-and-schools/church-schools-and-academies#na> [accessed 05.06.2023]

although, again, the success of these strategies tends to hinge on wise leadership, as the authors suggest: “Leaders who are connected operate deliberately within communities of practice, positioning themselves within positive relationships that sustain and encourage all parties. They embrace interdependence, demonstrate compassion and embody service to others humbly. They create shared identity within their teams and draw colleagues around a common purpose” (CEFEL, 2017, p.27).

Waypoint 20 Twin *threads*: Leading collective impact

The third *fellow travellers’* tale has brought a new *thread*, leadership, to the foreground and highlights the importance of collegiality, dialogue, voice, community and collaboration in creating spaces for *collegial phronēsis for teacher professionalism* to take root and grow. Adherence to a faith-based values system has led to the adoption of a specific ethical framework in this tale which provides direction to the enactment of *collegial phronēsis* and places particular emphasis on the role of school and trust leaders. Leadership in this context embraces responsibilities for maintaining and embodying the community’s values, in addition to the formal responsibilities associated with school leadership. The authors note how leaders can play an important role in fostering positive relationships within schools and across trusts to build professional communities with opportunities for collaboration which nurture the development of teacher identity. Research and theory are used within these professional communities as sources of ideas for innovation or as bases for discussion and reflection on existing curriculum practices. The structure of Church of England schools, and its scale in terms of member schools and trusts, facilitates the development of professional communities. As Kania and Kramer suggest, the strength of this type of organisational structure lies in its potential for collective impact: “When properly put into motion, the process of collective impact generates emergent solutions toward the intended outcomes under continually changing circumstances. As with evolution, this process is itself the solution. And, as with a flock of birds, effective collective impact efforts experience a heightened level of vigilance that enables participants to collectively see and respond to opportunities that would otherwise have been missed” (Kania and Kramer, 2013)²¹. However, whilst the Church of England schools’ organisational structures provide valuable opportunities for collaboration and sharing, as illustrated in this chapter, these structures could also serve to create an additional layer of accountability and constraint because schools may be obliged to comply with both State and Church guidance. We now turn to meet the final travellers in this Chart’s journeying who themselves are both former school leaders.

Fellow Travellers’ Tale 4: Michelle Loughrey and Richard Gerver (2022) “Innovating change through creativities curricula”

In our final *fellow travellers’* tale we meet two authors, Michelle Loughrey and Richard Gerver, whose chapter is published in the third book in the *Unlocking Research* series, *Sculpting New Creativities in Primary Education*, edited by Professor Pamela Burnard and Michelle. Michelle is a former primary head teacher and education quality assurance lay inspector (Social Work England) who is currently working as an educational consultant and coach. Her co-author, Richard, is also a former head teacher who now works as an internationally-recognised author, speaker and broadcaster focusing on human leadership and organisational transformation. At the beginning of their chapter, the authors set out on a journey that aims to challenge a teacher’s thinking and practices:

²¹ Kania and Kramer (2013) https://ssir.org/articles/entry/social_progress_through_collective_impact [accessed 27/06/2023]

This mindset of seeking to think, know and act differently is central to this chapter, as we aim to explore ways of sculpting, authoring and co-authoring change in the curriculum and the challenges associated with this endeavour. This should not be regarded as ‘another initiative’ to sit on top of or alongside existing practice, but as a methodology that interrogates what we do and how we do it, and then, in turn, catalyses change, evolution and meaningful developments that lead to a curriculum that is richer and more appropriate to the world our children will be inheriting from us (Loughrey and Gerver, p.92).

Their chapter opens the second part of the book which aims to “...re-think practice in primary education for ‘the unknown future’” and includes chapters offering “...examples of teaching and learning as non-dualistic models of curriculum and pedagogy where the translation of creativities is mutually informative and triggers radical change” (Burnard and Loughrey, p.89). Michelle and Richard begin with a discussion of creativity, change and innovation in which they suggest that their chapter will not be putting forward specific ‘solutions’ or ‘models’ in answer to the question of ‘what is the creative curriculum?’. Rather than proffering strategies, Michelle and Richard’s chapter calls for an unlocking of possibilities through broadening out thinking and discussion of the curriculum:

We suggest that one of the difficulties of talking about ‘the creative curriculum’ is that it is regarded as something finite. In discussions about curriculum and curriculum design, educators might find themselves in conversations which seek to pinpoint what the finished creative curriculum looks like: what the model is, what the content is. With a definite article, the concept of change and diversities in curricula is denied. Instead, we suggest that new language should be used to challenge the concept of a curriculum as being a finite, static model with fixed content, and to explore what it might mean to be, to enact, to live, to embody and to experience *creativities curricula* (Loughrey and Gerver, p.93).

The authors’ call for an ongoing deliberation on curriculum design that is “...developmental, evolving and responsive to the ever-changing needs of children and, more importantly, the society into which children will be moving...” (Loughrey and Gerver, p.94). However, this argument gives rise to consideration of how such deliberation is to be undertaken and by whom, and on how research, theory and practice knowledge can be used to inform this profoundly significant decision-making. Answers to these issues emerge in addressing the first of our framework questions: How have Michelle and Richard connected theory, research and practice? How are their professional practice knowledge being used in conjunction with evidence from research and theory to develop *phronetic* practices and decision-making?

Michelle and Richard use research evidence, together with their own extensive professional experience as former head teachers, to identify the factors which they believe are responsible for shaping transformative change in schools. They cite Kieron Kirkland and Dan Sutch’s report for Futurelab which describes the influences associated with social context which promote, or inhibit, innovation in schools. These influences include informal social and support structures; the organisational infrastructure of the school; risk aversion; shared vision; leadership; and change management (Kirkland and Sutch, 2009, quoted in Loughrey and Gerver, pp.92-93). In citing this research at the outset, Michelle and Richard aim to encourage teachers to give attention to their school’s readiness for change and the uniqueness of their own particular contexts. Moreover, they also remind teachers of the need to place aims and values at the centre of curriculum decision-making: “...because how curriculum design relates to our aims is profoundly important” (Loughrey and Gerver, p.94). This values-led and context-sensitive deliberation, drawing on professional practice wisdom and research evidence, exemplifies a *phronetic* approach and echoes the words of Elizabeth

Kinsella and David Pitman, quoted previously in *chart 1*: “*Phronēsis*... is an intellectual virtue that implies ethics. It involves deliberation that is based on values, concerned with practical judgement and informed by reflection. It is pragmatic, variable, context-dependent and oriented toward action” (2012, p.2). It also brings to mind Dr Sabena Jameel’s emphasis on the context-dependent nature of *phronēsis* (see *chart 2*, p.71). Having considered how schools can lay the foundations for innovation through this *phronētic* deliberation, the authors then move on to discuss examples of innovative curriculum development practices in primary schools.

Research and theory are also interwoven with practices throughout Michelle and Richard’s chapter. In some instances our travellers refer to particular research studies in affirmation of their own standpoint or to illustrate the range of differing perspectives on curriculum design. The Cambridge Primary Review, for instance, is referred to as an example of thinking outside the box on curriculum design with its recommendation for a community curriculum to sit alongside the national curriculum (Loughrey and Gerver, p. 98). Similarly, Jean Rudduck’s research on pupil voice (2004) is quoted in support of the authors’ assertion that, “We need to reflect on how we can and should give children autonomy, so that their understanding of the world and their place in it helps them to feel safe, reassured and empowered about their future” (Loughrey and Gerver, p. 99). Further studies are given as illustrations of how these ideas might become integrated into professional practices in schools including Kaye Johnson’s report on pupil leadership in primary schools (Johnson, 2004). Michelle and Richard are using research studies to encourage teachers to try out new approaches and thinking differently, to question their taken-for-granted habits and ways of doing things, and to leverage changes. Here, for example, the authors describe potential benefits of working in partnership with professionals outside education:

What if working inclusively with musicians, artists, scientists, sportspersons and technologists equated to working differently to realise the purpose and aims of creativities curricula? What could the possibilities be? What could be the impact on children’s cultural capital, their aesthetic appreciation, their capacity for self-expression? Providing opportunities for educators to engage in creative experiences can extend their professional capacity, connect them with professionals beyond the world of education, and develop their knowledge and understanding of the breadth and value of working beyond the prescribed curriculum. This contributes to new ways of thinking and knowing about developing and creating education, which in turn can bring about new curricular ideas and designs” (Loughrey and Gerver, p. 97).

It is clear that Michelle and Richard’s values play a key role in their work. In considering the second framework question - How are professional and personal values shaping Michelle and Richard’s implementation of epistemic knowledge and practice knowledge (*technē*) to inform their professional decision-making and practice (*phronēsis*)? - their chapter echoes the words of John Elliott, quoted earlier in *Chart 1*: “What makes research educational is its practical intention to realise educational values in action” (Elliott, 2006). The practical intentions, driving their use and generation of research and professional practices, are derived from their values which centre on creativities and collaboration. These intentions are brought to the fore in this extract from their chapter:

If we can think differently about training and development, then educators can use their professional expertise to start to translate their creative experiences, built through creative partnerships, into teaching and learning strategies. This, combined with a philosophical view and pedagogical

expertise we develop as professionals, mixed with the practical experience we gain as practitioners, develops a greater sense of putting philosophy *into* practice (Loughrey and Gerver, p. 98).

The supportive quality the authors ascribe to relationships in nurturing creativities is further emphasised here: “Creativities, like learning and life, are messy; the best comes from having a go, taking a risk. Remember, great educators are not perfect; just like children, they play, they explore and they learn. The important thing is to galvanise our confidence to take the first steps and to encourage and support each other to continue the journey” (Loughrey and Gerver, p.104). Collaboration is seen as more than opportunities to discuss and learn from each other, it can offer an affective dimension to professionalism in helping to build confidence and a willingness to innovate, take risks and introduce change.

Aversion to risk was among the list of Kirkland and Sutch’s (2009) factors limiting change in schools and in addressing the third framework question - What challenges tend to arise when teachers engage with theory and research: for example, when research and theoretical evidence leads them to question their existing professional practices and knowledge? - response to risk is one of the challenges identified in Michelle and Richard’s chapter. When teachers and senior leaders encounter new ideas through engaging with theory and research, it can be daunting to introduce changes based on this evidence if it leads in a radically new direction to existing practices. The authors suggest that addressing this challenge of risk aversion with regard to curriculum development requires changes at system-wide level in education: “....in reality we need to create systems where the profession and the people around the profession are skilled and empowered to advance a developmental, evolving and responsive curriculum” (Loughrey and Gerver, p. 94). They go on to argue that these systemic changes rest on recognition of teacher professionalism and would require: “Building on the principles of developing a culture of assumed excellence, creating safe and brave spaces for intellectual and emotional risk taking and reclaiming ownership of the change agenda reinforces that educators are professional, highly skilled experts” (Loughrey and Gerver, p.104). Another facet of Michelle and Richard’s which aims to challenge teachers’ thinking and practices is their powerful advocacy of student voice. They call for children and young people to be “fundamental partners in developing a culture of co-authoring and co-design [of the curriculum]” (Loughrey and Gerver, p.98) and liken the process of curriculum design to the functioning of an orchestra: “Consider an orchestra: the orchestra does not make music solely based on the creativity of the composer, the conductor or the first violin. The creative process comes from the combined skill, experience and understanding of all of the orchestra’s members, which results in its exquisite sound” (Loughrey and Gerver, p.100). The curriculum is often regarded as something akin to an orchestral score - a set of instructions to be followed - and using the orchestral analogy the authors demonstrate the key roles of all players, including children and their communities, in creating the music. It is interesting to compare this perspective on student voice in curriculum design with that of Lawrence Stenhouse who adopted a different analogy for the curriculum - the cathedral:

...by virtue of their meaningfulness, curricula are not simply instructional means to improve teaching but are expressions of ideas to improve teachers. Of course they have a day-to-day instructional utility, cathedrals must keep the rain out. But the students benefit from curriculum [projects] not so much because they change day-to-day instructions as much as they improve teachers (Stenhouse, 1980, p. 40, quoted in Rudduck, 1988, p.31).

Stenhouse, writing in the early 1980s, argued that students’ voices would enable teachers to improve both what and how they teach and, through his Humanities Curriculum Project, he explored how opportunities for students to co-create curricula would benefit both teachers and learners. For Loughrey and Gerver, research evidence is part of a collaborative process and their recommendations to practitioners are presented as

starting points for professional discussion. Stenhouse, in contrast, saw research as part of an active process for teachers in which they go beyond discussion to engage more directly in active experimentation and testing of ideas:

I have argued that educational ideas expressed in books are not easily taken into possession by teachers, whereas the expression of ideas as curricular specifications exposes them to testing by teachers and hence establishes an equality of discourse between the proposer and those who assess his proposal. The idea is that of an educational science in which each classroom is a laboratory, each teacher a member of the scientific community (Stenhouse, 1975, p.142).

However, at the time of Stenhouse's work, the National Curriculum had yet to be introduced in England and the policy context has fundamentally changed during the intervening years and it has become more challenging for teachers and schools to experiment with curriculum design and pedagogical innovation.

We now turn to the fourth framework question: What does this travellers' tale tell us about how constraints and obstacles to building *collegial phronēsis for teacher professionalism* can be identified and mitigated against? It appears that the authors' envisioning of the teacher's role centres on the notion of collaboration. They emphasise that, as teachers, it is, "...vital that we share our thinking and...experiences with others because new experiences and collaboration are the alchemy that can lead to the gold at the end of the creative rainbow" (Richard Gerver, in Loughrey and Gerver, p.97). They regard teacher's professional expertise as being centred on facilitating children's learning: "The role of the educator is not to know everything; the educator's professional expertise and genius lie in translating those abstract concepts into teaching and learning strategies, to ask better questions, and to enable diverse innovations and opportunities to co-exist with what we already know" (Loughrey and Gerver, p.98). Their chapter suggests, therefore, that developing *collegial phronēsis for teacher professionalism* can often be dependent on whether a school has a collaborative and supportive culture for professional learning.

As noted in previous travellers' tales, the culture of a school and the influence of an educational system play key roles in shaping opportunities for innovation and collaboration. Michelle and Richard observe that these organisational cultures exert the strongest influence "...on the capacity for creativity, innovation and change to flourish [in schools]" (Loughrey and Gerver, p.101). They go on to argue that organisations, including schools, fall into two types: "those built on a culture of assumed incompetence and those built on a culture of assumed excellence (Gerver, 2019)" (Loughrey and Gerver, p.101). Organisations in the former category are characterised by a culture of compliance and management where people "...defer to the next level up to tell them what to do and how to do it" (Loughrey and Gerver, p.101). In contrast, organisations where a culture of assumed excellence is in play have "...a powerful belief in the talent and ability of people in the organisation to do extraordinary things, where gifted persons are recruited and conditions are created for them to flourish..." (Loughrey and Gerver, p.101). In support of their argument, the authors cite the Organisation for Economic Co-operation and Development's (OECD) 2015 report on *Schooling Designed: Towards innovative learning systems* which made the following seven conditions for an educational system redesign:

- reducing standardisation, fostering innovation, broadening institutions
- appropriate accountability and metrics for the twenty-first century
- promoting learning leadership, trust and learning agency
- widespread collaborative expert professionalism
- ubiquitous professional learning
- connectivity and extensive digital infrastructure
- flourishing cultures of networking and partnership

- powerful knowledge systems and cultures of evaluation (OECD, 2015: pp.25-28, quoted in Loughrey and Gerver, p.102).

This list includes some of the elements already identified as being integral to *collegial phronēsis for teacher professionalism*: however, the OECD has set these conditions for change into a system-wide context, proposing new directions for educational policymaking that create an expansive space for innovation, collaboration and professionalism. Whilst a culture of assumed excellence opens up positive new directions and possibilities, it is nevertheless not without risk. As Michelle and Richard point out, stepping outside an organisational culture accustomed to compliance and dependence into one that offers high levels of professional autonomy can be overwhelming. In response to this dilemma, the authors call for adaptations to initial teacher education, staff induction strategies and accountability frameworks so these can become "... enabling and encourage the creativity and professional risk taking we know can bring about transformational change" (Loughrey and Gerver, p.103).

Waypoint 21 Binding threads together

This *fellow travellers'* tale suggests the need for careful groundwork before transformative change can be set into motion and shows, once again, how obstacles and constraints to *collegial phronēsis for teacher professionalism* lie both within and outside the teaching profession itself. Taking ownership of the change process is a key starting point in laying the foundations for this new vision of teacher professionalism, as Michelle and Richard explain in their call for schools and teachers to reclaim ownership of the change agenda: "Change is exhausting when it is imposed on schools, or on educators, because there is a feeling of lack of control. Creativities curricula create change that schools and educators lead and own. This is the kind of change that is sustainable, rather than exhausting, because it is driven by the community and the professionals within it. Rather than lurching from one set of principles to another, change feels sustaining, sustainable and developmental. It is proactive rather than reactive.... Being more creative and more research driven, in its holistic sense, empowers us to take control of the change agenda for ourselves (Gerver, 2013)" (Loughrey and Gerver, p.104). This advocacy for teacher professionalism to reclaim autonomy and ownership has resonance with the Cambridge Primary Review's final report which warned, "Pupils will not learn to think for themselves if their teachers are expected to do as they are told" (Alexander, 2010, p. 308). The Review went on to suggest that teacher professionalism requires:

- command of a repertoire of knowledge, strategies and skills
- understanding of the evidence on which each element in the repertoire draws in order to justify its inclusion
- the judgement to weigh up each pupil need and classroom situation and determine how the repertoire should be deployed and translated into everyday decisions and actions
- a framework of well-grounded principles of learning and teaching, whereby the decisions and actions taken can be known to be right
- a set of educational aims and values to steer and sustain the whole (Alexander, 2010, p.308).

Phronēsis, as a values-led deliberation that draws on different kinds of knowledge to arrive at actions and decisions, can be clearly discerned within the Review's vision of teacher professionalism. However, Michelle and Richard's reconceptualisation of teacher professionalism also takes both intrapersonal and interpersonal dimensions into a *phronētic* frame, embracing contextual factors as well as teachers' intellectual capacities, professional knowledge and personal qualities: "Building on the principles of developing a culture of assumed excellence, creating safe and brave spaces for intellectual and emotional risk taking and reclaiming ownership of the change agenda reinforces that educators are professional, highly skilled experts. Through creativities curricula, educators further develop their understanding of their own unique context, their

capabilities and their professional personality. This will enable them to create, amongst other things, a personalised library full of creative learning and teaching strategies and techniques which will make an important difference to curricula, pedagogy and to children” (Loughrey and Gerver, p.104).

3. Journeying Towards *Collegial Phronēsis for Teacher Professionalism*

3.1 Analysis

Analysis across our four *fellow travellers’* tales has allowed us to explore how the emerging threads of *collegial phronēsis for teacher professionalism* combine in complex and diverse ways within teachers’ professional lives in classrooms and schools. This third part of our cartographic exploration has identified two further *threads*: leadership and ownership - which play important roles in shaping how *collegial for teacher professionalism* is enacted. These *fellow travellers’* tales have also helped us to understand the constraints and obstacles that might stand in the way of the sustained development of this concept in the professional domain. *Chart 3* throws into sharp relief how the *threads* previously identified in *charts 1 and 2* combine to create the entanglement of *collegial phronēsis for teacher professionalism* (see Figure 3.1, page 112). Table 3.1 (pages 113-114 overleaf) summarises analysis of the evidence gathered in *chart 3’s* exploration of the four *fellow travellers’* tales.

*See extract 9 from the cartographer’s research logbook, ‘In sight of dry land’ (overleaf)

3.2 Discussion

The completed *chart 3* plots four, new *waypoints* and interconnected *threads* identified through this *chart’s* journeying which contribute to the final assemblage of an entangled conceptualisation of *collegial phronēsis for teacher professionalism*. *Chart 3* enabled us to examine further what *collegial phronēsis for teacher professionalism* entails and how the threads identified so far combine in multiple ways to shape *phronētic praxis*. It is important to note that ‘practice wisdom’ is not a linear process that unfolds along a prescribed pathway, nor is it a fixed state to be attained, but rather practice wisdom denotes a striving towards achieving an aim determined by values. This striving requires deliberation and enactment through a *collegial phronēsis* that permits cumulative sharing of professional knowledge, development of supportive professional relationships and character dispositions (virtues), and establishment of a common foundation of moral reasoning. Placing values at the forefront inverts the current emphasis on evidence-led practice in the professional domains. As David Carr argues, the starting point for professional *praxis* should be “...the radical articulation of educational values in the light of all we know of ourselves and the world...[and] ...the proper expression of such values in civilised conduct” (2000: 83). Carr goes on to suggest that, “To a large extent, then, to relocate the problem of the relationship of professional knowledge to professional conduct in this way is to undermine the dualism which aligns a principled understanding of educational issues with academic theory, and good educational practice with the cultivation of craft skills. The primary concern of professional understanding can now be seen to lie with the articulation and expression of professional educational values, and with theory or techniques only in so far as these inform or are informed by practical

(continues page 114)

Extract from the cartographer's research logbook

Entry 9 In sight of dry land

What the mapmaker ought to know, by Kei Miller (2014, p.15)

On this island things fidget.

Even history.

The landscape does not sit

willingly

as if behind an easel

holding pose

waiting on

someone

to pencil

its line, compose

its best features

or unruly contours.

Landmarks shift,

become unfixed

by earthquake

by landslide

by utter spite.

Whole places will slip,

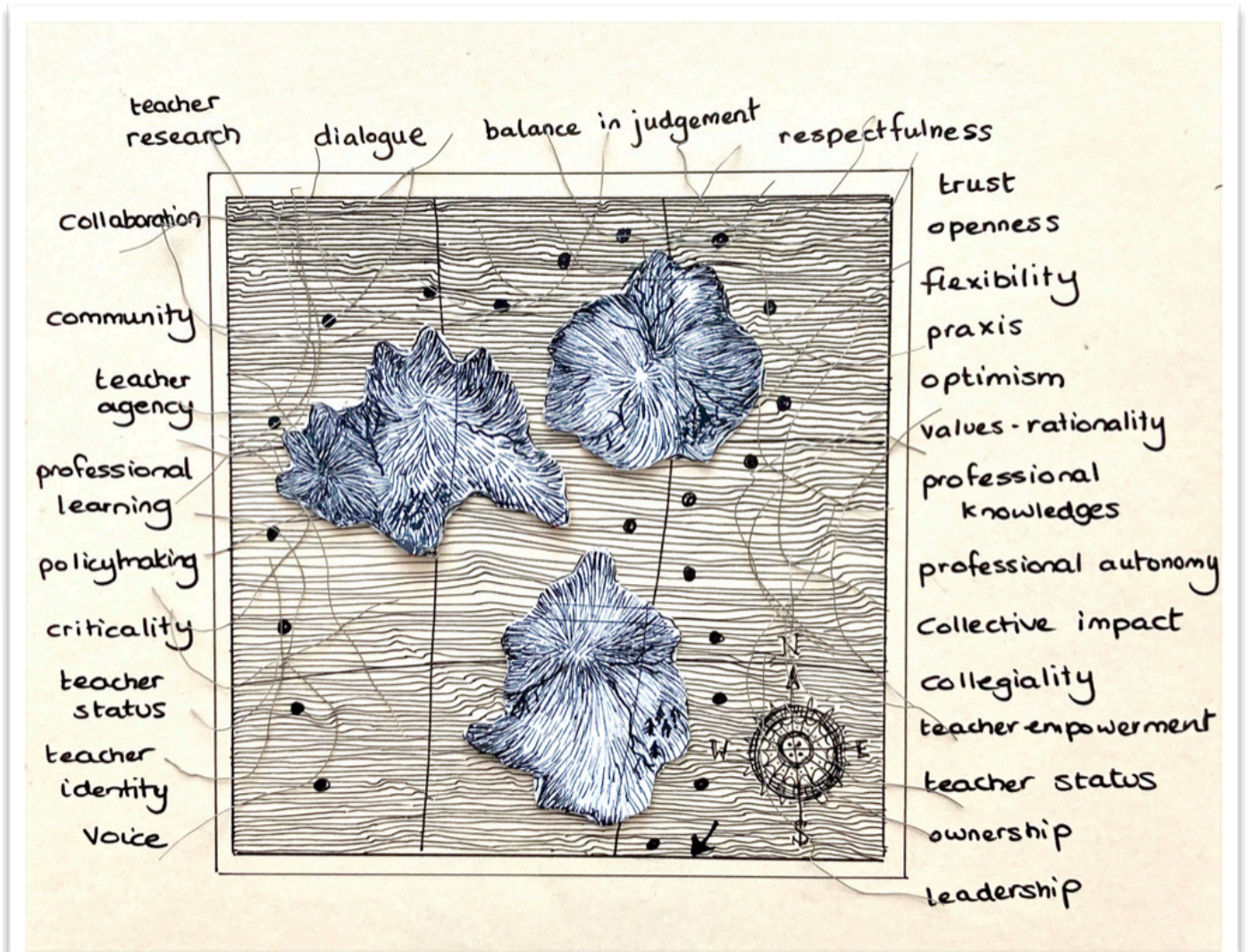
out from your grip.

Finally, there is land in sight! In the confines of a comfortable, narrow berth, Parrhesia is held fast to the shore, bound tightly by sturdy ropes. Now is the time to add new landmarks on our map but somehow they shift as I try to pin them down onto these luminous pages. I am troubled by the realisation that whole places could slip silently out from my grip and I may forget, or fail to give sufficient attention to, features of this landscape that really matter. How can I hold onto all these encounters with people, places, ideas and bring them safely together into a single, paper-thin map that will capture them faithfully and with meaning? Will my mappings be of any purpose if I fail? What if I miss out the most significant of details? Or, in struggling to record each and every one, I fail to join these jigsaw pieces into an assemblage that bears some semblance of truth? I wish this landscape would hold still - stop its fidgeting - and permit me to sketch out its unruly contours. Thankfully, there are fellow travellers whose wisdom and collegiality come to my rescue.

The first group I meet with is our EdD community and the second are medical practitioners and medical educators who attend The Asklepion Project event, under the wise leadership of Dr Sabena Jameel.

The EdD community have come together to share our travellers' tales of professional doctoral research for this first time this academic year. This feels such a joyous occasion, filled with professional wisdom being enacted and embodied across this collegial community in sharing common purposes and values centred on developing professionalism in the service of human flourishing. Secondary school teacher, Stephanie Hill, spoke movingly to us about her EdD research on pupil voice which is trying to gain deeper insights into how student agency can contribute to awareness of the way learning is mobilised within schools. Her presentation picks up the thread of pupil voice and reminds me that this is another rhizome that continues to grow in ever-new directions. Design and technology teacher, Andy Halliwell, gives an inspiring account of his EdD research in which he is developing an innovative approach for enhancing students' creativities in this subject area. His obvious passion for the subject and deep commitment to nurturing his students' curiosity and imagination are producing a professional doctoral study that is already showing signs of far-reaching outcomes, not only for his school (which intends to publish his schemes of work and assessment) but also for his students' futures. Another secondary school teacher, Níamh Jennings, is focusing her professional doctoral study on the question of whether a teacher-led, reflective curriculum reform process can help Year 7 students to identify and challenge the dominant, colonial narratives in history. Níamh's phronetic journeying, driven by her professional values, is drawing on her professional knowledge and research to effect direct change in her school. Catherine Hall, an experienced child psychotherapist in her first year of EdD studies, is supporting children and young people who are experiencing traumatic circumstances. She explains how her case load has increased dramatically in the wake of Covid-19 and rising levels of family poverty. Catherine's presentation leaves a deep impression on all of us. Her professional integrity, values and determination to use her research to find new ways of helping children and young people to lead flourishing lives are palpable. There are others who speak, too, of their phronetic journeying into professional doctoral research and being part of this collegial 'fish school' brings a sense of wonderful affirmation for my tentative, immanent conceptualisation of collegial phronēsis.

May has swiftly turned into a hot, dry June. I now have a date for submission of this work and there is excitement mixed with trepidation. I lift my eyes from the screen, pause my writing and editing, and head to the dreaming spires of Oxford to join a community from the field of medicine who are talking about phronēsis. Convened by Dr Sabena Jameel and the Collaborating Centre for values-Based Practice in Health and Social Care at St Catherine's College, University of Oxford, the event is called "The Asklepion Project: Practical Wisdom and the Holism of Healthcare". Listening to these extraordinary practitioners tell their stories of wise practice is astonishing. Here are the modern phronimoi, embodying and enacting phronēsis in their daily lives. Interestingly, although many here are officially 'retired', they continue in their fields of healthcare to teach, to research and to share their wisdom and learning. The GP who tended the victims of Grenfell Tower fire speaks with gentleness and deep understanding of people's spiritual needs following that terrible event. Vascular surgeon and director of medical education, Linda de Cossart, talks about her quest to teach wisdom in professional judgement and clinical thinking. She declares that the medical profession needs to place healing and wisdom at its core. Professor Ed Peile describes phronēsis as a way of balancing evidence and values. His lifetime's work as a medical practitioner and educator was recognised with the award of the 2009 President's Medal of the Academy of Medical Educators, and he makes a clarion call to "master the wise" in our professions. His words resonate as deep notes in this event's phronētic symphony. Dentist and clinical educator, Flora Smyth Zahra, is taking a cross-paradigmatic, interdisciplinary approach in clinical education and curriculum innovation to embed the arts and humanities into dentistry and across the health professions. She says that she aims to equip her students with phronēsis as a basis for real life practice as healthcare professionals. Jane Gaukroger's presentation introduces us to her work on organisational wisdom. She connects threads for collegial phronēsis as she tells us that collaboration is about "valuing and accessing the wisdom held across peoples. Individuals hold their own wisdom and collective wisdom emerges through listening and dialogue in an environment of trust and openness". [Powerpoint presentation by Dr Jane Gaukroger, 14 June 2023, The Asklepion Project, University of Oxford]. Everyone here shares their practice wisdom with generosity and passion.



Key to symbols in figure 3.1

waypoint



thread



Waypoints added in chart 3:

- 18. Openness and flexibility
- 19. Releasing the imagination
- 20. Twin threads: Leadership and collective impact
- 21. Binding threads together

Figure 3.1 Threads and waypoints mapped across all 3 charts

Framework questions	Summarised points drawn from analysis
<p>How are teachers and researchers working together to connect theory, research and practice?</p>	<ul style="list-style-type: none"> • Through engagement with external agencies such as universities, professional bodies (the Chartered College of Teaching and National Teaching Institute), NGOs, subject associations and research organisations (e.g. Education Endowment Foundation) on research projects, development initiatives and consultancies. • Through engagement with continuing professional learning in reading published research, attending short courses, mentoring and coaching, postgraduate studies, Chartered status accreditation. • Through teacher research including lesson study, action research and school self evaluation reviews. • Through engagement with networks (e.g. social media), reading groups and professional communities (e.g. ResearchEd). • Through advisory and support roles: for example, researchers and teachers acting as members of advisory boards and committees.
<p>How is professional practice knowledge used in conjunction with evidence from research and theory to develop <i>phronētic</i> practices and decision-making?</p>	<ul style="list-style-type: none"> • Teachers use evidence from research and theory to validate existing practices, and as inspiration or guidance in developing innovative <i>phronētic</i> practices. • Teachers engage in their own practice-based research projects and share findings through dissemination activities and partnerships. Teacher research facilitates innovation, provides opportunities for monitoring and evaluation, and informs <i>phronētic</i> decision-making. • Teachers collaborate with researchers to publish findings and produce resources to support other teachers and schools in developing innovative <i>phronētic</i> practices. • Teachers engage critically with research, theory and policy, using balanced judgement and evaluation, to assess how evidence and theory relates to their own professional values, contexts and settings.
<p>How are teachers' professional values shaping their implementation of epistemic knowledge and practice knowledge (<i>technē</i>) to inform their professional knowledge, decision-making and practices (<i>phronēsis</i>)?</p>	<ul style="list-style-type: none"> • Teachers' values enable them to identify relevant research and theory that aligns with their <i>phronētic</i> judgement. • Teachers' values give cohesion and direction to their decision-making and <i>phronētic</i> practices. • Teachers' values give rise to an ongoing, critical engagement with theory and research which in turn fosters collaboration with other teachers, schools, HEIs and other organisations. • Teachers' values shape their responses to policy and research evidence. Where these do not align fully with their values, teachers create 'space' to interpret and implement policies flexibly or to adapt research recommendations to suit their own contexts.

Table 3.1 Summarised analysis of chart 3's exploration of the four travellers' tales

Framework questions	Summarised points drawn from analysis
What do these travellers' tales tell us about how constraints and obstacles to building <i>collegial phronēsis for teacher professionalism</i> can be identified and mitigated against?	<ul style="list-style-type: none"> • Systemic obstacles can operate against <i>phronētic</i> practices through constraining opportunities for innovation. By imposing rigid structures (such as accountability mechanisms and curricula), educational policy may undermine professional practices that are responsive to context. • Building into the system greater capacity for professional judgment would help to help to remove these obstacles. For example, introducing an accountability system that aims to support, rather than police and punish, teachers could strengthen wise professional judgment and practices. • Strengthening collegiality could reduce systemic obstacles. Bodies like the Chartered College of Teaching could provide an effective platform for enhancing recognition of educational practitioners' professional status and should take a proactive role in sharing and promoting the development of <i>phronētic</i> professional practices. Professional communities could provide a key role as repositories for curating and disseminating professional knowledge, alongside research and theory. • Professional communities could come together to form a conduit for professional expertise, knowledge and values, through establishing an authoritative collegiate recognised in public and political domains. • Professional leadership communities serve to direct and strengthen efforts leading towards <i>eudaimonia</i>. • Criticality with regard to policy, theory, practices and research can be facilitated through building <i>collegial phronēsis for teacher professionalism</i>. Professional communities could play a key role in fostering dialogue between teachers, researchers and policymakers through creating further avenues for disseminating, discussing and commissioning research.

Table 3.1 Summarised analysis of chart 3's exploration of the four travellers' tales (continued)

(continued from page 111)

wisdom" (Carr, 2000, p.83). Moreover, *chart 3* throws light on the diverse professional knowledge and their sources (*praxis*, teacher research, collaboration, professional learning and so on) and dispositions (openness, flexibility, balance in judgement, trust) which facilitate the development and enactment of *collegial phronēsis*. The model put forward by Elaine Wilson and Helen Demetriou (see page 57) offers a useful starting point in considering how professional and personal knowledge work at an individual teacher level: however, the evidence from our journeying together suggests that a *collegial phronēsis* can serve to amplify and extend this *phronētic* professionalism in some important respects. While Wilson and Demetriou's model draws attention to the need for a teacher to have an awareness of their personal values, it does not address the question of shared professional values nor does the model refer to collegial discussion around values in its description of the work of a professional community. The model does not elaborate on how a 'professional community' is delineated but it appears to imply that this is most likely to represent a school:

however, *collegial phronēsis* would have greatest leverage for transformative change in teacher professionalism if it can be made accessible at all levels - individual, within educational settings, professional, societal and international. We now move on to complete our cartographic research assemblage, bringing together the mappings of our three *charts*, to gain a clearer understanding of what this entangled conceptualisation looks like and how it could become foundational for teacher professionalism.

THE CARTOGRAPHIC RESEARCH ASSEMBLAGE

1. Concluding summary of the analysis and findings

As we bring together the three *charts* to form the cartographic research assemblage, we gain an overview of the mapping we have been engaged in which allows us to address the research question at the start of our quest. Using the completed assemblage it is now possible to envision a tentative *collegial phronēsis for teacher professionalism* and begin to conceptualise what it is and what it entails. This conceptualisation lies at an intersection point of the two key concepts of *collegial phronēsis* and teacher professionalism (represented in Figure 1.1 below). We must begin by looking more closely at the two rhizomatic facets of that make up this tentative, new conceptualisation before turning to address the research question and the set of sub-questions posed at the end of chart 1.

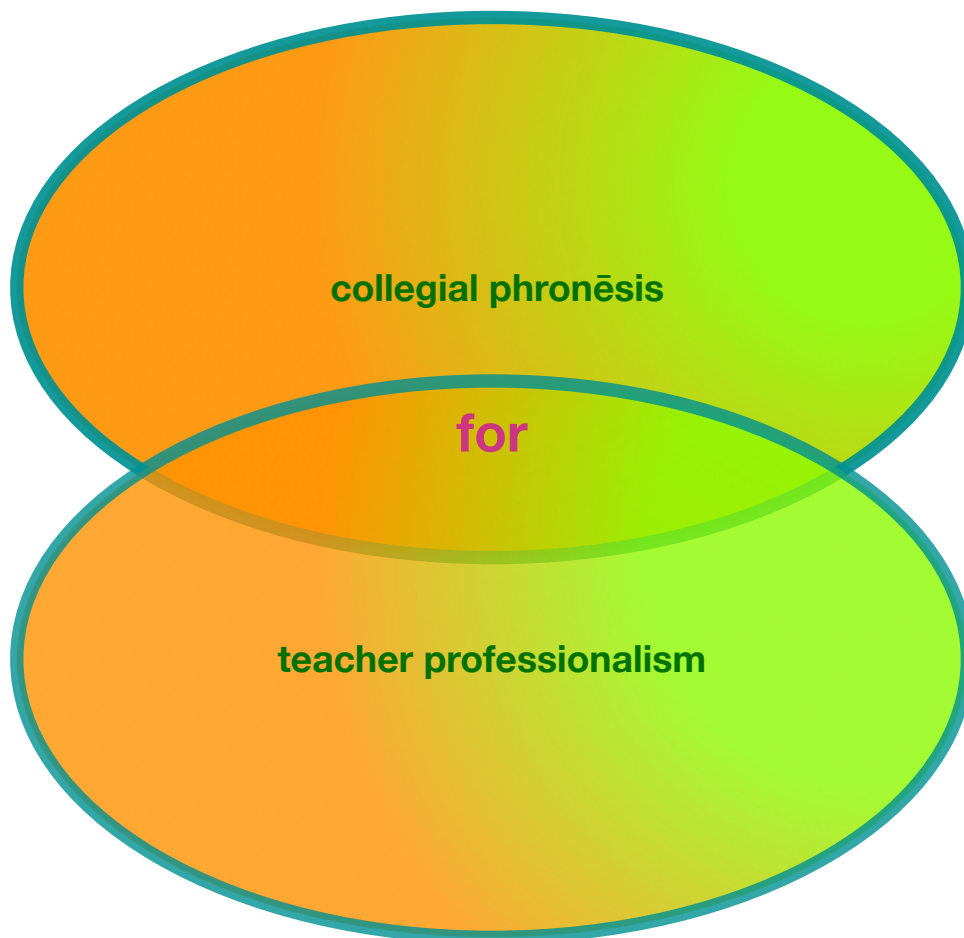


Figure 1.1 The tentative conceptualisation of *collegial phronēsis for teacher professionalism*

Phronēsis

The conceptualisation of *phronēsis* which has emerged in the cartographic research assemblage is complex and multi-faceted. The interweaving *threads* concerned most directly with values are derived from Aristotle's original concept of *phronēsis*. These *threads* relate principally to its role as an overarching intellectual virtue and can be considered primarily as capacities of an individual teacher. However, our mapping has also shown how *phronētic* deliberation and action can be amplified when engaged in collectively. Like the forces of electricity and geomagnetism, *phronēsis* is invisible and can be discerned only by the actions and effects created through its flow but we need to be aware of its existence and its power if we are to make use of its potential. We can see this *phronētic* force at work in the world when communities come together to generate collective impact (Kania and Kramer, 2013). In section 2, we return to consider further how *collegial phronēsis for teacher professionalism* can be used to effect transformative change as a new philosophical foundation for the teaching profession.

Teacher professionalism

With regard to the second facet of this rhizomatic concept, teacher professionalism, our mapping in *chart 2* has shown differing ways in which it has been conceptualised. In the light of evidence from across the cartographic research assemblage, we have now arrived at a nuanced understanding of the concept which acknowledges the unique characteristics, capacities and responsibilities inherent to the role of the teacher. In all three *charts* we have seen how the concept of teacher professionalism is determined by recognition and enactment of inward ('the internal goods') and outward ('the external goods') signifiers that serve to distinguish those who are professed as teachers. However, we also saw in our journeyings how these inward and outward signifiers are made manifest in diverse, dynamic and multi-faceted ways (for theoretical discussion see *chart 2*, pages 48-49, for evidence in practice, see *chart 3's fellow travellers' tales*). In particular, this analysis across all the three *charts* has enabled a teasing apart of the compositional *threads* of which this conceptualisation of teacher professionalism is comprised. We now address the five sub-questions posed at the end of *chart 1's* journeying (page 36):

- How are professional and personal values shaping teachers' implementation of epistemic knowledge and practice knowledge (*technē*) to inform their professional decision-making and practice (*phronēsis*)?
- What potential benefits might result from developing a collective *phronēsis* for teachers, both as individuals and as a profession?
- What steps could be taken to facilitate developing a collective *phronēsis* as a foundational principle for teacher professionalism?
- If the rhizome of a collective form of *phronēsis* for teacher professionalism is to grow, how can constraints and obstacles to its growth be identified and mitigated against?
- The emergence of movements that stimulate and support professional discourse, community and collaboration (such as the pupil voice movement and researchED²²) help to strengthen teachers' sense of agency and suggest that a collective form of *phronēsis* can foster wider transformative change. How can these *phronētic* circles of professional expertise, knowledge and values best be widened outwards?

²² researchED is a UK-based, practitioner-led movement supporting teachers to engage with research to improve their practice and to carry out their own classroom-based research investigations.

If we consider the internal goods of teaching as a profession - the professional knowledge, dispositions and practices that are essential to excellence in teaching - our cartographic research assemblage demonstrates how these dimensions interconnect with the *threads* of *collegial phronēsis*. Evidence in *chart 3* has illustrated how teachers' personal and professional values are shaping their *praxis* and decision-making. Each of the *threads* identified during the course of our cartographic journeying connects with both teacher professionalism and *collegial phronēsis*: balance in judgement (the need to avoid taking inflexible theoretical or ideological stances), respectfulness, trust, openness, flexibility, reflexivity, *praxis*, optimism; ownership; values-rationality, professional knowledge, professional autonomy, policymaking, professional learning, collegiality, dialogue, criticality, teacher empowerment, teacher status, leadership, ownership and collective impact. Similarly, with regard to external goods of the profession - the status of teaching as a profession in society - we can see how *collegial phronēsis for teacher professionalism* can facilitate the development of a distinctive, cohesive identity and status for the teaching profession. The potential benefits in developing *collegial phronēsis* are therefore connected to both the internal and external goods of teaching. It has also emerged through the evidence explored in *charts 1 and 3* that *collegial phronēsis for teacher professionalism* could help the teaching profession to withstand some of the external pressures that have beset its autonomy and resilience in recent decades in the UK and elsewhere in the world (Schleicher, 2021). In analysing the dynamic relationships between the *threads*, our mapping has made it possible to discern a clustering around four core *threads* of voice, collegiality, knowledge and values (see Table 1.1, page 120) for a summary of *waypoints* and *threads*). What do these core *threads* involve?

Voice, as a core *thread*, represents an overarching principle that embraces rights (to express one's thoughts, to be listened to and to have opinions and values respected); identity (to be consulted as a professional and to be engaged in professional discussion); communicative purpose (to engage in professional dialogue about teaching and learning); community-building (to establish a profession-wide discourse to share and sustain teacher professionalism). It has been a recurrent *thread* across all three charts and is exemplified in several *waypoints* (most notably in *waypoints 1 to 7*, and *waypoints 12 and 19*). The core *thread* of collegiality can be seen as a sustained, collaborative cohesion across a professional community which has a shared foundation of values, aims and standards for professional behaviour. The notion of collegiality binds the *threads* of community and collectivity with societal elements of teacher status and policymaking, signifying the inward and outward-facing dimensions of *teacher professionalism*. *Threads* most strongly bound with collegiality are particularly evident in *waypoints 11 and 14*, and in *chart 3's waypoints 18 and 19* relating to teacher research. The core *thread* of knowledge denotes the diverse ways of knowing that teachers require in their professional roles (including tacit knowledge, subject knowledge, ethical understanding and so on) and the sources from which these forms of knowledge are developed (professional learning, *praxis*, criticality, values-rationality). This core *thread* features prominently in the *praxis*-based evidence in *chart 3's travellers' tales*. The fourth core *thread*, values, embraces the ethical principles and character virtues associated with a profession. In the case of teaching, the character virtues identified in this study include optimism, openness, flexibility, trust, balance in judgement and respectfulness which have emerged throughout this mapping as being integral to *collegial phronēsis*. Ethical principles underpinning the teaching profession are, in part, determined by the society in which teachers perform their professional roles and may be enforced through contractual arrangements, codes of conduct and professional standards. Ethical principles are also shaped by personal, community and institutional cultures with their own unique value systems, aspirations and beliefs. In combination, these four core *threads*, together with their contributing and interconnecting *threads*, provide a four-dimensional framework for the philosophical conceptualisation of *collegial phronēsis for teacher professionalism*. As shown in Figure 1.2 (see page 120) these four core conceptual *threads* act as cardinal points directing 'flows' of *collegial phronēsis for teacher professionalism* across the entanglement. It is important to note that, in Figure 1.2, each thread

interconnects with all the others across the whole image (including the background elements), and flows of influence are carried into, and outwards from, the nexus of *collegial phronēsis for teacher professionalism*. In the next section we will move on to look at how these flows might serve to effect transformative change in the world.

2. Implications and recommendations

2.1 For theory and research

From a theoretical perspective, *collegial phronēsis for teacher professionalism* can be regarded as an integrating meta-virtue on both personal and cultural levels within the teaching profession, enmeshing different ways of knowing, ways of doing and ways of being. This conceptualisation stems from Aristotle's original notion of *phronēsis* and, viewed through the New Materialist lens of rhizomatic growth, it is possible to discern how this concept has evolved with time and changing tides of thought. This new conceptualisation of a collective form, *collegial phronēsis*, becomes entangled with teacher professionalism via entwining *threads*. Inevitably, flows between these *threads* shape further growth in this rhizome and new *threads* are likely to emerge.

The study's implications for research centre on three areas, with the first concerning my own professional practice. A professional doctorate researcher's duality as researcher and researched creates an immediate synergy between findings and outcomes, as Professor Pamela Burnard points out: "What is distinctive about doctorates for professionals is that practice is a central focus and acts as a driver for change" (Burnard, 2016: 18). This study's conceptualisation of *collegial phronēsis for teacher professionalism* has provided a philosophical compass for my work as a researcher, educator and author, affirming the ethical and pragmatic rationale for research collaboration with teachers and learners. Moreover, it has enabled me to share this compass with my former colleagues at The Chartered College of Teaching for consideration in their ongoing development plans in their capacity as the professional body for teachers in England. We will return to look at specific recommendations for the Chartered College below.

A second area concerns educational research in developing professional knowledge. The current preoccupation with approaches based on technical-rationality (such as randomised control trials) should be balanced with recognition of the importance of values-rationality in determining research aims, methods aims and objectives (Biesta, 2007). *Collegial phronēsis for teacher professionalism* could be said to add a third form to John Elliott's typology - research *for* education - reflecting its centrality for teacher professionalism. This new approach to research centres on creating dialogic professional enquiry, curating *praxis* and developing professional discourse, and signals the need for building a repository for professional knowledge. Our journeying has also shown how small-scale studies provide cumulative evidence on *phronētic praxis* which could be amplified through creating a structure for *collegial phronēsis*. As Bent Flyvbjerg argued, *phronēsis* is strengthened through accumulating insights drawn from diverse contexts and circumstances (2001). Thirdly, it is important that further research is undertaken to examine the obstacles and constraints that might impede the flows of *collegial phronēsis for teacher professionalism* in order to find ways to overcome these impediments. As our journeying into classrooms and schools in *charts* 1 and 3 illustrated, teacher professionalism is enacted at a confluence of social and political currents that shape the educational landscape. Research can shed light on how these currents work and what impact they have on educational outcomes, and examine how they can be harnessed to work more effectively and democratically in the service of educational objectives. We will return to look more closely at this study's implications and recommendations for policy in the next section.

WAYPOINTS	THREADS highlighted at this <i>waypoint</i>	PAGES
1. First voices: Researching children's perspectives	Voice	21-22
2. Lines of flight: Hearing students' voices	Dialogue, voice	23
3. Teachers' voices: Researching in partnership	Teacher research, voice	25-26
4. Broader ripples	Collaboration, community	26-27
5. Voices movement: Striving for transformative change	Collaboration, community, professional learning, dialogue	29
6. Making a splash: Generating research impact	Policymaking, criticality	31
7. Entering the policy landscape	Voice, dialogue, collaboration, community, teacher agency, professional learning, teacher status, teacher identity	32
8. <i>Phronēsis</i> : Bridging research and practice?	Voice, dialogue, collaboration, community, teacher research, teacher status, teacher agency, teacher identity, policymaking, professional learning, criticality	35
9. Aristotle's voice	Reflexivity, professional knowledge	43
10. Individual & collective reconceptualisations of <i>phronēsis</i>	Community, respectfulness, balance in judgement, collegiality, openness	46
11. <i>Phronēsis</i> in the professions	Autonomy, criticality, collegiality, collaboration, trust	53
12. <i>Praxis</i> : Affordances and constraints	Teacher agency, <i>praxis</i> , values	59
13. Teachers as "highly competent professionals"	Ownership, teacher status	62
14. Professionalism and public trust	Trust, professional knowledge, autonomy, ownership	65
15. Widening the circles for professional learning	Professional learning, professional knowledge, teacher research, collaboration, community	70
16. The Chartered College of Teaching	Collective impact, collaboration, community	77
17. A meeting of minds	Criticality, empowerment	85
18. <i>Phronētic</i> reasoning in <i>praxis</i>	Openness, flexibility, collegiality, community	95
19. Releasing the imagination	Empowerment, voice, dialogue, collegiality, optimism, community, reflexivity, collaboration	99
20. Twin threads: Leading collective Impact	Leadership, collegiality, dialogue, voice, collective impact, community, collaboration, teacher identity, teacher research	105
21. Binding threads together	All the threads	110-111

Table 1.1: Mapping the flow of threads through waypoints in the cartographic journeying

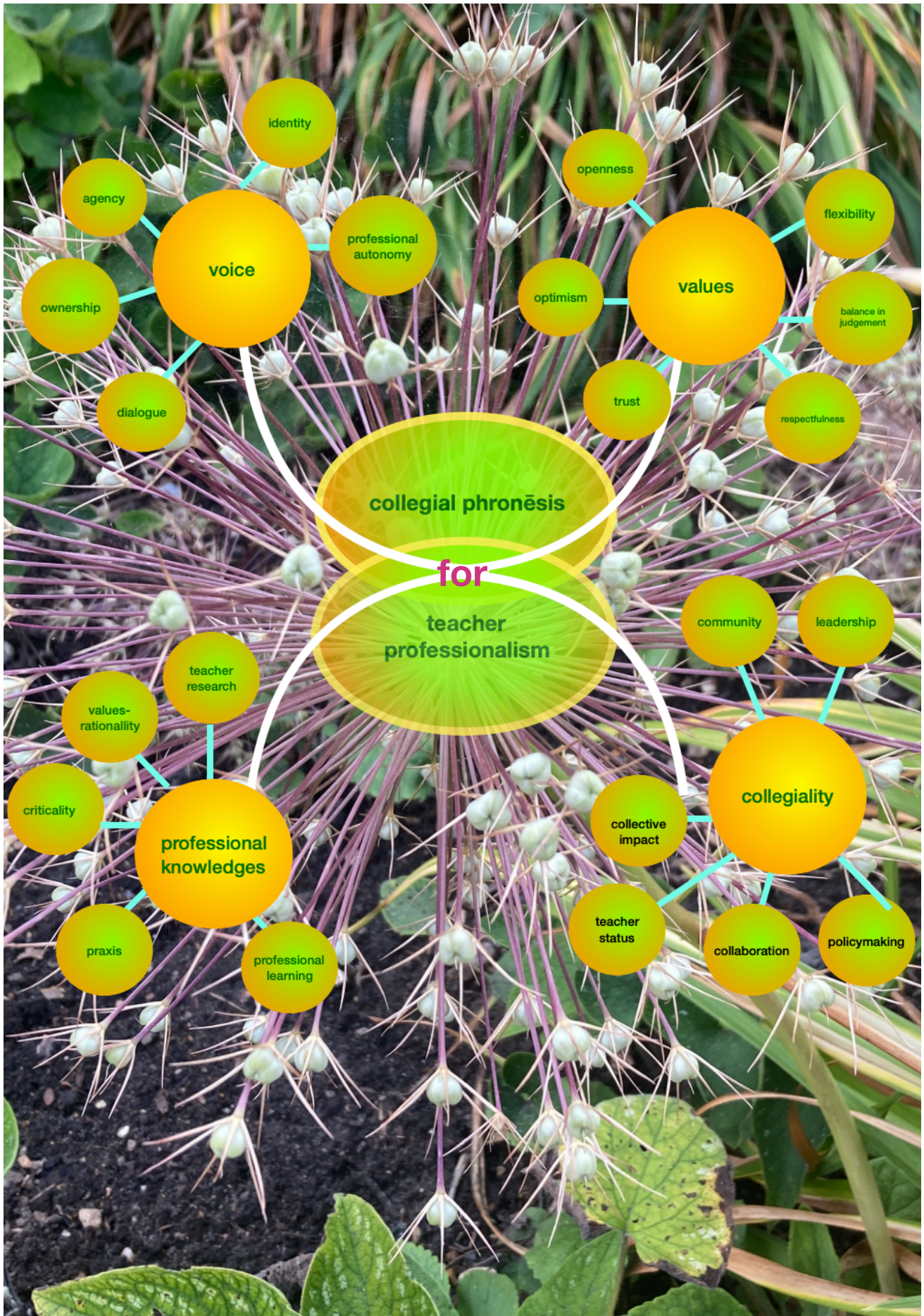


Figure 1.2 The rhizomatic entanglement of collegial phronēsis for teacher professionalism showing the four core threads and interconnecting threads.

2.2 For praxis and policy

With regard to teachers' *praxis*, there are several key implications and recommendations that flow from the mapping in this journey and these can operate at *individual teacher level*; *organisational level* within a schools, trust or other group; *across the teaching profession* and at *societal level*, both nationally and internationally. With regard to the individual teacher level, the findings indicate that there is a need to establish a structure through which teachers can tap into the power source of *collegial phronēsis for teacher professionalism*. This implication leads to a set of recommendations centred on increasing opportunities for teachers to engage in shared enquiry and career-long professional learning. At the institutional level, it can be recommended that schools and trusts should facilitate *collegial phronēsis* by establishing collaborative communities with online and face-to-face forums to develop teachers' professional knowledge and *praxis*. In Figure 2.1 (page 123) we see how a teacher can feel uncertain and isolated when they lack opportunities for collective *phronētic* deliberation. In contrast, Figure 2.2 (page 124) illustrates how a teacher might find new directions for *praxis* and support for their professional values through engagement with a professional community powered by *collegial phronēsis*. In *chart 1*, we met American surgeons, John Mangiardi and Edmund Pellegrino, who laid out a manifesto for collegiality in the medical profession. I would like to return to the medical field once again to draw attention to the work of vascular surgeon and medical educator, Professor Linda de Cossart. Linda's work centres on developing wise clinical practice and wise clinical practitioners which she says requires prioritisation of the following:

- sound teaching (teaching doctors to teach)
- space for learning (quiet time and space)
- drawing on multi-disciplinary teaching and learning (engaging the team)
- meaningful and fair assessment (explicit processes and educational judgement)
- the creation of expert clinical teachers (there is no curriculum development without educating the educators - Lawrence Stenhouse, 1975)
- status for the medical educator (creating leaders)
- developing a new vision in medical education (changing mindset from old medicine to new medicine) (De Cossart, 2009²³).

Whilst these priorities do not precisely overlap with those of the teaching profession, this list offers a salient reminder that education does not happen in a vacuum in society but is present throughout every other professional domain. De Cossart's recognition of the importance of creating time and space for teachers to reflect on their *praxis*, to take control of their professional learning and its assessment, and to learn from each other offers a strong steer to *collegial phronēsis for teacher professionalism*. This is not suggesting, however, that professional learning can be reduced to a tick-list of vague exhortations but rather, as Deborah Bowman suggests in her foreword to De Cossart and Fish's book on professional reflection, it is a recommendation to deepen understanding of the complexities inherent to transformative professionalism. Here Bowman describes the nature of professional reflectivity required for this transformative professionalism and it is clear that many of the threads encountered during this study's voyaging are evident in her words:

...reflection is difficult to do. It demands commitment, courage and openness to often discomfiting feelings. That difficulty leads to a conundrum in the way in which reflection is often presented. In attempts, well-meant, to make complex and deep work manageable, we focus on structures and rules for reflection itself. These are often thoughtfully-developed and well-intentioned framing devices such as forms, platforms and timescales, but perhaps they inadvertently create a sense of

²³ De Cossart, L. (2009) Ed4MedPrac, Paper 7 'Developing the wise doctor: an educational endeavour', published online at <https://www.ed4medprac.co.uk/Paper7%20Developingthewisedoctor.pdf> [accessed 12.07.2023]

dissonance. The power of reflection is sensed and the attempts to tame it can appear incongruent or, worse, simplistic and patronising to those charged with completing 'reflective tasks' to accord with external demands. Participants sense the value and transformative potential of reflection whilst simultaneously being met with tick boxes, checklists and forms for signatures. It could though, as this book demonstrates, be otherwise. Reflection that is authentic, grounded, personal, responsive and meaningful builds on the transformative power rather than undercuts it. It creates trust in the process to grow. It facilitates development. It does not hurry or seek reflection to deadline or predetermined format. It is simultaneously containing and liberating. It allows meaning to flourish whilst acknowledging the inherently uncertain nature of healthcare work. It provides space for complexity and exploration without demanding simple solutions or premature conclusions. (Bowman, in De Cossart and Fish, 2020, p.xvii)

At the heart of the work of Bowman, Linda De Cossart and her late colleague, Professor Della Fish, lies their argument that medical practitioners should become wise as a profession which rests on the core concepts of wisdom and healing. I would argue that there is a similar case to be made for teachers: there is an urgent need for teachers to recognise the powerful, transformative potential in becoming wise as a profession that rests on three core concepts of wisdom, teaching and learning.

Moving onto organisational implications, the study's conclusions suggest that professional bodies could play a key role in building *teacher professionalism* and enhancing teachers' status through establishing structures for *collegial phronēsis for teacher professionalism*. As a first step, professional bodies would need to delineate the principles underpinning *teacher professionalism*. This would require opening a professional dialogue centring on the four core *threads* - voice, values, knowledge and collegiality - to define what each of these *threads* are and how they should become enacted. The professional body would therefore need an organisational structure that facilitates sustained professional dialogue on the purposes (*telos*) and values which lie at the heart of teaching. Another organisation recommendation is that research funding bodies should look for ways to extend the support for researchers to work collaboratively with educators on school- and classroom-based projects and explore new avenues for dissemination.

As we have seen throughout our journeying, policy can play a key role in facilitating or undermining teacher professionalism and UK policymakers' endorsement of evidence-led practices in education suggests that the connection between research and teachers' practice is being recognised. However, as British researchers, Peter Dudley and colleagues, argue (2019), policymakers' support for evidence-based practice does not necessarily lead to an enhancement of teacher professionalism nor achieve the desired positive impact on students' learning. Instead, these researchers have called for a re-envisioning of policy: "Perhaps we are calling for less policy reliance on evidence-informed practice alone and for more enquiry-based-practice informed policy which, with enabling eco-systemic conditions, could lead to sustained impact of lesson study in education systems at classroom, school and system level in Europe and globally" (2019, p.215). Other constraints and obstacles include limitations in teachers' time and their access to opportunities for professional collaboration and professional learning: it is vital that an investment of financial, intellectual and political means is directed towards overcoming these issues.

A teacher aims to support every student to achieve their full potential but feels concerned that currently some students are not making good progress with some aspects of their learning. The teacher is seeking new ways to help these students to improve their learning.

The teacher reads an interesting, recent research report which puts forward a new approach that may help in addressing these concerns. The report highlights the positive outcomes of the research but no training or detailed guidance is available for teachers.

The teacher is concerned that new policy guidance requires introducing a specific approach for tackling these concerns and compliance with this policy will be checked in school inspections. The evidence from the research report does not seem to align with the official guidance which creates a dilemma for the teacher.

The teacher has reservations about the approach promoted in the official guidance as it does not have a clear, theoretical rationale and it has not been widely used before. The research report's evidence seems overwhelmingly positive but the teacher does not feel confident in applying its ideas without training and guidance so the teacher continues to follow the policy recommendations.

Monitoring and evaluation of the students' progress indicate that the approach recommended in policy guidance has not helped the students who are struggling and they are continuing to fall behind their peers.

Uncertain of what next steps to take in response to the disappointing outcomes of the recommended approach, the teacher nevertheless feels obliged to continue to implement the recommended practices.

Feeling frustrated and isolated, the teacher failed to find a more effective strategy to address the problems. The lack of opportunities for professional development and collaboration with other teachers and schools also hampers the effort to find new ways forward.

Figure 2.1 Influences on a teacher's praxis and decision-making without *phronēsis*

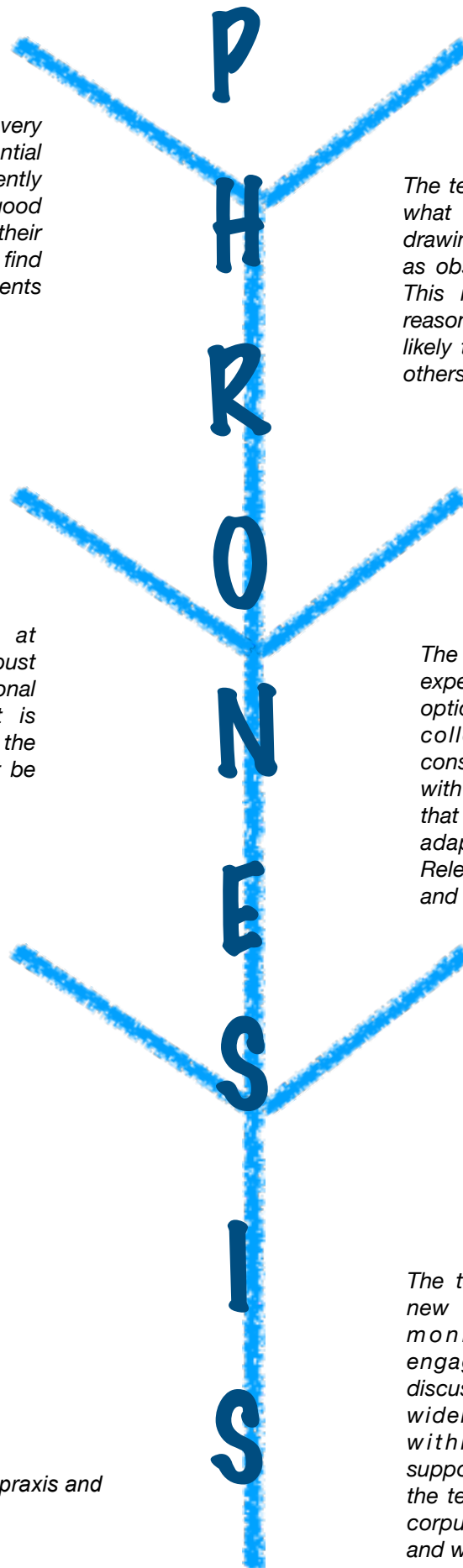
A teacher wants to support every student to achieve their full potential but feels concerned that currently some students are not making good progress with some aspects of their learning. The teacher is keen to find new strategies to help these students to improve their attainment.

The teacher looks closely at evidence of what is happening in the classroom, drawing on input from students as well as observational and performance data. This information reveals some of the reasons why some students are more likely to be experiencing difficulties than others.

The teacher decides to look at evidence from relevant theory, robust research and credible professional forums and networks on what is known about these concerns and the kinds of approaches which might be effective.

The teacher uses their professional expertise and values to weigh up the options for action in consultation with colleagues. Policy guidance is considered carefully and discussed with senior management to ensure that actions align with, or can be adapted to meet, this guidance. Relevant CPD courses are sought and attended.

Figure 2.2 Influences on a teacher's praxis and decision-making with phronēsis



The teacher continues to refine the new approach through reflection, monitoring and an ongoing engagement with research and discussion with colleagues. Through wider professional forums and within-school staff networks supported by senior management, the teacher contributes to building a corpus of professional knowledge and wisdom.

Professional bodies must also foster ongoing development and curation of professional knowledge through developing a corpus of *praxis*, research and theory that can be continuously expanded, critiqued and transmitted to new generations of teachers. Their remit could also include induction of new teachers into the profession; curation and dissemination of professional knowledge and teacher research; and developing a unified system for professional accreditation and standards, commencing with ITE and QTS. In effect, a professional body for teachers could act as an organisational 'power grid' facilitating the establishment and enactment of *collegial phronēsis for teacher professionalism* across the teaching domain and career span. In building this organisational structure, the status of teaching as a profession would become more widely recognised, trusted and authoritative in the public domain (O'Neill, 2005).

As the professional body for teaching in England, the Chartered College of Teaching could assume this role in providing a unifying hub for educational organisations, including schools, academy trusts, universities, ITE providers, subject associations and others. In particular, higher education institutions hold a long-established position in education as repositories of academic knowledge and providers of initial teacher education and therefore developing a closer collaborative synergy between these institutions and the Chartered College would help to establish *collegial phronēsis for teacher professionalism* at the centre of an educational power grid. One example of how this synergy may be enhanced is through raising the profile of professional doctorate programmes for educators, either within the higher education domain or as part of the Chartered College's own accreditation system. This study's journeying as a professional doctoral study has shown, at first hand, the *phronētic* value of being part of a researching community and illustrates how collaborative enquiry facilitates the development of *collegial phronēsis for teacher professionalism*. Professional doctorates, and other postgraduate programmes, demonstrate the value in integrating different forms of knowledge - *episteme* (theoretical and research knowledge), *technē* (*praxis*) and *phronēsis* - and they often lead to a direct, pragmatic impact in the professional world. Importantly, the established academic dissemination system of publications, conferences and online networks provides another access point (or 'socket') into the *collegial phronēsis for teacher professionalism* power grid, providing an immediate interconnectivity into a system generating and transmitting new knowledge, nationally and internationally.

With regard to the societal level, core threads emergent in the cartographic research assemblage have drawn particular attention to the importance of teacher status and its complex role in shaping teacher professionalism. As suggested above, creating organisational structures, such as the Chartered College, to build *collegial phronēsis for teacher professionalism* would strengthen the position of the teaching profession in the public domain. Professional bodies can play a key role in liaising directly with policymakers and raising teachers' voices in the political arena. Although education is a public concern and its accountability is democratically decided, it has been argued that it has become increasingly politicised in England to the extent that teachers' professionalism is being undermined (for example, see Alexander, 2010). The Chartered College could help to address this issue through building *collegial phronēsis* across the profession and amplifying teachers' voices in the political domain. It may be surprising to discover that *phronēsis* is already becoming recognised in the political arena. Here, for example, economist, Professor Gwythian Prins²⁴ draws attention to the importance of adopting *phronēsis* in strategic decision-making at national level:

²⁴ Written evidence submitted to the Public Administration Committee by Professor Gwythian Prins (London School of Economics), 18 October 2010 (<https://publications.parliament.uk/pa/cm201011/cmselect/cmpubadm/435/435we11.htm>) [accessed 07/07/2023]

A different fundamental reason why current methods [of policymaking] are not effective is that they fail to distinguish four forms of knowledge and, therefore, cannot choose which to use, when, and how they can support each other. Furthermore this failure permits the "Science as Salvation" fallacy to flourish. Dazzled by the world-altering powers of Enlightenment science, it assumes problems are amenable to scientific solution. This fallacy underpins the recent proliferation of Scientific Advisers across departments. It also makes it appear shameful for civil servants to admit to ignorance or to say that nothing can be done (or should be done) by government. In the *Nicomachean Ethics*, Aristotle distinguishes three forms of knowledge. There is *techné* - masterful "know how" knowledge which changes things; and there is *epistémé* - reproducible, theoretical knowledge which is normative. Both these are powerful in "tame" contexts, although the complexity of modern life decreases the purchase of each individual's *techné* and *epistémé*. But the third knowledge is essential for human affairs (says Aristotle), as well as for all "wicked" problems. This is *phronēsis* - practical wisdom, which must guide when we face the unknown (Prins, 2010).

Prins' comments suggest that there are possibilities for *collegial phronēsis* in public life beyond the domain of education and his argument brings to mind the earlier discussion in relation to the decision-making that surrounded Covid-19 pandemic (see page 18). Clearly conceptualisation of *collegial phronēsis* could have far-reaching ramifications in placing values-led decision-making at the core of public life and, as Prins' argument suggests, it could provide a means of navigating through the unknown - whether a global pandemic, unfolding impacts of climate change or challenges yet to be encountered. There are signs that interest in *phronēsis* is also growing within many other professional domains, including medicine, policing, the military and social care, and the notion of *collegial phronēsis* adds a new dimension to this widening movement through extending its potential beyond that of individual practitioners and decision-makers. To rewind our threads momentarily, during the course of our present journeying we have seen how ripples of impact from the voice movement have slowly brought about some transformative change in education. This offers a reminder that impact is not always immediate and disruptive: often the most profound and lasting change comes about through the action of quietly expanding circles of powerful ideas.

2.3 For researchers

This doctoral research study has developed a novel methodological approach influenced by New Materialism which involves constructing a cartographic research assemblage. The assemblage integrates critical autoethnography narrative, literature reviewing and analysis of narrative vignettes, together with poetry, images and drawings, to represent the entangled concepts of *phronēsis* and teacher professionalism across time and space (Barad, 2007). Through this mapping process it has been possible to tease apart and identify the threads of which this conceptualisation is comprised, together with flows of interactivity along and between these threads. As *chart 1*'s autoethnographic journey explains, the projects I have been involved over the course of my career were often large-scale, requiring large datasets comprising quantitative, qualitative and documented material. This study departed from these methodologies in three significant respects. Firstly, its paradigm is grounded in a pragmatic intention to be transformative in its outcomes (Habermas, 1972). Secondly, the cartographic research assemblage methodology does not seek to generate static, generalisable theory but rather aims to identify and map evolving threads within an entanglement of

collegial phronēsis for teacher professionalism. The rationale for adopting this approach to research lay in its ability to offer, in Deleuze and Guattari's words, "... another way of travelling...proceeding from the middle, through the middle, coming and going rather than starting and finishing" (1987, p.25). Thirdly, while the methodology's usage of poetry, imagery and personal reflection may seem disconcertingly unconventional, these elements are integral to this study's process of becoming and reflect Aristotle's own transdisciplinarity. As United States-based education researchers, Jasmine Ulmer and Mirka Koro-Ljungberg point out, research methodologies such as this one which diverge from convention in terms of structure and methodological approach, offer fresh perspectives on researching complexity: "In attempting to escape structured educational discourses and practices ourselves, we depart from standard conventions of linearity and form. This departure may open up spaces to think about research from different perspectives and from positions that acknowledge complexity and uncertainty...." (Ulmer and Koro-Ljungberg, 2015, p.139).

Moreover, this professional doctorate study and its novel methodological approach exemplify the interplay between different forms of knowledge and collaborative discourse characteristic to *collegial phronēsis*. Canadian researchers, Danica Facca and Elizabeth Kinsella capture this interactive co-construction: "This type of interactive cartography moves beyond an authoritative, static, and one-sided representation of the text by allowing the map user - the reader - to be a producer/writer rather than just a consumer/reader of the manuscript" (2021, p.8). The cartographic research assemblage has mapped flows within the rhizomatic entanglement of *collegial phronēsis for teacher professionalism* (see Introduction, page 1) in the manner described by Deleuze and Guattari: "An assemblage, in its multiplicity, necessarily acts on semiotic flows, material flows, and social flows simultaneously" (Deleuze and Guattari, 2004, p.25). We can see these differing flows at work within the cartographic research assemblage as social, material and philosophical constructs traversing the assemblage via its identified threads: for example, the thread of teacher status is shaped by, and shapes, educational policymaking.

3. Contributions and originality of this study

The principal contribution of this study to theory lies in its conceptualisation of *collegial phronēsis for teacher professionalism* which represents a new departure in the fields of philosophy and education. Although there has been extensive discussion of collective forms of *phronēsis* (see *chart 2* Section 2.2) and longstanding recognition of the importance of collegiality for enhancing professionalism (see *chart 2* Section 2.2), this study brings a new direction of travel for educational theory, practice and policy. The wider reaches of this study's impact ripples could extend beyond the educational domain, however, as this conceptualisation also has profound implications in other professional domains through its envisioning of a philosophical framework for establishing sustained, deliberative collaboration within and between professions and professionals. The study contributes to theorisation regarding *phronēsis* and teacher professionalism as individual concepts insofar as it has illustrated some of the complex entangled threads through which these concepts operate and their power dynamics are shaped.

In terms of this study's contribution to educational practice and policy, I hope that its transformative objective will be achieved in some measure through dissemination of the findings and recommendations outlined above. The study will be presented to the Chartered College of Teaching as a contribution to deliberations on the College's future development as the professional body for teaching, both in the UK and internationally. Although this study's charting has mainly taken place within the context of England, the contribution of its

findings and recommendations may hopefully extend to other countries through the work of organisations such as Education International and the OECD. It is also intended that this study will be published as a book for teachers, researchers and policymakers to facilitate wider discussion, encourage further innovations in practice and policy and promote continuing research in this field.

This study has also contributed to research methodology through its further development of the cartographic research assemblage as a tool for researching complex, multi-faceted fields of enquiry in the social sciences. This transdisciplinary approach has drawn on a wide range of disciplines including poetics, psychology, education, maritime navigation, philosophy and the visual arts, and reflects not only Aristotelian thought but also other philosophical traditions including Confucianism. The cartographic research assemblage has also added a new line of flight to onto-ethico-epistemologies that seek to generate potentially transformative outcomes. Rather than static theory and approaches to research which seek to 'trace' out how things are in the here and now (Deleuze and Guattari, 1987), this cartographic research assemblage has journeyed into across times and places (the sea, the library, the school, the Chartered College of Teaching) to unfold new possibilities and new becomings - to see how education can, in Aristotle's words, 'be otherwise'.

*** See the final extract from the cartographer's research logbook (overleaf).**

Final extract from the cartographer's research logbook

upfullness

upfullness

You find your feet at last
straying off the marl roads, the bauxite roads,
the slaving roads and the marooning roads,
and you would be
turning now onto the singing roads
and the sweeting
roads that lift you up to such a place
as cannot be held on maps and charts, a place that does not keep still at the ends of paths.
(Kei Miller, 2014: 68-69)

At the beginning, I promised to mark the hazards we encountered along the way with warning buoys. As I look back and recall the rocks that nearly sank Parrhesia, I realise why this journey has felt so challenging. It feels far safer, as a researcher, to be part of a crew and to be on board large vessels - though in this case the 'ships' are projects, institutions and publication contracts. The isolation of part time study, and disorientation of researching an unfamiliar subject and using a new methodology, make the journey feel daunting. As the logbook entries suggest, surviving such hazards requires that one has collaboration and support. These entries also portray my doubts: the area we could cover in our journeying seems so small set against the vast ocean of enquiry. Darwin's search for new knowledge took him halfway round the world, I merely sat at my desk. However, navigation by stars began with observation from a single point in time and space. Our own journeying has a similar starting point - a mapping from a singular position - and I hope it will inspire others to continue to venture in this direction. Our threads have begun to form constellations - clustered patterns created and named for others to navigate by (Prokic, 2021).

At this point our journey together reaches a turning point where we part company. Thank you for accompanying me through these wanderings. I hope you have found our journey worthwhile. These charts are not yet complete, nor perhaps will they ever be. I bid my poet guide, Kei Miller, a fond farewell and leave his words to express my joy and thankfulness at arriving safely at this moment.



Upfullness. Sequoia National Park, USA. Julia Flutter. 2019.

References

- Admiraal, W., Smit, B. and Zwart, R. (2014) Models and Design Principles for Teacher Research. *International Baccalaureate Journal of Teaching Practice*, 2(1): 1-7.
- Alexander, R.J. (2010) (Ed) *Children, Their World, Their Education: Findings and Recommendations from the Cambridge Primary Review Final Report*. London: Routledge.
- Alexander, R.J. (2011) Legacies, Policies and Prospects: One Year on From the Cambridge Primary Review. *Forum*, 53 (1): 71-92.
- Alexander, R.J. (2014) The Best That Has Been Thought or Said? *Forum*, 56, (1):157-169.
- Alexander, R.J. (2016) *Primary Education: What is and What Might Be*. Paper presented at the Cambridge Primary Review Trust National Conference. 18 November 2016. Hamilton House, London.
- Alexander, R.J. (2019) Whose Discourse? Dialogic Pedagogy for a Post-Truth World. *Dialogic Pedagogy: An International Online Journal*. Online at: <https://dpj.pitt.edu> [accessed 06/07/2023].
- Alexander, R. and Hargreaves, L. (2007) *Community Soundings: the Primary Review regional witness sessions*. Cambridge: Cambridge Primary Review.
- Antonacopoulou, E. (2017) 'The Capacity for *Phronēsis*: Curiosity, Confidence and Conscience as central to the Character of Impactful Scholarship'. In Bartunek, J and McKenzie, J. (2017) (Eds) *Academic Practitioner Research Partnerships: Development, Complexities and Opportunities*. London: Routledge. pp.160-178.
- Aristotle (2011) *Aristotle's Nichomachean Ethics: A New Translation*. Translated by Bartlett, R.C. and Collins, S.D. London and Chicago: University of Chicago Press.
- Armstrong, J. (2013) *Towards a Royal College of Teaching: Raising the Status of the Profession*. London: The Royal College of Surgeons.
- Armstrong, P.W., Brown, C. and Chapman, C.J. (2021) School-to-school Collaboration in England: A Configurative Review of the Empirical Evidence. *Review of Education*, 9(1): 319-351.
- Arthur, J., Kristjánsson, K., Cooke, S., Brown, E. and Carr, D. (2015) *The Good Teacher: Understanding Virtues in Practice. Research Report*. Birmingham: The Jubilee Centre for Character and Virtues.
- Bachmann, C., Habisch, A. and Dierksmeier, C. (2018) Practical Wisdom: Management's No Longer Forgotten Virtue. *Journal of Business Ethics*, 153:147–165.
- Baehr, J. (2014) 'Sophia: Theoretical Wisdom and Contemporary epistemology'. In K.Timpe and C.A. Boyd (Eds) *Virtues and Their Vices*. Oxford Scholarship: published online April 2014 DOI:10.1093/acprof:oso/9780199645541.003.0015 [Accessed 01.05.2021]
- Bahou, L. (2017) 'Why do they make us feel like we're nothing? They are supposed to be teaching us to be something, to even surpass them!': Student (dis)engagement and public schooling in conflict-affected Lebanon, *Cambridge Journal of Education*, 47:4, 493-512.
- Barad, K. (2007) *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Durham, NC: Duke University Press.
- Bartlett, R.C. and Collins, S.D. (2011) 'Introduction'. In Aristotle (2011) *Aristotle's Nichomachean Ethics: A New Translation*. Translated by Bartlett, R.C. and Collins, S.D. London and Chicago: University of Chicago Press.
- Bernstein, R. J. (1983) *Pragmatism and Hermeneutics Beyond Objectivism and Relativism: Science, Hermeneutics and Praxis*. Philadelphia, USA: University of Pennsylvania Press.
- Bernstein, B. (1999) Vertical and Horizontal Discourse: an Essay, *British Journal of Sociology of Education*, 20(2):157-173.
- Bernstein, R. J. (1986) *Philosophical Profiles: Essays in a Pragmatic Mode*. Cambridge: Polity Press.

- Bêteille, T. and Evans, D.K. (2019) *Successful Teachers, Successful Students: Recruiting and Supporting Society's Most Crucial Profession*. Washington, USA: World Bank Group.
- Biddulph, J., Rolls, L. and Flutter, J. (2023) (Eds) *Unleashing Children's Voices in New Democratic Education*. London: Routledge.
- Biesta, G.J.J. (2007) Why "What Works" Won't Work: Evidence-Based Practice and the Democratic Deficit in Educational Research. *Educational Theory*, 57(1):1-22.
- Biesta, G.J.J. (2015) 'How Does a Competent Teacher Become a Good Teacher? On Judgement, Wisdom and Virtuosity in Teaching and Teacher Education'. In R. Heilbronn and L. Foreman-Peck (Eds.) *Philosophical Perspectives on the Future of Teacher Education*. Oxford: Wiley Blackwell. pp.3-22.
- Biesta, G.J.J., Priestley, M. and Robinson, S. (2015) The Role of Beliefs in Teacher Agency. *Teachers and Teaching: theory and practice*, 21(6): 624-640.
- Boney, K.M. (2014) *Beyond the Skilled Application of Know-How: Pedagogical Reasoning as Phronēsis in Highly Competent Teachers*. PhD Thesis. Department of Secondary Education, College of Education, University of South Florida, USA.
- Botelho, M.J. and Felis, M. (2021) Teaching Ethnography/ically: Entanglements of Knowing/Being/Doing in a Doctoral Research Course, *International Journal of Qualitative Research*. Online at: <https://doi.org/10.1177/1940844721991086> [Accessed 10.05.2021]
- Bridges, D. (2003) A Philosopher in the Classroom. *Educational Action Research*, 11(2): 181-196.
- Conroy, M., Biggerstaff, D., Brockie, A., Hale, C., Knox, R., Malik, A., Turner, C. and Weir, C. (2018) *Phronēsis in Medical Decision Making: Medical Leadership, Virtue Ethics and Practical Wisdom. Final Report*. Birmingham: Health Services Management Centre, University of Birmingham.
- Brindley, S. (2015) *A Critical Investigation of the Role of Teacher Research and its Relationship to Teacher Professionalism, Knowledge and Identity*. Doctoral Thesis, Institute of Education, University College, London.
- British Educational Research Association/Royal Society of Arts (2014) *Research and the Teaching Profession: Building the Capacity for a Self-Improving Education System*. London: BERA.
- Burbules, N.C. (2019) Thoughts on *Phronēsis, Ethics and Education*, 14(2): 126-137.
- Burnard, P. (2016) 'The Professional Doctorate'. In P. Burnard, T. Dragovic, J. Flutter and J. Alderton (2016) (Eds) *Transformative Doctoral Research Practices for Professionals*. Rotterdam, The Netherlands: Sense Publishers. pp.15-28.
- Burnard, P., Dragovic, T., Heaton, R. and Rogers, B. (2018) 'Why Policy Matters Particularly For Professional Doctorates'. In C. Costley and J. Fulton (Eds) *Methodologies For Practice Research: Approaches For Professional Doctorates*. London: Sage. pp.33-56.
- Burnard, P., Dragovic, T., Flutter, J. and Alderton, J. (2016) (Eds) *Transformative Doctoral Research Practices for Professionals*. Rotterdam, The Netherlands: Sense Publishers.
- Burnard, P. and Loughrey, M. (2021) *Sculpting New Creativities in Primary Education*. Abingdon: Routledge.
- Central Advisory Council for Education (1967) *Children and their Primary Schools* ('The Plowden Report'). London: HMSO.
- Chapman, V.C. (1985) *Professional Roots: The College of Preceptors in British Society*. Epping: Theydon Bois Publications Limited.

- The Chartered College of Teaching (2022) *Our Royal Charter and Bye-laws*. Online at: <https://chartered.college/wp-content/uploads/2021/08/Charter-and-Bye-Laws-of-the-Chartered-College-of-Teaching-2021-1.pdf> [accessed 06.06.2022]
- Chia, R. and Holt, R. (2007) 'Wisdom as learned ignorance: integrating east-west perspectives'. In E.H.E. Kessler and J.R. Bailey (Eds) *Handbook of Organizational and Managerial Wisdom*. London: Sage. pp. 505-526.
- The Church of England Education Office (2016) *Church of England Vision For Education: Deeply Christian, Serving the Common Good*. Online at: <https://www.churchofengland.org/sites/default/files/2017-10/2016%20Church%20of%20England%20Vision%20for%20Education%20WEB%20FINAL.pdf> [Accessed 28.05.2023]
- Clark, C. (2011) 'Evidence-based practice and professional wisdom'. In L.Bondi, D.Carr, C.Clark and C.Clegg (Eds) *Towards Professional Wisdom: Practical Deliberation in the People Professions*. Farnham: Ashgate. pp.45-62.
- Coleman, J.M., Rice, M.L. and Wright, V.H. (2018) Educator Communities of Practice on Twitter, *Journal of Interactive Online Learning*, 16(1): 80-96.
- Coltman, P. and Rolls, L. (2021) 'Nurturing Compassionate Citizens of the Future: Weaving Together Pedagogy and Curriculum'. Chapter 3 in J. Biddulph and J. Flutter (2021) *Inspiring Primary Curriculum Design*, London: Routledge. pp.27-42
- Conroy, M., Biggerstaff, D., Brockie, A., Hale, C., Knox, R., Malik, A., Turner, C. and Weir, C. (2018) *Phronēsis in Medical Decision Making: Medical Leadership, Virtue Ethics and Practical Wisdom. Final Report*. Birmingham: Health Services Management Centre, University of Birmingham.
- Cooke, S. and Carr, D. (2014) Virtue, Practical Wisdom and Character in Teaching. *British Journal of Educational Studies*, 62(2):91-110.
- Cook-Sather, A. (2009) *Learning from the Student's Perspective: A Sourcebook for Effective Teaching*. New York: Routledge.
- Cordingley, P. and Buckler, N. (2012) *Mentoring and Coaching for Teachers' Continuing Professional Development*. In S.J. Fletcher and C.A. Mullen (Eds) *The Sage Handbook of Mentoring and Coaching in Education*. London : Sage Publications Limited. pp.215-227.
- Costa, A. and Kallick, B. (2008) (Eds) *Learning and Leading with Habits of Mind: 16 Essential Characteristics for Success*. Alexandria, VA: ASCD Publications.
- CUREE (2005) *National Framework for Mentoring and Coaching*. Online at: www.curee-paccts.com/files/publication/1219925968/National-framework-for-mentoring-and-Coaching.pdf [accessed 30.05.2022]
- Darwin, C. (1849) 'Letter to William Fox'. In F. Darwin (1887) (Ed) *Charles Darwin's Works: The Life and Letters of Charles Darwin*. London: John Murray.
- Day, C. (1997) Being a Professional in Schools and Universities: Limits, Purposes and Possibilities for Development, *British Educational Research Journal*, Vol. 23 (2): 193-208.
- De Cossart, L. (2009) 'Developing the Wise Doctor: An Educational Endeavour', *Ed4MedPrac Paper 7*. Online at <https://www.ed4medprac.co.uk/Paper7%20Developingthewisedoctor.pdf> [accessed 12.07.2023]
- De Cossart, L. and Fish, D. (2020) *Transformative Reflection for Practicing Physicians and Surgeons: Reclaiming Professionalism, Wisdom and Moral Agency. Studies in Education for Medical Practice, Book 2*. Gloucester: The Choir Press/Aneumi Publications.
- Deleuze, G. (1990) *Negotiations*. New York: Columbia University Press. (Translated M. Joughin)
- Deleuze, G. and Guattari, F.A. (1987) *A Thousand Plateaus*. London: Bloomsbury. (Translated B.Massumi).

- Delve, J. (2003) The College of Preceptors and the *Educational Times*: Changes for British Mathematics Education in the Mid-Nineteenth Century. *Historia Mathematica*, 30(2): 140-172.
- Dewey, J. (1938) *Experience and Education*. Online: <http://www.schoolofeducators.com/wp-content/uploads/2011/12/EXPERIENCE-EDUCATION-JOHN-DEWEY.pdf> [accessed 05/05/2021]
- Dudley, P. (2014) *Lesson Study: A Handbook*. Online at: <https://lessonstudy.co.uk/wp-content/uploads/2012/03/new-handbook-revisedMay14.pdf> [accessed 14.07.2023]
- Dudley, P. (2015) *Lesson Study: Professional Learning for our Time*. London and New York: Routledge.
- Dudley, P., Xu, H., Vermunt, J. and Lang, J. (2019). Empirical Evidence of the Impact of Lesson Study on Students' Achievement, Teachers' Professional Learning and on Institutional and System Evolution. *European Journal of Education: Research, Development and Policy*, 54(2), 202-217.
- Dunne, J. (2014) 'Professional Wisdom in Practice'. In L. Bondi, D. Carr, C. Clark and C. Clegg (Eds) (2014) *Towards Professional Wisdom: Practical Deliberations in the People Professions*. Farnham: Ashgate Publishing Limited. pp.13-26.
- Dweck, C. (2016) *Mindset: The New Psychology of Success: How We Can Learn to Fulfill Our Potential*. New York: Ballantine Books.
- Education International (2021) *2021 International Summit on the Teaching Profession: Learning from the Past: Looking to the Future - Excellence and Equity for All*. Brussels, Belgium: Education International.
- Elbaz, F. (1990) 'Knowledge and Discourse: The Evolution of Research on Teacher Thinking'. In C. Day, M.L. Pope and P. Denicolo (Eds.) (1990) *Insights into Teachers' Thinking and Practice*. London, New York: Routledge.
- Ellett, F.S. Jnr. (2012) 'Practical Rationality and a Recovery of Aristotle's *Phronēsis* for the Professions'. In E.A. Kinsella and A. Pitman (Eds) (2012) *Phronēsis as Professional Knowledge: Practical Wisdom in the Professions*. Rotterdam, The Netherlands: SENSE. pp.13-34.
- Elliott, J. (1987) Educational Theory, Practical Philosophy and Action Research, *British Journal of Educational Studies*, 25: 149-169.
- Elliott, J. (1991) A Model of Professionalism and its Implications for Teacher Education. *British Educational Research Journal*, 17(4): 309-318.
- Elliott, J. (2006) Educational Research as a Form of Democratic Rationality. *Journal of Philosophy of Education*, 40(2): 169-185.
- Elliott, J. (2015) Educational Action Research as the Quest for Virtue in Teaching, *Educational Action Research*, 23(1): 4-21.
- Ellis, C., Adams, T. E. and Bochner, A. P. (2010). Autoethnography: An Overview. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, 12(1), Art. 10.
- Ely, M., Vinz, R., Downing, M. and Anzul, M. (1997) *On Writing Qualitative Research: Living By Words*. London: Falmer Press.
- Evans, L. (2007) *Professionalism, Professionalism and the Development of Education Professionals*. *British Journal of Educational Studies*, 56(1): 20-38.
- Evetts, J. (2008) 'The Management of Professionalism'. In S. Gewirtz, P. Mahony, I. Hextall, and A. Cribb (Eds.) *Changing Teacher Professionalism: International Trends, Challenges and Ways Forward*. Hoboken, NJ: Routledge. pp. 19-30.
- Evetts, J. (2011) A New Professionalism? Challenges and Opportunities. *Current Sociology*, 59: 406-422.
- Fielding, M. and Bragg, S. (2003) *Students as Researchers: Making a Difference*. Cambridge: Pearson Publishing.

- Fielding, M. (2016). Why and How Schools Might Live Democracy as 'an Inclusive Human Order'. In S. Higgins and F. Coffield (eds.) *John Dewey's Democracy and Education: A British tribute*. UCL Institute of Education Press. pp.114- 130.
- Flavell, J. H. (1979). Meta-Cognition and Cognitive Monitoring - A New Area of Cognitive-Developmental Inquiry. *American Psychologist*, 34(10): 906–911.
- Florian, L. and Graham, A. (2014) Can an Expanded Interpretation of *Phronēsis* Support Teacher Professional Development for Inclusion? *Cambridge Journal of Education*, 44:4: 465-478.
- Flutter, J. A. E. (2016) 'Constructing Impact.' In P. Burnard, T. Dragovic, J.A.E. Flutter and J.Alderton (Eds) *Transformative Doctoral Research Practices for Professionals*. Amsterdam: Sense.
- Flyvbjerg, B. (2001) *Making Social Science Matter: Why Social Inquiry Fails and How It Can Succeed Again*. Cambridge: Cambridge University Press.
- Flyvbjerg, B. (2004) Phronētic Planning Research: Theoretical and Methodological Reflections. *Planning Theory and Practice*, 5(3):283-306.
- Flyvbjerg, B. (2006) 'Making Organization Research Matter: Power, Values and *Phronēsis*'. In F. Meier (2006)(Ed) *The Sage Handbook of Organization Studies*. Thousand Oaks, CA: Sage. pp.370-387.
- Flyvbjerg, B., Landman, T. and Schram, S. (2012) 'Introduction: New Directions in Social Science'. In B. Flyvbjerg, T. Landman and S. Schram (Eds) *Real Social Science: Applied Phronēsis*. Cambridge, UK: Cambridge University Press. pp.1-14.
- Fox, A. and Wilson, E. (2009). 'Support Our Networking and Help Us Belong!': Listening to Beginning Secondary School Science Teachers. *Teachers and Teaching*, 15(6): 701–718.
- Fox, N.J. and Alldred, P. (2015) New Materialist Social Enquiry: Designs, Methods and the Research-Assemblage. *International Journal of Social Research Methodology*, 18(4): 399-414.
- Gewirtz, S., Mahony, P., Hextall, I. and Cribb, A. (2009) (Eds) *Changing Teacher Professionalism: International Trends, Challenges and ways Forward*. Abingdon: Routledge.
- Gillard, D. (2005) *Tricks of the Trade: Whatever Happened to Teacher Professionalism*. Online at: www.educationengland.org.uk/articles/23tricks.html [accessed 27.07.2023]
- Goodman, N. (1975) Words, Works, Worlds. *Erkenntnis*, 9(1): 57-73.
- Goodwin, A.L. (2021) Teaching Standards, Globalisation and Conceptions of Teacher Professionalism. *European Journal of Teacher Education*, 44(1): 50-19.
- Gray, N. (2019) The Chartered College of Teaching's Chartered Teacher Programme. In C. Scutt and S. Harrison (Eds) *Teacher CPD: International Trends, Opportunities and Challenges*. London: Chartered College of Teaching. pp.27-31.
- Greany, T. and Higham, R. (2018) *Hierarchy, Markets, Networks and Leadership: Understanding the 'Self Improving' School System Agenda in England*. London: Institute of Education Press.
- Greene, M. (1988) *The Dialectic of Freedom*. New York: Teachers College Press.
- Greene, M. (1991) 'Values Education in the Contemporary Moment', *The Clearing House*, 64: 301-4.
- Greene, M. (2001) *Variations on a Blue Guitar: The Lincoln Center Institution Lectures on Aesthetic Education*. New York, NY: Teachers' College Press.
- Grube, G.M.A. (1958) *Aristotle on Poetry and Style*. New York: Liberal Arts Press.
- Guerriero, S. (2014) *Teachers' Pedagogical Knowledge and the Teaching Profession. Background Report and Project Objectives*. Brussels: OECD.
- Habermas, J. (1972) *Knowledge and Human Interests*. New York: Heinemann.
- Hammersley, M. (1997) Educational Research and Teaching: A Response to David Hargreaves (Teacher Training Agency Lecture). *British Educational Research Journal*, 23(2):141-161.

- Hammersley, M. (2000). *Taking Sides in Social Research: Essays on Partisanship and Bias*. London and New York: Routledge.
- Hargreaves, D.H. (1996) *Teaching as a Research-Based Profession: Possibilities and Prospects*. The Teaching Training Agency Annual Lecture. Online at: <https://eppi.ioe.ac.uk/cms/Portals/0/PDF%20reviews%20and%20summaries/TTA%20Hargreaves%20lecture.pdf> [accessed 23.04.2020]
- Hargreaves, D.H. (2003) From Improvement to Transformation. *Keynote address to the sixteenth annual conference of the international congress for school effectiveness and improvement*. Sydney, Australia, January 2003.
- Hargreaves, L. (2010) Threats to the Integrity of the Teaching Profession: Encountered, Confronted and Uncovered. *Cambridge Journal of Education*, 40(1): 1-4.
- Hargreaves, L., Cunningham, M., Hansen, A., MacIntyre, D. and Oliver, C. (2007) *The Status of Teachers and the Teaching Profession in England: Views from inside and outside the profession. Final report of the Teacher Status Project*. Nottingham: DfES.
- Hargreaves, L. and Flutter, J. (2013) *The Status of Teachers and the Teaching Profession: a desk study for Education International*. Brussels: Education International.
- Hargreaves, L. and Flutter, J. (2019) 'The Status of Teachers'. In, *Oxford Research Encyclopedia of Education*. Oxford University Press. Online at: doi: <https://doi.org/10.1093/acrefore/9780190264093.013.288> [accessed 27.07.2023]
- Hattie, J. (2003) *Teachers Make a Difference: What is the Research Evidence?* Paper presented at the Australian Council for Educational Research Annual Conference on Building Teacher Quality, Melbourne, Australia, October 2003.
- Hiebert, J., Gallimore, R. and Stigler, J. W. (2002) A Knowledge Base for the Teaching Profession: What Would it Look Like and How Can We Get One? *Educational Researcher*, 31: 3–15.
- Higgs, J. (2012) 'Realising Practical Wisdom from the Pursuit of Wise Practice'. In A. Pitman and E. Kinsella (Eds) *Phronēsis as Professional Knowledge: Practical Wisdom in the Professions*. Rotterdam: Sense Publishers. pp. 73-86.
- Higgs, J. (2016) 'Practice Wisdom and Wise Practice: Dancing Between the Core and the Margins of Practice Discourse and Lived Practice'. In J. Higgs and F. Trede (Eds) *Professional Practice Discourse Marginalia*. Rotterdam, The Netherlands: Sense. pp.65-72.
- Higgs, J. (2019) 'Appreciating Practice Wisdom'. In Higgs, J. (2019) *Practice Wisdom: Values and Interpretations*. Leiden and Boston: Brill Sense. pp.3-14.
- Higgs, J., Andresen, L. and Fish, D. (2004) 'Practice Knowledge - its Nature, Sources and Contexts'. In J.Higgs, B. Richardson and M. Abrandt Dahlgren (Eds) *Developing Practice Knowledge for Health Professionals*. Oxford: Butterworth. pp.51-69.
- Hinton, P. (2013) The Quantum Dance and the World's 'Extraordinary Liveliness': Refiguring Corporeal Ethics in Karen Barad's Agential Realism. *Somatechnics*, 3 (1): 169-189.
- Honan, E. (2007) Writing a Rhizome: An (Im)plausible Methodology. *International Journal of Qualitative Studies in Education*, 20(5): 531-546.
- Hoyle, E. (1974) Professionalism, Professionalism and Control in Teaching, *London Educational Review*, 32(7) 13-19.
- Hoyle, E. (2001) Teaching: Prestige, Status and Esteem, *Educational Management and Administration*, 29 (2): 139-152.

- Jameel, S.Y. (2021) *Enacted Phronēsis in General Practitioners. A Thesis submitted to the University of Birmingham for the Degree of Doctor of Philosophy*. Institute of Clinical Sciences Medical and Dental School, University of Birmingham, May 2021.
- Johnson, K. (2004) *Children's voices: Pupil leadership in primary schools*. Nottingham: National College For School Leadership.
- Johnson, T.J. (1972) *Professions and Power*. Basingstoke: Macmillan.
- Kamler, B. and Thomson, P. (2006) *Doctoral Writing: Pedagogies for Work with Literatures*. Paper presented at American Educational Research Association annual meeting, April 2006, San Francisco, USA.
- Kania, J. and Kramer, M. (2011) Collective impact. *Stanford Social Innovation Review*, 9:1: 31-46.
- Kania, J. and Kramer, M. (2013) Embracing Emergence: How collective impact addresses complexity, *Stanford Social Impact*, 4. Online at: <https://senate.humboldt.edu/sites/default/files/senate/Chair%20Written%20Report%201-23-2018.pdf> [accessed 12.07.2023]
- Kavanagh, D. (2012) Yes We Can! Doing *Phronēsis*. *Ephemera*, 15:3, 677-688.
- Kemmis, S. (2012) 'Phronēsis, Experience and the Primacy of Praxis'. In Kinsella, E.A. and Pitman, A. (Eds) (2012) *Phronēsis as Professional Knowledge: Practical Wisdom in the Professions*. Rotterdam, The Netherlands: SENSE: pp. 147-161.
- Kinchin, I. M. and Gravett, K. (2020) Concept mapping in the Age of Deleuze: Fresh Perspectives and New Challenges. *Education Sciences*, 10:82. DOI: 10.3390/educsci10030082.
- Kinsella, E.A. and Pitman, A. (Eds) (2012) *Phronēsis as Professional Knowledge: Practical Wisdom in the Professions*. Rotterdam, The Netherlands: SENSE.
- Kreber, C. (2015) Reviving the Ancient Virtues in the Scholarship of Teaching, with a Slight Critical Twist, *Higher Education Research and Development*, 34(3): 568–580.
- Kristjánsson, K. (2014) *Phronēsis and Moral Education: Treading Beyond the Truisms. Theory and Research in Education*, Vol. 12(2): 151–171.
- Kristjánsson, K. (2015) *Aristotelian Character Education*. London: Routledge.
- Kristjánsson, K., Darnell, C., Fowers, B., Moller, F. and Pollard, D. with Thoma, S. (2020) *Phronēsis: Developing a Conceptualisation and an Instrument*. Birmingham: The Jubilee Centre for Character and Virtue.
- Kuntz, A.M. (2019) *Qualitative Inquiry, Cartography, and The Promise of Material Change*. London and New York: Routledge.
- Küpers, W. and Pauleen, P.J. (2013) *Handbook of Practical Wisdom: Leadership, Organization and Integral Business Practice*. London: Ashgate Gower Publishing.
- Lakoff, G. and Johnson, M. (1980) *Metaphors We Live By*. Chicago, IL: University of Chicago Press.
- Lather, P. (2013) Methodology-21: What Do We Do in the Afterward? *International Journal of Qualitative Studies in Education*, 26(6): 634-645.
- Lave, J. and Wenger, E. (1991) *Situated Learning: Legitimate Peripheral Participation*. Cambridge: Cambridge University Press.
- Lee, E. and Stepney, S. (2022) 'Animating Primary Schools, Inside and Out: Enlivening Learning Through Meaningful Memory-making'. In P. Burnard and M. Loughrey (2022) (Eds) *Sculpting New Creativities in Primary Education*. London: Routledge. pp.62-75.
- Leicht, K.T. and Fennell, M.L. (2001) *Professional Work*. Oxford: Blackwell.
- Lincoln, Y. (1995) In Search of Student Voices. *Theory into Practice*, 34(2): 88-93.
- Lofthouse, R., Leat, D. and Towler, C. (2010) *Coaching for Teaching and Learning: A Practical Guide for Schools*. Reading: Centre for British Teachers Trust.

- Loughrey, M. and Gerver, R. (2022) 'Innovating Change Through Creativities Curricula'. In P. Burnard and M. Loughrey (2022) (Eds) *Sculpting New Creativities in Primary Education*, London: Routledge, pp.91-106.
- Macdonald, K.M. (1995) *The Sociology of the Professions*. London: Sage.
- Macfarlane, B. (2011) 'Teaching, Integrity and the Development of Professional Responsibility: Why We Need Pedagogical *Phronēsis*'. In C. Sugrue and T. Dyrda Solbrenke (2011) (Eds) *Professional Responsibility: New Horizons of Praxis*. Abingdon, UK and New York, USA: Routledge. pp.72-86.
- MacIntyre, A. and Dunne J. (2002) Alasdair MacIntyre on Education: In Dialogue with Joseph Dunne. *Journal of Philosophy of Education*, 36(1): 1-19.
- Mangiardi, J.R. and Pellegrino, E.D. (1992) Collegiality: What is it? *Bulletin of the New York Academy of Medicine*, 68(2): 292-296.
- Marshall, A., Allison, P. and Hearn, J. (2020) The Question of Significance: Tall Ship Sailing and Virtue Development. *Journal of Moral Education*, 49(4): 396-414.
- Martin, A.D. and Kamberelis, G. (2013) Mapping Not Tracing: Qualitative Educational Research with Political Teeth. *International Journal of Qualitative Studies in Education*, 26:6: 668-679.
- McFarlane, A. (2016) *Re-Thinking Professionalism in Teaching*. Blog written for the Cambridge Primary Review Trust. Online at: <https://cpitrust.org.uk/cprt-blog/re-thinking-professionalism-in-teaching/> [Accessed 08.06.2022]
- McIntyre, D. (2005) Bridging the Gap Between Research and Practice, *Cambridge Journal of Education*, 35(3): 357-382.
- McNiff, J. and Whitehead, J. (2006) *All You Need to Know About Action Research*. London: Sage.
- Miller, K. (2014) *The Cartographer Tries to Map a Way to Zion*. Manchester: Carcanet.
- Moher, D., Liberati, A., Tetzlaff, J. and Altman, D.G. (2009) Preferred Reporting Items for Systematic Reviews and Meta-analyses: The PRISMA Statement. *PLOS Med*, 6(7): 1-6.
- Muijs, D. (2015) Collaboration and Networking Among Rural Schools: Can it Work and When? Evidence from England, *Peabody Journal of Education*, 90(2), 294-305.
- National Association of School-based Teacher Trainers (NASBTT) (2021) *Major Concerns Around Time and Capacity for Mentoring in Schools, and Impact on ITT Placements, According to New NASBTT Research*. Press release. Online at: <https://www.nasbtt.org.uk/wp-content/uploads/2021/12/Mentoring-and-placements-survey-November-2021.pdf> [accessed 30.05.2022]
- NCCE (2021) Learning from the Past, Looking to the Future - Excellence and Equity for All. NCEE's Report from the 2021 International Summit on the Teaching Profession. Online at: <https://sites.ed.gov/international/files/2021/12/2021-ISTP-Report-Dec-2-FINAL.pdf> [accessed 04.12.2021]
- Neider, C.D. (2016) *"I am....not yet": Explicating Maxine Greene's Notion of Naming and Being*. Doctorate Thesis: University of Pittsburgh, USA.
- Noddings, N. (1992) *The Challenge of Care in Schools*. New York: Teachers College Press.
- Noddings, N. (2003) "Is Teaching a Practice?" *Journal of Philosophy of Education*, 37:2, 241-251.
- Nuthall, G. (2004) Relating Classroom Teaching to Student Learning: A Critical Analysis of Why Research Has Failed to Bridge the Theory-Practice Gap, *Harvard Educational Review*, 74(3):273-306.
- O'Neill, O. (2005) *Justice, Trust and Accountability*. Cambridge: Cambridge University Press.
- Ontario Ministry of Education (2013) *Student Voice. Capacity Building Series Number 34*. Ontario, Canada: Ministry of Education.
- Organisation for Economic Co-operation and Development (OECD) (2016), *Supporting Teacher Professionalism: Insights from TALIS 2013*. TALIS, OECD Publishing, Paris. Online at: <https://doi.org/10.1787/9789264248601-en> [accessed 21.11.2019]

- Ottewell, K. and Lim, W.M. (2016) 'PhD: Been There, Done That: So, Why Do a (Second), Professional Doctorate?' In, P. Burnard, T. Dragovic, J. Flutter and J. Alderton (2016) (Eds) *Transformative Doctoral Research Practices for Professionals*. Rotterdam: Sense Publishers. pp. 29-42.
- Peacock, A. and Swift, D. (2021) *Teacher Expertise and Professionalism: A Review of the Initial Teacher Training Market Review*. Online at: <https://chartered.college/2021/07/15/itt-market-review-chartered-college-position-paper/> [accessed 08.06.2022]
- Plowright, D. and Barr, G. (2012) An Integrated Professionalism in Further Education: A Time for *Phronēsis*? *Journal of Further and Higher Education*, 36(1): 1-16.
- Prokić, T. (2021) From Constellations to Assemblages: Benjamin, Deleuze and the Question of Materialism. *Deleuze and Guattari Studies*, 15 (4): 543-570.
- Rooney, D. and McKenna, B. (2008) Wisdom in Public Administration: Looking for a Sociology of Wise Practice. *Public Administration Review*, 68(4): 707-19.
- Rooney, D. (2010) 'Creatively Wise Education in a Knowledge Economy'. In D. Araya and M.A.Peters (2010) (Eds) *Education in the Creative Economy: Knowledge and Learning in the Age of Innovation*. New York: Peter Lang. pp.176-202.
- Rooney, D. (2013) "Being a Wise Organizational Researcher". In W.Küpers, & P.J. Pauleen (2013) (Eds) *Handbook of Practical Wisdom: Leadership, Organization and Integral Business Practice*. London: Ashgate Gower Publishing. pp.79-98.
- Rosiek, J.L. (2013) Pragmatism and Post-Qualitative Futures. *International Journal of Qualitative Studies in Education*, 26:6: 692-705.
- Rudduck, J. (1988) Changing the World of the Classroom by Understanding it: Review of Some Aspects of the Work of Lawrence Stenhouse. *Journal of Curriculum and Supervision*, Fall 1988, 4(1): 30-42.
- Rudduck, J. and Flutter, J. (2004) *How to Improve Your School: Giving Pupils a Voice*. London and New York: Continuum.
- Rudduck, J., Wallace, G. and Day, J. (1998) 'Consulting Pupils About Teaching, Learning and Schooling'. In Horne, H. (ed) (1998) *The School Management Handbook (5th Edition)*. London: Kogan Page:pp. 95-100.
- Rudduck, J., Wallace, G. and Chaplain, R. (1996) *School Improvement: What Can Pupils Tell Us?* London: David Fulton.
- Ruitenbergh, C.W. (2007) Here Be Dragons: Exploring Cartography in Educational Theory and Research. *Complicity: An International Journal of Complex Education*, 4:7-24.
- Sachs, J. (2016) Teacher Professionalism: Why Are We Still Talking About It? *Teachers and Teaching*, 22(4): 413-425.
- Schleicher, A. (2021) *Learning from the Past, Looking to the Future: Excellence and Equity for all*, *International Summit on the Teaching Profession*. Paris: OECD Publishing.
- Schwartz, B. and Sharpe, K.E. (2019) 'Practical Wisdom: What Aristotle Might Add to Psychology'. In R. J. Sternberg and J. Glück (Eds) *The Handbook of Wisdom*. Cambridge: Cambridge University Press. pp.226-248.
- Sharma, S. (2013) *Girls Behind Bars: Reclaiming Education in Transformative Spaces*. London: Bloomsbury.
- Shields, C. (2020) 'Aristotle'. *The Stanford Encyclopedia of Philosophy*. Online at: <https://plato.stanford.edu/archives/fall2020/entries/aristotle/> [accessed 03.11.2012]
- Shulman, L.S. (1986) Those Who Understand: Knowledge Growth in Teaching. *Educational Researcher*, 15 (2): 4-14.

- Shulman, L.S. (1997). Professional Development: Learning from Experience. In B.S. Kogan (ed) *Common Schools: Uncommon Futures: A Working Consensus For School Renewal*. New York: Teachers College Press. pp.89-106.
- Shulman, L. (2004) *The Wisdom of Practice*. San Francisco: Jossey-Bass Publishers.
- Slattery, P. and Dees, D.M. (1998) 'Releasing the Imagination and the 1990s'. In W. Pinar (Ed) (1998) *The Passionate Mind of Maxine Greene: 'I am...not yet'*. London: Falmer Press. pp.46-57.
- Snyder, H. (2019) Literature Review as a Research Methodology: An Overview and Guidelines. *Journal of Business Research*, 104: 333-339.
- Stenhouse, L.A. (1971) The Humanities Curriculum Project: The Rationale. *Theory Into Practice*, 10(3):154-162.
- Stenhouse, L.A. (1975) *An Introduction to Curriculum Research and Development*. London: Heinemann.
- Stenhouse, L.A. (1980) Curriculum Research and the Art of the Teacher, *Curriculum*, 1 (Spring 1980): 4-44.
- Stoll, L., Bolam, R., McMahon, A., Thomas, S., Wallace, M., Greenwood, A. and Hawkey, K. (2006) *Professional Learning Communities: Source Materials for School Leaders and Other Leaders of Professional Learning*. London: Innovation Unit, DfES, NCSL and GTC.
- Sugrue, C. (2012) 'Leadership: Professionally Responsible Rule Bending and Breaking?' In C. Sugrue and T. Dyrda Solbrenke (2012) (Eds) *Professional Responsibility: New Horizons of Praxis*. Abingdon, UK and New York, USA: Routledge. pp.127-143.
- Sugrue, C. and Dyrda Solbrenke, T. (2012) 'Professional Responsibility: New Horizons of Praxis'. In C. Sugrue, and T. Dyrda Solbrenke (2012) (Eds) *Professional Responsibility: New Horizons of Praxis*. Abingdon, UK and New York, USA: Routledge. pp.177-196.
- The Stanford Encyclopedia of Philosophy (2001, revised 2018) *Aristotle's Ethics*. Online at: <https://plato.stanford.edu/entries/aristotle-ethics/> [Accessed 30.04.2021]
- Tatto, M.T. (2021) Professionalism in Teaching and the Role of Teacher Education. *European Journal of Teacher Education*, 44:1, 20-44.
- Thiele, L.P. (2006) *The Heart of Judgment: Practical Wisdom, Neuroscience and Narrative*. Cambridge: Cambridge University Press.
- Thompson, G. (2021) *The Global Report on the Status of Teachers*. Brussels, Belgium: Education International, Brussels.
- Tierney, S. (2021) *Leadership: Being, Knowing, Doing*. Woodbridge: John Catt.
- Titchen, A. (2019) 'Practice Wisdom and Professional Artistry: Entering a Place of Human flourishing'. In Higgs, J. (2019) (Ed) *Practice Wisdom: Values and Interpretations*. Leiden and Boston: Brill Sense. pp.48-56.
- Ulmer, J.B. and Koro-Ljungberg, M. (2015) Writing Visually Through (Methodological) Events and Cartography. *Qualitative Inquiry*, 21 (2): 138-152.
- Viennet, R. and Pont, B. (2017) Education Policy Implementation: A Literature Review and Proposed Framework. *OECD Education Working Paper 162*. Paris: Organisation for Economic Co-operation and Development (OECD).
- Vokey, D. and Kerr, J. (2014) 'Intuition and Professional Wisdom: Can We Teach Moral Discernment?' In L.Bondi, D.Carr, C.Clark and C.Clegg (Eds) (2014) *Towards Professional Wisdom: Practical Deliberations in the People Professions*. Farnham: Ashgate Publishing Limited. pp.63-80.
- Vygotsky, L. S. (1934/1986) *Thought and Language*. Cambridge, Mass: The MIT Press.
- Wellcome Trust (2015) *Wellcome Trust Response to DfE Consultation: A World Class Teaching Profession*. Online at: <https://wellcome.org/sites/default/files/wtp058712.pdf> [accessed 06.06.2022]

- Wenger, E., McDermott, R.A. and Snyder, W. (2002) *Cultivating Communities of Practice: A Guide to Managing Knowledge*. Boston, MA: Harvard Business Review Press.
- Wenger-Trayner, E. and Wenger-Trayner, B. (2015) "Learning in a Landscape of Practice: A Framework". Chapter in E. Wenger-Trayner, M. Fenton-O'Creevy, S. Hutchinson, C. Kubiak and B. Wenger-Trayner (Eds) *Learning in Landscapes of Practice: Boundaries, Identity, and Knowledgeability in Practice-Based Learning*. Abingdon, UK. and New York, USA: Routledge. pp.13-30.
- Whitebread, D. (Ed)(2000) *The Psychology of Teaching and Learning in the Primary School*. London: RoutledgeFalmer.
- Wilkins, R. (2016a) A Closing Address. *Education Today*, Winter 2016, 66 (4): 31-32.
- Wilkins, R. (2016b) Implications of the Professionalisation of Teaching for the Work and Development of Teachers. *Education Today*, Spring 2016, 66(1): 12-18.
- Willis, R. (2001) Democratic Influence and Control in Educational Enterprise: Decision-making Processes within the College of Preceptors in the Mid-Nineteenth Century, *Journal of Educational Administration and History*, 33(1): 17-29.
- Wilson, E. and Demetriou, H. (2007) New Teacher Learning: Substantive Knowledge and Contextual Factors. *The Curriculum Journal*, 18: 213 - 229.
- Wolfe, A., Smith, C., Harford, L. and Lacey, M. (2021) "Vision-Driven Curriculum Practices: 'Deeply Christian serving the common good'. In J. Biddulph and J. Flutter (2021) *Inspiring Primary Curriculum Design*, London: Routledge. pp.150-164.
- Woodward, K. (2019) 'Autoethnography'. In C. Costley and J. Fulton (Eds) *Methodologies for Practice Research: Approaches for Professional Doctorates*. London: Sage. pp.164-177.
- Wynia, M.K., Papadakis, M.A., Sullivan, W.M. and Hafferty, F.W. (2014) More Than a List of Values and Desired Behaviors: A Foundational Understanding of Medical Professionalism. *Academic Medicine*, 89(7): 712-714.
- Yu, J. (2007) *The Ethics of Confucius and Aristotle: Mirrors of Virtue*. London: Routledge.
- Zeichner, K.M. (1995) Beyond the Divide of Teacher Research and Academic Research, *Teachers and Teaching*, 1: 153-172.

Appendix 1: Research projects I participated in

1992-1994 Making Your Way Through Secondary School (led by Professor Jean Rudduck, with Professor Gwen Wallace and Dr Susan Harris), part of the ESRC Programme 'Innovation and Change' (led by Professor Martin Hughes, University of Exeter)

1994 - 1996 Thinking about Learning, Talking about Learning (led by Professor Jean Rudduck, with Professor Donald McIntyre, Ruth Kershner, Christine Doddington), funded by Cambridgeshire Local Authority and Essex Local Authority

1996 - 1998 The Challenge of Year 8 (led by Professor Jean Rudduck), funded by The University of Cambridge

1998-1999 Sustaining Pupils' Progress with Learning in Year 3 (led by Professor Jean Rudduck, with Dr Christine Doddington and Eve Bearn), funded by Ofsted

1999-2000 Improving Learning: The Pupils' Agenda (led by Professor Jean Rudduck, with Professor Margaret Maden, Dr Christine Doddington), funded by The Nuffield Foundation

2000-2004 Pupils' Perspectives on Teaching and Learning (led by Professor Jean Rudduck, with Professor Donald McIntyre, Professor Kate Myers, Dr Michael Fielding, Professor Madeleine Arnot, Professor Diane Reay, Dr Helen Demetriou, Dr Beth Wang, Dr Sara Bragg), Phase 1 Network Project for the ESRC Teaching and Learning Research Programme

2000-2004 Career Development Award, ESRC Teaching and Learning Research Programme

2004-2006 Designing our Tomorrows (led by Dr Ian Hosking and Bill Nicholl, The University of Cambridge), funded by the James Dyson Foundation

2006-2010 The Cambridge Primary Review (led by Professor Robin Alexander, The University of Cambridge), funded by The Esmée Fairbairn Foundation.

My Publications

Alexander, R.J. and Flutter, J. (2009) *Towards a new curriculum. Part 1: past and present*. Cambridge: Faculty of Education, University of Cambridge.

Biddulph, J. & Flutter, J. (2020) (Eds) *Unlocking Research: Inspiring Primary Curriculum Design*. London: Routledge.

Biddulph, J., Rolls, L. and Flutter, J. (2023) (Eds) *Unleashing children's voices in new democratic education*. London: Routledge.

Burnard, P., Dragovic, T., Flutter, J. and Alderson, J. (2017) *Transformative Professional Doctoral Research Practice*. Rotterdam, Netherlands: Sense Publishers.

Flutter, J. (2017) "Alla ricerca della voce degli studenti: il viaggio di una ricercatrice". In Grion, V. and Cook-Sather, A. *Student Voice: Prospettive internazionali e pratiche emergenti in Italia*. Milan, Italy: Guerini Scientifica. pp.100-120.

Flutter, J. (2012) Second annual student voice seminar. *Connect*, October 2012. University of Melbourne, Australia.

Flutter, J. (2010) 'International Perspectives on the Student Voices' Movement: sonorities in a changing world'. In Finney, J. and Harrison, C. (2010) *Whose music education is it? The role of the student voice. NAME Handbook 2010*. London: National Association of Music Educators.

Flutter, J. (2010) Invest in the future with effective resources. *IQ Media*, Spring 2010: pp.12-13.

Flutter, J. (2008) Enhancing students' engagement with learning through 'student voice', *OSCA Today*, Ontario Student Counsellors' Association.

- Flutter, J. (2007) Pupil Voice and Teacher Development, *Educational Review special edition on Teacher Development*, 18(3): 343-354.
- Flutter, J. (2007) Developing pupil voice strategies to improve classroom practice, *Learning and Teaching Update*, 3: 5-7.
- Flutter, J. (2006) Engaging students as partners in learning, *Curriculum Briefing*, 3(3): 3-6.
- Flutter, J. (2006) Comment améliorer l'enseignement et les apprentissages? Une expérience anglaise. *Revue Internationale d'Éducation*, Sèvres, 43: 91-104.
- Flutter, J. (2004) Student voice and the architecture of change. *Connect*, 150, 2004. University of Melbourne, Australia.
- Flutter, J. , Biddulph, J. and Peacock, A. (2023) Raising voices: Journeying towards a new democratic education. In J. Biddulph, L. Rolls and J. Flutter (2023) (Eds) *Unleashing children's voices in new democratic education*. London: Routledge. pp.7-25.
- Flutter, J. and Bir Sethi, K. (2023) The superpower of the child: A movement for student agency from Riverside School, India. In J. Biddulph, L. Rolls and J. Flutter (2023) (Eds) *Unleashing children's voices in new democratic education*. London: Routledge. pp.217-225.
- Flutter, J. and Rudduck, J. (2004) *Pupil Consultation: What's in it for schools?* London: Routledge.
- Flutter, J. and Doddington, C. (2002) *Sustaining Pupils' Progress in Learning at Year 3*. Cambridge: Faculty of Education, University of Cambridge.
- Flutter, J., Kershner, R. and Rudduck, J. (1998) *Thinking about Learning, Talking about Learning*. Cambridge: Cambridgeshire LEA/Homerton College.
- Hargreaves, L. and Flutter, J. (2013) *The Status of Teachers and the Teaching Profession: a desk study for Education International*. Brussels: Education International.
- Hargreaves, L. & Flutter, J. (2019). The status of teachers. In *Oxford Research Encyclopedia of Education*. Oxford University Press. doi: <https://doi.org/10.1093/acrefore/9780190264093.013.288> [accessed 12.07.2023].
- Kershner, R., Flutter, J. and Rudduck, J. (1998) Teacher research as a basis for school improvement, *Improving Schools*, 1 (2): 59-62.
- Nicholl, B., Flutter, J., Hosking, I. and Clarkson, P. (2012) Transforming practice in Design and Technology: evidence from a classroom-based research study of students' responses to an intervention on inclusive design, *Curriculum Review*. (iFirst)
- Peacock, A. and Flutter, J. (2018) *The Chartered College of Teaching: Foundations for the New Chartered Body for Teaching*. London: The Chartered College of Teaching.
- Rudduck, J. and Flutter, J. (2000) Pupil participation and pupil perspective: 'carving a new order of experience', *Cambridge Journal of Education*, 30(1): 75-89.
- Rudduck, J. and Flutter, J. (2003) *How To Improve Your School: Giving Pupils a Voice*. London and New York: Continuum Press.
- Rudduck, J., Wallace, G. and Flutter, J. (1998) Consulting teachers about teaching, learning and schooling, in H. Horne (ed) *The School Management Handbook* (fifth edition). London: Kogan Page. pp. 95-100.

My presentations (2017-2023)

- Flutter, J. (2023) Conceptualising a college *phronēsis* for teacher professionalism: a cartographic research assemblage. Presentation for *ACE Researching Professional Doctoral Studies series*. 23 June 2023. Online.

- Flutter, J. (2023) Conceptualising a collegial *phronēsis* for teacher professionalism: mapping possibilities together. *Presentation for the Doctorate in Education Work-in-Progress Event*. 20 May 2023. Faculty of Education, University of Cambridge.
- Flutter, J. (2023) Unlocking Research Series: Inspiring primary curriculum design. *Webinar for The Chartered College of Teaching*. 17 January 2023. Online.
- Flutter, J. (2021) What can be otherwise... *Presentation for The Chartered College of Teaching seminar on Sculpting New Creativities in Primary Education*. November 2021. Online.
- Flutter, J. (2021) Wanderings of a nomadic cartographer. *Presentation for the Doctorate in Education Conference*. 16 June 2021. Faculty of Education, University of Cambridge.
- Flutter, J. (2020) From the mine to the anvil: transformative change in teacher professionalism. *Presentation for the Doctorate in Education Conference*. 20 June 2020. Faculty of Education, University of Cambridge.
- Flutter, J. (2018) Research and practice: a voyage of discovery. *Presentation to Calverton Primary School*. 18 September 2018.
- Flutter, J. (2018) Developing teachers' professional knowledge through pupil voice. *Keynote presentation, University of East London*. 23 March 2018.
- Flutter, J. (2017) Student voice: origins and development. *Presentation to the Researching Practice Conference, Faculty of Education, University of Cambridge*. 20 February 2017.