Researching one's own practice in transforming educational knowledge with values of common humanity.

Notes and urls for a presentation in an expert seminar at Edge Hill University on the 13th May 2013.

Jack Whitehead, Visiting Professor at Edge Hill University.

Here is the first 28 minutes of the seminar with an introduction by Professor Tim Cain.

http://www.youtube.com/watch?v=aTkZGELC2Gs

In focusing on researching one's own practice in transforming educational knowledge with values of common humanity I shall be building on my keynote presentation to the Edge Hill University 125th Anniversary Education Conference *Learning and Achieving Together,* on the 20th October 2010, on the topic *Teachers as Researchers and Researchers as Teachers: How can I improve what I am doing?* You can access this presentation at:

http://www.actionresearch.net/writings/jack/jwEdgeHill20oct2010.pdf

In this keynote presentation I focused on four ideas in creating educational theories and on two radical changes in the communication of educational knowledge. The four ideas were:

> i) practitioner-researchers can create their own living educational theories as explanations for their educational influences in learning.

ii) the inclusion of 'I' as a living contradiction in research enquiries of the kind, 'How do I improve what I am doing?'

iii) the development of living standards of judgment in the recognition and expression of energy-flowing values in practical principles in contributions to educational knowledge.

iv) bringing together insights from propositional and dialectical theories in the generation of living and inclusional educational theories.

The two radical changes were:

i) to develop high status multi-media journals to carry the meanings of the embodied educational knowledge and theories of professional educators.

ii) Recognising practitioner-researchers as knowledge-creators in relation to knowledge transfer and knowledge exchange in the process of knowledge mobilization**.**

In building on these four ideas and two changes I shall draw on the following two recent presentations at the American Educational Research Association (AERA) and two presentations at the Inaugural Conference of the Action Research Network of the Americas (ARNA) in San Francisco.

Two presentations at AERA in April 2013 related to the theme Education and Poverty: Theory, Research, Policy and Praxis:

i) 'How are we creating cultures of inquiry with self-studies that transcend constraints of poverty on empathetic learning? Jacqueline Delong, Elizabeth Campbell & Jack Whitehead, with Cathy Griffin. (http://www.actionresearch.net/writings/aera13/jdlcjwaera13cgopt. pdf)

ii) 'Action research transcends constraints of poverty in elementary, high school and post-graduate settings' Elizabeth Campbell, Jacqueline Delong & Cathy Griffin, with Jack Whitehead. (http://www.actionresearch.net/writings/aera13/lcjdcgaera13jwopt. pdf)

The two presentations to AERA 2013 integrate the four ideas above in a multi-media narrative that clarifies and communicates the meanings of the embodied educational knowledge and living educational theories of professional educators. They develop the 2010 keynote presentation at Edge Hill University by focusing on the knowledge-creation of practitioner-researchers in researching within and evolving a co-operative culture of inquiry.

In particular the presentations focus on the influence of researching one's own practice in transforming educational knowledge with values of common humanity. The meanings of 'values of common humanity' is problematic in the sense that are likely to be differences in what individuals perceive as these values. In the course of their inquiries the practitioner-researchers clarify the values they use to give meaning and purpose to their lives and which they believe carry hope for the future of humanity. For example, here is how Campbell brings 'love' as an energy flowing value of common humanity into her narrative:

> Appreciating the importance of making the relationally dynamics component of a loving community of inquiry explicit, I now begin each course by telling my students I love them and before they get too uncomfortable with the idea, I share Scott Peck's definition of love to explain what I mean. Love according to Peck (1978) is, "the will to extend one's self for the purpose of one's own or another's spiritual growth." (p. 85) Immediately, I see my students relax a little as they process this definition of love. I wait a few minutes…often someone asks what I mean by spiritual and then I explain that I use the term spiritual according to the definition bell hooks provides, "one who seeks to know and live according to values that promote universal well-being" (2001, p.19). As a class, we identify values that will contribute to the greater good and note that we feel trusted and respected if we feel loved. I demonstrate trust and respect for my students when I provide them with opportunities to direct their own learning. Students then begin their own inquiries to identify their values and unveil their embodied knowledge. They begin with their lived experiences and then move on to the voices of others and eventually produce validated knowledge claims which represent a combination of both education and educational theories. (Campbell, et. al. 2013, p. 39)

Two presentations at ARNA on the 2nd May 2013 , :

i) An international Round Table discussion on Creativity And Criticism In The Growth Of Educational Knowledge From Researching One's Own Practice.
(http://www.actionresearch.net/writings/aera13/arnaRTprop2013.pdf)

William Barry, Assistant Professor Notre Dame de Namur University, and Institute for Living Leadership, California, USA.
Elizabeth Campbell, Nippissing University, Canada.
Jacqueline Delong, Brock University, Canada.
Cathy Griffin, Brock University, Canada.
Sonia Hutchison, Executive Director, Care-Givers Network, UK.
Maria Rochelle, Institute for Living Leadership, California, USA.
Joan Walton, Centre for the Child, Family and Society, Liverpool Hope University, UK.
Jack Whitehead, Liverpool Hope University & the University of Cumbria, UK.

 The round table focused on Joan Walton's (2013) proposal that the contributors, and others, identity a research question such as: *"How can we, individually and collectively establish a culture of co-operative inquiry in every social context, where people engage in values-based action-reflection cycles with the aim of enhancing the quality of human experience?"* The conversation will be developed at a colloquium at Liverpool Hope University on Researching Our Own Practice, on the 25-27 July 2013.

ii) Workshop on 'What could the Action Research Network of the Americas contribute to and learn from the learning of others?'
(http://www.actionresearch.net/writings/aera13/jwarnawork2013.pdf)

The workshop builds on the 2010 keynote at Edge Hill University with methods of including multi-media data into the visual narratives of living- educational-theories. These narratives communicate meanings of embodied expressions of energy-flowing values as explanatory principles of educational influences in learning that are transforming the living standards of judgment in the global Academy, through the legitimation of living- educational-theories.

In keeping with the action research processes in which the creation of

living-educational-theories involves making sense of the present in terms of an evaluation of the past and an intention to create something in the future, I have included, in three Appendices, successful proposals for presentation at the British Educational Research Association Conference in September 2013 on:

> i) A Living Logic For Educational Research – an individual presentation.
> ii) Living-educational-theories as Transformational Continuing Professional Development – a joint presentation with Marie Huxtable.
> iii) Creating Educational Theories That Engage With Issues of Poverty - a symposium with:
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> Convenor, Dr. Jack Whitehead, Liverpool Hope University; Paper presentations by Dr. Je Kan Adler-Collins of Fukuoka University; Dr. Marie Huxtable, University of Cumbria; Dr. Yvonne Crotty and Dr. Margaret Farren of Dublin City University; Dr. Jack Whitehead of Liverpool Hope University.
> Discussant – Prof. Steve Coombs, University of the South Pacific.

In conclusion I want to draw your attention to the research of Dr. Margaret Farren and Dr Yvonne Yvonne the co-directors of the Centre for E-innovation and Workplace Learning at Dublin City University and the work of their masters students in researching one's own practice in transforming educational knowledge with values of common humanity. You can see some outcomes in the knowledge-creation of individuals who are generating their own living educational theories in their workplaces as they explore the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?'.

You can access the outcomes of these enquiries from the 'Other Homepages of Interest' section of http://www.actionresearch.net :

YVONNE CROTTY'S WEBSITE, INCLUDING HER 2012 DOCTORATE FROM DUBLIN CITY UNIVERSITY

MARGARET FARREN'S HOMEPAGE AT DUBLIN CITY UNIVERSITY

CENTRE FOR E-INNOVATION AND WORKPLACE LEARNING: ACTION RESEARCH, DIGITAL CREATIVITY AND EDUCATIONAL INNOVATION AT DUBLIN CITY UNIVERSITY. CO-DIRECTORS, MARGARET FARREN AND YVONNE CROTTY

If you click on the research section of Yvonne Crotty's website you can access the Abstracts and Masters Dissertations of the 2012 cohort of masters students she has supervised to successful completion. The details of the research projects in the Centre for E-innovation and Workplace Learning include their participation in two of the largest EU projects in science. Margaret Farren's web-site gives similar details of the outcomes of her successful supervision of masters students many of whom have explored the implications for their knowledge-creation and improving practice of exploring their enquiries, 'How do I improve my practice?'

References

Campbell, E, Delong, J. & Griffin, C. with Whitehead J. (2013) Action research transcends constraints of poverty in elementary, high school and post-graduate settings. A paper presented at the 2013 American Educational Research Association Conference with the Theme: Education and Poverty: Theory, Research, Policy and Praxis in San Francisco, USA, April, 2013

Walton, J. (2013) Researching Our Own Practice – individually and co-operatively. A discussion paper presented at the Inaugural Conference of the Action Research Network of the Americas, 2nd May 2012 at the Fort Mason Centre in San Francisco.

Appendix 1

A Living Logic For Educational Research

Background

For over 2,500 years there have been disputes between adherents to formal and dialectical logics about the nature of rationality. The nature of the disputes, as illustrated by Popper and Marcuse often focused on the problem of contradiction, where dialecticians insisted that contradiction formed the nucleus of correct thought and formal logicians followed Aristotle in claiming that theories that contained contradictions were entirely useless as theories.

A living logic is presented, from successfully completed doctoral, educational research programmes, with a relationally dynamic form of rationality that includes 'I' as a living contradiction with dialectical logic and draws insights from propositional theories that are structured with formal logic.

Foci

The explication of a living logic for educational research from educators' explanations of their educational influences in learning. The explication involves the explanatory principles in digitalized, multi-media narratives.

The integration of ostensive expressions of meanings that are clarified through the experience of empathetic resonance with digitalised visual data, within a living logic.

Methods

The methods include a traditional approach to conceptual analysis in explicating meanings of 'educational' as distinct from 'education' in educational and education research. They include a method of empathetic resonance with the use of visual data from the educational practices of educators to clarify, express and communicate meanings of the embodied expressions of the energy-flowing values that constitute a practice as an educational practice. Using a process of social validity derived from the

work of Habermas, validation groups are used to enhance the validity of the explanations of educational influences in learning, produced by educational researchers.

Framing

The framing includes Beista's focus on moving from a language of learning to a language of education. It includes Derrida's understandings of democracy, responsibility and the 'Gift of Death'. It includes Deleuze's understandings of 'defying judgment', immanence and difference. A 'Living-Educational-Theory framing is used to focus on the explanations produced by educational researchers for their educational influences in their own learning, in the learning of others and in the learning of the social formations in which we live, work and research.

Findings

A living logic will be clarified from the explanations produced by educational researchers in their successfully completed doctoral research programmes as they explore the ontological, methodological and epistemological implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing in the contexts of my educational practices?'

Living-educational-theories as Transformational Continuing Professional Development.

Marie Huxtable and Jack Whitehead

Background

Government funding has been drastically cut for the Continuing Professional Development of teachers in master's programmes. The traditional, university-based CPD masters programmes cannot be sustained at the present costs of provision. On-line resources are making freely available much of the traditional content of CPD masters programme. What is needed, for enhancing professionalism in education, are procedures for accrediting masters level work with flexible procedures for separate costings for content, tuition and assessment for accreditation.

An international CPD project, 'Living Values Improving Practice Cooperatively' has been established in response to the above need. This is a research project for leaders, teachers and other professionals, from a variety of fields, who are committed to improving the life-chances and well-being of individuals and communities, by enquiring individually, collaboratively and co-operatively into the processes of improving their practice and knowledge-creation.

Foci

Clarifying and communicating the meaning of a 'living-educational-theories approach in an international continuing professional development project'.

Providing an evidence-based account of living-educational-theories that are focused on both improving practice and generating educational knowledge in a wide range of different cultural contexts.

Methods

These include action-reflection cycles in which practitioners enquire into improving their educational influences in their own learning and in the learning of others.

They include the use of validation groups with Habermas' four criteria of social validity to strengthen the validity of the explanations of educational influences in learning from practitioner-researchers.
They include co-operative enquiries in which individuals hold themselves accountable for living co-operative values as fully as possible.

Framing

The framing includes Huxtable's 'living-theory praxis for clarifying and communicating the embodied expression of meanings of the ethical principles that constitute the practices as educational.

It includes the use of digitalized multi-media narratives for communicating the embodied expression of the meanings of energy flowing values as explanatory principles in explanations of educational influences in learning.

It includes Biesta's ideas on the need to move beyond a language of learning into a language of education.

It includes Whitehead's understandings of a 'Living-Theory' research paradigm.

Findings

The findings show that a living-educational-theory approach to continuing professional development can produce both improvements in educational practice and validated explanations of educational influences in learning. These validated explanations will be shown to be acceptable in a 2013 special themes issue of a refereed Journal of Gifts and Talents in Education and for university accreditation for masters programmes in Continuing Professional Development.

Creating Educational Theories That Engage With Issues of Poverty

With convenor, Dr. Jack Whitehead, Liverpool Hope University; Paper presentations by Dr. Je Kan Adler-Collins of Fukuoka University; Dr. Marie Huxtable, University of Cumbria; Dr. Yvonne Crotty and Dr. Margaret Farren of Dublin City University; Dr. Jack Whitehead of Liverpool Hope University.
Discussant – Prof. Steve Coombs, University of the South Pacific.

Overview

The overall coherence of the symposium is provided by a form of values-based educational theorizing that engages directly with issues of poverty and hence serves the public good.

The symposium presents educational research that can both improve educational practice for the public benefit and make original contributions to educational knowledge. These contributions are influenced by values of co-operative and collaborative enquiries (Breeze, 2011; Walton 2011a & b) and by Whitehead's (2010) ideas on generating living educational theories. They also use digital technology to clarify, communicate and evolve the meanings of energy-flowing values that are expressed by practitioner-researchers in enquiries of the kind, 'How do I improve what I am doing?' in engagements with issues of poverty.

Ontological coherence is provided by the inclusive values to which the researchers hold themselves accountable in explanations of their educational influences in learning in social contexts influenced by economic rationalism. These values include wellbeing, love and hope.

Epistemological coherence is provided by energy-flowing inclusive values and living standards of judgment for evaluating the validity of the contributions of educational knowledge. The inclusive values are shown by practitioner-researchers to exist in living boundaries between Eastern, Western and African cultures. Their clarification includes principles of rigor and personal and social validity and responsibility. Epistmological coherence is also provided by a living logic that integrates insights from both propositional and dialectical theories.

Methodological coherence is provided by a Living-Theory-Methodology that includes the generation of narrative and autoethnographic

explanations. This methodology integrates action reflection cycles in enquiries of the kind, 'How do I improve my practice?' It includes the expression of empathetic resonance with digital video-data from professional practice to clarify and develop ostensively the meanings of the inclusive values and living standards of judgment.

Conceptual coherence is provided by a view of **educational** research that is distinguished from forms of **education** research through the expression of the educational responsibility of the researcher for improving practice as well as for generating knowledge. In this view of educational research the contributions of education researchers provide insights for the generation of educational theory by educational researchers who pursue both improvements in practice in relation to issues of poverty and contributions to educational knowledge.

Evidence will be presented to show the influence of this form of research upon practice, policy and theory in Africa, Asia, Europe and North America.

Supporting Statement

The relevance is that of fulfilling the Objects of BERA to encourage the pursuit of educational research and its application for both the improvement of educational practice and for the public benefit. It is timely in its national and international significance in that it offers a response to the 2013 theme of the American Educational Research Association of "Education and Poverty: Theory, Research, Policy and Praxis". The presentations in the symposium are focused on practitioner research from international contexts and explain influences on practice, policy and theory.

The quality of the research has been established through the use of Habermas' (1976) four criteria of social validity by peer review. These criteria concern the comprehensibility, the adequacy of the evidence, the awareness of the normative background and the authenticity, established through time and interaction.

The influences are focused on research that integrates questions of the kind, 'How do I improve my practice?' with an engagement with issues of poverty in the:

i) integration of western and eastern epistemologies in a curriculum for the healing nurse within a Japanese University where cultural influences deny the healing power of touch;

ii) use of e-learning and multi-media narratives in improving workplace learning and contributions to knowledge within an Irish University and with African Leaders in ICT for the knowledge society;

iii) improving practice with a living-theory praxis in an international continuing professional development programme;

iv) use of living educational theories that draw insights across cultural boundaries in improving practice and generating knowledge in engaging with issues of poverty in Australia, India, Canada, Africa, China, Japan and Europe (including the UK, The Republic of Ireland, Norway and Croatia).

The influences on policy are focused on the integration of a living theory approach to continuing professional development and knowledge-

creation with an engagement with issues of poverty, within universities in the UK, the Republic of Ireland, Canada, Australia South Africa and the Netherlands. The influences on theory are focused on the academic legitimation of the living educational theories of practitioner-researchers in Universities and peer-reviewed publications around the world. Contributions to the Educational Journal of Living Theories (EJOLTS) will be used to demonstrate the need to provide multi-media narratives in academic journals for educational researchers. This need is focused on the limitations of printed text-based media for communicating the meanings of embodied expressions of inclusive and energy-flowing values in explanatory principles of educational influences in learning.

Names of authors and their affiliations:

Je Kan Adler-Collins –Fukuoka University, Japan.
Marie Huxtable – University of Cumbria, UK.
Yvonne Crotty and Margaret Farren – Dublin City University, Republic of Ireland.
Jack Whitehead, - Liverpool Hope University, UK.

Individual Contributions

i)   Je Kan Adler-Collins – Engaging with emotional poverty across cultural boundaries and differences?

Background

Working and researching in the UK, Japan and China I am aware of the importance of focusing and sustaining educational conversations on issues of poverty across cultural boundaries for improving practice and generating educational knowledge. This research has focused on the creation of safe-spaces for complementary medicine in the UK; a completed doctoral research programme on the implementation of a curriculum for the healing nurse in Japan, and tutoring and researching at Beijing University of Chinese Medicine. The research has included developing insights into an Ubuntu (Charles, 2007) way of being from South Africa. I now offer insights into the norms that can be used to legitimate the educational knowledge emerging from teaching in higher education and researching my practice as I engage with issues of emotional poverty and poverty of communication in the limited forms of representation used in academic journals of educational research, across cultural boundaries and differences.

Foci

Can cross-cultural standards of judgment be used to legitimate claims to educational knowledge from practitioner-research into improving practice and generating knowledge about overcoming limitations of poverty?

How can multi-media narratives be used to communicate the meanings of these values-based and energy-flowing standards of judgment?

Methods

Action reflection cycles are used to clarify and communicate the meanings of the energy-flowing and values-laden standards of judgment in the course of their emergence in enquiries into improving professional practices in forms of nursing that show a poverty of understanding of the healing power of touch.

Visual narratives are used with empathetic resonance to clarify and evolve the meanings of these energy-flowing values.

Validation Groups are used to strengthen the validity of the explanations. This includes the integration of the insights I use from the most advanced social theories of the day.

Framing

The presentation is grounded in the expression of inclusive ontological values from a Buddhist perspective. The framing for the generation of knowledge includes both living-educational-theories and living-theory-methodologies.

Findings

The communication of meanings of relationally dynamic standards of judgment, that include flows of energy and values that address poverty across different cultural boundaries can transform what counts as educational knowledge in the Academy. This transformation includes the integration of insights from Western, Eastern and African epistemologies.

ii) Marie Huxtable - How do I improve what I am doing with a living theory praxis in engaging with issues of poverty?

Background

There has been much discussion in BERA about the appropriate forms of representation for the educational theories generating by practitioner-researchers in their educational research. Contributions to Research Intelligence have suggested that an epistemological transformation is underway in the living educational theories being produced by practitioner-researchers with multimedia narratives. The importance of focusing on values by educational researchers has also been recognized. Hence the focus in this presentation is on the principles of value within a form of praxis that engages with issues of poverty.

Foci

In this self-study of my professional practice as an educational psychologist, educator and educational researcher developing *inclusive* gifted and talented *educational* theory, practice and provision, I explicate the relationally dynamic standards of judgment that can be used to validate and legitimate in the Academy, the embodied educational knowledge of practitioner-researchers who are engaging with issues of

poverty that are sustained by economic rationalism.

The explanations of educational influence I present, from the engagement with issues of poverty, include the clarification and communication of energy flowing ontological values of loving recognition, respectful connectedness and educational responsibility and values of an inclusive, emancipating and egalitarian society. These values are integrated within a concept of living citizenship. The explanations include analyses of, and creative educational responses to, government and local government policies on gifts and talents in education.

Methods

The Living-Theory methodology draws insights from a range of methods from phenomenological, ethnographic, case study, grounded theory and narrative approaches to educational research as well as autoethnography in the generation of a living-theory praxis. It includes a multimedia narrative to explicate the meanings of the energy flowing values and understandings that constitute explanatory principles of educational influences. Rigour is enhanced using the methods advocated by Winter and social validity is enhanced using the principles advocated by Habermas.

Framing

Whitehead's Living-Theory and Living-Theory methodology; Hymer's generative-transformational framework for gift creation; Rayner's idea of inclusionality; Biesta's ideas on moving beyond a language of learning into a language of education through the exercise of educational responsibility; Huxtable's idea of living-theory praxis in engaging with issues of poverty.

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. Its praxis includes living citizenship with engagement with lessening the influences of poverty sustained by economic rationalist policies.

iii)Yvonne Crotty and Margaret Farren - Overcoming emotional poverty in power relations and with multi-modal forms of representation using digital technology.

Background

Recent developments in digital technologies are helping to extend the forms of representation that are open to educational researchers in showing the importance of emotions in teaching and learning. The power relations that sustain the poverty of ignoring the academic significance of emotions in research into higher education need further research.

Foci

The research is grounded in our workplace context as tutors on an M.Sc. programme in 'Education and Training Management' and as Chair and tutors on the programme for 'African Leaders in ICT for the Knowledge Society'. The focus is on the use of digital technology in multi-media narratives for clarifying, communicating and evolving energy-flowing and inclusive standards of judgment for judging the validity of knowledge-claims from practice-based research that is engaged with issues of poverty sustained by economic rationalism.

Methods

Farren's, Whitehead's, Crotty's and Huxtable's approaches to producing multimedia narratives are used to generate valid multimedia explanations of learning with a mode of action enquiry that is designed to enhance their educational content. Empathetic resonance is used with visual data to clarify and communicate the meanings of embodied expressions of emotions in explanations of educational influence.

Video clips of validation meetings will be used to explicate the educational values of 'pedagogy of the unique' and 'web of betweenness' to which we hold ourselves accountable. The values are clarified in the course of their emergence in practice with other practitioner-researchers as we learn co-operatively in engaging with issues of poverty sustained by economic rationalist policies.

Framing

The framing for the analysis draws on the theories of Barnett, Van Manen, Varela, Thompson and Rosch with an acceptance of an analysis from a critical theory perspective that explains the processes of de-valuation and de-moralisation in the implementation of economic rationalist policies.

Findings

These show how the meanings of the living standards of judgment of a pedagogy of the unique and a web of betweenness, from a perspective of inclusionality, require multimedia forms of representation to adequately communicating the meanings.

The findings explain the creation of educational spaces with emotions associated with the energy-flowing values that carry hope for the future of humanity. Through engaging with the power relations that can serve to omit emotions from standards of judgment, the research shows how the emotional poverty in such power relations can be overcome with the help of multi-modal forms of representation using digital technology.

iv) Jack Whitehead - Researching To Overcome Poverty With Action Research And Living Educational Theories.

Background

A symposium at AERA 2012 on 'Action Research as the Core Of Educational Research' included the argument that the propositional and dialectical forms of educational knowledge generated by **education** researchers are not sufficient to serve the public benefit, because these forms of knowing do not necessary include the lived responsibility of the researcher to engage with improving practice. Hence the need to focus on the generation of living-educational-theories by **educational** researchers who necessarily engage with improving practice in enquiries of the kind, 'How do I improve what I am doing?' in contexts where poverty is influenced by economic rationalism.

Focus

The focus is on the nature of the original contributions to educational knowledge in over 40 evidence-based explanations of the educational influences in learning, of practitioner-researchers in research degrees that have been legitimated in Universities in the UK, the Republic of Ireland, South Africa, Canada and Australia over the past 16 years.

Methods

The methods include the use of action reflection cycles, the use of Habermas' four criteria of social validity in validation groups and

empathic resonance using visual narratives for clarifying the meanings of energy-flowing and embodied values as explanatory principles. The modes of enquiry are focused on explorations of the practical and theoretical implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?'

Framing

The presentation accepts McTaggart's perspective about the need to go beyond the de-valuation and de-moralisation of economic rationality. It also accepts Noffke's perspective about the need to address social issues in terms of the interconnections between personal identity and the claim of experiential knowledge, as well as power and privilege in society. It is grounded in Polanyi's perspective about personal knowledge and responsibility. The perspectives include the East Asian understandings of Inoue of Ba, Omoi, Kizuki, Takumi, Kizuna and Chi.

Findings

These are directly related to the aims of BERA in relation to the public benefit. They show that the knowing of **educationa**l action researchers, in enquiries of the kind, 'How do I improve what I am doing', that draw insights from the theories of **education** researchers, can be both necessary and sufficient to fulfill the aims and can contribute to the overcoming of the power relations that sustain the poverty of intellectual discourses that eliminate the 'I', the energy-flowing values and the emotions of the researcher from valid claims to educational knowledge.