

Responding to Joao's question of the 23rd November 2013, 'How can I explain my embedded and embodied knowledge in a way that promotes learning in others?'

and:

Responding to Tim Cain's review of a contribution to the December 2013 issue of EJOLTS. The review includes the following:

This paper sets the scene for the whole issue; I think it helps. However, I wonder if you could explain exactly what video adds to text. You say, "The constraints of poverty that we reference in our articles are traditional academic forms of print-based texts which neglect the embodied expression of moral and aesthetic values." but personally, I think this is problematic because I don't really believe that print-based texts neglect the embodied expression of moral and aesthetic values. I find the embodied expression of moral and aesthetic values in *The Grapes of Wrath*, *Hard Times*, *Tom Jones*, *The Kite Runner* and lots of other texts. In these texts and in many more, the writers' values are embodied in their characters, their narratives, their own commentary and simply the quality of their writing. I'm sure there are multimedia 'texts' which do this too, but I will not easily be persuaded that they are better in this respect than books, just because you get to see images. (Having said which, I think there are some aspects of human experience which are more easily and effectively grasped through the moving image; I'm just not yet convinced by your arguments.)

I'm going to focus on **the kind of multi-media narrative that can communicate the meanings of the expression of relationally dynamic, energy-flowing ontological values in explanations of embodied knowledge in a way that can promote learning in others.** My claim is that the inclusion of the visual data makes a significant difference to the meanings that can be communicated using printed text alone. For the last four years as an Adjunct Professor at Liverpool Hope University I have been influenced by the purpose in the Strategic Map of the Faculty of Education:

To contribute to the development of knowledge and understanding in all fields of education, characterising all work with values arising from hope and love.

My data is the 46:50 minute video below of the conversation café on 22nd November 2013 with Marie Huxtable, Surrinder Sandham-Bains, Joao Roe, Debrorah Jane, Robyn Pound and Jack Whitehead (see the 6 stills below from the video). I am going to use two ideas from Keith Kinsella's Ph.D. on 'presencing empathetic responsiveness' and 'presencing developmental opportunities', the idea of

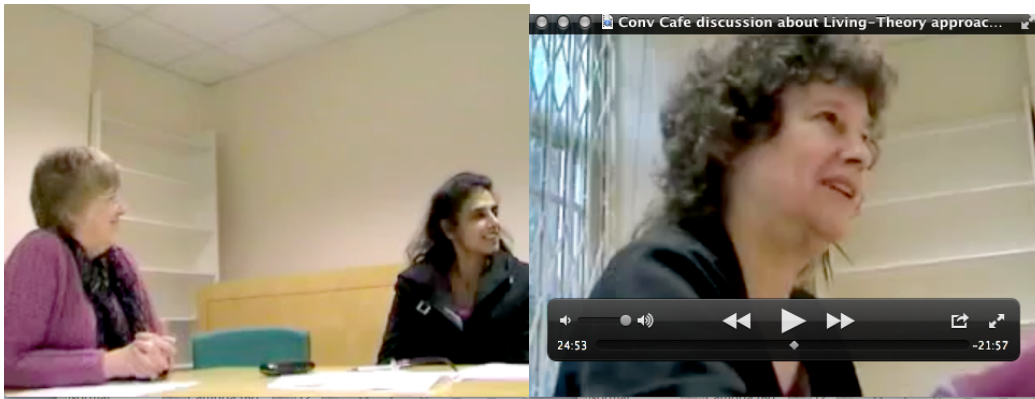
‘empathetic resonance’ (Huxtable, 2009) developed from the original idea of Sardello (2008) and the idea of a ‘pooling of energy’ (Hutchison, 2013),

Here is the data:



<http://youtu.be/S7dbRQ4yDeg>





Using insights in my narrative from Keith Kinsella’s Ph.D. on ‘presencing empathetic responsiveness’ and ‘presencing developmental opportunities’, the idea of ‘empathetic resonance’ (Huxtable, 2009) developed from the original idea of Sardello (2008) and the idea of a ‘pooling of energy’ (Hutchison, 2013)

I am hopeful that you will, from your own experience, test the validity of my claim that everyone at Conversation Café experiences the others as expressing their ‘presencing of empathetic responsiveness’. Drawing on the original idea of ‘presencing’ from Otto Scharmer, Keith makes the following point in the Abstract of his thesis at:

<http://www.actionresearch.net/living/keithkinsella.shtml>

At the heart of the online coaching pedagogy is an original 'inclusional'(vi) coaching process I call presencing (vii) empathetic responsiveness which I use to encourage students to contextualise and presence their learning under conditions of epistemological and ontological uncertainty. This 'ontological' form of coaching enables students to become agents in the production of their own lives despite the masking and insidious effects of disciplinary power (viii), so they can learn to contribute effectively in a world characterized by 'supercomplexity'(ix).

vii This is a term coined by Scharmer (2005) combining the words 'present' and 'sense' to convey the action of bringing into present reality a vision/idea from the future.

Keith also uses the idea of ‘presencing developmental opportunities’ in explaining his educational influences in the learning of others. If you have the time do please check the validity of my claim that Robyn can be seen in the 7 minute video extract to be responding to Marie’s post doctoral enquiry by 'presencing developmental opportunities' within a relational dynamic of 'presencing development opportunities'.



<http://youtu.be/LJakiofuwyg>

I now want to focus on a meaning of ‘empathetic resonance’ that can be used to clarify and communicate the meanings of the expression of relationally dynamic values in embodied knowledge.

I first encountered the idea of empathetic resonance in the writings of Sardello (2008). For Sardello, *empathetic resonance*, is the resonance of the individual soul coming into resonance with the Soul of the World (p. 13). Sardellos’ meaning carries a religious commitment. I am using *empathetic resonance* from my humanistic perspective to communicate a feeling of the immediate presence of the other in expressing the living values that the other experiences as giving meaning and purpose to their life.

Using Sonia’s idea of a pooling of life-affirming energy I also want to evaluate, through your responses, the validity of my claim that Joao is expressing love and hope in a way that evokes a pooling of our energy-flowing values of love and hope in the conversation and that this is being communicated through the video.

Using the process of empathetic resonance described by Marie (2009) I’ll move the cursor backwards and forwards to show Joao’s expression that resonated most intensively for me around 15:08 minutes where Joao is talking about relationships and which I am claiming communicates Joao’s embodied expressions of love and hope.



Looking forward to the conversation this coming Friday back in QUEST.

References

Hutchison, S. (2010) Refining my Research. Retrieved 2 December 2013 from <http://www.spanglefish.com/soniahutchison/news.asp?intent=viewstory&newsid=37737>

Huxtable, M. (2009) How do we contribute to an educational knowledge base? A response to Whitehead and a challenge to BERJ. *Research Intelligence*, 107, 25-26. Retrieved 11 January 2008 from <http://www.actionresearch.net/writings/huxtable/mh2009beraRI107.pdf>

Sardello, R. (2008) *Silence: The Mystery of Wholeness*. Berkeley; Goldenstone Press.

Note – If you have the time over the next few weeks I'd really appreciate your responses to the article that has just been published:

Whitehead, J. (2013) An epistemological transformation in educational knowledge from S-STEP research, in Crotty, Y. & Farren, M. (2013) Digital Literacies in Education: Creative, Multimodal and Innovative Practices. Oxford; Peter Lang. Retrieved 26 November 2013 from <http://www.actionresearch.net/writings/jack/jwsstep130409sandiego.pdf>

I first presented these ideas at the American Educational Research Association Conference in 2009.

My claim is that Joao will need to show her expressions of her energy-flowing values, such as those around 15:08 in any valid explanation of her influence. I am also claiming that these expressions, which include the energy-flowing values of love and hope (and social justice), will need including in Joao's answer to her question 'How can I explain my embedded and embodied knowledge in a way that promotes learning in others?'

References

Huxtable, M. (2009) How do we contribute to an educational knowledge base? A response to Whitehead and a challenge to BERJ. *Research Intelligence*, 107, 25-26. Retrieved 11 January 2008 from <http://www.actionresearch.net/writings/huxtable/mh2009beraRI107.pdf>

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