

0637

## **Educational research: Evolving forms of representation which communicate relationally dynamic energy-flowing values.**

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### **Background**

Snow (2001) offered a challenge to find ways of making the embodied knowledge of educators public and Eisner (1997) advocated the creation of representational forms that are appropriate for enquiring into educational relationships, which are complex and relationally dynamic.

More recently Bruce Ferguson (2008), drawing on her New Zealand experience, began a dialogue in *Research Intelligence*:

'It takes courage and open-mindedness for people accustomed to and trained in 'traditional' research processes to consider and even embrace alternative ways of researching and of presenting that research. But it will validate forms of research that can convey knowledge not easily encapsulated just within pages of written text and work to overcome those whose knowledge and skills have been, in the past, inappropriately excluded.' (pp.24-25)

The dialogue was extended by Laidlaw (2008), talking from a perspective from China, Alder-Colins (2008), as a Buddhist priest in Japan, Whitehead (2008a) and Huxtable (2009) in Britain. More lately the epistemology transformation of educational knowledge, called for by Schön (1995) has been the subject of a keynote symposium at the 2009 BERA annual conference: *Explicating A New Epistemology For Educational Knowledge With Educational Responsibility*.

### **Research Questions**

In this self-study of my professional practice I make a contribution to educational knowledge through explicating the relationally dynamic standards of judgment that can be used to validate and legitimate my embodied educational knowledge in the Academy.

The explanations of educational influence in my own learning, in the learning of others and in the learning of social formations include the multimedia narratives of the teachers and pupils whose work I have supported. They include analyses of, and creative educational responses to, government and local government policies implementation of the Every Child Matters agenda. The explanations of educational influence I present include the recognition, expression, clarification and communication of energy flowing values of loving recognition, respectful connectedness and educational responsibility.

### **Methods**

The living theory methodology (Whitehead, 2009) developed in this thesis draws insights from a range of methods and includes a multi-media narrative to explicate the meanings of the energy flowing values and understandings that constitute the explanatory principles of educational influences in the thesis. Rigour is enhanced using the methods advocated by Winter (1989) and social validity is enhanced using the principles advocated by Habermas (1976, 2002).

### **Frame**

The paper draws on:

- Whitehead's (1989, 2008) living theory and living theory methodology.

- Hymer's (2007) generative-transformational framework for gift creation.
- Rayner's (2005) idea of inclusionality.
- Biesta's (2006) ideas on moving beyond a language of learning into a language of education through the exercise of educational responsibility.

## Research findings

The significance of the paper is in the contribution it makes to an educational knowledge-base of practice, theory and systemic influence, in the development of a new, inclusional educational epistemology.

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