'Freeing Fictions with Compassion': Improving my practice as a clinical supervisor through my living-educational-theory

Margaret C. Wadsley

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Abstract

This research was designed to generate practitioner knowledge based on understanding, explaining and validating a process of mutual improvement within the supervisory relationship, which is at the heart of my practice. After a long career as an educator and therapist I integrated my Adlerian feminist approach with Living Educational Theory (LET) research to provide the methodology for this doctoral research. This thesis provides a values-based alternative to contemporary professional effectiveness research and expertise development models for evaluating and explaining practice improvement. 'Freeing Fictions with Compassion', the living-educational-theory that elucidated my explanation of mutual improvement within the supervisory relationship, forms a sound basis for on-going professional learning and development.

With the collaboration of supervisees I work with at relational-depth, I recorded 66 hours of supervision sessions. I also clarified a constellation of practice values during a detailed self-inquiry and devised a supervisee-led practice evaluation using Rich Pictures. The innovative assemblage of methods in my research design were compatible with the socially just principles of Adlerian Psychology and Living Educational Theory. Together they united LET's tried and tested qualitative approach with reflexive explorations in the form of poetry, stories, artwork, Rich Pictures, Early Recollections, and creation of multimedia based elucidatory narratives. I also drew on Adlerian practice tools to support data collection and integrated Adlerian ideas about metaphor and embodied knowledge to support my data analysis. The research process enabled me to create new insights into Adler's concept of the fictional final goal and the part it plays in unconsciously evoking

defensiveness and impasse in professional relationships. The impact of this research reaches beyond clinical supervision to roles of a supervisory nature in a wide range of settings, for example, education, health, social care, and different supervisory contexts.

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Declaration

I declare that this thesis in my own work and has not been submitted in substantially the same form for the award of a higher degree elsewhere.

Margaret C. Wadsley

Prologue

This prologue captures and explains my motivation and research experience to contextualise this creative thesis. It provides a taster of the creativity I harness to make meaning of meaning-making related to understanding and explaining practice improvement. Like this poem, poems in this thesis stand out visually in the text. Each has a distinguishing feature of font and colour to set it apart from the other poems.

Sadness at School

I was sad at school today to see a boy so low,
Lonely, lost, without belief in himself or in his soul.

Who are you? It came to me seeking to find his heart,
What have you in your early life, a painful, wounded heart?

He has no bounds, no sense of worth at such an early age,
His core lacks form, his mirror gone beneath, a primal rage.

How can he learn to find himself when void lies deep inside?
Who will come to bring him close as he shapes where self abides?

The future bleak no path appears, no empathic other there,
I feel despair for such as he, starved of time and deep-felt care.

I sit inside my powerless space and long to see him healed,
Connected within the human race, his inner worth revealed.

(2004)

Already in the process of becoming a psychotherapist, I drilled below the surface of my thoughts and my empathy guided my writing. I had twenty-nine years of experience as an educator. I found meaning and explanation from the affect I was 'carrying'. This poem is an example of one of the reflexive ways I relate to myself,

others, and the world. I also use art, drawing, stories, and photos to reflect on how I apply the tools of my practice. They become my practitioner research tools.

I knew I could not go back and do anything for the boy in the poem, but his influence was still alive and embodied in the compassion I feel for him when I read this poem. He is representative of my compassion toward so many other distressed children I meet or hear about in my personal and professional life. Together with my childhood-inspired voice, the children and young people I hear about during my clinical supervision practice remind me of the boy in the poem too. What clients experience in counselling and play therapy matters to me. So, I decided to research how I improve my practice to benefit all within its reach.

My poems work with my imagination to assist me in discovering the unknown and unexpected around the periphery of all three aspects of my practice: educational, clinical, and research. Imaginatively, I can find meaning when fictitious fears arise in me. I call them fictitious to distinguish them from the literal fear I feel after tripping and falling. I explain the theoretical connections in Chapter Two. Drawing helped me to discover the mythical figure √AcadamanX (them/they) in figure 1, on the next page, which illustrates how much my childhood's socio-cultural history, norms, and mores influenced me. I realised some of those effects were psychological and others physiological.

I gave drawing √AcadamanX a place in this thesis to help me illustrate how the lifelong effects of adversity in my childhood education remain with me and undermine my academic confidence. They manifest in this picture as a metaphor, for example, in the character's male appearance and age. My use of a red tick √ before

Figure 1. √AcadamanX

their name and a red cross **X** after it, symbolises the dualism of right and wrong. During my Scottish education, I experienced teachers who judged the children in my class and my own homework as √ right or **X** wrong. To confront the dualism of right and wrong, I counterbalanced the judgemental characterisation of **√AcadamanX's** influence by welcoming my feminist voice. This development began in my family, when my mother challenged patriarchal traditions in her early to mid-twentieth-century generation's experience. I grew up believing women can become free thinkers. They can find equity by working alongside men, appreciate and apply their intuitive powers in a work and a home context, and challenge masculine traditions and power dynamics. Adlerian Psychology attracted my interest where Adler extolled "cooperation between the sexes" (Adler 1978). He challenged male dominance and female inferiority. Letherby's (2015) research values personal experience and affirms

a place for researching and writing about it. I reflected on her thoughts, which influenced mine. I return to her during the thesis itself.

This thesis relates to a voyage across a 'wide tossing ocean', but before setting sail, there is one further aspect of the scene-setting to contextualise my commitment to practitioner research as an extension of my history of researching in my professional life. It is to explain the context for changing my career from educator to qualified psychotherapist, clinical supervisor, and doctoral researcher and how my practice draws on my knowledge and experience as wisdom.

Supervisees are the direct stakeholders in this practice-oriented research, and their clients are the indirect stakeholders who will gain the most from practice improvement in action.

My Professional Life Context

I set up a video camera to record and focus on my classroom practice and relationships with the children when I was studying for my Advanced Diploma in Special Needs from 1978-80. It was before I published my first joint paper in 1982 (Jones and Wadsley 1982). I have continued this research ever since.

In 1982, I attended Adlerian Family Counselling training in Cambridge. From then on, I embedded the Adlerian approach within my educational practice. Shortly after finishing the course, I contributed to my workplace's family support and residential parent workshops. Manford Sonstegard, the family counselling tutor, had a lasting educational influence on me. His close colleague, James Bitter, paid tribute to "Sonste", the name by which he was known, in an editorial entitled "*A Man and His*

Therapy". In it, Bitter (1998) referred to Sonste as a "*model for everything he taught*" (p.126) and contributed to the editor's note of the same journal, where he wrote:

"*These attributes [social interest and community feeling] have always been a natural part of his [Sonste's] very being*" (Bitter 1998, p.162).

Social interest is expressed when each person seeks "to *behave or act in a socially healthy way.*" (Barry 1998, p.3). Sonste's educational influence on me remains. His motivation was the wellbeing of communities.

In 1985, I began an MPhil at the University of East Anglia to study "Patterns of Development in the Number Concepts of Young Children" (four and five-year-old children, to be precise). I was concerned my school's maths curriculum content did not work for some of the children in my class, and this motivated me to research and learn more about how children learn maths. I graduated with the M Phil in 1988.

In 1990 I became a 'Teacher Fellow in Action Research' on secondment to Derbyshire County Council. I was a Deputy Headteacher in a residential special school and worked with a colleague, another Teacher Fellow, who was a primary school headteacher. We extended the Action Research (AR) engagement in Derbyshire Schools by encouraging more teachers to become action researchers and supported a countywide conference. A term later and back in school, I continued as an active Derbyshire Action Research Network (DARN) member.

I continued my involvement in classroom AR to the end of my residential deputy headship and into my headship of a special school. Later, as a Community Junior School headteacher, I informally monitored behavioural data collection undertaken by our midday supervisors. Their research demonstrated improved lunchtime

behaviour and boosted morale among staff and children when the lead supervisor shared weekly findings at assemblies.

Skipping in the playground with children led to a fall changing my life. I ended full-time teaching and began the new career I am writing about now. My research interests did not falter. I approached a colleague headteacher. He and his school governors agreed I could research self-esteem in their infant school. I reported my findings about improving children's self-esteem after a group's participation.

Successful completion of my second master's degree, an MA focused on the theory and practice of Integrative Psychotherapy, enabled me to register recognised as a humanistic psychotherapist with the United Kingdom Council for Psychotherapy (UKCP).

> "*Members of our Humanistic and Integrative Psychotherapy College (HIPC) believe in seeing each individual as a whole person including body, feelings, mind, and spirit*" (UKCP 2021).

As an accredited practitioner, I took on my UKCP College's purpose.

> "*Accredited practitioners aim to work with a full range of influences to encourage clients to develop themselves, their relationship to others and to society*" (ibid).

Although not formally present in the course modules of the Integrative Psychotherapy course, I included Adlerian perspectives in my course assessments, which my tutors accepted as a part of my study.

Beginning Psychotherapeutic Practice Before Supervising

My psychotherapeutic practice began during placements between September 2003 and July 2006. I had to complete 450 hours to gain my accreditation. Placements

varied, including a parent and child organisation, asylum seekers charity, school placement, university students, and mature students. These experiences underpinned my decision to take a diploma in supervision.

In parallel with beginning my clinical practice, I taught primary and nursery children with a recognised Additional Support Need two days a week from August 2006 to November 2010 and kept my foothold in education. Providing additional teaching support to primary children complemented my child and family clinical practice. I remain registered with the General Teaching Council for Scotland (GTCS).

In 2019 I introduced and facilitated an introductory certificate course in Adlerian Family Counselling in Scotland. Adlerian Family Counselling is a holistic approach to providing a family group with the support and structure they need to repair and nurture family relationships. It is a collaborative process of therapeutic change leading to improvements in the tasks of family life based on the principles of democracy.

I began this prologue by positioning my academic use of poetry within my personal and professional development before beginning the doctoral practitioner research this thesis determines. The pre-doctoral research experiences I have described influenced the importance I attach to professional learning across disciplinary contexts. The thesis highlights educational influences, past and present and emphasises the central role professional learning plays in my practice.

Chapter One

Situating My Professional Practice in This Research

1.1. My Motivation for this Research

This thesis concerns practitioner research motivated by my commitment to promoting practice improvement. Its practice orientation is about doing, knowing and furthering wisdom, in recognition that practitioner research furthers educational scholarship by providing a practice-oriented professional knowledge base.

I chose to further practitioner knowledge by explaining how educational influences from the consistent presence of practitioner values sustain mutual learning within the supervisory relationship through 'Freeing Fictions with Compassion' to promote:

- Client benefit

- Practitioner congruence

- Equitable relating

- Emancipatory practice

- Creative freedom

To be true to my practice values, I advanced my concern to promote anti-oppressive practice as an equitable approach to further professional accountability in children's counselling and play therapy practice. To do so, I applied a research methodology, Living Educational Theory (LET) (Whitehead 1987), which researches professional learning and development. It is new to clinical supervision research in

combination with Adlerian Psychology. I chose LET because it makes evidence-based practice accountable in terms of professional responsibility (Whitehead 2018).

Adlerian Psychology (AP), the lead theory in this research, applies an optimistic, values-oriented, approach. I used Adlerian concepts, practice tools, and techniques to support my methodology. The detailed self-study I included in the research design, facilitated discoveries of my imperfections and vulnerabilities in tandem with my courage and fears, strengths and weaknesses. My discoveries reflected my humanity, uncovered the origins of my practice values and educational influence.

1.2. Values I Express Through My Adlerian Approach

My unique practitioner knowledge base for understanding and explaining how I improve my practice reflects the Adlerian principles I clarified through my values during this research to serve my LET methodology. Kurt, Adler's son, explained that his father was influenced by socialism and aligned his social principles with the interests of others and living a socially just life. Adler [Kurt] (1993) described what social justice meant to his father.

> "*To bring one's self-interest into harmony with the interest of [Humanity] mankind*" (Adler 1993, p.5).

Kurt also explained that his father heeded Goethe's principle about communicating knowledge (Adler 1993) and kept his terminology simple and accessible to a wide social sphere. These principles were the cornerstone of his values-oriented approach, as Ansbacher and Ansbacher (1979) described below.

> "*Adler was ahead of his time in openly acknowledging the role of values in humanistic psychology and psychotherapy*" (ibid, p.7).

The anti-oppressive Adlerian values I discovered in my practice are equity, honesty, encouragement, kindness, warmth and knowledge-sharing and embedded in my Adlerian approach. They reflected my commitment to social justice. Like Adler I believe in emancipating knowledge; Adler "*made it [human nature] understandable to ordinary people*" (Wadsley 2011. p.20), which is reflected in this thesis. I made minimal use of jargon to reflect equity unless jargon served to illustrate my understanding of academic terms. I discovered that I value knowledge-sharing in my practice relationships as a way to explain human nature or to validate the knowledge supervisees and I share in our dialectic/dialogic explorations during supervision sessions. I share practice-oriented resources I have developed, which is as an aspect of knowledge-sharing on my part. I believe anti-oppressive practice respects people as self-determining beings. I will further my case for anti-oppressive practice again in Chapter Two and beyond.

Adler (1956) believed that people need encouragement to strengthen their capacity to overcome adversity. I value encouragement for self and others because it emphasises strengths, places faith in self and others and builds courage to cooperate and accept social responsibility. Adler (1956) also believed in showing kindness and warmth to discouraged people who expected to be judged and punished, not appreciated (Orgler 1973). I value warmth and kindness to reflect my appreciation of kindness and warmth in my family atmosphere and the encouraging effect it has on nurturing honesty in relationships and on overcoming self-judgement.

This description by Dinkmyer and Losoncy (2003) described an encouraging person as one who:

- "mobilises the resources of each person"

- "conveys [that] energy-giving optimism"

- encourages "others to believe in themselves".

  (Dinkmyer and Losoncy 2003, p. 1)

Their description connects with how I practice, which became apparent during the discoveries I made in this research.

I used Adlerian practice tools and concepts to gather data for the purpose of assessing personality beliefs, which Adler called their *"style of life"* (Adler 1956, p.173). I made use of digital visual data, an established research method in Living Educational Theory methodologies and professional development in care and education settings (Kennedy et al. 2015). The Movies I created supported the research's elucidatory narratives to demonstrate the mutuality I discovered in my supervisory relationships, as Movie 1 illustrated.

When I began this doctoral study, I applied my capacity to self-determine my research path based on professional experience. I discovered compassion for the challenges the self-study nature of this research confronted me and its participants with.

Outlined in Chapter Three, I developed an original research design for generating my living-educational-theory (l-e-t) of improving my practice. I called my theory 'Freeing Fictions with Compassion' because I combined Adler's theory of the fictional final goal with understanding my personality beliefs and their role in improving my practice. I aligned Adlerian concepts alongside LET research to create the methodology. The steps I took are replicable because the Adlerian approach is well founded in its research base and relevant to mentoring, social work, holistic

health, education, family learning and play therapy as well as mainstream counselling and psychotherapy.

1.3. Adlerian Practitioners Involved in My Research

A crucial aspect of Living Educational Theory research (Whitehead 2018) is the involvement of a collective group of practitioners who meet regularly for research focused collaborative conversations that explore every aspect of the research as it forms, becomes focused and progresses through each formal stage and writing up the thesis. I joined an Adlerian Skype Research Group (ASRG) in 2016. Our way of working reflects shared Adlerian values embedded in social interest and reflecting mutual respect and cooperation and they contributed to my professional development as a researcher. Adler (1978) explained social interest as contributions to the welfare of humanity (p.78). The ASRG contributed to this doctoral research process weekly from formally beginning my research in 2017. We fulfilled the dialogic process of LET methodology's "*dialectical analysis*" (Whitehead 20178, p.23) during critically reflexive conversations, when I clarified my thinking about the value of the praxis-map, for example:

- My choice of research methods

- My explanations of educational influence

- Insights into my practice

- Clarifying the meaning of my values

- Explicating my embodied knowledge from their observations

- Exploring Early Recollections (ER)

I begin this chapter by clarifying my professional role as a clinical supervisor and Adlerian Psychotherapist. I place clients' needs at the forefront of supervision

practice improvement because they are key beneficiaries from supervisors' and supervisees' collective practice.

1.4. My Professional Role and Responsibilities in Supervision

My role as an educator and then psychotherapist included working with children and families before and during the development of my clinical supervision practice. To fulfil my role as a clinical supervisor safely and ethically, I either work online from home or rent a quiet, confidential and comfortable space for meeting supervisees in person where there will be no interruptions.

Sometimes, I contract with the supervisee, but their employer pays me. Supervisees who participated in the research were free to direct their work without organisational interference, except on matters of national policy, e.g., protecting vulnerable groups, where they are accountable to the organisations' relevant policies. Prequalifying supervision adds individual and joint accountability to the training provider, adding complexity to the practice-oriented power dynamics I aimed to offset.

I work in the city in a readily accessible location to support my professional relationship with clients and supervisees. Most supervisees I work with are either: students; qualified play therapists; or children's counsellors working mainly in schools. However, some qualified therapists are in private practice or work for a charity or social work department. Everyone sets up a play/therapy room and therapy kit for their clients.

We are flexible and adaptable to facilitate our professional practice. I have an adaptable play kit for supervision because of the limited storage space at my venue,

which is not uncommon for some supervisees, too. Sometimes, we immerse ourselves in a client's play world through their play metaphors and appreciate what is outwith our conscious awareness. This is one of the reasons that the supervisory relationship is such an important space for consistency, safety and the containment of children's imagination and unconscious affective influences on supervisees.

Kopp (1995) aptly put metaphor in his writings.

> "*Metaphoric imagery [is] a key that unlocks new possibilities for self-created 'insight'*" (Kopp 1995, p. XIV).

This captures the essence of our work and its value for young clients. That is why metaphor is crucial for connecting with a client's inner world and for supervisees and I to discover previously unknown insights. I use metaphor in all aspects of my practice, teaching, psychotherapy, clinical supervision and this research for the same reason.

1.4.1. The terminology accepted in the therapeutic profession

In the previous section, I referred to "**clinical supervision practice**", "**supervisor**", "**supervisee**", and "**client**". These broad terms are prominently accepted for confidentially identifying the specific roles each member of the clinical **supervision triad** embodies and are illustrated in Figure 2, the diagram on the next page. At the left is the **client**, the child referred for therapeutic support. The **supervisee** is at the centre, accessing **supervision** and to the right the **supervisor** who **provides clinical supervision**. Figure 2. gives an overview of the relational complexity of supervision, which I discuss in detail in Chapter Two. However, in this and subsequent chapters, it presents an overview of the primary stakeholders in

supervision sessions and the relational dynamics between supervisor, supervisee and client.

The diagram also recognises interconnections between the triad and the wider social formations each person inhabits. For example, the school where a play therapist sees their client and the client's family setting. The blue elephants in the thought bubbles represent unspoken thoughts, present in relationships, in and out of awareness. A full explanation and critique of the diagram is outlined in Chapter Two alongside its theoretical foundations.
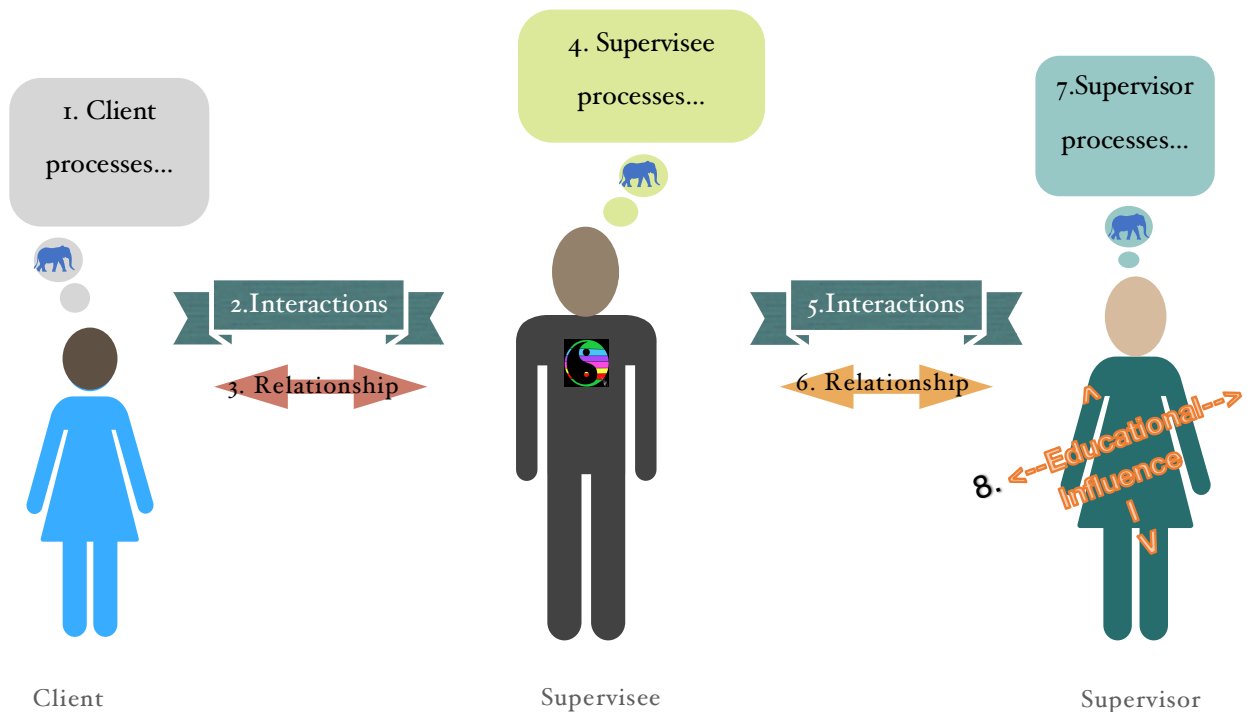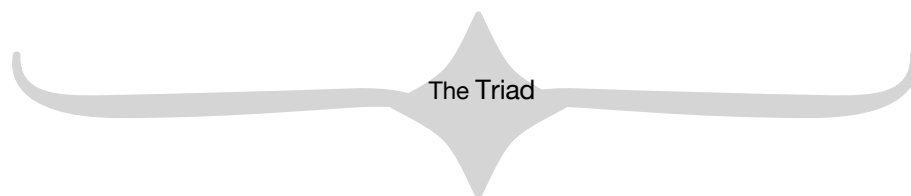
Figure 2. The Relational Complexities of Supervision

1.5. How I Aligned My Supervisor Role with My Research Practice

Clinical supervision distinguishes itself from other forms of supervision, such as research supervision, by emphasising clients' essential place in the therapeutic relationship. Supervisees mediate clients' needs and educational influence in the supervisory relationship, as illustrated in Figure 2. As a researcher, I wanted to understand and explain the dynamics of practice improvement by researching how I improve my practice from inside supervision sessions to enhance supervisory/therapeutic practice. To this end, I invited qualified supervisees, who attend supervision with me to collaborate in my research as participants.

Those who consented to research with me inquired into the usefulness of my practice by using the Rich Picture (RP) method. They drew and explained their experiences of my practice supported by the metaphors in their drawings. Drawing is a familiar medium for play therapists and Children and Young People (C&YP) practitioners, which they encounter during their training, and creative supervision sessions. Their inquiries evaluated my practice.

Qualified supervisees also consented to have their voices heard in video recordings with the camera on me. I researched the supervision space to deepen my understanding of how I express my practice values and if and when I contradict them. Supervisees' collaboration proved crucial to generating my l-e-t, not only in the data gathering but also in capturing their collective experiences of participating in facilitating "Freeing Fictions with Compassion", through which I could explain how I improve my practice.

Although relationally consistent with the diagram, my role with students and qualified practitioners differs in terms of responsibilities. Additionally, students need

routine guidance on responding to referrals and setting goals for clients so that the goals are practical and realistic. I support them in developing their application of theory in practice, formally identifying areas of development, and providing progress and final reports for their training institution/professional body. I am conscious that the power dynamics between students, course providers, practice placements and I can unconsciously further complicate the dynamics of educational influence on students. Therefore, I began my research by only involving qualified practitioners in videoed sessions. Later on, after ethical approval, I invited the three students I was supervising to consent to joining their qualified colleagues and collaborate in evaluating the usefulness of their supervision sessions by using the Rich Pictures (RP) method. I did not video their explanatory conversations about their RP, instead I took verbatim notes.

As a supervisor and a researcher, I determined my approach's need for flexibility and creativity because I sought to understand the complexities of my inner relational world in response to supervisees and their response to my practice. I chose a collaborative approach to reflect my value of equity, which influenced my choices of methods that could support the meaning-making narratives so we could each delve unconsciously into our shared worlds creatively. I discovered aspects of my inner relational world in response to supervisees and their clients, indirectly, and each other.

A safe and secure supervisory relationship is vital for supervisees to share their feelings and sensations in the room and make sense of negative influences on their practice. Openly voicing our reflections enabled us to make sense of what is happening outside of our awareness and release any interruptions to the flow of our mutuality to motivate change.

The video you are about to watch, by clicking the URL beneath the still image on the

next page, illustrated an exploration of a supervisee's affective response to viewing

their client relationship through the filter of their fictional final goal that biases the

relational 'lens' they see their social world through. They acknowledged

complacency in their practice, but then reframed the fiction into reality by removing

Movie 1. That's What Practice Improvement is About

<https://youtu.be/lpdX1HPIWj0>

their fictional lens during our conversation. Movie 1. served as an example of what

we both recognised as improving their practice with the spark of mutuality and

recognition ignited in our supervisory relationship. I connected with how I felt when

my practice is at its most meaningful, after noticing the participant light up with

realisation of a moment of fiction. Their laughter reflected their recognition of freeing

themselves from that fiction out loud.

My eyebrows rose when I challenged the way they took up a passive position using

the phrase 'makes me', contradicting their earlier comment about overcoming

complacency. We laughed as they faltered before saying, 'I don't know' and

chuckling. I noticed the participant light up with realisation as we spoke. Their laughter reflected their recognition of a moment of fiction and then reframing it to improve their practice.

In the movie, our shared exploration of turbulence enabled us to transcend fears during their change process, and our discoveries facilitated mutual improvement. I learned from their growth in self-knowledge, and they learned to improve from my encouragement to grow their self-awareness. Movies like Movie 1, illustrated how my methodology moved bidirectionally between my Adlerian approach and my LET methodology, which is symbolic of each theory's respective contributions to making my practice known.

Movie 1 illustrated the dynamics of educational influence during supervision. I learned from the example of an unconscious fictitious story a participant told themselves. It illustrated how an exploration of a body sensation, the participant recognised as anxiety, was useful. From the ER we co-created meaning about being told to check a box of eggs for breakages even though they already knew what to do and did not want to be "*Told to*!" This Movie exemplified 'Freeing Fictions with Compassion' when a participant shone light on their elucidatory narrative. Collectively the supervision movies I assembled demonstrated the value of multimedia research for making supervision sessions recognisable to a wider spectrum of professionals interested in practice improvement.

1.5.1. My Supervisor/Researcher Role Supports Ethical Practice

Supervision usually consists of an hour or an hour and a half per month, depending on the requirement of a supervisee's professional body as long as they are seeing clients. It is not uncommon for supervisees to have more than one professional

body. In my experience, Supervision sessions tend to meander because of the exploratory nature of it. I respond to what they bring using a dialectic/dialogic approach which can be multidirectional by necessity as we hold past and present together and delve into relationally deep inquiries about clients. I inserted Movie 1. to exemplify my practice in action.

During this research, I was conscious of sustaining my ethical practice as a supervisor in parallel with the ethical responsibilities I hold toward the codes of ethics I practice, which are published by UKCP (2019), PTUK (2013) and COSCA (2014). I incorporated the research ethics approval process in Appendix 4 and discussed ethical concerns I considered during Chapter Three, when I presented an overview of my research design and methodology.

Overall, I want to affirm that my supervision practice fulfils its ethical roles within the supervisory relationship. The professional bodies referenced below describe supervisors' responsibilities as moving toward:

"*Ongoing professional education and development*" (UKCP 2019); and,

"*Regular and ongoing opportunities to reflect in depth about all aspects of their practice*" (UKCP 2019).

Other attributes are also factors. Encouragement, warmth, and kindness sustain,

"*Personal resourcefulness required to undertake the work*" (BACP, 2018 section 60).

By providing elucidatory examples of embodying my values, I also discovered that I fulfil a supervisor's obligation to:

"*Consider all the relevant circumstances [of practice] with as much care as is reasonably possible*" (PTUK, 2013, p.7).

COSCA recognises a professional responsibility for supervisors to commit to:

"*Furthering the professional development and encouraging the personal development of these people [supervisees]*" (p.12).

Professional codes of ethics sit beside professional responsibility. I drew knowledge from other researchers' experiences of vulnerability in both self-study and participative research. My choice of practitioner research had challenges and benefits, from probing the interface between personal and professional development to uncover my embodied practice values, and how they play their part in practitioner-focused Living Educational Theory (LET) research. From the outset, I had considered LET to be this research's methodology. However, I determined that my feminist ways of knowing would further equity in my research practice. I highlighted a "*value turn in epistemology*" (Code 2014, p.157) and based my purpose on Code's (2014) idea of social epistemology for studying complex life experience during supervision.

1.5.2. My Supervisor/Researcher Role Studies Complex Experiences

I invited supervisees to research their complex experiences with clients and mine with them. Letherby et al. (2013) highlighted the complex research experiences feminist researchers have explored. Her colleague *John* acknowledged "*sensory impressions*" (p.5) and their precedence to "*all human knowledge and experience*" (ibid), which aligned with our experiences in supervision. I agreed with her argument for the benefit of utilising personal experience in neglected research areas, similar to the paucity of clinical supervision research. Their arguments touched on my creative integration of doing, knowing, and wisdom and endeavours to explain how my personal qualities and practice values connect to children and childhood throughout

this thesis. Letherby (2015) also illustrated the value of creativity for widening diversity in academic 'storytelling' and pointed out the risk of autobiographic types of research drawing criticism such as indulging a researcher's self-importance. This was a risk I was aware of and accounted for when researching my practice.

I situated my practice in discovering children's inner-worlds and adult's inner-worlds. I aimed for the creation of narratives that facilitate change. Hayes and Prince (2019) asked whether viewing the world through children's and young people's lenses was possible. Their aim resonated with my purpose: to identify skills and attributes for compassionately meeting children's social and emotional needs, while sustaining self-compassion for the bit of ourselves that we give over to empathically attuning to clients' distress.

Informed by my experience of supervising at relational depth, I took heed of the importance of maintaining a moral and ethical compass when researching human experience at depth (Hayes and Prince 2019). I invited supervisees to contribute to the dynamics of educational influence in supervision and to be heard delving into their inner thoughts by sharing and exploring times of discomfort. Participants were unseen when I videoed these sessions. This was an essential process for discovering fictions and frictions that presented as defensiveness in the relationships of the supervisory triad.

I appreciated supervisees' willingness to discover the deeper implications of their responses to clients during dialectic/dialogic explorations. Our explorations proved to be how we could find clarity about the relational dynamics in the supervision room and what might be from a supervisee's history and what might be from a client's or indeed mine.

Given the sensitivity of supervisory explorations I had to be clear about this research's moral and ethical compass in contrast to traditional educational research. I did this by sustaining my personal qualities, professional skills, and most of all my values of encouragement, equity, honesty, kindness, warmth and knowledge-sharing. Hayes and Prince (2019) described attributes I recognise in myself for researching safely.

> "*Highly developed self-awareness, empathic skills and a creative imagination*" (p.161).

This research differed from traditional educational research because I would be generating the methodology within the research process (Whitehead 2018). I proposed reflexive methods in my research design and I kept my eye on my ethical compass.

1.5.3. My Supervisor/Researcher Role Supports Creative Practice

Adler [Alfred] (1956) mentioned Goethe's and Shakespeare's literary works as "poetic works of art", such as fairy stories, which he claimed were sources of insight as his quote described.

> "*Led me to the insights within "Individual Psychology* [AP]" (Adler 1956, p.329)

Like Adler (1956) I value creative works as sources of insight. There are many creative examples in my thesis and my praxis-map, introduced in section 1.7 is the first of those examples. I applied creative insight to make discoveries from my lived experience as a clinical supervisor and practitioner researcher.

Discovering √AcadamanX creatively raised my awareness of inferiority feelings I associated with my experiences in education. I countered the judgemental

characterisation of √AcadamanX's negative influence on my thoughts and actions by amplifying feminist voices from my past and present and raised my awareness of the discouraging influence of right and wrong when presented as dominant dualistic narratives.

Under Letherby's (2015) influence I discovered a procession of women who influenced my approach to feminism. Some of these women, including those from my family, broke new ground, assuming traditional roles in academia and the higher echelons of the civil service. Their courage in stepping into roles traditionally held by men encouraged me to express my commitment to equity and value the diversity of human identities such as age, gender, culture, history, education, and ethnicity in my practice and this research. The voices I listened to in my research strengthened my commitment to the ethics and challenges of self-study research (Letherby 2015).

My research into psychotherapy practice with children under eleven years led me to discover the value of poetry. I presented my findings in a poem, which reflected how therapeutic practitioners respond to and work with client-created metaphors, particularly when children produce art, stories, models, sand tray worlds, and play during therapy sessions (Wadsley 2006). My research, supported by Adlerian theory about metaphors (Wadsley 2006), was a culmination of my practitioner research practice, and the affective qualities of my findings. Those findings continue to influence my appreciation for the creative aspects of psychotherapy supervision, demonstrating the application of poetry in research. Dorman (2017), a counsellor, also brought practice and written creative inquiry alongside each other.

Adler referred to strengths and gifts. He summed up my commitment to practice

improvement and the outcomes of C&YP counselling and play therapy which

benefits communities and the more-than-human-world.

> "*To use these possessions for new contributions to the welfare of humanity,*
>
> *for an increase in social interest*" (Adler 1978, p.78).

I created my l-e-t as "*a statement of [my] truth*" (Mosak & Maniacci 1999, p.13). I

placed the possessive pronoun '[my]' in the quote to acknowledge this research's

situated nature and subjective bias. I also resolved to raise awareness of the

oppressive nature of dominant discourses influencing research trends in the UK's

psychotherapeutic profession.

1.5.4. My Supervisor/Researcher Role is Supervisee-led

My practice, which is supervisee-led, primarily relates to play therapy and C&YP

counselling. I practice democratically to affirm children's and young people's

capacity to self-determine their futures. I emphasise social equity because Adler

also valued young children's capacity to be democratic (Stein 2005). For example,

supervisees identify their agenda at the beginning of a session, although we are

both open-minded about how a session may progress. The praxis map, which I

introduce shortly, explains more about the reason for being open-minded during

sessions.

At the end of a session, we may talk about things I have spotted that they may need

to attend to, such as caring for themselves to balance their needs with the needs of

others. Occasionally, I might pick up on a supervisee's disquiet or discomfort in a

session. They become used to my observational powers when we reconnect at

each session and find them useful. Our shared approach to social interest, is

typified by our confidence and "*competence to cope with life*" (Barry 2019, p.2).

My practice is also supervisee-led because I believe that anti-oppressive practice encourages resourcefulness, affirms my optimism about their practice and their faith in C&YP. By encouraging their clients to believe in themselves they further anti-oppressive practice. Supervisees' professional development needs as practitioners, and to an extent, their personal development, depends on my congruence as a supervisor. I discovered I could explain how I improve my practice through 'Freeing Fictions with Compassion' by understanding and explaining what frees me from my-fictitious-law-of-movement and what that feels like.

1.6. How I Communicate in My Practice

My hands are very useful as communication tools to demonstrate relational dynamics and support metaphors. I discussed Winnicott's recognition of the movement process in play (Wadsley 2006). He valued the subtleties of play as movement and explained the need to "*reach out*" (Winnicott 1971 p.39) for meaning. I feel the energy of movement between my palms when I draw my hands close together without them physically touching transmitting embodied energies as warmth, seen in the metaphor of my movements. The Movies I presented during the thesis illustrate how I involve my hands in non-verbal communication.

I drew on the importance of metaphor as a communication and an inquiry tool for dialectic/dialogic critique alongside my 'intuitive curiosity' by inviting Montessori's perceptiveness and belief in children's 'intuitive curiosity' into my practice. Montessori (1966) observed that young children's educational needs could be met by applying her practice knowledge, creativity, and wisdom. She believed in the power of 'intuitive curiosity' and distinguished between adult and child perceptions.

She influenced my practice with young children in the practice examples she cited to support her conclusion:

> "*Children and adults are in possession of two different outlooks*" (Montessori 1966, p.67).

In contrast to Freud, Montessori encouraged adults to understand children through observation. I encourage dialectic/dialogic communication about clients' metaphors to hypothesise instead of pathologising their images and oppressing their freedom to self-determine.

Montessori's approach was anti-oppressive and honoured equity and diverse ways of knowing as I do. She reminded me of the importance of being open to 'intuitive curiosity', which I used to guide communication between supervisees and me when we explore metaphors during creative supervision.

I encouraged communication about client-created images and metaphors to further Montessori's (1966) distinction between child and adult outlooks. "*Withness thinking*" as Shotter (2011, p.48) described it sustains open-mindedness. Shotter (2011) characterised withness-thinking:

> "*Spontaneous and expressing beings directly and immediately influence each other*" (ibid, p.48).

During the practice evaluation I discovered an aspect of educational influence reflected in a value I learned about from supervisees and called it 'knowledge-sharing'. We influenced each other as we followed our 'intuitive curiosity', sharing knowledge about each other, their clients and theory, as we went.

1.7. Introducing My Praxis Map

Earlier, I introduced the importance of metaphor in my practice. The praxis-map below is an example of using the metaphor of creative imagery for meaning-making.
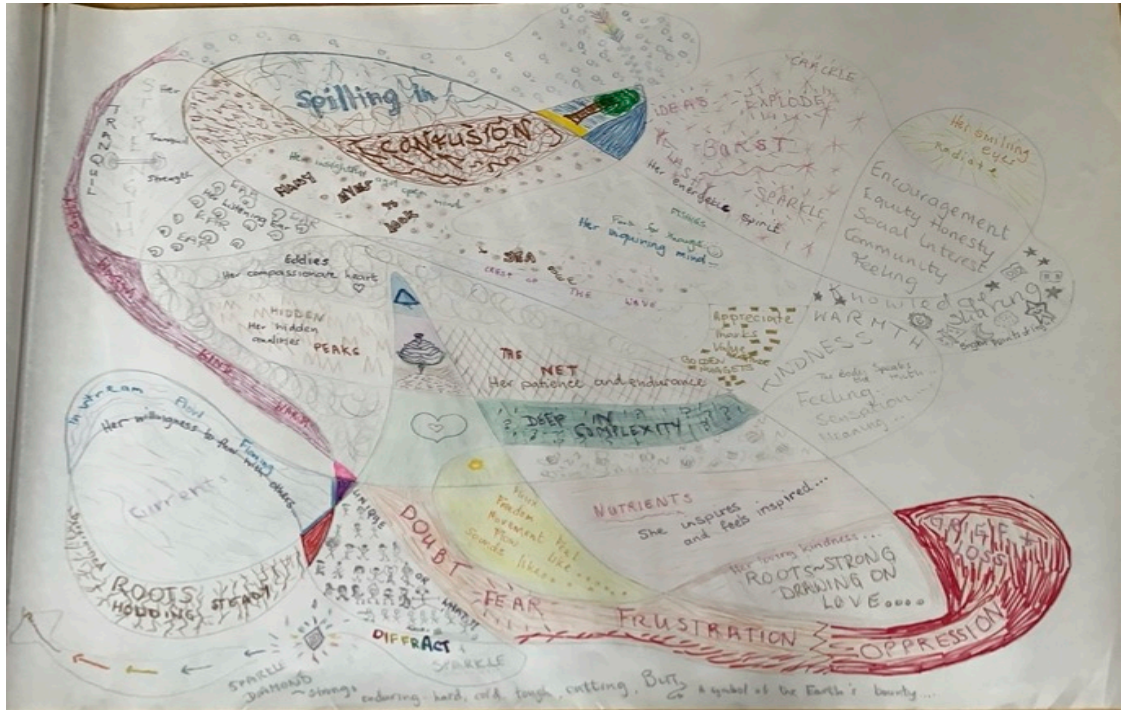
Figure 3a. Praxis Map Overview

I intuitively selected colours and pencil/pen strokes between the meanderings by having a range of coloured pens and pencils available and drew without thinking too much. When I observed the creation of the map, I mentally connected it with my lived experience of clinical supervision's meanderings. I also noticed its complexity revealed in the metaphors in the sections the pencil lines shaped. I paused to reflect on it and connected with what I saw, realising the metaphoric images depict some of my personal qualities and energetics of my practice values related to Adler's acceptance of phenomenology and self-determination (Adler 1956). The ASRG identified the praxis-map as a mutually informative discovery tool. Movie 2, on page 54, shows our elucidatory conversation.

I used the map to explore the relationship between the theory and practice of what I do. Its metaphor visually illustrated the relational depths of my practice, represented by wave-like meanderings across the page. Without delving into further detail about the praxis-map's information-carrying features at this stage in the thesis, I showed a magnified portion of it to make some of the images more clearly visible. I expand my use in Chapter Three when I explain the coherence of my methodology and how the map acted as a discovery tool for illustrating my praxis.

Figure 3b. A Magnified Portion of the Praxis-Map

The association between my praxis and an ocean began with the metaphor of a voyage of discovery with a difference. I named it 'a wide tossing ocean' to reflect the story I tell in Chapter Four. I work more with the map in later chapters.

I have also included an overview of a typical supervision session in Appendix 1. It complemented the praxis-map by describing the nuance and complexity of my supervisory practice and its connection to Adler's emphasis on the uniqueness of people and practical change being "*predicated on movement and striving*" (Brinich and Shelley 2002, p.56) in response to self-awareness. 'Nuance' denotes subtle differences in meaning or distinctions and refinements, for example the subtleties of metaphor, of embodied expressions in voice tone, and facial expression. The praxis-map shows the complexity of investigating the meanderings of my practice and its theoretical connections.

1.8. The Research Question

Creative explorations like the praxis-map made an essential contribution to generating the question this thesis is designed to answer. I used it to assist me to generate meaning by asking: **"How do I understand and explain the dynamics of educational influence as a dialectic/dialogic process of mutual improvement within the supervisory relationship?"**

As I wrote this thesis, I discovered many connections within my creativity, especially my artwork and its place in explaining my values and realising what has been important to me since childhood (Spiro 2009). I also found common threads between my occupations as an educator and clinical supervisor. I used those discoveries to elucidate my inner and outer worlds, enhancing my written

explanatory powers. When I referred to my inner world, I was acknowledging my "*body-self*" (Ellingson 2017, p.13), embodying my creativity and blending it into my awareness through the sensations and thoughts surfacing from my mark-making capacities and into the realm of the text of this thesis.

The words I typed were no more potent than what spoke from drawing. I said this because I have been interested in the power of communication embedded in children's emergent literacy since the nineteen eighties. I engaged with Pahl's (1999) work on meaning-making in nursery education, especially the connections she made with symbolism in mark-making when drawing and creating models with objects. This is what she referred to in Kress' (1997) writings:

> "*Kress (1997) examines drawing and modelling in terms of form and content, and as a form of representation as powerful as composing and writing*" (Pahl 1999, p.6).

My experiential blend of supervisor and educator perspectives assisted my appreciation of the developmental role my embodied inner-self played in this practitioner research. Pahl (1999) focused on three-year-olds' ways of making sense of the world, which was the time when I was forming my sense of self. I expanded my ways from being a "*researcher-artist*" (Ellingson 2017, p.39) to becoming a researcher-poet and researcher-yogi. These practitioner-researcher roles reflected my creative capacity as a learner/educator practitioner. Whitehead (2018) wrote about Spiro's engagement with her creativity as a writer when she was studying "*knowledge-transformation*" (p.119). Like her, I blended creativity into my writing and more broadly, into my other professional roles, bringing them to the fore during this first chapter.

1.8.1. The Elements of My Research Question

I formed my research question into four colours. **"How do I understand and explain the dynamics of educational influence as a dialectic/dialogic process of mutual improvement within the supervisory relationship?"** to align with my epistemology's yogic energies, which are explained in Chapter Five. The question is holistic and concerned this practitioner research as a whole.

During the research process, I changed my question from addressing the "supervisory alliance" to the **"supervisory relationship"** to mitigate possible/perceived 'power' dynamics between the contract and its relational context. I could find no definitive view on the use of 'alliance' and 'relationship' in supervision except for what I could surmise from a range of writers (Gilbert & Evans 2000; Hawkins & Shoet 2007; Henderson et al. 2014; Shoet & Shoet 2020).

Collingwood (1991) highlighted the importance of generating a research question to meet an objective and relevance to researchers in terms of what he said below:

> "*Anyone who wishes to know whether a given proposition is true or false, significant, or meaningless*" (Collingwood1991, p.39).

Instead of narrowing a question to true or false, he held a question open to all possibilities. He challenged the status quo of research principles by applying metaphysics to question scientific researchers' presuppositions toward "propositional logic" (p.36). I developed the thesis question in light of Collingwood's (1991) viewpoint by creating a relationship between my research question and the embodied energies of my epistemology. To support my approach, I chose yogic colours to highlight LET's philosophy of relational energetics of embodied knowledge in Chapter Five. The colours illustrated how the thesis question and sub-

questions integrated the relational energetics of my embodied research practice and presentation of my l-e-t[2] during Chapter Ten.

The relationship between the yogic colours and my epistemology found deeper explanation during Chapter Five when I referred to the energies of my epistemology. I illustrated the links between yogic philosophy as embodied layers of experience and the place of embodied knowledge within LET.

1.8.2. Chapter Progression and the Research Question

I aimed for this practitioner research to be recognisable as clinical supervision and understandable to peer clinical supervisors by giving this thesis an emancipatory quality, flowing between theory, philosophy, methodology, and my practice. However, through 'Freeing Fictions with Compassion' I found this l-e-t explained the dynamics of educational influence as an answer to my research question: "**How do I understand and explain** the **dynamics of educational influence as a dialectic/dialogic process** of **mutual improvement within the supervisory relationship?**" and become more widely applicable to professional learning and development.

Each chapter generated my l-e-t and the thesis' ongoing learning process after the research. I addressed:

(1) 'How can I understand and explain the values I embody within my professional relationships and make the dynamics of educational influence explicable?', then

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[2] 'living-educational-theory' written in lowercase denotes a practitioner's living-educational-theory

(2) 'Is my Adlerian approach to supervision a dialectic/dialogic process leading to mutual learning?'

(3) 'How do I understand and explain mutual improvement within the supervisory relationship when I embody my values consistently?'

(4) 'What does contradicting my practice values mean in practice?'

These research questions acted like gateways, which supported my growing understanding. My inquiries went beyond the questions, uniting them and generated explanatory connections during the research process. The explanations I created about my supervisory practice united my sub-questions by supporting my strivings for others to know my practice and to recognising it as an acceptance of professional responsibility for my practice improvement.

The research question drew attention to the nature of psychic anatomy and physiology, held in a relationship and taken from the Dru Yoga perspective of the seven chakra (Dru 2010):

> "*Chakras are an ancient description for centres of energy situated in the human body*" (Wadsley 2012, p.1).

This statement originated from a Yoga course assignment I wrote about the Yogic chakra and can be found in Appendix 2.

In this thesis, I delved into the metaphor of body sensations, affect and their profound connection with the embodiment of knowledge and wisdom of relevance to my feminist approach. I linked affect and sensations to my understanding of Dru Yoga philosophy to illustrate how I related my research practice to the metaphor of situating elements of supervision practice alongside yogic explanations of energy centres located in the spine (Wadsley 2012). Specific colours of the white light spectrum represent these chakras and associate them with life experience and the

psychic anatomy of energy bodies, spoken of as layers of human experience (Dru Yoga 2010). I forged a connection between the yogic explanation about chakra and varying depths of embodied relational engagement to reflect relational depth in the supervisory relationship. Later, I will connect the yogic chakra colours in the research question with the embodied energies of my l-e-t[3], 'Freeing Fictions with Compassion'.

I embodied my values (Whitehead 2018), just as I embody each chakra. Chakra colours are collectively associated with the colours of white light when it is split by refraction. Each colour aligns with each chakra's location in the spine. Beginning with the shortest frequency at the crown of the head, purple relates to "Shahasrara", the highest state of conscious awareness. High levels of awareness go beyond thinking and intellectual powers to address universal connection. This reminds me of Adler's (1956) concept of community feeling, which has an existential quality. Chapter Two discusses Adler's philosophy of community and the universals of cosmic connection to create *an "interconnection and harmony among all beings*" (Wadsley 2012, p.3).

Indigo, the colour of the Ajna chakra, is positioned in the forehead's centre. It represents intuition and wisdom, thinking with imagination, knowing, and resourcing. Vishuddi, the throat chakra, is represented by turquoise. It is where communication from the dynamics of educational influence through Freeing Fictions with Compassion' stimulates change within practice improvement. This thesis discovered facilitative communication in the form of creative self-expression in the

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[3] When 'living-educational-theory' begins in lowercase with hyphens, it denotes a practitioner generated theory to distinguish it from the methodology.

supervisory relationship as freeing a living contradiction that blocked embodied knowledge's energetics.

Green represents the transformative power of the heart chakra, Anahata, where people balance out their negative energies with kindness, compassion, cooperation, insights, and feelings of empowerment (Barrington et al., 2007). Living contradiction, when I judge my needs as inferior to others, is thus creatively rebalanced by self-compassion and self-acceptance, restoring congruence through 'Freeing Fictions with Compassion'.

Relational transformation during supervision, often experienced as lightbulb moments, balances the root chakra Muladhara, which Red represents. It is associated with "shyness" (Jones et al. 2005, p.120). √AcadamanX's red colour represents my feelings of inferiority and alludes to shyness during my early life and my fear of rejection (ibid) in the present. I represented ☺WeeGirrel☺ using yellow, the solar plexus's yogic energies, embodied at the naval and associated with feelings of self-confidence or a lack thereof. It is the area of my body where I experience anger about my lack of confidence when this chakra is out of balance. The yogic view on creativity links with Adler's belief in children's "*creative responses to nature and nurture*" (Bettner 2006, p.6). What Bettner (2006) described as "*the creative force*" links to a person's creative purpose of finding a connection and felt sense of security and belonging (ibid).

I probed the complexities of my relationship with myself, me in relationship with others, and change processes during clinical supervision. To create unity in this thesis I progressively wove the elements of the holistic thesis question, into the

thesis' answer to generate my l-e-t, 'Freeing Fictions with Compassion'. To do so I freed my practitioner-researcher-self to openly experience my professional relationships and to flow with the research process acting as if nothing in practice improvement is fixed and immovable. I took my inquiries beyond the restrictive dualisms of generalisable inquiry. The flow reminded me of Sendak (1963) taking Max, his book character, on a voyage:

> "[*Max] sailed off through night and day and in and out of weeks and almost over a year*" (Sendak 1963, p.13-14).

My thesis shared an 'embodied awareness' with Sendak's (1993) and evoked my feeling of connection to the metaphor of Max's sailing boat. Max returned later on the day he left and his head can be seen for the first time once he has removed the hood of his wolf suit, as his supper awaits him. It was still hot. My thesis voyage was similar to Max's, except I revisited my childhood, and then I returned to my 'practice room' feeling like a lifetime had passed, and I am still becoming as my practice improves through 'Freeing Fictions with Compassion'.

This inquiry is also a collaborative exploration of mutual improvement through our dialectic/dialogic conversations. In the early days of this practitioner research, I sought to understand and explain 'the dynamics of educational influence' despite Popper's (1989) perspectives on dialectics, which emphasised the importance of falsifiability in scientific theories. I aimed for recognisability instead of a scientific outcome. From researching my practice, I recognised clinical supervision as a dialectic/dialogic inquiry process where supervisees and I jointly explore "*client-created metaphors".* Together we connect with clients' creative images to support their verbal and non-verbal narratives.

This research was about discovering how I contradict myself by acting on my subjective views on life. Through 'Freeing Fictions with Compassion' I found my narrative of change and in supervision, I attuned to the tension between the known and the unknown with supervisees, who found their narrative of change. I noticed our practice observations confirmed or disproved the 'soft hypotheses' we generated in sessions, leading to synthesising client narratives through our open-mindedness.

I broadened the thesis question into 'a dialectic/dialogic process of mutual improvement' when I read about Popper's (1989) arguments against dialectics. Client narrative is essential for young clients' creative images to become known and their meanings clarified. Creativity interfaces the inner-self [unconscious beliefs about the world] with children's "*needed self-expression of life experience*" (Wadsley 2006, p.4). Supervisees discovered their subjective views on life through 'Freeing Fictions with Compassion', facilitated when they framed their change narrative during sessions.

1.9. Writing this Thesis Differently

To further my social justice agenda, I authored this thesis to tell the story of my research and reflect my broader values. I created minor prose to emancipate my approach from academic expectations (Honan & Bright 2016) without sacrificing clinical supervisors' relatability through a practitioner's lens and taking it to a wide spectrum of professional contexts, health care, social care, other forms of supervision and education. I wanted to express how my practitioner research contrasts to traditional educational research. I also kept an eye on my consistency and genuineness by sticking to minor prose as a non-traditional approach

consistent with expressing feminist emancipation. By presenting my discoveries in a form accessible to a broader audience than academics, I aimed to open up the understanding of the affective qualities of felt-life experience in a wide range of professional settings.

I trusted in personal experience and situated knowledges (Haraway 1988) which I expanded as the thesis progressed. Figure 4. shows how I visualised freedom to write this thesis from my transfer Paper (Wadsley 2019, p.9) because I was
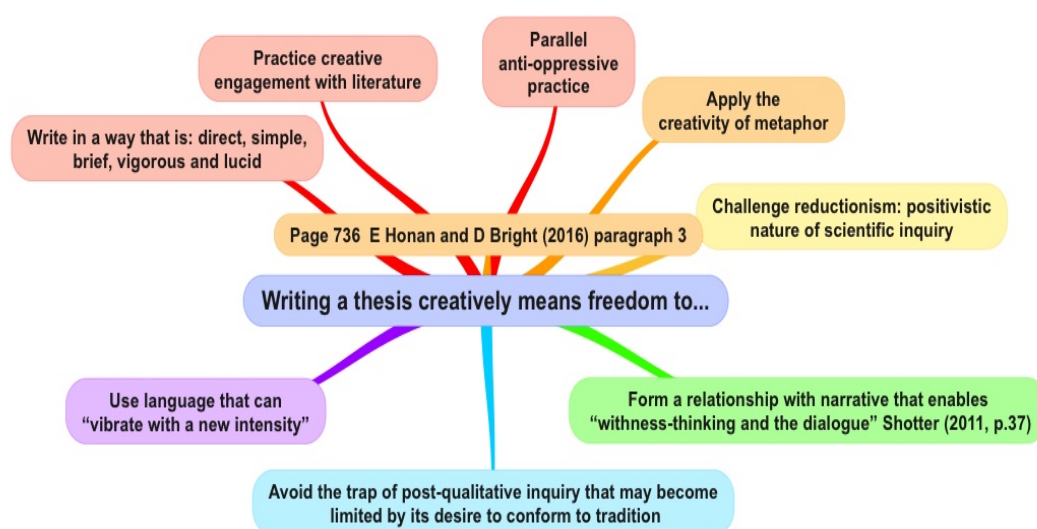
Figure 4. Illustration of the integration of the review of literature at transfer

interested in Honan and Bright's complex arguments (2016) and I built on thought-provoking influences from my transfer viva. Figure 5. illustrated this research's purpose, which was to plumb the depth of the affective qualities discovered through reflexivity and related to how I explain practice improvement through 'Freeing Fictions with Compassion'.

I emancipated my thesis to explain my research as Korstjen and Moser (2018) did, to make it meaningful to a wider professional audience. I referred to this research in
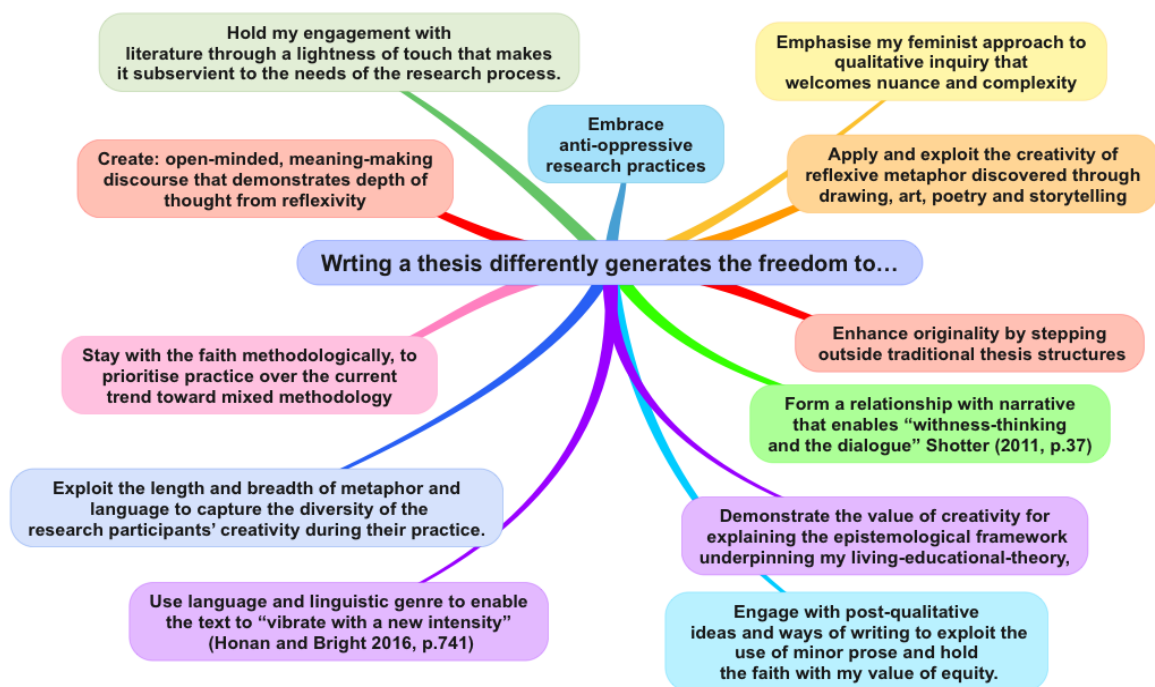
Figure 5. Free to be creative in the application of literature

terms of its plausibility (credibility), its subjective relatability (transferability), its

relationship to the data (dependability) and its social validation (elucidatory), as

terms associated with the accoutrements of advanced academic enquiry (ibid,

p.121) presented in this thesis.

When I began the art I formed into my praxis-map in Figure 3a, I noticed a complex

mingling of images appearing on the page and risked getting bogged down in the

minutiae I was drawing and colouring. I likened my experience of reflexivity through

art to a phrase aptly coined as "*negotiating the swamp*" (Finlay 2002, p.209). I

wanted to make sense of my artwork, recognise my capacity to rise from the

swamp, and clarify the complexity and subtleties of my practice without getting

bogged down. To keep on track, I created a process for focusing on clarifying my

values so I could explain the influences, biases, and interpretations I made. Through

'Freeing Fictions with Compassion' I connected with the metaphoric images I drew.

I saw through the clutter by writing on the map, writing about it, and talking with the ASRG to make its complexity explicable. Movie 2. exemplifies a conversation about my praxis map and its capacity as a discovery tool. With gratitude to Kopp's educational influence, I made more meaning-making happen during that conversation.

The group highlighted the importance of explaining my artwork to clarify its significance. As you listen you will hear, '*this is a data, thinking and analysing tool for you*'; '*a discovery tool*', and, yes, it is. The group's understanding of me and my practitioner-research is reflected in our conversation and assisted me to focus in on the metaphor of the art and the multidimensional qualities I discovered in it. Later, during another conversation with the ASRG I explained more about the ellipses I
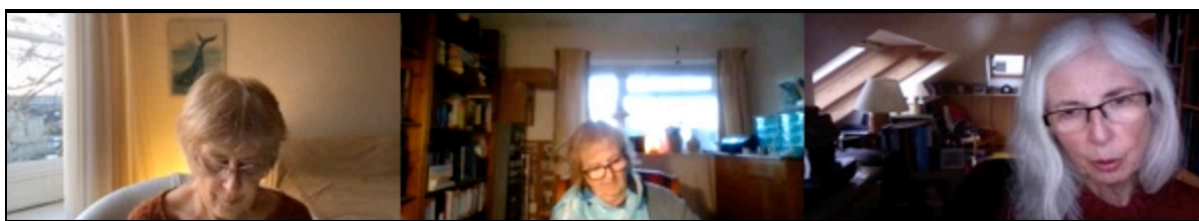
Movie 2. My Artwork as a Discovery Tool

https://youtu.be/io_WNi_WBo4

layered above the map and how they assisted me to structure the methods for the three in-depth investigations beginning with studying my relationship with myself and following on to participants researching their responses to the usefulness of my practice and finishing with studying myself in professional relationship with others.

By taking on my practitioner-researcher role, I opened my practice to scrutiny. I learned from my discoveries and combined them with what I learnt about myself and my values. From the start, supervision effects and supervisory methods were at the heart of this thesis in accordance with my motivation for doing this practitioner

research as was reaching into the heart of the supervisory relationship through 'Freeing Fictions with Compassion'.

1.9.1. Writing this Thesis to Reflect My LET Approach

I decided to break new ground by researching practice improvement because of the importance of combining practice and methodology to create a consistent ontology and research methodology uniting Adlerian Psychology and Living Educational Theory (LET) and their compatibility with social justice. Chapter Three introduces my methodology and its associations with social justice. It demonstrates my methodological decision-making, while Chapter Five explains their epistemological significance and relationship to the research process. I chose methods that delve beneath the surface of my research experiences and utilised Adlerian practice tools specifically because they emphasise social interest (Adler 1956; Adler 1993) and holistic understanding of individuals (Maybell 2004). In short, I chose LET as the methodology for researching my Adlerian practice.

The researcher's active participation in writing a thesis is crucial for generating a l-e-t.

> "*In the writerly phase, we clarify our meanings during our writing*" (Whitehead 2016, p.4).

Four Arrow (2008), who studied the process of writing an authentic dissertation, referred to the French critic Roland Barthes, who made a distinction between 'readerly text' written for others to read and 'writerly text', written to assists the writer to clarify their meanings. Generating a valid l-e-t is a non-linear process facilitating continuous change. My writerly inquiries were supported by regular conversations and reflexive explorations with the ASRG.

Chapter Two:

Theoretical Compatibility and Integration

2.1. Introduction

Initially, Adler explained his philosophy through translations. Ansbacher & Ansbacher (1956 & 1979) made a significant contribution to presenting Adler's work alongside their own commentary. Philosophically, Adler's theory was developed further by Stone (2015) and Balla (2019), and formed the heart of this doctoral research.

My practical application of Adlerian principles was essential to this research because AP is a psychology of use rather than simply a theory I possess knowledge about (Ansbacher & Ansbacher 1956, p.204) and passively refer to it. I appreciated Adler's (1956) ideas because they promoted self-determination, equality, contribution and belonging, in place of instinctual drives. In this chapter, I explain and argue for the theoretical foundations of my research. My engagement with literature from wider theoretical perspective associated with my practice to appreciate the voices I listened to, affirmed, confirmed, and reflected on, to inform the broader knowledge base of my practitioner roles (supervisor, educator, researcher).

2.2. Adlerian Psychology

I present this introduction to Adlerian Psychology (AP) to illustrate Adler's continued influence on twenty-first Century thought (Wadsley 2011; Day 2018; Belangee 2019). An association between Adler and Freud began in the late nineteenth Century. A key player in the Vienna Psychoanalytic Society which met at Cafe Central (Hoffman

1994) Vienna, Adler met Freud, Jung, and others to join conversations about theory and practice, author papers, write books and develop their theoretical ideas.

In nineteen-eleven Adler decided Freudian psychoanalysis's divergence from his own theories was too strong, despite the common ground between them in the earlier days of the Psychoanalytic Society. Adler's contradictory viewpoint about Freud's emphasis on instinctual drives and the sexual function then led to Freud's resentment toward him. This was because Adler (1978) argued that Freud's ideas about human sexual function were misleading as an explanation of neurosis. Instead, he accepted that life contains explicable and inexplicable facets "*aimed toward a successful solution of social tasks*" (Adler 1978, p.77). Adler (1978) also refuted the idea that psychological repressions are linked to heredity and ancestry. Instead, Adler (1978) emphasised people's potential to use what they inherited as creative self-determining beings. The Freudian approach dominated (Corsini & Wedding 2000) because many of Freud's contemporaries were fearful of criticising him (Scharff 2007).

Importantly, Adler's historic contributions to the Vienna Psychoanalytic Society helped to sustain his theory's continuing applicability to socially just contemporary practice (Day 2018; Belangee 2019). Compatriots, such as John Clifford, Consul of Austria in 2011, a representative of the Austrian Government and Margot Matschiner-Zollner, President of the Austrian Society for Individual Psychology, held Adler in equal esteem to Freud and Jung (Wadsley 2011, p.20).

2.3. Adler and Contemporary Psychology and Research

Adler did not stand alone in departing from deterministic views of humanity, he also held a significant position in establishing the origins of contemporary psychology (Day 2018; Belangee 2019). On a search for Adlerian research papers on the University of Cumbria website the most references were to the Journal of Individual Psychology, some republished original works, and international sources, mostly from the United States and Europe. The following paragraphs outline some contemporary links to Adler's practice.

Pytell's (2001) biographical account of Victor Frankl, the originator of Logo Therapy (Pytell 2001), referred to Frankl's difficulty with what he called Freud's too reductionist viewpoint (Pytell 2001, p.324). Pytell (2001) also acknowledged Frankl's position about community as "*our most affirmative tasks towards community*" (p.317). Both points described common ground with Adlerian perspectives on social responsibility.

Adler influenced Albert Ellis, founder of REBT, Relational Emotive Behavioural Therapy, which came into practice before Cognitive Behavioural Therapy (Ellis & Rovira, 2014). Ellis credited Adler as an influence and acknowledged the presence of a cognitive approach within the wider field of Adlerian Psychology (AP) (ibid). Adler's influence on Abraham Maslow, known for the Hierarchy of Needs, had professional associations in contemporary literature (Mansager & Bluvshtein 2017).

Adler founded his theories on practice. Karl Popper (1989), famous for his views about scientific research, witnessed Adler at work in nineteen-nineteen. Popper (1989) struggled to accept Adler's non-scientific approach to developing AP. He contended, "*the more a theory forbids, the better it is*" (p.36). Despite Popper's

(1989) struggles to challenge AP, he placed considerable importance on Adler's practice in psychological science (Popper 1989). Later, Popper (1989) refuted his conclusions about the validity of Adlerian Psychology and its lack of scientific status, although he did not rule this out as possible in the future (Kaufman 2003). Time confirmed Popper's (1989) prediction. An Adlerian research base began with the Journal of Individual Psychology (JIP) as an amalgamation of two previous journals, "*The Individual Psychologist*" and "*Individual Psychology*", in the 1930s (Ansbacher & Ansbacher 1956, p407). The *Journal of Individual Psychology* (JIP) continues publishing peer reviewed papers (2019, p.ii).

A special issue of the JIP was published in 2018 and dedicated to generating support for the Adlerian approach as evidence-based practice. Many voices contributed to it, for example: Sperry and Sperry (2018); Bitter (2018); Rasmussen & Howell (2018); Travis (2018) and John (2018). John's (2018) contribution provided the sole woman's voice in that issue of the journal. It also provided growing evidence of various research paradigms applied to testing Adlerian Psychology.

I built this research on AP's valuing of practice alongside theory by founding this research in association with my unique Adlerian lens as a practitioner and a researcher and inextricably linked it to my embodied practice values. Like Adler, I held the spirit of community at the heart of social justice and equality (Ansbacher & Ansbacher 1956). However, I took his position further by replacing equality with equity because equity is more effective in welcoming diversity by balancing individual needs with collective needs. In contrast, Freud believed human nature was contradictory to the ethical demands of communal life (Ansbacher & Ansbacher 1956). Adler's and Freud's differing viewpoints and fundamental philosophical disagreements were what led up to their separation. Later in this Chapter I also

provide examples of feminist separations from Freud, for example, Le Guin (2019) and Montessori (1966).

I value intergenerational emancipation and enabling children and young people's (C&YP) voices to be heard in the context of societal change in the present day, especially the emphasis on their rights. Conflicts also arose between therapists and practitioners in the history of psychoanalysis (Robinson 2015). The psychodynamic Object Relations Theory developed by Melanie Klein (Clarkson 2003) dominates the theoretical foundations of child and young person practice and clinical supervision practice (Hawkins & Shoet 2012; Shoet & Shoet 2020). I review psychodynamic contributions to therapeutic practice before explaining Adlerian influences on my thoughts about practising from a socially just perspective. I also critique the implications of its history in relation to the diagrammatic representation I created to explain my clinical supervision practice from an Adlerian perspective on client/supervisee/supervisor emancipation.

2.3.4. A foundational theory and Adlerian typology

I have already introduced several of Adler's foundational concepts. In this section, I refer to the integration of my personality goal as 'my~fictitious~law~of~movement'. In common with others, I apply it to justify "*my mistaken behaviour*" (Dreikurs 1989, p.45) which I enact as a defensive action when my sense of significance feels threatened. At those points, I become "*I as a living contradiction*" (Whitehead, p.12), which I explain in more detail when I give practice illustrations of contradicting my values.

At times of stress, my~fictitious~law~of~movement unconsciously motivates my defensive behaviour to safeguard my sense of significance. I used the word

'fictitious' to highlight that my defensive behaviour stems from unique fictional beliefs formed in my early childhood where my ideographic laws are associated with my life context. AP as a *"psychology of use"* (Ansbacher & Ansbacher 1956, p.204) links to my description of 'my~fictitious~law~of~movement' with a tilde between the words to highlight a degree of approximation, suggesting that nothing in my~fictitious~law~of~movement is fixed.

Adlerian Psychotherapy aims to enable client's to free themselves from the fictional stories their unique personality goals influence and to reorientate those goals toward the freedom of social interest. Studying personality goals is synonymous with studying a person's phenomenological field where transformations happen according to a person's capacity to revise their unconscious beliefs, emotions and actions by 'Freeing Fictions with Compassion'.

Adlerian typologies, like the Crucial Cs (Lew & Bettner 1998), personality priorities (Kfir 2014), and emotional reorientation exercise (Thomas 2013), provide coherent Adlerian tools for growing self-awareness, which I use in my practice and draw into this doctoral research. The typologies generate practice examples of how Adler's foundational theories enhance self-understanding. I designed my LET methodology to grow my self-understanding and develop elucidatory narratives that explain how I improve my practice by reorientating my personality priorities. Appendix 3 presents a visual summary of Adler's holistic approach. I included it to illustrate how his ideas cohere (Maybell 2004) and support my use of the typologies I mentioned above.

2.3.5. Drawbacks in Adlerian Psychology

I highlight Adler's influence on my practice and connections to the educational influence of Scottish Enlightenment thinkers like Thomas Reid and his emphasis on

social justice and self-determination. Being relatively unknown in the UK, Adlerian Psychology can be questioned concerning its benefit to this doctoral practitioner-research. However, I have chosen to support my aim of offering alternatives to dominant discourse and to generate clarity about the relationship between practice values and anti-oppressive practice.

Adler's foundational concepts are crucial for explaining my practice improvement. However, they could also present a barrier to understanding some of the subtleties of the Adlerian approach. One of the difficulties Adler presented to his followers was his emphasis on practice at the expense of passing on written knowledge; many of his writings are collections of lectures, some transcribed and then translated from German (Stein 2005). Ansbacher & Ansbacher (1956) shared their concerns about Adler's writings:

> "*His writings are unsystematic and therefore make unsatisfactory reading*"
> p.xv.)

More lucid and recent writers whom he influenced came to the fore in his stead (ibid), such as, Freud, Rogers, Ellis, and Maslow. In response, Stein (2005) established a collection of Adler's original works to redress his obscurity through more up-to-date translations and provided a theoretical framework for "*Classical Adlerian Depth Psychotherapy*" (CADP) (Mansager 2019).

Adler believed himself to be consistent in his values, but sometimes he contradicted them too. For example, Pytell (2001, p.320), Frankl's biographer, and Kaufmann (2003) wrote accounts of Adler being "*unwelcoming to those who challenged his ideas*" (p.182). An unwelcoming disposition inhibits open dialogue, blocks mutual understanding, and impedes the interests of communal life; this is how Adler contradicted his belief in "*communal life*" (Ansbacher 1979, p.7). This is also an

example of his humanity, imperfection, and commitment to explain human nature in a spirit of social emancipation so that his ideas are accessible to everyone.

Despite Adlerian Psychology's drawbacks, this thesis testifies to its applicability in the twenty-first Century. It illustrates Adler's emancipatory influence and Maddox's (2001) description of AP as: *"a science of human emancipation"*, (p.47). Mosak and Maniacci (1999) described Adler's belief in social interest as a process people use. Their description included a range of qualities:

> *"Contribution to the common welfare"*, *"caring"*, and *"compassion"* (Mosak & Maniacci 1999, p.113).

However, Adler contradicted these behaviours and ignored his welfare in 1937 when he spoke in 57 locations in a period of a few months in the lead-up to his sudden death. Following Adler's untimely death, Adler's school of 'Individual Psychology' was left without a systematic knowledge and practice base. Stein has addressed both within CADP, as has the North American Society for Adlerian Psychology, through the Journal of Individual Psychology (Sperry & Sperry 2018), as did the UK Adlerian Society since 1952 and is now called the Adlerian Society and Institute for Individual Psychology.

2.4. Choosing Living Educational Theory to Reflect My Feminist Approach

When I review the first volume of Twenty-twenty-one's first Counselling and Psychotherapy Research Journal I find a prevalence of mixed methodologies (Hanley, 2021; Jacob et al., 2021; Rost 2021; Sefi & Frampton, 2021; Hanley & Wyatt 2021; Hensel et al. 2021; Bager-Charleson & McBeath 2021; Norouzian et al. 2021). I question the usefulness of the questions being asked by them. Mixed-methodologies combine quantitative and qualitative methods to produce

measurement and generalisation, which reflects humanistic researchers' historical use of: "*controlled trials and open-ended exploratory*" tools of inquiry in qualitative investigations (McLeod 2002, p.261). These features do not fit with my non-traditional feminist approach, where I value equity and belief in diversity, in my research relationships. I discount contemporary approaches and position Living Educational Theory firmly in this research. I decided to orient my research to generate an Adlerian practitioner knowledge base using educational research. Chapter Six addresses my justification and Chapter Three explains how I generated my LET research design.

My choice of methodology meant I would further the psychological therapies' educational research base by generating practitioner knowledge about practice improvement, which Whitehead (2018) found was seldom done. However, I did find references to therapists' continuous learning and development (Mearns & Cooper 2005; Knox et al. 2013; Lambers 2013), which I decided would be useful for relating my research to a wide group of humanistic practitioners. When I discovered the direction of the literature, however, I recognised I would have to be inventive to generate a methodology to reflect my focus on validating my practitioner knowledge.

The Scottish Enlightenment has a place in this thesis from a social justice standpoint. My self-study, described in Chapter Seven, revealed historical influences on the Scottish education system, my education from nine, and the historical rise of feminism for Scottish women during the eighteenth Century. Hume's contributions to the Wise Club in Edinburgh also influenced the [Scottish] Enlightenment (Education Scotland 2020) and contributed to the domination of European/Western ways of knowing (Bhattacharya & Kim 2020), like mixed

methodologies. Those influences marginalised contemporary forms of qualitative and post-qualitative inquiry I considered important for emancipating knowledge.

Moving on from Hume, I drew Adler's focus on social justice into my research to counterbalance marginalisation and to demonstrate his philosophical common ground with other figures in the Scottish Enlightenment (Maddox 2001), for example, Thomas Reid (the National 2018). Adler also supported women's contributions to social change (Orgler 1973). I will reveal the importance of valuing non-traditional approaches to furthering clinical practice and practitioner research when I combine Adler's values-led stance with the values-led nature of Living Educational Theory (Whitehead 1987), but first I will align my Adlerian approach with other approaches.

2.5. Aligning My Supervision Practice with Recognised Approaches

Once qualified and accredited by the United Kingdom Council for Psychotherapy (UKCP), a further two years of study, including fifty hours of supervision practice and an academic assignment, meant my Diploma in Supervision was complete. The ensuing narrative discusses my journey to become a clinical supervisor, and various educational influences on my personal and professional learning, some of which stemmed from theoretical, socio-cultural, and feminist perspectives. I also shaped a detailed explanation of the complexity of my supervision approach and contrasted it to widely recognised complex supervision models.

My formal training as a supervisor was founded on an integrative-relational approach to supervision presented by Gilbert & Evans (2000):

> "*The idea that supervision can be seen as a form of 'meta therapy'*" (p.1).

Gilbert and Evans (2000) related their "*metasystems perspective*" (p.11), shown in Figure 6, to an "*integrative relational supervision*" (p.6) and emphasised its relational context. They depicted a horizontal model where the client's differing relational system from supervisee and supervisor perspectives was implied by the size
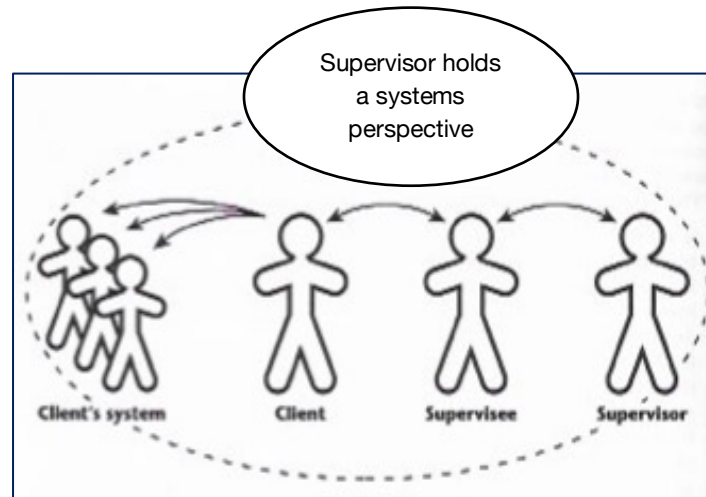
Figure 6. Gilbert and Evans Meta Systems Perspective

differential between members of the supervision triad. Although their model showed a horizontal representation of relationships, they turn to psychoanalytic terminology to explain the part supervisee and supervisor "*unconscious*" thinking plays within the relational dynamics of the supervision triad. I presented the diagram of my approach in Figure 2, on page 15, as a holistic description of 'mind', 'body', and 'spirit' represented in each person.

Gilbert and Evans' (2000) supervision model influenced my learning when I trained as a supervisor. Their references to 'metatherapy' (ibid) link 'affect' as an embodied aspect within the supervision process and harmonise with my approach. I appreciate improving my supervisory relationships from a metasystem perspective, which is consistent with their approach; however, their psychodynamic theoretical stance contradicts my values from a deterministic perspective. I pick up the value-

orientated differences between my Adlerian approach and psychodynamics when I introduce Hawkins and Shoet's (2012) supervision model illustrated in Figure 7.

Recent research has illuminated the transformative potential of metatherapy in client practice, fostering a sense of human flourishing within the therapeutic process (Fosha & Thomas, 2020). An ever-evolving process underlies the fluidity of all my thinking and learning about my practice, which is open to change and reorientation toward improving the principles of social justice introduced in Chapter One. While becoming a clinical supervisor, I explored my practice in group and individual supervision. The dialogic process within the group enhanced my learning when we observed, explored and 'researched' each other's practice. Together, we created knowledge about our professional development, for example, by applying Karpman's Drama Triangle (Karpman 1968) to structure our informal data collection and feedback to one another.

My supervision course placement was in the West of Scotland team in a Scottish bereavement charity, which began in March 2007 and has continued since I qualified. I discovered practice challenges from working in the West of Scotland at the start, for instance, post-industrialisation, sectarian divisions and extremes of privilege and poverty, which met me head-on in my early days as a supervisor.

My practice values helped me frame my LET *"educational practice and theorising"* Laidlaw (2008, p.74). In Chapter Seven, I will explain how my values reflect educational influences originating in my early life and connect them to Adlerian concepts underpinning my practice improvement claims for social justice. Before explaining the details of my practice, I outline other influences on my experience as an educator, clinical supervisor and researcher.

2.6. The Relational Complexities of Clinical Supervision

I used digital data, multimedia evidence, and creative illustrations throughout this thesis. Like the affective in the context of feminism, people of colour and aspects of diversity, the affective was critical to this investigation in the way Hadebe (2017) described:

> "*The affective is critical in galvanising and sustaining the struggle against injustice*" (p.53)

I captured embodied affect and found expression for my creativity to assist my explanation of the complexity of my supervision practice. Figure 2, on page 15, assisted me to explain the context of the "dynamics of educational influence" within the supervisory relationship, linking back to my LET research question. I presented the horizontal feminist; equitable dynamics and I relate to others through my value of equity and the feminist struggle against injustice (Ibid). Before explaining my diagram, I acknowledged the initial educational influence on my creation of Figure 2.

2.6.1. Explaining what influenced the creation of Figure 2

Hawkins and Shoet's (2012) "*Seven Eyed Model*" (p.68), shown in Figure 7, on the next page, presented their theoretical representation of seven modes of clinical supervision. This model, widely known and accepted (Henderson et al. 2014), was developed as a "*double matrix supervisor model*" (Hawkins & Shoet 2012, p.67) and purported to reflect anti-oppressive practice. However, utilising a hierarchical model aligns with individualistic developmental psychodynamic theories (Winnicott 1971; Stern 1995), which I argue inherently contradict the principles of anti-oppressive practice, as this chapter progresses.

Strawbridge (1993) who influenced my practice, founded a comprehensive identification of the challenges practitioners face when transitioning to anti-oppressive practice. Her critique identified six starting points, linking cultural norms to oppression. Under her influence, I shaped my diagram in Figure 2 to emphasise the need for practitioners to develop their awareness of cultural reach as Strawbridge (1993), described it:

> "Developing awareness of cultural norms embedded in concepts of self, models of development and humanistic values" (p.11).

Hawkins and Shoet's (2012) model, represented in Figure 7, placed the supervisor in a visually superior position at the top of the triad and the client at the bottom, while
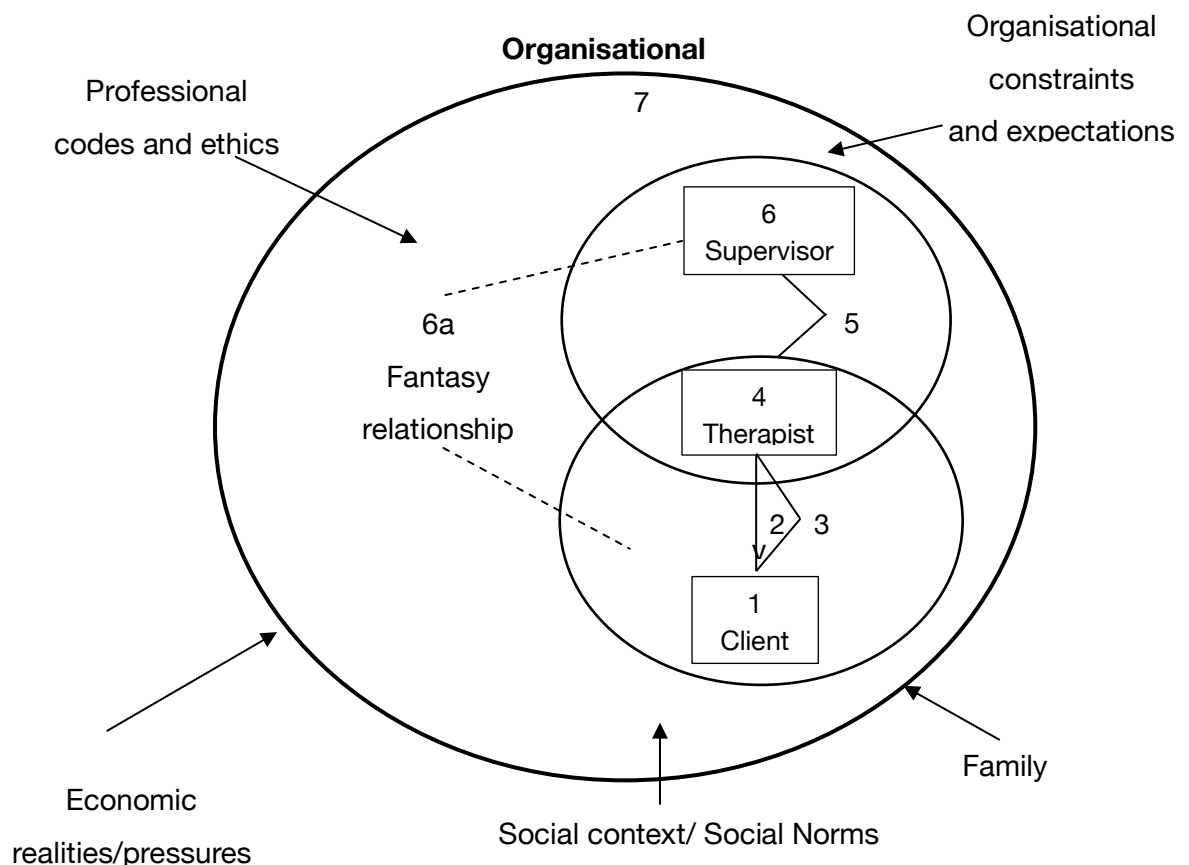
Figure 7. The Seven-Eyed Model of Supervision (Hawkins & Shoet 2012, p.68)

the supervisee was 'sandwiched' between them. The client had the foremost place

in my diagram, Figure 2. (p.29 & p.72), where I depicted each member in the triad relating horizontally. So, in consequence, I reordered the numbering Hawkins and Shoet (2012) used and placed the client foremost using a left-to-right convention. The therapist, as a supervisee, is positioned after the client.

Ideologically, I value a horizontal plane for all relationships and appreciate the complexity I discovered in the supervisory relationship, which requires a clear explanation. I acknowledged the presence and inevitability of power imbalances, such as perceiving supervisors as 'expert advisors' within the supervisory triad.

I clarified my thoughts about valuing equity as an expression of anti-oppressive practice and began to write about them. As I strengthened my arguments, I recognised the complexity of explaining how the Seven-Eyed Model's relational dynamics are incompatible with my value of equity. I critiqued Hawkins and Shoet's (2012) psychoanalytic application of reductionist concepts, represented in Figure 7. I focused on embedding my child-focused Adlerian practice by integrating my therapeutic, educational and practitioner-researcher roles into this practitioner research. I refer to Figures 2, 6, and 7 interchangeably to reflect the complexity of clinical supervision and the similarities and differences between the relational models in my diagram.

I presented a non-hierarchical orientation in Figure 2. to honour my value of equity and integrate my self-study with the developmental orientation I place around C&YP clients. I emphasised the value of equity in my diagram alongside my practice values and other humanistic approaches. The similarities and differences between Hawkins and Shoet's (2012) model and my Adlerian approach to supervision began in my explanations about the points of difference I highlight through the key below.

9. Social Formations

4. Supervisee processes...

1. Client processes...

7.Supervisor processes...

2.Interactions

5.Interactions

3. Relationship

6. Relationship

8. <--Educational--> Influence

Client

Supervisee

Supervisor

9. Social Formations

The Triad
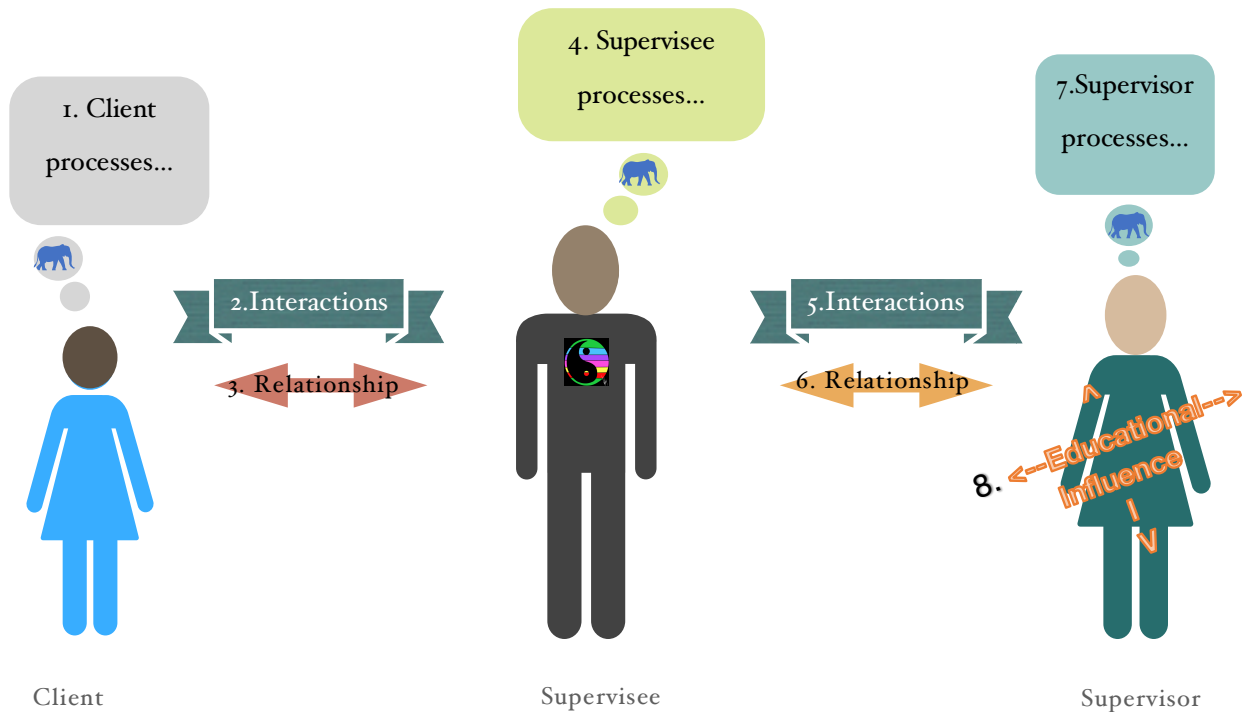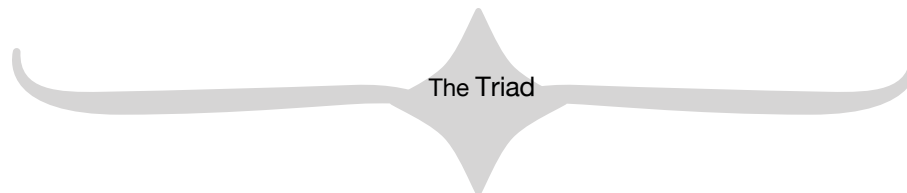
Figure 2. The Relational Complexities of Supervision

The numbering linked each of the nine elements, portrayed as the relational dynamics represented in Figure 2.

1.   The conscious and unconscious thoughts of the client

2.   The behavioural interactions between the client and counsellor/play therapist, supervisee

3.   The professional relationship between the client and counsellor/play therapist, supervisee

4.   The supervisee's conscious and unconscious thoughts are in and out of awareness

5.   The behavioural interactions between the supervisee and supervisor

6. The professional supervisory relationship between the supervisee and supervisor

7. The supervisor's conscious and unconscious thoughts, which are in or out of awareness.

8. The educational influence of the supervisor in the learning of each member of the triad, inclusive of her or himself

9. The social formations wherein each person lives each life task: of work; Family; community; self; and existence (Manaster and Corsini, p.62)

Blue 🐘 elephants show the presence of unspoken fictional beliefs that lead to relational frictions during supervision and become the focus for practice improvement, not included in the models in Figures 6. and 7. The elephants represent the metaphor of the 'elephant in the room' and are blue to represent unconscious thought, as the unsaid, but thought, within or outwith conscious awareness and related to each person's fictional final goal. For example, unconscious fears of making mistakes or conflict arising in relationships. Fictions and frictions are essentials for supervisees and supervisors to understand, reflexively explore safely, and reorientate. The fictional final goal began to emerge as the theme that unites this research's quest for evidence and 'Freeing Fictions with Compassion'.

The courage to share openly and reveal mistakes within the supervisory relationship is essential for achieving relational balance. Living their practice values consistently is how supervisors and supervisees strive to present themselves as relationally congruent. Congruence happens when the supervisor consistently embodies their inner awareness, in their outer way of being (Rogers 1967). This was the point when

I connected Roger's concept of 'congruence' and times when I reflected on contradicting values as a loss of congruence and indicator for change. Sutani (2020) critiqued Roger's client-centred approach to counselling. As a student, she found it challenging to demonstrate an understanding of the relationship between self-acceptance and congruence in counselling practice. She argued for a connection between congruence and ontology by recognising philosophical positioning in a counsellor's identity. Sutani (2020) discovered connections between congruence and ontological consistency underpinning theoretical choices and therapeutic practice. When I created the diagram in Figure 2. I had a similar understanding of congruence to hers. The blue elephants relate to practitioner thinking patterns contradictory to their self-acceptance. Anti-oppressive practice restores congruence in the therapeutic and supervisory relationships by discovering ontological inconsistency. I discovered supervisees' need to feel safe to be themselves when I connected congruence to practice values, which I return to in Chapters Four, Five, Six, Seven, Nine and Ten.

What I introduced as 'relational congruence' in the last paragraph is a term that is crucial for describing the alignment and connection between commonly known psychological concepts from Rogers' (1967) Person-centred theory, Karpman's Drama Triangle, based on Transactional Analysis (Speakman 2006), Maslow's Hierarchy of Needs (Mansager & Bluvshtein 2017), Frankl's Logo Therapy (2008), and Albert Ellis' Relational Emotive Behavioural Therapy (Ellis & Rovira, 2014), but influenced by Adler's lesser known practice-oriented theory (Ansbacher & Ansbacher 1956). With this in mind, I decided to position Kaufman's (1996) *"Psychology of Shame"* alongside Adler's concept of inferiority (Dreikurs 1989).

Kaufman (1996) linked inferiority's affect to shame (ibid); his references to inferiority revealed common ground between Adlerian practice and my clinical supervision course. I liked Kaufman's (1996) ideas about a complex of shame representing the specific affective descriptions he made to draw out the impact of negative affect, which disrupts social relationships (Kaufman 1996), for instance, feeling embarrassed, shy, guilty, self-conscious, discouraged, indications of inferiority (ibid). Kaufman (1996) also referred to the "*complex of shame*" (p.250), which I think resembles references to Adler's "*inferiority [feeling] complex*" (Ansbacher & Ansbacher 1956, p.256).

The 'relational fictions and frictions', supervisor and supervisee may wish to avoid, indicate discouragement from feeling inferior. Defensive reactions like those explained by Kfir's (2010) Personality Priorities and Karpman's Drama Triangle (Speakman 2006) are evoked by fears of insignificance. Defensive reactions in the supervisory relationship tend to result in a loss of relational congruence, where the supervisor or supervisee struggles with self-acceptance, which affects their acceptance of their clients (Sutanti 2020).

The psychology of shame and Karpman's model of the Drama Triangle (Karpman 1968) helped me to relate the relational dynamics they represented about "*inferiority [feeling] complex*" (Ansbacher & Ansbacher 1956, p.256). I connected the two theoretical perspectives to my Adlerian understanding of the impact of familial relational patterns during early life. In my description, I transformed 'persecutor', 'rescuer' and 'victim' into 'persecutory behaviour', 'rescuing behaviour' and 'behaviour expressing vulnerability'; my revised terms represented Adler's (1956) view on life as 'movement'.

Shame is a standard description applied in therapeutic circles (Evans 1994; Moursund & Erskine 2004). Kaufman (1996) named inferiority "*as a shame state*" (p.93). I learned about "*shame-related phenomena*" (ibid, p.8) in Adlerian terms from my engagement with the literature underpinning my explanation of Figure 2. My diagram purposefully omitted what Hawkins and Shoet (2012, p.70) termed the "*6a Fantasy Relationship*" represented in Figure 7. They used *Object Relations* Theory to explain the seven-eyed model because they searched for a generalisable model founded on a psychodynamic paradigm which does not align with the Adlerian approach to personality.

2.6.2. Professional Relating at Depth

I related reflexive practice to reflexivity as an approach to practitioner research with relatability to practice improvement. Etherington (2014), whose writings encouraged my interest in reflexivity also encouraged me to recognise my creativity in reflexively processing my experiences of hearing distressing accounts using metaphor.

I reflexively created poetry, art, and stories to metaphorically represent my beliefs about myself, my feelings, and my compassion. They broadened my perspectives on what I read about Etherington's (2014) application of reflexivity. I applied Adlerian tools to the reflexive process of drilling into lived experience. I applied Adlerian understandings of metaphors (Kopp & Eckstein 2004; Gold 2013) in various ways, including the drawing or writing I did before or during this thesis, art, poetry, and storytelling. Dorman (2017) used poetry as a reflexive process of drilling down into lived experience:

> "*I believe there is power in going deeply into the particular of human experience*" (p.102).

Dorman's (2017) words captured his perspective on the value of poetry as reflexivity in a research approach. By combining all three perspectives, I discovered the unknown and unexpected around the periphery of all three aspects of my practice: educational, clinical, and research.

'Freeing Fictions with Compassion', the theory I originated in this thesis, connected my engagement with explaining how the depths of early life experiences are unconsciously present in my professional relationships. Children's perspectives are critical to my practice, so I consider them within supervisory explorations by engaging in tentative inquiries and avoiding assumptions, adult-oriented theoretical interpretations and remaining open-minded. I did the same when generating illustrations of influence on my views about child development, where they came from and how they link to my feminist perspectives.

Hawkins and Shoet (2012) acknowledged individual differences between their colleagues, which could not be explained using "*developmental stages, our primary tasks or our intervention styles*." (p.77). Recognising their acknowledgement, they numbered their model to illustrate seven modes to show differing relational/thought processes. However, I tend not to refer to Bowlby's Attachment Theory, which I will come onto later, because I questioned the ethics of distressing very young children in the interests of researching.

A further shortcoming of Hawkins and Shoet's (2012) model was how they drew out terminology with adult-oriented undertones, like 'impotent' and 'omnipotent', stemming from psychodynamic developmental thinking (p.67). Psychodynamic inferiority/superiority dualisms contradict my practice value of equity and sit outside my application of the Adlerian approach. I believe psychological movement is

constantly in motion on dynamic continua. For example, my experience of feeling inferior in academia, which Figure 8. illustrated.

I linked my Adlerian theoretical position to the horizontal orientation of the three triad members I illustrated in Figure 2. My feminist approach to this research appreciated humanity, children, women and men as unique beings seeking to be socially connected, valued, and understood. One of the first of these aspects was my acceptance of striving for belonging when Adler (1978) described his ideas about holism and the fictitious final goal. This exemplifies what needs to be teased out during supervision sessions to understand and explain professional growth as practice improvement in Adlerian terms:

> "*All strivings, thoughts, feelings, characteristics, expressions, and symptoms.*" (Adler 1978, p.77).

Adler (1978) rejected Freud's use of sexual explanations, as do I. He cited them as misleading (ibid) by implication. I view Freud's use of sexualised explanations as gender-biased and broadly ageist and placing adult interpretations on children's experiences. They imply young children know about sexuality and their psychological lives can be reduced to sex drives. When I learned about the origins of inferiority feelings, I found I could highlight Adler's emphasis on equity (Sweeny 2019, p.31). This positioning assisted my critique of Figure 7. and discovery of the value of explaining my academic inferiority feelings in association with what √**AcadamanX** represents.

Discovering my inner vulnerability and the presence of defensiveness in my experiences of academia aligned with explaining how my feelings of inferiority are

associated with my endeavours to strive for superiority or give into vulnerability, expressing my discouragement at times. The diagram in Figure 8. illustrated Adler's concept of inferiority feelings (Sweeny 2019; John 2020). Referring to the diagram is how I associate my hidden thoughts and their impact on my confidence in relationships. For example, when I lose touch with my embodied values and feelings of esteem (Adler 1956).

Drawing and writing about $\sqrt{\text{AcadamanX}}$ exemplify how I used drawing to facilitate my creativity and appreciate the childhood origins of my psychological and physiological resistances to valuing my academic originality, discovering its relevance to replacing dualism and accepting professional responsibility for improving my practice.

Figure 8, on the next page, depicts an inner relational dynamic of self-preoccupation between personal significance and personal insignificance. The metaphor of the greasy pole and its arrows imply bidirectional movement along the horizontal and vertical axes running between the unconscious relational dynamics illustrated in Figure 8. Others picked up on the importance of supervision for addressing a therapist's unique inner-self:

> "*Supervision offers an opportunity to explore and acknowledge how the therapist's unique self, their life experience and their development process can support the therapeutic process and the therapeutic relationship*." (Knox et al. 2013, p.129).

Knox et al.'s (2013) viewpoint also highlighted the complexity of supervision and the unique factors brought into the supervision room by the client, therapist, and

Personal significance

Control
Power
Position
Possession

courage, equity, honesty, mutuality → Social Justice: finding mutuality and freedom of expression

Avoids
Blames
Makes excuses
Fears

Personal Insignificance
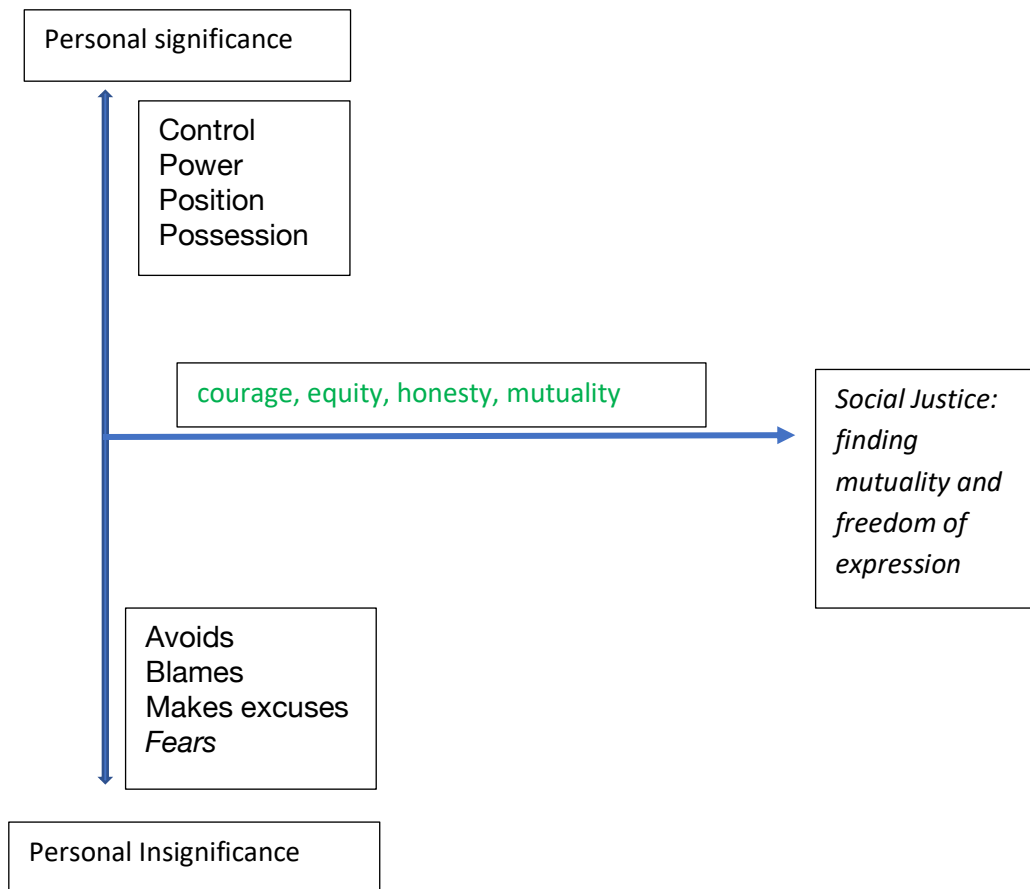
Figure 8. Preoccupation with Overcoming Inferiority Feelings

(Adapted from Sweeney 2019, p. 31)

supervisor. Each persona is socially embedded within the relational triad I illustrated in Figure 2. I have also modified the description Hawkins and Shoet (2012) used to acknowledge the 'wider context' of supervision. I used "*social formations*" to replace their idea of "*organisation context*" (p.68) to widen the influential reach of educational influences. In LET, educational influence extends into the social formations within which practice happens. Educational influences are also underpinned by practitioners' endeavours to live their values within their professional relationships (Whitehead 2018). All three people represented in Figure 2. live and move within relationally dynamic social formations (Whitehead 2018), for example, family, school, education institutions, therapeutic profession, and local community, experiences varying from person to person.

2.6.3. My Educational Influence

One motivation underlying this research and choice of methodological paradigm was the importance of understanding my educational influence as a supervisor. It is also underpinned by my endeavours to consistently live my practice values in professional relationships (Whitehead 2018) and reflect the fundamental nature of their practice.

Multimedia and other evidence I gathered illustrated and supported my growing understanding of how I could explain the dynamics of practice improvement. Among those influences was a range of factors influencing my practice. For example, feminism began as an educational influence when I was growing up. My mother and father taught me about women family members' achievements during conversations and reminiscences I listened to. My parents also influenced me about social justice, which I refer to in Chapters Four and Seven. They supported the Civil Rights Movement in Washington, DC, in the early 1960s and influenced me to develop social justice values, reflected in their occupations. I recognised my mother's influence and desire to rebalance social inequities such as discouragement, feelings of disempowerment, poverty, and prejudice, which she expressed through her practice. To those social inequities, I added gender inequity and stereotyping, bureaucracy, political correctness, and top-down medical terminology that focuses on deficits, adding to those in Chapter One and elsewhere.

Educational influence comes from Adlerian Psychology and Adler's beliefs in emancipation (Wadsley 2011) and my engagement with Adlerian Psychology since 1982. Educational influence comes from my cultural history combined with my family history, my Scottish education, and during my teacher education. I learned about the Scottish Tradition in education from Dr Bone, who lectured on

Educational Studies at the college I attended from 1971-1975: Callendar Park

College of Education (Edinburgh University 2023), continuing and joining degree

modules at the University of Stirling from 1973-1975.

Yoga is the other educational influence I draw into my practice. I started yoga

practice when I was thirty-five and trained as a Dru Yoga teacher from 2010-2012. I

learned about yogic philosophy (Dru 2010), values and becoming a "teacher living

the teaching" (Attwood 2014, p.xv). All these histories combined with the

educational influences on my values to reflect the fundamental nature of my

practice, which I embody in what I do, how I do it, and how I educationally influence

the supervisory relationship. Those educational factors also help me explain how I

overcome my fictions and frictions to resolve relational disruptions and facilitate

cooperation and collaboration within the supervisory relationships.

The complexity of education influences I have introduced in this research and their

connection to the social formations related to my practice can be summarised as

follows:

· My family history

· Scottish cultural history

· Breaking new ground in professional realms

· Telling personal stories to an academic audience

· How to appreciate children's and young people's worlds

· Acknowledging inferiority

· Challenging marginalisation to further emancipation

· Plumbing the depths of life experience

· Looking at subjectivity, objectivity and knowledge creation differently

Feminist influences from feminist researchers inspired my commitment to generating a non-traditional thesis I write creatively. For example, Haraway's writings on situated knowledges (1988, 2019), Barad's (2003) ideas on semiotics and acknowledgements about complexity and Warfield's (2019) use of assemblage in the post-qualitative inquiry (p-q-i) context, all of which I expand on in Chapter Three, when I bring Warfield (2019) into the discussion. There are points when I interrupt my thesis' creative flow to integrate my embedded literature review with references to these authors and others because of their educational influence on my thinking.

Chapter Five in this thesis generates the epistemology on which I structure my LET methodology. I acknowledged the affective energetics of supervisory processes, like the energetics Gilbert and Evans (2000) referred to and illustrated in their meta-systems perspective. This awareness became especially important for discovering that my supervision and research practice felt like voyaging 'on a wide tossing ocean'. I applied that metaphor to illustrate an example of affective states that merge into sessions with supervisees. I uniquely experience each supervision session, not knowing at the start which direction it will take.

My feminist approach was inclusive and welcoming of people of colour. Just as Hadebe (2017) opened aspects of diversity within her feminist philosophy, I welcomed diversity in mine:

> *"The affective is critical in galvanizing and sustaining the struggle against injustice"* (Hadebe 2017, p. 53)

My value of social equity assisted the process of diversity by honouring individual and collective needs alongside one another.

The context of feminism, people of colour and other aspects of diversity (ibid) meant the 'affective' would never be far away from supervision sessions. Diversity is an important emancipatory element within the mutual improvement process. To emancipate my practice I emphasised how supervision is 'supervisee led'. This quote about alongsideness captured the nature of the professional relationships I strive for:

> "*Alongsideness at its best is active collaborative mutuality*" (Pound 2005, p.222).

2.7. Applying Metaphor to Reveal Fictions

Therapeutic approaches in counselling C&YP, Adlerian family counselling, individual child counselling, and play therapy practice facilitate the 'narrative' of clients' life stories through play and art. Creative images reveal metaphors from unconscious, disjointed and often chaotic representations of clients' fictitious perceptions of life experience. Discoveries during supervision benefitted from the use of creative explorations.

I chose an Adlerian approach to metaphor to align with the mutual collaboration it facilitates and to ameliorate the challenges of reflexivity (Finlay 2002; Kuri 2017). The way I created art, poetry, and storytelling in this doctoral thesis also reflected the richness of my practice. Metaphoric explorations capitalised on art reflexivity that honoured my feminist approach and freed my methodology from traditional oppressive research conventions (Kuri 2017). One of the ways I evidenced my use of creative ways of knowing was engaging metaphor (Kopp 1995; Kopp & Eckstein 2004) for meaning-making.

Client-created images become coherent, meaningful narratives within the therapeutic relationship (Wadsley 2006), the same is applicable in supervision practice. Metaphor is the key to C&YP's therapy and family counselling. As Kopp (1995) observed that metaphor also facilitates: *"therapeutic change"* (p.XIV). Similarly, when I applied Kopp's (1995) observation about the value of metaphor I found self-awareness I could use for 'Freeing Fictions with Compassion' to improve my practice. That was how much of the narrative in this thesis came to light through similar meaning making processes like those available during play therapy, C&YP counselling, Adlerian family counselling, and supervision.

2.7.1. Congruence aligned with values

There were times in my practice when my self-awareness felt at odds with my outer way of being (Rogers 1967). For example, when I felt an unconscious need to strive for superiority to gain √AcadamanX's approval. Those were times when I needed to reconnect with my value of equity and rise above my inferiority feelings to align my values with my practice, as consistently as I could. I learnt to appreciate my fallibility by being honest with myself and others about times when I am imperfect.

I honoured my values in how I wrote this thesis and used jargon-free writing to sustain an accessible writing style. I did this to raise awareness of the superiority dynamic of expert/inexpert and aligned it with 'academic-research-speak' and 'traditional psychotherapy speak', my terms for jargon. I also separated my practitioner-researcher voice from my early life learner voice, ☺WeeGirrel☺, to acknowledge how congruence comes from self-knowledge and *"self-acceptance"* (Sutani 2020, p.50) of practitioners' imperfections. Accessibility to academic texts also served the shared interests of equity and practice improvement.

I explored post-human and post-qualitative (p-q) philosophies as my practitioner research process developed, to find my release from the influences of oppression in conventional research. Oppression means a loss of autonomy for one person or group, which sets up a power imbalance, which is usually in favour of 'superiors', like expert professionals. In relationship dynamics, the words and intonation of how something is said are more important than they seem on the surface because words, especially jargon, create barriers because of low comprehensibility, which can further power over others instead of facilitating power with others. I took courage from learning about post-human and post-qualitative methodologies and presented alternatives to traditional jargon in research and psychoanalytical approaches.

I offset my exploration of significant educational influences and Adlerian influences on my learning with my recognition of the inner wisdom of both supervisee and supervisor, participant and researcher. This wisdom was the key to unlocking anti-oppressive research practice, fulfilled socially just principles.

2.8. Theoretical Links for Discovering Personal Phenomenology

This section discusses a dynamic of educational influences of note within my phenomenology, which is of a specific theoretical and socio-cultural nature and important for demonstrating my Adlerian approach to supervision practice and the learning that happens within the supervisory relationship. Movie 3, on the next page, illustrates theoretical connections between educational influence, learning and personal phenomenology. The Movie shone a light on understanding and explaining how the dynamics of educational influence in educational research (Whitehead

2018) represent learning within professional relationships and provide the basis for

validating my emergent theory of 'Freeing Fictions with Compassion'.

During supervision, I use many Adlerian tools for discovering supervisees' and their

clients' fields of experience by exploring the supervisee's phenomenology (Kopp &

Robles 1989).

Movie 3. Embodying Honesty Becomes Mutual Improvement

https://youtu.be/uRg1rpH191M

Movie 3. revealed the presence of 'mutual learning' during a research conversation.

The participant's experience of our supervisory relationship taught me about their

explanation of honesty within a useful supervision session. Educational influences

manifested in the meanderings of supervision, with each of us free to create our

respective meanings through our respective phenomenology. Similarly, what

entered her session with a client aimed for the client's freedom to be honest.

In Movie 3. the participant was honest about feeling uncomfortable when challenged in a supervision session. She recognised that my honesty with her had influenced her courage to be honest with clients too. The conversation in Movie 3. illustrated the importance of the dialectic/dialogic process in creating mutual understanding from honest exploration influenced by our respective phenomenological interpretations.

Adler had a values-oriented educational influence on the development of post-modern approaches to therapeutic practice alongside his contemporaries, Victor Frankl, Abraham Maslow, and Albert Ellis, all of whom are well known. My approach demonstrated the socially just orientation of my Adlerian values and practice tools in action. They form the basis of my phenomenology, from which the emerging theory, 'Freeing Fictions with Compassion', demonstrates congruence between how I improve my practice and the part my practice values play in the process.

2.8.1. Feminism, Adler, and Freud

Adler's theory of Individual Psychology, called Adlerian Psychology (AP) in the UK, developed during the latter part of the 19th Century and through the first four decades of the Twentieth Century. Classical Adlerian Depth Psychotherapy (CADP), practiced internationally, (Mansager 2019) reflects how Adler practised during his lifetime and is based on translations of his original writings.

Adler (1956) set the scene for AP's philosophical emphasis on social emancipation in contrast to the patriarchal values of the Nineteenth and Twentieth Centuries. Adler embedded his women associates' ideas into his writings in a culturally acceptable way of his times (Orgler, 1973). Orgler (1973) spoke of him as "*a*

champion of women" (p.230) in a world where psychotherapeutic approaches were male-dominated.

Raissa, Adler's Russian communist wife, also influenced his perspectives. In agreement with Balla (2019), who researched Adler's philosophy extensively, I noted how he framed his emancipatory psychological positioning in terms of self-determining gender and supporting feminism (Balla 2019)**.** Adler also influenced my views on social justice and equality between the sexes, which I expanded on in my feminist philosophy.

Freud, in contrast to Adler, had a superior attitude to women (Kaufman 2003). Feminist writer Ursula Le Guin (2019) referred to Lillian Smith's observation:

> "*What Freud mistook for her lack of civilisation is a woman's lack of loyalty to civilisation*" (Le Guin 2019, p.30).

Freud's acceptance of violence as civilised by his normalisation of "*bashing, sticking, thrusting, killing*" (ibid) to sustain his ideology, detrimentally affected psychoanalysis in feminist eyes. Le Guin (2019) protested and dissociated herself from Freud's beliefs about what it means to be human. My feminist position aligns with hers, as I also decried Freud's social attitude toward humanity. During his lifetime he also expressed, "*condescension toward the working-class masses*" (Hoffman, 1994, p.47). Hoffmann (1994) also claimed Freud kept clear of the socialism of *"Red Vienna"*; instead, he mainly aligned with the bourgeoisie Kaufman (2003) revealed Freud's words:

> "*by and large, with individual exceptions, people are rabble.*" (ibid, p. 71).

Kaufmann (2003) suggested that Freud's beliefs and mindset created divisions between him and his colleagues. Some, whom he trusted initially, shared his views

on psychoanalysis but chose to separate from him. Adler, for example did so in 1911 (Adler 1956). Freud actively contradicted and undermined Adlerian opposition to his arguments about gender identity (Ansbacher & Ansbacher 1978). Dreikurs (1989) revealed freedom to self-determine gender identify as a fundamental of AP.

Montessori (1966) critiqued Freud too. She said Freud formed his ideas around "*abnormal cases*" (p.9), so she encouraged adults to understand children through observation rather than clinical techniques and theoretical deductions. Her observations and verbal inquiries accounted for childhood experiences within their general social field (ibid). Her professional experience with young children fuelled her optimism about children overcoming adversity given the right child-focused support. Experience taught me the wisdom of her point of view (Wadsley 2006).

I aligned my explorations of feminist principles and methodologies knowledge to Adler's views on children's natural leanings toward democracy illustrated by Stein (2017). However, psychoanalysis and its later psychodynamic derivatives sustained patriarchal leanings (Montessori 1966; Le Guin 2019). Sophia De Vries, one of Adler's closest associates in Vienna (Stein 2017), supported Adler's democratic approach (Stein 2005). My emergent l-e-t of 'Freeing Fictions with Compassion' reflects my alignment with the anti-oppressive nature of my feminist approach.

2.8.2. Scottish Cultural Influence, My Practice and Adlerian Psychology

While exploring relevant literature, I discovered common thinking between Thomas Reid, a Scottish Enlightenment philosopher, Adler and Jock Sutherland, who shared

views on "*The Self in Society*" Scharff (2007). Sutherland was co-founder of The

Scottish Institute of Human Relations (Sullivan 2021).

Scottish Enlightenment philosophers accepted *"sympathy"* as an "*intuitive

transmission of feelings*" (Scharff 2007 p. 2), which reminded me of feelings of

empathy between people, which connected to Adler's ideas about community

feeling (Adler 1956; Adler 1998).

A second example of common thinking I related to Adler, came from Thomas Reid's

ideas about the 'common sense' school of philosophy (The National 2018). Reid, a

Wise Club member who gathered to converse about philosophy in association with

the University of Aberdeen in 1758 (Education Scotland 2020), opposed fellow

philosopher Hume's scepticism and furtherance of reductionist scientific inquiry

(The National 2018).

Reid's thinking fuelled my interest in Adler's ideas about common sense from a

philosophical perspective. Both men's views corresponded to the importance I

placed on monitoring the consistency of my *"personal identity amid continuous

change*" (The National 2018). Both men also related to common sense thought.

Adler (1998) said common sense thought *"corresponds to the human community*"

(p.217) and actions expressed as social interest. Barry (1998) described what social

interest means in my practice:

> "*Adler believed that social interest is the process by which each individual
>
> strives to behave or act in a mentally healthy way*" (p.3).

Adler (1956; 1998) contrasted common sense with "*private sense*" or "*private logic*"

(Adler 1956, p.253; Barry, 1998, p.5). Adler (1998) elucidated the role and inward

focus negative thinking has on the way people move away from community when they create fictions about themselves. During such times, their 'way of being' is expressed in an individualised worldview, reflecting a process which accorded with Hume's ideas about individualisation (Maddox 2001) in contrast to Adler's ideas about community. It was through my emergent l-e-t, 'Freeing Fictions with Compassion' that I came to understand and explain my practice improvement in terms of moving into 'community' with supervisees.

By the nineteenth Century, some Scottish women joined the Enlightenment debate. As women's status grew, they equipped themselves to develop their knowledge through social relationships and education, contributing to Scottish society's development (Barclay 2011). This change in status still limited their social action and prevented women from becoming free agents by entering the medical profession, for example.

Like Barclay (2011), I believe Scottish society is still patriarchal and contradictory to Adler's stance on feminism. Despite the values embedded in the Scottish Parliament's acceptance of the 1989 United Nations Convention on the Rights of the Child in 2021 (Scottish Government 2021) and young people's wishes for supporting their emotional health support to be community-based, not medicalised. They said they wanted to be understood and viewed non-judgementally and their need for autonomy to be recognised (Wadsley 2007). Medicalising psychological practices with C&YP exemplified my experience and contradicted my socially just rights-based approach and remained with a top-down model.

Adler was influenced by the Scottish Enlightenment's *"secular humanism"* while he was developing and revising his ideas (Maddox (2001, p.54). Although the

Enlightenment underpinned the liberty of women's rights, it only extended to women of privilege during the nineteenth Century (ibid). Enlightenment discourse laid the basis for female emancipation and the origins of feminism in Scotland overall (Barclay 2011). These connections with feminism resonated with Adlerian Psychology's acceptance of the benefits women's contributions make to social justice, embedding social interest as, "*general welfare and upward development*" of people (Adler 1956, p.25). His female colleagues' voices were heard through him instead of directly (Tekinalp et al., 2022), reflecting Orgler's (1973) views and the era in which they all lived.

2.8.3 Contrasts and commonalities between Adlerian and traditional British practice in Scotland

In his brief history of the British Psychoanalytical Society (BPS), Robinson (2015) depicted the prominence of medical underpinnings in the Tavistock Clinic. Ernest Jones, a confidant of Freud's, sought respect as a Freudian analyst but aligned with Object-Relations theorists and Jock Sutherland (Scharff 2007), to further his own interests in the British Medical Association. As a consequence, Sutherland was mistakenly credited with the allegiance between psychoanalysis and the medical profession. Jones eventually secured OR's recognition in 1929. He did protect the BPS (Robinson 2015, p.4) and so recognition happened in 1927. This snippet from BPS history introduced Jock Sutherland and linked his presence at the Tavistock Clinic with his role in Scotland.

Post the Second World War, the Tavistock Clinic developed a medicalised research base for Attachment Theory. In association with Bowlby, Mary Ainsworth validated Attachment Theory through extensive empirical findings, enabling an expansion of the theory in the 1960s (Robinson 2011). The introduction of its diagnostic role was

facilitated by creating a classification system (Geddes 2006). Ainsworth's findings encouraged other interested parties to take attachment research more seriously (Bretherton 1993, p.24). However, Ainsworth's research methodology happened under laboratory conditions, a frightening setting for very young children who were parted from their mothers and subjected to meeting a stranger.

Later, medical influences led to the development of diagnostic classifications, such as the use of the Diagnostic and Statistical Manual of Mental Disorders (DSM) Fifth Edition. Text Revision DSM-5-TR (American Psychiatric Association 2022) sustained the dominance of the medical model in Western psychiatry by claiming a continuance of deterministic diagnoses based on scientific claims about causation. Adlerian typologies, in contrast are accepted as non-causal (Adler 1956). Children's distress is recognised as symptomatic of their social need for belonging being unmet.

Adler visited the UK in 1923 (Anderson et al. 2005) and travelled to Scotland in 1937 (Wadsley 2011). Much later, Sutherland positioned his belief in the holistic nature of people as Adler did (Maybell 2004). Sutherland acknowledged Adler's courage in dissenting from Freud, whom his contemporaries considered the ultimate voice. Contemporaries feared criticising Freud (Scharff 2007). Sutherland was "*turned off by instinct theory*" (Scharff 2007, p.2), he acknowledged the presence of "*internal representational images of self and object*" i.e., self-in relationship (Kopp 1995, p.107). Sutherland saw "*mutual influence*" in his socially grounded theoretical perspectives (Scharff 2007, p.10.) and had other ideas in common with Adler. For example, Sutherland believed in people's social embeddedness and capacity for continuous growth and personality development. He emphasised the importance of self-awareness and explained his theoretical ideas in plain language. However,

Sutherland's beliefs about self-determination (Scharff, 2007) differed from Adler's, as did his theory of self. Brinich and Shelley (2002) described Adler's view on self which expresses, *"uniqueness predicated on movement and striving"*, (p.56) where nothing in human striving is fixed. Both viewpoints, however, stressed the importance of early relationships and the need for a sense of belonging and attachment (Baker & Carlson 2017).

Independently, Adler and Sutherland challenged reductionism. Sutherland's ideas were consistent with Adler's theory of self in the way described above and incorporated social inequality. Within OR, the therapist is considered an expert, with the therapist's "*expert status*" most significant while the therapeutic relationship is forming (DeVoss & Wadsley 2021).

Sutherland believed psychotherapeutic knowledge demonstrated its value when interconnected with an underlying commitment people make to express themselves (Sullivan 2021). Sullivan (2021), writer, researcher, and trustee of 'Human Development Scotland' (the former Scottish Institute for Human Relations) and COSCA Counselling and Psychotherapy in Scotland, acknowledged Sutherland's use of language and socioeconomic status as a white male, just as I acknowledged Adler's and Whitehead's socioeconomic status. However, she also highlighted Sutherland's principles and ethics, which focused on securing, as he described, a "*sense of wholeness and responsible autonomy*" (Sullivan 2021, p.5). She went on to draw out optimism from Sutherland's relational approach as a freedom to care about others primarily as "*persons-in-relationship*" (Sullivan 2021, p.6). The Scottish Institute for Human Relations celebrated the discovery of Adler's ashes in Scotland in 2011 and acknowledged his contribution to understanding human nature (Wadsley 2011).

Adlerian psychotherapy places a high regard on the therapeutic relationship (Watts 2003, p.140), however, it promotes clients 'autonomy and expertise'. In OR the therapist is the attachment figure and the therapeutic relationship is a dependent one (Holmes 2002).

History has shown Adler's optimistic liberal approach valued encouragement. One focus of OR therapy was exposing clients to the perceived dangers they are avoiding (Homes, 2000). While safeguarding the self against danger is accepted in the Adlerian approach, the focus is on strengths instead of deficits and making sense of safeguarding behaviour. The Adlerian therapist appreciates the power of encouragement, too. An Adlerian therapist is an encouraging person who encourages resourcefulness and, like Dinkmyer and Losoncy (1996) described, "*conveys that energy-giving optimism*" (p.1).

2.9. Adlerian Theory Instead of Attachment Theory in My Research

Bowlby's Attachment Theory could have been the underlying theory of this research, given its focus on early childhood development and personality (Still 2004). Its emphasis on psychotherapist expertise (Homes 2000) introduced a dynamic of 'power-over' the client. Instead of affirming therapeutic expertise, AP emphasises practice improvement. It emancipates professional superiority by referring to clients instead of patients, rejecting a stance that people's historical contexts define them (Shaw 2004; Bartholomew & Lockard 2018; Khoshfetrat et al. 2021). In the same vein, this research stepped away from referring to "*therapists' dysfunctions*" (p. 226) when a practitioner experiences an emotional response to a client (Khoshfetrat et al. 2021). The theoretical association I generated between AP

and LET within this practitioner-research had an emancipating affect, their strengths-focused approach promoted. Attachment theory's views on therapist expertise related to superiority, which is contrary to the value of equity throughout this research and served as a reminder that neither expert status nor causality fits here.

Ainsworth was best known as a researcher associated with the "*Strange Situation*" (Geddes 2006), where she used toddlers as her subjects and exposed them to distressing experiences of separation from their mothers in a laboratory setting. I believe that the ethics of distressing very young children for research purposes are questionable. Adverse childhood events (ACE) are associated with trauma recovery, given their detriment to early human development (De Voss and Wadsley 2021). Some researchers who referred to the validation of attachment theory, for example, Robinson (2011) and Van Der Kolk (2015), acknowledge trauma recovery. They suggested that toddlers who experience traumatising events were impacted by Adverse Childhood Events (van der Kolk 2014). Unexpected separation in experimental laboratory conditions mimicked adversity so that the effects of a traumatic experience on a toddler could be studied.

I argued for the incompatibility between Ainsworth's categorisation research and the separation between her research values and ethics and those of LET practitioner research (Whitehead 2018). Chapter Six's justification of my methodology highlights dominant contemporary scientific approaches and their emphasis on causality, where the ends justify the means, as Ainsworth's research did, disregarding the long-term effects of the adversity of it.

Ainsworth's attachment research also reflected a 'power over' dynamic with young children, while this research seeks a 'power with' dynamic and the absence of vulnerable subjects. In my MA research, I argued that insensitivity to children's life perspectives in adult-generated scientific research interpretations overlooks and misjudges their inner worlds (Wadsley 2006).

Tim Bond (2000) made an ethical distinction between humanistic and psychoanalytic approaches. He determined that humanistic approaches respect clients' capacity to self-determine, and their natural tendency towards 'self-actualisation' frees clients to conclude what contributes to their wellbeing and recovery. The ethical distinction lies in the fundamental differences between Adler's humanistic and Ainsworth's deterministic way of working relationally.

2.10. Challenges for the Therapeutic Professions

American psychiatrist Breggin (1991) referred to feminist influences on him and acknowledged the detriment effects patriarchal values have on people and the Earth itself. His influence led me to question the nature of psychological sciences, which I have discovered are at odds with the moral philosophy of the Scottish Enlightenment's emphasis on a "*rights-based discourse*" (Barclay 2011, p.200). Over thirty years ago, Breggin (1991) also expressed concern about medicalising psychiatric treatments. He predicted long term that medicalisation would impair the public's ability to access nonmedical alternatives for therapy. I have already referred to medical diagnostic associations with Attachment Theory and its disharmony with my practice values and how C&YP's treatment is increasingly medicalised. 550 modalities of child therapies were documented in 2004 and adapted dualistic approaches, (Kazdin and Weisz 2004) and applied psychoanalytic terms.

My choice to generate practitioner knowledge presented a two-pronged challenge

for me to create relatability between my discoveries and my professional practice.

The first is clinical supervision. The second is to demonstrate the links with

practitioners of all modalities. Through my emergent l-e-t of 'Freeing Fictions with

Compassion', I discovered the wider applicability for understanding and explaining

mutual improvement within professional relationships.

2.11. Emancipating Psychoanalytic Terms in My Supervisory Practice

The psychoanalytic words transference, countertransference, projective

identification, and parallel process are used as projective terms, sustaining the

inequity I refer to within the therapeutic profession and supervision. (Orlans &

Edwards 2001, p.44; Henderson 2009, p.67). Furthermore, these terms are at a low

readability level, meaning they are difficult to read. Counselling, psychotherapy, and

play therapy students first meet these terms and are confused by them when

attending a relevant academic course.

Chen and Maurier's (2018) research on readability relates to emancipating my

practice. They distinguished text difficulty and readability with word frequency to

focus on the accessibility of written text for students' vocabulary retrieval. They

found students were less likely to readily acquire infrequent terms (Chen & Maurier

2018). Their findings also showed the importance of linking meaning with decoding

previously acquired vocabulary that supports reading comprehension.

Psychoanalytic terms are infrequently used and are long words to decode, resulting

in low readability. I emancipated my explanation about the diagram I created to

illustrate the relational complexity of my practice. To do this I placed blue elephants

in thought bubbles pertaining to the client, therapist and supervisor respectively.

That metaphoric connection associated my meaning with the well-known metaphor

of 'an elephant in the room'. The blue elephants represented thoughts that are

avoided, making my meaning recognisable, comprehensible, and memorable.

Psychoanalytic terms dominated explorations of unconscious thought at the time

when they were developed and are incompatible with emancipating contemporary

knowledge. Initially, psychoanalysis was a male preserve, fitting into the era's socio-

historical context (Kaufman 2003). It originated in the late nineteenth and early

twentieth centuries when psychoanalysis was in its adolescence in the

Psychoanalytical Society of Vienna (ibid). Despite this it is still in common usage.

Clarkson (2003) summarised the psychoanalytic categories in her quote.

> "*Transferential/countertransferential relationship*" is "*the experience of*
>
> *unconscious wishes and fears transferred onto or into the therapeutic*
>
> *partnershi*p" (Clarkson 2003, p.67).

She also illustrated her belief in the complexity of the categorisations by

differentiating between "reactive countertransference", "complementary reactive

countertransference", and "concordant countertransference" (Clarkson 2003,

p.94/95). She highlighted the implications of transference, countertransference, and

parallel process from "*causal and simultaneous time-perspectives*" (p.67) and their

respective implications for supervision.

On the one hand, transference is a state of mind evoked by a client's unconscious

thinking related to feelings of inferiority which communicate their emotional state

such as fear, anger or sadness. Almost imperceptible facial movements are

generally responsible for this kind of non-verbal unconscious communication (Millar 2019). The counsellor or play therapist empathically attunes to their client/supervisee, becoming aware of feelings or emotions that the client's metaphor/narrative evokes in relation to the supervisee's history. On the other hand, countertransference identifies an intent on the part of the therapist toward the client (Corsini & Wedding, 2000). Inferiority feelings tend to activate safeguarding behaviour on the part of the therapist/supervisor toward the client/supervisee. Movie 10. gave an example of a participant's account of safeguarding her significance in the presence of conflict unconsciously evoked by a client's behaviour. She described herself metaphorically. She said she was hiding in a puppet. Both terms have a part to play in therapists' unconscious thinking. What they discover could facilitate therapeutic change, but the terms are very difficult to understand and explain in psychoanalytic terms and for setting practice goals.

Projective identification is another term that describes when the counsellor/play therapist unconsciously reacts to a client's feelings and emotions. Neither are aware of its presence (Clarkson 2003). One or the other may unexpectedly act out of character, perhaps by expressing dislike toward client/supervisee and wishing they would not return. If it is a client, the practitioner may suggest another therapist might be better able to help them. In my experience, projective identification can motivate a reason for a client not turning up, prematurely ending, or when a client or supervisee becomes stuck in a repetitive relational pattern that can feel like 'going around in circles', like a relational impasse.

A parallel process, the other term used, refers to explaining times when the supervisor experiences the same empathic response as the supervisee, like sadness for a client (Clarkson 2003). Supervision addresses these aspects of

relationship dynamics in clinical settings as a way to sustain the therapeutic working alliance and ethical practice.

I have learned from experience a secure supervisory relationship is a cornerstone. It is a safe space for supervisees to express their feelings and affective sensations, especially when exploring the challenges of owning their thoughts, emotions, and actions during their practice. Exploring practice improvement within the context of the LET research offers a unique approach to bringing relational practitioner values to the forefront in a dynamic of relating self with self and self with other. Safe, secure, supervisory relationships facilitate honesty and openness.

My thoughts can become stuck and immovable alongside supervisees' thoughts. I have learned to intuitively spot the signs of unconscious thoughts interrupting relationships, for example, in Movies 3, 4, 7 and 10. Once aware, supervision conversations' dialectic/dialogic process is the route for developing reflexive critique to understand what happens when a therapeutic impasse occurs. It can be mine, theirs or both of ours, but first, we need to understand and explain what is happening individually and collectively, and only then can we release fictional beliefs.

My LET research discoveries revealed an explanation for releasing impasse, which reaches into the heart of practice improvement and provides an alternative to the traditional approach for understanding and explaining the unconscious relationship dynamics described above. It uncovers explanations for understanding the dynamics of educational influence within the supervisory relationship. Supervision's dialectic/dialogic processes provide the space where relational discoveries of

practice improvement happen through my emergent l-e-t 'Freeing Fictions with Compassion'.

2.12. To summarise this chapter

This chapter introduced ethnocultural, theoretical, and educational influences on my learning as an influential backdrop to this practitioner research. It furthered my aim to address anti-oppressive practice dynamics by presenting socially just alternatives to dualisms, determinism, patriarchy, power over others, adult/child inequity, absolutist ideals and inaccessible jargon presented by traditional psychoanalytic and psychodynamic theories. It ended with a challenge to practice accepted in the therapeutic profession and invitation to make space for creating a link between equity, anti-oppressive practice and the need to break from the inequities of traditional counselling and psychotherapy concepts and terminology in this practice, research and learn through 'Freeing Fictions with Compassion' in professional relationships.

Chapter Three:

Generating the research design and methodology

3.1. Introduction

I found generating a Living Educational Theory (LET) methodology was a challenging undertaking because of the originality I situated in this doctoral self-study. From the beginning I determined my research design would be informed by insights from metaphors I discovered in reflexive explorations of my practice, which I implemented for my methodology to take shape.

From the start I began a process of self-disclosure to discover my Adlerian values in my practice. The discoveries I made contributed to clarifying my research design choices and decision to integrate three in-depth explorations of my practice with the purpose of understanding and explaining the educational dynamics of my professional relational world. The first would be an in-depth self-study, the second a participant-led evaluation of my practice and the third observations of videoed encounters with others during my practice. This chapter explains the generation of my design and methodology, informed by the epistemological framework elucidated in Chapter Five. I will outline the rationale for the methods I chose and how I implemented my research design, data collection and analysis. I justify my methodological choices in Chapter Six.

3.2. Leading up to clarifying the methodology

Whitehead (2018, p.104) spoke of several dimensions he included in LET by inviting "*educational responsibility*" from researchers. I acknowledged my educational responsibility within my LET methodology and affirmed:

- The importance of personal knowledge

- Researchers need to ask challenging questions

- Human uniqueness and biases

- This practitioner-research process' encounters with otherness and difference [socially and relationally]

- Responding responsibly to otherness and difference

- Responding creatively to and learning from educational influence

The inventive approach I introduced created opportunities for deeper exploration of the interface between practitioners' personal and professional development to illustrate the transformations of practice improvement. I also express my educational responsibility by going outside tradition in the social sciences (Dadds et al. 2001).

I held the past, present, and future of my~fictitious~law~of~movement within each moment of my clinical practice and this research. Through those time frames, I sought demonstrable consistency for evaluating and justifying change and confirming evidence of practice improvement I could open to public scrutiny.

Having placed my methodology on the epistemological framework of practice, I claimed methodological freedom to honour my commitment to anti-oppressive practice and aligned with post-qualitative perspectives, beyond the human-centred, to embrace diverse ways of knowing. I decided to transcend the boundary between qualitative and post-qualitative paradigms in places. At the same time, I acknowledged the presence of wider-than-human 'relationships' within the freedom

and breadth of the methodological possibilities I took into this practice-led research and enabled through creative clarification and justification.

The ASRG contributed to the development of the research design and methodology by participating in regular group meetings. That was where I was able to clarify my thoughts in the light of their contributions to understanding what was emerging from the research process. I began the chapter explaining who was involved, where data was collected and how, the period of the research and my ethical concerns. Before moving on to highlight two crucial theoretical positions that link Adlerian Psychology (AP) and Living Educational Theory (LET) holism and non-causality.

3.2.1. The Research sub-questions

In Chapter One, I introduced my research questions as gateways supporting the generation of my LET methodology and l-e-t. The holistic research question addressed "methodology and contributory methods of inquiry and information-gathering". Sub-questions (3) and (4) asked: 'How do I understand and explain' mutual improvement within the supervisory relationship when I embody my values?' 'What does contradicting my practice values mean in reality?' Times when my~fictitious~law~of~movement is dominated by √AcadamanX's or ☺WeeGirrel☺'s presence and my inferiority feelings overwhelm my rational thoughts.

To be able to answer the questions I posed this chapter elucidates the importance of studying embodied knowledge and energies as the affective qualities evoked within myself and in my professional relationships. To this end, I integrated creative methods for research by applying Adlerian ideas about metaphor, supported by

poetry, art, drawings, stories and Early Recollections. These came to the fore in the lead up to clarifying this methodology when I emphasised points of resonance with studying nuance and complexity and illustrated the importance of my methodology's creative path (Dadds & Hart 2001).

3.2.2. Participants who collaborated in the data collection

I invited the supervisees who work with me to collaborate in this doctoral research and addressed ethical concerns that arose from that invitation. I echoed Pound's (2005) approach to epistemology, methodology, social justice and what she called "*co-learning in dialogue*" (p. 32). Pound (2005) also referred to dialectic explorations of change. I recognised bias expressed through the variables present in LET research, given its scope to study the influences and origins of embodied expressions of practitioner values. I returned to bias in later chapters and illustrated its place in understanding and explaining my values. I also made provision for gathering and processing data from the multimedia evidence I used to create the elucidatory narratives to validate how I improve my practice through 'Freeing Fictions with Compassion'.

I had ethical concerns about power and difference between myself and supervisees generally. For that reason, qualified supervisees contributed to times when I collected video data, whereas student contributions were restricted to the practice evaluation. I did not use video with students because I considered the difference in my role with students too complex to mitigate power dynamics in my ethics submission.

3.2.3. Observance of Ethics

I positioned my ethics submission within the values of humanistic practice by respecting the autonomy of those who contributed to data gathering (Bond 2000). I also imbued it with a non-directive quality (Bond 2000) that prioritised and held what the participants wanted to contribute.

I upheld participant autonomy by keeping my ethics submission consistent with the values I claim to practice throughout this practitioner research: equity; honesty; warmth; kindness; knowledge-sharing; and encouragement. My practice values had to stand firm in this methodology to enable the LET research process to work.

BERA's Ethical Guidelines characterise "*Democratic Values*" and "*Academic Freedom*" (BERA 2018, p. 5). These sat consistently alongside my practice values, supervisees' research role, and the nature of my research and methodology. I was mindful of my commitment to emancipation in my ethics submission. I annotated the changes to the submission to accommodate students and changes in how I shared Movies, during the remainder of this section.

3.2.4. My Ethics Submission[6]

I received approval for my ethics submission in 2019. In my initial information sheet and consent forms I invited qualified supervisees to contribute to my practitioner research. They could opt to co-research or participate if they wished. The only distinction was some participants' involvement began and ended with my practice evaluation, the remainder were participants in the practice recordings and contributed to a poem I wrote in the epilogue. The poem reflects their experiences

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[6] Appendix 4

of being supervised by a researcher. In 2020, I also invited students to participate in the practice evaluation. I discounted the use of video to lessen the risk of a student feeling obliged to appear in a video instead of choosing to.

Then, in 2022, I requested separate consent to share my digital visual evidence within YouTube's Unlisted section. Initially, I had referred to the Private section. I wanted to make the implications of this clear for an informed decision. I did this to mitigate the possibility of agreeing without fully appreciating the possibility of someone recognising their voice after publication. Sections 13, 14, 15, 16, 23, 24, and 25 are in Appendix 4 to highlight the changes to my original submission. Within those sections, the text from the first approved submission is black. The text relating to the first extension in 2020 is green, and the text for the second extension in 2022 is purple.

My ethical role for researching my practice meant I had the most significant stake in this research. Setting that aside from inviting the supervisees to contribute as participants who evaluated my practice or researched with me meant that my ethical role as a supervisor must overlap my ethical role as a practitioner-researcher. There was always a possibility of undermining equity unconsciously by taking advantage of supervisees' good nature. However, it was not my intention, hence my steps to mitigate the risk.

3.3. Expressions of Power: consciously and unconsciously held

Insights into my~fictitious~law~of~movement and the fictitious law of movement unconsciously held by participants are presented in this research. Brinich and Shelly (2002, p.56) discussed a person's belief motivated by the "*law of movement*"

through life and how those relate to inferiority feelings permeating our relationships as we strive for significance. They are also a part of being human as Maybell (2004) noted:

> "*Natural and inherent to the human condition*" (p.1).

The ASRG's researching role oversaw my actions and collaborated during my 'researching conversations'. They brought their knowledge of Adlerian Psychology and research to encourage me to reflect deeply on the interface between my values and practice so that I noticed points when I sought 'power over' others, which √AcadamanX's fictional presence contributed to.

The ASRG was also crucial in supporting my capacity to feel 'power with' those who took part. They noticed if my claims to embody my practice values in a socially healthy way encouraged social interest (Barry 1998, p.3). My claim to uphold the integrity of my practice and its associations with my value of equity as a standard of judgement rested on my endeavours to incorporate strategies that supported my ability to explain my values ethically.

The ASRG also noticed when I lived with community feeling. Dreikurs (1989) referred to the degree to which a person can express community feeling (Gemeinschaftsgefühl) as an indicator of their empathy and engagement with others. This is what Dreikurs (1989) said:

> "*The extent to which he [she] can adapt him[her]self to others and, whether [she] he is capable of feeling with and understanding other members.*" (p.5).

My eventual choice of Rich Pictures method for my practice evaluation, discussed in Movie 7, provided an example of how the ASRG influenced my values-oriented aims. It was where the dialectic/dialogic processes within this practitioner research contributed to the formation of the ethical processes I embodied in this methodology. DeLong (2020) argued for dialogue as a research method within LET, as she posed:

> "*An argument for dialogue as a research method that aligns with my epistemology, ontology and methodology*" (DeLong 2020, p.87).

I aimed for my research dialogue to do the same.

3.3.1. Mitigating Power Dynamics

I reviewed seven papers in the first Counselling and Psychotherapy Journal of 2021. I noticed researchers oriented their outcome measures toward standardised or criterion-referenced tests to create reliability scores and confirm validity. Their use of reliability and validity sought proof that specific practice approaches or interventions for change could be generalisable (Hanley, 2021; Jacob et al., 2021; Rost (2021); Sefi & Frampton, 2021; Hanley & Wyatt, 2021; Hensel et al., 2021; Bager-Charleson & McBeath 2021; and Norouzian et al. 2021).

I bore my concerns about the sense of 'heaviness' I felt around their use of quantitative methodologies, which reflected the ethics and hierarchies of paternalism and structuralism and wish to effect change. I wondered if researchers become insensitive to oppressive practices in research. Each methodology I reviewed situated researcher power above participant power, rather than power with participants. For me there was a missing link between learning about practitioner educational influence, how change happens and what that means in

practice. Later I discovered that my learning became mutual learning and improvement with participants.

Hannikainen et al. (2017) discovered connections between studies that sustain patriarchal performance management hierarchies in social institutions, like health services, counselling, and psychotherapy practice considered in recent literature (Rousmaniere et al. 2017). Hannikainen et al. (2017) found that scientific investigations focused on human behaviour and effectively reduced people's opposition to 'scientific determinism'. They found evidence in the five inquiries they investigated (ibid).

I also engaged in intellectual debates with voices contradicting my practitioner roles, particularly from a methodological perspective. For instance, Rost (2021) advocated Q Sort, claiming it epistemologically bridges the difference between ideographic and nomothetic methodologies. Unlike her I decided to relinquish control over participants' contributions to this research. Furthermore, I explored research that applied Grounded Theory (Strauss & Corbin 2008; Arczynski & Morrow 2017). Although the researchers invited practitioner knowledge at the start of data gathering; they then generated a theory representative of the researcher(s) decisions about processing participants' responses without counterbalancing their findings against practice context and relational power dynamics. I delve into these and similar examples in more detail when I justify my methodology in Chapter Six.

This research is about practitioner-oriented practice improvement. Instead of measuring improvement in supervision from the outside using external criteria, its methodology was designed to provide an understanding and explanation for change from inside the supervisory relationship. Additionally, I emphasised mitigating

factors that relate to power and difference in my researching relationships by consciously monitoring power and difference and my value of equity, presented in my Ethics Submission in section 14 of Appendix 4.

3.3.2. Emancipatory Ways of Knowing

I identified with Wickramasinghe's (2010) feminist approach to ethnography when she highlighted her emphasis on "*making meaning of meaning-making*" (p.33) and her reference to deconstructing old knowledge and generating new knowledge through non-linear explorations.

This research's "*epistemic community*", myself, the ASRG, and the participants in this practitioner research contribute to confirming this thesis' practice knowledge base and embed my living-educational-theory (l-e-t) in discoveries I make through my LET methodology. Each contributes their perspectives, from mitigating power dynamics to evaluating my practice, with the freedom to drill down into their experiences of my clinical practice and determine how to represent them. The meaning will emerge from the metaphors expressed in the research participants' RP drawings, and the dialectic/dialogic research process they contribute to explaining them will contribute to the "*epistemic community's*" (ibid) subjective contributions in the form of self-reflexivity. "*Making meaning of meaning-making*" (ibid, p.33) is one way my research methodology will uncover an understanding of what stems from unconscious thought, which Wickramasinghe (2010) also argued could not be accessed by researchers.

Gale and Wyatt's (2017) explanation of "*creative-relational inquiry*" aligns with my aim to immerse myself in the research process and acknowledge continuous

movement and evolving transformations. My inquiry is like life itself, as they described:

> "*Inquiry such as this renders the researcher in motion too, affected, involved, implicated, never able to be distant and separate, always caught up, caught up in the flow, only ever able to seek a way to shape something, like themselves, that is partial, momentary, already transforming.*"
>
> (Gale & Wyatt, 2017, p.1)

When I juxtaposed Gale and Wyatts' (2017) perspectives with Laidlaw's (2018) ideas about interconnections, I discovered my point of positioning within this research. I felt centred in my research methodology by sitting between Gale and Wyatt's (2017) perspectives on motion and Laidlaw's (2018) idea about writing as "*an exposition of a relationally dynamic epistemology*" (Laidlaw, 2018, p.49), which accords with my representation of the methodology being free to move on the 'epistemological bridge' detailed in Chapter Five.

3.3.3. Adlerian/Feminist Approach: Connecting Modalities

By developing my feminist approach, I furthered the reach of my research outside traditional power structures, to support my value of equity. I had already employed creative meaning-making to enhance conventional clinical research (Wadsley, 2006) and wrote about Adler's influence on the humanistic movement in counselling in a paper entitled: "Alfred Adler a Man of Our Time: the quiet force behind the humanistic movement" (Wadsley, 2011). Since then, I have discovered the 'non-human' included in his later writings. He described humanity's connection with the flow of evolution felt in community feeling as a sense of oneness among Earth-born beings (Adler 1979).

I also linked Adler to Carl Rogers through their association in New York (Ansbacher, 1990, p.47), when Adler was an instructor and Rogers an intern at the Institute for Child Guidance (Adlerpedia 2021). This connection linked Adlerian Psychology to Roger's approach as a non-directive and client-focused modality (Cooper 2020), which I will reflect in my methodology and translated into participant-led.

I invited Gold's (1996) approach to therapeutic integration and Shifron's (2005) use of Adlerian therapeutic practice tools in supervision, into the generation of this methodology. Like them, I embedded methods that emphasised the phenomenological, self-determining nature of human experience, which enabled it to generate relatable discoveries for a wide spectrum of professions. Kopp (1995) also made many theoretical links for applying metaphor. I integrated also theoretical links by utilising poetry, storytelling and drawing/artwork, and choice of the Rich Pictures method, which originated in soft-systems research.

I referred to Rich Pictures investigations (Cristancho 2015; Berg et al. 2019; Fougner & Habib 2020), which have applicability to practice evaluation in many contexts, but are content free. Participants determine what they present and how they explain their discoveries. I videoed participants leading our conversations about their RPs, which illustrated a fundamental difference between LET's applications of professional values in practitioner research and other approaches that use video evidence that is fed back by observers using their terms (Thompson 2005; Trevarthen 2011b; Trevarthen 2014b; Kennedy et al. 2015). Now I move on to explain how I brought these approaches together.

3.4. The generation of my research methodology

LET researchers generate their methodology from what they learn during the research process (Whitehead 2018). Given that my LET methodology was directed at applying an in-depth compassionate appraisal of my practice. I resolved to approach its development in an emancipatory way that aligned equity and freedom to be inventive. This chapter moves on to outline the methodology I applied.

I had accepted Adler's view that:

> "*The individual is thus both the picture and the artist*" (Ansbacher &
> Ansbacher, 1956, p.177)

I then added; 'the poem and the poet', 'the story and the storyteller' and 'the photograph and the photographer', to broaden my meaning of "*the artist*" (ibid). Creating stories, art, and self-reflexive poetry at the beginning of this doctoral practitioner research paved the way for its methodology to include various art forms designed to facilitate making meaning of meaning-making.

I hybridised Adlerian theory and Living Educational Theory to equip the LET 'research vehicle'. Adlerian Psychology (AP) fuelled, guided, influenced and steered the research vehicle's progress toward addressing an understanding and explanation of my practice. It aligned with the research question.

Popper (1989) criticised the concepts of 'antithesis', 'synthesis' and' thesis' and their role as a propositional form of theorising. However, these proved useful when I was considering my methodology. I used those concepts as a framework for understanding the importance of the interaction of dialectics and dialogue in supervision and this LET research. I chose 'antithesis' to represent a counter-argument to the supervisor and supervisee's theorising about clients' creative-

imagery and narratives. 'Synthesis' on the other hand, to reconcile the counter-arguments with the original 'thesis' as the argument they generated, before the supervisee carried their inquiries into client's later sessions and eliminated or upheld their findings. Laidlaw (2018) took dialectics forward into what she referred to as the "*dialectical relationship with each other*" (ibid, p.49). My dialectic/dialogic inquiries in the supervisory relationship also sat alongside Whitehead's (2018) approach to dialectics:

> "*My enquiries engage in both an intersubjective and intra-subjective dialectic*" (p.60).

When I asked "How do I understand and explain the dynamics of educational influence as a dialectic/dialogic process of mutual improvement within the supervisory relationship?", I posed the question the thesis became an answer to. Uncovering my integration of theory, concepts, philosophy, and ideology in my epistemological framework, detailed in Chapter Five, I set the scene for validating my emergent l-e-t 'Freeing Fictions with Compassion'. I situated the methodology in my feminist approach, explained its characteristics, described how its rationale transcended reductionism's oppressive practice, and then expanded and provided an alternative approach to counselling and psychotherapy's approach to practice effectiveness research.

3.5. Arriving at a coherent methodology of 'movement'

To generate a transparent and coherent LET methodology, I returned to LET's emphasis on embodied knowledge as life-affirming expressions of my practice values (Whitehead 2018). I united LET's emphasis on living my values with Adler's (1956) belief in movement as emotional, social and cognitive change.

Letherby (2014) argued that the transparency of research (Letherby et al., 2014) demonstrates its value and makes explicit a researcher's accountability for their choices during the research process, that became my route. At first, I felt perplexed when I grappled with the complexities and the nuance I discovered in my praxis-map, however, when I placed my methodology securely in my feminist approach I found my way forward, beginning with my use of photo elicitation that helped me to explain how I framed my epistemology.

I contrasted my research design with the predetermined, methodologically controlled orientation of mixed methodology design (Cresswell and Plano Clark 2018). To reflect the contrast in my inventive methodology, I explain six phases of development to create its transparency. I chose the word 'phase' to reflect a degree of progression that was non-hierarchical and demonstrated how I transitioned between me as practitioner, me as me, myself and other and my other researcher roles.

Phase One. At the start of researching my values, I used drawing, art, and poetry as self-inquiry as the tried and tested practice tools I used to inquire into my historic feelings of inferiority in professional relationships, especially those in education. Like other practitioners who work with children, I was familiar with creative ways of knowing to facilitate understanding and explanations of my unconscious embodied experiences. Already, I occasionally shared my creations with my supervisor.

Phase Two. I drew on the philosophical understanding I gained from developing my epistemological framework and found a way to reflect the transparency I needed (Letherby et al. 2014). To do so I structured my methodology in conjunction with my

praxis-map and clarified how my inquiries were conducted collectively (Whitehead 2018).

Phase Three. I illustrated how I created explanations about my embodiment of doing and knowing with wisdom, which I visually represented in the epistemological bridge. I used photo elicitation a research technique, to work with metaphor to elucidate the core components of my epistemology and what they meant within it. I selected the photo-elicitation method, hailed as "*an innovative tool in research methodology*" (Bates et al. 2017, p.2) because of its unique capacity to work with a visual metaphor to assisted me to clarifying my research framework and to stimulate my explanation of epistemological intent (Meo, 2004). The epistemological bridge was the philosophical basis for how I would make my practice improvement process known to others through the emergent methodology.

Phase Four. I combined the energies of the chakra, shown as colours of light and explanations of their positioning in the body with an ellipse metaphor to illustrate the embodied coherence between my methodology and methods by superimposing coloured ellipses on my praxis-map.

Phase Five. I correlated the colours of the yogic metaphor of chakra, to sustain coherence in my thinking. The purple in the centre linked to the chakra of connection with understanding and explaining the dynamics of educational influence brought into conscious awareness in my poetry, stories and drawing/artwork. I related the green ellipse to relationships and heart energy for observing my practice. The blue ellipse connected to the chakra metaphor of intuition and wisdom.

Phase Six. I used the outer grey ellipse, shown in Figure 9, to represent a subtle

gravity-like coherence for my LET methodology. I positioned it concentrically but

rotated it by ninety degrees to the other ellipses to create space for the inquiries I

described in Phase 1. The grey ellipse surrounded the three in-depth studies to

illustrate their involvement in the methodology overall. Together the ellipses

represented the encapsulation of my LET methodology's coherence, containing and

supporting the overall process of methodological integration.

During conversations with the ASRG, I realised that connecting each method of data

collection and evidence production was essential for illustrating the generative

nature of my research assemblage (Kuntz and Presnall 2012). An assemblage is a

symbolic 'machine' that explains the connection between my practitioner-

researching process, my practice as a supervisor, and my uniqueness as a person. I

borrowed the term assemblage from post-qualitative inquiry. The coloured elliptic

outlines interrelated to unify this assemblage[7].

The appearance of the hyphens in the title of the praxis-map emphasised the

assemblage's holistic nature. Kuntz and Presnall (2012) explained how identifiable

factors change in nature when they are part of an assemblage. They argued for

complex dynamics as "*multiple in their enactments within an event*" (ibid, p.736).

Combining my practice methodology with the praxis-map illustrated the complexity

of my research assemblage. The unity in my assemblage integrated my learning,

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[7] I interpreted the concept of assemblage, which I borrow from p-q-I, as having a 'unifying'
role.

while the dynamic of educational influences appeared to shift and change in my practice over time.

Figure 9. Research Methodology Superimposing my "wide tossing ocean".

Generating this LET methodology imbued this practitioner research with dynamic ways of emancipating knowledge. The multi-ringed assemblage embedded Adler's (1956) ideas about movement as change. It tested my capacity to focus in and out from my praxis-map while remaining energetically linked by the ellipses and this LET methodology's encompassing 'energies'.

Researching my emergent l-e-t, 'Freeing Fictions with Compassion', became the unifying force for all that I studied in this thesis. It was also crucial for establishing my evidence base in the context of my Adlerian approach and its relatability to a wide spectrum of practitioners who research professional learning and relationships. When I discovered the relationship between doing, knowing, and wisdom, I

facilitated my explanation about mutual improvement within the supervisory relationship. Deciding to create elucidatory narratives to provide evidence of change influenced my methodological choices.

3.5.1. Holism and non-causality

I aligned my LET methodology with my Adlerian practice's holistic nature to provide an alternative to linear causality in my research design. To explore inferiority feelings in relationships in terms of what people do to find significance in their social field, I shone a light on understanding and explaining educational influences. I replaced causality with valuing humanity's self-actualising powers.

My belief in self-actualisation positively influenced my values-orientated decision to align a LET methodology with Adler's position on 'as if', a principle that "*every phenomenon could have been different*" (Adler 1956, p.91). In practice acting 'as if' is a belief that change is always possible. Believing supervisees and I could be different contributed to my research perspectives and reflected the process of 'Freeing Fictions with Compassion', which I discovered. Maniacci and Johnson-Migalski (2013) emphasised AP as a "*social field theory*" (p.172), which strengthened my interest in educational influence. In designing the methodology, I paid heed to how I would collect and process data to reflect the 'as if' principle.

This research was designed to emphasise an alternative to structuralism in psychology and a deterministic approach and rigid view of 'the mind' as a concrete entity accompanied by references to 'the conscious' and 'the subconscious'. Structuralism restricts creative expression and self-determination by tying mental representations down to causality. As the alternative I chose, *"functional resemblance"*, which was free from *"causal constraint"* (Caplin et al. 2004, p.18).

I designed this methodology to be compatible with AP's acceptance that personality forms from unifying functional elements of thought that are constrained by the interpretation of life experiences up to approximately the age of five years (Brinich & Shelley, 2002). People base their personality beliefs on what motivated them to strive for significance and belonging (Adler 1956).

LET's connection to functional resemblance accepted the consistency of unique practitioner values as a basis for social validation (Whitehead 2018). The methodology needed to uncover the links between my practice values and how I strive to feel significance and belonging as indicators of functional constraint in my practice. I designed my methodology to understand and explain my practice improvement through my emergent l-e-t, 'Freedom from Fictions with Compassion', releasing the unhelpful functional constraints, weaknesses and blind spots of my past to facilitate functional change built on my courage and strength.

The coherence of Adler's socially oriented theory and his relational integrity about social perspectives resonated with my emphasis on phenomenology, where people place their unique meanings on their life experiences. Maybell (2004, p.1)[8] represented Adlerian theory holistically. That is why I chose Adlerian practice tools and techniques to study my "*unitary self*" (Ansbacher & Ansbacher 1997, p.6). Adler consistently observed his clients in their quest for coherence and belonging through their self-created guiding principles within their social world. I recognised my expressions of my~fictitious~law~of~movement that reflected my holistic self as a

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[8] Appendix 3

data source to be explored, analysed, understood in terms of how I facilitate change.

I emphasised that, "*we give meaning to situations*" instead of "*finding meanings in situations*" (ibid, p.1). My methodology and methods were chosen to explain and confirm that 'Freeing Fictions with Compassion' was heavily focused on uncovering the meanings I gave to situations and embracing change.

I took a non-directive approach to data gathering and analysis for myself and participants. When it came to focusing on how meaningfully the participants determined my practice as useful, I was curious about their sense of relational coherence and belonging within the supervisory relationship. For me, relational coherence in my professional relationships meant consistency, mutual understanding, mutual honesty, as illustrated by Movie 3, compassion, encouragement, shared values and goals. I was confident that we shared knowledge and values associated with aspirations for C&YP clients to be supported as well as possible, while respecting their and our phenomenology. The coherence of my methodology rested on researching myself in professional relationships and others' responses to me.

3.5.2. Why I used writerly writing in my methodology

I gathered some writings by Warfield (2019) into the next two paragraphs to borrow what she said about writing in a post-qualitative context. I did this because I did not want to undo her use of words by changing them into mine because she said what I wanted to say about the writerly writing phase of this methodology. Collectively, her

words conveyed her craft as a writer and admirably spoke about my use of poetry and creative methods during the writerly writing explorations I made.

[Warfield's text in this and the next paragraph is depicted in *orange* to assist the reader in spotting her words]

Without the *"assemblage of moments"* (Warfield 2019, p. 148) created by *"their effects and impacts on the methods"* and me within my self-study *"this method would not be what it is"* (ibid).

The ASRG *contributed to* my writerly writing.

> *"Via jarring moments of redirection and redesign throughout, drawing on material, discursive and affective flows that thread through different forms of media, different temporal timeliness, and inside and outside voices."* *(Warfield 2019, p.147)*

Warfield (2019) moved on to confront qualitative methodologists. Like me, she said we have a *"response-ability to show both the forces at play behind the becoming of knowledge in academia"* (ibid), and she was right about the transparency of the knowledge claims produced, like Letherby (2002) and Letherby et al. (2014).

I aligned Warfield's and Letherby's perspectives with Lambers' (2013) interest in human development. As a counsellor and trainer, she acknowledged professional development as an ethical obligation alongside exploring the influences human development has in the partnership of supervision relationships. She also underlined the role of person-centred principles in supervision sessions and "*the developmental agenda*" (p.129) as "*an implicit developmental aspect to supervision*" (p.130) and integral to counsellors' continuous professional development. I agreed

with Lambers' (2013) proposition but replaced "*developmental*" with "*fictional final goal*" (Adler 1956, p.92).

I furthered Lambers' (2013) observations about exploring the influences from human development during supervision and considered which Adlerian tools I would draw into my practice methodology to discover meaning from the development of my~ficitious~law~of~movement. I wanted to learn more about how my early life experiences influenced my practice, past and present, and was relevant to my professional development. I was already applying Adlerian exploratory tools in each of my professional roles and decided to add them to the self-study and participatory elements of this methodology.

3.6. Identifying Data Collection Methods

Whitehead's (2018) experience in Action Research influenced his discovery of research questions related to practice improvement and were reflected in his arguments about educational research. Menter (2017) too, argued that educational research implied an intent to learn and improve. My experience of applying LET was transformative in what I learnt through my emergent l-e-t, 'Freeing Fictions with Compassion'. The data collection methods I chose were designed to support the transformative nature of LET research. That influenced why I opened my methodology to Adlerian psychotherapeutic tools and techniques.

> "*Transform practice and knowledge in the process of researching them [values]*" (Whitehead 2018, p.1).

LET's relational orientation and roots in Action Research (AR) (McNiff & Whitehead 2006) provided a structure for identifying and evaluating data collection methods. I valued the emancipation of my research practice and the associations I discovered

between LET and participatory action research as a qualitative approach (Creswell 2007). I chose to apply LET in creative ways to study clinical supervision and other aspects of practice that influence "*psychology's social-justice agenda*" (ibid, p.237). To do that I exploited the use of Action Reflection Cycles to bring rigour into my research design. Each ARC introduces the methods, while the details of the three in-depth inquiries, including the data analysis and discoveries, are found in Chapters Seven, Eight, and Nine respectively.

3.7. Three Action Reflection Cycles (ARC) as Reflexive Critique

I developed three ARCs to provide a reflexive critique, from Winter's (1989) six principles of rigour in AR. I also designed a way to introduce checks and balances in my methodology by moving from in-depth self-inquiry, through participants evaluating their experiences in relationship with me, and ending with discovering perspectives on 'self and other' when I studied my practice in action.

Each ARC outlined the process I used to identify the research methods I integrated in the order in which they are found in the thesis. I accompany each step with an explanation for my rationale for the action planning process. how the data analysis evidenced my discoveries.

3.7.1. Studying the Origins of my Practice Values

Understanding and explaining the origins, motivation, and meaning of the ontological values I live by within the supervisory relationship.

How can I find out how my life experiences contribute to the dynamics of educational influence in my practice?

6. What will I do next?
Evaluate my supervision practice with supervisees…

1. How can my self-study, tap into the dynamics of educational influence within the supervisory relationship?

5. Can the values-oriented discoveries I make serve to explain the fundamental nature of my practice through the meaning of the values I claim to live by within the supervisory relationship?

2. What kind of evidence can I collect to authenticate the meaning and purpose of my values as standards of judgement and explanatory principles?

4. Who can support me during the self-discovery process and facilitate my application of the Adlerian approach?

3. What methods can I use to deepen my self-understanding about my strengths and weaknesses?

Figure 10. Self-Study Action Reflection Cycle

Step 1. As a living theorist I put my values front and centre for inquiring into my educational influence. With that in mind I began the design of the self-study by thinking about educational influences on my practice. I had already realised I could begin the process of getting to know my motivational beliefs by using my Adlerian practice tools to support the inquiries into mine.

Step 2. At this point I worked with the ASRG to think about the ways of inquiring using Adlerian tools for data collection directed at the kind of data I needed to authenticate my values and their origins. What I was looking at had a similar role to the third phase of Adlerian psychotherapy. I was looking to grow my self-awareness to forge connections between my values and early childhood influences on forming them.

Step 3. By this point I identified one of the key tools for raising a client's self-awareness, which is Early Recollections (ER). Mosak and DiPietro's (2006) developed Adler's concept of ER, which was instrumental for Adlerian practitioners (ibid, p.1), like me, to use. ERs delve into unconscious thinking about the *"fundamental aspects"* of self and other and relate to practice ontology (Corsini and Wedding 2000).

Step 4. This was the point when I invited an Adlerian colleague to mentor me through the inquiry process. He drew Adlerian tools of inquiry and metaphor into our inquiries. I recorded our conversations about my family culture and history of influences on me. I created a discovery grid to record what I learned, and he encouraged me to create a memory-map from my early childhood.

Step 5. I decided to use an auto~ethno~biography method to analyse my discoveries from the self-study and wrote a short story in much the same way as Wyatt and Gale (2017) explained when they wrote about creative relational-inquiry in their collaborative writing. I knew writing would take me into the affectivity of my inquiry process using writing. I wrote the story in the light of the data I had collected, each of my values emerged into the frame of the story. At this stage I chose to write in the Scot's Dialect to bring family cultural influences to the fore, from my discovery grid. The story would test the effectiveness of my data collection from the auto~ethno~biography method and throw light on how 'Freeing Fictions with Compassion' facilitated how I understand and explain my practice as mutual improvement.

3.7.2. Explaining my inclusion of ethnographic writing

I drew feminist ideas about academic research together into creating this methodology. I welcomed Ursula Le Guin (2015) as poet, novelist, and writer, and her perspectives on rhythm and imagination. Le Guin (2015) embraced 'a writer's craft' to acknowledge her capacity to align imagination with the profound in memories and discovering words from metaphor. Haraway (2019) also applied her imagination, for example, alongside the bags she related to in applying the Carrier Bag Theory of Fiction. I used my imagination to facilitate my methodology.

3.7.3. Autoethnography as auto~ethno~biography

Le Guin (2015) positively influenced my belief in my creativity and imagination when she argued for recreating life as it was in her writing, as Naimon (2018) said:

> "*To portray reality without the human imagination is not a realistic portrayal at all.*" (p.187).

He suggested that Le Guin valued imagination very profoundly.

Naimon (2018) also described Le Guin's writing process experience:

> "*Beneath memory and experience, beneath imagination and invention, beneath words, there are rhythms to which memory and imagination and words all move. The writer's job is to go down deep enough to feel that rhythm, find it, move to it, be moved by it, and let it move memory and imagination to find words.*" (p.4).

This quote set the scene for creating my auto~ethno~biography method.

I invented auto~ethno~biography as a research method to acknowledge my story, took on 'ethno' to highlight my family culture and the Scottish culture's powerful influences on me and 'biography' to reflect my early life story's biographical significance in my research design. I added the tilde punctuation to release my method from the shackles of definition because there I anticipated a degree of fluidity in the connections between 'auto', 'ethno' and 'biography'. Jones (2021) argued the case for auto-ethnography as a method for gaining increased powers of reflection, meaning in life, and living a more just life. I did the same.

In Nadar's (2014) application of "*black feminist epistemology*", (p.18) she argued for stories as "*data with soul*" (ibid) when used to represent research findings. By creating a derivative from autoethnography (McLeod 2017) as a research method, I drew on my auto~ethno~biography to inquire about cultural themes from an autobiographical perspective and how they influenced the formation of my practice values. I captured an autobiographical account of memories from my life history alongside a conscious awareness of cultural inequities during my upbringing as a

Scottish woman. My feminist identity superseded the theories I espoused, AP and LET and I drew them into this methodology, given their socially just perspectives.

 Applying a feminist approach to research meant I could make "*meaning of meanings of meaning-making*", such as in Wickramasinghe's (2010) feminist research. She took that phrase as the title of her book "Feminist Research Methodology" (2010). Reading her discourse on critiquing and deconstructing what she called "old knowledge" was similar to what I think of as 'traditional knowledge'. My distinction stemmed from experiencing an emphasis on the Scottish Tradition within my Scottish education. Revisiting that reminded me of educational influence from my initial teacher education linked to my discovery of √AcadamanX and

☺WeeGirrel☺.

Discovering the 'Scottish Tradition' as a young person in my late teens/early twenties still evokes a sense of Nationalistic pride. The Calvinistic underpinnings of that pride unconsciously influenced my need to live my chosen Scottish identity. However, alongside that identity lay inner oppression and sectarian and nationalist prejudices towards others of differing colour, ethnicity and religious belief I am being honest with myself about. I realised that such prejudices influenced my responses to difference when striving for significance and belonging. For example, a loss of congruence within the supervisory relationship became possible if I overreacted to sectarian connotations and something my methodology would need to uncover. Choosing to create an auto~ethno~biographic method meant I took the chance to discover what, of my history, influenced the origins of my values.

3.7.4. Creating the Rich Picture Practice Evaluation

This is the ARC I used to develop my practice evaluation. The evaluation

emphasised supervisees' perspective on the usefulness of supervision with me.

How can I evaluate my practice from within the

supervisory relationship?

How can I find out how supervisees' experience

useful supervision sessions with me?

6. What will I do next?

Explore my professional relationships in

action…

1. How can my evaluation process,

tap into the dynamics of educational influence

within the supervisory relationship?

5. Can the evaluative data I uncover, serve to

support the meaning of the values I claim to

live within the supervisory relationship?

2. What kind of evidence

can I collect to authenticate the difference

I make to my learning and the participants'

learning?

4. What do I already know

about the dynamics of

educational influence within

my supervision practice?

3. What method can I use that is

consistent with and makes the

evaluation process authentic to

my values?

Figure 11. Practice Evaluation Action Reflection Cycle

Step 1. I considered a questionnaire for gathering evaluative data. If I chose a qualitative, quasi-scientific or semi-structured questionnaire followed by reducing my discoveries to themes, I would abandon my feminist approach's methodological inventiveness and be unable to welcome nuance and complexity. I wanted to know if my supervision practice was useful to my colleagues and served my practitioner-research aims, especially regarding the dynamics of educational influence. If I let √AcadamanX's superiority take over, I would seek the acclaim of my academic peers who believe in deductive methods instead of fulfilling my choice of collaborative co-researching.

Step 2. I considered the kind of evidence I could collect. This thesis is already imbued with metaphors in pictures, poetry, and stories to support my claims about the emergence of my practice values, for example, warmth, kindness, encouragement, and equity. I chose the RP method to be consistent with my practice and provide a familiar medium for participants who draw and reflect at points during their training, during supervision sessions, and with clients.

Step 3. I collaborated with the doctoral supervision team and mentioned the ASRG's suggestion of using metaphors for data collection and how the metaphor of my 'wide tossing ocean' artwork contributed to my thesis' progress. During that supervision, someone suggested I check out Rich Pictures (RP) as an evaluative method, so I did.

Step 4. I reviewed what I already knew about my practice values. I discovered what was missing was the participants' (now including the student play therapists) personal and professional evaluative perspectives about my embodied values and

educational influence. To critique RP as a method of choice, I reviewed the literature on RP methodology used in research from Bell and Morse (2010), Christancho (2015), Just and Berg (2017), Berg et al. (2019), and Fougner and Habib (2020). RPs were first used to collaboratively address commonly held team issues over thirty years ago. I selected drawing to understand and explain meaning (Bell & Morse 2010) about the dynamics of educational influence in my supervisory relationships. Bell and Morse (2010) found RP research was popular among researchers who promote "*stakeholder participation*" (p.1). I judged that RP would complement my self-study and uphold my value of equity, given the collaboration of the supervisees. Three studies that used RP had similar values to this research regarding holism, emancipation and relational complexity. They were Bell and Morse (2010), Just and Berg (2017) and Berg et al. (2019). Their application of RP resembled methods that the participants apply in their practice with clients, and I apply in my supervision practice.

Step 5. Using this step, I strengthened my case for including RPs to explore complexity within professional relationships and other work contexts, given its origins in systems engineering (Berg et al. 2019). Bell & Morse (2010) recognised the value of RPs to an evaluation process:

> "*RPs can provide an evaluation of outcome (understanding what went right/wrong)*" (p.20)

They also used RPs to "*investigate deeper into evaluation*" (ibid). I would be able to use the RP method to focus on participants' pictorial metaphors to facilitate making meaning of meaning-making and practice-oriented conversations about their lived experience. I aimed to learn from the supervisees' explanations of the usefulness of my practice facilitated by their descriptive reflexivity (Letherby, 2002). By exploring their RPs collaboratively, we would "*negotiate a shared understanding*" (Berg et al.,

2019, p.257). Berg et al. (2019) also recognised RP as an unstructured methodological process for understanding *"human experience of complexity"* (p.259), which I related to the dynamics of educational influence. Before completing the data analysis, I wrote about the RPs collectively and identified commonalities and metaphorical connections to enhance my understanding of my values.

My application of action-reflection cycles (ARC) was in keeping with elements of my LET methodology. I used the ARC's structure to make "*sense of the chaotic*" (Whitehead 2016, p.4). By Step 6, I took my explanations for the data-gathering process forward into the generation, presentation, and explanations of my in-depth understanding of improving my practice through my emergent l-e-t of 'Freeing Fictions with Compassion', elucidated in Chapter Ten.

3.7.5. Studying the Embodied Meanings of my Practice Values

The ARC and its explanation begin on the next page.

Understanding and explaining the embodied meanings
of my practice values when I observe them in action

How can I find out how to appraise my embodied knowledge to explain the dynamics of educational influence within the supervisory relationship?

6. What will I do next?
Explain my in-depth-understanding of
improving my practice ...
Through Freeing Fictions with Compassion.

1. How can I observe, record and explain the dynamics of educational influence within the supervisory relationship?

5. Can the digital visual information I uncover support the elucidatory narratives I create to inform my explanation of educational influence through freeing fictions with compassion?

2. What kind of evidence can I collect to authenticate the presence of my living values and their influence on supervisees' learning?

4. What do I already know about the dynamics of educational influence within my supervision practice?

3. What method can I use to authenticate the visible embodiment of my values during supervision sessions?

Figure 12. Studying the Embodied Meaning of My Values

Step 1. I gathered data by making video recordings of supervision sessions and

professional conversations to provide a method for observing and recording what

happens during my professional practice as a supervisor, researcher and educator. I noticed from the literature that clinical supervision sessions tend to be recorded for the purpose of reflecting on practice while they are being played back, instead of self-reflexive inquiries where supervisees evaluate their supervisor's practice. Video Enhanced: Reflective Practice, used in care and early years settings (Kennedy et al. 2015), is similar but more experienced colleagues generally provide the feedback.

Haraway pointed out, situating knowledge acknowledges the importance of being answerable to context and bias in what we see. I presented videos because I wanted to do as she described:

"*become answerable to what we learn how to see*" (Haraway 1988, p.583),
At this point in my research, I aimed to clarify my practice values and the unique lens I view the world through. I prepared to provide multimedia evidence to elucidate and confirm my values' meanings in the context of my practice.

Step 2. I chose video recording to research my way of being, nature, essence and identity over a period of fourteen months. The kind of evidence I wanted to collect would authenticate who I am, what I do, and what I stand for in my commitment to understand myself and demonstrate my integrity and 'truth' as a researcher and practitioner. To conduct this research genuinely I took bias into consideration in terms of positioning the camera. I also wanted to capture times when I lost touch with my professional self and acknowledge my imperfections by addressing LET's concept of living contradiction, which would bring me a deeper appreciation of the relational dynamics that happen at such times.

Step 3. At this point in my video inquiries, I considered how I could analyse the data collected. The focus of my analysis was on providing visible examples of the

presence of my values. To do that I looked at the details of recorded supervision sessions and identified video clips to share with the ASRG. I explained the sense I made about the meaning of my values through our conversations and provided an example of our explorations in Movie 6, on page 206, which showed their discussion about a video clip I shared with them and simultaneously screened their online conversation. They shared their observations of my value of encouragement in action based on what they saw and through their knowing of me. Their contribution confirmed what I had discovered and acted as an illustration of the social validation that supported my evidence base.

Step 4. At this point I drew together what I had learned from the self-study and RP evaluation to support consistency in my discoveries about my values from videoing my practice. To fulfil LET's characteristics, I then clarified my values as standards of judgement. Their role was to legitimise my elucidatory narratives that would confirm the explanatory principles I created at Step 5.

Step 5. I selected stills from video clips and analysed them in the light of what I had learned from **Step 4**. In the light of my standards of judgement, I identified the embodied connections expressed by specific values. I had assembled twelve Movies to tell stories about my practitioner roles. This was how I constructed the elucidatory narratives I created to present meaning about the dynamics of educational influence within the supervisory relationship. Finally, I integrated the values I employed in the analysis and completed the explanatory principles for evidencing 'Freeing from Fictions with Compassion' as my l-e-t of improving my practice. Chapter Nine contains the detail of my video analyses and how the

creation of video clips into Movies captured the elucidatory narrative I created.

Chapter Ten explains what Freedom from Fictions with Compassion means.

3.8. Determining My Qualitative Data Analysis

My feminist approach drew on the unique qualities of a LET research methodology

to accommodate and utilise Adler's (1956) proposition that perceptions of the past,

rather than fact or objective evidence, guide a person's motivation and values.

Mosak and Maniacci (1999) explained their perspectives on unconscious influences

that impact people's perceptions of the facts in Adlerian terms. They noted that

people generated their biases mainly through relational filters of "*biased*

apperception" (Oberst & Stewart 2003). I associate biased apperception with a

filtered lens unique to each person. When looking through their lenses, people filter

what they see in their relationships with other people and situations. As AdlerPedia

(2021) described:

> "*Personal values and interests determining the mode in which an individual*
>
> *perceives self, others, and the world*" (p.124).

My methodology studied bias related to the hidden convictions embedded in our

thinking that 'colour' each unique filter and way of seeing the world, not necessarily

with unconscious awareness.

I took my and the participants' biased apperception of both subjective and objective

experience into consideration for my data analysis because we each test out, then

determine the tint of our early childhood lens' filter as described below:

> "*The schema of biased apperception defines the individual's*
>
> *phenomenological field.*" (AdlerPedia, 2021).

My LET methodology depends on adopting research methods and data analysis that embrace bias and support its place in understanding self-perception and self-awareness. I would be transforming my practice values into explanatory principles, having discovered the freedom to be inventive. My methodology depended on accommodating my and the participants' self-determinism as an explanation for non-causal determinism within this research.

This research studies practitioner and participant phenomenology but does not use phenomenological reduction for data processing (Whitehead 2018). I believe in Spinelli's (1989) view that the world is interpreted by "*human perception*" (p.46), influenced by two key variables: genetic inheritance and experience. I acknowledged this in my master's research (Wadsley 2006) when I explored the lived experience of therapeutic professionals. However, when I did my data analysis, I followed McLeod's (2003) stages of data analysis, which included "*phenomenological reduction*" (p.34) as the resultant interpretative processes I formulated for drawing phenomenological conclusions from that master's research, which is not relevant to this research.

Although I accepted Spinelli's (1989) position on phenomenology, this research differed from phenomenological inquiry by emancipating practitioner and participant phenomenology in my data analysis. Chapters Seven, Eight and Nine explicate how I integrated Adlerian ideas about metaphor and embodied knowledge into the data analysis the details of the data analysis in each of the three chapters. Furthermore, Chapter Nine gathers data sets and findings associated with my practice values from the detailed studies in Chapters Seven and Eight. I then integrate those data sets and findings into Chapter Nine's data analysis to confirm my standards of

judgement and explicate my explanatory principles and dynamics of educational influence for generating my l-e-t of 'Freeing Fictions with Compassion'.

3.9. Drawbacks of Living Educational Theory (LET)

Self-knowledge is at the heart of LET and requires the development of explanatory principles based on practitioner-researcher self-knowledge as an educational process within LET (Laidlaw 2018). However, according to (Creswell 2007) no research endeavour is value-free anyway; in fact, my research depended on my capacity to be vulnerable to make my values known.

Researchers need to be able to combine safety with vulnerability in research dialogue (Delong 2020). I valued my uniqueness and vulnerability in this research which was anti-hegemonic but risky in terms of bias, by its very nature. Taking on LET meant my writing had subjective leanings and was biased by implication.

Embodied knowledge in research and therapeutic texts meant something more to me than Whitehead's (2018) writings about LET. Two recent research methodology publications highlighted what I meant about research and embodied knowledge (Perry and Medina 2015; Ellingson 2017). Jude (2015) also described systemic family therapy in a research context, where she valued embodied experience and described what she meant:

> "*A feeling in the body invites a way of knowing that includes the body*" (Jude 2015, p.230).

I found this description useful for connecting my practice with the African values Jude (2015) claims as hers, which are rooted in her African culture's emphasis on the importance of oral traditions for facilitating participatory meaning-making and

mutual understanding. These were similar to social validation in LET (Whitehead 2018), but also extended to deeper connections with affect.

At the start of this thesis, I introduced the concept of my 'embodied self', a term I used to encompass my physical, emotional, and psychosocial aspects. While Whitehead (2018) focused on the visibility of a practitioner's *"embodied expressions of ontological and relational values"* (p.151) and the preparation of evidence against which to validate research findings, I extended my understanding to unite my nuanced understanding of my practice roles of educator, clinical supervisor, and practitioner-researcher. Jude (2015) captured a useful expression for explaining my meaning, which she described as African values as she explained:

> *"African values foreground in appreciation of traditional ideas stemming from oral practices that validate feelings in the body as a way of generating meaning and understanding of self and others"* (Jude 2015, p.230).

I found LET's deep philosophical standpoints, particularly difficult to make sense of during the creation of my epistemology. Noffke (1997) constructively criticised LET (Noffke 1997; Whitehead 2014). She determined a relationship between AR and McNiff's (2013) views on *"freedom, justice, rationality, democracy and so on"* (Noffke 1997, p.329). Each of these elements of AR related to the 'educational' in practice improvement (Whitehead 1993).

Noffke (1997) and McNiff (2013) also believed in retaining the integrity of Action Research instead of creating modes of research derived from Action Research and compartmentalising it. McNiff (2013) cited LET as one of the research approaches to do that. In response, Whitehead (2018) argued for collaboration, valuing global

citizenship to offset McNiff's (2013) criticism and Noffke's (1997) claims about the limited reach of LET research.

Whitehead (2018) contradicted LET's openness to feminist approaches by dominating his philosophy with male academic bias from, for example, Buber (1947), Fromm (1960), Gadamer (1975) and Collingwood (1978). He used their philosophies to justify his arguments about legitimacy and validation (Whitehead 2018), I augmented them with using my feminist approach.

Whitehead (2018) believed he lived his practice values consistently until he began to collect digital visual data for his research. The digital data revealed his unwitting use of power to influence students from his superiority as an academic. I related to these points in both regards and incorporated data collection forms to embrace the subtlety of relational energies (ibid) and reveal inconsistencies in my practice.

3.10. Compatibility of Living Educational Theory (LET) and Adlerian Psychology (AP)

I emphasised the importance of LET's dual role in this practitioner research with its link to social action and theoretical foundations that aligned with the foundational theories and practice of Adlerian Psychology (AP). My Adlerian approach to supervision focused on the inner wisdom of the supervisee and supervisor as key players in developing anti-oppressive practice. My next challenge was to highlight the way forward to theoretical freedom and anti-oppressive growth by demonstrating the value of aligning LET and AP as the basis for my feminist methodology.

AP and LET found common ground in Action Research (AR) in AP's recognition of each person's uniqueness in their social field (Sweeney 2019). Noffke (1997) connected Kurt Lewin's work on field theory to "*the development of democratic*" (p.319) inquiry and its embodiment within practice and the "*need to address aspects of prejudice*" (p.319). Mosak and Pietro (2006) clarified Adlerian connections with field theory when they described:

> "*people in relation to their perceived environment*" (p.18).

Noffke (1997) also highlighted the capacity for AR and LET to enable practitioner researchers to create self-inquiries in the way she described:

> "*Rich explorations of the layers of the self in Action Researc*h" (Noffke 1997, p.329).

Such explorations opened my research to deeply appreciating relational complexity. Furthermore, ERs explore the origins of practitioners' ontological values, their way of being (Brinich & Shelley 2002). LET acknowledged a place for ontological consistency in research (Whitehead, 2008) where the researcher sustains their way of being and drew on Popper's (1989) ideas around refutability.

LET also sits within the era of post-modernism and the qualitative paradigm. Although AP straddles the modernist era, there were arguments for it as a post-modernist approach (Hillman 1994; Shelley 1999; Millar 2000), which I accepted within my research practice, given its alignment with the phenomenological, self-determining characteristics of Adler's theory of human nature. AP also has post-human leanings in the recognition of me as an Earth-born being, my wisdom evolving within a complex living process of becoming more than I am in my relationship with others and the wider environment. My methodology made it possible to explain how I improve my practice by transcending the linearity of time's

passage by using ERs for inquiry. ERs demonstrate the implications of motivation's teleological nature[11] and the presence of my~fictitious~law~of~movement that transcends time's linearity.

I integrated AP's LET to unite my socially just values in this doctoral practitioner research. I positioned the theoretical and sociological positioning of AP and LET under the umbrella of this feminist self-study.

3.11. Living Contradiction Invites Nuance and Complexity

Living Educational Theory (LET) is open to inventing a creative methodology that empowers researchers to discover unconscious motivations by applying the concept of living contradiction (Whitehead 2018). "*Holding I as a living contradiction*" (p.13) connects with philosopher Karl Popper's (1989) writings on propositional logic (Whitehead 2019). Its application In LET opened opportunities to apply dialectic logic to embrace the nuance and complexity of practice improvement within a relational space (Whitehead 2019). What I revealed in the elucidatory movies was either 'congruent with' or 'contradictory to' my values.

Uncovering "*I living as a contradiction*" (Whitehead 2018, p.7) was vital for supporting my understanding of a loss of congruence and challenged me to discover my focus for practice improvement given living contradiction's relationship with contradicting my values. Instead of rejecting the discovery of practice that contradicted my practitioner's values, I appreciated exploring the complexity of imperfection through reflexive inquiries that predicated my practice improvement.

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[11] Philosophically, Adler believed that motivation was purposeful and goal-orientated.

My LET methodology made it possible for me to study my practice in action. Movie 4. Illustrated what 'I as a living contradiction' meant when I responded to a supervisee's concern about how the session had ended a month before the example was recorded. You will hear the metaphor of how she felt when she described, "*My experience of it was I was kicked out of the room, a bit*", a situational metaphor (Kopp and Eckstein 2004, p.165). It linked to metaphor in her situation as she recalled it and was an example of 'situated knowledge', which Haraway (1988) used to describe what she acquired from life experiences, when she contended that objectivity serves "*hierarchical and positivist orderings*" (p.580). Subjectivity and objectivity, in a non-binary sense, and the generative nature of my inquiry enabled me to responsibly acknowledge what I learned (ibid). Movie 4. Illustrated the power of sharing multimedia evidence for improving my practice.

When I initially viewed the video, I was taken aback. Movie 4. elucidates the nuances of my eyes, body, and voice when I speak at 00:10 and 00:12 seconds into

Movie 4. A Challenging Supervision

https://youtu.be/vvybwM5xc2E

it. We go on to explore what had happened. As a data source, the assembled clips

revealed so much more information than words and an audio recording would. You can see my embodied expression of honesty and hear the tone in a participant's voice, each speaking of the mutual respect within our relationship as we worked toward shared understanding. I restored my value of equity in conversation, later I added warmth and kindness to my list of values because I saw the difference they made.

During Movie 4, I realised that it was my preoccupation with tracking time that interrupted my capacity to fully engage with our exploration of hidden influences in the client's session we were discussing. For example, the client's confusion, affect and awareness of betrayal. Using multimedia data in this research proved useful. It meant I could capture an example of the effect of unconscious thought processes on the supervisory relationship and illustrating how practice values can assist in elucidating explanations about the dynamics of educational influence as a dialogic/dialectic process of mutual improvement within the supervisory relationship.

Moment by moment, awakening happened in the room with the participant speaking in the video. Warfield (2019) described a p-q-i method for studying passing moments for her and her research participants.

> *"This method would not be what it is without this assemblage of moments, their effects and impacts on the method, and their influences, impacts, and effects on both me and my research participants."* (Warfield 2019, p.148).

Warfield's reference to her p-q-i's "*assemblage of moments*" captured what I found hard to explain using humanistic terminology and its place in this methodology. The participant and I acknowledged a time pressure combined with the assemblage of

'ancestral-family-cultural-psychological influences', named and transformed into ways we could both improve our practice during future supervisions.

Popper (1989, p.313/314) appreciated the idea of a "*dialectic triad*" in a modernist sense, using a term he attributed to German philosopher Hegel. I used "dialectic-triad" in a post-modernist sense to highlight the presence of contradiction during supervision and its link to mutual improvement. Griffin and Delong (2021) claimed that people in a "*dialectical engagement both learn*" (p.38). This participant felt 'thrown out of the room'. I had no idea at the time. It took our open, honest conversation to repair a breach and reach a mutual understanding. 'Freeing Fictions with Compassion' made possible.

This thesis claims that my practice is encouraging, honest, equitable, warm, kind and invoked knowledge-sharing. The participant's experience was the antithesis. However, we restored our mutual understanding by recognising our respective phenomenology. That recognition resulted in synthesising our joint perspectives into a new, shared understanding we built within our secure supervisory relationship.

Movie 4. illustrated a potential breach of relationship in a format that could be explained in terms of living contradiction. It showed a conversation about my apprehension about being late leaving the room I rented when I contradicted my value of equity. I unexpectedly took control of the session and caught the participant off-guard. It took honest self-disclosure on both our parts to restore equity. This movie helped me make sense of my l-e-t, 'Freeing Fictions with Compassion' associated with my goal of striving for perfection. Whitehead (2018) described such discoveries as a conflict between "*power and truth*" (p.33). Resolving that conflict provided me with knowledge about an association between

addressing contradictions within the supervisory relationship, and affirming honest explorations.

Some feminist methodologies, like ethnography, which Wickramasinghe (2010) used, "*make meaning of meaning making*" (p.33), which is also the title of her book. She claimed to critique and deconstruct old knowledge to open research to knowledge creation through non-linear explorations (ibid). 'Meandering' through the shared inquiry in Movie 4, we critiqued and deconstructed our 'old' situated knowledge of a shared event, then reconstructed it into new knowledge through mutual learning. From the experience, I learned that I needed to improve my time management and change how I challenged participants to sustain my values of equity, warmth and kindness. LET's multimedia application (Laidlaw 2015) became an asset to this research because I could use it to witness and explain unconscious motivations that bias my actions within the supervisory relationship.

3.11.2. My Educational Research was About Learning

Laidlaw (2018) exemplified the mutuality of educational influence through her research and referred to involvement in her LET research as bidirectional and fundamental to mutuality and improvement (ibid).

Movie 5, on the next page, shows a clip from a presentation I delivered in Montreal, Canada, in 2019. It illustrated the positive change two children reported to me after learning and remembering what self-encouragement felt like. Movie 1, also illustrated the warmth and kindness I learned about when I embodied my value of encouragement.

Movie 5. Learning About Self-Encouragement from Experience

https://youtu.be/tC5Fag6Oa90

I talked about my educational influence on the two children who required additional support at a primary school in Scotland. One of the children described self-encouragement as a sunny glow he felt in his abdomen and evoked my memory of him when he and his friend wanted to thank me for my support three years after the group work we did together.

The confidence I embodied from recalling my experience of the children's reflections came from embodied knowledge seen when I smiled. I associated the boy's sun metaphor with my practice values of warmth and kindness, infusing my value of encouragement. The video also illustrated empathy and encouragement in my smile, when I gesture to the audience and a participant's need for encouragement in a "living energy" (Jousse & Sienaert, 2016) described as:

> "*Gesture is the living energy which propels this global whole*" (ibid, p.95).

I was replaying the warmth of the encouragement I felt from the two children who expressed their gratitude. I also shared the energy of an "*action universal*" (ibid) in my human expressions during my presentation. I engaged with others in the conference group through my voice, gestures, and spoken words. The children also expressed their delight about their experience of encouragement, which Jousse and Sienaert (2016) had acknowledged in what they called children's "*play mimismic replay*" (p.118), which was recognisable to the conference group (ibid). Such experiences can also be unpleasant (ibid), unlike Movie 1's content.

Managing power in the supervisory relationship required personal insight because it manifests itself in many forms, is a complex dynamic and can limit "*personal, interpersonal, and political power*" (Arczynski & Morrow, 2017, p.201). By studying Feminist Multicultural Psychotherapy Supervision (FMS), Arczynski and Morrow (2017) researched how the values of feminism and diversity could be alive in the supervisory process and be real and authentically present within research and its findings. I liked their paper because they acknowledged honesty in their practice values. They also acknowledged the presence of history in the supervision room, collaborative working, encouraging critical reflexivity and "*counterbalancing the impact of context*" (ibid, p.202). The purpose of the next chapter is to counterbalance the context of my history and how it interfaced with my practice research and my practice value of equity. To make sure my supervision practice "*incorporates the voices of all parties involved*" (ibid, p.198), I deemed it necessary for my practice roles, particularly within my practitioner research methodology, to appreciate the possibility of losing a sense of equity with the participants I invited to contribute to my methodology.

3.12. Closing this chapter

This chapter reached its peak by focusing on 'equitable alternatives' to traditional research methodologies and presented my methodology as a collaborative journey exploring the question, "How do I understand and explain the dynamics of educational influence as a dialectic/dialogic process of mutual improvement within the supervisory relationship?"

The methodology I generated honoured my unique approach to making my research known to other professionals. This was because LET methodologies are "*ideographic*" (Cohen & Manion 1994, p.8) and based on the importance of practitioners' perspectives on their relational world. The principles of ideographic research harmonised with humanistic therapies and the Adlerian approach (Henderson et al., 2014, p.12), which I combined with recognising people as self-determining and unique.

Chapter Four:

'Life' on an Uncharted Ocean

Discoveries From a Story

Life on an Uncharted Ocean
The wind blew, the deck heaved, my breath gasped, I lost my way...
The sky grey, the ocean bleak, my eyes strained, I lost my grip...
The voices reeled, the image swam, my mind rocked, I lost all calm...
The cloud parts, the waves high, my body felt, I lost my sight...
Only icebergs,
No islands,
No land,
No map...
Yet, day dawned, light shone, chart revealed, the voyage long,
The sky bright, the chart clear, my breath eased, I found my way!

[Written in the moments preceding writing this chapter]
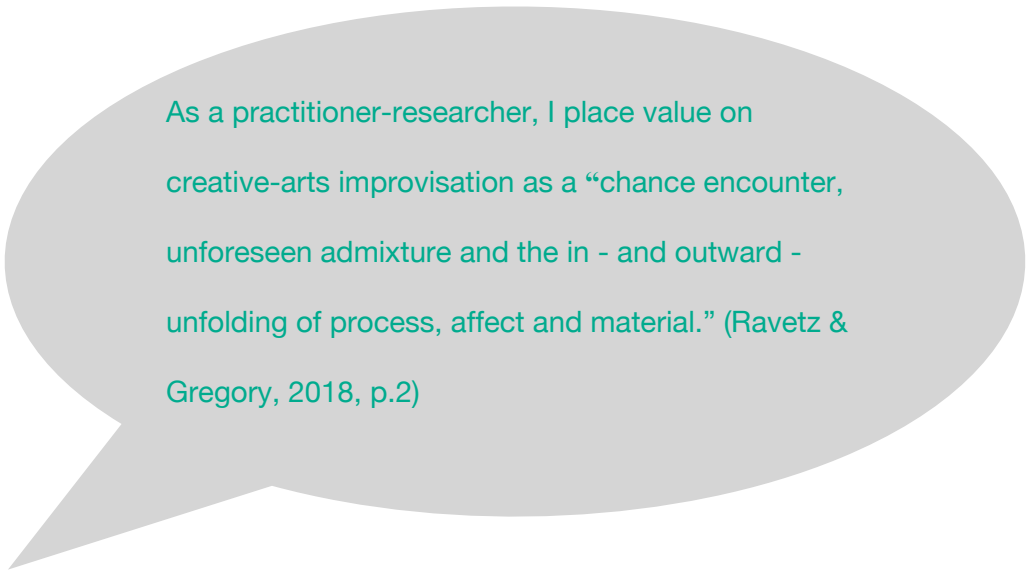
4.1. Introduction

As the artist and creator of my life story (Bettner 2006), I must capture nuance and complexity in my practice. Adopting Living Educational Theory (LET) as my self-oriented methodology (Huxtable 2009) was pivotal. This form of practitioner research intertwines numerous aspects of my life's influences: past, present, and future. This chapter is like a 'pilot study' for applying the auto~ethno~biographic method I identified in Chapter Three. It played a vital role in enhancing my understanding of the overlap between my professional and personal life, and

unearthing insights about the dynamics of practice improvement within the supervisory relationship where my practice converged with my personality.

As I delved deeper into my life narrative, I realised I had 'woven a mist' to veil some of the realities in my unconscious negative biases. The poem initiated the 'unravelling' process. Its metaphor allowed me to create enough distance to confront my discomfort about my losses of home and family at the tender age of four. My chapter's title reflected these losses and replaced any semblance of home and friendship developed in my short life with uncertainty.

As a practitioner-researcher, I place value on creative-arts improvisation as a "chance encounter, unforeseen admixture and the in - and outward - unfolding of process, affect and material." (Ravetz & Gregory, 2018, p.2)

Creating poetry, stories, and art and explaining photographic images evoked my curiosity in place of anxiety at getting stuck, which was how I was at the point when I created Figure 3a, my praxis-map. Feeling stuck also evoked many discouraging thoughts. Thoughts such as 'What's the use of sitting in front of a large piece of paper, adding various colours, shapes and objects at random and going with what appears on the page, if none of it makes sense?' However, I was patient and believed in Ravetz and Gregory's (2018) approach to art research, when the speech bubble spoke to me. Combining those creative tools was how I found a way to

explain unconscious influences embodied within supervisory relationships, informing the core of my research and supervision practice (Shoet & Shoet 2020).

In this thesis, I linked my memories with creative arts to contribute to shedding new light on the origins of my practice values. So, I brought Speedy (2005) and Gold (2013) together because their joint perspectives connected with my application of creativity. Speedy (2005) did it in terms of "*writing as inquiry*" (p.63) and Gold (2013) in terms of my~ficitious~law~of~movement when he named private logic[12]. Together, they affirmed my approach to the written word and linearity. Gold (2013) highlighted communication needed more than conscious thought to get past the obscuring effect of bias toward the reality of specific memories. My discoveries revealed my inner struggles with discouragement. I grew my appreciation of the value of meandering because "*linear verbal logic*" (Gold 2013, p.4) needed more for me to understand and explain what happened.

> "*Without the richness of this inner total-felt process, there is no way of comprehending*" (Gold 2013, p.4).

The contents of this chapter resonated deeply with my personal experiences and emotions, a phenomenon I refer to as my 'i*nner total-felt process'*. This process involved the integration of my memories with discoveries from my poetry, which enriched my engagement with studying my practice.

I learnt more about my~fictitious~law~of~movement (Adler 1956, p.92) when I used the $\sqrt{\text{AcadamanX}}$ metaphor to represent my 'imaginary' feelings of academic inferiority. The part of me he stands for wanted me to act as if I possessed

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[12] Private logic is an equivalent term to my~ficitious~law~of~movement.

intellectual superiority, which would contradict my value of equity. If my practitioner research is to be authentic, I need to uncover and share stories that are the "*antithesis*" of what I stand for (Laidlaw 2009, p.38). Holding with my courage to be imperfect (Terner & Pew 1978), I enabled myself to reveal my~fictitious~law~of~movement in action courageously.

> "*Poetry can work with image and metaphor to open new and unexpected parts of our experience*" (Dorman 2017, p.101).

Like Dorman (2017), I discovered poetry before I became a counsellor. I found poetry to be a way to connect with an essential aspect of my inner-self in the writing poetry brought me in touch with. He believed language could take us to the "*unknown edge of experience*" (p.103), which is what my introductory poem did for this chapter; it began my process of recognising my anxiety about being lost and confused. In light of Dorman's (2017) influence, my poem assisted me in connecting with those unknown edges at the periphery of my experience, which this chapter also introduced.

Understanding and explaining the dynamics of educational influence as a dialectic/dialogic process of mutual improvement within the supervisory relationship brought me a sense of an unknown swell of stimuli, influences, discoveries, conversations, and ponderings, reflecting the complexities of presenting this practitioner research, at a point when I was stuck. My progression became evident when the poem ended with the dawn of day, a bright sky, 'the chart clear'.

Now, I can explain my hidden inner philosophy, ideology, and ontology via the subtleties of tapping into 'affect' through the art this chapter introduced and on into the process of shaping this thesis. I facilitated my felt inner process to bring clarity

to its structure and progression through my creative arts as a poet and now,

storyteller and artist.

4.2 Creative-Arts, Affect and Meaning

My creative inquiries also enabled me to discover my originality. Self-awareness

came from my earliest sensations as a baby, becoming a life-long part of me

(Robinson 2003). Children make no sense of felt experiences (ibid). Knowing this

highlights the importance of tapping into my body's 'affective' experiences of

unconscious memories influencing my practice. The congruence between my

clinical supervision role and the therapeutic practice role of supervisees depends on

tapping into my creativity and imagination to discover the affective impact of my

deeply held beliefs, emotions, and physiological awareness. Understanding and

explaining them requires language, symbolism, and interpretation (Gold 2013).

During my supervision course, I learned that the relational process and presence of

affect in supervision are co-created and touch the supervisee, supervisor, and

indirectly, the client, all three members of the supervisory triad (Gilbert & Evans

2000). In my master's research, I emphasised the importance of linking cognitive,

affective, behavioural, and physiological domains in psychotherapy (Wadsley 2006).

When co-authoring, DeVoss and Wadsley (2021), we drew that emphasis into our

joint paper, demonstrated our shared understanding of relational models in practice,

and included child-focused practice. Thus, this chapter opens my inquiry to

uncovering values-oriented practice meanings, contributing to this thesis'

explanatory principles (Whitehead 2018).

4.3. "The Wide Tossing Ocean": discoveries in a story

From my earliest years, between birth and five, my inner creativity guided me to form unconscious conclusions about the world, which I then embedded into a fictitious law of movement through life (Adler, 1956; Adler, 1998). I shaped this process by observing my family life and relationships and interpreting how my family members related to each other.

The development of children's linguistic abilities shapes their understanding of language, which is also imbued with emotion (Adler 1998). As an under-five, I made sense of life using my natural language, my "*language of imagining*" (Sunderland 2000, p.4). This language enabled me to imagine my role in my family, the meaning of my family atmosphere, my unspoken but enacted family values, my gender role, and my place as the youngest of three in my family constellation (Eckstein and Kern 2002). My "*language of imagining*" (Sunderland, p.4) is my 'language without words'; a term I use to describe unconscious spaces within oneself which need metaphors for meaning-making about the early experiences I wove into the creation of my~fictitious~law~of~movement as a law to live by.

The work of Etherington (2017) and Dreikurs' (1989) insights into the nature of memory played a crucial role in helping me understand my Early Recollection and language without words. Dreikurs (1989) suggested that memories "*are kept on file for future reference*" (p.86), "*they are at our disposal*" (ibid), and we can evoke them [ERs] concerning specific situations (Mosak & Di Pietro, 2003).

When I read Etherington's (2017) claims about being "*a reflexive practitioner-researcher*" (p.85), thinking of the association, I realised I could use an ER reflexively to plumb the depths of how I intersect with the wider community. Adams et al.

(2014) engaged with autoethnography in-depth and positioned autoethnography in the worldview concerning qualitative research. I found their perspective helpful in explaining the layers of my engagement with writing about my biographical experiences.

"*Between [my]self and society, the particular and the general, the personal and the political*" (Adams et al., 2014, p.2).

The creative application of reflexivity was instrumental in delving into the depth of life experiences, thereby unlocking my impasse within the thesis. As a projective technique (Dreikurs 1989; Mosak & Di Pietro 2006), I utilised art and ERs to facilitate the creation of the first of my stories, with more to follow. Thus, I mark the first instance of using ERs as a research tool, the methodological implications of which I will discuss in Chapter Five.

When I brought my recollection of a transatlantic voyage to mind, it created the reflexive process, helping me drill below the surface of my lived experience from age four. I discovered unknown beliefs my life experience underpinned. I used the ER to make sense of the complexities of my feelings of powerlessness and confusion, stalling my thesis before it started. The story became **"Who Said: I Should Do THAT and What for?"**.

4.3.1. Story Telling with Feminist Underpinnings

"*We learn to be worldly from grappling with, rather than generalising from the ordinary*" (Haraway 2008, p.3).

When reflecting on my story of a childhood voyage I "*generalised from the ordinary*" in my life. I struggled to understand what emerged about the hidden influences on

the meaning of my wide tossing ocean and how its message related to this thesis. Understanding emerged as I grappled with getting to know my~fictitious~law~of~movement within "*the ordinary*" of my life and finding meaning through storytelling.

Storytelling and autoethnography, feminist research methods, were favoured for their emphasis on social equity and justice. When arguing for "*data with soul*" in the context of her black feminist research approach, Nadar (2014) referred to her use of narrative as data "*soft and feminist*" (p.21) in contrast to the context of science. Nadar (2014) also argued that soft and feminist research should have epistemological value.

> "*An epistemological value of feminist thinking from which other researchers can learn*" (Nadar 2014, p.21).

The epistemology I introduce in Chapter Five outlines my research's theoretical underpinnings and philosophical positioning and explains more about my feminist approach.

Montessori (1966) paused many times to wonder at what children taught her. Being a child as the ship set sail over the wide tossing ocean, in my first story, I agreed with Montessori when she concluded:

> "*[s]he [the human being] does nothing without some reason, some motive*" (ibid p.68).

During my inquiries, I felt Montessori's (1966) educational influence. So, I applied discoveries from my long-term professional experience and knowledge of children to the reflexive explorations of the ER of my transatlantic voyage, bearing my understanding of motivation in mind.

Capacchione (1991), who affirmed the next two generations of children in her family for teaching her "*the way of the child*" (p.7), used 'inner child' as her metaphor. I assembled elements of Capacchione's (1991) thinking on the 'inner child', with Montessori's (1966) view that "*a child's mind is an unfathomable riddle*" (p.68). I combined that with Dreikurs' (1989) explanation for private logic, as his term for the fictitious law of movement, as well as his emphasis on ERs as situation-specific. I assisted my growth of self-knowledge by integrating their perspectives to support my thinking. When I embedded my biases I found the purpose of sustaining my fictional sense of powerlessness evoked by √AcadamanX when writing this thesis.

I discovered the nuance of C&YP's creative imagery expressed through metaphor through interviewing children's therapists during my phenomenological research (Wadsley 2006). I also discovered explorations in play, sand, art, drawing, and puppets precede the emergence of narrative in the world of adults when childhood influences are embodied in practitioners, counsellors, and play therapists' unconscious thoughts (ibid). 'Freeing Fictions with Compassion' connected my engagement with explaining the presence and depths of my childhood's unconscious influences on my unconscious adult motivation within my professional relationships. Emancipating children's insights by learning from them could enhance adult practice as an expression of adult/child emancipation and social justice.

4.3.2. My Creativity and Imagination

I am opening my world of research to the educational influences of my past and present by entering the domain of my imagination to gain insights from working imaginatively. Positioning myself alongside Nadar (2014) reminded me of my time as an Early Years educator and my belief in Kellogg's (2015) work. She discovered

young children's expressions of creativity and imagination happen irrespective of cultural differences.

Two authors who influenced my acceptance of Kellogg's (2015) proposition, Robinson (2003) and Gerhardt (2004), explained relevant neurophysiological connections developing in early childhood. They explained the continued neurological networks in my brain, located in the hippocampus and complemented by the cerebral hemispheres' neurological processes via the corpus callosum. The integration of these neurological processes brings a "*felt sense*" to the narrative (Gerhardt 2004, p.55). The left-right hemispheric connection, "*body, thought and feeling*", becomes one (Wadsley, 2006, p. 20). These discoveries added to my conviction that a feminist approach welcomes diverse perspectives to enrich the research process and open its potential for original thinking from a 'place without words'.

I learned from my research that metaphor supports discoveries, and understanding about childhood perceptions cannot be known without it (Wadsley 2006). Following her research on metaphor transformation, Levitt-Frank (2019) wrote extensively about metaphors and explained:

> "*Metaphors portray the individual's perception of self-others, the world, and relationships with others*" (p.288).

This self-study practitioner-research draws on metaphor as creative images emerging from 'storying'. Creative imagery in my imagination helped facilitate my storytelling (Leitch 2008). Some talk about re-storying. For example, Lussier-Ley (2010) referred to re-orientating her embodiment of self-knowledge within her research, arguing that an embodied perspective is essential for studying relational

knowledge. I appreciated what she had to say and how metaphor crosses the spaces she described.

> "*This is where I am at, dancing in the spaces in between what I know and what I am discovering*" (Lussier-Ley p.212).

The story in the next section delves into those "*spaces in between*" (ibid) and opens with a surprising discovery I had not anticipated.

4.3.3. Life history, family, and cultural influences

This autobiographic narrative reveals this first story. '**Who said I should do THAT, and what for?**'. The significance of the title relates to educational influences I shaped into unconscious beliefs as a child.

During counselling sessions and Adlerian conversations about my ERs, unconscious beliefs surfaced years later. I discovered words related to the grief I felt after the successive losses of friends and family in the first eight years of my life. For example, my brother was sent to boarding school in Scotland when I was seven. I thought he was going to school in Scotland as a punishment. He was always getting into trouble, 'being naughty', a phrase I loathe in adult life. I feared being sent away, too. This story reveals more.

"Who Said: I Should Do THAT and What for?"

Narrator: This tale began in 1953 when Girl [her name] was born into a family of

boys. There is a Beloved-brother and a Distant-brother and Mother. She is

> Words my mother said

> Words my father said
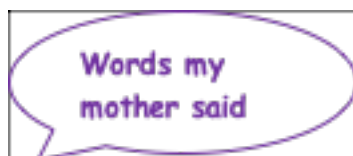
scrupulously polite and kind, except when Dad [Girl calls him Dad because he's

warm and kind] makes decisions without consulting Mother, and then he gets told

off. She has a scowl, which is not so polite and kind. Mother preaches:

[To this day, Beloved-brother and Girl still remember what mother said.]

Beloved-brother and Girl liked to please Mother and stay out of trouble. Distant-

brother seemed to stumble into trouble without thinking. He tells Girl he likes to do

his own thing with lots of space around him. She does, too.

> Be good!

> Sit quietly!

> Do what you're told!

> Stop fidgeting!

> Your hair is too long, it's all coming

> Skinny malingky long legs, eat your vitamins and fish!

> *See to the needs of others before taking something for yourself!*"

She feels abandoned daily because Mother and Father are busy, except when Dad plays on the beach or in the sea, that Dad is fun. When she calls him Father, he is strict like Mother.

One extraordinary day Girl's life changed. She said:

"I boarded an ocean liner called the 'Empress of England'. The 'Empress of England' likes to cross oceans." I was about to sail from Liverpool docks to Canada, so there was no turning back. The month was September, the year 1957, and I was newly four.

Mother, Father and two brothers stand on the deck with me as we leave. We sail to Montreal, and then Father drives us to Jacksonville, near Moncton, New Brunswick, an "Eastern Township in the dominion of Canada." Father says [he's in that 'Father' mode again]. I had no idea what he meant. He did tell us his uncles went to the Dominion, Uncle Jimmy and Uncle Archie, like uncles and grandads in other Scottish families.

In those days, Dad loved fairy stories; he told them, I listen. I believe in fairies, too, especially the kind ones he told me about. That's what I said it for.
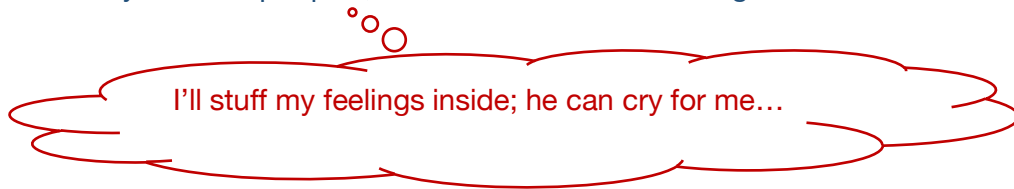
Days passed, and Beloved-brother was very seasick. He lay in their bunk, moaning and complaining. He was stuck in bed, not playing together again. Girl felt abandoned. Abandonment became the story of her life, and inside that life, bubbles of words floated all around her like before.

Father breaks sad news.

Your aunty is dead, and you won't see her again...
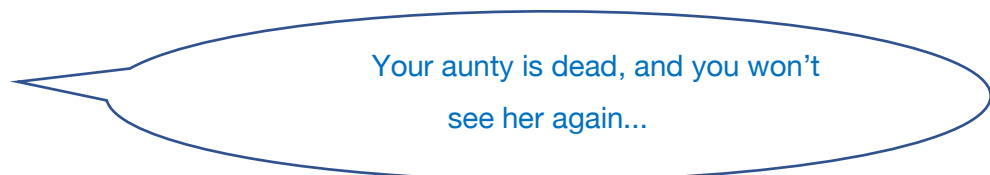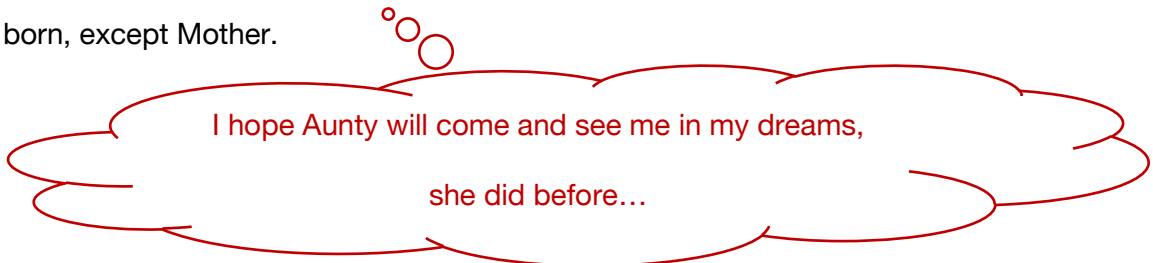
She could not understand. Aunty was fine when she gave her a new doll on her 4th birthday. She was very kind, knitting all the doll's clothes and shoes; the shoes Girl

went and lost: another loss, another disappearance. Beloved brother wept and wept

about Aunty. She keeps quiet, then thinks without knowing:

I'll stuff my feelings inside; he can cry for me…
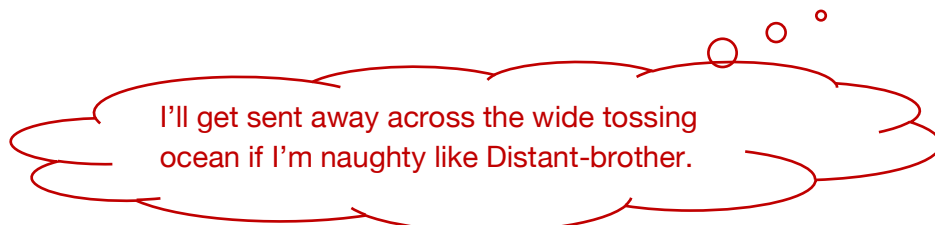
She thinks without knowing, while time goes on and on, Distant-brother flies away in

an aeroplane back to that country across the wide tossing ocean, where we were all

born, except Mother.

I hope Aunty will come and see me in my dreams,

she did before…

When she turned seven, she started worrying and thought without knowing:

She decided to be incredibly careful, dutiful, and perfect as possible. That stops her

from getting sent away in an aeroplane like Distant-brother.

I'll get sent away across the wide tossing
ocean if I'm naughty like Distant-brother.

What does 'being good' mean anyway?

Time moves on again, 'Who said that?' hid beneath my skin, speaking to me from

inside my head, warning me to keep being good. I hated that!

She thought:

When I grow up…

She decided:

> I'm not going to tell children to 'be good', it's too confusing when you don't know what it means.
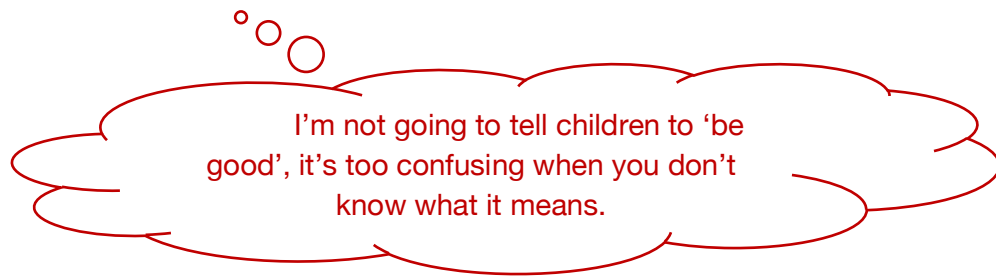
She moved house eight times during her first twelve years of life. She learned a lot about loss and separation from her friends and family. She discovered the sadness of never seeing her 'bestie' again and losing the freedom of her special super quick roller-skates [Father gave them away]. After travelling back across the wide tossing ocean, she hid her sadness and difference in spoken accent and a swanky zip-up folder you cannot buy in Scotland. She got busy fitting in, fearing for herself and honoured her history in this story...

~ NOT THE END YET ~

Epilogue: "Who Said I Should Do THAT and What for?" Eventually, the answer came for unblocking this thesis writing impasse. It involved wanting to be loved and appreciated to guard against feeling powerless and in danger of being judged as deficient and rejected. This fear blocked my mind, so I 'knitted the fog to obscure my way forward'. Creating artwork was the solution, which became my strategy for finding and developing the flow of this thesis. I knew something was missing, but now I understand they are about discouraging/adverse experiences from my childhood. I felt disconnected, powerless, and isolated when I left my childhood country and lost my sense of being seen and heard. My sense of capability left when I felt no power over what was happening. I felt discounted when I had no opportunity to contribute to getting ready to go. I needed encouragement to focus

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on what I could do to support my wellbeing during the uncertainty of the move across the wide tossing ocean.

Wanting to be seen and heard, empowered, valued, and encouraged was predicated on my feelings of connection, capability, counting, and courage, which comprise Lew and Bettner's (2000) explanation of the Crucial Cs. They termed the Crucial Cs "*four vital protections*" for "*the enduring need to belong*" (p.4).

The Crucial Cs and their safeguarding power were unavailable to me when I experienced the adversity of losing family and friends when I moved about. It meant I felt disconnected, incapable, unvalued and discouraged. As my research progresses, I discover strong connections between the Crucial Cs and my values.

4.4. Discovering a Value

My Story of Equity

Another Monday morning, when I was nine, I felt insignificant in an enormous Victorian-built classroom. I stood awaiting my fate. √SheX, a friend of √AcadamanX's, smacked the belt she was about to use on the table after removing it from the drawer before the spelling test began. I felt a quake inside, always when the belt came out. Not again, I thought. I am lined up at the front of the class because I failed. I failed to get more than seven out of ten in my weekly spelling test. In the line were four other children and me. I felt I stood out like a sore thumb because I was the tallest. Looking over the other children's heads, I saw Peter standing farthest from me and nearest the door. He was red-faced as usual; his head hung down. I had noticed his tatty, home-knitted jumper and soiled white shirt, his shirt tail peeping from beneath his jumper at the back. I always noticed it when

we were on the walk of shame to the front of the classroom. I noticed his hands, too; they looked weak and small compared to mine. **Then $\sqrt{SheX}$ started belting with Peter and moved along the row.** I waited expectantly. 'Would she belt me this time?' I thought. **No, she did not; she never did, as it turned out.** I felt bad inside, I was standing there in front of everyone. It did not seem right they got belted and not me. He (Peter) seemed to get the belt the most, though. Somehow, he could never get anything right. ☹

The fear and guilt of that recollection stayed with me, contradicting my feeling of alongsideness (Pound 2003). From the affect in it, I recognised cognitive factors within my~fictitious~law~of~movement. For example, I imagined being more conspicuous than the other children 'during the walk of shame'. My biased apperception evoked my fear. I noticed inferiority in Peter's dress and general presentation of himself, it evoked my guilt for judging him as inferior to me. Dreikurs described emotions as 'energisers' of action preventing people from becoming impotent (Terner & Pew 1978). Discovering the implications of fear and guilt in this recollection energised my motivation to promote equity as one of my practice values. Back to the present, I realised my belief in equity grew from my courage to be imperfect (ibid) when I lived it as a relational dynamic of "*alongsideness*" (Pound 2003) and compassion.

From my story about equity, I recognised how school influenced my professional practice and motivation to guard children against feeling belittled by insensitive adults. Expressing my value of equity, I offset gender biases by emphasising vulnerability within the supervisory relationship and embedded a general principle of equity between genders (Wollstonecraft 1792). Reading Wollstonecraft (1792)

reminded me that equity between men and women is crucial to generating a world of gender tolerance and acceptance. She named her experiences of men's absolute power degrading humanity's character. Valuing equity meant I notice my fallibility and was honest about the inferiority feelings I may unconsciously employ to contradict them. There is more to say in Chapter Seven, when I explain what I mean by equity and discover other values from educational influences during my early years during Chapter Seven.

4.5. The Map and 'Timeless' Flow of My Praxis Became Manifest

I linked the praxis-map, I introduced in Figure 3a. to Capacchione's (1991) idea of inner child recovery because my drawing assisted me to connect with the importance of practice combined with lived experience for shaping the representation of my praxis. On completing my map, I recognised the inseparability between my application of theory and practice and my challenge toward dualism in favour of holism.

I recalled I created the map by taking a line for a walk and holding in mind my practice experiences, knowledge, and beliefs about myself within the supervisory relationship. The images that formed on the page revealed of deeply held but meaning-creative discoveries. I learned from the map's meanderings and saw the unique complexity of my supervision practice represented in it.

When I reflected on the flow and vastness of the praxis-map it reminded me of the ocean crossing in my story of the voyage to Canada with my family. I navigated the outline of my praxis-map as a route to evidencing the emergent l-e-t of practice

improvement. I also uncovered unexpected insights about the relationship between my methodology and choice of methods, which I explained in Chapter Three.

Figure 13. A Copy of my Praxis-Map - Renamed as a Wide Tossing Ocean

I referred to Ravetz and Gregory's (2018) research in art earlier. It tackled the tricky topic of rigour by referring to metaphor. Their "*Black Gold*" metaphor, generated by their inquiries, described a process of affirming the trustworthiness of artistic research. I appreciated their findings and use my praxis-map to illustrate the application of metaphor as an unconventional researching tool.

This artwork also transcended time. Le Grange (2018) described what I meant:

> "*The creative power of life dissolves the model of subjectivity and at the same time the powers of subjectification*" (Le Grange, 2018, p.102).

Her position evoked my awareness of a timeless relational ethic of equity and emancipation within me, which I embraced and endeavoured to embody in my professional relationships.

My artistic engagement with the metaphors in my praxis-map reminded me of the flow of the waves in my early childhood recollection of the voyage across the Atlantic as 'a wide tossing ocean'. Drawing currents and eddies helped me appreciate what I mean by flow within the unbounded temporality of my practice, which touches long-forgotten memories, mine and supervisees'. Never knowing where the conversation will begin, and end brings uncertainty and anticipation, as Shoet and Shoet (2020) described:

"*Supervision should be a conversation you have not had before*" (Ibid, p.205). Removing supervision from the temporal and into the nontemporal freed it to flow into fresh conversations. 'The wide tossing ocean' enhanced my self-knowledge. I interconnected with a multiplicity of metaphors from my experience of the uncertain and unexpected of an ocean voyage reminiscent of my childhood travels.

The final image took me many weeks to create. It resembled a 'tapestry' of interlinking pieces of random size and shape. I often sat in silence and then my hand made random pencil marks, starting after my first sitting when I create a line, meandering in no particular direction except to fill the page. While I filled in the spaces between the lines, recollections of life experiences, research processes, practice associations and self-knowledge flited between doing nothing and picking up pencils and pens, 'mark-making', in the way young children draw from non-verbal thought (Lowenfield 1948; Pahl 1999; Robinson 2003). Thus, I created my artwork and gradually discovered its meaning by appreciating the images and

allowing text to flow unconsciously onto the paper. I connected my artwork with nuance and complexity.

4.6. Preparing for Chapter Five

Exploring two Early Recollections, the source of my story and recollection about equity brought it home to me that relationally focused research is not a linear voyage. It is a complex and dynamic exploration capturing non-linear relational dynamics that can be researched, then understood through the metaphors of drawing and art as well as conversation. The pencil line in my artwork meandered this way and that, like a supervision session. I randomly added images over several weeks, noticing my personal characteristics, qualities and values appearing in images. As I drew and coloured, words came to mind and I wrote them on the map to accompany the imagery in so doing I made meaning of meaning-making from the metaphors I saw and connected them to voyaging through my practice.

Chapter Five:

Gathering, Doing, Knowing, and Wisdom

5.1. Introduction

This chapter explains how I created an epistemological bridge metaphor to elucidate the philosophical process of making my practice improvement process known. My meaning-making process began when I imagined a deep ravine separating my Adlerian practice philosophy from my application of Living Educational Theory. Firstly, I decided I needed to reconcile doing (as practice), knowing (as a complex learning process), and wisdom, which grew from life experience and combined doing and knowing to support my endeavours to transcend tradition in the research design I outlined in Chapter Three. I grasped my freedom to think freely and opened my research to what would emerge and unfold gradually (McNiff 2013) from each philosophical angle I wanted to explain.

5.2. Introducing an Epistemology of Practice

I gave practice-oriented examples of replacing intellectual hierarchies to position autonomy alongside responsibility and the wisdom of practice improvement. Throughout this chapter, I refer to doing, knowing, and wisdom. All three ways of being contributed to creating this epistemology of practice because I gained knowledge through doing and then actively sharing knowledge instead of simply possessing it. I developed wisdom through experience and deepen it by discovering that I contradict my values and am imperfect but could reach a compassionate understanding of improving my practice through 'Freeing Fictions with

Compassion'. I also emphasised the wisdom of discovering honesty, trust, and mutual respect that flourished from the courage of my convictions.

5.2.2. Introducing Doing

I discover knowledge from doing. I improve my practice by linking where I have come from, where I am, and where I want to be. I value 'doing', ' knowing' and 'wisdom' as a way to characterise this epistemology. Therefore, I insert an underlying principle for generating knowledge within this doctoral research, interconnecting knowing with doing and wisdom. I wrote this poem about knowledge growing from doing.

The Knowledge is in the doing...

The knowledge is in the doing, which makes Adlerian sense,
Movement through the striving, feeling, action; from within,
From motive to intention, emotion through each thought,
The knowledge is in the doing from the meaning I have wrought.

The knowledge is in the doing as my discoveries unfold,
Some like explosive meanings, others like liquid gold,
From unknown to known, realisations dawn and flow,
The knowledge is in the doing, as it has been of old.

This epistemology accepts the relational dynamics around psychological movement, manifest in practice but energised by hidden motivations. Adlerian Psychology had a pivotal role in this research by recognising human beings' self-determining powers and capacity to interpret life experience and then invisibly inform their "*law of movement" (*Adler, 1956, p.195). My self-knowledge grew from motivation to becoming known and understood.

5.2.3. Introducing Knowing

The following poem reflects my appreciation of knowledge creation as a living, dynamic process discovered by doing. It illudes to my understanding of self-discovery in the early days of developing my clinical practice. It applies to my experience of supervising and being supervised. I wrote this poem following on from the poem on the previous page.

Knowing and Growing

The knowledge is in the knowing; that's what I said to him,
I notice I am growing,
From the place where I have been

The knowledge is in the knowing; my memories awaken,
So, I keep right on going,
As awareness stirs within.

The knowledge is in the knowing, influences in the mix,
I realise it when I'm thinking,
"It's a dialogue, no quick fix."

The knowledge is in the knowing; in the equity, I reveal,
While my values keep unfolding,
From the passions that I feel

The knowledge is in the knowing; for my inquiry to explain,
My process of becoming
As my inspiration and my bane.

During a therapy session several months into my psychotherapy course, I coined the repetitive phrase: 'The knowledge is in the knowing'. This phrase encapsulated my belief that generating knowledge is not static but dynamic, evolving with experience and dialectic/dialogic conversations. It reflects how I grew my self-knowledge and interconnected it with the practice improvement I have been researching within the supervisory relationship. The phrase 'the knowledge is in the knowing' captured my thoughts about LET, knowing, and knowledge.

> "*Dynamic ways of knowing instead of static knowledge*" (Briganti, 2019, p.91).

Like Briganti (2019), I connected with 'knowing' as a dynamic process while applying LET within social contexts, uniting knowing with being and becoming.

5.2.4. Introducing Wisdom

My developmental early life experiences played a pivotal role in knowledge creation within this doctoral research. I integrated wisdom from my life experiences with my growing educational knowledge of clinical practice improvement. I was immersed in a lifelong process of becoming, which began with 'doing'. As I learned from doing, I built knowledge about myself and the world and grew wisdom, which helped me to transcend biased apperception[14]. Drilling into my experiences supported me to know, understand and accept when I succumb to my biases. I introduced wisdom into my framework to reflect on who I am and how I came to understand and explain how practice improvement began from doing and knowing and moving them into the light of wisdom. I chose LET because of its emphasis on embodied knowledge built on doing to create practitioner wisdom.

5.3. Acknowledging the Reach of Living Educational Theory

I broadened and built on Whitehead's (2018) male-orientated philosophy by incorporating women's philosophical perspectives, particularly, Hertha Orgler's (1973). Orgler (1973), a trusted colleague of Adler's, emphasised shared humanity between men and women, acknowledging their social connections and the effects of social injustice and punitive divisive laws that were gender specific as

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[14] Biased apperception is a term Adlerians use to explain a person's selective thinking, in which they unconsciously but systematically focus on what they want to perceive and ignore what they do not wish to perceive.

detrimental to community feeling. Her experiences with academic communities and tradition emphasised male hierarchies similar to those Whitehead (2018) sought to break free from. Like Orgler (1973), I am highlighting the importance of furthering social connections and social justice in contemporary research communities by emancipating my epistemology of practice.

I place a different emphasis on my relationally-orientated practice philosophy to Whitehead's (2018) references to energy, values, and embodied knowledge. He drew on particular philosophers' convictions about inductive reasoning, for example, Richard Peter's views on "*freedom, justice and democracy*" (Whitehead 2018, p.14). My philosophical view on energy, values, and embodied knowledge incorporates feminist epistemologies in research, for example (Barad 2003; Shifron 2005; Nadar 2014; Ellingson 2017). I added Dru Yoga's embodied philosophy of practice (Dru 2010) to complement and elucidate Adlerian references to organ dialect (Adler 1956; Adler 1979).

In this research, I applied Adlerian techniques alongside digital visual data to exemplify how I use evidence of embodied knowledge to go beyond LET's current practice. For example, in Adlerians, Kopp and Robles (1989) and Shifron (2005)'s work, which has been instrumental in deepening my understanding of the connections between my~fictitious~law~of~movement and my unconscious biases. Their insights have profound implications for supervisory relationships, a key area of my research. Biasing happens because unconscious motivations from my life history bias my apperceptions of supervisees, as do supervisees' life histories bias their apperceptions of me and their clients. Instances of bias require the supervisee or supervisor to explore embodied memories using Adlerian techniques during supervision.

Charles (2007) introduced Ubuntu to LET doctoral research. Ubuntu originated in Africa. Tutu (2013) referred to Ubuntu in these terms:

> *"I need you, in order for me, to be me; I need you to be you to the fullest"*
>
> (Tutu 2013).

Charles (2007) applied it to create his meaning of living Ubuntu within his research philosophy. Then he used it as a standard of judgement relating to humanity's interconnectedness, people valuing who they are and the importance of community. Whitehead (2018) summed up a person's "*way of being*" (p.114) as central to LET in the same sense Ubuntu does.

I welcomed Tutu's words from YouTube (2013) and accepted my values as embodied knowledge (Whitehead 2018). It is the relational presence of the supervisory relationship I strive for. I positioned the 'we' with one another in my meaning of experiencing mutuality. This relational quality strengthened my appreciation of LET's physiologically oriented ideas about embodied knowledge. I had an affective response to Ubuntu when I felt in harmony with: "*I am because we are*" (ibid, p.111). Mutual improvement in my research question acknowledges a congruence between mutual improvement and my deep-felt connection with the Ubuntu philosophy.

Supervision practice accepts the immanence of relational phenomena because knowledge is co-constructed in its context. Meaning is also co-created within the supervisory relationship (Gilbert & Evans, 2000). Both immanence and meaning are interconnected and inseparable from the practice environment and influence learning in co-created supervisory relationships. I predicted my discoveries about educational influence would come from doing and knowing alongside my growing wisdom from making meaning of meaning-making (Wickramasinghe 2010).

Deepening my feminist orientation, I emphasised the relational contexts typifying clinical supervision practice. Effectiveness approaches applied by other professions, such as business executives, musicians, and vehicle drivers, have been recommended, and some have been used in the therapeutic profession (Rousmaniere et al., 2017). I am offering a practice-focused alternative. The relational contexts in other occupations would fail to explain the 'How?' of clinical practice improvement because of their authoritarian nature. The relational place where I found interconnected discoveries was within the developmental depth of the supervisory relationship for studying practice improvement in Adlerian clinical supervision's developmental relational context (Mearns & Cooper, 2005).

5.4. Building an Epistemological Bridge (Framework)

This section presents the meaning and application of each element of my 'bridge framework' and how I arrived at a coherent epistemology of practice.

5.4.1. Working with the Bridge Metaphor

Employing photo-elicitation as a research technique, I was able to use metaphor to elucidate the core components of my epistemology and what they mean within it. I selected the photo-elicitation method to support the writerly process in this chapter and, hailed it as "*an innovative tool in research methodology*" (Bates et al. 2017, p.2), for its unique capacity to generate a visual metaphor assisted me to clarify my research framework and stimulated my explanation of epistemological intent (Meo, 2004). This is the bridge I saw from the train. My metaphoric engagement with it accounts for how I used it to support the explanation of my practitioner research philosophy, as follows.

Figure 14a. The Epistemological Bridge

Just before a journey through the Andes in 2019, I imagined my practitioner

research's epistemology as a connecting structure between the philosophies of my

Adlerian practice and LET research methodology, forming the philosophical

foundation of my partitioner research. As I observed the region's mountainous

landscape while travelling by train alongside an Andean River, I recognised a bridge,

like the one in Figure 14a, which could assist me in articulating my practitioner

research philosophy. Subsequently, I revisited the bridge photo and crafted a close-

up focusing on the bridge, Figure 14b, see below.

More recently, I drew the bridge from the scene in Figure 14a. to mentally link it with

its landscape. The bridge connected two mountains across the turbulent river, as

shown in Figure 14a. Using both photos, I saw and felt the affective qualities of the

bridge in Figure 14b, from the strengthening triangulation of the bridge's roadway

support structure to the steel suspension cables anchored, unseen, into the

landscape after passing over two concrete arches. Together, the cables and arches

distributed the weight of the roadway so vehicles and pedestrians could cross it

safely. The arches holding up the cables rested on concrete foundations visible at

each riverbank.

The bridge appeared sturdy, capable of withstanding the mountainous climate to fulfil its purpose. Metaphorically, it could symbolise the robust philosophical connections, merging my practice and research philosophies, making it resilient enough for my practitioner research methodology to navigate freely between clinical practice and research practice, each informing the other. To engage more profoundly with the bridge, I produced a rough sketch of it in its landscape, which I labelled afterwards to elucidate the meaning of each element before writing about them in turn. The sketch is in Appendix 5.

The water cascaded over huge boulders, created turbulence and impeded the river's flow. This turbulence, symbolised the challenges that motivated me to study practice improvement, confront and transcend the troubled waters of personal growth, and remain true to my values in a world fraught with determinism, marginalisation, oppression, and the constraints of Western academic tradition. I investigated my practice and opened a viable alternative to conventional knowledge systems, for example, by welcoming the excluded middle[15]. I invited the emancipation of knowledge through my feminist philosophy.

Figure 14b. The Epistemological Bridge in Close-up

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[15] Taken from Popper's (989) Aristotelian view on 'contradiction' within research.

The diagram in Figure 14c, based on a rough sketch I drew to help me visualise the epistemological bridge[16], aided my description of the framework, outlined below:

- The arches represent the framework's feminist philosophy and share the bridge's load and the methodology's 'movement'.
- The cables work with the arches to represent the courage of my convictions and ground the bridge structure.
- The triangulated roadway supports and railings, upheld by the cables, represent my values as standards of judgement and explanatory principles backing three
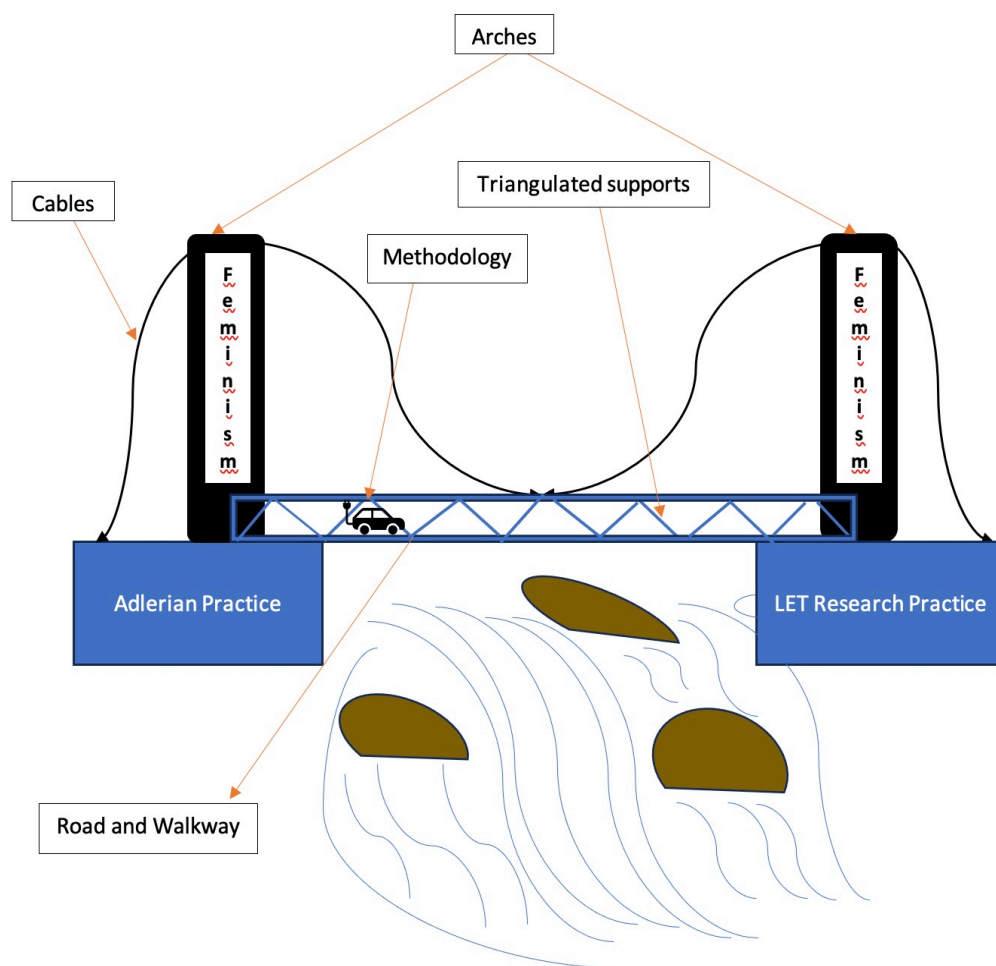
Figure 14c. Diagram of the Bridge (Epistemology)

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[16] The rough sketch is in Appendix 5

key evidence sources: self-study, practice evaluation and self in professional relationships.

- The walkway beside the road provides a stable continuum for 'walking' on my own and with the participants using my methods to test the dialectic/dialogic process of our mutual improvement.

- The rectangular concrete foundations represent my Adlerian practice and the LET research practice that I apply to validating my contribution to knowledge; each support the 'feminist' arches at either side of the bridge.

- What you see of the bridge reflects my biased practitioner research identity.

- The river below is turbulent, like the voyage of becoming during this research.

- The boulders in the river represent social hierarchies my research transcends.

- The bridge's durability represents my commitment to an unconventional approach to this doctoral inquiry.

- The electric vehicle toward the left riverbank represents my methodology in motion.

The rest of the chapter explains the metaphors representing the coherence of the bridge's core components.

5.5. The Arches Share the 'Bridges' Load

I deepened my engagement with my practitioner research after I videoed and later examined the bridge as a still photographic image. This dynamic scene, as unique to me as Haraway's "*frame of the window*" (Haraway 2019, p.1) was to her. Here is an excerpt from Haraway's (2019) story of an Andean journey. I used her ideas about "*feminist objectivity*" and "*situated knowledge*s", to locate and affirm the bridge metaphor.

My bridge shared common ground with Haraway's (2019) account of her journey on a Peruvian railway two years prior, united in place rather than time.

> *"During the last days of 2017, a diaphanous twilight cast its spell over the Peruvian Andes. As the train sloped through the foothills towards Cuzco, this beguiling, animate landscape slipped past the frame of the window. In such a cradle, Le Guin's (2015) teaching says, 'true voyage is return' became the imperative for the deepening of a journey."* (Haraway 2019, p.1).

The bridge is visible and like the carrier bag theory of fiction Haraway (2019) captured from the spirit of Le Guin's writings. She explained how the features of hollow bags made by South American women could be understood. The bags could carry the collective representations of meaning from the women's stories about the conflict and discrimination they had experienced. The women she associated the bags with told their stories uniquely as a process for healing past injustice and exploitation and opening the future's possibilities.

I designed my epistemological bridge to challenge inequity and further anti-oppressive practice using my unique creativity. I invested it with transformative potential to indirectly influence the healing of the past and optimise young clients' future options through practitioners' practice improvement. The robustness and purposefulness of the bridge symbolises the strength and determination inherent in my transformative research process. I found made meaning from each feature, which was designed to transverse a mountain torrent; their interdependence made it a bridge. The bridge metaphor in the picture told an untold story of my research philosophy as principles for transformation and change. Haraway (2019) and I, looked through a train's window on a Peruvian railway journeying near Cuzco,

shared a joint aim of relationship as, becoming *"with each other"* (Haraway 2019, p.12) in the spirit of Ubuntu.

Having read Haraway's (2019) stories of exploitation, I could not deny the impact of privilege in my life and the women who influenced my wish to promote equity in my practice and this doctoral research. I drew inspiration from Wollstonecraft's (1792) suggestion that women's traditional caring roles, such as nursing, were an avenue to an independent life. Then I recalled a family-related example about Mother[17].

My mother was among many 'strong women' in her extended upper-middle-class family, attending a private girls' school. She left home to train as a physiotherapist at an urban hospital in a mining area of Northeast England. During her studies, she went underground at a working colliery to witness first-hand what the miners she treated had to endure. Not long after Virginia Woolf published "*Room of One's Own*" Mother was undaunted by the social conventions of the nineteen-thirties. I drew determination from this seminal work to honour Mother's pursuit of social justice and Woolf's (2015) support of women having space for creative expression and education. So, this feminist epistemology must gain credibility while acknowledging my fallibility as a researcher. Like me, Thayer-Bacon (2003) acknowledged her fallibility and drew on her researcher bias to fulfil her purposes.

This epistemology also acknowledged a history of inequity in educating women. Virginia Woolf, born in 1882, wrote about the educational inequality between siblings, according to the gender stereotypes of her time, in her book "*A Room of One's Own and Three Guineas*" (2015). Woolf (2015) explored socioeconomic status

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[17] I introduced a characterisation "Mother" of my mother in Chapter Four's story, section 4.3.

and academia from the perspectives of her middle-class upbringing in an era that overlapped with my mother's. Woolf (2015) contended that fathers place discriminatory criteria between children of differing gender identities (p.158), creating differences through child-rearing. Her influence enhanced my understanding of my historicity[18] within situated knowledges (Haraway 2008).

The women who influenced my feminist approach ignited my determination to uphold my feminist approach within this research. Their courage to pioneer new approaches and venture into traditional male roles and make contributions to knowledge and understanding, fuelled my inspiration. This epistemology explained how their presence sustained the framework's strength and function.

5.6. Cables Represent the Courage of My Convictions

The cables held the unity of all my in-depth inquiries. They also represented the courage of my convictions, which fuelled my determination to pioneer a non-traditional approach to understanding and explaining the dynamics of practice improvement. In this endeavour, I employed my Adlerian inspired philosophy, and creative discovery tools, to shed light on educational influences on my epistemological thinking about, for instance, equity, social justice, and my practice values. I acknowledged the position and biased perspectives as I shaped my philosophical exposition and adhered to my ontological convictions about understanding my way of being, existence (Corsini & Wedding, 2000), and fundamental nature of my practice.

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[18] Historicity recognises that nothing is isolated from its historical and cultural roots.

I emancipated traditional epistemologies to create diverse and energetic ways of knowing, like my clinical practice and honoured the convictions my beliefs and values demanded. I demonstrated my courage by constructing an approach that welcomed nuances in gesture and embodied expressions, to which I could attribute semiotic importance equalling spoken text (Barad, 2003). In this context, Barad's concept of semiotics referred to the study of signs and symbols and their use or interpretation. My metaphoric symbols affirmed the inseparability of language, meaning, and the material world in this epistemology, which was crucial to this research.

I connected Adler's (1956, 1979) explanation of organ dialect, a term he used to describe how the body communicates truth even when spoken words may deceive or thoughts may mislead one's understanding. Adler derived his theory of organ dialect from his experiences of ministering to the tailoring districts of Vienna (Hoffman 1994) and later as a medic during the First World War, where he recognised the entanglement of matter and meaning. He acknowledged the performative and mutually constitutive nature of interactions between entities when he connected the wider-than-human world of disease, poor housing and work conditions. In this practitioner research, I applied this concept to understand that no practitioner is separate from their relational world and more than human material world. Therapeutic practice with young clients is as diverse as Adler's practice experiences.

This is where I associated Barad's (2003) explanations with Adler's (1956) ideas about "organ dialect" as embodied functions that "*always speak the truth*" (Adler, 1956, p.434) and Whitehead's (2011) ideas about "*life affirming energy"* (p.2) bringing change from the transformative power, which I sought to understand

explain as practice improvement . Under their joint influence, I decided to illustrate the complexity I wanted my research to address, given my focus on explaining how I improve my practice so I could contribute to knowledge emancipation and self-determinism.

As a baby, I used non-verbal arm and hand movements to begin making sense of the world. Later in childhood, movement during play helped me produce and communicate meaning from unconscious thought. I welcomed the metaphor of movement for meaning making about my practice through the joint lenses of practitioner and researcher, mine and others. I chose LET because of its emphasis on embodied knowledge built on doing.

5.7. The Triangulated Roadway Supports and Railings

The bridge's cables upheld the unity of this framework and connected the roadway, representing my values as standards of judgement and explanatory principles. I emphasised what matters most when expressing my values within my professional relationships to begin to understand and explain their meaning.

Like Laidlaw (2018), I saw and still see the meaning of my values developing continuously. She presented her values as dynamic, not static because they developed through time.

> "*Our values are not static but grow in practice over time in relationship to ourselves, others and the world*" (Laidlaw 2018, p.32).

It mattered to me to accept educational responsibility within a "*Living Theory culture of educational inquiry*" (Delong 2013; Whitehead 2021, p.3). I took educational responsibility to prioritise learning from my practice instead of learning new

techniques or gathering knowledge about theories. I found a way to drill into my lived experiences in early life and position them at the heart of this epistemology. My feminist ways of knowing and purpose, furthered my arguments for equity as anti-hegemonic. I applied them to highlight my "*value turn in epistemology*" (Code 2014, p.157). Like her I created a social epistemology and what mattered to me as a researcher and positioned my research philosophy and practice values in the broader field of my epistemology of practice.

I was honest with myself as I developed my practitioner self-awareness, my attunement with others, researched what we care about, and discovered energy-flowing values. In so doing, I grew my self-acceptance. I became committed to discovering how I strove to become more than I am with others and tread the walkway by directing my values to that task. Whitehead explained his realisation of a similar experience.

> "*Acceptance of me for what I am and push the boundaries of what I could become*" (Whitehead 2019, p.106).

I contributed warmth, kindness, and compassion and noticed Adler's 'heart-felt way' of being as empathic. His words about community feeling reminded me of the legacy from people who apply their self-determining capacity. One way I live social interest in its broadest sense is by developing and unconditionally sharing practical resources with clients and colleagues. They can use them as they see fit. Adler said:

> "*Making an effort to use these possessions for new contributions*" (Adler 1978, p.78)

I observed values-oriented relational change and fostered belonging during the research process similar to Mosak and Maniacci (1999), they said:

"*Belonging to the general welfare of others and the future*", (p.114).

They argued for community-oriented change to motivate sustained improvement

and enhance the wellbeing of everything, human and non-human. The values-

orientated change process this epistemology facilitated depended on the integrity of

the triangulated roadway support and railings for framing and explaining my l-e-t of

'Freeing Fictions with Compassion'.

5.8. The Walkway Beside the Road Provides a Stable Continuum

I claimed epistemic justice for this creatively inspired epistemology. Like Code

(2014), I created a case against prejudicial stereotypes founded on long-established

research practices entering, "*the discourse of epistemology*" (ibid, p.156), He

argued for non-traditional epistemologies to foster open-mindedness and enable

research voices to be heard despite arguments to the contrary.

Gale and Wyatt's (2017) explanation of "*creative-relational inquiry*" also aligned with

me immersing myself in the research process. I acknowledged my continuous

movement as a change process of evolving transformations. I designed my inquiry

to be like life itself.

> "*Inquiry such as this renders the researcher in motion too, affected, involved,*
>
> *implicated, never able to be distant and separate, always caught up, caught*
>
> *up in the flow, only ever able to seek a way to shape something, like*
>
> *themselves, that is partial, momentary, already transforming.*"
>
> (Gale & Wyatt, 2017, p.1)

When I juxtaposed Gale and Wyatts' (2017) perspectives with Laidlaw's (2018) ideas

about interconnections, I discovered my point of positioning within this research. I

felt centred in my research philosophy by sitting between Gale and Wyatt's (2017) perspectives on motion and Laidlaw's (2018) idea about writing as *"an exposition of a relationally dynamic epistemology"* (Laidlaw, 2018, p.49), which accorded with my feminist purpose.

I reflected on what I meant by fluidity, 'dialectic' and 'dialogic' and acknowledged the subtleties between contextual influences from socio-cultural and socio-historic contexts. I noticed how dialectic processes within joint inquiries during supervision can restore mutuality between two opposing views as well as resolve negative contextual biases. These points remained fluid and continued to evolve. 'Fluid' evolutionary practice contexts influence and transform through time with change at their heart.

5.8.1. I walk with the participants (supervisees)

To generate a democratic knowledge creation landscape, I provided an alternative to traditional hierarchies in this epistemology. Like me, Bhambra (2016), a sociologist, supported democratising knowledge. He clarified the nature of his agenda as:

> *"Not a puncturing of meaning, but of hierarchy, and a call to reconstruct meaning and to engage in new collaborative endeavours"* (Bhambra 2016, p.156).

Bhambra (2016) also argued for sustaining academic openness to critiquing traditional sociological research. He promoted diversity within epistemologies to extend the reach of social research by drawing on imaginative ways of opening academic research to new possibilities. My creative ways of researching furthered Bhambra's (2016) drive to democratise knowledge for understanding and explaining

the dynamics of educational influence. I continuously learned from my lived experience as a researcher, for example, when I opened my inquiries to metaphor.

In Chapter Two, I freed my research from psychological dogmas related to causality, "*mental representation based on structural resemblance*" (Caplin 2004, p.18). Children's behaviour patterns can change when they recover and demonstrate post-traumatic growth in their outer movement (DeVoss & Wadsley 2021). Structuralist claims remain despite evidence of children recovering from their history and demonstrating their capacity to change their fictitious law of movement. Low expectations and dogmas inhibit becoming one's true self and continuing out into the world to reveal an 'authentic' self (McKay et al, 2009).

I wrote this thesis generatively by laying theoretical research dogma to one side. I claimed my freedom from the inner oppression of my~fictitious~law~of~movement through 'Freeing Fictions with Compassion' and anti-oppressive psychological ideology. I included a non-hierarchical collaborative approach to evaluating my practice. I took the opportunity to emancipate this epistemology and walk alongside the participants, acting as Pound (2005) did when she referred to "*co-learning in dialogue*" (p.32).

5.8.2 I encourage my practice integrity

I contributed my value of encouragement to revealing the philosophical connections which generated the 'structural integrity' of the epistemological bridge. The affective qualities of the metaphors I saw in the bridge photo reminded me of the importance of testing the strength and endurance of my values for appraising practice improvement congruently.

Set it alongside self-encouragement and balanced with encouragement, I emphasised practice wisdom and lived experience in this inquiry (Dinkmyer and Losoncy 1996, p.203). Encouragement sustains relational presence in the supervisory relationship. When I make mistakes, I must work hard to keep that balance by owning and addressing them. Likewise, for supervisees, owning mistakes takes courage, and the supervisor may need to encourage them to address their self-awareness and encourage themselves, for example, through self-care. Dinkmyer and Losoncy (1996) appreciated "*mistakes as a natural part of growing*" (p.229). Sustaining encouragement on the bridge walkway while testing the integrity of my values improved my tolerance of imperfection and its properties, which were essential for mutual acceptance as grounds for practice improvement.

5.9. Concrete Foundations Represent Adlerian and LET Research Practice

I provided an Adlerian philosophy reflected in my values, to support my in-depth inquiries. Then, I employed LET as the research paradigm. Together I formed them into the secure base on which I built my inquiries so that I could uncover hidden educational influences motivated by unconscious beliefs present in the supervisory triad[20] and through the emergent 'Freeing Fictions with Compassion'. I also acknowledged other environmental effects on people's inner worlds (Gilbert & Evans, 2000; Hawkins & Shoet, 2012; Henderson et al., 2014) and hidden in the 'wings' of the supervisory relationship, which I studied with a sense of compassion.

My training in and experience of counselling families informed my practice-oriented understanding of relational dynamics and the value of using metaphors to make

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[20] Figure 2. p.15

meaning about the dynamics of natural and environmental influences. I laid the foundations for including Adlerian Psychology's investigative tools to tap into people's hidden inner worlds and research relationships from an idiographic perspective. I have experience applying the same tools in various professional roles, for example, psychotherapist, supervisor, and tutor. The mutual understanding and perspectives they could facilitate would make fictitious unconscious worlds known, grow self-awareness and relational awareness, and inform my understanding of biased apperceptions for working at relational-depth.

5.9.1. Adlerian perspectives on working at relational depth

Shifron (2005), an Adlerian psychotherapist and supervisor, influenced me through a paper she published when I first learned about hidden relational influences within supervision practice. In her article, she connected the supervision process with the metaphor of *"a dance between lifestyles"*[21] (p.41), which I interpret as the interplay between supervisor's and supervisee's personality beliefs and experiences. Shifron (2005) argued that the relational dynamics within the supervisory relationship embody the supervisor's and supervisee's respective personality beliefs. I agree with Shifron's (2005) claim:

> *"Affected, implicated and never able to be distant and separated from our mutuality."* (p.41)

For me, however, the questions are:

- How am I, as a supervisor and the supervisees with whom I practice, affected by the relational dynamics of our social worlds?
- How are they affected by their client's social world in the indirect presence of client history during sessions?'

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[21] The Adlerian term for personality

- How do those dynamics relate to our mutuality?

I, like her, found those concepts and techniques of value in addressing these questions rhetorically. I also found them in harmony with my stance on social equity, which recognised our needs in the light of our respective powers and influences.

5.10. What You See of the Bridge Reflects the Biases of My Becoming

My motivation shaped this research's philosophical framework, and my biases reflect my internal interpretations of my practitioner research's functions. I am responsible for writing this thesis and accountable to its readers for clarifying the methodology and methods I used to generate and present knowledge (Letherby 2002). When I wrote about the participants' contributions, I represented how their voices spoke to me. This section explains how I account for bias within the process of uniting knowing with being and becoming.

Gold (2013) recognised the boundless creativity an individual can tap into to transform their motivational beliefs into action. My creativity motivated my choice of academic sources and challenged my objectivity. I supported my viewpoints and guided my arguments for constructing this framework. However, I was also bound within the constraints of my ethics, methodology, and ontology to counterbalance my biases when making knowledge claims.

My Adlerian understanding of subjective bias, which Gold (2013) referred to in "*Perchance to Dream*", keeps me alert to when I must challenge my biases and become aware of metaphors relating to my unconscious thinking as a limitless "*universe*" (ibid) of biased thought.

Gold (2013) also touched upon the self-determining nature of motivation and action and emphasised Adler's (1956) holistic approach, which studied the teleological nature of human motivation and the indispensability of "*finalism*" (p.92), which is synonymous with my~fictitious~law~of~movement. My biased apperceptions motivated me to strive "*from a felt minus to a felt plus*" (Maybell 2004, p.1), from vulnerability, which ☺WeeGirrel☺ represented, to superiority, which √AcadamanX represented. This epistemological framework accommodated the study of my biases. In the process, I teased out biased influences on my practice to discern whether my motivation served the principles and ethics of my Adlerian approach to improving my practice or contradicted them.

This epistemology also provided scope for studying overcompensations as the biasing effects of living contradiction and noting how I mitigated relational breaches by restoring relational "*congruence*" (Rogers 1986). I used my values as "*units of appraisal*" (Whitehead 2018, p.12) and equipped myself to keep an open mind when imbalances arose during supervision sessions and made epistemological decisions in the interests of honesty and transparency.

Identifying living contradictions complemented my approach to uncovering the inherent imperfections in my practice. Delong (2017) commended colleagues who encouraged their students to consistently live their values and "*recognise when they are living contradictions*" (p.55). Popper (1989), however, argued that contradiction in scientific inquiry renders its outcome "*useless as a theory*" (Popper 1989, p.317). LET accepted the excluded middle because LET practitioner researchers must learn to discern and be accountable for instances when they contradict their values

(Delong, 2017; Whitehead, 2018) so that the practitioner knowledge becomes accountable.

While researching my practice's fundamental nature, I strove for ontological consistency. I would use what I discovered about my contradictions to clarify, strengthen and elucidate my values. Supervisees and I mutually benefitted from noticing times when I contradict my values and strove to restore congruence. I learned tolerance for being an imperfect supervisor who makes mistakes. Going wrong creates opportunities for change and expresses the courage to be imperfect, strengthening honesty in relationships became the foundation for relational repair.

5.11. The River of Becoming is Turbulent

Alcoff & Potter (1993) celebrated the diversity of feminist epistemologies and associated them with the cultural, racial, social class and age oppressions related to "*cognitive authority*" (p.3), having recognised oppressions abounding in knowledge production. They emphasised the diversity of feminist epistemologies, which relate to my non-hierarchical construction of this framework. I would have much to live up to in terms of accommodating "*multiple dimensions*" (ibid) and interrelating complexity in my feminist approach.

5.11.1. Embodied Energy Layers

Researching my practice by aligning Adlerian and LET lenses I affirmed the embodied energies of thought, emotion and action. I decided to use my knowledge of yogic philosophy to explain the dynamics of embodied layers of energy, which I illustrated in Figure 15.
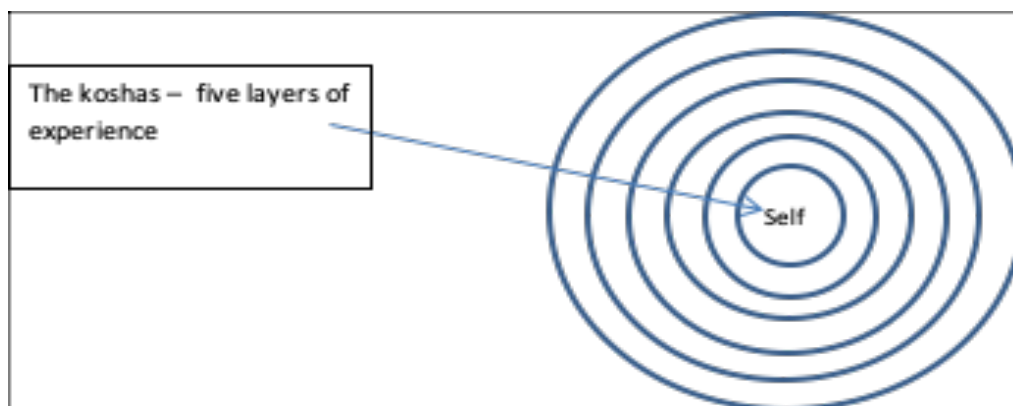
Figure 15. The Relationship between the Koshas and the position of self

Value descriptions evoked my acceptance of the yogic philosophy I learned as a trainee yoga teacher. Yogis believe that people sense personal attributes energetically as an awareness that 'resonates' within the 'emotional layer' of human experience, a term taken from Dru Yoga's philosophy (Dru Yoga 2010, p.41). I found the yogic descriptions useful for explaining energetic experiences within the five layers of self. Sanskrit terminology aligns with each layer respectively. The outer layer, known as the "*physical body, the Annamaya Kosha*" then the "*physiology layer' Pranamaya Kosha*" the "*emotional layer, Manomaya Kosha,*" the "*thought layer; Vijnanamaya Kosha*" and the "*blissful sheath, Anandamaya Kosha*" (ibid). Below the emotional layer sits cognitive awareness, where the meaning of a person's emotional response dwells within all five layers of 'self'. I linked the layers with physiological responses to the 'affect' of Adler's (1956) social interest as a way of acting in harmony with what the world needs.

When I saw the pastel sketch of a lotus flower in Figure 16, on the next page, depicting a useful supervision session, I felt the energy of relational-depth supervision as its roots. It sat in the murkiness of fictitious beliefs, 'Freeing Fictions with Compassion' transformed its reality. The colourful petals, open to the sunlight, depicted the usefulness of my supervisory practice with the small delicate pink

Figure 16. Lotus flower drawn by a participant.

shapes in the top right-hand corner representing my creativity and community feeling in our relationship that facilitate her growth.

The affective qualities of an ER are embodied (Kopp & Robles 1989; Shifron 2005; Mosak & Di Pietro 2006; Clark 2013). Like yogic philosophy's explanation for the presence of embodied layers of experience, ERs can be accessed through the outer layers associated with the physical body, physiology (movement), emotions and thoughts. I built them into this epistemology to demonstrate how this projective technique would support the holistic discoveries I aimed for from discovering knowledge from in-depth awareness within my professional relationships. The presence of embodied knowledge resonates through every layer of life experience. It is timeless. Yogic philosophy opened the door to illustrating the complexities of exploring professional relationships. "A Dance of Two Lifestyles [between personalities]" (Shifron, 2007) is like a holistic dance between professionals in any relationship. Dru Yoga's embodied, holistic nature relates to the embodied relational energies of ERs.

5.12. My Commitment to this Unconventional Epistemology

My epistemology transcended the turbulence of oppression because I took it outside social hierarchies to become emancipatory and visibly different. The bridge's configuration represented its unconventional nature, revealing my clinical practice's creative dialectic/dialogic nature (Movie 3).

Myers et al. (2008) made an inspirational call to academic intellectuals to pursue paths that serve others. Generating my practitioner knowledge was more than an academic exercise; it provided a path into my unknown fictional world. I frequently experienced awe. Instead of box ticking or jumping through academic hoops, I was determined to keep the courage of my convictions to take an inventive route to making my practice known and recognisable to other professionals.

I also designed this epistemology to discern unconventional ways of knowledge generation using aesthetic creativity. Its unique spirit resembled each of my practice roles. Myers et al.'s (2008) work resonated with me. They described an emancipatory epistemology:

"An epistemology of spirit encourages us all to be of service, not to get drawn into the ego nurtured in academia, and to keep diving into the wellspring of our awe." (Myers et al. 2008, p.8).

Chapter Six:

Justifying My Living Educational Theory Methodology

6.1. Introduction

The value of my 'wide tossing ocean' artwork, now my praxis-map, emerged in preceding chapters. Using it facilitated my awareness of the multi-dimensional nature of this practitioner research. It also created transparency about feminist approaches to knowledge claims by combining specific ways of analysing, observing ethical engagement, and awareness of political aspects that surround my research (Letherby 2002). I continued to bring feminist post-qualitative inquiry (p-q-I) into the mix to sustain my capacity for justifying and explaining this practitioner research and its feminist orientation's distinctiveness.

I owe to Barad (2014) what diffraction owes to "*a thick legacy of feminist theorising*" (p.168). When my methodology took form, I found an intuitive metaphor embedded in the praxis-map's detail and explored its complexity through a process of diffracting diffraction, "*cutting together-apart*" (Barad 2014) and noticed a coherence I previously missed. The diffraction process enabled me to bring the methodology to life in the light of my feminist approach and growing self-awareness. I generated the methodology with a nod to p-q-I, to move into a fresh approach to my professional life and a new way of looking at and researching my practice.

6.2. Integrating Feminist and Post-Qualitative Ways of Knowing

This section illustrates how my thesis reflects intra-action in the post-qualitative

sense (Barad 2003). In the following pages I justified the multi-dimensional

relationship between my methods and methodology, as Barad's p-q-i writings

illustrated.

> "*The notion of "intra-actions" reformulates the traditional notion of causality*
>
> *and opens up a space, indeed a relatively large space, for material discursive*
>
> *forms of agency*" (Barad 2003, p.826).

From the point where I presented my mind map about writing a thesis differently to

when I explained my research design from my epistemology, I connected them with

Barad's formulation. Instead of simply reporting my research, I presented my

immersion in the research process (Letherby 2002) and how I improved my practice

through 'Freeing Fictions with Compassion'.

My key to favouring feminist approaches to methodology lay within my open

acceptance of the inextricable link between values and knowledge (Alcoff & Potter

1993, p.3). Stuart and Marnee (2018) argued for the "*values and principles of*

conducting story" (p.197), which went beyond their cultural divides. I drew

encouragement from non-hierarchical participatory approaches I reviewed, some of

which originated from indigenous researchers in Canada (Four Arrows, aka Jacobs,

2008), collaborative research between Australia and the UK (Stuart & Shay, 2018),

indigenous wisdom from Australia (Yunkaporta, 2021) and Santos (2014) in the

Global South. I enriched my "*methodological inventiveness*" (Dadds et al. 2001,

p.168) to that end.

Developments around Action Research and Living Theory Research (Noffke 1997

and Briganti 2015) grew methodologies within the social formations of practice

improvement. Briganti (2015), an international development worker, affirmed what Whitehead (2018) claimed about educational influence within social formations by embedding her Living Educational Theory identity into her doctoral researcher role. She argued that people are inseparable from their social formations. She also recognised her development had combined with her personal and professional growth when she established her values as standards against which she could evaluate her ontological consistency (Briganti 2015, p.83). I recognised the value in LET from her reflections.

Zuber-Skerritt's (2017) research emphasised replacing neoliberalism by spreading renewal through the "*positive energy of faith, love, hope and creativity*" (p.224). Their actions imbued their LET research with an anti-oppressive quality and challenged the negative, fearful power dynamics of competition, seeking power and control over others; more educational research that accorded with mine

Like Stuart and Marnee (2018), I supported non-traditional research paradigms like p-q-i and confronted "epistemological exclusion" (p.204) of research falling outside dominant academic discourse. Santos (2014) had already signalled the dangers of "epistemicide" (Santos 2014, p. 328) and celebrated the epistemologies of the Global South. To do otherwise I would have denied social justice's focus on the individual and collective wisdom of people like the research methodology I justified in this chapter to establish its "*academic legitimacy*" (Whitehead 2020, p.56) in my research practice. Like those before us the research participants and I contributed our collective wisdom to this thesis.

6.3. Appraising My Embodied Knowledge

To appraise my embodied knowledge I opened my methodology to digital recordings as a data source and went beyond traditional qualitative research practice to express my methodological freedom for my research to be inventive (Dadds et al. 2001. I stepped outside the ordinary of traditional research and into the extraordinary of my practice and freedoms of LET research.

Like Letherby (2002), I decided to interpret a collective of practice oriented analytical processes to explain the educational influences at the crux of this research. I justified my methodology and decision making and integrated a selection of methods, processes of data collection, and confirmation/generation of evidence and findings recognisable to the conventions of tried and tested research (Whitehead 2009).

6.3.1. Researching the Dynamics of Educational Influence

When I acknowledged the benefits of studying educational influence during this practitioner research I felt inspired, exhilarated, and excited by the affective associations I felt from educational influence facilitating mutual improvement. I realised that my methods for generating my l-e-t were practical more than abstract, as Rasmussen (2017) described.

> "*Working with theory is invention, and this invention is not abstract*" (ibid, p.53).

Rasmussen's (2017) ideas affirmed how the ARSG and I had capacity to understand and make sense of the world through our unique lenses and focus our ability to relate to socially constructed theory and its applications (ibid) through 'Freeing Fictions with Compassion'.

I decided on qualitative research (Altheide and Johnson 1998; Richie 2003; Yilmaz 2013) as a naturalistic methodological paradigm. Yilmaz ((2013) elucidated qualitative research in her description:

> "*[it] draws on naturalistic methods for data collection and analysis and aims to provide an in-depth understanding of people's experiences and the meanings attached to them.*" (Yilmaz 2013, p. 323).

My research honoured the natural spaces where supervision happens by generating a methodology and research question that maintained a focus on the importance of phenomenological meanings. Like Ritchie, (2003) how I understood and explained my social formations were characterised in my research question. I justifiably integrated the methods I drew into the 'unexpected and exciting' of this methodology.

I also applied '*withness thinking*' (Shotter 2011) to form a sound evidence base for affirming my knowledge claims. I assembled twelve multi-media narratives of interpersonal conversational experiences that I *"intertwined onto a unitary whole*" (Shotter 2011, p.38). Creating elucidatory narratives evidenced 'Freeing Fictions with Compassion' because I took the relational dynamic of supervision: me, as supervisor, my supervisee and the third, client, into my sphere of educational influence in my social formation and invested the power of spontaneity during researching conversations in a similar vein to Shotter's (2011) description of "*Withness Thinking*". Our non-human worlds sat with us, too, for example, the room where we met, whether the sun was shining in the window, influencing mood, or it was raining and dark outside. The person-to-person or dialogic relationship between therapist and client (Clarkson 2003, p.154), explained by *withness thinking* would impact the dynamics of educational influence and lead to learning in our social formations (Whitehead 2018).

Participatory contributions to my inquiries proved invaluable and built on my previous discoveries about responding to and working with client-created metaphors Wadsley (2006). My previous research contributed to justifying my choice of naturalistic methods for addressing the 'How?' of this inquiry. It influenced my decision to research aspects of practice participants would be familiar with. My prior practice knowledge added to my in-depth appreciation of participants' supervision sessions and prepared them for being heard during video recordings in a familiar setting.

6.3.2. Justifying practitioner-led research principles and practice

To mitigate the risk of reversing from supervisee-led inquiries for the evaluation I wanted to justify researcher-led practice and participatory research inquiries. The participant-led evaluation method I identified invited them to apply their professional skills and draw on their professional perspectives about my practice to offset any reversal of power orientation in our researching roles.

I remained with LET, because I justified my argument for practice-oriented methods that capture ideographic perspectives, that were participant-led as well as researcher-led. I had explored mixed methodologies as an alternative approach but found researcher/researchers always took power-over participant contributions. The joint perspectives I recognised when I introduced 'mutual improvement' in my research question qualified what I meant by the 'dynamics of educational influence as a dialectic/dialogic process' within my thesis question.

My research methodology openly acknowledged practitioner-researcher and participant subjectivity and typified the nature of LET research outcomes as a way

of knowing and communicating that is "*relationally dynamic*" (Whitehead 2021, p.5). Subjectivity also produced a co-constitutive relationship between matter and discourse where it was impossible to pull us apart, the participants and I, as knowers in terms of what we believed we knew of ourselves, each other and our social formations.

Relationships within the ASRG were relationally dynamic. We built them on an ever-evolving knowing of each other since 2016. Together, our research formed intra-subjective and intersubjective dialectic inquiry processes that each of us explained in terms of our meanings (Whitehead 2018) and met LET's requirements.

Movie 6. provided an example of this research's authentic application of critical reflexivity. Although we shared individual perspectives, ASRG conversations were educational when I reviewed the dialectic/dialogic processes that assisted my

Movie 6. An Example of Encouragement as Practice

https://www.youtube.com/watch?v=dE0AZA0JgrU
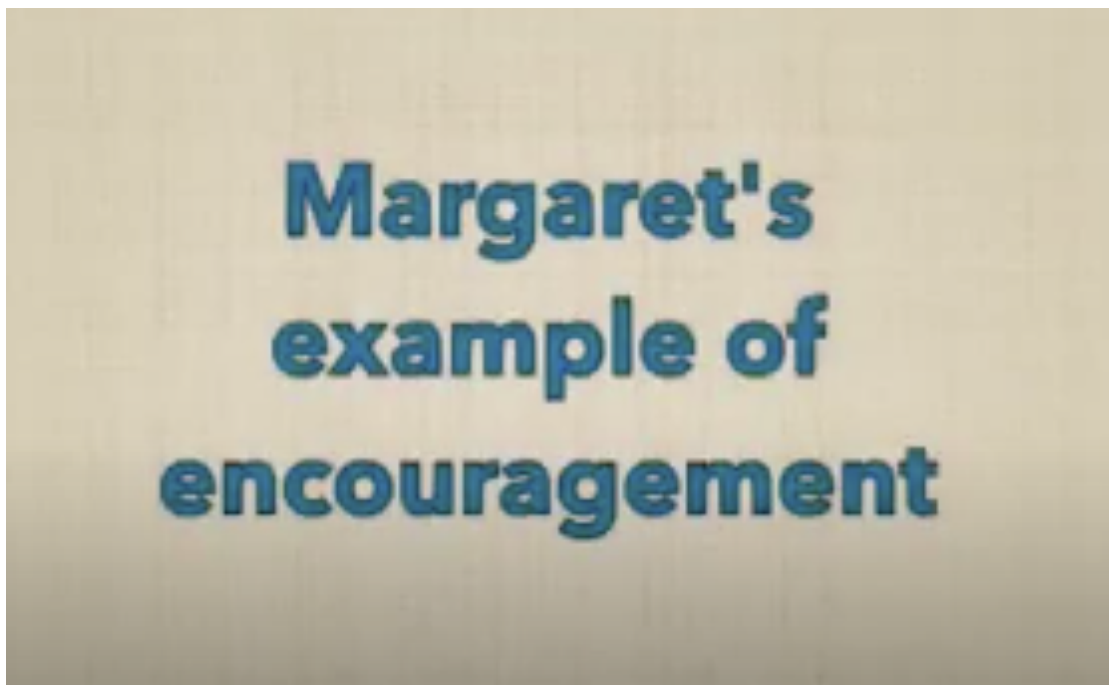
explanations. By shifting the dialectic from its purpose of resolution and closure, we engaged dialectic/dialogic explorations to open my implicit intentions to transparency and to scrutinise and uncover new possibilities. In the Movie I evidenced the story of the dynamics of educational influence as a change process others could relate to as professional development (Whitehead 2018).

The ASRG witnessed and affirmed my embodiment of encouragement in Movie 6. and supported my explanation of its meaning. Choosing LET meant that I could demonstrate how I integrated encouragement in my Adlerian practice and illustrated how I made meaning of meaning-making in conversation with ASRG. They also contributed to Movie 6's elucidatory narrative by providing their individual and collective perspectives on how I embodied my value of encouragement.

I justified connections between 'understanding and explaining', 'dynamics of educational influence', 'dialectic/dialogic', 'mutual improvement' and within the 'supervisory relationship', which were united by the research process. I designed this research to reflect changes in my appreciation of where I started, what I learned and how I drew out the motivational influences that sat within the mutuality of improving my practice. That was how I discovered meanings associated with the developmental agenda (Lambers 2013) and justified my use and inclusion of Adlerian tools and concepts in the methodology.

6.3.3. The Place of Bias in My LET Methodology

I acknowledged my biases and opened my self-study to methods that would reveal a multiplicity of different 'identities' I live as a person, practitioner, and practitioner-researcher. The methodology I generated was unlike the qualitative methodologies I had chosen before. On those occasions I subjugated subjectivity and used a pre-

determined methodology designed to scrutinise the validity of phenomenological findings using triangulation and statistical analyses. In Chapter Three I illustrated the subjugation of practitioners' perspectives and Tangen and Cashwell (2016), who studied counsellor factors that evoked a moment of relational depth with clients. However, they subjected the data to generate a quantitative process for phenomenological reduction:

> "[They] *pictorially represent aggregated conceptualisations across participants*" (p.22).

I noticed that participants' subjective experiences were reduced to concept maps after the researchers interpreted their data. This meant that they subjugated client meaning in favour of generalisation and supported my arguments against a mixed-methodology and at being confined by having to reach a conclusion.

6.3.4. Justifying Researching Collaboratively without Concluding

Does collaborative research need to be conclusive or capable of journeying on? Gale and Wyatt (2017) ended their collaborative writing research without a conclusive statement. I appreciated their decision and use of "*collaborative writing as a method of inquiry*" (Gale & Wyatt 2017, p.355). Their decision encouraged me to decide on freedom from the absolute ending of this thesis, which I explain in Chapter Nine.

How do we know if the 'we' in the text happens truly collectively? I justified and accepted human fallibility in this research by respecting human inability to depart from the subjective lens of the fictitious final goal (Adler 1956). Conversations with the ASRG and participants enabled the richness of unconditionally shared perspectives to contribute to knowledge-sharing in this research. Like Gale and Wyatt's (2017) paper, I complemented my practitioner lens, wherein I discovered my

appreciation of the value of collaborative conversation as a strategy for making

public, joint academic perspectives and conversations using a non-traditional

approach. In the same vein I justified my decisions and celebrated their

collaborative writing process, effectiveness, and power as a research method. Gale

and Wyatt (2017) also challenged widely accepted humanistic and

phenomenological restrictions in research. They demonstrated what was possible

when collaborative writing contravened convention:

> *"Wonder about the immensities that are possible"* (Gale & Wyatt 2017,
>
> p.355).

Although ASRG conversations were collaborative, I took responsibility for the part

my biases played when I listened back through our conversations and decided what

to include during the evidential movies. The group knew me very well. Their insights

reminded me of my biases and encouraged my values. Research conversations

opened my research to possibilities I had not envisaged at the onset and reminded

me of the value of collaboration and acting 'as if' anything was possible, believed by

Adlerian practitioners.

A LET methodology captures individual's observations in interpreting their relational

world from an "*ideographic*" perspective (Cohen & Manion 1994, p.8). My biases

resided within my~fictitious~law~of~movement. I enacted them by embodying or

contradicting my practice values. Explaining my values created a lens through which

other practitioners could see my embodied values in action. By choosing LET

research, I enabled my ideographic perspectives to making meaning of meaning-

making recognisable to other professionals.

Mearns and Cooper's (2018) second edition referred to the fundamental nature of

"*relatedness*" (p.184), by emphasising that practitioner similarities are more

important than their differences. Mutuality of influence happened within the

relatedness of collaboration, and the person-centred practice orientation I adopted

(Mearns & Cooper 2005), to appreciate shared values.

Mutuality ticked the further box in the importance of relatability in LET research

Whitehead (2018, p.4) and connected to Bassey's (1995) idea that: "relatabilit*y in

inquiry has two directions*" (p.11). The first may influence from one situation to

another. I compared my research with other research related to practitioner

development, to "*stimulate worthwhile thinking*" (ibid, p.11) and motivated cross-

disciplinary ideas between the ASRG, participants, and more widely.

6.4. Rigour Within LET Researching

Some applications of rigour in LET originated from Action Research (AR). However,

Whitehead (1989) argued for legitimate academic recognition using other

approaches. For example, he adopted four criteria of social validation in LET

research, drawing on Habermas' (1976) work as a basis for establishing standards

of judgement and explanatory principles. My first example of engaging with

Habermas' ideas happened in a conversation with the ASRG. I discovered I could

improve my comprehensibility, strengthen my evidence base, confirm authenticity,

and highlight my cultural awareness from the shared understanding we formed in

the ASRG (Whitehead 2018).

Kok (1991), who worked with Winter's (1989) six principles of rigour from action

research, named them "*reflexive critique*" (p.76) and "*dialectic critique*" (p.79), "*risk*"

(p.80), *"plural structure" (p.76)*, *"collaborative resource"* (p.80), and *"theory, practice and transformation" (p.81)*. Whenever I took subjective risks, I asked the ASRG to collaboratively scrutinise what I was doing. Movie 6. provided an example of the reflexive and dialectic critique associated with risk and illustrated their contribution to rigour. Interconnecting Chapters Seven, Eight and Nine, would provide many examples of rigour in this research.

The camera's presence could evoke discomfort as an additional eye in the room. Bias through the camera's lens sat side by side with objectivity and what happened. Letherby et al. (2014) acknowledged *"knowledge is specific to time and place"* (p. 20). When I return to the camera's presence during Chapter Nine, I will explain my perspectives on its biases that are specific to time and place.

6.4.1. Hidden Influences Within My Practice: A Discovery

I took the idea of social action and related it to adult-child-young-person mutuality and the research methods available for generating my methodology. Jones (2021) argued the case for auto-ethnography as a method for gaining increased powers of reflection, meaning in life, and living a more just life. To justify my methodology, I harnessed those features in this research. I applied reflexivity as one of the methods for facilitating self-disclosure. It enabled me to create a deeper intimacy in my research (Etherington 2004), and to reveal the unspoken narratives from what she described as:

"Previously unarticulated, deeply personal stories" (Etherington 2004, p.226). Chapter Four revealed the first story I shared in this thesis. An ER facilitated that profound personal discovery within my memories of emigrating in 1957. The ER came up in an in-depth conversation with the ASRG and revealed some hidden influences I had yet to discover from my early life. I pick up a deeper exploration of

ERs associated with my values and applied reflexivity in my in-depth self-study in Chapter Seven.

Tutu's (2013) words helped me realise that many hidden influences enriched my research with the participants. The Ubuntu philosophy supplied words that worked for me:

> "*We cannot be human on our own; we are human only through relationships*" (Tutu 2013).

The importance of this statement revealed itself as time moved on, as did my alignment of values. What was unknown, hidden, became known through the doing.

As I researched I wondered "*How I can be the best I can be and still be human*?" (Tutu 2013), and underlined the importance of the self-study element of this LET research. I made my research conditional on sitting Tutu's (2013) wisdom alongside the discoveries I made so that they were to the betterment of those with whom I practice, as well as mine.

6.5. Review of Methodologies I Discounted

I discovered greater clarity about mixed methodologies when I read literature referring to them in recent years. (Creswell & Plano Clark, 2018; Bartholomew & Lockard, 2018; Bager-Charleson & McBeath, 2021 and Rost, 2021). Despite this discovery I rejected mixed methodologies because I wanted to develop a theory of my practice appraised through my methodology. In the following sections I explain my rationale for rejecting mixed methods accounted for in recent Counselling and Psychotherapy Research journals.

6.5.1. Mixed Methodology including Action Research

Van Rijn et al. (2008) investigated clinical effectiveness in a psychotherapy training environment. They described their Action Research (AR), which applied qualitative and quantitative inquiry, suggesting their methodology was "*naturalistic*" (p.261). I found their use of the term "*naturalistic*" misleading in AR because they created an inferiority/superiority dynamic of experts and subjects under a scientific banner to justify their methodological choice. The idea evoked my thoughts about judging subjects by their research criteria and considering clients inferior to researchers. Eventually, the researchers reduced their findings to the dualism of proved or disproved, detracting from participative AR's collaboration with practitioners (McNiff & Whitehead, 2006).

6.5.2. Q-sort Methodology

I could have chosen the Q-sort methodology to answer my question instead of LET. Rost (2021) presented Q-sort as an innovative methodology, which she suggested could be applied "*to produce holistic data*" (p.99). After all, I was looking to produce holistic data about practice improvement.

When Rost (2021) claimed that Q-sort provided a "*bridge*" (p.105) to cross the divide between ideographic research from the qualitative paradigm and nomothetic research from the quantitative paradigm. I found their paradigm philosophically incompatible with my research questions because Q-sort methodology was designed to be contrary to sustaining my value-oriented approach, given its acceptance of aligning the qualitative and quantitative paradigms. I grew strength of purpose from conversations in the ASRG about my perspectives on researecher-

generated methodologies and decided to stick with my freedom to be methodologically inventive.

6.5.3. Grounded Theory

Grounded Theory is a methodology that appeals to me from a practice point of view. It originated in sociological research and is deemed qualitative and phenomenological (Marshall and Rossman 1998). The researcher gathers data about each participant's lived experience. However, during the data processing stage of the research, it becomes deductive (Cresswell 1998, p.77).

By its endpoint, Grounded Theory aims to narrow each practitioner's knowledge generated to create a set of theoretical constructs. Its outcomes are deemed substantiated as believable instead of absolute (Strauss & Corbin 2008). Grounded Theory also seeks to create a hypothesis from the data-gathering process. The term "*grounded*" denotes it is generated from the ground up. It shares a similarity to LET by serving an explanatory function. Its explanations can also be practice-focused. However, the researcher processes the theoretical practice perspectives and generates a Grounded Theory from the collective experience of the participants. That is how the researcher determines the participants' knowledge.

In LET, the explanatory process stems from the researcher's practice values becoming "*explanatory principles*", (Laidlaw, 2018, p.38). My self-study research explored that which is within me. Each method contributed to clarifying my practice values and establishing my standards of judgement and explanatory principles for explaining my practice-oriented emergent l-e-t.

I read about the grounded theory research that Arczynski and Morrow (2017) used to inquire into practice supervision. They acknowledged the complexity of power dynamics within supervision. Their Feminist Multicultural Psychotherapy Supervision (FMS) research wanted to know how the values of feminism and diversity can live in the supervisory process while being genuine and authentically present within research and its findings. Like me, they attributed value to honesty in their practice. Collaborative working, they suggested, encourages critical reflexivity, "*counterbalancing the impact of context*" (ibid, p.195), i. e. counterbalancing practitioner history and its interface within practitioner research. However, given the positioning between the researcher and the research, their methodology did not meet the standards of judgement LET requires. Still, it did claim to counterbalance the effect context places on the power dynamics of research practice.

6.5.4. Hermeneutic Research

Another of the alternative methodologies I considered was hermeneutics. I delved into what it would offer in terms of a way to understand and explain the dynamics of educational influence. Hermeneutics is dependent on interpretation (Harrison and Christensen-stryno 2019). The information generated becomes dependent on interpretations made from outside the supervisory relationship. However, I value dialogic/dialectic processing as a freedom within the supervisory relationship and my design wanted to capture example of my embodied values when I studied self and other.

My point about this research's dialectic/dialogic processes is that supervision inquiries are tentative, exploratory, aiming for meaning making based on practice-oriented conversations. Haraway (1988) spoke about subjectivity and objectivity:

"*Feminist objectivity is about limited location and situated knowledge*"

(p.583)

Knowledge generation in this research is situated in observable, day-to-day supervision practice to generate practitioner knowledge instead of generalisable knowledge. Methods accepted into this research must meet that specification.

6.5.5. Creative Use of Early Recollections

My decision to augment my data gathering, using ERs to generate evidence during my self-study, was inspired by Etherington's (2004) ideas about developing reflexive practice. I also realised that linking ERs to 'Freeing Fictions with Compassion' could elucidate the origins of my practice values. Le Guin (2019) recognised that unconscious thinking is subjective, and much of it dwells outside awareness. Many of our unconscious beliefs have no association with language but emerge through metaphor and the imaginative creation of imagery, the process I applied to reflexive practice in this inquiry.

Using auto~ethno~biography, I harnessed my imagination to expand and capture early life metaphors. Mosak and Maniacci (2003), Kopp and Eckstein (2004) and Clark (2013) refer to metaphors within ERs. Using ERs meant I took my discoveries into my writing, enhanced my explanatory principles and was able to explain the dynamics educational influence through 'Freeing Fictions with Compassion'.

From an Adlerian perspective, using an ER is compatible with many modalities. An ER's applicability is "*an important source of information*" for gathering data associated with the lifestyle plan (Sweeney 2019, p.121), a synonym for my~fictitious~law~of~movement.

During this practitioner research, ERs facilitated discoveries corresponding to uncovering unconscious beliefs as the motivating power for creating my values. Discovering whether I lived them consistently or became a living contradiction depended on creative explorations to support my reflexive inquiries into emerging ERs. I decided to use those discoveries to test the values embedded in the 'wide tossing ocean' of my praxis-map. Chapter Seven, next, picks up those inquiries.

Chapter Seven:

Revealing the Childhood Origins of my Practice Values

7.1. Introduction

During this chapter I deepen what began in Chapter Four and reveal the connections between self-determining my personality and my practice value. In the chapter I create my first story about educational influences in my early childhood. During that period, I unconsciously formed beliefs about how the world works. I did this by observing my environment and myself in relationship with my family members, the world around me, which I formed into biased apperceptions about me, others and the world. From those beliefs, I created my~fictitious~law~of~movement, the data source I want to understand and explain in the context of my practice values. To deeply appreciate the connections between my hidden motivations and practice values, I will connect the discovery of my unconscious thinking to explain educational influence and the affective qualities of my inferiority feelings embedded in ☺WeeGirrel☺'s and √AcadamanX's characterisations.

As well as exploring Early Recollections, the mentor and I co-created a process for discovering my self-focused meaning about my early life's cultural/educational influences using a discovery grid. The discovery process helped me to deepen my self-understanding and enhanced my self-awareness about the meaning and purpose of my practice values. Later in the chapter, I blend those discoveries into a story by applying the auto~ethno~biography method I explained in Chapter Three.

7.2. Conceptualising my Self-oriented Inquiry

I devised and applied an auto~ethno~biographic method for this self-study to connect to my ontology's meanings. That method contributed to my ability to understand and explain the dynamics of educational influence concerning practice improvement. A data stream of ERs provided a rich source of metaphor I learned from and took forward to tell my early life story and draw connections between affective states of inferiority I embody as ☺WeeGirrel☺ and √AcadamanX. The story I uncovered, revealed the context that underpinned my "embodied values" (Whitehead 2018, p.48) and the educational influences that I used to contextualise my values' meaning.

The joint dialectic/dialogic inquiries my Adlerian colleague and I undertook resembled the second of Dreikurs' four phase structure of psychotherapy (Terner & Pew 1978, p.241). Dreikurs designed the second phase of the structure as a "p*sychological investigation*" (Sonstegard & Bitter 2004, p.18), uncovering unconscious motivational beliefs, in my case, the beliefs I connect with, helping me to explain the meaning of my practice values. Our conversations reminded me of Shotter's (2011) "*withness thinking*" (p.48), which I introduced earlier in respect of open-mindedness, furthering the possibilities of what arose from our research conversations. At points in our discussions, we dwelt in "*sets of transitional understandings*" (Shotter p.101) as the intelligible scenes I shared unfolded. I expressed what came from those conversations in the short story in which I presented our findings. Throughout our explorations we found the second phase served to focus our inquiries.

My mentor and I focused on the questions I designed for the self-study found in the ARC in Figure 10. We kept our focus to mitigate any detrimental impact the process of delving into my life story might have. That was how we placed our "*goals and understandings*" (Hayes p.2) front and centre in this self-study and conducted our inquiries in a spirit of alongsideness.

> "*Active collaborative mutuality towards sharing ideas for change.*" (Pound 2005, p.222)

We also aimed to maintain ontological consistency in our empathic capacities as therapeutic practitioners rooted in our self-awareness. My mentor's encouragement supported me in freeing my imagination when we conversed (Hayes and Prince 2019).

My early life, from birth to five years old, was the time when I figured out how to problem-solve and "*overcome difficulties*" (Adler 1956, p.195). It was the time in my life when I felt physically inferior as a small child. I represented the origins of feelings of inferiority in Figure 8. Discovering my~fictitious~law~of~movement was a way to explain the purpose of my values (Adler 1956). Theoretically, they originated from my consequent feelings of insignificance.

The age range of my inquiries was from five to twelve, which defined my data source. Aimed to create a picture of my "*perceptual reality*" (Sunderland 2000, p.35) between those ages. The reality of exploring my~fictitious~law~of~movement brought insights to my biased apperception, which can take the form of "*self-defeating perceptions*" (Dinkmyer & Sperry 2000, p.92) in relationships with others and, I discovered, motivates me to continuously improve what I do through 'Freeing Fictions with Compassion'.

This self-study's inclusion of early recollections (ER) was consistent with the age range covered by different Adlerian practitioners. For example,

> "Specific Early recollections are those recalled up to approximately age 8 or 9 years" (Sweeny 2019, p.122)

or under 10 years (Mosak & Di Pietro 2006), whereas others say: "early childhood" (Dinkmyer & Sperry 2000, p.92; Clark 2013). Using ERs as a tool of inquiry enabled me to combine insights from specific ERs with ERs I could link to educational influences on my self-concept as an academic.

Drawing, art, and poetry, in combination with my ERs, took me beyond a generalising process of early life affect and into "a far deeper and more specific truth" (Sunderland, p.35). I have long appreciated Sunderland's work with metaphor, the development of child-oriented metaphors and the generation of narrative. My anti-oppressive approach to freeing my history meant I could uncover my right to expression and draw on the language of my inner child (Capacchione 1991). Using her metaphor, I applied "the way of the child" (p.7) to my methodological inventiveness.

7.3. Promoting Equity Within This Inquiry

Shoet and Shoet (2020) discussed supervision as a space for human inquiry. Supervision occurs in many relational contexts, necessitating those within the supervisory relationship to replace separation with interconnectedness, which requires:

> "A spiritual approach in which we have the opportunity to go past a sense of separateness; past the problems by which we and others are defined and reach a deeper truth where we recognise our interconnectedness" (p.7).

I found their perspective contradictory. Theoretically, their approach belongs to the dominant discourse of psychodynamic approaches because of their theoretical orientation, which assigns therapists a power imbalance of expertise (Bond 2000). However, I resonated with their thoughts about human interconnectedness expressed in relationships. I associated their quote with the Adlerian concept of community feeling, which is evident in their dedication to furthering safe, ethical practices (Shoet & Shoet 2000).

The idea of reaching into the narrative of my inner child (Capacchione 1991) metaphor transcended my understanding of the superiority of expert and client. I placed this self-study alongside Sunderland's (2000) to grasp the inclusion of my "*images and metaphor*" resembling children's psychotherapy and to discover my inner child's "*deeper truth*" (p.35) alongside the mentor.

My auto~ethno~biography also supported my commitment to promoting practice values consistent with my feminist philosophy. My values and relationships with the participants (Adams et al., 2014) served the same end as exploring my reflexive approach to my ERs and the in-depth, detailed self-reflection my Adlerian colleague and I engage in. From those self-reflexive spaces, my stories linked to my history's cultural and educational learning, including the Scots dialect. They were similar to the dialectic/dialogic inquiries within my supervisory relationships.

Etherington (2004) determined her freedom to draw closer to her supervisees' lived experiences by using a traditional phenomenological process of consciously "*bracketing*" (p.230) her supervisor roles: supervisor and ethicist as gatekeeper. She did this to free them to be "*whoever they are to themselves*" (p.230). Doing the same, but this time for myself, as a researcher instead of a supervisor, I captured a

diversity of knowledge generation, like post-modern approaches to research do when they acknowledge the idea of "*multiple forms of others*" (Harvey 1989, p.111). I applied those thoughts to multiple forms of me. I opened my research to diverse ways to interpret my lived experience, plumbed from the depths of my history, and expanded into my growing self-knowledge.

Other researchers value bracketing phenomenology. However, they also refer to how a person's subjectivity affects relationships. Smith and Burr (2022) studied counsellors' and psychotherapists' recollections of experiences that evoked their emotions during personal development groups. I welcomed their reflections on the emotional impact of recollecting memories (ibid). Their discoveries reminded me of my experience co-creating the self-study research process and my Adlerian colleague's role in supporting my sense of safety and its importance for the study's discoveries.

During ASRG conversations, we openly related to each other as Adlerian Practitioners. The safe space I found was active and felt like the alongsideness Pound (2005) described:

> "*Active collaborative mutuality towards sharing ideas for change*" (Pound 2005, p.222)

Instead of "*bracketing off*", to use Etherington's (2004) term, our phenomenology from our inquiries' dialectic/dialogic processes, we aimed for mutuality. The mentor also applied his knowledge and experience as an Adlerian practitioner by using Adlerian exploratory tools to further our psychological investigation (Dreikurs 1978), the second phase of psychotherapy. ERs, metaphor and Kfir's (1989) personality priorities provide examples of what we drew on.

Given our respective Adlerian practices the mentor and I also shared an understanding of our practice, and acknowledged the separation between our lived experiences. An element of co-creation in our data gathering was inevitable, for example, in the interchange of questioning and clarifying, as well as any interpretations I/we/he made that may have influenced my learning. I wrote up my self-study and created a short story to process my discoveries by appreciating my biases and motivation and guiding the revelations about my emerging values.

7.4. Data Gathering

> "*I consider what is educational as having to contain learning about one's existence in the world of others, and ways which can singly and together lead to hope in the flourishing of humanity*" (Laidlaw, 2008, p. 31).

I connected with Laidlaw's link between one's ontology and the world of others because the question focused on methods to aid my understanding and explanations because of the part educational influence played in shaping my ontological values, while learning about and contributing to humanity and the Earth's wellbeing.

This self-study is dynamic. Living through it, I found that it continuously created new insights as I gathered data. Data is not evidence; however, by appraising the data I collected, I developed explanations as evidence about what my values mean. The self-study process and data gathered from other sources contribute to my understanding of educational influence.

7.4.1. Discovery Grid

Etherington (2017) highlighted the use of encouragement in her role as a mentor for practitioners using reflexive narratives in their research. Her use of encouragement and feelings that inspired and excited her resonate with my value of encouragement and the participants' engagement in discovering practice improvement. I felt encouraged by the discoveries I was making in my reflexive narratives.

When I began my auto~ethno~biography method of reflection and reflexivity, I found myself in a quandary. I found that I had to rethink how I would include creative activities to assist me in uncovering and making sense of the complexity of influences on my learning that are 'invisible to the eye'. Drawing out cultural awareness from within the biographical information I explored played a part in that process. When I created a discovery grid, in conversation with the Adlerian mentor, I found I could make sense of the data we gathered and processed my findings. The grid emphasised the fluidity of life. People live "*life as movement*" (Adler 1956 p.195) to overcome concerns stimulated by how they see themselves within their social world. I include the Discovery Grid in Appendix 6.

7.4.2. Memory-Map

The short story in this chapter illustrates influences I had difficulty explaining from my discoveries. This difficulty originated in my practitioner research endeavours, which strained towards something that was not necessarily "*syntactic nor even linguistic*" (Deleuze 1995, p.164). My use of Early recollections (ER) as "*a projective method of discovery*" (Clark, 2013, p.2) complemented the art and poetry that my auto~ethno~biography method of inquiry generated elsewhere. A metaphor from the early recollection of setting sail back across the 'wide tossing ocean' uncovered

the sequel to the story I told in Chapter Four. This section tells the story of how that happened.

At the suggestion of the Adlerian mentor, I viewed a YouTube video about "The Map of Good Memories" (Nuno 2017) devised for migrant children. Its metaphor inspired me to create my own memory map, in Figure 17. On it, I charted my experiences of my family's migration from house to house, after I was born and up to age twelve. I used the word 'house' instead of 'home' to depersonalise those experiences. I had eight moves across twelve years. The word 'house' reduced the intensity of my affective response to revisiting sadness and loss in the memories of moving so many times.
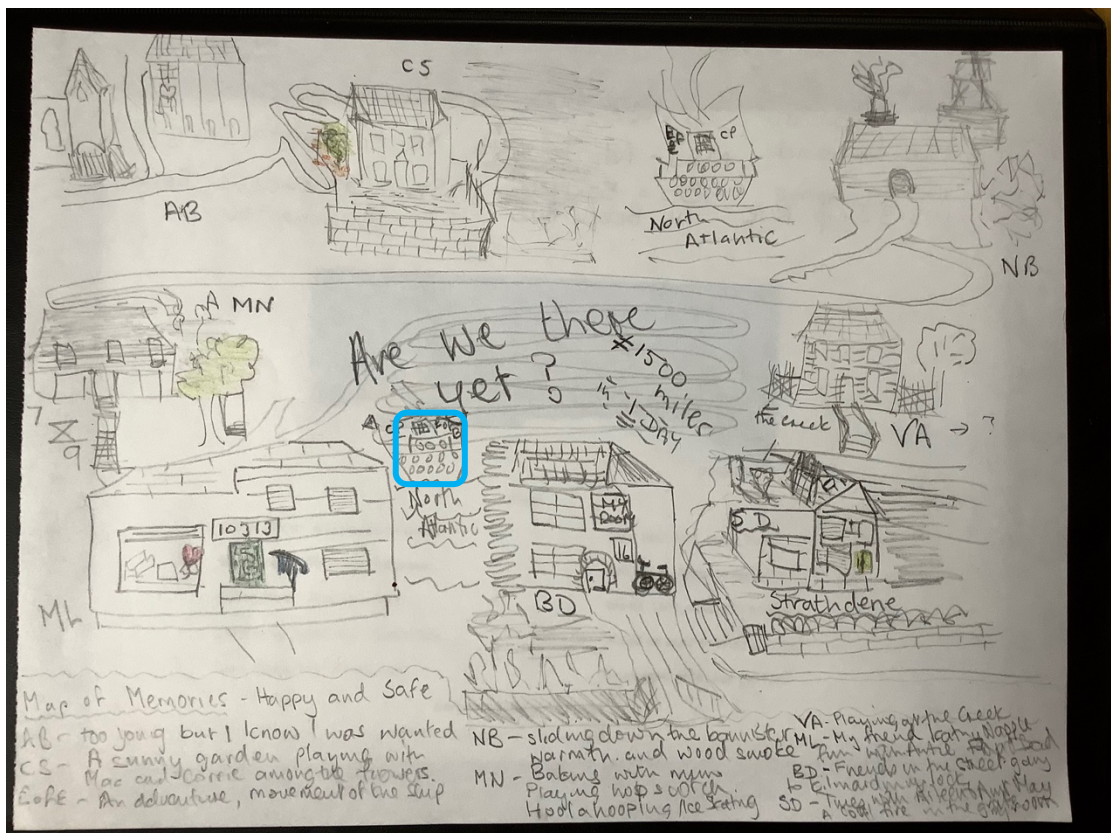
Figure 17. Are We There yet? Memory-Map

A blue outline towards the centre of the memory-map denoted an ocean liner I added after a further conversation with the mentor. That was when I realised the ocean liner I added represented the voyage associated with my return to Scotland and the unhappy loss of a special friend of two years. Going back to add the missing voyage to the memory-map took my awareness to my values of warmth and kindness. Sometimes, I contradicted my value of equity by neglecting my self-care in favour of warmth and kindness toward others. The relational qualities of those values are *conjunctive; they* draw people toward me (Kaufman 1996), sometimes at my expense. They connected with my~fictitious~law~of~movement, and my personality priority of pleasing (Kfir 2014). When I please others to my detriment, I safeguard myself from rejection by placing other people's importance above mine (Kfir 1989).

My pencil drawing of the second ocean liner on the memory-map also sparked an ER of tossing streamers from the upper deck of it just before it set sail for Scotland. The streamers between the dock and upper deck severed, representing the severing of a close friendship. The journey began in the United States this time, but the voyage began in Canada. "Distant-brother" was not on this journey. He was in Scotland with relatives, and I would see him again soon.

My ER began with remembering the streamers I was given by a crew member. My streamers joined an entangled confusion of other passengers' streamers. The next poem, 'As the Streamers Broke,' came from that recollection. It also took me forward to recognise the positives of my early life experiences and the influences of change.

As the Streamers Broke...
A strong, painful wail gathers in her breast,
Suppressed for many a long year.

Heat swirling and growing in her chest,
A fiery heat forging in the depths of her being.

A searing spike threatening to block her throat,
Rising from the annals of her history, it broke like a strong wave upon the
shore.

Humour suffusing the swirl of froth, lost forever,
Courage reawakening facing what's there and what's not there.

Light penetrating deep within Girl's heart,
Loss avoiding after fearing that sensation for so long.

Discovery looming as a shackled heart frees,
Originating from grieving as the pain is easing, subsiding.

Not yet releasing, its freedom to be engaging,
Hope of changing, slow but steadily releasing, to be seen.

Intent to let go of pain of loss, grows,
Forgiving the parents for their choice to go and go and go on.

Appreciating the chance to live some of life elsewhere,
Glad of the experiences, enriching, vivid, adventurous, and rare.

The significance of the metaphor of this poem took on my history and life in one. It

revealed my discovery of losses, losses of friendship I could never replace. The

history of my early childhood ocean voyages and how I experienced my life during

my practice captured many passing moments of relationship as life progressed.

Their influences live on.

7.4.3. Research Conversations

Instead of applying the auto/biographic, as Hayes (2020) explained, I decided to

position auto~ethno~biography as my way to emphasise the contributions my

socio-cultural and socio-historic life experiences made to this self-study. As I mentioned elsewhere, I wrote this self-study to speak of the hidden influences from my early years revealed via my stories. Hayes (2020) outlined her perspective on the dialectic relationship between "*auto/biographical ethnography*" (p.4) in terms of the potential for increasing the blurriness of researching boundaries (ibid). Engaging dialectic/dialogic inquiry processes with the participants and using complementary tools of inquiry contributed to containing my "*researching boundaries*" (ibid, p.4).

I explored, conversed about and shared my early life experiences to share my embodied knowledge related to my feminist perspectives on my early childhood, which were evoked from my affective responses to the mentor's inquiries. During our conversations I recognised links between my professional and cultural experiences. I used those links to generate coherence from my findings as elucidatory narrative I presented in a short story. I then used the short story to reveal and clarify the meaning and origins of my practice's ontological and epistemological roots and feminist philosophy.

During one weekly conversation with the ASRG, one group member described my spoken account of my self-study as 'fey'. She hit the nail on the head! It was fey in the sense of 'otherworldly'. Entering a therapeutic relationship is 'fey'. When I 'move' alongside a client, I go into an 'otherworldly' place where reality and fiction merge within indeterminate dimensions of time and space. Supervision Practice is otherworldly, too. Shoet and Shoet (2020) sought to explain the mysteries of supervision practice "*as a way of life*'" (p.3) when they introduced their first chapter with the words, "*Once upon a time*" (ibid), it was as if they are introducing a fairy story. Presenting my findings as a short story was fitting, too. The genre of a short

story and its presence "*as a fragment*" (Beevers 2008, p.16) of my long life revealed the highly influential nature of its elucidatory narrative.

7.4.4. Self-study writings

The writing process within this self-study added to my discoveries about my~fictitious~law~of~movement. Writing helped me make sense of the narrative of my unknown ocean in the tale of 'Who Said That'. The narrative of early life influence during this self-study kept revealing mysteries. Generating reflexive explorations of the ERs increased my capacity to delve deeply into meaning-making to understand and explain my values. It linked them to differing positions I embody within my relationships. My short story reveals the narrative of the metaphors I discovered as I wrote, for example, my relationship with a situation I could not control (Kopp & Eckstein 2004). My short story contained a mythical creature, 'the bodach', whose role represents situations I cannot control, for example, moving house as a child.

'Relational energy' imbued the dialectic/dialogic processes supporting my writerly writing from the mentor who supported me through the investigative phase of this self-study. Conversationally, the ASRG played a pivotal role in enabling me to scrutinise and sharpen the meaning of my practice values when I shared my ERs and findings with them.

Letherby (2015) supported academic writers. The judgemental criticism she experienced did not put her off, nor did she put me off.

> "*Critical scrutiny of the self is completely different from navel gazing*" (ibid, p.137)

I appreciated delving into the reflexivity I applied to my self-study. It revealed the significance between my personal and professional selves and the depth of inquiry needed to unravel their relational complexity.

7.5. Presenting My Discoveries as a Short Story

I had three aims for presenting my discoveries as a short story and situating it in this chapter and the thesis. Firstly:

1. It presented what emerged from this self-study.

2. It reflected sociohistorical and sociocultural influences on me during my formative years.

3. It paved the way for tying the development of my values into my practice relationships and my claim about a "dialectic/dialogic process of mutual improvement within the supervisory relationship."

4. It prepared me to confirm (validate) and elucidate my explanations of educational influences in conjunction with my explanatory principles.

My~short~story of 'waunering' (wandering), which you will read shortly, had no absolutes. The tildes between 'my', 'short' and 'story' represent its fluidity. It is like my art. It started with a life journey and flows wherever my academic writing took it. It revealed experiential contributions to the formation of my identity, which arose from my~fictitious~law~of~movement.

Letherby's (2015) words captured the core of my endeavours during this and the next two chapters when she wrote:

"Thus, my personal and my professional identity are significant in terms of my reflections and in terms of the resources – including choice of language and writing genres – available to me." (Letherby 2015, p.34)

During my self-study, I reflexively explored the influences of my personal identity on my professional identity, which I could ultimately explain (Whitehead 2018) through the workings of 'Freeing Fictions with Compassion' and which:

- Strengthened the evidence I present.

- Reflected the terms of my understanding of the interaction between the sociohistorical and sociocultural influences on my practice and my writings.

- Authenticated my commitment to practising my values congruently as expressions of practice improvement, bringing me a sense of meaning and purpose in the "dialectic/dialogic process of mutual improvement within the supervisory relationship and my research.

Mutual satisfaction within professional relationships carries life-affirming energy (Whitehead 2018, p.56) and brought me relational satisfaction. Discovering 'Freeing Fictions with Compassion' brought me inner satisfaction when I researched my early life experiences and created transparency around the doing, knowing and wisdom of improving it. I carried my discoveries forward in conjunction with evaluating and observing my practice to confirm the evidence I presented in Chapter Nine.

7.5.1. Trustworthiness and the Freedom of Methodological creativity

I wrote with inspiration from my memory-map and poem. I remembered Ravitz and Gregory's (2018) ideas about trustworthiness in artistic research. They said it is

"*seen from the side-lines of arts and health*" (p.2). Once they illustrated their word "*trustworthiness*", I was drawn to their metaphor of "Black Gold", alongside their metaphoric association with fluidity, which played an important role in understanding deeper meanings and the fluency of creating art.

> "M*uch of my awareness of what unfolded was not through the use of words but in exchanged looks, fluctuations, flows and stoppages of energy, gestures, visuals, sounds, and movements"* (Ravitz and Gregory 2018, p. 9).

The words reminded me of my LET methodology and embodied knowledge (Whitehead 2018). Each element the quote referred to worked in my inquiries when I recalled my subjective experiences and combined them with embodied memories, such as the pencil marks creating my memory-map. The metaphors from my early childhood ocean voyages revealed many life experiences' passing moments.

Max, Sendak's central character in his picture book, "*Where the Wild Things Are*", says, "*an ocean tumbled by*" (Sendak 1963, p.14). I thought of Max when I first mentioned ✓AcadamanX in the Prologue. Sendaks' (1963) picture of Max smiling from the deck of his "*private boat*" revealed Max's embodied expressions of affect when he set sail on his voyage to "*the Land of the Wild Things*". I associated my sketch of ✓AcadamanX with Sendak's picture. I combined my map and poetry to embody my affective experience of the Atlantic Ocean crossing, as a journey into the unknown, that contributed to this in-depth self-study.

7.5.2. Feminist Influences in the Creation of My Story

There was a liminal quality to the transition between formulating my thoughts, writing, and the words I write. It was like a transition between not knowing and knowing, the space between sleep and waking up. Where I was "*personal narrator*

and active persona" (Schofield 1987, p.64). That liminal space formed a threshold, I used to tolerate ambiguity as "*feminine topoi*" (ibid). Feminine topoi as I understand them, are "*strategies of invention*" (Nordquist 2020, p.2), associated with women's experiences. By positioning topoi in the context of my self-study, I made provision for the rhetoric of feminism and its links to post-qualitative inquiry, for example, when I furthered autoethnography as a method for storytelling. I placed the emphasis on the biographic element of autoethnography and gave it a 'fluidity' by using tilde in my description when I called my method 'auto~ethno~biographic'.

St. Pierre (2013) referred to how we determine the "*object of our knowledge [the] problem*" we want to study in assemblage, like the assemblage of ellipses in Figure 9. Activating an assemblage produces knowledge from social inquiries (Fox and Alldren 2015). My conversations with others enhanced my explanations of the meanings of my embodied relational values. They intra-acted with my discoveries, during the self-study. If I had used traditional counselling and psychotherapy methods instead of LET, I would have missed the liminality and richness of my social inquiry. I was not seeking to provide generalisable answers from this research. Instead, I opened up new possibilities for researching practice improvement by self-determining my research to exemplify a method that decolonised my research, which was situated in the counselling and psychotherapy profession (Le Grange 2018, p.12) and opened it to the wider world of professional learning and development.

The narrative in my creative auto~ethno~biography referred to creating data with soul and placed my emphasis on stories. I also emphasised the importance of inspiring discoveries rather than feeling obliged to research conventionally (Bocher and Ellis 2021). I also addressed the ethics of "*creating data with soul*" (Nadar 2014).

Here is my~short~story. It dug into my soul by summarising my early life's narrative and uncovered the influences around me as a young child. I assembled it to further my understanding and explanations about my embodied values.

Ainsel Waunerin ☺WeeGirrel☺ ***(Me the Wandering Little Girl)***

He could hear the phone ring frae (from) within the Auld Parish Kirk Manse's sandstane waus (walls). Excitedly, he rushed tae answer. "Oh my," his soft highland lilt was heard. A dachter (daughter), his ☺WeeGirrel☺ *(girl), had arrived safely. He thought, … and her mither (mother) 'n dachter (daughter) would be awaiting his presence at the hospital.*

It wisnae (wasn't) long afore the family upped sticks, took tae the coast and tae the Borders they traviall (traverse). It was as if there was a force of nature itching Faither's (father's) feet over and over again. She was three tae (too) young tae remember the move, but her body felt it and all the emotions of the rest of the family, including her Distant-brother who was wary of change. It felt yucky…

One dreich but balmy day, she was playing in the gairden. The gairden felt dreich (dismal), but there was a light in the sky above it. Cluds (clouds) hung aboot (about) ootside (outside) the gate creating a mysterious swirl of low light where a bodach (spectre) dwelt in her imagination. The bodach consumed her Beloved-brother every day after breakfast. She heard the bodach's mystical tone ring like a bell of doom. Each day Beloved brother vanished, and her world felt empty. It was the emptiness of abandonment, of grief. It was as if the fairy folk took him under their spell, he was lost to her. But the afternoon bell hailed his re-materialisation back into the land of

her living, so she decided, **"When I grow up, I'll do what I can to please people, so they don't leave me".**

Reunited Beloved-brother, and she laughed and drove Mither crazy with their glaiket (silly) *"nonsense", as she called it. At times she feart* (feared*) her mither's voice; it told her what tae dae: "Should, should, should." so many "be guid" shoulds swirled and tossed in her heed, like an ocean swell. Faither loved their "nonsense". His eyes twinkled as he joined in the make-believe worlds his offspring created. He was bairnlike* (childlike) *if the truth be told. When the fairies appeared at the bottom of the garden, he joined them in believing they were real as the bairns (children) ran to greet them. Magic surroonded him; it was safe magic when he was there. His kindness shone in his eyes.* ☺WeeGirrel☺ *learnt a lot about kindness; she liked kindness and thocht* (thought), **"When I grow up, I'll do kind things for people.".**

In those mischievous moments, little did she ken she would soon be tossing on a real ocean swell, not an imaginary one. The fairies had a hand in that, too. Little did we ken (know) *they would weave a spell aroond us all, a spell of waunering* (wandering)*. A spell of movement, never staying long in one spot, drawing a'body* (everybody) *into its mystical power.*

The groond (ground) *rocked and heaved. The cluds where the 'bodach' dwelt gathered* ☺WeeGirrel☺*'s family into its mighty swirl. There was no escape.* ☺WeeGirrel☺ *was powerless to stop it happening. She was only four, and her life took on a movement she flowed with unabated until today, but this story tells the complete childhood tale until she was twelve.*

As she grew ☺WeeGirrel☺ *sometimes mused about the bodach and its looks. She imagined a creature with big, red-rimmed, deep-set eyes, green eyes, rough skin like a basking shark, a barbed tail, and massive banana feet. Its claws were retractable, and its feet were slightly webbed for swimming through water and air. She imagined its eyes flashing and its looks disapproving. When she displeased it, she felt hot and sick sometimes. It took her a very long time to figure out so much of the cunning suffused within the fictional image of the bodach.*

It turned out the bodach was a slave to the fairies. They tormented it and threatened it with malice. ☺WeeGirrel☺ *felt her vulnerability and inferiority whenever she sensed its presence, so she decided,* **"When I grow up, I'll do things to stop people thinking I'm vulnerable and inferior. I'll be controlling and superior like** √AcadamanX**".**

The day when the ground rocked and swirled ☺WeeGirrel☺ *and her whole family were captured by a swirling clud and dropped into an ocean liner's cabin. The liner took them to a far-off dominion over a wide tossing ocean. They passed whales and icebergs, gathering for winter. Swept up a vast seaway and arrived at a mountain rising from across the seaway and unwelcoming concrete docks. Sadly, for her, they travelled with the bodach for many years. It led and followed in their wake, scouting skyward and seaward as it went so very soon, they were on the move again, but not before they were trapped in the snow of the winter. A winter like* ☺WeeGirrel☺ *never imagined. Snow drifts high enough to swallow Beloved-brother in one gulp. What a blessing! Faither saw his feet disappear and grabbed them just in time. She thought the grey, swirling clouds of the bodach were bad enough, but the freezing snow, well… BUT in the Manse, it was warm. A log fire in the grate and a wood-smoke*

aroma in the sharp, frosty air. She smelled her mother's baking and heard "The Archers" on the radio. This was a different magic. A magic of warmth, connection, and feeling warmth. She liked feeling the warmth and decided, **"When I grow up, I'll do things to help people feel the warmth".**

The snow worked its fairy magic, and before the family knew it, they were gathered up by the bodach again and deposited in a very flat land. Views stretched for many miles over colourful sunsets, but no hills, no hills of home. Mystical energies and faither's friendship network ranged far and wide. The fairies ensured it had taken them from freezing to frozen snow.

In the distance, she heard the mumble of voices ebbing and flowing through her reverie. Magic. Her world was hers as she slid smoothly across the ice. Suddenly, spin, wobble, and pain as she tumbled onto the ice with a thump! The whole world skidded as she slid out of control and onto her behouchie (bottom). *Pain in her back and legs. She lost control as she skited* (sounds like a 'kite') *into a snow drift. Laughter pealed about her, while anger swelled in her belly and tears pricked her eyes, HE wisnae going to see her cry. She forced a smile like always when life unexpectedly skites out of control. I am weak, people are disinterested, and the world quickly changes from bright and sunny to dark and scary; therefore, she puts on a brave face and pretends everything is alright. She prevents herself from getting the care she needs and carries on regardless.* **"When I grow up, I'm no' going tae let people see I feel small and weak in the world, so I'll cairry** (carry) **on when I need caring for".**

She notices the sky go dark when she feels exposed as weak, and at the same time, she hears a familiar chuckle in the distance. The fairies have caught Beloved-brother in their clutches again so they could harm her confidence. No wonder she learned to take control of things in life instead of sharing responsibility for them to keep herself safe from the bodach. Beloved-brother, when the fairies had a hold on him, except it became a priority for her the only way, at times, so she decided, **"When I grow up, I'll do things to keep control of my life, to resemble** √**AcadamanX's** superiority.**"**

The next day, her magic returned. Faither's and Maither's kindness secured her by soothing her injuries and keeping her company in the warm kitchen where she could smell baked bread. In summer, she wove her own magic spell. ☺WeeGirrel☺ *discovered her ingenuity and felt excited by solving a hopscotch problem, writing the number 8 on her board with two triangles point to point, one upside down! Of course, it wasn't roond (round) like the '8s' older folks write, but she knew it was number '8', and that mattered. She played with new enjoyment, concluding learning could be fun. Like kindergarten, where she did more interesting things than writing. She thocht (thought)* **"When I grow up, I'll be a teacher who makes learning fun".**

The bodach loomed again. Her hula-hoop couldn't stop it. It could burl roond (twirl round), generating wi' (with) muckle force (huge), but the hula-hoop still couldn't stop it. She loved her hula-hoop. All her toys felt safe and gathered in it. She loved to be kind to them, make them cups of tea, imagine the warmth of Maither's baking, hot drinks, and soup, and show kindness. But the bodach swirled, took Faither away in an aeroplane, and left everyone else to survive a tornado warning. Thank goodness for the Wizard of Oz. She could imagine Dorothy arriving safely home from

her much-loved story about the Emerald City. The bodach got its way, though, and they soon travelled again. This time, 1500 miles in a day.

In her imagination, the city hoose (house) looked like a picture from a storybook. Its tall white pillars and grand veranda belonged in a bygone age, and the massive room they arrived in felt mysterious and not for bairns. News greeted them from the "auld (old) country". Aunty was deed (dead). ☺WeeGirrel☺ *was stunned. Beloved-brother greeted* (cried) *and greeted and greeted, like a greetin' faced baby. If she'd had a time-machine, she'd hae (have) kent (known) she buried her grief, as she buried grief before and aifterhin (after that). It taught her bairns need time to remember those they love and lost. She loved and lost her kind, warm-hearted aunty. No one explained it to her or asked how she felt. Without kenning (knowing) it, she magically decided inside her head:* **"When I grow up, I'm going to get adults to step into children's very special worlds. Then they will ken those bairns are cleverer than they thocht (thought)".**

Soon they discovered another hoose and another neighbourhood, grade school, grade one, space flights, a yellow school bus, lunch boxes, and a creek. The fairies tried to take Beloved-brother away from them all. He lay sick in bed. No one told her how ill he was, but she kent (knew) fine. She kent inside her body feeling feart like never before. One day he spak to her again, and they played in the gairden (garden) like they (those) auld days. Swirl and cackling once again, and the bodach carried them onward again.

Another hoose, another street, no school bus, grade two, Mrs Zorb, fun and laughter in school, nuclear warning drills, jungle gyms, roller skates and Distant-brother

disappearing into the sky in a big shiny aeroplane, swirled by the bodach and carried away from them because he was naughty, or so she thought. She didnae (didn't) ken (know) he was unhappy and didn't fit in. She didnae ken until long after she was frightened of being naughty in case she'd get sent away frae (from) her best friend next door. Their friendship was so special. They played in her pal's den, had sleepovers, drank coke, and ate potato chips. There was warmth in her hoose, and her mom and dad were kind. She felt warmth and safety, almost like at home, but it couldn't last. Before long, the bodach gathered. Those fairies saw her happiness, so it had to stop. She had to be thrust into the hardest time of her young life. She was torn from her best friend. It was so painful, and as usual, she buried her feelings. Deep, deep, deep within her being, discovered in the next Century after she learned time travel.

Back across the wide tossing ocean, they returned to Distant-brother, who still felt distant although they got near him again. When she was eight, they arrived back under the cluds (clouds) like the ones outside the gairden gate. Once again, the cluds created a mysterious swirl of low light where a bodach dwelt, in her imagination, but more powerful than ever. Even on the voyage, she was disguising her true self. She began ridding herself of signs of that transoceanic world, denying her life experiences. The dark swirl came and came in the months and few years remaining of this tale.

Missing the warmth and fun of the schools she left, she entered a whole new learning and influential existence. Victorian classrooms, black sandstane walls, hiding the warmth of a true blond stane (stone) hidden by the scourge of industrial times. Steam engines, coal fires, high ceilings, drafty walls, ootdoor clugies

(lavatories), processed peas, the tawse-swashers (teachers who use the belt),

college gowns, curtsies for the teachers and small bottles of mulk (milk), with tasty

cream on top. She hid her special folder, a gift from her previous world and denied

its existence along with freens (friends) she lost. One day, it disappeared, never to be

seen again.

One dreich memorable, dull afternoon, late in the year, the fairies got to her again.

They filled her body with mischievous giggles. √MissX wasn't pleased and sent her

out of the room. √MissX was friendly with some fairies, not very nice ones.

☺WeeGirrel☺ didn't mind much when she was out there. She could listen to other

classes and wasn't so bored, but then loud footsteps came along. It was him, the

wizard "√AcadamanX", his black gown swirling in the air behind him. She hid, but

the game was up when √MissX asked if he'd seen her. She nimbly tip-toed to stand

behind him, gazing up innocently when he spied her. He told her to sit down and

left. Faither had connections, and he, √AcadamanX, was one of them from their

student days. Once she sat down, the fairy spell was broken, but only temporarily.

Summer came, the long light days when she couldn't get tae sleep at nicht (night)

because the daylight went oan (on) and oan. Then, the next day, something very

unexpected happened. Everyone was told to get into their gym shirts, shorts and

shoes and marched out of the school gates and along a very long road. On and on

they marched. Everyone was chatting happily, but ☺WeeGirrel☺ thocht, "They fairies

are at it again!". Eventually, they came to a long field, and it was packed with bairns;

she could see Beloved-brother waving in the distance. Before she knew it, she was

lined up in a row, and a whistle went; she took off like the wind, holding the lead and

feeling the wind in her hair, but it didn't last. Suddenly, the fairies were at it again!

Her legs went to jelly. She got slower and slower, and all the children started running past her. In a few short seconds, she realises she's in a competition. She loathes competitions! There was only ever one winner. She likes everyone to win according to their skills, everyone having what they need to reciprocate with everyone else. Competition brought conflict.

Beloved-brother was always competing with her, and she didn't like it. It was like wanting to show everyone how smart he could be. She loved him, and he didn't have to be smart. He was kind and generous and thoughtful; that was enough for her. When he wanted to compete, she felt like ☺WeeGirrel☺, *small and weak. She thought other people ignored her, and so she avoided competition. She liked to do her best so she could enjoy learning. Not feeling good enough would invade her body. She felt hot and sick sometimes and didn't want to be seen as a failure, even if she felt it. She decided,* **"When I grow up, I'm going to help a'body discover equity".**

Before she knew it, the fairies and the Bodach had her family on the move again. The hoose was grey sandstone, and the ceilings were very tall. There was a wash hoose and an air-raid shelter bang in the middle of the hoose, and it was dark and lined with corrugated iron. BUT, in the dining room hearth, a fire glowed on cold, wet nights and days. Maither's baking smelt welcoming, and kindness filled the cold, dark spaces with warmth, even when Jack Frost had created fingers of ice on the inside of her bedroom window. She snuggled in and felt warmth and loved.

School was never the same as before that transatlantic place. Now she travelled on two trains to get home, although Distant-brother often met her at the station and

kept her company. She couldn't play with her school friends except if she was allowed to catch the two trains to see them because she had a season ticket. BUT she did make a special friend, a friend she had adventures with on the hills and saw a Queen driving by one day. The Bodach kept watch, and it wasn't long before the grey clouds gathered; this time, she moved schools. She hated the new school in the city. Mither wanted her to go there, and she and Faither wanted her to go to Beloved-brother's school when she was old enough. Steam trains, the 'Blue Trains', Electric trains Celtic supporters, sectarian bullying BUT then there was Arran…

Arran, a magical isle of basking sharks and cold swims, Grandpa's stone steps, the Cat Stone, Bochan's Hole, the beautiful glens, and her favourite beach in the world. Bracken and sheep and cousins. Fairy stories… One day, she was at the end of the rock where Grandpa had carved his steps to help swimmers out of the chilly waters. It was dusk on a summer's evening, and the water was calm as calm.

In her ears, she heard distant voices. As she looked aroond, the cars parked at nearby cottages had vanished. In their place were long grassy slopes and circles of light. Curious, she crept toward the nearest of the light spaces. In a circle with a warm fire glowing in the centre sat folks wearing claithes (clothes) *she thought looked auld fashioned. Breeches and seafarer's jerseys instead of jeans and jumpers. They were talking about the sheep. She heard about the Laird. She heard the laird chase her kin folk from the North Glen and set their crofts a blaze. Some fled to build crofts above a cliff set back from the shore and other cottages closer to the nearby port. They declared angrily that Frank had to rescue his loom before it caught alight, then set it up in a frein's* (friend's) *gairden* (garden) *shed. Some fled with their lives and few of their possessions.*

It was only 100 or so years before that great, great, grandmaither's grandpa had watched the fairies cast the spell of flying and follow them to this beautiful isle to meet, marry and move to the North Glen with his sheep and growing family. He felt blessed to discover the fairy spell and utter the magical words as he held a reed in his hawn (hand). "Minie. Minie, Theigh Fur Eel," and away he flew, following them to the beautiful North Glen. After the clearances, some family set sail to the Dominion of Canada as she had.

*As she thought about home and the stone, whitewashed cottages of her Scottish ancestry, she realised the moon had risen, and the cars were back where she had seen them. She realised this tale featured their history through the influence of her education, formal and informal. Yet, mither had a fine history, but she remembers Mither saying she had two Scottish grandmaither's. Mither was a strong woman who influenced her work with children. Who taught her aboot sharing generously in action, as her faither had. Mither and faither shared knowledge. It was playing crossword games and growing vocabulary through Scrabble. It was also sitting roon (around) the table having long conversations with family and friends on any topic and people they barely knew but who needed friendship and feeling a connection. Feeling encouraged, she soaked up knowledge of the world, family history, pre-history, the solar system, heaven and Earth, human nature, justice, freedom, honesty, civil rights, community, music, and song. She decided it was time to appreciate her encouragement, be herself and let go of ☺WeeGirrel☺, who was small and weak. She could do this by **enjoying and sharing encouragement for her growing knowledge of the life affirming energy of her way of being and share knowledge with others.***

As this story draws to an end, it remains a beginning. A beginning of Ma Weil Kent Tale: Ainsel Waunerin ☺WeeGirrel☺ *(Her Own-self Wandering Girrel). A beginning, a middle and much more. A revelation of the effects of the bodach as the groond rocked and on they went, it heaved many times in* ☺WeeGirrel☺s' *first years. The cluds where the 'bodach' dwelt gathered* ☺WeeGirrel☺'s *family into its mighty swirl. There was nae* (no) *escape. The 'bodach' may have gathered them and moved them on. But all the way through this tale, the fire's warm glow is in the grate. The smell of baking and the warmth of kindness, of ingenuity and creativity, of imagination and mystery, of the roots of encouragement and cooperation, of joy in learning, of community and feelins* (feelings) *of togetherness, but then there was the fear of* '√**AcadamanX***'.*

√**AcadamanX, in his swirling gown and fearsome dark eyebrows, rose and fell over deep-set eyes as he observed and listened to her every utterance. Eyes piercing her trembling heart with a hot foreboding, creating her shaky hands**, *BUT she is feart no more. Her courage overcame the trepidation of speaking her truth, her feminist truth, with conviction. Challenging injustice and patriarchy as her parents did. She "speaks from her heart with an open mind", as Fraser (2011), the First Nations chief of the peoples of Victoria on Vancouver Island. His words remain as she connects with honesty, equity, encouragement, kindness, warmth, and knowledge sharing, bringing her life affirming energy. With her courage, she broke* √**AcadamanX's spell** *so she could be seen to be knowledgeable, without fear of the bodach's spells shaming her aboot it.*

In the end I satisfied my inquiring mind by exemplifying my life-long ingenuity with the creativity of my practice and throughout this doctoral thesis. The bold print in

the story acknowledged Le Guin's (2015) belief that a writer's craft aligns imagination with the profound. I discovered meaning from my memory's metaphors facilitated by the Adlerian investigative tool of early recollections, which I assembled into my auto-bio-ethnography. That was how I uncovered what linked my values to my~fictitious~law~of~movement so that I could explain the connection between freeing fictions by reorientating my living contradiction as the basis for change.

7.6. Reflections after the Tale on Its Meaning

I told the tale and discovered connections between my practice values of **honesty, equity, encouragement, warmth, kindness, and knowledge-sharing** and the beliefs I formed about myself in childhood relationships. I learned about the values I practice as standards of judgement for appraising my practice and elucidating my explanatory principles and values-oriented educational influence within the supervisory relationship (Whitehead 2018). My~short~story contributed to the explanatory principles, which will enhance my explanations about 'Freeing Fictions with Compassion'.

I presented my self-study findings in my~short~story to contrast the LET process with the outcomes-oriented "*Expertise-Development Model of Supervision and Consultation*" (Goodyear and Rousmaniere, (2017, p.67). They focused on "*routine outcome monitoring*" (p.77) to provide generalisable quantitative client outcomes. In contrast, Nadar (2014) demonstrated how a feminist approach contrasts with claims, "*If you can't measure it, it doesn't exist*" (Nadar 2014, p. 23). Academic prejudice towards subjective life experience toughened my commitment to emancipate knowledge because relational depth supervision integrates the relationship between the practitioner as a person and their professional identity.

The phrase Nadar (2014) borrowed from Brown (2012), "*data with soul*" (p.22) situated her narrative within what she described as an African and Black feminist epistemology. I discovered a harmony between her feminist approach to narrative and, my feminist narratives, which I situated within my research approach. Unlike Goodyear and Rousmaniere (2017), I focused on how to use my practice values as "*units of appraisal*" (Whitehead 2018, p.12) to explain values-oriented change as professional growth and development.

This self-study format meant I could critically evaluate my practice values and assess my practice without interrupting supervision sessions. ☺WeeGirrel☺'s feelings of inferiority found an explanation about times when my/her need for significance was unmet, and my defences tipped me toward inferiority. Through the story, she (I) revealed her (my) biased apperception of her (my) need for significance. With 'I' as the story's narrator, I contextualised my~fictitious~law~of~movement and its motivational power toward socially useful strivings for significance. That was how I contributed to the depth of self-understanding I made possible through 'Freeing Fictions with Compassion' as a sound basis for professional learning and development.

7.7. Applying Adlerian Syllogisms and Concepts to Support Meaning-Making

I learnt to trust my power with others when I reflected on my capacity to provide safe, authentic, relationships in my practice. To do so I added the Adlerian approach to lifestyle syllogisms (Sweeny 2019) to the Crucial Cs (Lew & Bettner 1998) and Personality Priorities (Kfir 1989; 2010) typologies I have mentioned previously. All three assisted me to deepen my self-understanding, origin and explanations of the meaning of my practice values.

To illustrate how I came to understand the origins of my values, I created an example syllogism from one of my ERs. The words in parenthesis below, capture a set of assumptions facilitated by the words in bold, commonly used to structure a syllogism. I determined each response from my early life experiences. Firstly, I thought about my vulnerability: **I am... (vulnerable)**. Secondly, I summed up what I thought about people in my social world: **People... (judge me)**. Thirdly, I created meaning about my wider social world: **The world is... (unfriendly)** and finally assembled my motivating belief: **Therefore... (I will guard myself against rejection and abandonment)**.

I used the Crucial Cs (Lew & Bettner 1998) and Personality Priorities (Kfir 1989; 2010) typologies to assist my self-reflections about the meaning of my values. For example, that moving house so many times during early childhood meant **I found it hard to connect** with other children. I had **no capability** to stop the house moves and felt like **my friendships did not count**. The losses of my wider family and repeated losses of friends, were adverse experiences that challenged my sense of belonging. Lew and Bettner (1998) wrote about the importance of the Crucial Cs as:

> "*Four essential elements that every person needs to achieve mental health*"
> (Bettner, 2014, p.2).

I also gained insights from my reflexive inquiries, which illuminated the connections between my values, the strengths I derived from safeguarding defences, and the contradictory nature of my unconscious fears of insignificance. I understood what motivated my defensive actions to protect myself from my unconscious fears and realised that my negative emotions (irritation, anger, fear, and helplessness) were symptoms of inferiority and distress (Adler 1978, p.77).

The Adlerian approach takes a strengths-focused perspective (Wheeler 1987; Watts and Ergüner-Tekinalp 2017). This self-study became a transformative process where the mentor emphasised my strengths and encouraged me to view my weaknesses as sources of strength. Moreover, I also discovered when overused my strengths, for example, my kindness and warmth, became compensatory movements, which expressed my inferiority. That growth of self-awareness opened my eyes to new perspectives I will delve into further in Chapter Ten.

I also used the Crucial Cs to acknowledge the importance of my sense of belonging for gaining insights about my relational needs:

> "*Human beings need to be able to connect, feel capable of coping with life, know they count in the world, have courage to accept imperfection, and feel encouraged to develop their talents*" (DeVoss and Wadsley 2021, p.166)

I discovered times when the Crucial Cs pointed to the significance of my values and assisted me in understanding and highlighting what happened when my need for belonging was unmet. *"Losses, deficiencies, impasses and vulnerabilities"* (DeVoss & Wadsley 2021, p.166) are associated with developmental trauma when they are experienced in early childhood. Moving house eight times during my first twelve years impacted my psychological development. Now, I understood how the loss of belonging I felt as a young child influenced the formation of my values. For example, I chose equity to safeguard myself from rejection by overusing pleasing. I will discover more about I how meet the professional needs of others in Chapter Nine and whether I do this equitably by balancing their needs with my mine.

7.8. Nuance and Complexity in My Discoveries

ERs assisted the mentor and I to make meaning of meaning-making of our shared explorations about the complications of my life experience created for me as a young child. He expressed kindness towards me to encapsulate the "*relational reality of caring*" (Hayes 2017 p.12).) Kindness turned out to be one of our shared values and was reflected in our inquiries in the way Hayes (2017) intended as:

"*More caring, humane ways to conduct and present research*", (p.3).

If I had researched using outcome measures, I would have undervalued my need for time and connection to discover my strengths. Time to complete questionnaires (Murray et al. 2016), to measure professional effectiveness quantitively, would have passed by an opportunity to inspire professional learning and development. My approach left client time uninterrupted, and kept the supervisee focused on their needs. Quantitative evidence favours the interests of organisations and researchers, placing their priorities (ibid) over clients' needs.

Practice improvement, in place of effectiveness models, prioritises personal and professional development. It fosters strengths-focused self-awareness and the study of the nuance and complexity of practice improvement as a strategy for growing self-understanding and self-acceptance, crucial for congruence (Sutani 2020), in professional relationships. Engaging in reflexive self-study meant I put supervisees' relational needs for connection, capability, counting and courage at the core of my practice, without using valuable supervision time for questionnaires.

My-short~story also discovered my imperfections. My unconscious stances subtly evoked contradictions to practice values and a loss of congruence, for example, during my-short~story when ☺WeeGirrel☺ thought of herself as having a small and

weak presence. My~short~story illustrated how my life history played a role in either promoting my practice improvement or restraining it at times when I discovered my values' fictional compensatory functions lead to relational impasse or a misunderstanding, like the one I illustrated in Movie 4, A Challenging Supervision p.144.

I also discovered my over-compensations for inferiority were nuanced. Overusing pleasing to my detriment compensated for my fear of insignificance, like rejection, one of ☺WeeGirrel☺'s fears, which was nuanced by placing others' needs in a superior position to mine.

7.9. Closing Chapter Seven

This chapter conceptualised the self-study and the process for understanding and explaining my practice values as standards of judgement and explanatory principles. I explored the contribution that creative ways of knowing made to my feminist methodology before outlining its data collection methods. In it, I probed the interface between my personal and professional development and relationships to uncover my biases. They served to explain my~fictitious~law~of~movement, furthering my understanding of the dynamics of educational influence. I presented discoveries within my~short~story. This chapter also illustrated the influences motivating me to live my values and improve my practice through 'Freeing Fictions with Compassion'.

This chapter ends by reflecting on its discoveries and illustrating nuance and complexity in relational energies. Its relationship with the following chapter continued my discoveries but did not predicate what I discover in the next chapter.

The two chapters interconnect with a free flow, reflecting how my history is alive in the present and the past, one (beliefs about self) continuously influencing the other (revising perspectives about self) during the change process of practice improvement. By doing so, I remained true to my epistemology and its freedom to flow without temporal constraint.

Chapter Eight:

Rich Pictures Investigation

Supervisees Evaluate My Supervision Practice

8.1. Introduction

This chapter contributes to answering the research question by addressing a practice evaluation and generating meaning about the dynamics of educational influence as embodied expressions of my values. I chose the Rich Pictures (RP) method because of its focus on creative meaning-making from practice-oriented metaphors. I learn from the participants' reflexive explorations and explanations (Letherby 2002) facilitated during thirty-minute dialectic/dialogic conversations about useful supervision, after the participants embedded evaluative metaphors in their RPs to reflect useful experiences.

I begin the chapter by engaging in '*analytical reflexivity*' to theorise about commonalities (Letherby 2002) between RPs and my practice values. I justified the RP method as an approach to processing what I saw and heard in the participants' narrative. I employed it like a "*double hermeneutic*" (Letherby 2002), which I had ruled out as a formal methodology because of the interaction between people's inner and outer social worlds.

8.2. Exploring the Rich Picture Method

The Adlerian Skype Research Group (ASRG) explored and supported my justification for my choice of method for the practice evaluation. They were puzzled when I initially mentioned I was considering a questionnaire for my evaluative method and suggested I incorporate metaphor instead. I rethought my choice of

method by using the ARC, Figure 11. in Chapter Three. I used it to discern how to involve metaphor for consistency with my broader practice style. I returned to the ASRG to clarify my thoughts on the RP method and its relationship to my practice. Movie 7. shows our conversation about it.

Movie 7. Metaphor Appeals

https://youtu.be/a2tDvslUWec

I outlined the application of the RP method and elucidated what I discovered from the participants' perspectives on the usefulness of supervision sessions. The evaluative evidence participants uncovered complemented previous discoveries, for example, the ontology of my practice. Collectively, I drew information from the RPs to generate greater clarity about my embodied values as explanatory principles. I also discovered common ground between the RP method, my art, and discoveries in my praxis-map.

To illustrate the following example of metaphor, I revisited the praxis-map and positioned values I discovered from the evaluation. I added words alongside the metaphoric images emerging earlier, to reflect what I was learning from the RPs as

the data collection progressed. I added 'warmth', 'kindness' and 'knowledge sharing' to the 'wide tossing ocean' at that point. Initially, I overlooked those values, but they became a welcome addition from participants' observations about my

Figure 18. The circle highlights a tree and the oval surrounds kindness, warmth and knowledge-sharing

embodied values. I illustrated examples in the blue oval outline on the 'Wide Tossing Ocean' in Figure 18. I also added trees from the RPs because tree metaphors often arise in my practice. The purple circle highlighted a tree I saw on a desert island.

I could have attempted to interpret the presence of the trees; instead, I chose to illustrate the subjective representation of a tree metaphor on a desert island in my praxis- map. I had noticed subtle differences between the participants' visual narratives. To be true to my methodology, I intended to learn from their explanations of the usefulness of supervision sessions.

8.3. Metaphor in Therapeutic Practice and the Rich Picture Method

I have referred to metaphors throughout this thesis. This section begins with an introduction to *"client-created metaphor"* from my unpublished dissertation (Wadsley 2006, p.6). I presented it to peers as a poster at two conferences: Counselling and Psychotherapy in Scotland Conference 2006 and the North American Society for Adlerian Psychology Conference in Santiago in 2013.

During my self-study inquiries, I conceptualised a research process resembling Dreikurs' second phase of psychotherapy (Terner & Pew 1978). Using metaphor facilitated a relationship between understanding and explaining when I was exploring my childhood memories.

> *"The relationship between early memories, client-generated metaphors and lifestyle as their [fictional law of movement]"* (ibid p.163)*.*

Understanding the meaning and purpose of my practice values continued to come together as I engaged with the metaphor from my self-study and brought educational influence alongside the RPs I saw and learned about.

8.3.1. Metaphor in Therapeutic Practice

Below is the first verse from the poem I used to present the discoveries from my integrative psychotherapy master's research (Wadsley 2006). It illustrated the importance of metaphor in its application to children's work (ibid). I am presenting it before explaining the application of the RP method to show the richness and complexity of therapeutic work with children under eleven and how I link to the RP method as a reflection of client work. The thought bubble provides an example from my experience of a metaphor children frequently bring into therapeutic practice: cars crashing (ibid p.65).

"Your Creations – Our Endeavours

1. *You create…*

We see your images displaying an inner part of you, revealed without words.

You bring them to the light of day,

We are affected by: pain, grief, fear, pleasure, excitement, sadness,

Are they yours? (Wadsley 2006, p.65)"

A child's *"play mimismic replay"* process (Jousse and Sienaert 2016, p.118) is like the living energy expressed within the therapeutic relationship. I took the idea of living energy and related it to RP's metaphor and living energy within the supervisory relationship.

8.4. Applying the Rich Pictures Method in Practice

Having reviewed how other researchers had applied RP as a research method, I set about creating my approach. Like Just and Berg (2017) who used the RP method to discover caregivers' experiences of safeguarding children online, I shared the aim of discovering what participants had in common to deepen individual meaning through the metaphor of their drawings.

> *"Meaning and expression through communicating understanding and human experience"* (Bell et al., p.273)

I invited participants to present their perspectives to evaluate my practice and encouraged their contributions and critique. The RP method reflected the place of drawing in play and creative arts therapy with children and young people.

8.4.1. Clarifying My Application of the Rich Picture Method

When creating the Rich Pictures (RP) research process, I formulated two open questions similar to Just and Berg's (2017) approach.

Q1. What does a useful supervision session look like?

Q2. What is your experience of my values, social interest (SI), and

community feeling during supervision with me?

I invited RP contributions to provide the questions simultaneously to reduce undue

influence on the participants' RP production and keep the drawing process as open

as possible. I aimed to learn about the dynamics of educational influence from the

collective's experiences and anticipated the questions would reveal their

perceptions about supervision. [A copy of the process sheet is in Appendix 4.] I

invited them to use a pen, pencil, or other creative material; colours were optional.

I added two footnotes to the invitation to draw to clarify what I meant by *social

interest followed by what I mean about **community feeling.

*"*Adler believed social interest is the process by which each individual strives

to behave or act in a socially healthy way.*" (Barry 1998, p.3)

Dreikurs (1989) described the degree to which a person can express **"*community

feeling*" (Gemeinschaftsgefühl) as an indicator of their social engagement.

"*[The] extent he [she] can adapt himself [herself] to others and, whether he

[she] is capable of feeling with and understanding other members.*" (Dreikurs

1989, p.5).

After the RPs were completed, I offered thirty minutes of additional supervision time,

described as follows, 'to share the meanings of your picture and what you learned

from answering the questions'. All those who created an RP engaged in the

additional supervision time to process their pictures in conversation.

To be able to revisit the thirty-minute conversations and deepen my learning from them, I videoed the nine qualified practitioners. I included two play therapy students in the evaluation to highlight the importance of hearing their voices through the narrative of their RPs. I took notes from the students as an ethical consideration about their autonomy to consent because of my dual relationship with their training organization. It was equally important to me to involve them in evaluating my practice and reflect my aim to be emancipatory. My ethics approval is in Appendix 4, section 14, which explains the mitigating factors in more detail.

8.5. Discoveries From the Rich Picture Process

During supervision sessions, I talk about entering a client's play because therapists use their imagination and knowledge of play patterns to immerse their awareness of affect. They observe their clients' repetitions over time (Sunderland 2000) to facilitate the creation of client narratives. Therapists can also 'enter' the metaphor of their client's play without interrupting the client's story by acting as if they dwell within the story the client wants to convey.

I imagined myself living within each RP during our making meaning of meaning-making inquiries when participants engaged in their thirty-minute conversations about each RP. Our explorations furthered the dialectic/dialogic process of my discoveries about educational influence within the supervisory relationship. They re-immersed themselves in the picture creation process to engage in meaning-making about their images. I placed equal importance on the artistic imagery participants created and the orientations between their images as integral to the meanings from metaphor through which they conveyed their understanding and explanations about useful supervision sessions. Full-sized RPs are available in Appendix 7.

Participants led their explanations about their RPs, When I engaged in their RP explanations, I listened more than I spoke, supporting their reflexive explorations about my practice's usefulness. I aimed to mitigate power dynamics and learn from their experiences. I knew I could not separate myself from influencing them in some way. Like a researcher in a nursery setting and children's creations of her camera and bag (Pahl 1999), I acknowledged the possibilities of influencing their drawings and narratives.

I learned about circular metaphors reflecting useful relational supervisory experiences. Figure 19. Illustrates the three examples of RPs, which participants explained as representational of a sense/feeling of 'containment/safety' within the supervisory relationship.

**Figure 19. Affective Metaphors: Energy as Containment
within the Supervisory Relationship**

8.5.1. Rich Pictures Revealed Nuance and Complexity

Using Rich Pictures (RP) as a method, I recognised the subtlety of nuance that appeared in themed metaphoric images, for example, the tree metaphors in the RPs below. There are observable differences in the trunks and tree colour, whether in leaf, bare or fruiting. All these trees appear alive and have upright trunks; one shows its roots with each root labelled, and another has buckets attached. The words provided initiate shared meaning, from which we clarified shared understanding and mutual learning.

Figure 20. Tree Metaphors Illustrate Nuance and Complexity.

To further engage reflexive critique, I refer to examples of RP in greater depth during Chapter Ten, where I illustrate some relevant video conversations and discoveries. The backward and forward flow of discoveries from beginning to end and between this thesis' chapters informed those in-depth inquiries.

The learning participants experienced during a useful supervision session connected to nuance and complexity embedded in the RP process. I noticed that the RP illustrations in Figure 20, revealed those aspects in each drawer's self-determinism for representing their metaphors and metaphoric orientation differently (Kopp 1995). I was able to use Kopp and Eckstein's (2004) adaptation of Kopp's (1995) categorisation of client-generated metaphors[26] to indicate differing relational orientations around metaphors and clarified my elucidatory narratives in the RP movies. The RP method's discoveries were similar to the client-generated metaphors I found in my master's research (Wadsley 2006), early recollections and someone's fictitious law of movement (Kopp & Eckstein 2004). My interest in discovering a link between representations of useful supervision, unconscious thinking and participants' unexpected discoveries from their RP was shared during Movie 8.

8.5.2. A Rich Picture Illustrating a Participant's Inner Knowledge

What I observed in the pictures, then and now, was consistent with my inner knowledge of the participants. Each image also reminded me of what Rogers (1961) observed about people.

> "What is most personal and unique in each one of us is probably the very element which would, if it were shared or expressed, speak most deeply to others" (Rogers 1961, p.26).

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[26] These categorisations are self, other, situation, relationship of self to self, relationship of self to another, relationship of self to a situation.

Roger's words resonated for me during Movie 8. when the participant shared the meaning of the colour of the paper she chose. Her RP brought an unexpected existential awareness that its colour evoked for her. She explained that the paper was the colour of autumn and drew a connection between her RP and living within the autumn of life. She reminded herself and me that life was moving on. The participant's RP is shown in Figure 21, on the next page, along with her narrative, which I used to annotate it from the video of our conversation. Her ideas affirmed

Movie 8. The Subtle Meaning of Colour as Affect

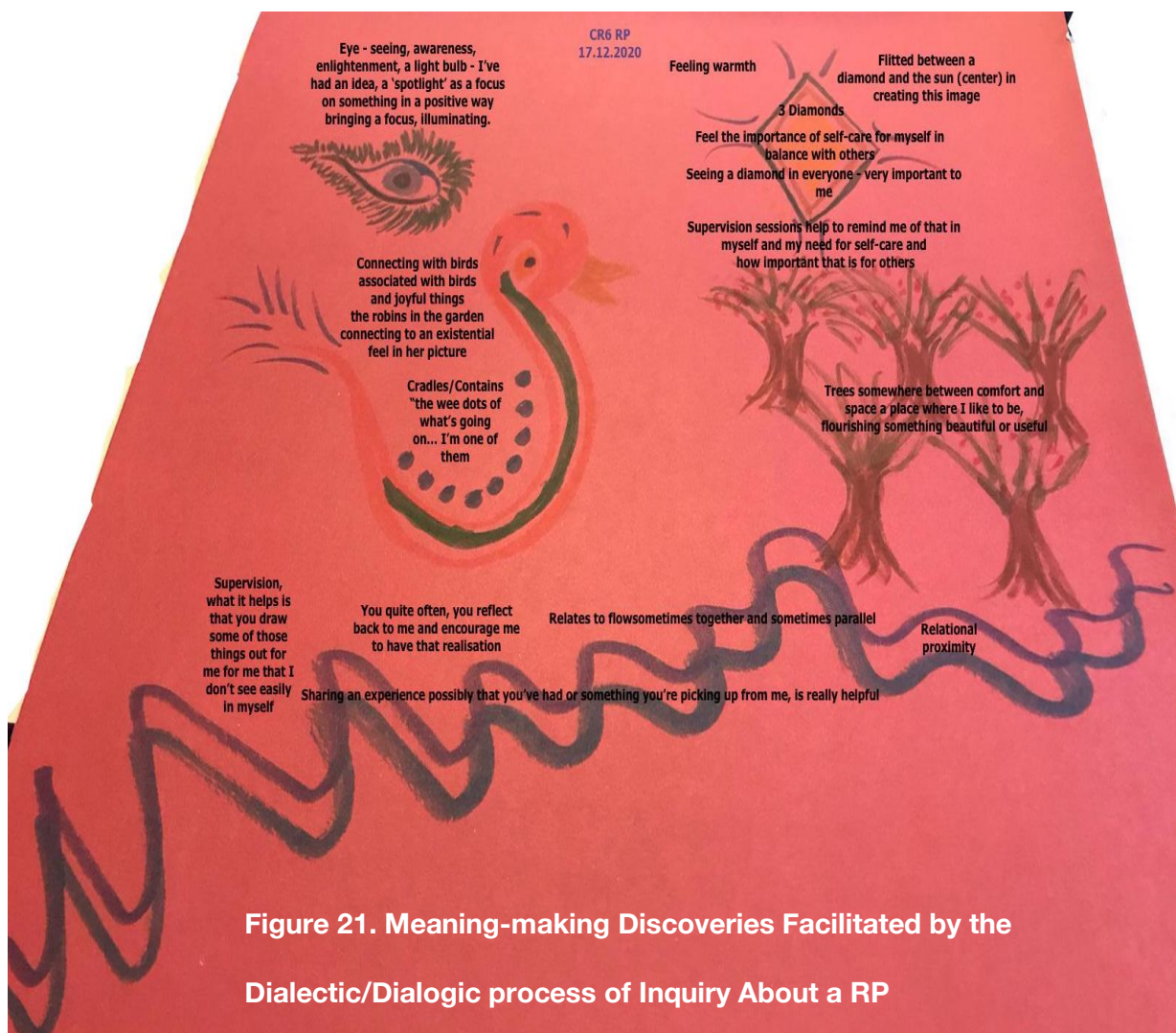**https://youtu.be/RCZfnGcFXfs**

the claim others made about RP studying complexity (Bell & Morse, 2010; Cristancho, 2015; Berg et al., 2019). All three studies acknowledged diversity in one shape or form, including differing theoretical vocabulary and associated jargon terms.

The participant made more discoveries when generating narratives about her meaning-making that followed our conversation about each image embedded in her drawings in Figure 21. Her comments reflected in the annotations I recorded, revealed mutual learning in our conversation. From my knowing of her, I noticed a

link between her RP, her identity as a therapist, and her learning style preferences (Kays 1999; Loo 2004). Both authors acknowledged learning styles as ipsative. I took the word's Latin origins and relationship to self and a person's sense of self into consideration. The participant's narrative illustrated how this example of an RP lived up to her freedom to evaluate her experiences within the supervisory relationship without meeting any external criteria like a traditionally structured questionnaire.

The RP method offered a task that could be self-determined, with each person going about the task and explaining the metaphor in their own way. The information

Figure 21. Meaning-making Discoveries Facilitated by the Dialectic/Dialogic process of Inquiry About a RP

they articulated made it possible to create collective insights from the visual data

generated via each RP. These insights mitigated methodological constraints which stemmed from its open focus (Bell et al. 2019).

I included Loo's (2004, p.100) refinement of Kolb's ideas into a typology that captured "*feeling*", "*watching*", "*thinking*", and "*doing*". Figure 21's RP depicted examples when supervision opened new insights from doing the drawing and revealing meaning from the supervisee's relational experiences during supervision with me, for example, the way she said: "*You draw some of those things out for me that I don't easily see in myself*". Refining Kolb's ideas, I applied Loo's (2004) typology to create a connection between her '*doing*' the drawing, talking about its features, and then explaining her "*feeling*" about a useful supervision session.

The freedom present was also a drawback because of the complexity presented in each RP. Bell et al. (2019) already concluded that RPs have the potential to present an abundance of views from different people that could create a challenge for interpreting them. However, they contextualised those views within an "*existing community system*" (p.613) where there was an opportunity to open further avenues of exploration. My avenue of exploration invited the creation of RPs from a community of practitioners whose common ground rested in supervision. I studied professional relationships and discovered insights about how unconscious fictional stories contributed to this research's discoveries about 'Freeing Fictions with Compassion', but this time when I related to others and them with me. From the RPs I understood my practice from a subjective position informed by other subjective positions depicted in the RPs' metaphors. My theoretical explanations developed alongside my growing consistency of understanding and explaining how I improve my practice.

At the same time as following my thoughts about complexity, I contemplated Figure 21's annotated example of metaphor in an RP. What I observed agreed with what I learned about client-created images during my master's research (Wadsley 2006). In this research I was captured by this participant's RP, which was comprised of participant-created images. Similarly, I viewed them as multi-layered "*clusters of ideas*" brought and bound by affect (Traill & Rowles 1964, p.36). For example, the words in the centre of the trees referred to her feeling of '*comfort and space*', whereas in the diamond, she felt the importance of self-care.

During this research, I connected learning about myself with the interface between improving what I do as a person and what I do to embody my values as a practitioner. I placed my discovery of the intra-personal interface between me as a person and me as a professional at the heart of my understanding of practice improvement. My reasoning linked back to what I depicted in Figure 2. In my diagram of the relational complexities of supervision, 'blue elephants' represented that intra-personal interface. I gave examples of the possibility that the thoughts in the interface happen as unconscious fears of making a mistake or fearing conflict arising as apperceptions biased by the unconscious influence of a fictional final goal (Adler 1956). I decided that a similar process was happening concerning Figure 21's RP creator.

Insights from the RPs also informed me of the importance of understanding and explaining my practice-oriented embodied knowledge. That discovery came when I realised that "*making meaning of meaning-making*" is embedded in this research (Wickramasinghe 2010, p.33). I noticed that the dialectic/dialogic nature of supervision conversations connected with the place knowledge generation held within the supervisory relationship. I learned from my discoveries and revised my

ideas in the light of each discovery. Referring to RPs enabled me to associate my

learning with the participants' learning and the '*situated knowledges*' (Haraway

1988) we shared within our research practice.

When I reflected on the completed RPs, I noticed each participant's creation of their

RP raised my awareness of the importance of recognising individual learning

preferences expressed in the various images they portrayed, such as choices of

image and medium of expression. Mutual learning within the thirty-minute

conversations about each RPs meant that participants could explain their RPs'

creation, while I simultaneously learned about how I embody my values. From the

knowledge they shared within their reflections I also observed what they had

Figure 22. RP Depicting an Energy of Encouragement and Presence of the Crucial Cs

learned from me. For example, Figure 22. depicted an 'energy' in its swirls. The

participant then explained the swirl as their experience of how I encourage. She

taught me that she found the Adlerian concept of the Crucial Cs (Lew & Bettner

1998) useful and placed it in the foreground of her practice, represented by the four Cs on the right of her RP. The RP method facilitated artistic freedom that honoured this participant's preferences for portraying their lived experience in the metaphor in the relational energy of a useful supervision session.

The artistic freedom also meant that one person replaced drawing by using real objects to facilitate three-dimensional metaphor. Her ingenuity meant she could contribute free from imagining her drawing would be a failure. In Movie 9, she explained meaning-making about one of the objects she chose as a "*Relationship of Self to Self*" metaphor (Kopp and Eckstein 2004, p.165). She identified times during

Movie 9. Metaphor and Meaning in an Object

https://youtu.be/xz8RM54bH1E

a useful supervision session when she would be busy figuring out what I was describing or asking. Her character looked as if it was counting on his fingers to correct a calculation. She said that was not the specific focus of her reflection and explained that it showed her thinking about differences in theoretical understanding between Adlerian Psychology and her Client-centred orientation. Her thought

process stimulated a link for her between her orientation and Adlerian ideas I shared, which she found useful to her practice.

I wanted to find an explanation for someone's reluctance to share their experiences in a drawing task where they anticipated failure. Manolis et al. (2015, p.45) referred to a link between "*experiential learning and self-efficacy*". They acknowledged Bandura's (1986) ideas about a person's disposition to try out tasks that they anticipate will have a successful outcome.

> "*Self-efficacy can be expected to affect an individual's choices and the activities in which they engage*" (Manolis et al. 2015, p.45).

Her creativity illustrated her amazing capacity to overcome her biased apperception about herself as a 'drawer' and anticipating failure. She applied what she knew about metaphor and meaning-making to contribute her three-dimensional RP and found the freedom to do it her way. Like Kolb said:

> "*To understand learning, we must understand the nature of knowledge and vice versa*" (Kolb 1984, p.38).

She overcame both aspects of Kolb's assertion (1984) about producing an imperfect drawing, which was unacceptable in her eyes. Several other participants also spoke of the challenges the drawing task presented. Each of them overcame those challenges according to their freedom to self-determine, and freed themselves from their unconscious fictional stories by applying their unique creativity and accomplished their RP contribution, like she did.

8.6. Finding Common Ground Between RP Creators' Perspectives

During the RP practitioner-research process, I discovered common ground between participants' perspectives on the usefulness of supervision. RP's sensitivity to revealing nuance proved useful in maintaining the integrity of participants' contributions and united their collective perspectives. Finding common ground in RPs also demonstrated the value of participants' contributions, which I appreciated.

I invited diverse perspectives by encouraging creative freedom. I affirmed the interconnections between my ethical endeavours to embed equity in the research process and the complex ripple effect of diffraction when researching complexity. Barad (2014) acknowledged the value feminist theorising from the point of view of difference as she described:

> "*Diffraction owes as much to a thick legacy of feminist theorising about difference as it does physics*" (Barad 2014, p.168).

Participants are diverse beings with their fictional law of movement influencing their journey through life. In supervision sessions lived experiences are unseen, vast, diverse, and continuously influencing life perspectives. This was why I embraced Barad's (2014) idea of a "*multiplicity of processes*" and the use of "*enlisting an organic metaphor*" (p.168), to support and affirm the complexity and nuance that emerged from this practice evaluation inquiry. The analyses I applied were embedded in my feminist approach to theorising and narrating (Letherby 2002) my practice. I sustained the creative freedom I invited and opened it to learning from imperfection and diversity.

Each participant shared insight into their unique law of movement through the metaphors they included in their RPs. The RP method lent itself to diffraction[27]. Each RP also plumbed the 'hidden relational depths'[28] of my professional relationships and advanced my understanding of supervising at relational depth.

Supervisees make observations of C&YP clients' creation of metaphor through play and art during client sessions. It is the 'bread and butter' of their practice. David et al.'s (2000) observations of young children illustrated children's capacity to manipulate symbols in their play. They also drew links to children's ability to recreate life experiences through symbols. Like print is a "*system of symbols*" (p.8), so is art and gesture:

> "*Gesture is the living energy which propels this global whole*" (Jousse & Sienaert 2016, p.95).

The insights from the RP evaluation revealed participants' coherent system of metaphor as original artwork, uniting what I said about art, symbols, gesture, as metaphors that link to the relational energies that propelled my discovery of the insights I uncovered.

8.7. The Benefits and Drawbacks of the RP Method in Summary

The RP method was beneficial in gathering participants' perspectives:

- Freedom to use objects as metaphors was possible
- The criteria of the RP method met these requirements in practice
- Suitability for an evaluation
- Inventive

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[27] A method for attending to *"small consequential differences"* (Barad 2014, p.28)
[28] My words

- Congruent with my feminist epistemology

- Focused on my practice values as standards of judgement and explanatory principles

- Invited the participants' perspectives, led by their individual freedom to create their responses to the embodiment of my practice

- I discovered an appreciation of complexity and nuance through shared meaning

- The RP method was equitable; each participant could consider their needs according to their abilities

The main drawback of this practice evaluation was using the second question I presented at the outset. In practice, it turned out to be superfluous to the first. With hindsight I thought I attempted to influence individual conversations about the RPs by asking about my values concerning social interest and community feeling. It would have been better to have been more open. Since completing this evaluation, I realised that social interest and community feeling are Adlerian concepts that I appreciate and draw into my practice approach. I realised that my values were unique to me and not predetermined by Adlerian theory, but influenced by it.

Choosing objects to facilitate metaphor was similar to Pahl's (1999) observations of young children. She illustrated how nursery-aged children create models of representational metaphors that transform objects into meaning (ibid). I could have interpreted my application of the RP method as a drawback or criticised my inclusion of objects as a three-dimensional alternative to drawing. However, although a participant presented a collection of three-dimensional artefacts to replace the convention of drawing in the RP method, the collection served the same purpose by supporting making meaning of meaning-making, which facilitated the participant's narrative. She reflexively explored and explained the significance of

some of the objects in terms of her childhood associations with them and assembled them with objects she collected elsewhere. By doing so she created insights from childhood into the light of her practice experience, uniting her knowing from doing and transforming her learning using her wisdom while appraising my practice.

8.8. Contrasts with Business Models of Practice Improvement

Rousmaniere et al. (2017) strove to adopt a business model for improving counsellor and psychotherapy practice effectiveness five years and more post-qualifying. McLeod's (2021) research had already followed up on what Rousmaniere et al. (2017) drew from Eriksson's (2006) work, "*deliberate practice*" (p.8), in an attempt to try out that approach. He studied "*deliberate practice*" (p.208) in a learning context where counselling students were in their first year. At the end of his research paper, McLeod (2021) acknowledged that deliberate practice targets basic counselling skills. It demanded sustained effort, but students need to be willing to engage in "*continuous corrective feedback and refinement*" (McLeod 2021, p. 214).

The RP method, in contrast, evaluated my practice collaboratively during dialectic/dialogic supervisory explorations. This emancipatory research included students and experienced practitioners less and more than five years post-qualifying. It evaluated my practice at relational depth instead of through rehearsing counsellor skills. I replaced corrective feedback with testing my practice to clarify my values and use them as "*units of appraisal*" (Whitehead 2018, p.12). I presented a sense/feeling of 'containment/safety' within the supervisory relationship. My findings contributed to my discoveries of educational influence and mutual improvement through 'Freeing Fictions with Compassion'.

Furthermore, RPs provided a method that overcame reductionism (Bell & Morse, 2010). Cristancho (2015) also solved the challenges of presenting knowledge about complex change, like the change process involved in clinical supervision. The question motivating my research was, 'How do I improve my practice?'. Collectively the RPs uncovered practice improvement as a complex, mutual growth-oriented change process.

My use of RP harnessed the participants' creative flexibility and artistic licence, accommodating individual modalities and opening to their practice style and strengths. It transversed practice cultures and modalities by situating the source of knowledge in participants' individual contributions. The RPs engaged students and experienced practitioners alike. I also selected RP as a method that resembled therapeutic practice to preserve participants' ownership and supervision's client-oriented focus of applicability to a wider range of professions.

8.9. Concluding Comments and Opening to Chapter Nine

From its depth, the RP evaluation inspired my discovery of warmth, kindness and knowledge sharing, three values I was previously unaware of, seen in Figure 18. My values served Chapter Nine's dual role:

1. To attended to the outer ellipse that made my methodology coherent. I did this by processing and presenting multimedia discoveries as the elucidatory narratives that strengthened this practitioner-research's "*situational knowledges*" (Haraway 1988, p.583).

2. I gradually crystalised the meanings and explanations of my l-e-t of 'Freeing Fictions with Compassion' and I made further connections to this thesis'

evidential authority. I presented examples of the fictious final goal's presence in my professional relationships on both my part and participants' part. Mutual respect freed us from the constraints of the fictional stories revealed at points in the narrative of this chapter. Together we cleared the path to mutual understanding.

Chapter Nine:

Appraising the Dynamics of Educational Influence

9.1. Introduction

In this chapter I assemble my learning from the explorations I made about the dynamics of educational influence as a dialectic/dialogic process of mutual improvement within the supervisory relationship. I identified two tasks to do this. The first to demonstrate how the methodology I generated addressed the holistic question focusing this thesis' inquiries. The second to clarify how I applied my values as standards of judgement to test how I improve my practice within the supervisory relationship.

Alongside the Figures and Movies I presented in the preceding chapters, I affirm the forward and backward flow of my learning, which played an integral part in creating this thesis' elucidatory narratives. I also noted biases present in explaining my practice values: honesty; equity; encouragement; warmth; kindness; and knowledge-sharing. I elucidate my biases more in this chapter. My values and biases imbue the explanatory principles I draw on to explain 'Freeing Fictions with Compassion' from studying the depth of how I improve my practice.

9.2. Elucidatory Narratives for Explaining my Embodied Knowledge

I created elucidatory narratives to align the affective dimension of my feminist approach with my integration of the relational energy I express through my practice values. To do so I emphasised "*empathetic resonance*", a concept Whitehead

(2018, p.6) used to describe a compassionate alignment he feels when he deeply connects with colleagues' values. I recognised how empathetic resonance was crucial for explaining the transformative of nature of how I came to a compassionate understanding of how I improve my practice through 'Freeing Fictions with Compassion'.

Dadds (2008, p.280) underscored the importance of affect in research. She emphasised the inseparability of knowing, feeling and acting during knowledge creation and change. She referred to "*empathic validity*" to highlight the link between empathy and change, whether it occurred within the practitioner or influenced those with whom the research process was shared. I assembled the movies' elucidatory narratives collectively to unify 'Freeing Fictions with Compassion'. When I felt empathetic resonance from watching my visual data I identified and connected specific examples that elucidated the dynamics of educational influence discussed in this chapter or shared at points throughout this thesis to unify its affect qualities.

I use movies and still frames in this chapter to illustrate my analysis of supervisory interactions and affective responses. Some of illustrations the of my practice present single events with participants or research conversations with the ASRG. Each movie is accompanied by text to support the story each elucidatory narrative tells. Other movies and stills illustrate change over time or the ASRG's contributions to the research process for clarifying my meanings and elucidating my discoveries.

9.2.1 Gathering Digital Visual Information

I drew elucidatory narratives together from observing and revisiting supervision sessions videoed over fourteen months. I also aligned them with relevant narratives

from the explorations presented during Chapters Seven and Eight to appraise the

consistency of my standards of judgement as the basis for explaining how I

reoriented my practice through 'Freeing Fictions with Compassion'.

The social context of my digital recording changed from in-person sessions in

November 2019 to online sessions in March 2020. I use the term 'in-person' to

highlight seeing someone 'in the flesh'. Seeing participants during Zoom calls meant

I could only see their faces near mine on a screen. Despite the change in physical

proximity from March 2020, the recordings still enabled me to illustrate the

'presence' of embodied knowledge during the dialectic/dialogic conversations I

presented as movies, and the still images extracted from them. The camera saw me,

while one at a time the participants' voices were heard.

Like Gale and Wyatt (2017) observed where the energy of affect mattered:

> "*Affect is deeply imbricated in these relational, conversational exchanges:*
>
> *what is being said matters*" (Gale & Wyatt 2017, p.356).

I located affect from observing my expressions, some of which I processed in detail

from the sound tracks the video data captured. I discovered what we felt,

witnessed in sound, reciprocally heard and conveyed in tone of voice and

intonation. I then reflected on the affect that influenced our mutual learning during

the videoed conversations that I assembled.

I utilised the application of multimedia evidence, the third principle of LET

(Whitehead 2018), to provide the material I could use to reveal shared narratives

from the digital visual data. I also discovered the importance of "*enacting*

educational reflexivity" (Whitehead 2018, p.146) for developing a deeper

understanding of my practice. My acceptance of professional responsibility for

improving my practice stimulated my interest in revealing imperfections as contradictions in my and others' practice as a basis for improvement through deepening relational congruence.

9.3. Creating Elucidatory Narratives

From the beginning of this thesis I acknowledged the complexity of lived experience within the supervisory relationship and the importance of metaphor for meaning-making. This section explains how I combined video clips to enhance meaning-making about my embodied knowledge by creating multimedia elucidatory narratives supported by reflexive critique. I discovered that videos advantage meaning-making because they can be reviewed frame by frame. So, I studied the videos in detail, selecting clips evoking empathetic resonance to illustrate my values in action and made meaning from assembling clips into the annotated movies.

I shone a light on earlier discoveries about 'self and other' when I integrated my learning from the self-study with what I learned from the RP evaluation. I combined those information sources to do what Wickramasinghe (2010) described in her approach to feminist research, "*make meanings of meaning-making*" (p.33). To deepen my understanding, I also honoured the nuance and complexity of supervision's lived experience during moments across time. My whole "*body-self*" (Ellingson 2017, p.16) engaged in data processing to facilitate my discoveries.

Guided by what I saw and heard through the lens of my values, I listened to the participants' voices, noticed my subtle gestures, eye postures, facial expressions, and gaze direction. I combined stills with transcripts to facilitate narrative, which was more effective for supporting the storytelling than stills alone. However, when I

assembled stills as elucidatory narrative I found I could illustrate the moment-by-moment dynamic of my eye movements, facial expressions, posture and physical positioning. For example, in Still 6, on page 300, I was sitting back, whereas in Still 5, on page 299, I was sitting forward to listen and obscured the room's clock from the camera's lens. I placed each still close to its corresponding reflexive narrative.

Editing clips into movies also enabled me to harvest meaning from, for example, the recognition reflex, conveyed by a face lighting up into a smile, a gasp of breath, laughter or a specific tone of voice, which accurately indicated an awakening awareness of insights shared (Terner & Pew 1978, p.355) as evidence of educational influence. Each movie and still illustrated points of dialectic critique, which generated explanations of educational influence. I also used the movies to demonstrate authenticity and integrity when I aligned them with ontological consistency and integrated them with other elucidatory processes, like the stills.

9.3.1. Rigour and Relatability

I gave cognisance to Winters (1989), Kok (1991), Gadamer (1977/2008), Bhattacharya and Kim (2020), and others' thinking aligned with the digital visual processing component of this research and appraisal of its narrative's consistency. Nothing in the processes Kok (1991) applied was considered fixed or generalisable. She subjected her research to reflexive and dialectic critique and relatability. Her use of Winters' (1989) principles of rigour was her way to authenticate her discoveries, just as mine are to confirm my in-depth understanding of 'Freeing Fictions with Compassion'.

I provide exemplification of these principles of rigour as the text progresses, based on Kok's (1991) demonstration of the value of five out of six of Winter's (1989) principles of rigour in Action Research,

1. *"Reflexive critique" (p.77)*

2. *"Dialectic critique" (p.79)*

3. *"Collaborative resource" (p.80)*

4. *"Risk" (p.80)*

5. *"Theory, practice transformation" (p.81)*

9.3.2 Bias at the heart of practice improvement

Delong (2019) illustrated bias when she referred to Gadamer (1977/2008) and his endeavours to expand academic awareness into the realms of understanding that reveal original knowledge from within a social validation process. I processed digital visual information related to my values, essential for generating theoretical explanations of educational influence underpinning 'Freeing Fictions with Compassion' and its meaning. The ASRG lent their reflexive critique to the process of confirming my discoveries.

When participants and I had elucidatory conversations, we influenced one another based on bias; however, those biases supported knowledge creation and mutual understanding within this LET research's focus on action.

> *"Words and thoughts alone will not provide such clarifications; they must be linked with action."* (Noffke 1997, p.334)

Her reference to action echoed Adler's (1956) and Dreikurs' (1989) assertions about believing in movement. I linked my motivation and values during Chapter Seven and owned my biases. Still, I also welcomed them to the subjectivity of 'Freeing Fictions with Compassion' to generate living-educational-theory (l-e-t).

My biases go back to my~fictitious~law~of~movement. There was an inevitability about how it lives within my practice relationships. I could still be criticised for my biases evident in my still images and short movies, however I appraised the consistency of my values' and their biases to authenticate my practitioner knowledge.

When it came to bias, Bhattacharya and Kim (2020) argued for Gadamer's case about embracing prejudice as "*a catalyst to broader perspectives*" (p.1182). I made unexpected discoveries, broadening my outlook on my practice, especially in returning to my values, as Chapter Seven exemplified with the story presenting them. I unexpectedly discovered my biases could be useful for explaining how I consistently repeat embodied expressions during supervision sessions and the dialogic/dialectic meaning-making process. Given the presence and consistency of my~fictitious~law~of~movement, my biased apperception of my social world and others' biased apperceptions of their life experience, I discovered we tend to complement one another within the supervisory relationship. The timeless relational dance between us (Shifron 2007) placed bias at the heart of practice improvement, which affirmed my thinking about working at relational depth.

9.4. Relating to the biases of the camera in the room

Still 10. (next page) came from the video of a Rich Pictures conversation. During the video, I glanced at the camera several times. Still 10. was one of them. Guyas (2008), an art researcher, wrote about the use of "*visual sociology*" and the way she could use a camera to engage with complexity and simplicity when "*writing with photographs*" (p.131). I wrote with photographs in many ways. In this chapter I stimulated my learning during my social engagement with others.

Writing about this still image, I saw an apparent simplicity in my eyes 'looking' at the camera, which could be partial or impartial. However, hindsight supported my realisation about what was happening was not as simple as it seemed, nor was my choice of the word 'looking'. More subtle meanings include glancing, gazing, fixating, focusing, staring, watching or peeking. All these words were similar; however, they possessed numerous subtle differences in implication. 'Peeking', 'for example, felt like cheating, but I chose 'glancing' because I recall I was checking the camera was recording. In light of Haraway's (1988) views on *"epistemologies of location"* (p.589) and its connections to my epistemology, I acknowledged my glance at the camera was open to an exploration of my partiality in its context.

Still 10. Relating to the Camera's Biases

Epistemologically, however, I claimed partiality, not universality, so my decision fitted with my feminist research approach. It was like resisting reductionism throughout this thesis. Instead, I emphasised the 'openness' and 'flow of becoming' in a non-chronological sense. Although its methodology is qualitative, generally demanding a beginning and end, I have found no absolutes nor dichotomies in text or images. There are no absolutes of partiality either. My biases moved on a continuum influenced by context/situation.

This research focused on knowledge creation within the supervisory relationship. Its relational quality freed it from the constraints of seeking universalities and placed its focus on relatability instead (Whitehead 2018, p.4). Glancing at the camera was something I and others can relate to, especially with social media's use of 'selfies'. I owned my biases during supervision practice and how they influenced the supervisory relationship in the discoveries I made.

I focused this research on me. I was responsible for my choices of multimedia presentations, beginning with how I positioned the camera each time I recorded. As a self-study, I required the camera to aim at me so I could capture audible dialogue and visible images simultaneously during regular supervision sessions. Perhaps viewers of my video clips and short movies have no control over what is in each clip, how I assembled each movie, and the visual effects or captions I determined, however, took responsibility for what I included.

Cupitt et al. (2019) acknowledged a camera's fixed field of view in video-mediated research. My camera had a fixed location and field of view partially process-orientated and partially dictated by the physical space available. From her perspective, Thompson (2005) explained what becomes visible in a recording lacks purity.

> "*Seeing is always shaped by a broader set of cultural assumptions and frameworks, and by the spoken or written cues that commonly accompany the visual image and shape how the images are seen and understood*" (Thompson 2005, p.36).

Thompson's (2005) words encouraged me to consider the complexity and nuance related to the camera's relational presence in the room and how I ran the risk of citing what was happening. I had to accept that once shown, I would relinquish my

control of how someone received it. It is similar to poetry as Haraway (1988) explained:

> "*Like poems, which are sites of literary production where language, too, is an actor independent of intentions and authors, bodies as objects of knowledge are material-semiotic generative nodes*" (p.595).

Haraway (1988) referred to the symbols and signs in poetry with a point of origin. Later in this section, I present a poem. As a "*generative node*" (ibid), it reveals my discoveries from reflexively researching my biased 'relationship' with the camera and generates meaning-making through the poem's symbolism. Once read, my poem becomes a free agent others study for its meaning from the signs and symbols it contains. It bears witness to my learning and innermost thoughts and becomes as important as spoken text while being free to live outside this thesis long after I stop writing it.

My affective response to the camera's presence in the room evoked reflexive wisdom my discursive text could have overlooked (Dorman, 2017). So, I wrote as I imagine the camera sitting in the supervision room when it saw me glance at it (Still 10). Thus, the camera's bias captured my imagination and aided my appreciation of unexpected discoveries about video recording. While writing this poem, I also related to a 'wider than human' habitat, the built environment in which my practice lives. I acknowledged my situation within creation's flow, for I am an "*Earth-born creature*" (Adler 1979, p.283). This poem relates to all the videos of my practice you saw or passed by. Just like my epistemology and methodology, nothing was absolute.

Camera in a Supervision Room…
Camera sits on its tripod, held, gazing into 'somethingness,'
Its realm stretches before it, over wide-open spaces, or portraits of folks,
It and its kind no longer whir and click or stutter and catch, but wait,
Silent, staring, fixated, like a cat intent on its prey.

Its tripod sits on a table, positioned, balancing precariously,
It feels nothing of the space around and between, in and where it stands.
On its back, the camera, silent, asks nothing but stability,
Stands, waits, poised, like a swivel.

Desk or table sits on a floor, holding much or nothing,
Their domain private and quiet, voices either side, spanning the human space,
On its top, the tripod balances, seeks nothing but equilibrium,
Stood, stable, grounded, like a tree.

The camera occupies a room, holding all before it,
Its view, constrained by human choice motives, captures light and form,
In its depths, image and sound laid down, caught in time and universe,
Visual, expressive, rhythmical, like a dance.

The camera thinks on its tripod, contemplating memories,
It knows what it saw, remembered for a time, lost when the mini-SD card is gone,
On purpose, its electronic magic-tricks succeed and end, though endless,
It plays its part at human will, influencing its prey; no cat required.

Where does Camera's power sit, is it real or imagined, explicit or hidden,
In sight and sound of dialectic closure and agreement or dialogic curiosity?
Meanings come into being from the evident and the hidden; the camera captures both,
In moments and through moments, its magic power sits in the seen and unseen energy of lens and light.

The poem situated the knowledge I generated from the camera and its contributions to my elucidatory narratives. As with my other poetry: "*I am joining my academic and creative selves*", Spiro (2009, p.163) as one. Letherby (2015) did that, too, by connecting her personal experiences of loss to her academic storytelling, informing her research practice. Poetry was my chosen medium for explaining embodied meaning. However, by its very nature, I felt a sense of endlessness in its presence.

Trevarthen (2011b) had extensive experience in video interactions. From him I learned my motives and actions sustain my intersubjectivity. He influenced me to learn more about motivation by enhancing my conviction about the value video brings to explaining supervision practice improvement. Observing videos undoubtedly deepened my understanding of intra-subjectivity and endless motivational possibilities in my practice.

9.5. Embodied Knowledge: My Values in Action

In Chapter Two, I referred to Jude (2015).

> "*Oral practices that validate feelings in the body as a way of generating meaning and understanding of self and others*" (Jude 2015, p.230).

I took my feminist approach beyond Whitehead's (2018) views on embodied knowledge by working with in-the-moment body sensations associated with memories during present-day client sessions. Thus, I combined Jude's (2015) perspectives with the Adlerian tool of Early Recollections (ER) to make that happen. The availability of embodied energy within the supervisory relationship juxtaposed the participants' fictions in relationship with mine. This section illustrates how I drew those fictitious laws together to sustain my elucidatory narratives.

9.5.1. Embodied Relating 1: Capturing Moments

The stills on this and the next two pages provide examples of my embodied narrative communicating with the participant about her practice. Capturing then reflecting on still images from a supervision session supports my explanations about the dynamics of educational influence within the supervisory relationship. When "*practice is known in gestures, posture*" (Ellingson 2017, p.19). I related to what I saw in a series of moments and overcame how video frames pass by quickly. I wrote reflexively by scrutinising momentary images my body-self conveyed and then writing about what I saw as explanations of the dynamics of educational influence explained below.

In Still 1. I am listening intently to a participant's voice. The tension in my jaw
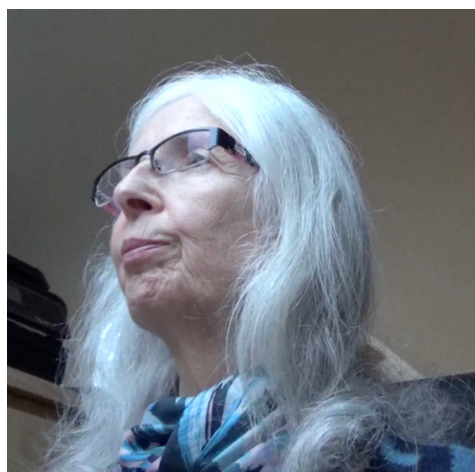
Still 1. Listening intently is an encouragement to speak.

reflects my effort to keep quiet alongside my intense gaze and respect for what I hear and our 'withness thinking'[29]. My value of encouragement was at work when I encouraged her by listening with interest. I showed my concentration in my gaze toward the computer screen.

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[29] Withness thinking where "*spontaneous and expressing beings directly and immediately influence each other*" (Shotter 2012, p.48)

In Still 2. my facial expression reflected a non-verbal recognition of what was coming to my awareness. I embodied encouragement, as seen in my subtle

Still 2. Subtle Encouragement

expression of pleasure. I was not quite smiling, but my cheeks suggested an encouraging appreciation of what she was saying. This still illustrated how my inner knowledge of her and her experience of working with me, which blends feelings of encouragement into our relationship, reflecting our mutual learning. Her courage to share her history openly won my respect and awe. Still 2 also shows how my facial expressions can be subtle when I encourage someone by challenging them.

Still 3. A Recognition Reflex

In Still 3. my whole face smiled as a recognition reflex (Terner & Pew 1978, p.355).

With it, my face lit up, reflecting my non-verbal affirmation of what she was saying.

Our mutual learning happened at the point when I heard her response and

recognised its insightfulness. The softening of my eyes and my smile in response to

her vocalisation revealed my compassion and shared recognition in Still 3.

My facial expressions in Stills 1, 2, and 3 also helped me appreciate the intensity

and subtlety of my embodied expressions. They captured moments within the video

data I could have passed by when playing them back. However, when I explored

that moment during Movie 10, where the stills came from, I drew out the subtlety of

nuance and added to the challenge of appreciating complexity. Moving on to review

Movie 10, on page 293, I demonstrate how complexity can be appreciated. I also

acknowledged the need to contextualise complexity, alongside the original video,

which showed how we made meanings from meaning-making from our

dialectic/dialogic explorations.

9.5.2. Embodied Relating 2: Situational Metaphor

Movie 10. lasted for four minutes and twenty-eight seconds. In it I generated an

elucidatory narrative about how I responded to hearing about this participant's

vulnerability when a client enacted conflict in the playroom. From the Emotional

Reorientation Exercise (ERE) (Thomas 2013) I offered, she learned how conflict in

her family affected her as a young child. The Early Recollection the ERE facilitated

illustrated Dreikurs' (1989) explanation that ERs are kept *"on file for future*

reference" (p.86) and retrieved when a present-day experience evokes one.

Movie 10. provided the stills in this and the previous section. It complemented and

contextualised them more effectively than my explanations alone. It connected the

three stills chronologically. In Movie 10. the participant referred to the questions I

Movie 10. Situational Metaphor Informs Mutual Learning

asked. She told me she had to 'stretch herself' during sessions to think and figure

out the meaning of those questions. For example, I asked her who was watching

her. She explained this question was an example of what I ask her to enable her to

enhance her professional growth. She said, 'The next time I practice, I am going to

be thinking', 'Who is watching you?'. The question sparked further thoughts. She

spoke aloud, 'Who is watching me? Is it me watching me?' She speculated further,

'Is it the priest?' and we laughed (more about this below). She said those were her

'wow moments!', which were punctuated by her, then our, sudden insights.

Together, we recognised a shared moment of realisation.

The movie also illustrated an exploration of a participant's phenomenology using

Adlerian practice tools assembled as an Emotional Reorientation Exercise which

was developed for that purpose (Thomas 2013). I return to this Movie in Chapter

Ten because of its contribution to explaining 'Freeing Fictions with Compassion'

and the emergent theory's contribution to freeing relational impasse.

Movie 10. illustrated empathetic resonance about how the participant judged herself at times. Her self-judgement contradicted her value of non-judgement, expressed through her non-judgmental approach to clients. I associated the affective qualities in the example of self-flagellation by thinking of it as a judgmental punishment 'meted out by the priest', who I thought of as a symbolic power figure in a religious sense.

The 'judgement stick' is a "*relationship of self to self*" metaphor (Kopp & Eckstein 2004, like her relationship with a priest (p.165), where she alluded to beating herself. It reminded me of one of my Early Recollections during Chapter Four. In it, I referred to one of the teachers from my past, who was embodied within √AcadamanX. Other childhood figures who collectively comprised my embodied sense of inferiority imbued √AcadamanX with superiority. Viewed through the lens of my biased apperception, those fictitious figures, 'the priest' and √AcadamanX, expressed disdain toward people whom they judged as low in worth, inferior.

The participant's courage inspired me to present her learning from a useful supervision session. Some information could have felt shaming for her, however, rather than reflecting inferiority feelings associated with shame as "*the affect of inferiority*" (Kaufman 1996. p. 16), we experienced the "*collaborative mutuality*" of alongsideness (Pound 2003, p.222), heard in our voices during Movie 10.

In Movie 10's first clip, the participant revisited a therapeutic impasse with a client diagnosed with ADHD. She recalled a period of struggling with his behaviour in the playroom. This realisation grew her self-awareness as a basis for change (Terner & Pew 1975). She also realised she generally avoids conflict as a power dynamic and

connected her conclusion to a question I asked a month before. She related her

thoughts to her psychological positioning in the metaphor of the playroom with that

client and remembered when I asked: 'Where are you in the room?'. I had a hunch

she was avoiding her client. My knowledge of developmental trauma and the Crucial

Cs (DeVoss & Wadsley 2021) informed my question. I understood the client's violent

and defiant behaviour to be an expression of feelings of inferiority and not

specifically aimed at her as therapist.

Presence is a vital relational need for clients (ibid). If a therapist is 'in-hiding' in the

playroom, they must become aware of it. When you watch the movie, you will hear

her realisation dawn when she alluded to a "*self to situation metaphor*" (Kopp &

Eckstein 2004, p.165) by what she described as, 'Hiding behind a character in our

play'. At the end of that session, I had recommended an Adlerian exercise called the

ERE for the next supervision a month later (December 2019). The following

explained my suggestion.

> "*Sometimes the mouth lies, or the head does not understand, but the
> symptoms of the body always speak the truth*." (Adler 1965, p. 434).

Demonstrating the application of ERs within supervision showed how shared self-

awareness builds shared knowledge about an impasse between a participant and

their client. Movie 10. illustrated an example of anti-oppressive practice where our

joint elucidatory multimedia narrative created meaning. She freed her fiction about

self-judgement that was influenced by the presence of unconscious influences from

her history. Discovering those influences enabled her self-determined discoveries.

Without denying my capability, I blended my Adlerian practice skills collaboratively

to making meaning from meaning-making about her ER, illustrating another example

of theory/practice transformation made possible through ERE.

Thomas (2013) headlined his ERE process by quoting Adler (1956) above. It affirmed embodied knowing and clinical supervision's inquiries into uncovering bias. The main aim of using the ERE was to assist this participant in discovering the emotional barriers hidden in her biased apperceptions, which sustained her fictitious law of movement (Adler 1956). Kopp and Robles (1989) were the first Adlerian supervisors to provide a therapist-focused single-session model for the supervision of resistance. They applied the exercise to create meaning from meaning-making by including ERs in their practice.

The participant and I learned from her metaphor (Levitt-Frank 2019). Observing our mutual learning added value to explaining the dynamics of practice improvement as a mutual process the stills revealed. Furthermore, I learned about the value of ERs for replacing the psychodynamic concepts of transference and countertransference when I noticed Movie 10's effectiveness in explicating how the participant freed herself from an unconscious fictional story related to her affective response to conflict in a specific therapeutic relationship in the present, had a past/present connection, which we discovered was associated with an ER from her early childhood. Our experience combined the perspectives from Adler (19656); Kopp and Robles (1989); and Thomas (2013).

When I heard about the participant's fear of conflict in the playroom for a second time, the past/present connection between her embodied response to conflict in the playroom became synonymous with Clarkson's (2003) reference to "*simultaneous time-perspectives*" (p.67). Clarkson used that term to explain the presence of transference for a client and countertransference for the therapist. The participant and I made meaning of and explained her past/present awareness of a lived

experience that evoked relational impasse without referring to Clarkson's (2003) use of psychoanalytic concepts.

The participant's courage, coupled with my encouraging responses, facilitated her ability to be honest with herself and me. It also enabled her growth in self-awareness, resulting in practice improvement, because I heard her refer to the fiction of her "*relationship of self to self*" metaphor (Kopp & Eckstein 2004, p. 165), as her 'judgement stick'. She judged herself and became discouraged by her feelings of inferiority, but her recognition of its fictional meaning, heard in her laughter, connected to her realisation of improving her personal growth. Living as a contradiction disturbed congruence in the client session she spoke about and similar ones, evident in her awareness of psychologically hiding from her client, but with encouragement she overcame its impact in restored congruence.

Alongside her I discovered my self-awareness was open to change and influence from our mutual learning. For example, knowledge-sharing was an unexpected discovery from this participant's Rich Picture. I found my understanding of knowledge-sharing grew in significance as I began to recognise its meaning elsewhere.

9.5.3. Embodied Relating 3: From Rescuing to Encouraging

During this section, ontological consistency emerges from the elucidatory narrative, video information, and a second participant's supervision session. How I express my practice values is consistent but responsive to situations and relationships. This section provides encouragement examples from me reflecting on historical changes in how the person received and enacted encouragement.

Stills 4 to 9 expand my discoveries of educational influence within the supervisory relationship. I can draw information from the dialectic/dialogic process in conjunction with what the narrative reveals about her personal and professional development over time. We had known each other since September 2013; the recording was in January 2020. She arrived at supervision with news of her decision to train as a supervisor.

During our conversation, we engaged in a dialectic/dialogic exploration. Shotter's (2011) approach to "*imaginative, exploratory though*t" (p.2) applied to it in the sense of engaging in a shared process of thought within moments of experience. During our conversation, we held and explored meaning in the light of a specific experience (ibid). In the circumstance of that experience came her decision to become a supervisor. We were uncovering meaning during conversational moments of uncovering meaning spoken from the context of the digital visual stills below. Our conversation assisted me in *"making meaning of meaning-making"* (Wickramasinghe 2010, p.33).

In Still 4, the participant acknowledged my observation from her previous supervision session that her practice approach had changed since 2013. I described

Still 4. Laughing together in mutual recognition

the transformation in her practice; from rescuing to encouraging over time. She said, 'Wow!' and we laughed together, signalling the presence of a recognition reflex. It was a moment of shared joy, encouragement, and mutual learning. Her reflections contrasted with her responses to encouragement during supervision sessions in the early months of working together.

Then, in Still 5, I am still smiling widely, displaying a moment of delight and feeling an inner glow of inspiration from her progression. My embodiment of inspiration reciprocated her encouragement as I heard her affirming my reflections. This time, I leant forward after we laughed together, my face and eyes wrinkled in a grin, shining in the joy I felt at our recognition. Our laughter and my broad smile signalled a second recognition reflex. In the moment, I connected to an inner knowing of her, which she put into words when she said: 'It's kind of a grudging process that I go through to acknowledge my expertise'. I leant forward into closer proximity and smiled as I 'sat up and took notice'. My smile reflected my appreciation of her openness to explain her resistance to acknowledging her capability.

Still 5. My wide smile

In Still 6, I leant back and reflected on her chosen forward development we explored; my expression was serious. I heard her devalue herself about becoming an accomplished practitioner with knowledge to share with supervisees. I aimed to form words of encouragement to articulate my observations of her onward professional progression. Movement from experiencing inferiority feelings as her

Still 6. Talking seriously about professional progression

fiction of not wishing to be seen as superior by her peers and to encourage other therapists.

In Still 7. we explored how being seen as an expert was difficult for her. I was thinking, my eyes looked upward as I thought, my face intense. I interpreted this

Still 7. A serious expression when responding to self-doubt.

expression as speaking of my values of equity and encouragement. She

acknowledged the importance of the Crucial Cs and encouraging clients' capability. Her subsequent explanation of resistance to being recognised as an expert resonated in me. It reminded me of my discomfort with my feelings of inferiority expressed as √AcadamanX's strivings for superiority.

I drew on my inner knowledge and honesty and challenged her reluctance to encourage herself and accept her growth in expertise. By devaluing her capability she denied herself encouragement and contradicted the way she encouraged her clients. I noted this later, when I reflected on Still 9.

When I encouraged her to accept her expertise, I learned more about the meaning of 'Freeing Fictions with Compassion'. I encouraged her to free herself from putting her worth below others and recognised that she had reorientated her past rescuing actions with clients. "*Theory, practice transformation*" (Kok1991, p.81) evidenced change. Change happened when she found a way to pass over responsibility to her clients for rescuing themselves by encouraging their endeavours toward accepting self-responsibility.

My explanation related to the dynamics of educational influence, which created a balance of encouragement and challenge in our supervisory relationship. She broke free from her self-imposed limitations when she learned from the Adlerian principles of "'*as if*"[30] (Slovak and Croake 2012, p.57). She applied her self-determining power of learning to believing in herself, then reframed her fictional final goal to free herself from her fictions about her capabilities.

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[30] Acting "*as if*" she has the capability.

During Still 8, my hands mirror my explanation of the dynamics of feelings of

inferiority. The raised hand illustrates superiority, and the lowered hand shows

Still 8. Gesturing to reflect a superiority/inferiority dynamic.

inferiority. My inner knowledge of her from her sharing knowledge about herself, her

values, and her beliefs about herself informed my curiosity about how she

begrudgingly acknowledged her expertise. It transpired she did not wish others to

see her as superior. Her deeply held value of social equality explained how

important it was to be on an equal footing with others.

In Still 9 my eyes were intense and reflective. I focused my gaze on the participant.

Still 9. Sharing my inner knowledge of her

She responded to me and again reminded me of the early days of our work together

when her doubts got in the way of her confidence. My hands expressed this. I was honest with her and encouraged her by recalling when her doubts blocked my encouragement, so she could sustain her fiction. She agreed with my reflection.

My value of encouragement influenced her growth in self-belief. Swopping 'rescuing' for 'encouraging' was all hers. The inner knowledge I gathered within our supervisory relationship influenced our mutual learning. I discovered I could explain my value of knowledge-sharing as an educational influence on her awareness of becoming an encourager and freeing her fiction of power over another person through rescuing.

9.6. Creative-relational inquiry

Creative-relational inquiry is about movement as a process, the process kept unfolding as we explored together. Wyatt (2019) explained a similar observation:

> "*The creative-relational keeps us guessing, is marked by its unfolding, by the promise of the not-yet, by unpredictability*" (Wyatt 2019, p.45).

During the conversations in this part of the chapter, I noticed the wider meaning of knowledge-sharing. How it goes beyond practical and theoretical ideas to include self-knowledge and knowledge of the other. I also learned about a distinction between cognitive knowledge as a concept, and inner knowing of people embodied in the immanence of unfolding and unpredictability.

My curiosity about unpredictability remained after choosing the methods I determined for this doctoral research. Furthermore, I discovered an affective quality associated with unpredictability when I reviewed my recordings and the attendant

stills during May 2021 and revisited them, more recently when creating the first part of this chapter.

I anticipated assembling an elucidatory narrative that would benefit from clarifying my explanatory principles during my self-study, and the RP Evaluation would benefit from an elucidatory narrative. However, I did not predict that discovering 'Freeing Fictions with Compassion' and the mutuality of practice improvement would reflect a similar flowing process my praxis-map of the 'wide tossing ocean' represented until I immersed myself in every aspect of explaining the dynamics of educational influence in my practice.

Learning from the Prologue to now, however, I found that every idea and every illustration had a holistic educational influence, and my learning seemed ceaseless. It was not confined to moments or sequences of moments but kept unfolding, given the nature of the inventiveness I embedded within this practitioner-research. My learning benefited from my wisdom alongside doing and knowing, which informed this non-hierarchical approach. I acknowledged no discernible end, or absolute meaning in this thesis, which continued toward new meanings. It furthered the emancipatory flow of knowledge I generated about improving my practice through 'Freeing Fictions with Compassion'.

The first part of this chapter supported the creative-relational nature of this inquiry, combining the stills, transcriptions, and Movie 10. As participants, supervisees contributed generously to meaning-making about my embodied knowledge, just as they played their part in the knowledge generation within this thesis. This chapter illustrates the educational influence of my values and their contribution to the dynamics of mutual improvement within this thesis' research process.

9.7. Ontological understanding

This section reflects on embodied meanings in my practice and the pursuit of ontological understanding (Gadamer, 1977/2008) about expressing my way of being, which reveals my practice's guiding principles. To do so, I generated relational evidence to support and enhance the comprehensibility of my explanations. What I discovered affirmed what Whitehead (2018) argued for:

> *"The meanings of the practical principles that can constitute explanations of educational influence"* (p.98).

Narratives from Movie 10. and stills 1 to 9 flow into my descriptions of the dynamics of educational influence. I combined these descriptions with knowledge from my self-study, the RP discoveries, and multimedia elucidatory narratives. My discoveries reminded me of Figure 2, which depicted the relational complexities and subtleties within the supervisory relationship and the embodied relational dynamics.

9.8. Explaining knowledge-sharing as a relational experience

At first, I thought knowledge-sharing meant passing on theoretical knowledge. Then as I thought more about some of the participants' perspectives on sharing theoretical resources I went beyond theoretical knowledge "*to theory, practice, transformation*" (Kok 1991, p.6). I discovered knowledge-sharing covered a much wider sphere. It embraced a broad spectrum of educational influence; from sharing self-knowledge and self-other knowledge to theory and practice with more subtle forms of knowledge in between.

I began my explanation of knowledge-sharing from Rich Pictures (RP) with the metaphor of buckets of gold nuggets suspended at the same height and swaying on a 'living growing tree'. I linked the tree to the 'owl' metaphor in a second RP and the

participant's explanation of me sharing 'your [my] experience'. Both images revealed a "*relationship of self to othe*r" metaphor (Kopp & Eckstein 2004, p.165). Both also illustrated the relational complexity of the dynamics of educational influence within the supervisory relationship and the hidden meanings surrounding it. Other participants highlighted knowledge-sharing references to embedding the Crucial Cs in their practice, for example, and adopting/adapting other Adlerian practices.

Dreikurs's (1979) second phase of psychotherapy, the structure of which the colleague who assisted my self-study and I applied as a research method, was an example of knowledge-sharing in Chapter Seven. He shared elements of his knowledge of Adlerian Psychology and his use of metaphor in meaning-making. In contrast, I shared my self-knowledge, my life history, and other aspects of my self-awareness.

Reflecting back on 9.5.3. I realised my value of 'knowledge-sharing' was mutual when I referred to the participant I was conversing with in terms of 'my knowing of her'. I learned about the participant's self-history and gained knowledge of her and our practice relationship experiences, which was an important discovery for explaining the meaning of knowledge-sharing in practice. The discovery affirmed that o-created supervisory relationships are relational spaces where the supervisor and supervisee learn from and about each other.

9.9. A Visual Illustration of Living Contradiction

In Movie 4, on page 143, I exemplified "*I as a contradiction*". In it I saw myself jumping into a conversation too quickly. It transpired that I took control of the

session unexpectedly, catching a participant off guard. During the movie we

clarified what had happened in a spirit of encouraging warmth, kindness and mutual

honesty and restored equity.

I discovered my living contradiction in another example. This time I paid more

attention to someone else's needs to protect their interests. I denied my right to

attribute equal importance to protecting my interests. Once I thought about the

occurrence more deeply I decided that self-care was an aspect of equity and an

expression of social interest[32].

I drew the picture in Figure 23. to help me understand what was happening for me

relationally. By doing so I discovered another facet of improving my practice by
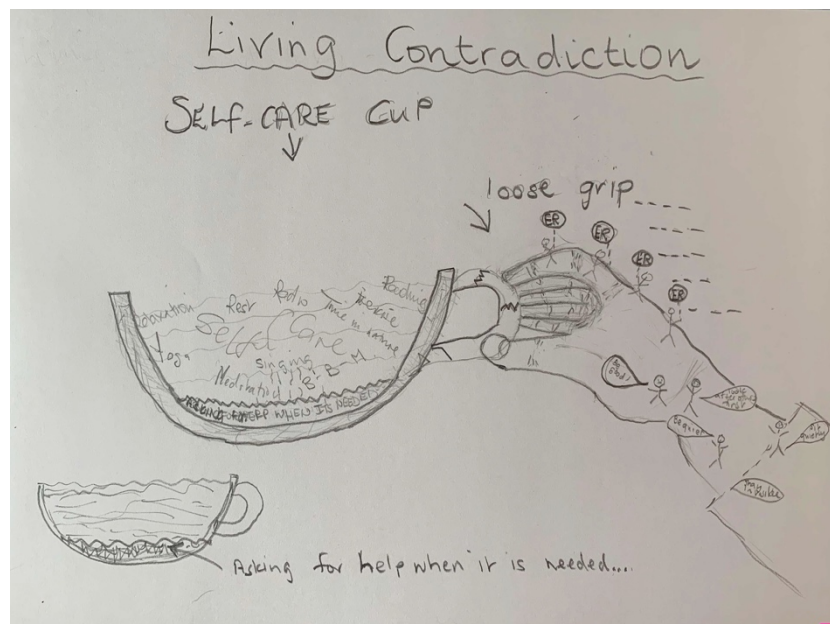
Figure 23. Explaining self-care as a living contradiction to equity

accepting responsibility for my welfare. The picture manifested as a "Self-care

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[32] "*Adler believed social interest is the process by which each individual strives to behave or act in a socially healthy way.*" (Barry 1998, p.3)

Cup". The cup held activities I engage in for self-care. The cracks in the handle represented times when I dropped the cup, broke the handle, and stuck it back together. My loose hold on the cup reflected my struggle to protect my self-care from spilling from the cup or dropping the cup.

"Who Said: I Should Do THAT and What for?", introduced in Chapter Four, highlighted some phrases that sustained my family's cultural norms and mores. These were sociohistorical and sociocultural influences from my early childhood Figure 23. also showed stick figures standing on the wrist, weighing it down. The speech bubbles contained what Mother said. I had an unexpected realisation of neglecting my needs and being motivated by 'Mother's' edicts during my childhood. This exploration was an example of discovering "*my humanity in relation to othe*rs" (McNiff & Whitehead, 2013, p.5) and my need to prioritise self-care. To improve my practice, I needed to learn to balance equity in relationships with others regarding self-care, self-encouragement, kindness and warmth.

The image in Figure 23. also illustrated a living contradiction concerning the educational influences of my~ficitious~law~of~movement. The example paralleled how I learned to please 'Mother' to overcame ☺WeeGirrel☺'s vulnerability, i.e., my feelings of timidity and insignificance, illustrated in Chapter Four's story. When I created my self-care cup, I learned the importance of respecting myself in balance with the needs of others, just as in Chapter Seven, when I discovered that I needed to watch out for the overuse of my strengths. I resolved to use my strengths to overcome the underuse of self-care, which was influenced by family norms and mores.

When I improve the balance between my self-care and the needs of others, my energy levels improve, I stabilise my communicative capability, concentration, and focus on others, and I live my values more consistently. My sense of wellbeing is a core process of research practice embedded in the ethic of self-care (BACP 2019, p.43), an ethic which I contradicted when I neglected my needs. I inquired into living contradiction to facilitate my reconnection with practice improvement and restore my relational unity with others. The experience nurtured my wisdom.

9.10. My Feminist Approach is Alternative and Emancipatory

Like other feminist practice-oriented research approaches, mine critiques traditional clinical supervision research, and my approach is emancipatory (Thayer-Bacon 2010). I provided alternative practice-focused perspectives on many traditionally held concepts describing human nature, the supervisory relationship and social embeddedness. My approach is an alternative to deterministic approaches based on expertise-oriented psychodynamic models of practice and improvement. My approach promotes research practices, integrating AP and LET to explain my embodied knowledge as socially just values, encouraging self-generated insights and future-oriented improvement.

9.10.1. Mitigating My Power

I mitigated my personal and professional power and influence by inviting the participants to collaborate in this research. I created space for them to be alongside me until I was finished the first draft of the thesis or to limit their participation to the Rich Picture evaluation, which one person opted to do. At the end of drafting the thesis I invited reflections from the remaining participants on their long-term experience of the research process. I assembled their contributions of a few words

each and created the poem, 'White Witch', presented in the Epilogue. By aiming to mitigate my power, I acknowledged my shared humanity with the participants (McNiff & Whitehead, 2013).

I also sought consent from the participants three times to attend to small but important detail changes I implemented as the research progressed. Once to co-research/invite participation, the second time to include students and the third to view and consent to the movies in the thesis once it is published; this dual consent process was another way to mitigate my power by seeking consent for changes.

9.10.2. Linking video evidence to research in other professions

Multimedia evidence has grown in popularity since the mid-nineteen-nineties (Landor 2015). I came across it when I learned about applying video-enhanced inquiry for studying inter-subjectivity (Trevarthen 2014b). In a professional learning context, I have noticed the subtlety that can be evidenced, which enhances the creation of reflexive narratives. Others refer to "Video Enhanced Reflective Practice (VERP)" conversations (Kennedy et al. 2015). They claimed their method of professional development evoked change and realised its purpose of "*enhancing attuned interactions*" (p.19) between client and professional. Staff in perinatal and infant mental health settings use VERP. It was also used to study relationships in schools and for staff supporting people experiencing complex learning difficulties to review and improve their practice.

Murray and Leadbetter (2018) studied peer supervision within educational psychologists' collaborative learning. They linked practitioners' attuned interactions with their values and beliefs. Given what I learned about the connections between my values, professional learning, and the relational subtleties in my multimedia

evidence, VERP would be effective for identifying educational influence in different practice settings when practitioners apply it as I have.

9.10.3. Reaching the Heart of Practice Improvement

When I talked about reaching the heart of practice improvement, I referred to the interface between me as a person (what my self-study supports me with) and as a professional. Mearns and Cooper (1995) referred to the context of practitioners working at relational depth as "*a two-way process*" (ibid, p.29) relevant to clients and supervision. I picked up on *"withness-thinking"* (Shotter 2011) to illustrate the nature of supervisory dialogue and how I embody my values of knowledge-sharing, encouragement, kindness, warmth and honesty during supervision sessions.

My discoveries confirmed Mearns and Coopers' (1995) view of personal and professional development and took it further. My multimedia movies added to in-session insights about practice improvement and met the needs of practitioners working with highly distressed C&YP. Movie conversations exemplified points of deep relational immersion within the play and metaphor clients created and the mutual improvement process at work. The nature of the 'video-enhanced' explanations of educational influence placed the participants and me at the heart of the dynamics of educational influence my LET methodology facilitated.

In Movie 4. a participant was honest about experiencing an uncomfortable ending of a supervision session, again illustrating the importance of the dialogic process in creating mutual understanding from honest exploration. I could have applied other theoretical and research perspectives to this thesis, such as Grounded Theory or Q-sort, which claim to reach the heart of practice and missed the opportunity to share my practice in action. Instead, I extensively tested my practice by creating

multimedia examples of me in the supervision room, like the one above and invited

readers of the thesis to witness my practice. Other sources (Trevarthen 2014;

Kennedy et al. 2015; Whitehead 2018) also supported the value of multimedia

evidence in qualitative research. Looking back at Movie 4. enhanced my practice

perspectives and enriched my discoveries about personal and professional learning.

The anti-hegemonic qualities of my LET methodology took the research process

beyond reflective practice and the foundational view that learning happens from

reflecting on social experience. Vygotsky (1978), who influenced my practice as an

educator, did that by situating "*Mind in Society*". Participants' contributions to this

research enabled us to dig deeper into experiences and generate reflexive

elucidatory narratives, which illustrated the dialectic/dialogic processes of withness-

thinking within the supervisory relationship.

Whitehead (2018) emphasised how important "*visual narratives*" are (ibid p.110). I

connected his description of *"Relationally dynamic expressions of energy-flowing*

values" to the embodied expressions I discovered and how they illustrated

metaphors and relationships as safe containers for embodying honesty as mutual

improvement, which Movie 3. revealed. I also experienced 'felt' connections among

the participants' RPs as empathetic resonance. Metaphors hold creative

connotations (Spiro 2009). When evoked in an interaction between me and a

participant, we flowed with their explanations about their metaphors' meanings

when I did not interpret them. They were the participants' visual narratives.

The circular section from the centre of a Rich Picture is presented in Movie 11, which lasts 2 minutes and 37 seconds. In the movie, a participant explained some of the representations in her RP. She pointed out the owls and their plumage, the meaning of 'the pink circles', and the significance of the book above the left-hand owl who, she explained, represents me. She also described the circle her images sit inside as 'the epicentre of our supervisory relationship'. That reminded me of Figure 2's diagram, which showed the complexity of supervision and illustrated how reaching the heart of the practice improvement could be explained through the relational experiences dwelling within it.

**Movie 11. Creativity's Many Connotations**

9.10.4. Learning from a Person's Creativity

Creativity in an Adlerian context is explained as "creative power" (Dreikurs 1989, p.14). It informs client-generated metaphors and illustrates the complexities of 'personality' as a holistic motivational force activated by a person's fictitious law of movement (Brinich & Shelley, 2002; Bettner, 2006).

During my self-study, I discovered my values and beliefs were linked to my creative force. This expression was originated in Bettner's (2006) title for her book, "*How Children Create Their Personality*". She likened a child's creative force to their "*creative response to nature and nurture*" (p.6), which is unique to every child. This creative process was evident within the subjectivity of my self-study. My application of the inner child metaphor (Capacchione 1991) enabled me to link "*the way of the [my] child*" (ibid, p.7) with my expressions of 'methodological inventiveness'.

By acting inventively, I discovered connections between my research methods and the tools I use within supervision. For example, assembling Kopp and Robles' (1989) model of "Single Session Supervision", Lew and Bettner's (1998) Crucial Cs; Kopp and Eckstein's (2004) applications of client-generated metaphor and Thomas's (2013) "Emotional Reorientation Exercise" (ERE). Then, I applied them as an assemblage of tools that resembled children's therapeutic practice (Wadsley 2006), as the extract from the poem, 'Your Creations Our Endeavours', page 257, illustrated.

The RP on the next page is another example of a practitioner gaining insights from their explorations of experiences of client relationship building. Her creativity enabled the children with whom she practices 'to speak'. She integrated their voices within her image, which illustrated the benefits of a useful supervision session for clients. The picture depicted the Crucial Cs as four white capital Cs embodying the energies of encouragement in her relationships. The red star showed the client, the counsellor, and the supervisor at the heart of the supervision process.
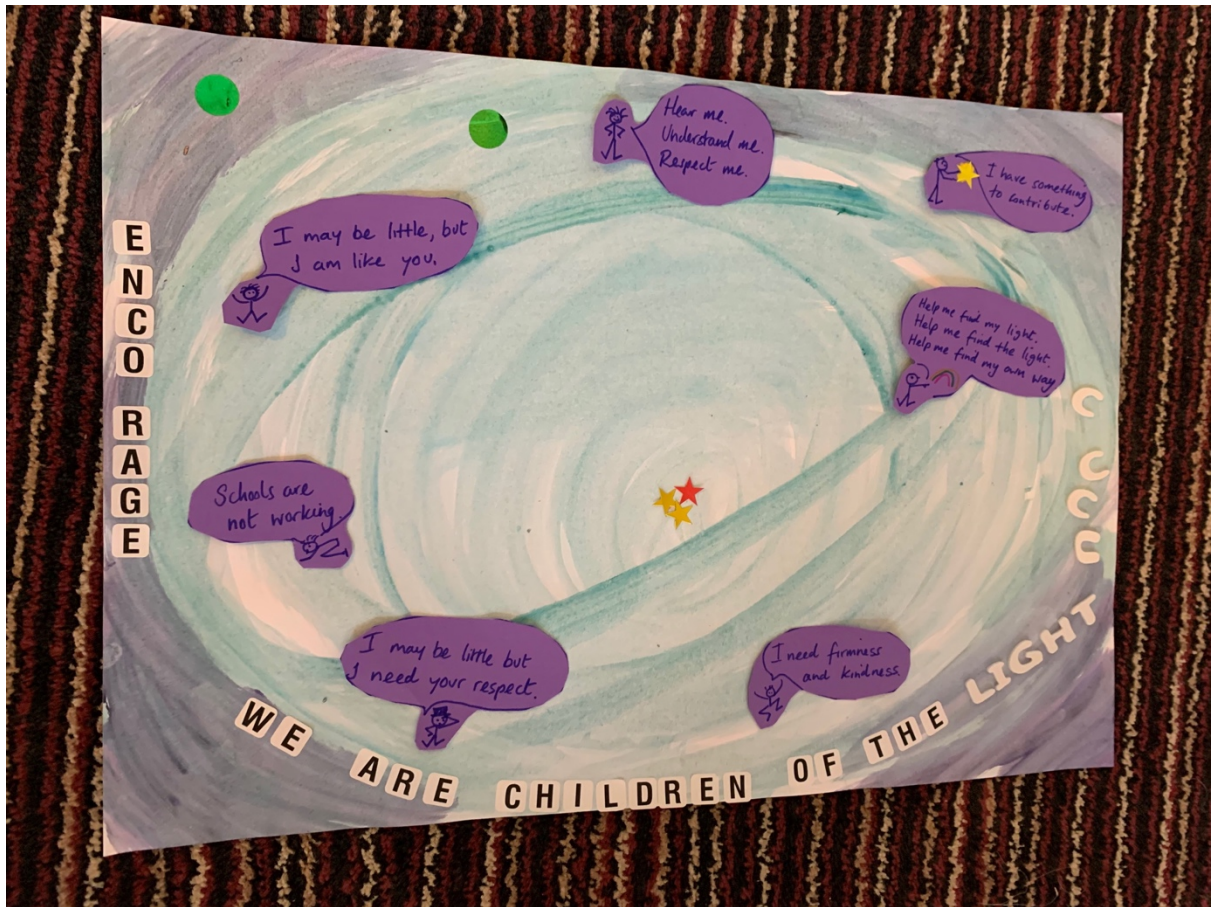
Figure 24. Giving the Children a Voice

Blending my Adlerian supervision practice with my sustained respect for the participants' self-knowledge, I found knowledge-sharing complemented my theoretical knowledge creation and value of equity. The educational influence of Freeing Fictions with Compassion' facilitated knowledge-sharing through my provision of needs-led practical resources, promoting equity. Participants determine if and how they use the resources I offer. The multimedia and elucidatory narratives revealed knowledge-sharing happening unconditionally and facilitating new and mutual insights about self, others (her/me), and clients. That was another way I learned more about the supervision triad's relational processes.

9.10.5. Learning about objectivity and situational knowledge

I broadened my meaning and application of ideas within my feminist approach and felt accountable for my educational influence. I learned how to see what I

discovered with an open mind. That way, I supported the generative nature of my LET methodology and sustained consistency with my claim that nothing in this practitioner research is fixed; everything in my practice moves and changes. Those are my grounds for becoming *"with each other"* (Haraway 2019, p.12).

My LET methodology connected my research to Haraway's (1988) beliefs about objectivity and situational knowledges. She emphasised holding objectivity and subjectivity together.

> "A*llows us to become answerable to what we learn how to see*" (Haraway 1988, p.583).

Overall, I learned about the complexity of the supervisory relationship. The dynamics of educational influence from gathering data from Early Recollections (ER), Rich Pictures (RP), and video clips, generating their richness into elucidatory narratives. I also learned from my poetry, artwork, and stories during that process. What I saw in RPs and heard in videos replaced the objectivity of what appeared on the screen with how I saw it, recreating the data into reflexive narratives I had learned to see to shed light on my values at the heart of my methodology. I became answerable to making meaning of meaning-making from each clip I assembled and presented my discoveries about how I have learned to see the world through my subjective lens.

9.10.6. Educational influences surfaced while writing this thesis.

The discoveries I have made intertwined with how I went about it. My research question referred to the dynamics of educational influence. During this thesis, I have recognised relational complexity as mutual and subtle. When the participant affirmed the energies of the supervision process from the RP in Movie 11, she explained her metaphor of the pink circles I connected them with educational

influence and thought of Figure 2. It was important for illustrating the multidirectional

quality of educational influence within supervisory relationships. I did not claim

Figure 2. as a model because I designed it to explain the meaning and purpose of

representing the complex relational dynamics in clinical supervision and show the

client at the core of the process. This diagram could be used by other supervisors if

they wished to illustrate:

- social justice values and equity

- diversity

- horizontal relational dynamics

- acknowledge the presence of unconscious thought from the metaphor the
  blue elephants represent

- recognise the presence of educational influence in supervisory relationships

Bitter (2017) believed people's preferred stories structure their experiences and

influence change. As I built my understanding of the stories in the movies I created, I

discovered meanings that taught me about my practice values from the participants'

stories. They imbued their stories with meanings unconsciously motivated by their

fictions. Equally, my~fictitious~law~of~movement unconsciously embodied how I

responded to them with my research question in mind. However, by growing my

self-awareness and self-understanding, I found my preferred stories formed the

values I live by, which became the key to explaining the fundamental nature of my

practice. (Corsini & Wedding 2000)

9.10.7. Educational influence within social formations

During this thesis, I spoke of energy in terms of affect within my practice

relationships. Neither could be quantified nor conceptualised readily, so I drew on

yogic philosophy to connect relational energies to embodied layers of experience. Yoga's chakra metaphor also helped me to illustrate and explain connections between my research question and its relational 'energies' within differing chapters. For example, I highlighted the dynamics of educational influence using turquoise to represent the 'communication' of educational influence. I used purple to suggest transcendent connections, such as those Tutu (2013) described in the Ubuntu philosophy. Then, I used the colours to link sub-questions to the thesis question and highlighted element(s) of my question. The colours helped me to keep track of the relational complexities on this thesis.

Kfir (2014) realised people put behavioural safeguards in place to protect their sense of significance when stressed (ibid). I do that. At times, I enacted "only if" by taking control. I did this to save myself from the embarrassment of being late leaving the room I rented, as Movie 4, "A Challenging Supervision", illustrated. I aimed to keep control to safeguard my self-respect and sense of significance within the supervisory relationship. Experience taught me how valuing equity and honesty served me better and redressed the balance of power. I also learned the dynamics of educational influence deepened relational equity and warmth expressed through honesty, knowledge-sharing, encouragement and mutual respect.

Integrating lived-experience with observing lived-experience to elucidate my practice in action (Dadds 2008), proved transformative. The recordings and stills illustrated the impact of educational influence and explained the effectiveness of change, which I applied to reorientate fictions. I demonstrated how I integrated affective elements, such as empathy with lived experiences of freeing fictions and reorientating my~fictitious~law~of~movement or participants' freeing their fictions with mutual compassion present in the process.

Closing this chapter opened the way forward for rounding off this thesis. Chapter Ten reveals an ending that is a beginning. It steps off from understanding and explaining the dynamics of educational influence and captures my practitioner knowledge that made it possible: Freeing Fictions with Compassion'.

Chapter Ten:

The Finale

10.1. Introduction

I captured my practice knowledge by assembling a novel research design combined with my values: honesty, encouragement, equity, warmth, kindness and knowledge-sharing. That was how I validated unifying evidence of 'Freeing Fictions with Compassion' as an in-depth theory for understanding how I improve my practice. This chapter crystallises the meanings, explanations and originality of my research and the new theory, which also has applications for practitioners from all arenas, for example, education, social and health care and different supervisory settings.

Initially, I accepted professional responsibility for improving my practice, then I dug deep into my inner world to discover the courage it took to acknowledge my imperfections when fictions activate frictions in my practice relationships. I used my research question as a guide and took the freedom to generate my own research design and methodology and made it possible to assemble extensively tried and tested Adlerian tools and concepts into a coherent Living Educational Theory methodology. Through 'Freeing Fictions with Compassion' I learned about the motivation behind my values in the detailed self-study, invited the participants to evaluate my practice and illustrated my way of being in my professional relationships in Movies. Discovering living as a contradiction and loss of congruence, I identified areas of development I needed to address to restore relational security in my supervisory relationships.

During the course of this chapter, I clarify 'Freeing Fictions with Compassion' and its original contribution to knowledge. I provide examples of the elucidatory narratives I created to demonstrate how fictions that evoke frictions could be transformed when a participant and I had the courage to acknowledge when fictions activated frictions. I assembled elucidatory narratives to demonstrate the transferability of 'Freeing Fictions with Compassion' to practice improvement in a wide spectrum of professional supervisory roles and responsibilities.

The chapter begins by identifying my contribution to knowledge in the light of my research question to exemplify the wider applicability of my discoveries.

10.2. Contributing to Knowledge Inventively

The elucidatory narratives I assembled through my inventive approach to this research explained embodied ways of knowing related to my practice values and contributed to answering my research question: **"How do I understand and explain the dynamics of educational influence as a dialectic/dialogic process of mutual improvement within the supervisory relationship?"** The discoveries the research question facilitated supported the credibility and confirmability of 'Freeing Fictions with Compassion' alongside its wider applicability.

I revealed my originality at many points during this thesis beginning with writing the thesis differently and applying inventiveness to generating its feminist methodology from within the research process. I brought Adlerian tools to the methodology to include Early Recollections as a method for elucidating the meaning and purpose of my values. I determined how to draw on specific practice concepts and tools, for instance ERs, the fictitious law of movement, living contradiction, and embodied

knowledge, auto~ethno~biography, drawing, art, poetry, and photo elicitation and how to assemble them within the methodology. I worked with the bridge metaphor, beginning with photo elicitation and drawing to reason through the coherence of the epistemology. I brought in poetry to reflexively illustrate the deeper meanings of my inquiries. I advanced the Adlerian approach to metaphor to appreciate the significance of data presented in drawings, mine and the participants' Rich Pictures, and conversations to make meaning of meaning-making (Wickramasinghe 2010). The metaphor in my praxis-map combined with the metaphor of the four concentric ellipses illustrated the coherence of the methodology and its appreciation of nuance and complexity within the knowledge-creation process.

10.2.1. Inventive design

My inventive research design revealed unique practitioner perspectives, which became a big part of my contribution to knowledge. As feminist researcher I broadened horizons for explaining ruptures in professional relationships and served the interests of equity, social justice, transparency and the validation of subjective experiences (Letherby et al. 2014). My constellation of values provided an original contribution to producing standards of judgement for appraising my practice and developing explanatory principles for elucidating my learning and participants' learning as the dynamics of educational influence I applied to generating my living-educational-theory (l-e-t), 'Freeing Fictions with Compassion'.

For making meaning of meaning-making I furthered Kopp's (1995) work by applying his Adlerian approach to client-generated metaphor in my use of metaphor to explain the significance of images as research data presented in drawings, art, poetry, videoed conversations, and Rich Pictures. I also applied metaphors to illustrate the coherence of my LET methodology and its origins in the yogic energies

of my epistemology of practice. I did this by combining a metaphor of four concentric ellipses to represent the coherence of the practice-oriented methodology, which I transposed onto my praxis-map in Figure 9. I chose ellipses because they reminded me of the way gravity holds the planets in their elliptic orbits around the sun. In combination the ellipses represented the embodied energies of my epistemology of practice and illustrated the value of nuance and complexity shown in the praxis-map.

I used Early Recollections (ER) to reflexively explore participants' lived experiences as an alternative to working with the transference and countertransference relationship (Clarkson 2003). Collectively, the Movies I created contributed to strengthening my evidence base and the comprehensibility of my explanations of educational influence. Beginning with Movie 1, the knowledge-sharing between the participant and I led to their recognition of a fictional story they were familiar with. When I smiled, after challenging the participant's fictional story about choice, I revealed what I remembered from an earlier reference to their ER and being told to check a box of eggs for broken ones. They bemoaned, feeling capable of "choosing to" check the eggs instead of being "told to", which they experienced as a loss of significance and contradiction of their value of autonomy, evoking thoughts of self-doubt. They freed themself from the impasse in a therapeutic relationship, having become aware of the detrimental impact of self-doubt on their value of autonomy. In Movie 1. we chuckled in response to their recognition reflex (Terner and Pew 1978) and appreciated their self-compassion and acceptance of taking professional responsibility for improving their practice.

10.2.2. Elucidatory Narratives

Alongside all the other Movies, Movie 1. exemplified my authenticity and professionalism in my research relationships. Each Movie confirmed the elucidatory narratives I generated through shared understanding and four aspects of social validation Whitehead (2018) attributed to: comprehensibility, (ibid, p.76); strengthening the evidence base (ibid, p.45); confirming authenticity; (ibid, p.41) highlighting sociocultural awareness (ibid, p.111).

I exemplified my contribution to the validation process and the value of educational research for understanding relational dynamics in professional relationships in a novel way. I demonstrated how professional learning and development can be enhanced through self-awareness becoming self-knowledge. I studied practice improvement by dovetailing Adlerian Psychology with Living Educational Theory.

I applied elements of Thomas' (2013) Emotional Reorientation Exercise to my observations of a participant who reflected on an impasse with a client during Movie 10. Through 'Freeing Fictions with Compassion' she freed herself from her fictional belief about her fear of conflict. By opening up to self-acceptance and the questions I used to stimulate her self-reflection, she discovered what she did to disrupt congruence with her client. This participant took professional responsibility for improving her practice, freed herself from a relational impasse and developed her capacity to be fully human in her relationship with the same client, the one she had 'hidden from', and acknowledged the client's improved engagement in play therapy.

Two RPs depicted waves, one suggested the movement of a stormy ocean beside a lighthouse and the other illustrated stick figures in some waves. Both implied stability in the use of the metaphor of a lighthouse on a rock in a stormy sea (Figure

25) and an anchor in the other (Movie 12). Both originated from a 'place without words' (Wadsley 2006), embodying previously unknown narratives as self-expression. I discovered a richness about participants' professional growth through 'Freeing Fictions with Compassion', when each applied their use of metaphor uniquely and contributed to knowledge-sharing as we co-created mutual improvement.

Understanding and explaining my~fictitious~law~of~movement became integral to how I improve my practice because I found that my reflexive inquiries enriched my understanding of my vulnerabilities, my practice values, and their purpose. Alongside everything I have done during this doctoral voyage, appreciating my search for significance was essential to discovering 'Freeing Fictions with Compassion' as the process that informed my pursuit of original knowledge about how I improve my practice by overcoming inferiority feelings. During the research I found personal and professional significance from applying Alfred Adler's writings about inferiority and superiority. These were crucial for explaining my meanings about √AcadamanX and ☺WeeGirrel☺ and contextualising the origins of my values.

Overall, I applied a highly original approach to designing this research and wrote this thesis differently to convention. By doing so, I exemplified and enhanced my approach to generating knowledge in my field through methodological inventiveness and assembling a feminist Living Educational Theory methodology from within the research process. I offered an alternative to increasingly accepted mixed methodologies.

10.3. Contextualising the Applicability of My practice Values

I furthered the discovery of common ground between the consistent embodiment of socially just practice values and Roger's (1986) concept of relational congruence and safety that demands practitioner self-acceptance (Sutanti 2020) in relationships. Understanding and explaining my values as socially just made it possible for me to connect with client-centred counselling and its relatability to my Adlerian approach. Like me, Rogers acknowledged learning from Alfred Adler (AdlerPedia 2021) because they shared a belief in human capacity for self-improvement and growth, as do I.

By studying the dynamics of educational influence, I learned about the compensatory nature of my practice values from my early childhood's fictitious short story. It revealed my quest for significance when I was the main character in 'Ainsel Waunerin Girrel'. Without the Adlerian lens I would have missed the compensatory fictional purpose of my values. Living theorist Briganti (2015), referred to "*fundamental values*" (p.78) in her practice, which accorded with my discoveries. However, by using my Adlerian lens I was able to spot my values compensatory nature and the reality of discovering that they influenced my sense of meaning and purpose and were motivated by my~fictitious~law~of~movement. My compensatory values explained the energy of the change process and affirmed the importance of understanding and explaining my strengths and weaknesses alongside each other, especially when I contradict my values in relationship with others. I also recognised the part my values of warmth, kindness and honesty played in restoring equity and congruence, illustrated in Movie 4.

10.3.1. Learning from my Feminist approach to researching

I learned about how I use silence from elucidatory movies when observed how I became silent, nodded my head or smiled to encourage reflexive responses to my questions about the Rich Pictures or participants' practice. I noticed how my silence opened the way to deepen explorations, for example, during Movies 3, and 10. During those silences I expressed my way of being as embodied knowledge that reminded me of the origins of my values in my early childhood.

What was different in this research was affirming Early Recollections (ER) and their place in 'Freeing Fictions with Compassion'. Real-life-inspired stories, feelings, energies and metaphors from ERs paralleled mine during participants' individual inquiries for their RPs. Creating the movies and selecting stills as well as writing about them reflected Letherby's (2015) feminist approach, to valuing and appreciating personal experience in research. My decision to create a place for researching, sharing and writing about participants' early life experiences complemented my own. Our perspectives from ERs were subjective like the stories, feelings, energies and metaphors. They facilitated our mutual understanding and improvement through Freeing 'Fictions with Compassion', with my explorations of ERs furthering the depths of our feminist inquiries and advancing the way knowledge is generated in feminist research.

10.3.2. An Inventive Methodology Founded on an Epistemology of Practice

I designed this practitioner-research's epistemology to create a 'moment by moment' quality for my inquiries as an Earth-born being. Using the bridge metaphor in its landscape, I determined how to draw out the methodology and base it on

specific practice tools and concepts as methods, for instance, early recollections, the fictitious law of movement, auto~ethno~biography, living contradiction and embodied knowledge, to complement better known self-reflexive methods of autoethnography, art, poetry photo elicitation and how to assemble them within a coherent methodology.

In my mind the bridge's walkway facilitated movement through moments, like the feminist post-qualitative idea of immanence, where I never knew what would happen from start to end but was poised to flow with the process of life as 'movement', supported by my practice values. The real-life-inspired inquiries I created brought the epistemology to life, facilitated the methodology, and brought the thesis into the realities of sustaining my humanity alongside my professional practice and getting to know my fallibilities.

Participants voices amplified my voice in this practitioner research through their contributions to evaluating the effectiveness of my practice. Collectively they opened the workings of the supervisory relationship to the outside world. Working with participants collaboratively I realised my feminist purpose to form a "*particular epistemic community*" (Wickramasinghe 2010, p.32) through which my application of non-traditional methods was strengthened by participants' collective insights. I reflected on their descriptions to deepen my insights and brought credibility to my research from presenting the participants' "*original data*" and their interpretations (Korstjen and Moser 2018, p.121).

This research's "*epistemic community*" of participants played an important role for confirming my practice knowledge base and discovery of my living theory of 'Freeing Fictions with Compassion'. Wickramasinghe's (2010) feminist approach to

ethnography emphasised "*making meaning of meaning-making*" (p.33). She referred to deconstructing old knowledge and generating new knowledge through non-linear explorations. However, she also argued that unconscious thinking could not be explained. By applying subjective reflexivity using Adlerian practice tools as methods, I revealed explanations about the educational influence of unconscious thinking during the research process through 'Freeing Fictions with Compassion', a further example of contributing to enhancing the way knowledge is generated.

I also generated knowledge about evidence-based practice without abandoning the importance of practice-oriented explanatory principles and took my freedom to contradict 'science' in this practitioner research. The dialectic/dialogic process heard during movies about RPs and my self-study captured the meaning of my values. What I heard in the participants' voices and saw in my embodied expressions confirmed and witnessed how my practice values informed my elucidatory narratives as explanatory principles to unify the evidence base and confirm 'Freeing Fictions with Compassion' in the eyes of other researchers.

10.3.3. Honesty and Openness

When I linked living contradiction to a loss of congruence I enriched the meaning of mutuality within my supervisory relationships. I also discovered more that unites participants and me within the Scottish culture than contradicts it. For example, I crossed the 'mythical' sectarian divide to connect with a participant's narrative when I learned from her living contradiction metaphor of her 'judgement stick' in Movie 10. on page 281. The honesty in what I reflected, the warmth in my eyes, my smile, and my feelings of equity meant she found her solution to a therapeutic impasse by resourcing herself from what she learned.

My Adlerian approach and relational engagement with the Crucial Cs; connect, capable, count and courage (Lew & Bettner 1998) encouraged the participant in Movie 10. and provided the safety for her to share her honest description of knowledge-sharing, from the tree metaphor in her RP. Embodying encouragement, warmth, kindness, honesty, impacted her acceptance of her fictional belief about conflict. Her honesty about 'hiding in the room' from the conflict her client expressed in their relationship demonstrated her courage to take professional responsibility for her learning, professional development and to restore congruence in the therapeutic relationship.

In Movie 12, I illustrated the importance of being present in the moment of exploring the metaphors participants shared about the usefulness of my practice. This

Movie 12. An Opportunity to Help Myself: an encouraging feeling

https://youtu.be/UQFSbcb5eHI

participant drew the life saver in this RP to highlight opportunities she took to support her development. While describing her RP, she described the picture as encouraging. The waves evoked a recollection of her first training module as she began her Play Therapy course. The participant spoke about the right side of her RP and a small figure representing; 'I was drowning'. Then she imagined 'a big red hand' pushing her down into the water. What she said about the hand sounded like the kind of thing √AcadamanX would do to me. However, during a useful supervision session, she said, 'Somebody is trying to help me now'. From where I was sitting, that 'somebody' was her. She grasped for the lifesaver, a figure threw to her, to help herself out of the water. Kopp (1995) acknowledged mutual learning:

> "*Working with physical sensations and body awareness in metaphor work, together with cognitions, may be beneficial and generate reciprocal influence and movement*" (p.290).

I thought of educational influence and the mutual improvement dynamic in our relationship as I listened to our conversation during Movie 12.

Movie 12's example also illustrated the participant's fictitious law of movement, which I felt in empathetic resonance with On the far right is a figure (me?) throwing a lifesaver (useful resources? Relational safety?). I learned that she sensed an accessible resource available to her when she pictured herself in the deep water of her RP. She ended our RP exploration feeling hopeful. Resources encourage self-responsibility, something Levitt-Frank (2019) associated with social interest "*as an action*" (p.290) and a possible way to experience self-efficacy. Overcoming challenges during her useful supervision illustrated her affective awareness, which was evoked from the drawing she used to represent her hope of change when I made the practice tools she needed available to her.

10.4. Situating Knowledge

I accepted a consistent form of feminist objectivity when I accepted non-universality (Haraway 1988) in this research. Rather than being didactic, in an instructive sense, my elucidatory process was dialectic/dialogic and depended on shared explorations in different relational contexts. Habermas' (1978) situational social validation process contextualised my elucidatory narratives, while I upheld the feminist qualities of my epistemology, methodology, and situated knowledges.

The RP in Figure 25. revealed turbulent waters, with a lighthouse illuminating safe passage. Reflexive inquiry worked well in the depth of my feminist research. I discovered a culture of educational influence where making meaning of meaning-making united differing stances, and facilitated explanations founded on situated knowledges, which evolved following an exchange of ideas and perspectives to reach consensus.

Figure 25. A Rich Picture that Speaks for Itself.

10.4.1. Freedom From Inner Oppression

The ASRG's contributions were unconditional and non-judgemental, so I felt free to revise my thinking in response to our regular conversations. Our mutual dialectic/dialogic contributions supported my growing body of knowledge about 'Freeing Fictions with Compassion' and integrated each member's unique perspectives.

When I shared my Early Recollection (ER) about my observation of inequity they encouraged me to explain my appreciation of what equity meant. I developed my story of equity in Chapter Four alongside an ER of being at primary school. With their support I applied my auto~ethno~biography research method and prioritised "*inspiration over obligation*" (Bochner and Ellis 2021, p.252), so that I could stand strong and free as a practitioner and person in one by understanding myself better.

Adler's (1956) theory of inferiority noted inner oppression is in us all, beginning under adult domination in early childhood and from experiences of oppression originating within family life. I illustrated this when I contradicted my value of equity. I neglected my self-care but was encouraging others to care for themselves. Through parental influence, I learned to oppress my needs by living up to childhood-generated obligations. The story in Chapter Four highlighted my parent's dictates. Many of my "shoulds" were in the speech bubbles and phrases in Figure 23, on page 306. They weighed down my capacity to hold my self-care cup. When I discovered how I neglected my self-compassion, I learned I explored my life experience of living according to 'shoulds'.

I witnessed interrelatedness in the dynamics of educational influence in the supervisory relationship that the multimedia images in Chapter Nine illustrated. My

experiences contributed to understanding and explaining how mutual learning and practice improvement happen simultaneously. I confirmed that my practice values and working style were relationally sound and facilitative of practice improvement that brought freedom from inner oppression when a fictitious law of movement evokes inferiority feelings. 'Freeing Fictions with Compassion' highlights the mutuality of compassion during practice improvement.

10.4.2. Relating My Research to Ethical Practice

I identified my ethical responsibilities when I explained my practice at the start of this thesis. Educational influence and knowledge-sharing affirmed that my supervision practice fulfils its ethical roles within the supervisory relationship:

- "*Ongoing professional education and development*" (UKCP 2019),
- "*Regular and ongoing opportunities to reflect in depth about all aspects of their practice*" (UKCP 2019)

Encouragement, warmth, and kindness sustain:

- "*Personal resourcefulness required to undertake the work*" (BACP, 2018 section 60).

By providing elucidatory examples of embodying my values. I also discovered that I fulfil a supervisor's obligation to:

- "*Consider all the relevant circumstances [of practice] with as much care as is reasonably possible*" (PTUK, 2013, p.7).

10.5. Relating My Discoveries to the Wider Field of Clinical Supervision

Videoing supervision practice over 14 months, I realised my intention of 'opening a window into the supervision room'. When I spoke about Figure 2 in Chapter Nine, I related it to clinical supervision practice more widely. By combining video material

with multimedia evidence, I enhanced this thesis's relatability to clinical supervision practice elsewhere. My camera, bias and all, witnessed my practice within the supervisory relationship and opened it to new discoveries to share in the wider sphere of clinical practice and practitioner research.

I moved away from traditional research and terminologies and connected my practice to the meaning of my embodied knowledge. To do so I created multimedia-supported elucidatory narratives that scrutinised my practice, appraised it and opened the supervisory relationship to the public domain. I chose LET as a means to make my practice visible and illustrate what tends to be invisible in mainstream methodologies. There is value in other clinical supervisors being able to recognise that colonialised traditions can be replaced with inclusive alternatives that are relatable to human experience in their practice.

I found my use of Adlerian tools and concepts thought-provoking and worthwhile in opening my research to a wider professional arena to evidence 'Freeing Fictions with Compassion'. Adlerian evidence-based practice has been widely researched and its application to personality beliefs and the fictional final goal well documented in this thesis and elsewhere. I make no claims that the discoveries of this research are generalisable. Its value rests in its applicability to reflexive inquiry.

A repeating theme in this thesis is "*one's law of movement*" (Mansager & Bluvshtein 2017, p.15). Bitter (2017) clarified what Adlerian practitioners refer to as movement and spoke of movement in terms of motivation and the relationships people attract. He described personality, motivation and a person's social engagement as:

> "*Movement, purposefulness, holism, unity of the system from the person to the family to society*" (Bitter 2017, p.396).

I expressed encouragement as the course tutor, seen as 'movement' in Movie 4.

I revisited Figure 2. on pages 29 and 72, in the light of 'Freeing Fictions with Compassion' to illustrate that fictions are related to unconscious motivation found in unconscious fictitious beliefs in each member of the supervisory triad's thoughts. They can also be expressed as strengths. However, Figure 2a. below shows the connection between the blue 🐘 elephants and the presence of unspoken fictions as unconscious motivation people may or may not be aware of as potential
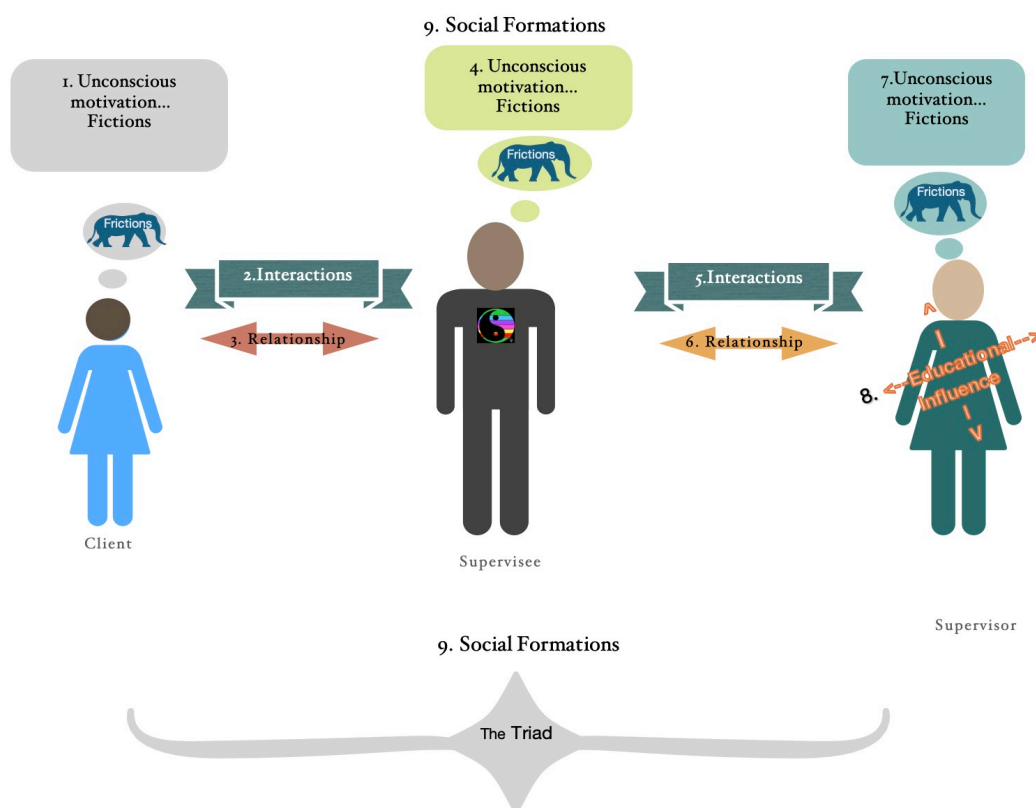
Figure 2a. Conscious and Unconscious Fictions and Frictions in Supervisory

weaknesses. Spoken and unspoken fictions influenced by the fictitious law of movement can lead to relational misunderstandings creating frictions during supervision or client sessions when they reflect a person's self-preoccupation with inferiority feelings (John 2018). Practitioners lose their congruence when frictions affect the relational dynamics between, for example, each member of the

supervisory triad, reflecting an unconscious fear of insignificance, possibly expressed in self-doubt.

10.6. Life is Movement for all…

I opened my insights and practice knowledge's applicability to practitioners from all arena's in education, health, social care, and different supervisory settings because of the relevance of 'Freeing Fictions with Compassion' to discovering the dynamics of educational influence in supervision practice and implications for understanding and explaining the presence of fictions and frictions in professional relationships. The chapter ends with an illustration of the relational complexities of professional relationships in the wider sphere of practice improvement.

I adapted Figure 2a. to become Figure 2b, on the next page, to illustrate how all professional relationships are complex, some more complex than others when groups are involved, but each holding the unconscious representations of fictions that lead to frictions that are intentionally and unintentionally unspoken. Sonstegard and Bitter (2004) wrote about Adlerian group counselling and pointed out from the start that each participant brought unconscious influences from their personality formation into their fictitious law of movement from early life and into the group dynamics.

I worked with group dynamics during the tutoring I provided as an example of encouragement as practice, illustrated in Movie 6. The group were seen to be supportive to the person who had the courage to share her poem. They felt free to express their enthusiasm to affirm and encourage their colleague's creativity and content of the poem.
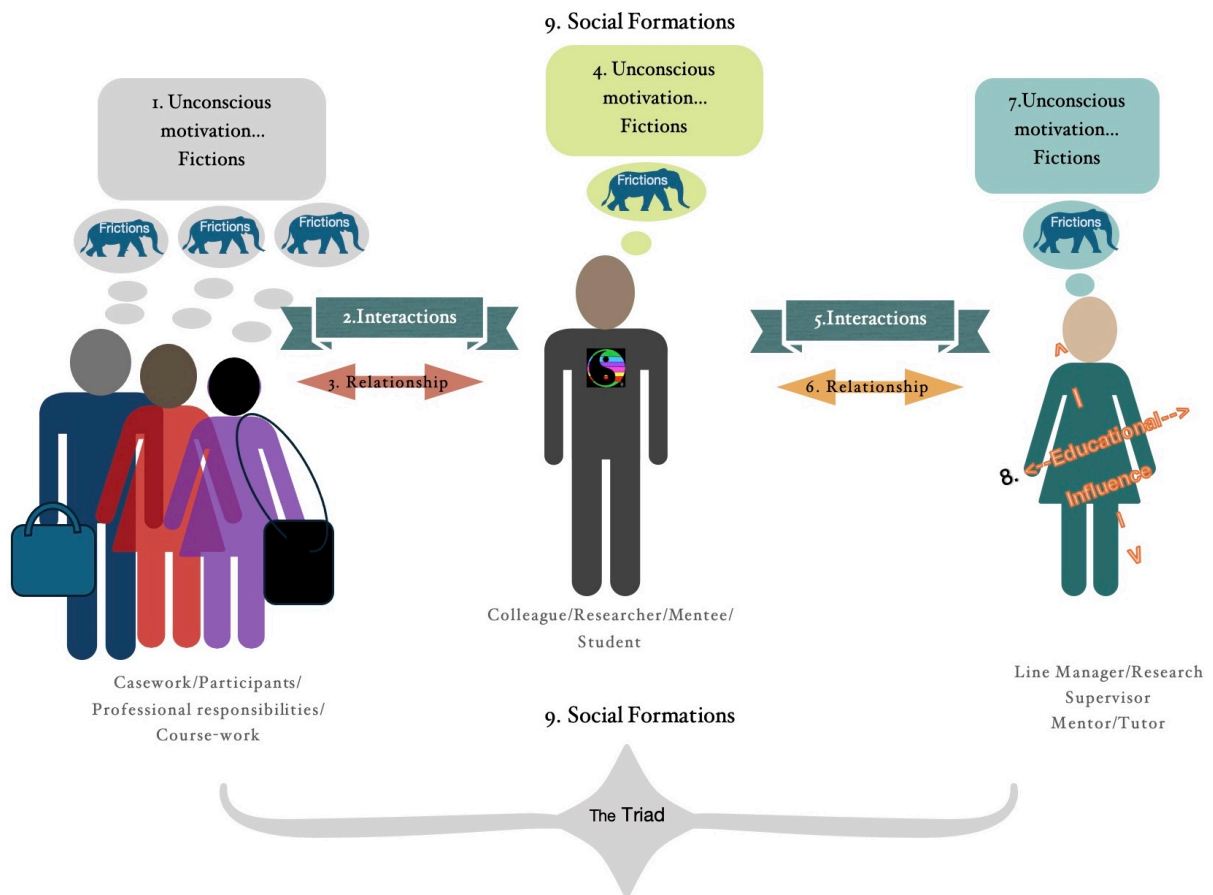
Figure 2b: Fictions and Frictions in Professional Relationships

As I end this thesis, I also re-emphasise my freedom to 'continue to become'.

During this LET practitioner research, I learned that my creative engagement with

literature, poetry, art, mind-mapping, photographs, moviemaking, storytelling, and

auto-ethnography served my originality. My appreciation of Gale and Wyatt's (2017)

research using collaborative writing stimulated my thinking about becoming free not

to conclude. Thus, my research embodies what I meant by my immersive

engagement in "*writing a thesis differently*" (Honan & Bright 2016, p.741), presented

in Chapter One.

I learned many things about myself and how I improve, but mostly I learned how to

fulfil my professional responsibility for my continuous professional development. I

will continue to draw on my creativity to accompany ongoing dialectic/dialogic conversations during my practice and to engage in post-doctoral research to sustain my development and understanding about the part fictions and frictions play in clinical supervision. To expand my horizons to a range of professional roles and opportunities for furthering research into the application of 'Freeing Fictions with Compassion' to improve practice in education, social care, health and other supervisory settings.

This chapter ends as a beginning instead of an ending because I continue to be responsible for improving my practice. I brought recognition to an alternative way of understanding and explaining the origins of unconscious adult vulnerabilities originating from inferiority feelings that begin as life begins. I also demonstrated the possibilities of uncovering unconscious thought from metaphor and Early Recollections. The Epilogue to follow visualises a future for practitioners to research practice improvement and take the opportunity to emancipate evidence-based practice to demonstrate the effectiveness of 'Freeing Fictions with Compassion' for practice improvement in a spectrum of professional contexts.

Epilogue

'Freeing Fictions with Compassion': Improving my practice as a clinical supervisor through my living-educational-theory

I wanted to invite other clinical supervisors to stop and think about the depth of their professional relationships and to consider questions like:

- What could I learn from 'Freeing Fictions with Compassion", to improve my practice?

- Which of my practice values promote anti-oppressive practice?

- What can be done to inspire other supervisors and supervisor trainers to engage in discovering their practice values and making connections between living their values and relational congruence?

- How might evidence-based practice be transformed if it focused on practitioner values for guiding compassionate self-inquiry and congruence in professional relationships in place of business models of effectiveness?

The thesis you read created a rich and unique chapter in the novel of my way of life. My writings strove to do justice to that richness. I felt the energies of life affirming values, discovered their meaning, significance, and contribution to improving my practice.

When I reflected on this thesis' creative discoveries, imaginative collaborative researching journeys, theory, and its evolutionary practitioner-research process, I would like others to appreciate the sense of meaning and purpose I discovered from 'Freeing Fictions with Compassion'. The words of Mansukh Patel, founder member and leading light in Dru Yoga, affirmed the wisdom of Dru Yoga, as I have, for explaining embodied layers of energy in this thesis and appreciating humanity as Earth-born beings.

"*Gratitude and deep reverence to the forces of nature*." (Patel 2000, p.283)

He wrote these words when he finished his autobiographical story about the World Peace Flame and how he changed during his journey. I feel a similar gratitude.

Another beginning

Arriving at another beginning for my practice, I got in touch with the inner beliefs that motivated me to do this doctoral research. I wanted to enhance my practice's flow into a future that does not yet exist. To honour the supervisees who participated from the beginning to the end of researching my practice. They taught me about my values and modelled encouragement, safety, creativity, affirmation, compassion, professionalism, and much more that happened while researching our supervisory relationships.

The metaphor of White Witch, a collective persona embodies their wisdom about the space between personal and professional growth and development, which reaches to the heart of practice improvement. They acknowledged and drew on their influential power wisely, aiming for 'power with' instead of 'power over'…

…Wisdom of White Witch,

An Earth born being lying between Earth below and sky above,
Warm tones of colour imbuing the silken sky of sunset,
Feeling warmth and kindness within their energies,
They sense a compassionate presence occupying their space.

Wisely they tread a path of deep acceptance,
Appreciating the release of obstacles, control, stuck-ness, impasse,
Feeling challenged, but gently, able to grow within heartfelt understanding,
Developing inner knowing of self to know the other.

Growing appreciation, gratitude and encouragement,
Feeling safe and strong within widening perspectives,
Noticing autonomy in their actions, feeling confirmation and acceptance,
Positive energy and the beauty of space.

White Witch gazes into their heart's-eye seeing the endlessness of eternity,
Imagining their flow of evolution through the universe,
Reflecting the encouragement of the sun, wisdom lit by kind curiosity,
Embodied energies diffusing into rainbow colours, as they feel content.

Appendices

Appendix 1:

Item 1: Reconnecting: At the start, we share a mutuality of warmth and regard, so we take our seats in a companionable way, reconnecting through snippets of news shared as we settle. Once settled, I usually wait, anticipating the time ahead. I have no fixed expectations except to discover how they are and how their practice month has gone. I'm noticing their demeanour and, because I know them all so well, looking out for tell-tale signs of tension, hesitance, or incongruence between what they say and how their embodied expressions 'tell the story'.

Item 2: Check-in: We begin with greetings. Either of us opens the conversation and arrives at what they wish to get from supervision. Some supervisees will pick up creative materials and use them to begin their narrative. To clarify the contents of their agenda I often check out how they want to divide their time. When I hear: 'If it's ok, I'd like to…' I remind them it is their time to decide how to use it. If unfinished business from the previous supervision needs to be updated, I will ask about it before we move on.

The Main Body of a Supervision Session

Item 3: Supervisee's Lead-in: Supervisees select from the range of options supervision covers: referrals, assessment, practice experience of clients, endings, disruptions in their own lives, unexpected events, the development of new roles in their workplace, change of workplace, new courses they have attended, organisational issues, safeguarding or ethical concerns. All relate to their practice competency and effectiveness. I silently check their client observations against my client experience as I am aware of a range of theories and reflect on which Adlerian ideas could be useful. I aim to get into clients' shoes in parallel with supervisees.

Item 4: Joint Inquiries: Pre-Covid19 I invited creative inquiry at this point if our inquiries needed a 'kick-start', for example, picking a puppet, a miniature figure or vehicle or a drawing to depict people who come to mind and or/including themselves or both. Getting in touch with unconscious thoughts and feelings accompanying them to supervision is usually associated with their practice. Now, I use Socratic questioning related to what I call a supervisee-generated metaphor. It assists our creative understanding, overcoming the biggest challenge of the pandemic: what goes on outside conscious awareness when we are physically remote from each other, only head and shoulders visible.

Item 5 Deep in the Mire: I check out how the supervisee is being affected by specific clients' narratives. Therapeutic sessions involving sand-tray explorations, messy art or clay tend to leave a therapist or counsellor 'physiologically/psychologically unconsciously holding thoughts and feelings reflecting the 'chaos' and 'messiness' clients experience in everyday life. Where a practitioner observes/hears/witnesses' violence, death, destruction, and maliciousness expressed between figures and creatures in the sand can be especially distressing. I feel it too. For instance, a tightness in my guts, wetness in my eyes, headache or getting lost for words. We work together in the moment-by-moment exploration of client-created metaphors as we seek to make sense of the client's enacted narrative. We explore what is happening outside conscious awareness to deepen our empathy with the client, discovering joint understandings. I share my thoughts and feelings and localise body sensations I notice. Await their response. If we lose a sense of time passing, I know we are in a deep relational place; I have learned that from experience. It is a sign of "hard graft"

and a deeper connection. Personal life history often comes to the surface when we explore the implications of time passes quickly. I may check out self-care, inwardly reflecting on my own, which is not always congruent.

Item 6 Power, Difference and Therapeutic Impasse: supervision sessions are plain sailing and sometimes not. Issues of power and difference dwell within my supervisory relationships. For example, factors include misunderstandings, loss of congruence, emotional and physical discomfort, therapeutic impasse, and feelings of inferiority (shame). I facilitate tougher, sometimes deeply uncomfortable conversations when these factors are present in the supervision room. When I hear supervisees use oppressive language, such as: 'allow' or 'help' or prefixing an exploration with a judgemental comment, I check whether they and their clients are experiencing the Crucial Cs. My 'internal supervisor' watches out for me, talking too much or attempting to protect us from the discomfort of challenging the presence of disharmony in the supervision room. My 'internal supervisor' is not always practical; sometimes, it means I miss something. We will explore hidden meanings, feelings of inferiority and our motivational intentions. I use some Adlerian frameworks and processes, including the Crucial Cs, personality priorities, private logic, emotional reorientation, and Early Recollections (ER). I use self-disclosure when it can assist our shared understanding. When it is wiser for me to do the opposite of what I feel, I note the issue and raise it again, either later in the supervision, if I am thinking clearly or at the next session. Deferring the exploration means my 'internal supervisor' can think through the dynamics present or firstly explore the issue under my supervision. A poorly thought-through response from me can be more inhibiting than facilitative, triggering feelings of inferiority. I link my use of Adlerian concepts with anti-oppressive words instead of those originating from the power-laden patriarchal world of Freudian and Object-Relations psychoanalysis, commonly used in supervision conversations. I refer to 'transference', 'countertransference' and 'parallel process' when needed by supervisees from different modalities, despite how these incomprehensible words contradict my feminist approach and my appreciation of knowledge democracy and the emancipation of research practice, more on this later in this chapter. The hardest part of responding constructively to the

emergence of power and difference in relationships is living up to my values of honesty and encouragement when encouragement means challenging the status quo. Having faith in both of us to work through a collaborative outcome, and I have learned, empowers us both.

Item 7: Making Sense of It All

I encourage supervisees to explain the work they have been doing, make interconnections, and assess signs of changes evident in terms of client behaviour. Evidence of the Crucial Cs facilitates movement toward cooperation, illustrating growing social interest as signs of clients' increasing resilience. I may also ask: "What have you been left with?" or "What were you thinking when you witnessed that?" I monitor the embodied expressions of their practice values and affirm them as they appear or reflect contractions to them, usually linked to congruence; for example, they promote a client's autonomy but neglect their own. I will also be on the lookout for safeguarding issues being addressed effectively and make sure limits are set to keep them and their client safe.

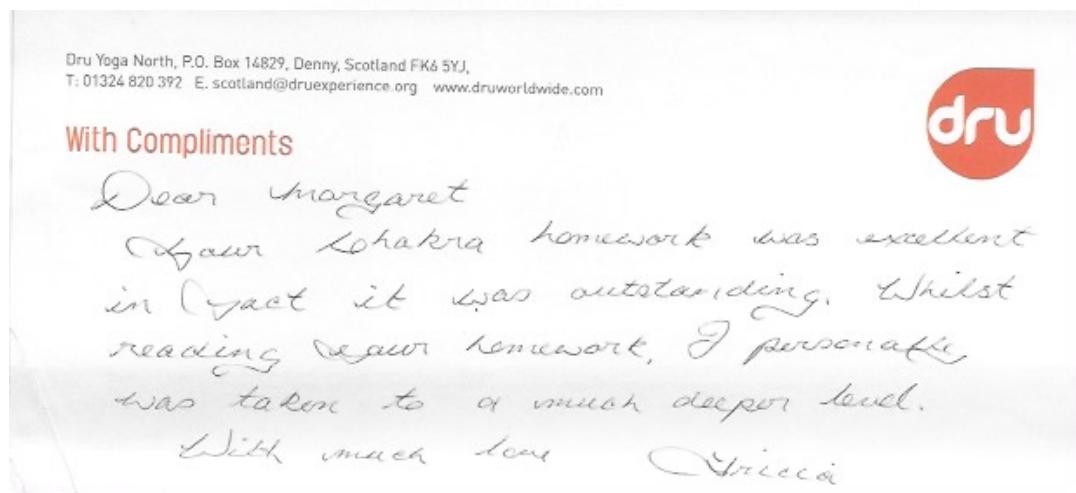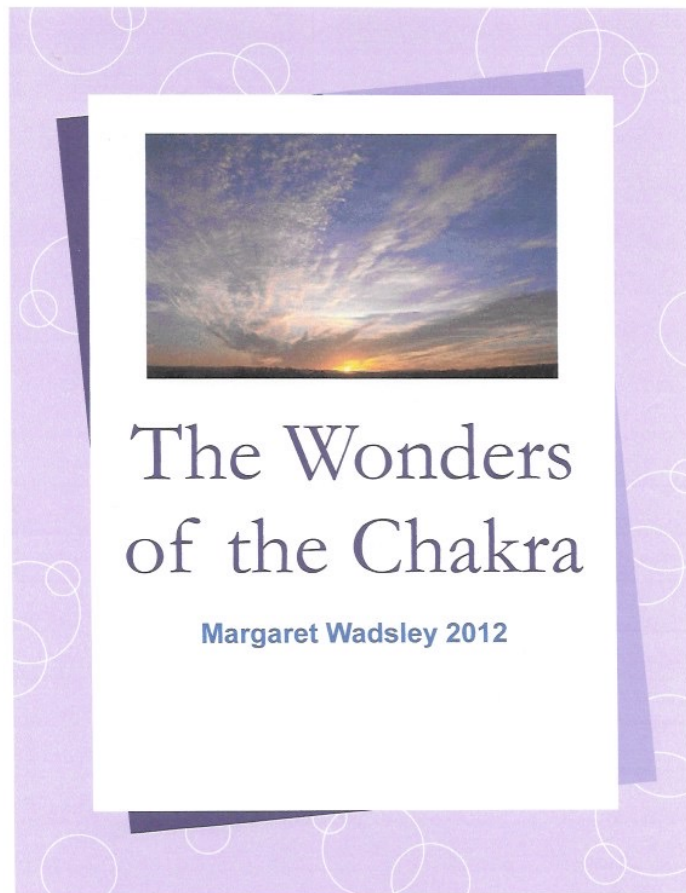**Item 8: The Supervisory Relationship (this item is moveable)**

We explore our relationship, as well as the therapeutic relationship, with honesty. The presence of inferiority feelings using the metaphor of what I call the 'greasy pole' by creating my metaphor for creatively adapting (Sweeney 2019, p. 31) to a metaphor to describe compensatory behaviour. Examples of this kind of behaviour are designed to overcome inferiority feelings, another Adlerian concept. I give it my twist because greasy is a less polite, unpleasant metaphor for me. In my mind, 'greasy' evokes an unpleasant sensory image, dis-smelling, slimy, immovable messiness to represent defensive behaviour. I also invite supervisees to use the pole to understand inferiority feelings enacted within relationships. Laughter may arise between us as my supervisee acknowledges the way a client's behaviour or demeanour evokes feelings of disempowerment through repetitive

determination to show them how it feels to feel helpless or put the therapist on a pedestal, both require endeavours to restore equity.

Item 9: Educative Inquiries and Ending: As supervision ends we clarify any follow-up information I will share electronically on an educative basis. I regularly share resources, for example book references, articles, or the range of self-produced resources I offer. I often check out how a supervisee found their session. Feedback tends to cover feeling better, lighter, less tired, and able to breathe, pinpointing what has been helpful. Our agenda closes with identifying a time for their next appointment and wishing each other well. I may highlight an aspect of self-care and occasionally recommend, then demonstrate, if the supervisee wishes, or I suggest some yoga or a breathing exercise to nurture their wellbeing. Then we close.

There are times when we explore deeply personal elements which I either contextualise into our agreed supervision agenda or occasionally suggest attendance at counselling.

Appendix 2:

The Wonders
of the Chakra

Margaret Wadsley 2012

Dru Yoga North, P.O. Box 14829, Denny, Scotland FK6 5YJ,
T: 01324 820 392 E. scotland@druexperience.org www.druworldwide.com

With Compliments

Dear Margaret
Your Chakra homework was excellent
in fact it was outstanding. Whilst
reading your homework, I personally
was taken to a much deeper level.
With much love   Tricia

Spiral of Empowerment – The Miracle of the Chakras

Chakras are an ancient description for centres of energy situated in the human body. The energy associated with the chakras is called 'prana shakti' or life force. That description resonates with me and has grown in significance and meaning since I began the practice of Dru Yoga in 2007. The manifestation of each chakra within my energy body is palpable when I tune in through the connections I make with my awareness of energetic vibrations at points throughout my spine and notice the effects within my physical body. The more my understanding of the presence of these subtle energy points has grown the more I have become able to both tune into and attune to my energy dips and predispositions to energy flow, blockage and release. Awareness within my being at the level of my energetic body or energetic-self, a term that I feel better expresses my personal journey, into understanding the part each chakra plays in the expression of the life force within connects as a deeply spiritual space. I have found that my "inner journey of light", as Chris Barrington has described it, has enabled me to a reach spiritual depths I now realise I was blocked from by my own history.

The 'turning of the wheel' means activating the Chakra, Chakra being the Sanskrit word for wheel. Activating a spinal wave that "turns the wheel" and promotes energy flow is the crucial process for a person to connect with and begin the journey to transformation. It takes great courage to take that journey to its conclusion through inter-connection, within and out-with. I visualise it like the effects of a water wheel that transforms the power of water into electrical energy, a form of energy that is invisible to the eye, but its effects can be experienced for example when a light is turned on or an electrical element glows red. I think of a rainbow when each water droplet becomes a prism splitting white light so that I can appreciate its hidden colours reflected in its visual transformation. Working with the Krias of the Chakra Dahranam has empowered the wonderful changes I describe through discovering these very subtle but powerful tools, perhaps having that same transformative power as the tiny water droplets has as they transforming light.

The seven major Chakras reside in specific locations along the length of the spine. Each is named, has a specific location and a unique visual manifestation of the lotus flower comprising differing numbers of petals, colour and centres to distinguish them as well as unique symbols within the lotus' centre. The more intricate the Chakra the more higher its vibrations complex the symbol created to represent it. The colours correspond to the energetic frequency of light. When taught the Chakra follow an order that corresponds to the development of the yogi in learning to notice, appreciate and harness their shakti energy.

The first Chakra to learn about is the Ajna Chakra. 'Ajna' corresponds to the word 'know'. It is also known as the 'third eye' because it is situated in the forehead. It is associated with the sky and its colour is a beautiful deep blue similar to the sky just after the sun has set. The energy of Ajna is blissful in nature because it is associated with ananadamya kosha. It is the place where a person's beliefs rest. The beliefs and guiding principles held there form our sense of self and control our actions and decisions. Ajna is also the centre of understanding and is associated with the pineal gland. The pineal is found at the base of the brain and is responsible for the release of hormones relation to the sleep-wake cycle and influences sexual development. Ajna is represented by a two petalled lotus flower. On the left petal is a Sanscrit letter that represents the moon and on the other petal a letter to represent the sun. In the centre is a

1

Margaret Wadsley

The second last Chakra to learn lies In the throat and is called Vishuddhi. The Chakra where balance means that a person radiates health, gains personal power, can discriminate intelligently and values artistic expression and appreciation. It is represented by a lotus with sixteen petals each depicting a Sanskrit letter and is smoky purple in colour. The bija mantra for Vishuddhi is "ham" which represents the ether, for me, the space around and within that is filled with awe and wonder. The white elephant that is found in the centre of the lotus represents the release of self-centeredness. Those people who are susceptible to absorbing the emotional energy of others and physical places may find themselves lacking in energy and with thyroid imbalance. Vishuddhi is also the centre of the intellectual body with Mercury the ruling planet. The opening of this Chakra is activated by meditating on the 'inner sound'. When music choice of a person is conducive to the throat Chakra it begins to open and takes them inwards towards an inner silence.

The final Chakra to discover is Shahasrara represented by the lotus with a thousand petals. It is the culmination of all Chakra work and takes the yogi to the highest visions a person can aspire to. Awareness comes from a place beyond thinking and intellect. Being open to experience the lower Chakra opens the way to journey through to the transformative power of all other Chakra. It is like a gateway through the mind to the infinite. Resonating with Sahasrara leads to a state known as 'samadhi' where the 'self' become completely absorbed by higher forces. It is a place that transcends material experience leading to a sense of interconnection and harmony among all beings.

From the mediation course led by Chris Barrington at the Stirling Business Centre in 2008, when I first met the concept of chakra, onward through my journey of mentoring, understanding my spiritual self at a deeper level and through regular classes and the Teacher Training Course, I have come to where I am now. In this moment of writing my intuitive self feels empowered and strengthened I can see that the energy surges I experience at times of stress and pressure, relationship challenges and life's demands have a meaning that was out with my awareness and understanding in the past. Over the past two years especially the information I have gained compared to the information I have experienced in action through regular practise and reflection has moved from me from awareness at the Annamaya Kosha, my physical body, that I could make little sense of, to my Anandamaya Kosha my still place the place of my inner being and sense of self. I have also begun to relate to the three layers that sit between those, thought, emotion and action, present in EBR four. EBR four and EBR 5 were key sequences in the process I have described and supported me in facilitating great change and appreciation at this point in my spiritual journey.
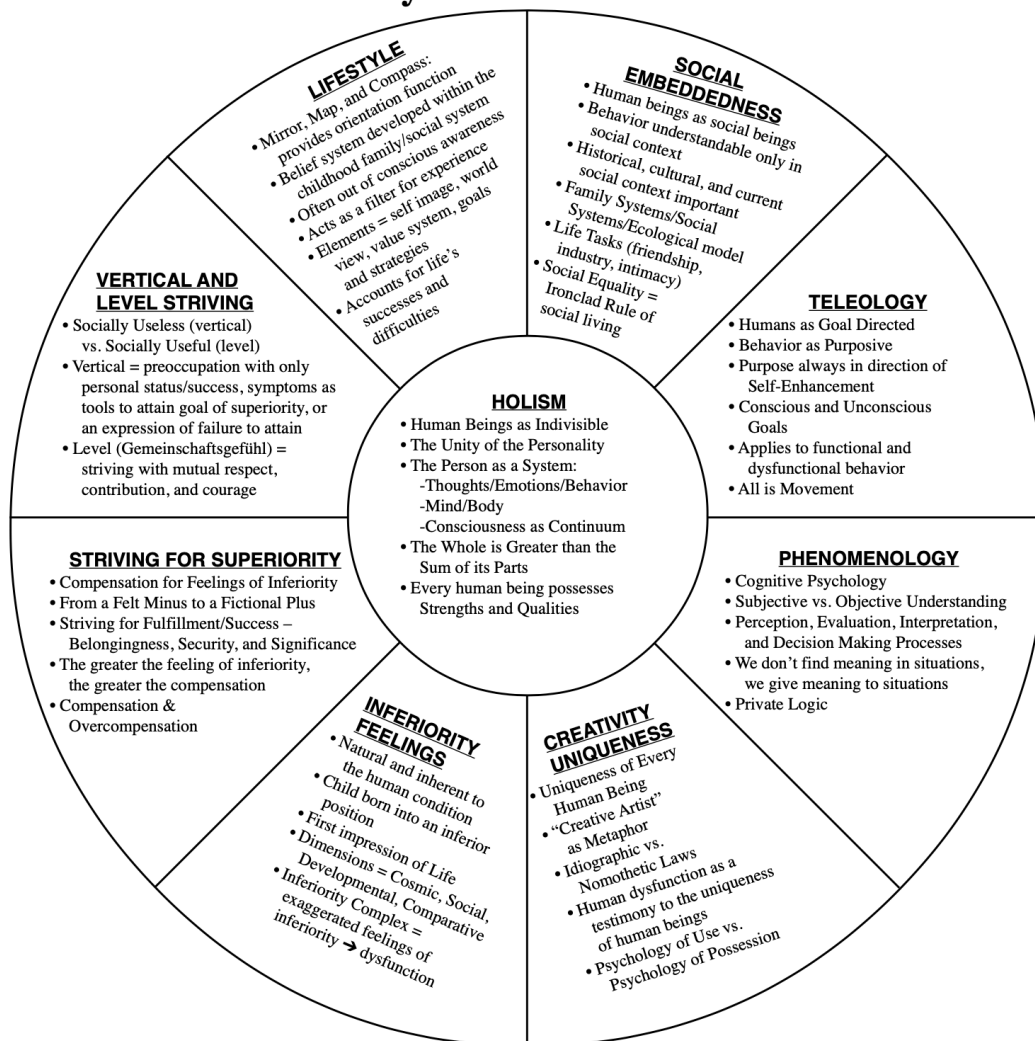
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Margaret Wadsley

Appendix 3:

Resource Page

"All human behavior is based upon the striving for a goal...it is conditioned by its end as well as by its beginning."
--Alfred Adler

Adlerian Psychology
Theory of Human Behavior

LIFESTYLE
Mirror, Map, and Compass:
- provides orientation function
- Belief system developed within the childhood family/social system
- Often out of conscious awareness
- Acts as a filter for experience
- Elements = self image, world view, value system, goals and strategies
- Accounts for life's successes and difficulties

SOCIAL EMBEDDEDNESS
- Human beings as social beings
- Behavior understandable only in social context
- Historical, cultural, and current social context important
- Family Systems/Social Systems/Ecological model
- Life Tasks (friendship, industry, intimacy)
- Social Equality = Ironclad Rule of social living

VERTICAL AND LEVEL STRIVING
- Socially Useless (vertical) vs. Socially Useful (level)
- Vertical = preoccupation with only personal status/success, symptoms as tools to attain goal of superiority, or an expression of failure to attain
- Level (Gemeinschaftsgefühl) = striving with mutual respect, contribution, and courage

TELEOLOGY
- Humans as Goal Directed
- Behavior as Purposive
- Purpose always in direction of Self-Enhancement
- Conscious and Unconscious Goals
- Applies to functional and dysfunctional behavior
- All is Movement

HOLISM
- Human Beings as Indivisible
- The Unity of the Personality
- The Person as a System:
  -Thoughts/Emotions/Behavior
  -Mind/Body
  -Consciousness as Continuum
- The Whole is Greater than the Sum of its Parts
- Every human being possesses Strengths and Qualities

STRIVING FOR SUPERIORITY
- Compensation for Feelings of Inferiority
- From a Felt Minus to a Fictional Plus
- Striving for Fulfillment/Success – Belongingness, Security, and Significance
- The greater the feeling of inferiority, the greater the compensation
- Compensation & Overcompensation

PHENOMENOLOGY
- Cognitive Psychology
- Subjective vs. Objective Understanding
- Perception, Evaluation, Interpretation, and Decision Making Processes
- We don't find meaning in situations, we give meaning to situations
- Private Logic

INFERIORITY FEELINGS
- Natural and inherent to the human condition
- Child born into an inferior position
- First impression of Life
- Dimensions of Life Developmental, Cosmic, Social, Comparative
- Inferiority Complex = exaggerated feelings of inferiority → dysfunction

CREATIVITY UNIQUENESS
- Uniqueness of Every Human Being
- "Creative Artist" as Metaphor
- Idiographic vs. Nomothetic Laws
- Human dysfunction as a testimony to the uniqueness of human beings
- Psychology of Use vs. Psychology of Possession

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Email: info@alfredadler.org

Appendix 4:

University of
Cumbria

Research Ethics Application

for University Staff and Post Graduate Research (PgR) students

Application for study involving Human Participants

1. Title of Project: Dynamics of Practice Improvement Within the Supervisory Relationship Research question: How do I understand and explain the dynamics of educational influence as a dialectic/dialogic process of mutual improvement within the supervisory relationship?
2. If this is a PgR student project, please indicate what type of project by ticking the relevant box: √ PhD Thesis ☐ PhD by Published Works ☐ MPhil
3. Type of study √ Involves direct involvement by human subjects ☐ Involves existing documents/anonymised data only. Contact the Chair of Ethics before continuing via research.office@cumbria.ac.uk
4. Peer Review It is expected that all research is peer reviewed before applying for ethical consideration. Please indicate who your proposal has been discussed with (Mentor, Supervisor (s), Expert in field).

Peer review has been undertaken with Dr K Lewis Ed D MBE lay observer from an academic perspective; mentor Dr R Pound, James Sutherland my therapeutic supervisor, Two fellow PhD Students: Sonia Hutchinson and Arianna Briganti. They are also engaged in Living Educational Theory research.

Applicant information
5. Name of applicant/researcher: Margaret Wadsley
6. Appointment/position held by applicant Integrative Psychotherapist, Therapeutic Supervisor and Research Student
7. Contact information for applicant: E-mail: s1710551@uni.cumbria.ac.uk Telephone: 07802 414998 Address: 47 Crow Rd, Lennoxtown, Glasgow G66 7HX

8. Project supervisor(s)/mentor, if different (or applicable) from applicant:
 	
Name(s): Tracy Hayes (Lead), Jack Whitehead, Linda Kenward
 	
E-mail(s): tracy.hayes@cumbria.ac.uk
 	
        jack.whitehead@cumbria.ac.uk
 	
        linda.kenward@cumbria.ac.uk

9. Appointment held by supervisor(s) and institution(s) where based (if applicable): Dr Tracy Hayes– University of Cumbria Dr jack Whitehead – University of Cumbria Linda Kenward – University of Cumbria
10. Names and appointments of all members of the research team (including degree where applicable)

The Project

NOTE: In addition to completing this form you must submit all supporting materials such as participant information sheet (PIS) and consent form.

11. Summary of research project in lay terms (maximum length 150 words).

My project is designed to create an epistemology of how I improve my practice as a supervisor, linked to my philosophy as an Adlerian. I have chosen Living Educational Theory methodology (see Appendix 1 for my working definition) to explain how I influence my learning, the learning of my supervisees and the learning of the social formations within which we work. Understanding, clarifying and explaining the meanings of this knowledge, as I apply my methodology, will strengthen the research validity. I will explain how the Adlerian values embedded within my practice emerge and are expressed as:

• Social equality

• Human behaviour serves a purpose

• People are self-determining

• Social responsibility sits alongside personal freedom

• Democracy, including the democracy of knowledge

• Dignity and worth

• Encouragement

• Belonging

• Holism

Then I will use these values and others which may emerge, as explanatory principles to validate my claims to knowledge. I will engage a validation group to enhance objectivity (the Adlerian Skype research Group – ASRG – their role is defined in section 20). The group will apply inter-subjective criticism to my claims and the explanations I create.

12. Anticipated project dates

        Start date: 1st February 2018   End date: June 2022

13. Please describe the sample of participants to be studied (including number, age, gender):

Participants are qualified, accredited and experienced counsellors, psychotherapists and play therapists, who I supervise monthly in accordance with the conditions of their professional registration.

Play Therapy Trainees will now be invited to contribute to my supervision practice evaluation and asked for consent to me to including their future six-monthly Academy of Play evaluations, as a data source.

14. How will participants be recruited and from where? Be as specific as possible.

Participants who are my supervisees:

I acknowledge my role as 'service provider', particularly as a recipient of payment and provider of knowledge and experience by generally acting as a guide, but on occasion as a leader, should, for example an issue of competence may arise. Within this role I am very aware of the presence and potential presence of power and difference in the supervisory relationship and take the following measures to mitigate for it:

- *Emphasising ethics as crucial in the supervisory relationship*

- *Openly encouraging individuality, autonomy, mutual respect, empathy and congruence (Mearns & Thorne 1999) Millar (2007, p41) contends that encouragement ameliorates the emergence of power imbalance*

- *Explicitly affirming the supervisory alliance*

- *Engage anti-oppressive practice as a core value (Bond 2000)*

- *Acknowledging my supervisees' competence objectively, by feeding back specific examples*

- *Holding clear operational and relational boundaries (set out in my supervision contract)*

- *Establishing a working alliance as a cooperative partnership that integrates knowledge, skills, personal and professional development; to secure ethical practice*

- *A right to withdraw at any time, up to ~~printing~~ the version before the Thesis in its final draft (I will provided all involved with data generation with the relevant draft, with the option to review, agree amendments or withdraw)*

All supervisees who are qualified will be invited to participate. I use the word invitation to participate in my research, deliberately to emphasise that, the choice is theirs, they are under no obligation to do so. Supervisees who decide to participate in the data collection will be asked for permission to use video recording. If they wish to collaborate by conducting their own

research in parallel with my research and share their data they will be invited to engage

methods I will make available to them or create their own, as they see fit.

Trainee-participants or trainee-co-researchers will be invited to contribute to evaluation data

including case study reflections related to supervision.

The documentary information in this section, my initial contract in Appendix 2 and PIS in

Appendix 3 of this document.

---

15. What procedure is proposed for obtaining consent?

Before any new supervisee begins supervision with me I contract for their written permission to

make recordings during supervision sessions to support my continuing professional development.

At that point I make it clear that initial permission is revisited with more detailed information

before any recordings take place. My invitation to participate in my Ph D research, will be

contracted on this understanding.

Consent will be sought through the written agreement provided by the University of Cumbria and

appended with the PIS that can be found in Appendix 3. All my qualified supervisees are being

invited to participate to prevent bias during the selection process.

To sound out their level of interest, I have discussed their involvement in the evaluation of my

practice with my current trainees, each has shown considerable interest in being involved. My

next step is to send out a letter of invitation and information sheet, along with a consent form,

each designed specifically for them. These are to be found in Appendix 3.

---

16. What discomfort (including psychological), inconvenience or danger could be caused by

participation in the project? Please indicate plans to address these potential risks. All of the

following points will equally apply to trainee-participants/trainee-co-researchers.

Discomfort with the researching process may arise through:

- Any feelings of obligation or potential moral pressure or expectations which may be unintentionally conveyed or perceived by participants.

This will be mitigated by providing clear, transparent, unambiguous information about the research methodology and its emphasis on the effectiveness aspect of supervision engaged in as equals

- The potential for me to be distracted from the participants' needs if the separation between supervisor and researcher were to become blurred by my intent and obligation to collect visual data.

This will be mitigated by evaluating my engagement related to their experience of monthly sessions, as equals

- Confusion that could arise from between acting as a participant and researching collaboratively

This will be mitigated by making the distinctions explicit throughout the documentation and specifically the information sheet (Appendix 3) and the consent form.

Data storage, access and anonymity around the processing, presentation and publication of material which may constitute discomfort for participants.

This will be mitigated by regularly checking out their right to withdraw, while the Thesis is in draft form. Keeping them informed during each step of the process, e.g. the anticipated start of data collection, when data collection is at an end, also when the thesis is in draft form, to recheck permission to include any visual data they participate in. To inform them when the Thesis has been submitted when the viva is to take place and specific plans for publication.

The use of an ethics check list with reference to participants' contractual agreements with me. Consultation with my therapeutic supervisor in respect of counselling/psychotherapy focused issues.

17. What potential risks may exist for the researcher(s)? Please indicate plans to address such risks (for example, details of a lone worker plan).

Potential risks for the researcher:
- The pressure of studying and working in parallel, isolation and a possible lack of support in addressing challenges arise from emersion in the researching process.

These will be mitigated by monthly access to university-based supervision. Regular contact with my Adlerian mentor as well as support of the weekly Adlerian Skype research group and weekly Skype peer support. My monthly therapeutic supervision. Consciously addressing self-care.

18. Whilst we do not generally expect direct benefits to participants as a result of this research, please state here any that result from completion of the study.

Henderson et al, (2014) capture the importance of supervision in supporting the professional development of supervisees. As they put it: "Significant attention to self-development as a professional is essential to creative and resilient work" (p41). I anticipate that, as their supervisor seeking to improve my practice, a parallel process will be enacted within my supervision sessions that will benefit my supervisees. The use of deliberate practice to improve supervision is also recognised by the therapeutic profession more widely, particularly for those practitioners with considerable experience. (Rousemanier et al eds., 2017).

I will be further developing action-reflection processes my supervisees could use or adapt to support their practice.

One of the focuses of my research is on personal values in the context of organisational working contexts and protocols my supervisees are subject to. This will enable them to gain a deeper grasp of internal and external factors affecting their capacity to live their values, for example.

They will also benefit from the collaborative nature of the research in clarifying effective ways forward in their practice from differing perspectives (Henderson et al, 2014).

19. Details of any incentives/payments (including out-of-pocket expenses) made to participants: None

20. Briefly describe your data collection and analysis methods, and the rationale for their use

I am using qualitative methods to collect data and Living Educational Theory Methodology to analyse my data for the purpose of validation. This is a self-study methodology, where only I will be identified.

Adlerian Psychotherapy is recognised as an in-depth relational model. The use of Living Theory Methodology means that I will be able to present evidence of how relational dynamics and interpersonal awareness within the supervisory relationship provides evidence to validate my educational influences at work in the creation of original knowledge.

Examples of how my methodology will be applied:

Research methods employed: reflective diaries and videos, Skype videos of relational interactions, auto-ethnographic accounts, video data of my practice, field notes, academic papers, documentation I create to facilitate practice improvement.

LT data analysis aims to capture the flow of life-affirming energy (Whitehead, 2011) present in visual data. Capturing data that cannot be discovered any other way.

Validation processes: I will use this range of media as the basis for validating the evidence I present to substantiate the claims to knowledge I generate in answering my research question. How do I improve my practice as an Adlerian supervisor?

My explanations that I act as I claim using will use the following forms: metaphor in the form of imagery, poetry and early recollections, action-reflection cycles, on-line collaboration with other Adlerian colleagues, videos of myself disseminating my research.

This validation is possible because of the engagement of an (ASRG). The group will be given an information sheet that covers the nature of their involvement. They will also receive a consent form for participation sharing information and contributions to the data analysis and validation.

The groups role is to respond to the information I produce and enquire into the following criteria:

1. How can improve the comprehensibility of my explanations? Does what I claim make sense to others who have the knowledge about supervision and Adlerian Psychology. What would I need to do to make it more understandable?

2. Is my evidence base strong enough to support the explanation I am making? What might I need to do to make my evidence base stronger?

3. What is my level of awareness of the cultural and social-cultural influences that are acting on my writings and explanations? Am I making any assumptions about the degree of these influences on my practice?

4. Am I authentic in my explanations of expressing the values I claim to hold?

In supporting the authenticity of the data analysis, they will be giving their perspectives on

the influences at work within the research process.

The group will also support the ethics of the research outcomes through scrutinising what

emerges, monitoring my wellbeing and the wellbeing of those who participate.

---

21. Describe the involvement of users/service users in the design and conduct of your research

(where applicable).

I have involved my supervisees as service users during the lead up to this research by discussing and illustrating its purpose. I have focused on how I aim to improve my effectiveness as their supervisor as well as demonstrating how the emergence of their unique values enables them to reaffirm a sense of value and purpose to their work. Some supervisees have commented on the benefit of clarifying and applying awareness of their values to sustain congruence and authenticity in their therapeutic relationships.

---

23. Will audio or video recording take place? √ audio √video

If yes, what arrangements have been made for audio/video data storage? At what point in the

research will tapes/digital recordings/files be destroyed?

Audio has been ticked as well as video because the camera will be on me which means that the

record of my participants engagement will only be heard and not seen. Video storage is password

protected. SD cards will be securely stored in a locked metal filing cabinet with the key in my

sole possession. Some material will be stored securely on the 'Private' section of YouTube which

requires my permission for access to mitigate the risk of inadvertent access.

I am seeking to make a minor amendment by storing some video material on the "Unlisted"

section instead of the "Private" section of YouTube. Unlisted also mitigates a breach of

confidentiality until the Thesis is complete and all necessary permissions are confirmed.

24. What are the plans for dissemination of findings from the research (reports, transcripts, summaries, publication, conferences)? Please give detail of how you plan to provide a summary of research findings in lay terms to participants.

I will also seek my supervisees and the ASRG's consent to use any visual data within my thesis and any publications or presentations, by making any video clips available to them and will only proceed with their consent, given by email for each video clip created. The group will also support the evidential nature of the explanations of the research giving recognition to individual contributions as well as the diversity of the research contributions.

Facilitating workshops to evaluate a self-encouragement tool of inquiry that has emerged from the research and disseminate the findings as a post-doctoral project.

25. What particular ethical problems, not previously noted on this application, do you think there are in the proposed study?

Ethical issues in sharing my findings with colleagues in my profession, given a close association between myself and those who I supervise in a voluntary organisation where colleagues are open in sharing this information with each other. Transmitting information by secure email reduces the carbon footprint of the research process.

Potential contamination with client material which is not the focus of the research. To ameliorate this potential all video material and information sensitive to geographical location will be redacted or videos edited to remove reference to names and any other identifying content.

Signatures: Applicant: *Margaret C. Wadsley*

            Date: 24th October 2018

            Date of revisions: 14th September 2020; 8th February 2022

Project Supervisor (if applicable): …………………………………...................

Date: ……………………………………………………………………………………

Supportive Materials Checklist

Please attach all necessary supportive materials and indicate in the checklist below.

Please tick as appropriate

* Proposal or Protocol of the research (**requirement for <u>all</u> applications**)	√
Participant Information Sheet Appendix 3	√
Consent Form. Appendix 3	√
Letter of invitation Appendix 3	√
Other (please state, and explain) Appendix 1 - My working definition of Living Educational Theory methodology Appendix 2 – My supervision contract Appendix 4 – Ethics checklist (developed in conjunction with my therapeutic supervisor); My private practice GDPR checklist	√ √ √

Ethics Appendix 1

Working Definition of Living Educational Theory Methodology

Living Educational Theory is a values-based approach to academic research. It is educational because it leads to the creation of valid and legitimate theoretical knowledge through explanations of the educational influences of the practitioner/researcher in their own learning, the learning of others and the learning of the social formations they live and work in. LT is phenomenological.

One of the most important elements of LT is the engagement of reflexive processes. The benefits of reflective practice are widely acknowledged. However, the understandings revealed by reflective practice can be refined through creating deeper explanations in recognition of the practitioner/researcher's unique values and beliefs and part they play in their work relationships. Reflexive practitioners become aware of the deeper meanings of their values, the phenomenology around them and how their values influence the way they work. Such knowledge becomes the basis for identifying the part their values play in their influence.

LT methodology is designed to fulfil its role in explaining the "How?" of the inquiry. Greater scrutiny of values to be achieved through this living theory methodology including action research methods. A cyclical process of refinement is engaged through a range of methods that can be applied:

- Creation of videos, as visual data
- Reflection through diaries and blogs
- Reflective mind maps
- Field notes

- Writerly, writing

- Professional values are recognised as an integral part of the HEA framework, alongside areas of activity and Core Knowledge. LT recognises the importance of reflexive practice in enabling practitioners to uncover their unique living values, some of which will be lexically the same as those in the HEA framework of professional development, but unique in how they are expressed in practice.

What part do values play in securing effectiveness?

Through the process of asking, reflecting, discussing, reading, evaluating actions, methods described, values emerge as the researcher comes to know and understand how they apply the principles of ontological consistency.

Data analysis is conducted as an evaluation of the emergence and evidence that the practitioner acts as they claim.

The LT researcher's values emerge in practice which enables them to become included in the work as explanatory principles that are used to create explanations of influence and so inform the validation process, confirming that the researcher acts as s/he claims. This is where insights are integrated with the propositions created and dialectic theories that constitute the creation of Living Educational Theory outcomes as a contribution to original knowledge.

General Supervision Contract (this was revised to reflect GDPR)

WASP.ed Clinical Practice

Supervision Contract

Contract between WASP.ed Supervisees

I am a UKCP registered Integrative Therapist, practitioner member of COSCA, PTUK

approved supervisor and abide by their codes of ethics. COSCA's complaints procedure is

available to all supervisees on request. I have an MA in Integrative Psychotherapy,

Certificate of Study of Adlerian Psychology, Introductory Certificate in Adlerian Family

Counselling and a Diploma in Supervision.

To safeguard the interests of supervisees using the therapeutic services of WASP.ed the

following contract is provided:

1. As a Supervisor I agree to:
   a. Carry out supervision, normally at a cost of £55 or £45 each for trainees.
   b. Provide sessions of 55 minutes supervision.
   c. Provide written notice of change of fee 3 months in advance. (Fees are reviewed annually in January with effect from the 1st of April the same year)
   d. Treat all information confidentially and make any requested disclosure with the permission of the supervisee(s). Exceptionally, disclosure may be made in the interests of the safety of the supervisee(s) and/or others, including Child Protection or Vulnerable Adult issues and when the Law requires it. Wherever practicable this will happen with the supervisee'(s') permission being sought my supervisor consulted.
   e. Attend clinical supervision of supervision sessions in accordance with my UKCP/COSCA Codes of Practice.
   f. Not to share supervisee notes or personal details with any third parties, except if requested to do so, in writing.
   g. Notes will be in my possession at all times except when locked in a secure metal filing cabinet, I have sole access to. No identifying information will be contained in the notes.
   h. Provide supervisee access to notes on request with two weeks' notice, they will be shared as photocopies, passed on by hand.

i. Terminate supervision normally where I judge it outwith my competency, in consultation with my clinical supervisor of supervision.
j. Provide written assessments, reports or references etc. as requested but reserve the right to charge an hourly fee equivalent to our session fee.

2. Contractual arrangements between both parties:
   a. Cancellation arrangements – a minimum 7 days notice for planned appointments or holidays, longer where practicable, 24 hours for illness with postponement to an agreed date and time, full fee payable when notice of absence has not been given according to the timescales set out. If you are unable to attend please leave a message on my mobile number: 07802414998 or email me at: margaret@wadsley-scot.co.uk (only I answer or receive messages)
   b. Notice of termination – 2 months for supervisee and supervisor if requested.
   c. Payment of the agreed fee of £55 or £45, at the beginning or end of each session.
   d. Contact between sessions may be necessary where an urgent issue arises with a client, where an emergency arises or a cancellation or postponement is necessary according to paragraph 2a.
   e. Request permission to record sessions from time to time and use supervision material for professional development purposes, i.e. in supervision, for case-study or research in which case the supervisee's identity will be protected. A right of withdrawal from the research at any time will be ensured.
   f. I am currently undertaking PhD research focusing on how I improve my practice as a supervisor. The focus of the research is on me. A request to participate will be contracted separately with the supervisee, should the event arise.

I agree to the contractual arrangements outlined:

Counsellor/Supervisor's

Signature:………………………………………………………………………..Date…………

………

Counsellor/Supervisor's name:

(please

print)………………………………..…………………………………....Date…………………

I agree to the contractual arrangements outlined:

Supervisee's

signature:………………………….…………..…………………………….Date…………….…

……

Supervisee's name:

 (please

print)………………………….………………………..………….Date…………………

University of Cumbria

Supervisee and Supervisor Information Sheet

Explaining the influence of individual and Adlerian Values Present in

Supervisory Relationships, Evidenced by Living Educational Theoy

About the study

The goal of the study is to create original knowledge about my unique engagement of values within the supervisory relationship. To support its goal, the research aims to provide explanations for how I improve my practice as a supervisor in a way that can made known in the wider world.

Any claims to knowledge that I create will reveal how I embody my living values and beliefs as an Adlerian, during the development of my effectivness. The focus is on understanding, clarifying and explaining the meanings of this knowledge through Living Educational Theory methodology. The methodology strengthens the evidence base, comprehensibility and authenticity of my findings. You will be welcome to collaborate in my research in any way you see fit.

Some questions you may have about the research project:

Why have you asked me to take part and what will I be required to do?

I have asked you to take part in this research so that you can research my practice with me, cooperatively as a participant and collaboratively (by separate choice) as an autonomous professional equal.

Data collection will mainly be focused on video recordings of me during supervision sessions with the attention on my how I contribute to your professional development in parallel with

how I improved my practice as a supervisor. I will also gather evidence through diaries: written and video, notes, poetry, metaphor, photographs and creative/academic writings.

Involvement in the research as a participant would mean that you would have the right to request that any visual data in video that captures your voice is withheld from any sharing with the wider community.

Involvement in the research as a collaborative researcher would mean that information you share in the form of videos, documents, diaries, metaphor, notes or what emerges for you through the research methods you adopt will only be done with your express permission in a signed and dated permission document. You reserve the right to withdraw at any time.

What if I do not wish to take part or change my mind during the study?

Your participation in the study is entirely voluntary to respect your autonomy. You are free to withdraw from the study at any time while the thesis is in draft form, without having to provide a reason for doing so.

What happens to the research data?

Visual data will be edited into clips as a part of the data processing and validation process. At that stage, these will not be made public in any way.

I am also asking if I can embed video clips within my thesis and as part of publications and in presentations. Any clips I wish to use to disseminate my research findings publicly, I will provide for your perusal within the Private viewing category of Youtube. Once you have viewed clips you can request any edits to the clips or ask me not to include them.

I will not include video clips to be disseminated within documents or publications or presentations without seeking your permission for this specifically and additionally to agreement to collaborate.

All personally identifying material will be protected as will any demographic information that could be used in such a way as to identify you. If you agree to me sharing video clips with

your voice on it there will be some possibility of it being recognised. If you make comments or amend any document created to further elaborate your contribution to the research, you will have the right to review them before publication up to the point when the Thesis is in its final draft.

Safeguarding and Child Protection

If you tell me about something which indicates a risk of serious harm to yourself or other person(s), I may not be able to keep this confidential and I will discuss with you what steps I will take.

How will the research be reported?

My research will be reported in professional journals such as The New Psychotherapist (UKCP's journal), Counselling in Scotland (COSCA journal), The Educational Journal of Living Theories (EJOLTS), Journal of Individual Psychology, Adlerian Year Book or Newsletter. Planned presentations at conferences. Confidentiality and making you unidentifiable will be accomplished by withholding identifiable names, specific workplace and geographical location, although your voice may be heard sao you need to consider if you are agreeable to that. I will inform you directly of the findings and outcomes of my research.

How can I find out more information?

Please contact Margaret Wadlsey the researcher directly.

S1710551@uni.cumbria.ac.uk

What if I want to complain about the research

Initially you should contact the researcher directly. However, if you are not satisfied or wish to make a more formal complaint you should contact Dr Colette Conroy, Chair of Research Ethics Email: research.office@cumbria.ac.uk.

University of Cumbria

Invitation letter to Supervisees and Supervisors

Explaining the influence of individual and Adlerian values present in

My Supervisory Relationships, Evidenced by Living Educational Theory

Dear Colleague,

I would like to invite you to consent to be involved in the data collection for my PhD research which is being facilitated by Living Theory Educational Research (LT).

The research's main aim is to provide an explanation for how I improve my practice as a supervisor.

If you wish to collaborate in my research by engaging in research in parallel with mine you will be welcome to do so.

Attached to this letter is an Information Sheet and Consent form which denotes what you are agreeing to.

The information Sheet provides you with a list of questions and detailed answers of what collaborating in my research would involve.

The consent form identifies the specifics of what you would be consenting to when read in conjunction with the Information sheet.

You are under no obligation to participate or collaborate and free to withdraw at any time while the Thesis is in draft form, were you to decide that participating and or collaborating was not for you after all.

Please feel free to ask for any clarification you wish before making a decision.

Looking forward to learning of your decision whether or not you wish to take part.

Kind regards,

Margaret C Wadsley

University of Cumbria

Participant/ Collaborative Researcher Consent Form

Explaining the Influence of Individual and Adlerian Values Present in Supervisory

Relationships, Evidence by Living Educational Theory

Please answer the following questions by circling your responses:

Have you read and understood the information sheet about this study?   YES   NO

Have you been able to ask questions and had enough information?   YES   NO

Do you understand that you are free to withdraw from this study at any time, and without

having to give a reason for withdrawal?

  YES   NO

Your responses will be anonymised. Do you give permission for members of the research

team to analyse and quote your anonymous responses?

  YES   NO

Do you agree to your supervision sessions being videoed with the camera on your

supervisor?

  YES   NO

Do you agree to your voice being heard, then shared in video clips?   YES   NO

Do you agree to collaborating in data collection in the form of diaries, notes, reflections, art,

poetry, evaluation, as you see fit?   YES   NO

Please sign here if you wish to take part in the research and feel you have had enough

information about what is involved:

Signature of participant:.. **Date:**................

Name (block letters):...

Signature of investigator:.. **Date:**................

Name (block letters):...

University of Cumbria

Adlerian Reseach Group Information Sheet

Explaining the influence of individual and Adlerian values present in

My Supervisory Relationships, Evidenced by Living Educational Theory

About the study

My project is designed to create an epistemology of how I improve my practice as a supervisor, linked to my philosophy as an Adlerian. I have chosen Living Educational Theory methodology to explain how I influence my learning, the learning of my supervisees and the learning of the social formations within which we work. Understanding, clarifying and explaining the meanings of this knowledge, as I apply my methodology, will strengthen the research validity. I will explain how the Adlerian values embedded within my practice emerge and are expressed as:

- Social equality

- Human behaviour serves a purpose

- People are self-determining.

- Social responsibility sits alongside personal freedom.

- Democracy, including the democracy of knowledge.

- Dignity and worth

- Encouragement

- Belonging

- Holism

Then I will use these values and others which may emerge, as explanatory principles to validate my claims to knowledge.

Some questions you may have about the research project:

Why have you asked me to take part and what will I be required to do?

I have asked you to engage as a member of a validation group who will objectivity scrutinise what I claim as knowledge. I ask the group to individually and collectively to apply inter-subjective criticism to my claims and the explanations I create.

What if I do not wish to take part or change my mind during the study?

Your participation in the study is entirely voluntary. You are free to withdraw from the study at any time, while the Thesis is in draft from, without having to provide a reason for doing so.

What happens to the research data?

Visual data will be edited into clips as a part of the data processing and validation process. At that stage, these will not be made public in any way, but ahred with you on the Private section of YouTube.

I am also asking if I can embed video clips of our discussion within my thesis and as part of publications and in presentations. Any clips I wish to use to disseminate my research findings publically, I will provide for your perusal within the Private viewing category of Youtube. Once you have viewed clips you can request any edits to the clips or ask me not to include them.

I will not include video clips to be disseminated within documents or publications or presentations without seeking your permission for this specifically and additionally to your agreement to collaborate.

All identifying material will be protected unless you give your express permission to use it by email. The same goes for will any demographic information that could be used in such a way as to identify you. If you make comments or amend any document created to further

elaborate your contribution to the research, you will have the right to review them before publication.

How will the research be reported?

My research will be reported in professional journals such as The New Psychotherapist (UKCP's journal), Counselling in Scotland (COSCA's Journal), The Educational Journal of Living Theories (EJOLTS), Journal of Individual Psychology, Adlerian Year Book or Newsletter. Planned presentations at conferences. I will consult you about these methods of reporting my research and give you the option to be identified if you so wish, in which case giving your consent by email.

How can I find out more information?

Please contact the researcher directly at: s1710551@uni.cumbria.ac.uk

What if I want to complain about the research

Initially you should contact the researcher directly. However, if you are not satisfied or wish to make a more formal complaint you should contact Dr Colette Conroy, Chair of Research Ethics Email: research.office@cumbria.ac.uk.

Invitation Letter Adlerian Research Group

Dear Colleague,

Explaining the influence of individual and Adlerian values present in

My Supervisory Relationships, Evidenced by Living Educational Theory

I would like to invite you to collaborate in my PhD research which is being facilitated by Living

Theory Educational Research (LT).

The research will aim to provide an explanation for how I improve my practice as a supervisor.

Attached to this letter is an Information Sheet and Consent form.

The information Sheet provides you with a list of questions and detailed answers of what

collaborating in my research would involve. The consent form identifies the specifics of

what you would be consenting to when read in conjunction with the Information sheet.

You are under no obligation to collaborate and free to withdraw at any time, were you to

decide that collaborating was not for you after all.

Please feel free to ask for any clarification you wish before making a decision.

Looking forward to learning of your decision whether or not you wish to take part.

Kind regards,

Signed…..

Margaret C Wadsley

Adlerian Research Group Consent Form

Explaining the Influence of Individual and Adlerian Values Present in Supervisory

Relationships, Evidence by Living Educational Theory

Please answer the following questions by circling your responses:

Have you read and understood the information sheet about this study?   YES   NO

Have you been able to ask questions and had enough information?   YES   NO

Do you understand that you are free to withdraw from this study at any time while the

Thesis is in draft form, and without having to give a reason for withdrawal?   YES   NO

Your responses will be anonymised. Do you give permission for members of the research

team to analyse and quote your anonymous responses?   YES   NO

Do you agree to Research Group Skype video clips being shared through the Private listing

on YouTube in the research validation process and embedded in the thesis, publications

and presentations and agreed on a clip-by-clip basis?   YES   NO

Do you agree to collaborating in data collection in the form of diaries, notes, reflections, art,

poetry, evaluation, as you see fit?   YES   NO

Please sign here if you wish to take part in the research and feel you have had enough

information about what is involved:

Signature of participant:... **Date:**................

Name (block letters):..

Signature of investigator:.. **Date:**................

Name (block letters):..

Ethics Appendix 4

University of Cumbria

General Data Protection Regulation Consent Checklist

Downloaded 26th January 2018 from https://ico.org.uk/for-organisations/guide-to-the-general-data-protection-regulation-gdpr/lawful-basis-for-processing/consent/

Asking for consent

- ❑ We have checked that consent is the most appropriate lawful basis for processing.

- ❑ We have made the request for consent prominent and separate from our terms and conditions.

- ❑ We ask people to opt in.

- ❑ We do not use pre-ticked boxes or any other type of default consent.

- ❑ We use clear, plain language that is easy to understand.

- ❑ We specify why we want the data and what we are going to do with it.

- ❑ We give individual ('granular') options to consent separately to different purposes and types of processing.

- ❑ We tell individuals they can withdraw their consent.

- ❑ We ensure that individuals can refuse to consent without detriment.

- ❑ We avoid making consent a precondition of a service.

Recording consent

- ❑ We keep a record of when and how we got consent from the individual.

- ❑ We keep a record of exactly what they were told at the time.

Managing consent

- ❑ We regularly review consents to check that the relationship, the processing, and the purposes have not changed.

- We have processes in place to refresh consent at appropriate intervals, including any parental consents.

- We make it easy for individuals to withdraw their consent at any time and publicise how to do so.

- We act on withdrawals of consent as soon as we can.

- We do not penalise individuals who wish to withdraw consent.

Research Ethics

Margaret Wadsley in Collaboration with James Sutherland (therapeutic supervisor)

Protection of Supervisor/Supervisee Identity Checklist

Change:
Name
Occupation
Geographical location
Remove heading on permission forms.

Actions taken to protect anonymity and secure ethical endeavour in the work:

- Consent given by supervisee to video sessions and use recordings and notes for research purposes, including a change of mind at any time.

- All qualified supervisees given same requests for videoing in a consistent way.

- Verbal reassurance and clarification on obtaining written consent and the written protocols surrounding the consent.

- Check out consent forms and format in clinical supervision prior to beginning the work.

- Keep all notes and videotaped materials secure.

- Contract and all other proformas to be included in an appendix when seeking Ethics permissions.

Appendix 5:

Epistemological Bridge Sketch
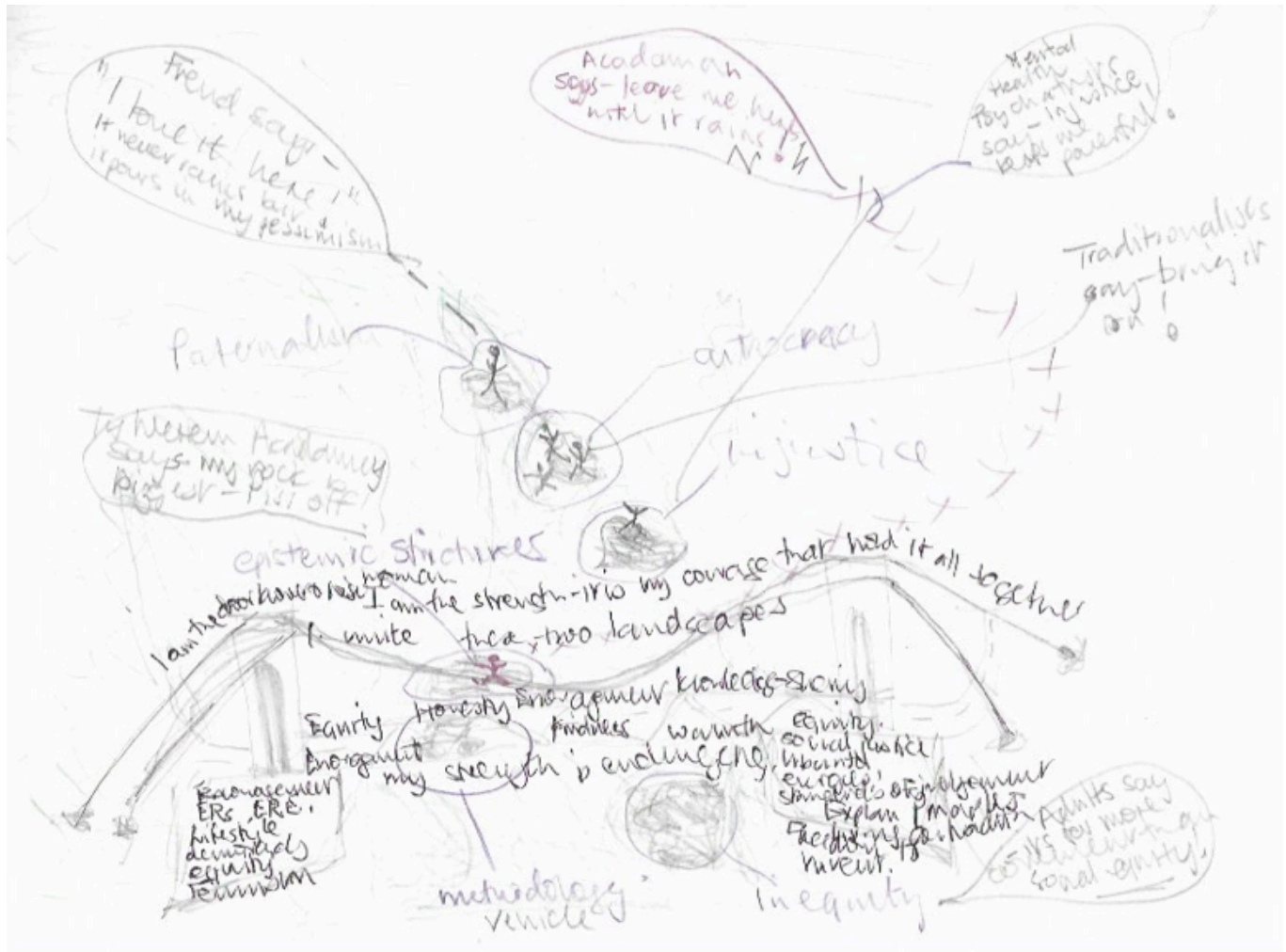
Appendix 6:

Discovery Grid

Appendix 7:

Rich Pictures

BENDING

SWAYING

YOUR BUCKET

MY BUCKET

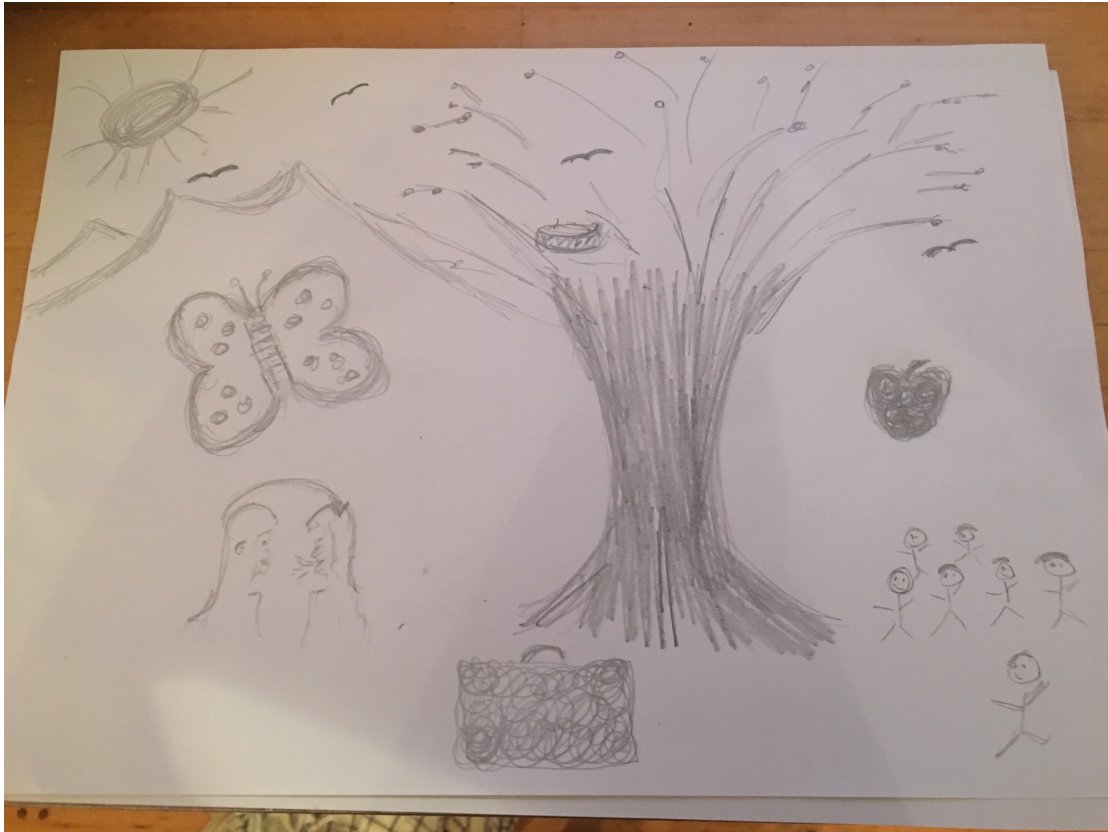LIVING
GROWING
TREE

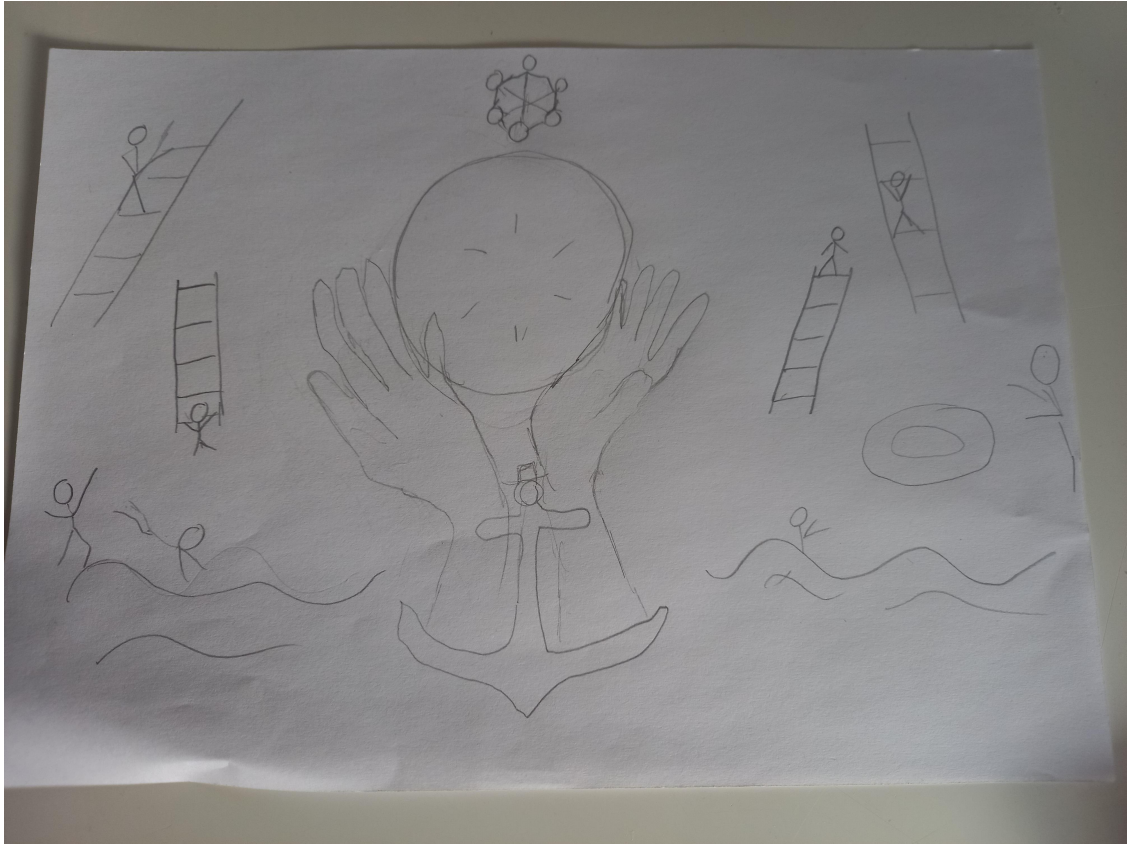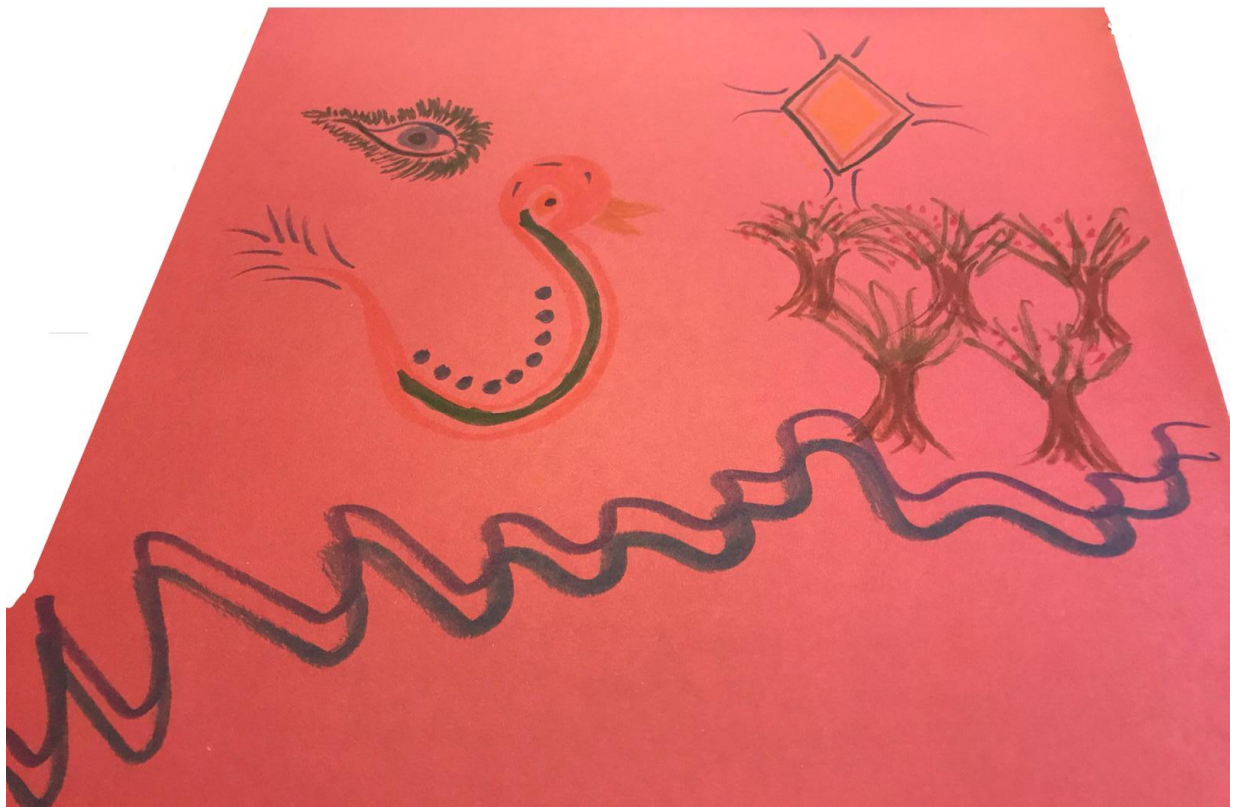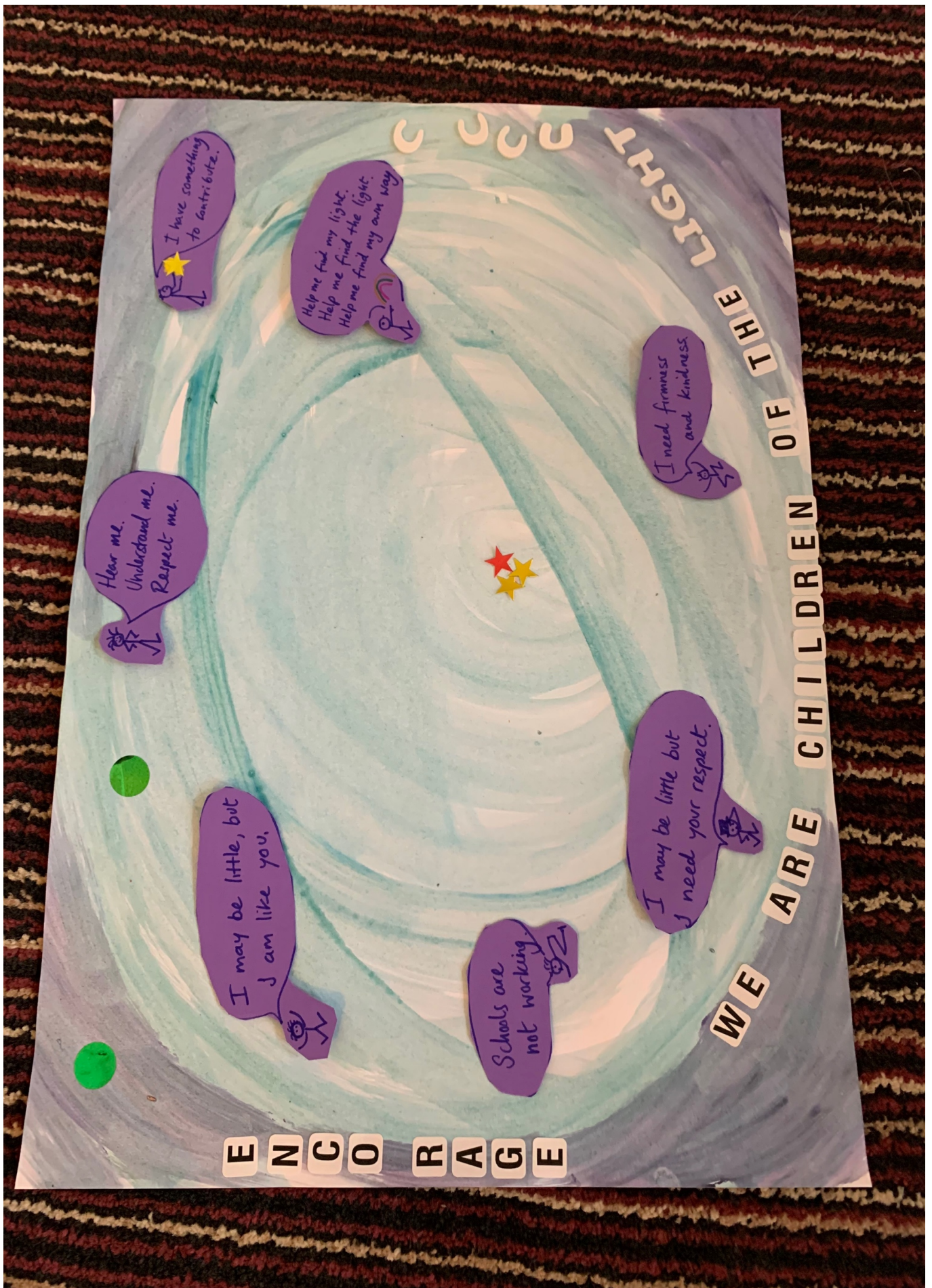374
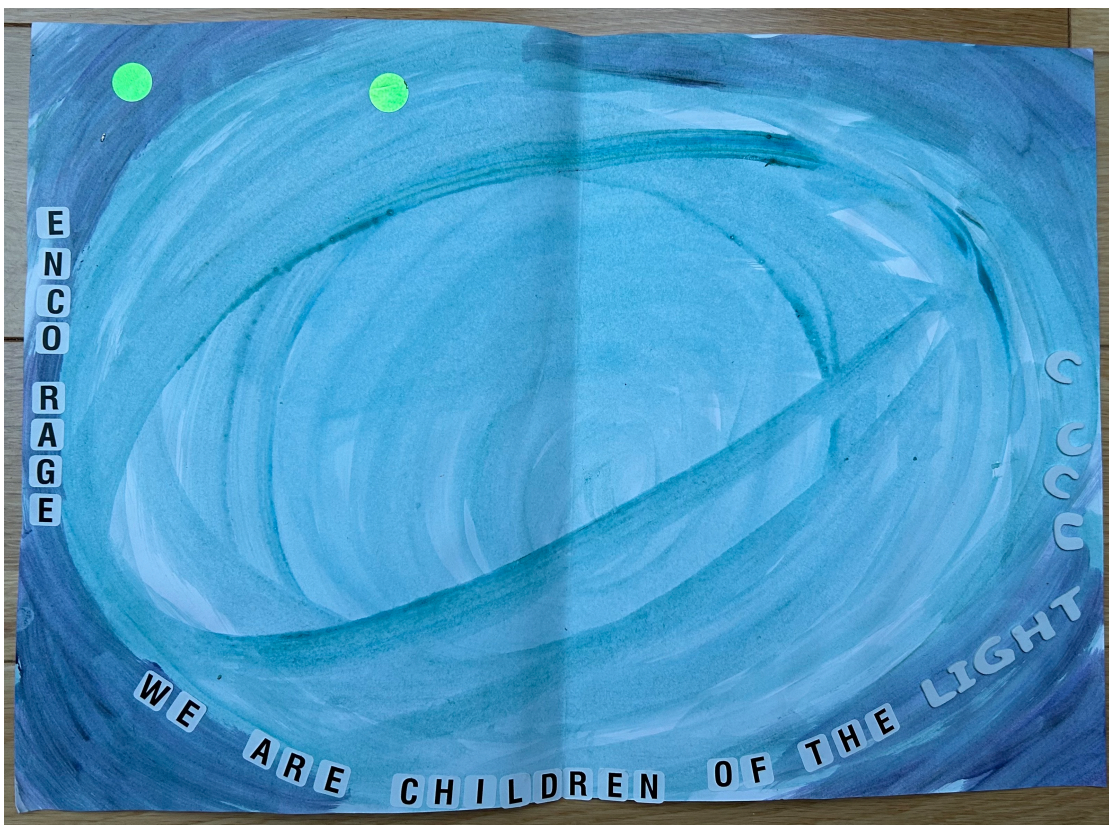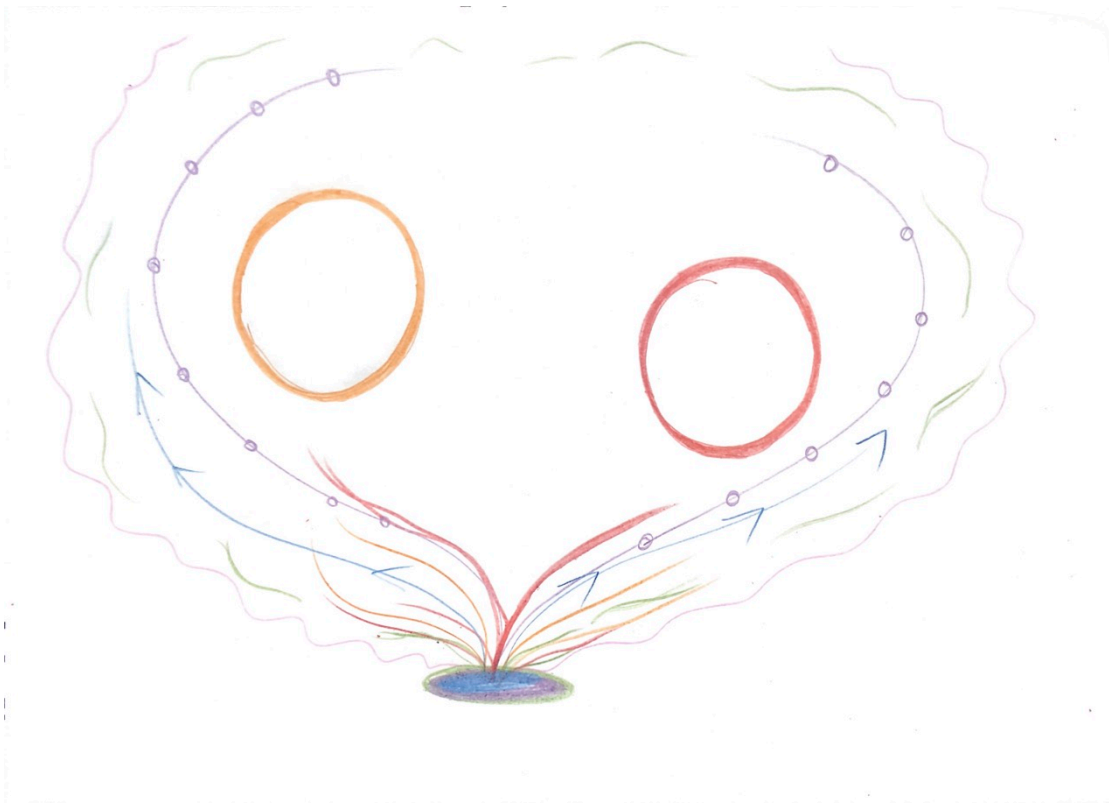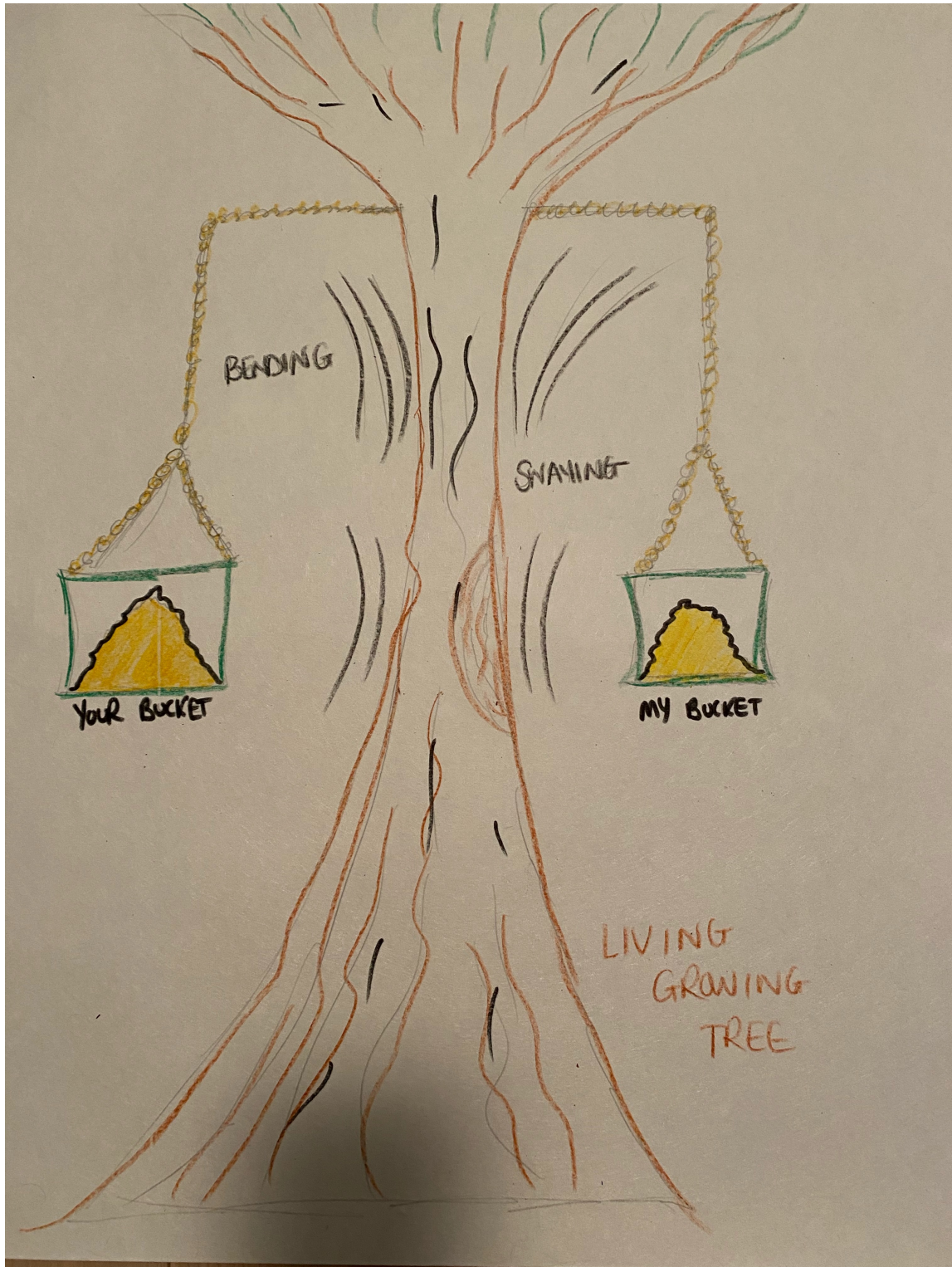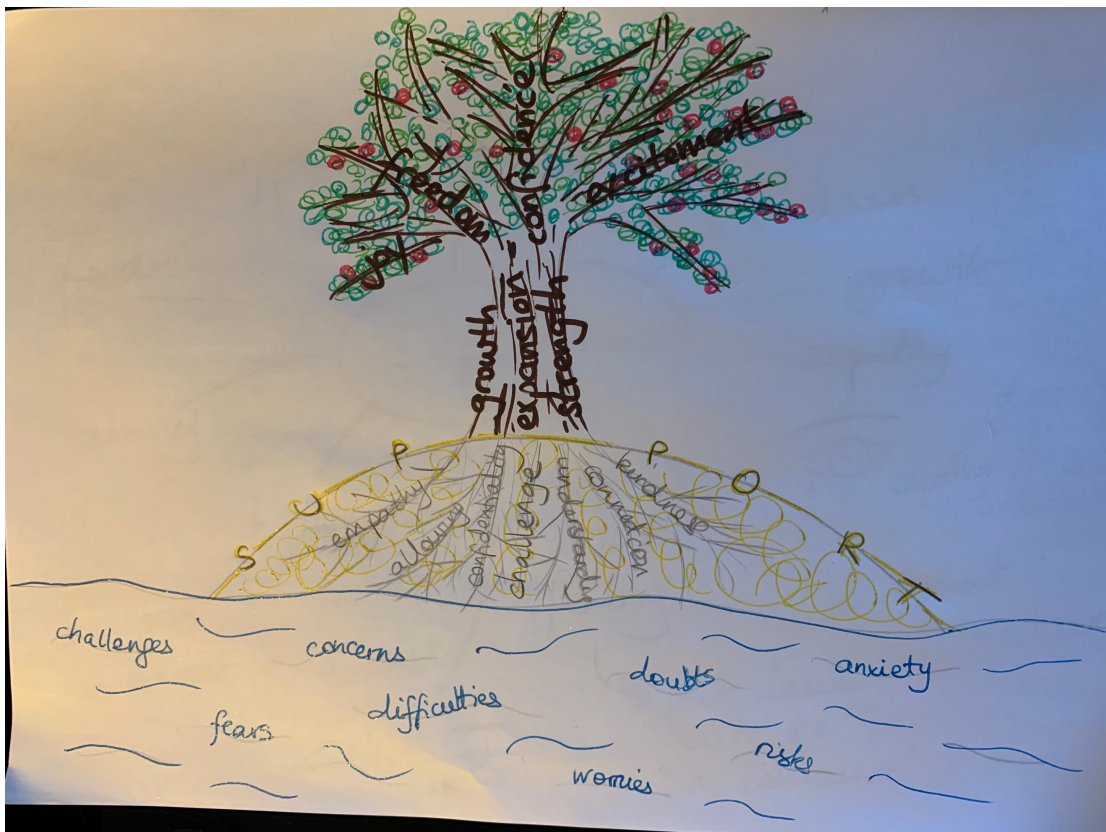
List of Abbreviations

AP   Adlerian Psychology

AR   Action Research

ARC   Action research Cycle

ADHD   Attention Deficit Hyperactivity Disorder

CADP   Classical Adlerian Depth Psychotherapy

CF   Community Feeling

ER   Early Recollection

JIP   Journal of Individual Psychology

LET   Living Educational Theory

l-e-t   Distinguishes a practitioner's living-educational-theory from the methodology

p-q-i   post-qualitative-inquiry

OR   Object Relations

SI   Social Interest

R~A~F~T   Resourcing~Affirming~Freeing~Thanking

REBT   Relational Emotive Behavioural Therapy

RP   Rich Picture

VERP   Video Enhanced Reflexive Practice

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