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Action learning and action research journal

Action Learning and Action Research Journal

Vol 25 No 1 December 2019

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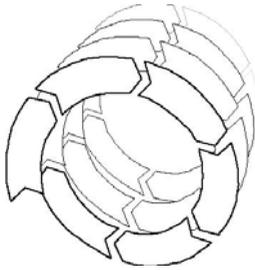
ALAR Journal

Volume 25 No 1
December 2019

ISSN 1326-964X (Print)
ISSN 2206-611X (Online)

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Editorial

It gives me pleasure to introduce this issue as a new Editor-in-Chief, who was chosen by the Board in 2018.

Welcome to the only issue of the *Action Learning and Action Research Journal* for 2019. As in previous issues, over half of the articles submitted to the journal did not meet the exacting standards of the review panel. Because of this, only one issue could be produced. However, I want to indicate that the articles in this issue are very interesting. They emanate from the 10th Action Learning, Action Research World Congress of 2018. In that sense, they refresh the Congress attendees' minds and give a taste to the non-attendees about the interesting discourses that illuminated the Congress with Action Learning and Action Research narratives. To support my statement, I want to reflect on two articles which speak to the theme of the Congress, "Legacy for Transforming Social Change", which connect well with each other.

The first is by Jack Whitehead on *The action learning, action research experiences of professionals.* Engaging in Action Learning and Action Research means unleashing the collective positive energies to transform social change. In this sense, Action Learning and Action Research bring about transformation, innovation or empowerment. For example, Whitehead quotes Revans, whose ideas on Action Learning were valued by Belgium to bring productivity growth in its industry. In the same line of thought, the world has witnessed groups of professionals who came together to conceptualize technological advancement that has brought us to the current stage of development. Action Learning and Action Research have been the bedrock of such endeavours. In research and educational practice, Action Learning and Action Research can offer the same positive energy that can build humanity and world that we aspire for in our democratic era.

Whitehead gave a keynote address during the 10th World Congress. He related the experiences of professional educational practitioners, action researchers and others concerned with transforming social change for the flourishing of humanity. He covers a number of aspects/headings which aroused my interest especially because he touches on the transformational issues. The crux of Whitehead's presentation was on

> Action Learning, Action Research, accounting for ourselves and the importance of digital multi-media narratives for explaining educational influences in a living legacy of transforming social change, with living-educational-theories and living posters (p. 15).

In an era in which the world is transitioning into the fourth industrial revolution, it is inspiring to see Whitehead injecting multi-media into his Action Learning and Action Research, something worth taking home by Action Learners and Action Researchers. This brings up to speed this kind of research with the latest developments! He gives, in this article, a plethora of links to the multi-media and research narratives to learn from by others. He even sees value of his methods of Action Learning and Action Research for his PhD students' work. I would want to try this in addition to "My M&D Students" WhatsApp platform that I have created!

These and other methods that he engages above are important resources by which a professional can show a commitment to improve their practice and contribute to the professional knowledge base. The positive energy cited translates into the energy paradigm which turn brings the psychology of motivation in the professional who desires to see transformation in their practice. Whitehead bases his evidence-based practice (grounded in Action Learning and Action Research) experiences of professionals on Biesta's idea of the interrelations among research, policy and practice which professionals grapple with on a continuous basis. These ideas help the professional, in a peer collective sense, to keep in check education as a moral and political

practice that attracts continuous democratic contestation and deliberation.

The above brings into the mixture the importance of epistemology as a theory of knowledge. Knowledge is an unavoidable aspect in educational epistemology for social transformation. Research agendas and conferences, as well as educational practices engage in knowledge in a contestable manner which attracts power relations. In research, these power relations have birthed the objectivist and constructivist or interpretivist fronts. The objectivist front has for centuries fronted the western thought at the expense of the subaltern or indigenous people. Whitehead draws from Polany and de Sousa Santos, who refer to the crippling mutilations of the objectivist thought that has reigned for centuries, which contributes to epistemicide by killing off indigenous knowledges. This message echoes the decolonial project of scholars such as Chilisa, Smith and Emeagwali, who call for the transformation of research work and practice. Chilisa, for example, identifies Participatory Action Research as one of the research methods which can make us see the dawn of transformation. Participatory Action Research is embraced in Action Learning and Action Research. It is a kind of research which is invitational and opposed to the objectivist thought which is self-looking and not others-looking. Whitehead supports the idea through his claim: *For me, what is 'educational' involves learning with values that carry hope for the flourishing of humanity* (p. 19).

According to Whitehead, our values influence our political persuasions, our willingness to participate in political action, our career choices and so on. This makes us reflect on the meanings of justice, respect for others, freedom, consideration of interests, respect for persons, which are all guarded by democratic values. In the Southern world, these values are perceived as enshrined in the philosophy of Ubuntu – communal approach to life, unity, respect for one another, being conscious of the fact that I leave because you are, etc. I am saying this because, according to Whitehead, the mutual influences in power-knowledge translate into power relations and epistemicide, which we will forever struggle with if

we do not orientate ourselves in the ideals and principles of Action Learning and Action Research, i.e. to allow each other the space to express their ideas so we can combine our positive energies for the betterment of humanity and social transformation. In this sense, Action Learning Action Research reminds Whitehead of Foucault's distinction between specific intellectual (which advances the ideals of objectivism) and universal intellectual (which is aligned to constructivism). In the dismissal of specific intellectualism, Whitehead quotes Inoue on mindfulness, which is an Eastern epistemological concept. Mindfulness means opening up to multiple views and realities of the world which are spiced with the complexities which lie in diverse cultures, backgrounds, values, etc., and which are opposed to one value system. Action Learning in particular, acts as a catalyst to bring into one such transformation. Whitehead argues, therefore, for a need to shift from neoliberalism and reductionism to collaborative, participative and inclusive paradigm which is driven by love, to connect us with each other as human beings and with nature. His conclusive thought catches my imagination:

> If we are going to strengthen the living legacy of AL and AR in transformatory social change, I am claiming that we are going to have to learn how to co-operate more effectively within global contexts and organisations such as the Action Learning Action Research Association (p. 26).

The second article is *The transformative possibility of literary métissage: An action research report* by Giguère, MacLeod and McBride. Their article reports an ongoing action research advancing an inquiry method with a potential to reveal evidence of individual and collective relational learning resulting from teacher professional development. This article connects well with Whitehead's in the sense that it focuses on professional practitioners and confronts the same issues of epistemicide and killing off subalterns' voices. The authors engage the method of literary métissage. According to them, métissage is a Canadian cultural concept which is a *derivative of Métis sash, a multicoloured, finger-woven belt attributed to a mixed ancestry culture* (p. 32). The authors apply the meaning of the concept in Action Learning and

Action Research from an arts-based inquiry praxis. It represents the weaving of voices. This speaks of the accommodation of different voices which are informed by diverse contexts, cultures, ethnic backgrounds, values, etc. in a collective venture.

In the article, the authors report on the Action Learning and Action Research of the Narrative Inquiry Group, a writing collective from Québec in Canada. The group represents various education sectors, cultural contexts and worldviews. The group draws from each member's positive energies to confront the challenges brought by political, social and technological shifts: *Each of us strives to respect the history, identity and values of other, while navigating a way forward using light-writing, life-writing and literary métissage* (p. 32). Photo voice is used a powerful tool to unleash the narratives from a very critical, reflective, reflexive and systematic view. As stated above, the group's inquiries are premised on action research, conversations, arts-based inquiry, living theory research and adult learning theory.

The authors claim that as a people, *we are Métis civilization ... living within a culture of indigenous ways and immigrant influence* (p. 34). Hence, there is a need to include the idea of expandable and inclusive circles of people by respecting diverse views and interrogating our work through the minds of others. In this workshop which they conducted during the 10th World Congress, the group did not want to impose their ideas, but to solicit contributions from the participative audience so they could enrich theirs. They claim that within the Narrative Inquiry Group, our learning is caring, respectful and relational. Therefore, in our research and educational practice ventures, we should allow each other to claim their space and in an unintimidated manner, enjoy the narrative discourse and feel belonging to the group. *As we learn, we change our ways of thinking, being and knowing in the world* (p. 38). We assess our assumptions. That is the goal of Action Learning and Action Research.

In view of Whitehead's pronouncements above, the relationship of knowledge and power in our contexts are opportunities for inquiry. Teachers, for example, are creators of knowledge. In

creating knowledge, they confront the top-down approaches to professional development. Their knowledge drives action. As action research practitioners, they present themselves with opportunities of knowing and re-knowing the world and understanding others especially their engagement with learners. Action Learning and Action Research, then, causes transformation from depersonalised, undemocratic structures to a vibrant, collaborative, living endeavour informed by individual and collective values and professional development in support of the betterment of schools.

In the end,

> our self-directed professional development counterbalances top-down directives. Action and reflection link the teaching experience to sense-making and learning, and with métissage, we have experienced the emergence of a collective consciousness, a means to our unanimous desired end – teacher learning for improved practice. (p. 39)

Prof Mishack Gumbo

The action learning, action research experiences of professionals

Jack Whitehead

A keynote presentation to the 10th World Congress of the Action Learning Action Research Association with the theme of 'The Action Learning and Action Research Legacy for Transforming Social Change: Individuals, Professionals, and Communities' Developments, Organizational Advancements, and Global Initiatives', 18 June 2018 in Norwich University, Vermont, USA.

Abstract

This keynote relates the experiences of professional educational-practitioners, which contribute to the legacy of action learners, action researchers, and others concerned with transforming social change for the flourishing of humanity. It provides an evidence-based justification for claiming that this legacy includes the creation of an educational epistemology that is transforming globally what counts as educational knowledge in the Academy. This transformation takes into account the power relations that are supporting and hindering its legacy, including the power of epistemicide. The epistemology is being created in the explanations of practitioner-researchers of their educational influences in their own learning, in the learning of others and in the learning of the social formations in which the explanations are located. The energy-flowing values that constitute explanatory principles and living standards of judgement are clarified and evolved through the use of digital multi-media narratives. The freely available resources http://www.actionresearch.net include 10 years of the Educational Journal of Living Theories (EJOLTS - http://ejolts.net). These are international resources for all Action Researchers, Action Learners and educational-practitioner researchers who want to research their practice to understand, improve and explain it in terms of their ontological and social

> *values and their practice and to generate their own. These theories
> are generated from inquiries of the kind, "How do I improve what
> I am doing?" in which 'I' exists as a living contradiction and the
> researcher's ontological and relational values form their
> explanatory principles and standards of judgement.*

Introduction

At the First World Congress of ALARA (then ALARPM) in
Brisbane, I heard Reg Revans (1991) talk about how his original
ideas on action learning were used to raise Belgium's industrial
productivity growth. The ideas included the use of action learning
sets of shared problems, imagined solutions, actions, evaluations
and modification of problems, solutions and actions in the light of
the evaluations. I also heard Colin Henry (1991) evaluate the
Congress in his paper 'If action research were tennis', in which he
argued that action researchers needed to understand 'the game
they were playing' in the sense of the rules that distinguished
action research. This remains important. At the Second World
Congress, I heard Robin McTaggart (1992) make the important
point about the influences of economic rationality in action
research.

> We have moved beyond the reductionism which leads all
> questions to be discussed as if they were economic ones (de-
> valuation) to a situation where moral questions are denied
> completely (de-moralisation) in a cult of economic
> inevitability (as if greed had nothing to do with it). Broudy
> (1981) has described 'de-valuation' and de-moralization' in
> the following way:
>
>> De-valuation refers to diminishing or denying the
>> relevance of all but one type of value to an issue; de-
>> moralization denies the relevance of moral questions.
>> The reduction of all values – intellectual, civic,
>> health, among others – to a money value would be
>> an example of de-valuation; the slogan 'business' is
>> business' is an example of de-moralization (Broudy,
>> 1981: 99) (McTaggart, 1992, p. 50).

It remains important for action learners and action researchers to understand the sociohistorical and sociocultural influences in their practice and understandings.

The theme of the Second World Congress on 'Transforming Tomorrow Today' is still relevant to the theme of the tenth congress on our legacy for transforming social change.

I helped to organise the Third World Congress at the University of Bath in 1994 on 'Accounting for ourselves' and jointly presented a multi-media text at the 7th World Congress in 2006 in Groningen on 'How are we co-creating living standards of judgement in action-researching our professional practices?'. This was particularly significant in showing how the imposition of inappropriate criteria for publishing Conference Proceedings, in solely printed-text, can distort the embodied meanings of values and understandings that are being communicated in multi-media texts (Whitehead & Huxtable, 2006a & b).

In this presentation to the 10th World Congress on our living legacy I shall continue to include these insights about the nature of action learning, action research, accounting for ourselves and the importance of digital multi-media narratives for explaining educational influences in a living legacy of transforming social change, with living-educational-theories and living-posters.

In relation to this legacy, I shall place **the values that distinguish educational learning** at the heart of my understanding of transforming social change. I am stressing two components of professionalism in education. The first is a professional's commitment to improve their practice. The second is a commitment to contribute to the professional knowledge-base. I have organised this keynote in terms of:

1. The Action Learning, Action Research Experiences of Professionals.

2. An educational epistemology for social transformation.

3. Values that carry hope for the flourishing of humanity.

4.   Energy-flowing values and digital multi-media narratives.

5.   Power relations and epistemicide.

6.   Accounting for ourselves in Living Theory research and living-educational-theories with living-posters.

7.   The Educational Journal of Living Theories and transforming social change.

1.   The Action Learning, Action Research Experiences of Professionals.

In grounding this keynote in the action learning, action research experiences of professionals I am influenced by Fyodor Vasilyuk's (1991) ideas about 'The energy paradigm' in his 'Psychology of Experiencing', when he focused on the poorly understood relationships between energy and motivation, energy and meaning and energy and value (p. 64). As Vasilyuk points out, it is obvious that there are certain links in that we know how 'energetically' a person can act when positively motivated, we know that the meaningfulness of a project lends additional strength to the people engaged in it, but we have very little idea of how to link them into a psychology of motivation.

My address is based on the assumption that everyone here experiences embodied flows of energy with values that motivate actions. In my understanding of the action learning, action research experiences of professionals, the professionals experience a tension or living contradiction when they are not living their values as fully as they could do, in enquiries of the kind, 'How do I improve what I am doing?'. In action learning sets and action research cycles, they clarify their problems or concerns, imagine what to do about them in an action plan, act and gather data on what they are doing, evaluate their influence in terms of what they are trying to achieve and modify their concerns, plans and actions in the light of their evaluations. What distinguishes action learning from action research is the requirement of research that the systematic enquiry is made public in the sense of being open to criticism. The additional requirement in **educational** action

research is that the practitioner-researcher creates and shares an explanation of their educational influence in their own learning, in the learning of others and in the learning of the social formations that influence practice and understanding (Whitehead, 1989).

In focusing on the action learning, action research experiences of professionals I am also including these experiences as the grounding for the development of evidence-based practice and explanations of educational influences in learning. My meaning of evidence-based practice, grounded in the AL and AR experiences of professionals, includes Biesta's view of interrelations among research, policy, and practice that 'keep in view education as a thoroughly moral and political practice that requires continuous democratic contestation and deliberation' (Biesta, 2007, p. 1).

I now want to focus on the nature of the knowledge that has been created from the action learning, action research experiences of educational professionals as they create and share their evidence-based explanations of educational influence in living-theories that have been accredited as original contributions to knowledge in the Academy. In section eight, I shall explain how such living-theories are forming a living legacy in transforming social change. My reason for focusing on this knowledge is because my view of professionalism includes a professional knowledge-base and the contributions of professionals to this knowledge. At the heart of understanding this knowledge-base in education is an educational epistemology. Here is a slide I used in the keynote to point to the educational knowledge created from the educational experiences of professional educators:

- Joy Mounter researching with 6 year olds. http://www.actionresearch.net/writings/tuesdayma/joymounterull.pdf

- Branko Bognar and Marica Zovko, researching with 10 year olds. http://ejolts.net/node/82

  Sally Cartwright researching with 17 year olds. http://www.actionresearch.net/writings/tuesdayma/scgandtnov08.pdf

- Jack Whitehead researching with a doctoral student
  http://www.actionresearch.net/writings/CS4.htm

2.   The creation of an educational epistemology for social transformation

The importance of epistemology as a theory of knowledge is that it not only clarifies the nature of the knowledge we are including in an educational epistemology for social transformation. It also enables us to raise questions about our justifications for communicating this knowledge to others as part of a process of social transformation. For example, the Frankfurt School of Critical Theory (Cole, 2019) was established after the second world to counter the 'mass psychology of fascism' and to contribute to the generation of a world that carried hope for the flourishing of humanity. Polanyi (1958), in his Personal Knowledge, stressed the importance of taking a decision to understand the world from one's own point of view as an individual claiming originality and exercising judgement, responsibly with universal intent. Like the critical theorists, although his text was a contribution to a post-critical philosophy, Polanyi explained that his purpose was to strip away the crippling mutilations of centuries of objectivist thought. More recently, de Sousa Santos (2014) has argued that such crippling mutilations are contributing to what he calls 'epistemicide' in the sense of killing off indigenous knowledges. I shall consider power relations and epistemicide in greater detail in section 5.

An educational epistemology is being created in the explanations (living-theories) of practitioner-researchers of their educational influences in their own learning, in the learning of others and in the learning of the social formations in which the explanations are located. The archive of living-theories at
http://www.actionresearch.net/living/living.shtml

provides an evidence-based justification for claiming that this legacy includes the creation of an educational epistemology that is transforming globally what counts as educational knowledge in

the Academy. The educational epistemology is distinguished by its unit of appraisal, its standards of judgement and its logic. The unit is the individual's explanation of their educational influence. The standards of judgment include the ontological values the individual uses to give meaning and purpose to their lives and their understandings drawn from disciplinary theories. The logic is a living relational logic that is distinguished from formal and dialectical logics, as a mode of thought that is appropriate for comprehending the real as rational (Marcuse, 1964, p. 105). It is distinguished by a relational dynamic awareness of space and boundaries that is connected, reflexive, and co-creative (Whitehead & Rayner, 2006) and grounded in the values-laden experiences of professionals.

3. Values that carry hope for the flourishing of humanity

In writing about values, I am aware of the need to be as clear as I can in communicating my meanings of values. I am influenced by Wittgenstein's shift in thinking, from seeing language as a fixed structure to seeing it as a fluid structure that is intimately bound up with our everyday practices and forms of life, 'In most cases, the meaning of a word is its use' (Rayner, 2014). I am thinking specifically of my ontological values in the sense of my embodied expressions of the values I use to give meaning and purpose to my life. My values are included in my judgements about what is 'educational'. For me what is 'educational' involves learning with values that carry hope for the flourishing of humanity.

In my understanding of values I draw on points made by Holmes', et al. (2011, p. 8):

In both action and thought, people are affected by a wide range of influences. Past experience, cultural and social norms, and the money at our disposal are some of the most important. Connected to all of these, to some extent, are our values—which represent a strong guiding force, shaping our attitudes and behaviour over the course of our lives. Our values have been shown to influence our

political persuasions; our willingness to participate in political action; our career choices; our ecological footprints; the amount of resources we use, and for what purpose; and our feelings of personal wellbeing.

In my communications of my meanings of values I draw on both lexical definitions and ostensive, embodied expressions of meaning. These meanings are connected with energy and clarified through digital, multi-media narratives as I demonstrate in the next section. My understandings of value is influenced by the writings of the Common Cause Foundation – see https://valuesandframes.org/downloads

4.   Energy-flowing values and digital multi-media narratives

One experience I value highly is the state of being grasped by the power of being itself (Tillich, 1962, p. 168). Whilst for Tillich this state has a religious grounding, for me it is experienced as a flow of life-affirming energy that sustains my ontological security and hope in the flourishing of humanity. When studying the philosophy of education (1968-70) I was influenced by Richard Peters' (1966) analysis in his Ethics and Education. This lexical analysis, where words are defined in terms of other words, focused on distinct, but not discrete, meanings of justice, respect for others, freedom, consideration of interests, respect for persons, with democracy as a procedural principle. Returning to Wittgenstein's point about the meanings of words being dependent on the context of their use, I shall focus in section 6 on embodied expressions of meanings of energy-flowing values in living-posters for digital multi-media narratives. The distinction I am drawing between lexical definitions of meanings and embodied expressions of meaning is at the heart of my claim that a new educational epistemology is being generated in the explanations of educational influence that are grounded in the professional experiences of action learners and action researchers. I use insights from Michel Foucault's (1980) work on power-knowledge in which his relational concept of power draws on micro-relations without

falling into reductionism. It avoids this by emphasizing the systemic aspect of the mutual influences in power-knowledge. It is my contention that the power relations sustaining the dominance of lexical definitions in theories in Western Academics are contributing to epistemicide. To transcend and transform this dominance I am demonstrating how and where the embodied knowledges of action learners and action researchers have been made explicit and recognised as making original contributions to knowledge in their living-educational-theories. You can access the multi-media texts at:

http://www.actionresearch.net/living/living.shtml

5.   Power relations and epistemicide

When researching the action learning action research experiences of professionals I accept Foucault's (1980) distinction between the 'specific intellectual' as opposed to the 'universal intellectual'. Foucault says that for a long period the 'left' intellectual was acknowledged as a champion of truth and justice. The universal intellectual was a spokesperson of the universal in the sense of moral, theoretical and political choices. In opposition to the universal intellectual, Foucault describes the specific intellectual in terms of an engagement in a struggle at the precise points where their own conditions of life or work situate them. Foucault takes care to emphasise that by 'truth' he does not mean 'the ensemble of truths which are to be discovered and accepted'. By 'truth', he means the ensemble of rules according to which the true and the false are separated and specific effects of power attached to the true. The struggles 'around truth' are not 'on behalf' of the truth, but about the status of truth and the economic and political role it plays. (Whitehead, 1993, p. 81)

Foucault's idea of power relations is very different to the idea that power is the probability that one actor in a social situation can impose his will on another irrespective of the basis on which the will rests.

Usually, power is understood as the capacity of an agent to impose his will over the will of the powerless, or the ability to force them to do things they do not wish to do. In this sense, power is understood as possession, as something owned by those in power in the sense that it is the probability that one actor in a social situation can impose his or her will on another irrespective of the basis on which the will rests.

Foucault however believes that power is not something that can be owned, but rather something that acts and manifests itself in a certain way; it is more a strategy than a possession.

This way of understanding power has two key features in seeing i) power as a system, a network of relations rather than a relation between the oppressed and in seeing ii) that the oppressor individuals are not just the objects of power, but they are the locus where the power and the resistance to it are exerted.

My understanding of power relations in relation to truth and the action learning action research experiences of professional also draws insights from the ideas of de Sousa Santos. In my review of these ideas (Whitehead 2016) on the abyssal line; subaltern insurgent cosmopolitanism; epistemicide; ecology of knowledges and intercultural translation, I explain their influence in the evolution and transformation of my own living-educational-theory in my action learning, action research experiences and in my exploration of the implications of Santos' ideas for Living Theory research as a social movement (Whitehead, 2018).

I also want to emphasise the importance of Mary Hawkesworth's (2016) ideas on embodied power and demystifying disembodied politics. Hawkesworth explains why pervasive practices of racialization and gendering remain unrecognized and unstudied in the context of mainstream political science. Hawkesworth suggests that certain disciplinary assumptions about the nature of politics and the requirements of scientific study of the political world have rendered embodied power beyond the threshold of visibility:

> Indeed, processes of racialization and gendering developed
> over the past five centuries under the auspices of "science"

> have been embedded in law, custom, accredited knowledge
> and diverse social practices, lending coherences to forms of
> unknowing that continue to haunt political science in
> particular and public life more generally. (p. 5).

In developing my worldwide perspective on AI and AR in
education, I want to acknowledge the importance of de Sousa
Santos' (2014) ideas. In my review of these ideas (Whitehead 2016)
on the abyssal line; subaltern insurgent cosmopolitanism;
epistemicide; ecology of knowledges; intercultural translation, I
explain their influence in the evolution and transformation of my
own living-educational-theory, and in my exploration of the
implications of Santos' ideas for Living Theory research as a social
movement.

In developing this perspective on the living legacy and
transformatory power of action learning, action research
experiences of professionals I also want to draw attention to
Inoue's (2015) arguments for bringing Eastern epistemological
traditions into this perspective:

> There are many different ways of defining mindfulness, but
> for the purpose of this book, mindfulness is best captured as
> a state of mind that accepts and accommodates multiple and
> seemingly conflicting perspectives, beliefs and assumptions.
> In Eastern epistemological traditions, it is considered to be a
> path to develop a deep awareness of the complexity of
> reality as well as what your mind is up to in the complexity.
> Mindfulness rejects a rigid persistence to only one
> perspective or belief system that narrowly confines your
> mind. It is characterized by a mental dispassion that is open
> and detached from one particular value system. It allows
> you to see the world from diverse perspectives and critically
> examine your actions and assumptions… (p. 12)

I also want to highlight Zuber-Skerritt's (2017) insight about
conferences as sites of learning and development in the renewal of
society:

> … I have argued that we need to shift away from the
> mindset of neoliberalism and reductionism dominating our
> present society and driving its obsession with consumerism,

> power and control. Instead we need a collaborative,
> participative and inclusive paradigm built on love and
> working through local and global action to connect us with
> each other as human beings and with nature. Society needs
> to be renewed by making a shift from the negative energy of
> fear, competition, control and war to the positive energy of
> faith, love, hope and creativity. Clearly, we need to
> conceptualize and practice not just learning conferences but
> Loving Learning Conferences. (p. 224).

I now want to point to the evidence that shows how the research
experiences of educational professionals can render visible and
epistemologically significant, embodied power relations and the
embodied expressions of ontological values as explanatory
principles in explanations of educational influences in learning.

6. Accounting for ourselves in Living Theory research and living-educational-theories from the ground of our professional experience with living-posters.

I helped to organise the third world congress of ALARA (then
ALARPM) in Bath in 1994, with the theme 'Accounting for
Ourselves'. From its grounding in the action learning action
research experiences of professions, engaged in enquiries of the
kind, 'How do I improve what I am doing?' many participants
showed a willingness and responsibility to account for themselves
in evidence-based explanations of their educational influences in
their own learning, in the learning of others and in the learning of
social formations, in their living-educational-theories. This
responsibility for producing and sharing such explanations is
grounded in the motivational power of ontological values that
carry hope for the flourishing of humanity. It is also motivated by
a desire to produce valid explanations of educational influence
where the explanatory principles include these values. You can
access in the Educational Journal of Living Theories (EJOLTS) the
evidence that shows how the action learning action research
experiences of professionals can render visible and
epistemologically significant, embodied power relations and the

embodied expressions of ontological values as explanatory principles in explanations of educational influences in learning.

One research method some people have found useful in beginning to develop evidence-based practice and living- educational-theories, from their experiences as educational professionals, is that of a 'living-poster' (see below). A living-poster involves:

> Creating an attractive A4 poster including text and images, and the url to your YouTube video, which provides brief details of your: context; interests; the values that motivate you and give your life meaning and purpose; research passions; details of a few of your key publications; the url to your website if you have one and your contact details. (Living-posters, 2017).

You can access the evolution of living-posters from 2015 to 2017 to 2018 from the 'What's New' section of http://www.actionresearch.net. If you wish, you could contribute your own living-poster to strengthen Living Theory research as a social movement.

7. The Educational Journal of Living Theories and transforming social change.

In the 10 years of publication of the Educational Journal of Living Theories (http://ejolts.net/about) the embodied power of practitioner-researchers has been included through multi-media texts that have clarified and communicated the embodied expressions of ontological values that action researchers have used to give their lives meaning and purpose. These values have been used as explanatory principles in explanation of educational influences. The gathering together of action researchers in a global social movement that carries hope for the flourishing of humanity is being informed by the worldwide perspective of action research in education discussed above. I am suggesting that we can strengthen the educational influences in learning of such a global movement of action researchers through working and researching co-operatively with *Living Theory as a Way of Life* (Whitehead, 2018).

The freely available resources http://www.actionresearch.net include 10 years of Educational Journal of Living Theories (EJOLTS). They are an international resource for action researchers and others who are generating their own living-theories with values that carry hope for the flourishing of humanity. These theories are generated from inquiries of the kind, "How do I improve what I am doing? In which 'I' exists as a living contradiction."

I shall end this keynote on action learning and action research experiences of professionals by drawing attention to the co-operative movement, with the values of the international co-operative alliance (see http://www.actionresearch.net/writings/coop/coopvalues.pdf). I am thinking of the transformations that are continuing to take place as we learn how to co-operate in creating a social movement that carries hope for the flourishing of humanity.

If we are going to strengthen the living legacy of AL and AR in transformatory social change I am claiming that we are going to have to learn how to co-operate more effectively within global contexts and organisations such as the Action Learning Action Research Association (ALARA), Action Research Network of the Americas (ARNA), Collaborative Action Research Network (CARN), Network Educational Action Research Ireland (NEARI), Bluewater Action Research Network (BARN)

Lonnie Rowell (2017) stressed the importance of Knowledge Mobilisation ARNA (2017a) in developing such a co-operation, in supporting seven participatory workshops around the world in preparation for the ARNA (2017b) Conference in Cartagena, Columbia on, '*Participation and Democratization of Knowledge: New Convergences for Reconciliation*'. Because of our involvement in this Conference, Rowell invited Wood, McAteer and myself to submit a paper for a special issue of the journal Educational Action Research. The paper has been submitted on an analysis of the narrative reports from seven participatory workshops:

> This paper presents a thematic analysis of the narrative reports from seven participatory workshops held around

> the world for the purpose of dialoguing around this and related questions. Findings indicate that, generally, action researchers are indeed facing challenges on many personal, institutional and epistemic levels as they endeavour to promote knowledge derived from the principles of authentic participation and dialogue with those whom it is intended to benefit. However, the analysis also reveals creative responses of practitioners to these challenges. In keeping with the special issue theme, we offer this analysis as a starting point for further discussion around how we can mobilize knowledge for equitable social progress. (Wood, McAteer, Whitehead, 2018)

As ALARA moves into the future with 'The Action Learning and Action Research Legacy for Transforming Social Change: Individuals, Professionals, and Communities' Developments, Organizational Advancements, and Global Initiatives', we could look forward to the 11th World Congress of ALARA as we seek to strengthen this legacy as co-operative educational learners and researchers who are generating and sharing their living-theories in support of Living Theory Research as a social movement.

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Biography

Jack Whitehead is a Living Educational Theorist based in the UK. Previously at the University of Bath, he is now a Visiting Professor at the University of Cumbria, UK and at Ningxia Teachers University in Ningxia, China. He originated the idea that individuals could create their own explanations of their educational influences in their own learning, in the learning of others and in the learning of the social formations in which their enquiries are located, as their living-educational-theories. He

pioneered the use of digital, multi-media narratives for clarifying and evolving the meanings of the expression of embodied values in explanations of educational influence, in research degrees. The resources on his web-site http://www.actionresearch.net are an international resource for action researchers who are generating their own living-theories with values that carry hope for the flourishing of humanity from enquiries of the kind, 'How do I improve what I am doing?'

The Transformative Possibility of Literary Métissage: An action research report

Lynda Giguère, Laurie MacLeod and Judith McBride

Abstract

This report describes and exemplifies ongoing action research advancing an inquiry method with the potential to reveal evidence of individual and collective relational learning resulting from teacher professional development. The method of literary métissage encourages the emergence and merging of voices, and may be appropriate for use in contexts other than schools. The report traces the design, enactment and outcome of a workshop presented at the ALARA World Congress, 2018, in which participants concerned with transformative social change experienced the method's potential. Participants' products, involvement in the validation of the project, and authors' reflections on modelling the method are shared.

Key words: action research, literary métissage, relational learning

The Narrative Inquiry Group, of which the authors are members, is a writing collective working in Québec, Canada, representing various education sectors, cultural contexts, and worldviews. Individually, we face challenges offered by political, social, technological shifts. Our classrooms interlace language, ethnicity, culture, ability, need, talent, gender, and orientation. We strive to honor as distinct and yet integrated, the various cultural and geographical contexts within which we work. We have worked in various contexts including elementary, secondary and post-secondary settings, First Nations schools, the Canadian Far North,

Africa, and South America where English and/or français
Québecois is the language of instruction. Each of us strives to
respect the history, identity and values of other, while navigating a
way forward using light-writing, life-writing and literary
métissage (Hasebe-Ludt, Chamber & Leggo, 2009) as "... a practical
tool or strategy ... a site for writing and surviving in the interval
between different cultures and languages" (pp. 8-9), while
remaining conscious of the need for systemic change. In our
Canadian culture the word métissage is understood to be a
derivative of Métis sash, a multicolored, finger-woven belt
attributed to a mixed ancestry culture. As an arts-based inquiry
praxis, métissage is a weaving of voices " … mak(ing) dialogue
possibile while the dialogue makes possible the rapprochement
among disparate, unequal individuals and groups … lead(ing) to
understanding about the self and other and general insight about
the world and our place in it" (Hasebe-Ludt, Chambers and Leggo,
2009, p. 38).

We take Pauline Samashima's words to heart when she writes

> "(o)ur personal experiences move to collective knowledge
> in the action of sharing. What is basic to education then, is
> learning how to live well in the world. It is learning how to
> make meaning and to materialize the hope for something
> better" (Sameshima, 2018, p. 5).

When we first began to write together, we shared stories of
practice, found comfort and some determination in our
conversations. Soon, however, we felt we needed to move beyond
storying and began look for ways to understand our relational
learning. We set out to address the problem of how to sustain and
move conversations forward within our own and other
communities. We positioned ourselves as narrative inquirers
(Clandinin & Connelly, 2000), and began experimenting with light-
writing, life-writing and literary métissage (Hasebe-Ludt,
Chambers, & Leggo, 2009) as methods that might help us
accomplish our goal.

Our inquiries are situated under the arc of action research (Arhar,
Holly, & Kasten, 2001), conversation (Glenn, Roche, McDonagh, &

Sullivan, 2017), arts-based inquiry (Hasebe-Ludt, Chambers, & Leggo, 2009), living theory research (Whitehead, & McNiff, 2006), and adult learning theory (Mezirow, 2000). In our professional conversations, values (Whitehead, 2018), and consensus (Horn-Miller, 2013) are central. We gather to learn, spending long afternoons in conversation, coming to a point where talk creates a shift from out to within, and we write. Finally, we create a braid or métissage of distinct but shared voices revealing a new perspective and evidence of our relational learning (The Narrative Inquiry Group, 2018). In this paper, we provide an overview of the ideas and context that frame our research, followed by an enactment of the process from a workshop presented at The Action Learning Action Research (ALARA) Association's World Congress 2018, as we address the question, "How might the practice of literary métissage contribute to, and provide evidence of, learning in relation?"

Our Inquiry Context: A métissage of related perspectives

We draw on an eclectic collection of qualitative outlooks and concerns including voice, consensus and the validity of our work; arts-based inquiry, living educational theory, and learning in adulthood. Our choices are based on practical purposes which disallow "the dominance of theory over practice and policy makers over practitioners" (Portelli & Oladi, 2018, p. 5). We are concerned with teaching and learning, teachers and learners as human, rather than economic endeavors. We value teacher autonomy, self-efficacy, relational trust, and professional development (Clarke, 2019). These perspectives provide us with the tools to demonstrate that we are living our values in our inquiry.

Voice, Consensus and Validation

We learn in conversation **(**Glenn, Roche, McDonagh, & Sullivan, 2017), and we have learned that together we can create – rather than merely consume – knowledge. Our Narrative Inquiry Group is not a fixed entity. Rather it is a state of interrelatedness

(Sameshima, 2018). The size, shape and color shifts serendipitously, varying with voice, need, mood and time. Our power is located in safety, creativity, determination and love. We are conscious of polyvocality (Pithouse-Morgan & Samaras, 2015) in speaking, listening, hearing, and interpreting experience (Chambers, Hasebe-Ludt, Leggo, & Sinner, 2012; Pletz, 2012). However, we acknowledge that not all voices are equal, that there are inaudible experiences that may or may not be called forth. We are learning of the need for patience, and sometimes, silence, but we are committed to the "... mission to surface the unheard voice" (Jean Hartmann, personal communication, June 19, 2018).

As settlers in North America, we have been schooled on the principle of democratic majority dominance. However, within our narrative writing community we embrace the principle of consensus and equality in relationship (Glenn, Roche, McDonagh, & Sullivan, 2017). John Ralston Saul (2009) writes that as Canadians, "We are a Métis civilization" (p. 3), living in a culture of indigenous ways and immigrant influence. As teacher researchers, we embrace the Aboriginal idea of expandable and inclusive circles of people (Saul, 2009). We align our practice with Haudenosaunee First Nation procedures drawn from the natural world (Horn-Miller, 2013), whereby decision making " ... relies on calm deliberation, respect for diverse views, and substantial agreement" (p. 115), where the "... objectives are engagement, respect and peaceful resolution" (p. 115). It has taken our group many years to arrive at the point where we can say that we work on this principle. Differentials in relationship have diminished, yet we understand that at various points in a project, one member or another may take the lead while denying neither member access to consensus decision making, nor the voice of a minority point-of view.

Validation of our work gives us an indication of our influence as inquirers. Two criteria for judging the validity of arts-based inquiry are offered by Barone and Eisner (2012): structural corroboration, asking if there is evidence in the study that allows for a credible conclusion; and referential adequacy, asking whether

or not the story rings true. Using consensual validation, " ... agreement among competent others that the description, interpretation, evaluation, and thematics of an educational situation are right" (Eisner, 1998, p. 112), we interrogate our work through conference and workshop participants' feedback using the criteria of coherence, consensus and instrumental utility (Eisner, 1998).

Arts-Based Inquiry

We have found our individual and shared voices through the practice of light-writing, life-writing and literary métissage, while inquiring into " ... our relationships with/in the world ... mixing oral renditions of text – autobiographical fragments that arise from our own lived experiences" (Hasebe-Ludt, Chambers, Oberg, & Leggo, 2008, p. 57). Lionnet (1989) describes métissage as "a textual weaving of traditions … linking issues of race, politics, reading and writing" … revealing ambiguous spaces of possibility, and delving into the interface of the personal and political (Zuss, 1995). "Métissage as a complex and iterative process of writing, braiding, re-writing critical dialogue, reflection, and tension, (brings) differences to the forefront and create(s) an opportunity to challenge the myths of our assumptions and follow new interpretations" (Cox, Dougherty, Lang Hampton, Neigel, & Nickel, 2017 p. 48). Prompts from the day-to-day of our lives, represent individual voices in reflection, and our unified voice in braids of words where snippets of individual reflections are rewritten into a single piece.

In order to bring our ideas to others in other contexts, we spark conversations at conferences or workshops using light-writing where participants study and reflect upon photographs from the authors' personal archives for the purpose of photo elicitation (Harper, 1998), life-writing and métissage (Hasebe-Ludt, Chambers, & Leggo, 2009; Sinner and Lowther, 2012). Each participant brings a personal perspective to the conversation, reflection, and braid. Following the steps below:

1. Groups are formed with a facilitator to lead the discussion of a pre-selected collection of photo prompts (10) based on a common theme, for example transformative social change.

2. Participants discuss the photos with a question in mind, for example, Where does the image take you in your thinking of transformative social change?

3. Each participant selects an image that draws their attention, takes time to ponder, then records a reflection that may take the form of a list, doodle, poem, rant.

4. Upon completion of individual texts, each group member shares their work aloud.

5. Group members take note of lines from other pieces that particularly resonate with them and with the theme. As well, participants may nominate lines from their own piece.

6. A note-taker is nominated to record all lines selected.

7. Participants consider the organization of the lines, taking into consideration meaning, flow, representational voice, and theme, continuing the process until consensus has been reached.

8. In the case of a single group, the process ends at this point.

9. In the case of multiple groups, one member of each group is nominated to present the braid to the entire gathering.

10. As the métissages are read, contributions to a meta-métissage are identified by all participants. Steps 6 and 7 are repeated.

11. Participants reflect upon and discuss their learning.

12. Subsequently, facilitators provide copies of the meta-métissage to all participants.

Relational Learning: Living theory and perspective transformation

Within our Narrative Inquiry Group, our learning is caring, respectful, and relational (Kitchen, 2009), and each member's needs, working and personal circumstances and experience are valued. Relational knowing values collaboration which contributes to renewal and significant professional development. While we "grow in relationship" Kitchen, 2009, p. 56), we are guided by our values in our work, asking:

1. What do I care about in education?

2. How do I live my values in my practice?

3. How can I/we improve what we are doing as teachers, researchers and learners?

4. What do I/we do when encountering a contradiction to claimed values in my/our work?

5. What evidence can we offer that this is the case?

(Whitehead & McNiff, 2006).

Individually, we make explicit and public value claims (The Narrative Inquiry Group, 2018), which become the markers by which our assertion to engage in valid inquiry may be judged. We understand that we are learning, and that our learning is experiential, purposeful, (Parks Daloz, 2000), and transformative (Mezirow, 2000). We question and revise interpretations of experience, and seek dependable frames of reference (Parks Daloz, 2000) in order to direct our future actions. "Transformative learning is learning that transforms problematic frames of reference ... to make them more inclusive, discriminating, open, reflective" (Mezirow, 2003, p. 58). These may occur through objective reframing, a "critical reflection on the assumptions of others … as in action learning" (Mezirow, 2000, p. 23), or subjective reframing involving "critical self-reflection about one's own assumptions about … a narrative – applying a reflective insight from someone else's narrative to one's own experience" (Mezirow,

2000, p. 23). As we learn, we change our ways of thinking, being, and knowing in the world (Parks Daloz, 2000), passing through phases of meaning making (Mezirow, 2000):

1.   Experiencing a disorienting dilemma, for example encountering a contradiction to one's expressed values

2.   Examining one's Self, critically assessing one's assumptions, and deciding to act to resolve the dilemma, and eliminate the contradiction

3.   Recognizing that discontent and transformation are shared, and exploring alternative actions, role and relationships

4.   Planning and implementing action, and trying new roles

5.   Building competence and confidence in a new role

6.   Integrating a new perspective into one's life, and making the transformation public

     (Adapted from Mezirow, 2000 and Whitehead & McNiff, 2006).

Métissage is "a writing and weaving of plural often contradictory aspects of identity and subjectivity, offer(ing) a critical intervention through which narratives of identity may be composed and revised" (Zuss, 1995, p. 27). Our personal and collective transformations are documented in our conversations, written reflections, métissages, presentations and publications.

Our Purpose

Looking at educational influences in Québec today, we see the relationship of knowledge and power in our context as an opportunity for inquiry (Portelli & Oladi, 2018). While recognizing the dominant valuing of efficiency, accountability and standardization at present, we value the idea of teachers as creators of knowledge and believe this may be compatible with existing top-down approaches to professional development.

Self-directed professional development moves us to action leading to knowledge creation. Knowledge then drives action. The emergence of the teacher-researcher's living theory through research on practice offers an opportunity for action and therefore knowing and re-knowing the world of school for the good of all concerned. New perspectives evolve with the potential to influence a meaningful transformation of a system from depersonalized, undemocratic structures to a vibrant, collaborative, living endeavor grounded in individual and collective values and professional development supporting the betterment of schools – schools valued for integrity and professionalism, an alternative to the standardized, marketed institutions of the present.

Looking at our Narrative Inquiry Group, we acknowledge that our thinking may be seen to be naïve, however, we remain committed to living our values of caring about teaching and learning, teachers and learners in a practice while embracing action research. Our self-directed professional development counterbalances top-down directives. Action and reflection link the teaching experience to sense-making and learning, and with métissage, we have experienced the emergence of a collective consciousness, a means to our unanimous desired end – teacher learning for improved practice. We were invited into literary métissage in seminars at the Center for Oral History and Digital Story Telling at Concordia University (COHDS) Montréal. We set out to refine a context-specific method and our question became: *How might we use life-writing, light-writing, and literary métissage as a site for relational learning, and to provide evidence of that learning?*

Generating and Braiding Stories

Our purpose in proposing a workshop at ALARA 2018 was to explain and provide an example of an evolving inquiry method, and to gather feedback from participants as to the worth of our inquiry. We offered an opportunity to explore the possibility of professional learning with a view to transformative social change using literary métissage by engaging participants in the practice. Laurie's reflection describes the enactment of the process.

Laurie's Reflection

There were six participants in my group. They were all talkative, but quickly got down to the first task, choosing a picture that they could relate to. The group was ready to write, and after the brief discussion about their choice of photo, they were ready to find a quiet place to work. Ten minutes later we gathered together to share our stories. Andy volunteered to read first. Eli volunteered to scribe, and I reminded the group to also jot down the words or phrases that were powerful and interesting to them. All of the stories were shared, and a few ideas were put forth to find the theme for the braid. Considering the snippets from the stories and the two emergent moods – light and dark – the group reached consensus and chose to go with the theme from despair to hope. The final piece reflected the theme of transformation and the message of hope. (Laurie MacLeod, personal communication, June, 2018).

Light-Writing and Life-Writing

Participants formed three groups, and after a brief introduction to our inquiry and method, a guiding question was offered: *Where does the image take you in your thinking about transformative social change?* The process is demonstrated below in verbatim data from

Figure 1. Andy's light/life-writing.

the light/life writing activity with images and reflections of individual members of Laurie's group, followed by the braided

métissage. Pseudonyms are used and the reflections and braid were volunteered by participants.

This brings bitterness to my mind. This barbed-wire brings anger; it borders on hatred, these feelings. I direct my anger at those in my culture who have no other desire but to hurt those considered less than human, to cause trauma to children of those same people. This conjures images of brown people being forcibly disposed by a nation that falsely prides itself on vaunted freedom and democracy, but only for those with the money, the power, the status, and even the education. Is this where we are? Will we stop this slip into the darkness, or will we just let it happen all over again? I am supposed to have something good to say about those elements of imprisonment. Imprisoned in a body, imprisoned on a planet, imprisoned in an ethic of social class, imprisoned in an economic class – what difference does it make? How do we stop talking about this, and march against this horrific treatment of others? Not enough have cared in the decades before. How do we stop paying lip service to the likes of democracy, justice, peace, and philanthropy, instead of just actively blowing back against the hatred, anger, disdain, and social injustice? This prison image has shown itself for what it is. It is our job to define ourselves by the opposite of this image, or all will be lost, and it will be by our own hands. Hope is useless when you've been robbed of your voice.

Figure 2. Blair's light/life-writing.

So, now, we know what it is, we must take back from thieves, liars, connivers, and hate-mongers amongst us. We must take back our hope.

I've been thinking about system worlds and life worlds. This image speaks to me of that: the system world has efficiently produced and packaged the shrimp, it looks like it is for a market in Japan. The shellfish are fresh: packaged at sea, going to be put on ice. Look at the expression on the fisherman's face. His eyes are sad, his lips are compressed. To me, (I'm projecting) part of him is dying as he captures and boxes those creatures. He is expressing something in his face – something that might be set free. Then – look at the reproduced image of the shrimp itself, its eyes, its pinkness, its legs and tentacles frozen into an archetypical picture. What is that creature, boxed and thing-ified, saying to us, to me? It's speaking silently of death, or the ecological damage of human appetite, or the removal of a creature from context, so as to render it meaningless and devoid of life. So, this image is of something concrete, common, normal, our expression of trade success, yet this situation is so tenuous. Its pain could be realized in an instant. I, the consumer, could say no. The fisherman could act on his feelings. We could not turn away. We could leave the creatures in the ocean and find other things to eat. The life world could emerge. And, he's wearing, Hele Hanson extreme weather gear. We humans are so clever! It could make me hate myself as I sip my Pepsico-apple juice out of a plastic bottle. We don't see – I don't see – the consequences.

Figure 3. Charlie's light/life-writing.

This image takes me forward in my thinking about transformative social change … in this picture I see the signs of industrial progress. The big tractors ready to dig up the earth and build new things in order to make us humans wealthy and add more convenience. On the other hand, I see the earth and our natural surroundings barren, broken, dry, dead. But I see hope – hope in the blue, blue sky. This to me is a metaphor for what is happening in our world. The struggle between business as usual in terms of western values and those who are struggling within that system, including the more than human, and those who are beginning to fight for the voiceless, the powerless – the hope for a better future. We are at a turning point, I believe. This is a time of turmoil as the powerless gain their voice and start to fight back against the powerful. Just as in the picture where we see the results of progress – the discarding of items no longer required – thrown away? Left behind. We see the same in every community, those left behind, discarded. But now, as never before, there are a growing number of people willing to take up the voice of the voiceless – through telling of their stories, so that it is no longer possible to ignore what was once not seen. This sheds light on a problem, like the sun on a seed, helping the seed to flourish.

Figure 4. Dale's light/life-writing.

This photo takes me back to childhood. I haven't thought much about childhood for a long while ... I see in this the quietude of life that I grew up in. The unsophisticated world in which lives were simple, no great demands, just the signs of daily living. It brings to

me a sense of isolation, one that ever surrounds me. I always felt alone, even when in the company of others. Raised by a single mom, struggle became a way of life. There were no dolls, or pretty dresses – I dressed myself in hand-me downs for a decade at least. It's taught me to be frugal. Bargains are an essential part of my life now – so then are they just seeping into my living? I knew of the haves and have nots! I grew up without much, I didn't need much and I've come from making my own living, into this world of abundance in having modern comforts and multiple choices. Here we are, still confronted by torments of racial/social/individual inequity. Distress of emotional traumas, and separation of human connections. I yearn for the solitude of simple living, uncomplicated, knowing, and special.

Figure 5. Eli's light/life-writing.

I like the engagement of the younger children which signifies to me that the readings are interesting to them. On the other hand, it is the older child/person (both male) who are reading so their voices are heard. This suggests a hierarchy. I value the voices of each individual and especially the voices of children and the oppressed. I would like to see younger children reading aloud to the older ones. When individuals speak with their own voices, they learn independence of thought and inquiry. In the grouping of the older boy and younger girls, there seems to be a stronger relationship as indicated by the proximity of the girl on the right. The girl on the left and the younger boy on the right, there is more

distance to the older person (although the boy seems to be straining to connect and see more clearly). Peer learning has been proven by research to be very effective in improving learning. Peer learning is often undervalued and under-utilized when adults need control. Responsive teaching improves with students taking responsibility for their learning and asking their own action research questions such as *How can I accept criticism without feeling I am a bad person?*

Figure 6. Laurie's light/life-writing.

I am one in a community,

Young and nearly new,

Safe in the arms that hold me

My journey begins.

The cycle is my choice.

When I chose this place

I chose this family.

Each member has their own story.

These stories will carry me,

And guide my journey,

As I build my own stories.

I know their love will sustain me,

As I learn who I am,

And who I will become.

From Despair to Hope – A Literary Métissage

Distress of emotional trauma,

Uncomplicated knowing and speaking,

The powerless strain their voices,

Bare and broken,

Dry and Dead.

Safe in the arms that hold me,

My journey begins.

Thieves, liars, connivers

and hate-mongers among us

Asking their questions.

Eyes are sad,

Lips are compressed,

Part of him is dying,

Something that might be set free.

An expression so tenuous,

Like sun on a seed,

We could turn away, or

Take back our hope.

Discussion

We evaluate our research by making it public at conferences and inviting input from participants. We seek corroboration in participants' voices of our view that our work is credible and useful. The resulting discourse guides us as we learn, adapt and

move forward. We learn from dialogue as we assess acts, feelings, (Mezirow, 2003), and values lived or contradicted (Whitehead, 2018)). At ALARA we asked:

1. In what way have you been influenced by this workshop experience?

2. Where does our work take you in your thinking about transformative social change?

3. In what way might the method be useful to you in your context?

4. What suggestions would you offer as we move forward?

We bring the voices of participants into the discussion using verbatim data in quotations.

Responses indicate that the method could be useful to elicit participation, dialogue and collaboration in various groups, thus giving voice and constructing shared meaning and knowledge: "I think your work is a great way to get conversation about transformative social change started. You get people thinking, and talking, and sharing experiences and ideas. It's about working together – sitting together, voicing together, feeling together, processing together. Everyday life can be more impactful when you work together."

Métissage offers the possibility of addressing social issues, bringing lived values to the conversation, questioning perceptions of influences, validating voices, and, perhaps, supporting action: "I am pondering the transformative social change piece. It really makes me think I need to question my assumptions about transformative social change. I can see how the process validates the voices of the people in the room – which is in itself a worthwhile thing. And, maybe if regular/repeated that would support action. Based on the transformative social change, it will definitely lead to a greater future."

The following tables include all comments offered at ALARA 2018.

Table 1 *Responses to: In what way have you been influenced by this workshop experience?*

Participant and Comment

---

1.   Made me think how I could use it to elicit dialogue from youth groups on different issues.

2.   Wowed Again! Second time participating in métissage.

3.   It demonstrates the importance of listening and working together.

4.   It will help me re-design my approach to my "This, I believe" paper, as well as the photographic essay/visual rhetoric paper, all of which my students perform.

5.   A very enjoyable workshop. I can imagine using this with groups of doctoral students.

6.   I liked integration of visual data and written work. Process created a community. Adds to a pooling of knowledge. Amazing creative process. Very powerful experience especially in responses of individuals and group.

7.   I was very moved by one picture. I enjoyed the process and would consider using it as an alternative way of building joint meaning. Learning.

8.   This is a valuable tool to use for our students to unpack important social issues and bring their values/interpretations to the floor for discussion.

9.   Its participatory nature appealed to me and the nature of the collaboration involved in it. We worked on level playing field where no one feels that their ideas or thoughts are unvalidated.

10.   Questioning my perception of the imposed vision/direction of development of people/communities/nations – i.e. Western influence (almost imposition) at the detriment of the local view, opinion and customs.

11.   The workshop is a greater experience and nice expectation.

12.   This was a very powerful workshop for me. It became very evident to me that this approach can be a very powerful tool for the voiceless to gain voice in a very positive experience. It is engaging and participatory and it displays the beauty of the multiple voice coming together.

Table 2 *Responses to: Where does our work take you in your thinking about transformative social change?*

Participant and Comment

1.   I think it is appealing, fun way to generate knowledge, works well with photo voice as well.

2.   It's about working together – sitting together, voicing together, feeling together, processing together.

3.   I think your work is a great way to get a conversation about transformative social change started. You get people thinking, and talking, and sharing experiences and ideas.

4.   How everyday life can be more impactful when you work together.

5.   We must get through the worst of our feelings, in order to bring out the best.

6.   I am pondering about the transformative social change piece. I can see how the process validates the voices of people in the room – which is in itself a worthwhile thing. And maybe if regular/repeated that would support action.

7.   It really makes me think I need to question my assumptions about transformative social change.

8.   I would like to do the same exercise with my students focusing on the concept of transformative social change and how to recreate it.

9.   Based on the transformative social change will definitely lead to greater future.

10.   One question I had with this method was the pictures that were presented. How were they chosen? – as the type of images chosen could potentially lead, when the participants can't bring their own pictures.

Table 3 *Responses to: In what way might the method be useful to you in your context? Does the process make sense? If yes, what leads you to accept it? If not, what was your experience?*

Participant and Comment

1.   I use art-based methods so this is good – particularly methodologies.

2.   A way to develop shared understanding, defend without the need to explain of different viewpoints.

3.   Personally, I have not done an exercise like this in decades. For my professional life, these exercises are not helpful!

4.   Everyday life can be more effective and efficient if you take the time to work together. From marriage to parenting. This is a testament to leading by example.

5.   But - it might not support action. And how easy would it be to support action is valuable - precious. But genuine consensus is a difficult thing to achieve. So, thank you for helping me think about this.

6.   I experienced it as an intriguing way to generate shared knowledge. Thinking together. I might be more critical about the outcome. What is the desired outcome? Is it the métissage itself? Or maybe change in myself on the world?

7.   Well presented with good facilitation of the activity which will enable replication back home.

8. The participatory nature is extremely useful. It does make sense. However, in my context, I would need to recreate it to fit it in my context.

9. I related the method to the analysis tool that produces a world map from a collection of components, but it has more personal immediate impact. Possible to apply to gain common understanding and agreement in a variety of circumstances (org. Change)

10. It is a useful context and truly makes sense in order to bring hope and stability.

11. I see this as very useful in my work and am interested in pursuing this further.

Table 4 *Responses to: What suggestions would you offer to help us move our work forward?*

Participant and Comment

1. Come to my community!

2. I think this would be an amazing tool for conflict resolution and peace keeping. Forces people to listen ☺

3. I'm not sure. I think you've made this as simple as you could, without making the task less powerful, or less meaningful. If anything, it helps bring meaning to the lives of those performing this.

4. Create your own living educational theories and make them public. How can I help? Include alternative forms of data. Keep up the good work!

5. I don't really have a suggestion. I do not know it well enough. I'll actually play with it, I will communicate with you.

6. How would you do this from the ground up, not you leading it.

7.   Publish!

8.   Get out there and share this experience in many different
      contexts. I see the value of this working in every place that
      community gathers.

Stereo-Typical   Images

Figure 7. Stereotypical image.

We were challenged on questions of bias or stereotyping in our
image bank (Figure 7) and of balance of voice in our discussions:
"One question I had with this method was the pictures that were
presented. How were they chosen? – as the type of images chosen
could potentially lead, when the participants can't bring their own
pictures." Stereotypical images based on ethnicity and
perpetuating biases are two observations that we shall address.
Foremost, we need to be aware and clear about our settler
perspective to those not present at a workshop. As well, it should
be noted that, in our practice, we do not use photo elicitation,
however, we find it a useful catalyst in workshops. In order to
diminish similar challenges in the future we will be developing a
project where we will engage a focus group to assist in refining our
image bank to reflect more neutral, perhaps abstract, themes.

The issue of voice and balance of voices within groups also arose:
"This was a very powerful workshop for me. It became very

evident to me that this approach can be a very powerful tool for the voiceless to gain voice in a very positive experience. It is engaging and participatory and it displays the beauty of the multiple voice coming together." We are left to consider how to create a conversation space without dominance, and with acknowledgement of, and respect for, the stories and prejudices of others.

The Conjunction of Consensus-Making and Aesthetic Judgement

One reviewer for this submission to *ALARj* invited us to discuss the conjunction of consensus-making and aesthetic judgement. This has been a taken-for-granted part of the process for us, and we find the question intriguing. What happens when we braid? A braid is more than words. We question existing perspectives and find new directions. We open ourselves to possibility and therefore, to compromise. We understand consensus as full agreement (Horn-Miller, 2013), not democratic majority. A braid is an expression of a collective consciousness, of a composite identity, an aesthetic collage. We navigate tensions between Self and Other as we select words and phrases and order them into a comprehensive and meaningful piece (Hasebe-Ludt, et al, 2009), into a product of agreement on aesthetic appeal and ideas grounded in our values. Each participant has ownership of the end result. As we give voice to all participants, we facilitate a transformation within each Self, and when we all agree, we feel the energy of the group supporting and validating new ideas. A video in which the métissage of the authors' reflections after ALARA 2018 is completed, and thoughts on learning in relation are shared is available at https://youtu.be/insEwsF0Zwc

Conclusion

The conclusion to this paper takes the form of author reflections on the ALARA 2018 experience and a métissage. We understand that transformative learning is located at the intersection of cognition, affect, memory, and choice. Our group provides a fluctuating, polyvocal, mediating space. ALARA 2018 World Conference was

another such learning site (Zuber-Skerritt, (2017). We are inspired by Carl Leggo who wrote, "… our shared life moments are continually rewriting our understandings of self-in-relation. We become part of our mutual stories and relational characters …" (Irwin, Hasebe-Ludt & Sinner, 2019, p. 176). After ALARA 2018, we met to debrief, and reflect on the experience and our learning. Following excited chatter and reflective discussion, we settled in to write our Selves, and then, to create a métissage wherein we wrote one another (Irwin, Hasebe-Ludt & Sinner, 2019).

Lynda's Reflection

I'm off to ALARA! It was a first for me – presenting at an international conference, in a space where the participants were not necessarily in the education field. Whether it be in the Philippines, Mali, the U.K., New Zealand or North America, the blood that runs through the veins of those who believe and activate ALARA has a common feature: its basic molecule feeds on the mission to make the world a better place for all. I had an epiphany as I was mentally rehearsing for our workshop, which provided dots to connect.

- Dot 1. We all have our unique constellation of values and a passion for compassion. Some choose to act upon it. These were at ALARA. All had a flame for action learning and action research. All had a flame for learning action and researching action. All had a flame for transformative social change.

- Dot 2. One speaker mentioned that transformation implies a paradigm shift and that it is a function of Power X Love X Inquiry.

- Dot 3. Another asserted that transformation occurs when you are empowered. You have to work for your agency.

- Dot 4. Transformative social change can be at many levels: individual, professional and organizational. Each level can mesh with the others. In fact, an awakening of such an interplay occurred in me as I participated in the session

> titled Community-based Education and the Fight for
> Educational Justices: Uncovering Tension and Possibilities
> through Living Curriculum, presented by K. Goessling, S.
> Selvaraj. C. Fritz, and K. Brooks.

- Dot 5. Action research is an ecosystem.

- Dot 6. Quoting Freire, "You can't get there from there. You
  get there from here."

Connecting the dots. At ALARA, I had a glimpse of the ecosystem.
It is vibrant, healthy, caring and prolific. The passion for
compassion emanates and radiates everywhere. Now, sitting here
in Montréal, a month after having been at the conference, I know
viscerally that I have a role to play in this ecosystem. I ponder
where my there is and how I will get there from here. The equation
for action research and learning action, Power X Love X Inquiry,
has contributed to an important shift in my paradigm due to its
simplicity in the sense that it offers three critical factors. With this
function in my mind, I now have an action plan.

The first stepping stone is to identify my unique constellation of
values. With the latter in hand, it will provide a platform to help
me identify the cause of some living contradictions with which I
am faced as an invited professor who is involved with the next
generation of teachers of French as a second language. In turn, I
will be able to pinpoint avenues for agency. I believe that with the
awareness of my power, the compassion I have for the educational
field and my sense of inquiry, I will find my voice and be able to
contribute to the ecosystem of transformative social change.

Laurie's Reflection

Upon arrival, it was obvious that the people attending this
conference were uniformly positive, outgoing and successful.
Conversations were developed around issues of social injustice,
prejudice, gender equality, education, in a way that values all
voices. This was not a meeting of teachers. Rather, experts in the
fields of environmental and health science, nursing, linguistics and
education shared their ideas and needs regarding action research. I

was impressed by all of the keynote speakers. I remember particular stories as they opened my mind to things that mattered to me, or in one speaker's words, something shifted in me. A story about literacy and the so-called illiterate villages in Africa will stay with me forever. Another speaker's personal story of her experience of an uninvited sexual advance emphasized that women need to reflect on the how to change their ways of dealing with men who objectify them. The stories and discussions in this atmosphere of safety and openness, have me thinking about the importance of writing life stories that address my acts of living my beliefs. Something in me shifts a little. Living theory – living what I believe to be true. We must be true and allow ourselves to be vulnerable. Power and magic come from knowing the values I want to teach. We love what we do, and love carries energy. What matters? It matters! For clarity, I need light! I am an observer, I want to know more! I am because We are!

Judy's Reflection

I had inklings of how I/we fit in to the action research community. Some were confirmed, others emerged as contradictions on signs along the road.

- ➲ Road Sign: I bordering other and elsewhere. Crossing. An invitation to innovation, revelation.

- ➲ Road Sign: I/Me/Self. Research led me from isolation to insulation. A special education teacher, kids considered to be outside the norm, me too; doctoral student, faculty wondering why a teacher? why psychology? adjunct professor, outside the circle of tenure. In action research, I find community.

- ➲ Road Sign: We/Other. Learning at the conference was alive, thrumming, energizing. Self within Selves, a space for conceptualizing, reflecting, relating, knowing, acting, abstracting. Refine. Repeat. Surge versus stagnation, power versus coercion – let us consider these for a moment, or forever. In the heat of a lazy June afternoon, when the body craves water and a cool breeze, the brain races breakneck.

What-ifs glance off the inside of my skull. What if the borders blur between us and other? Conversation? Community? Voice? Partnership? Are teachers colonized, marginalized in terms of professional development? Is a dialogic rather than diagnostic approach a possibility? Is there energy for this within our system? Isn't a culture of inquiry worthwhile considering as an alternative to burn-out? What might be gained from this? Empowerment? Improved practice? School well-being? What if I had not participated in the ALARA World Congress? What if I do nothing more?

➲ Road Sign: Self/Selves. Place, time, and serendipity brought me, Devan, Jean, Laurie and Lynda together. There was a feeling of belonging, believing in the possibility of change, of achievement regardless of the immensity of the challenge, imagining a future as action researchers, belonging, transitioning, transforming. Repeat. Jean articulated what had seemed obscure. "It is our mission to surface the unheard voice" (Jean Hartmann, personal communication, June 18, 2018). Yes! So obvious! We talked excitedly, then reflectively, finally, we wrote and braided our thoughts into a métissage of questions, challenges, admissions and commitment.

➲ Road Sign: I/Self/Other/We/Selves. Transition to the intersection of values, community, change.

Métissage – Shifting into Learning in Relation

Transitioning Shift – I came feeling less than

I had inklings

What might we gain in looking beyond I/Self?

What is my responsibility?

Who's judging whom?

Borders blur

Interplay awakens

Place, time and serendipity bring us together

Alive, thrumming, energizing

I am ready to be connected

I am able to let go

There are signs along the way

Transitioning shift – The strength of each voice softens

Opens my mind

Conversations value all voices

Things that mattered to me

Ideas were separate and joined

Blood that runs through the veins of those who believe

Atmosphere of safety and openness

Atmosphere of unity in diversity

Passion for compassion emanates and radiates

Many and vast influences, mesh with others

Community in a state of transition

We reposition our Selves

Transitioning shift – What if I do nothing more?

I have a role to play in this ecosystem

I have a unique constellation of values

I know viscerally, I have to work for my agency

I choose to act

Surge versus stagnation

Power versus coercion

> I/We fit
>
> Crossing, invitation, innovation, revelation
>
> Road sign, I/Self/Other/We/Selves
>
> A basic molecule feeds on the mission to make the world a better place for all
>
> Yes! It is obvious!
>
> There is a feeling of belonging
>
> Transitioning shift – Isn't a culture of inquiry worthwhile?

Sameshima (2018) reminds us of the importance of "the interpretation of experience (which) determines the trajectory of questioning, hope, love and well-being" (p. 5). This was brought home to us once again at ALARA 2018. We have confidence in our abilities and identities as teacher-researchers as we determinedly braid the personal, practical and theoretical, and imagine a better world. We invite leaders in education in our local context and beyond to be open to the creation of a culture of inquiry in our schools, to the building of relational trust within the system, to the possibility of teachers experimenting in the classroom, where professional development and teaching become one, braided into a métissage of shared values, in the colors of teachers and learners, teaching and learning.

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Biographies

Lynda Giguère

I am presently at l'Université de Québec à Montréal, teaching students at the Bachelor's level who wish to become French-second-language teachers, to either Anglophones or immigrants. I have taught multiple disciplines and levels (K to U), in French and English. A turning point was being involved with the Inuit in Northern Québec. Being immersed in a culture that was new to me

and being part of a visible minority enriched my life. That experience gave me some landmarks, Inukshuk so to speak. It unveiled a tundra that at first seemed very desolate, but fed my professional and personal Self.

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Laurie MacLeod

I have taught all levels of Elementary and High school to children fully immersed in English second language programs. I learned early that I needed to go to the place where they were learning to help my students excel and feel confident. I recently returned from a teaching position in Brazil, where I taught a Canadian High School program in a Brazilian private school. My journey to a unilingual country was an unexpected hurdle that has humbled me. I now, clearly understand the resistance or hesitance of my former students in Quebec, whose first language is Québecois French.

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Lynda Giguère, Judy McBride and Laurie MacLeod

Judy McBride

I retired from secondary special education classroom, and the university classroom as well, having enjoyed two intertwined and privileged positions. Well into my career, I began to research my practice using the lens of my values to define my teacher-research. Because I believe in the possibility of change, I continue to work with teacher-researchers in various contexts at home and abroad in

my retirement. The ALARA Congress experience offered my colleagues, Lynda and Laurie, and me an opportunity to significantly move our work forward – yet another privilege for which we are grateful.

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Where do we go from here in contributing to 'The Action Learning and Action Research Legacy for Transforming Social Change?'

Jackie Delong, Jack Whitehead and Marie Huxtable

Figure 1 Jack and Jackie getting the workshop underway

1:33 hour video of the workshop at
https://www.youtube.com/watch?v=swTrYSfeb0g

Abstract:

The workshop brought together researchers who are engaged in action learning/action research inquiries of the kind, 'How do I improve what I am doing and live, as fully as possible, my values that carry hope for the flourishing of humanity?' Participants comprised researchers physically present in the room, those present through SKYPE and those who have a virtual presence in the form of their living-posters at
http://www.actionresearch.net/writings/posters/homepage020617.pdf

This workshop focused on living-theory accounts created by educational practitioner researchers, including those engaging as AL/AR practitioners, which are contributing to a legacy for transforming social change. The living-theories used in the workshop included those accredited for doctoral degrees in different universities around the world.

The workshop demonstrated the communicative power of multi-media narratives with digital visual data to clarify and communicate the meanings of embodied expressions of values that carry hope for the flourishing of humanity. Ideas, critically and creatively engaged with included current social theories such as de Sousa Santos' (2014) ideas on 'epistemicide'. These ideas were used to show how Western academic reasoning and epistemology can be understood and transcended in the generation of the living-educational-theories of individuals, grounded in their experiences and contexts.

Purpose of workshop:

To contribute to the evolution of global, AR/AL research communities of practitioner-researchers, who are creating and sharing, as living-theories, their evidence-based explanations of educational influences in learning.

What we hoped participants might learn:

1.   The meaning of a living-educational-theory and Living Theory research in AL/AR in learning where do we go from

here in contributing to '*The Action Learning and Action Research Legacy for Transforming Social Change?*

2. How to integrate digital visual data into an explanation of educational influence in learning

3. How to strengthen the validity of an explanation grounded in personal experience through the use of a validation group that uses the mutual rational control of critical discussion.

4. How to integrate insights from social theories and other disciplines in the generation and sharing of a living-educational-theory.

Activities

1. We introduced the idea that individuals can generate their living-educational-theories as explanations of their educational influences in their own learning, in the learning of others and in the learning of the social formations that influence their practice and understandings. Participants were also introduced to the resources they could access from http://www.actionresearch.net.

2. Participants then discussed in pairs their experiences and contexts in which they are seeking to live their relational and ontological values as fully as possible. These are the values which give their lives meaning and purpose.

3. Participants were then taken through a Living Theory research process in which they describe what they would like to improve, produce an action plan and explain the data they will need to collect to make an evidence-based judgement on their effectiveness.

   Jackie introduced a process she has used to create her own living-theory:

   I. Begin with values: What are the values that I hold that give meaning to my life? Write a story about

something about which I care deeply: what are the values (a few core values) evident in the story?

II. From the general, 'How can I improve my practice?' I move on to focus: What area of my practice would I like to improve? Select an area of my practice that is doable in the time and with the resources that I have.

III. Begin to plan by imagining a way forward. What steps might I take to address the area for improvement?

IV. What actions will I take in my plan to improve? How can I break down the steps into specific actions in a timeline?

V. What means will I use to collect data to show improvement? What means of record-keeping will I use? Some options include: daily journal, videotaping, still photos, observation, meeting agendas/minutes.

VI. Who will be my critical friend (s) and join me in a culture of inquiry? Who will give me critical, kindly and supportive responses to the writing of my research and claims to know?

VII. How will I ensure that my actions are ethical? What permissions are needed to ensure that no harm is done, that credit is recognized and that relationships are maintained?

VIII. What process will I use to analyze the data that I have collected? While some of this will emerge as I go along, what might be some approaches to seeing the learning/improvement in the data?

IX. How have I used my values as explanatory principles to explain my influence on myself, on others and on social formations? How do I move from description to explanation to share the nature of my influence, recognizing that I am a 'living contradiction'?

X. Once I have written up my embodied knowledge, who will be members of my validation group? How will I use Habermas' criteria of authenticity, comprehensibility, socio-historical context and truthfulness in my validation group to strengthen my account?

XI. How will I be accountable for my claims to know in a public forum? Where will I share my account to hold myself accountable for my claims to know?

4. Virtual participants were brought into the workshop through their living-posters and living-theories in web-based resources and there was time to bring five into the workshop via SKYPE.

Figure 2a SKYPE participants feeling the pleasure when connection is made with the participants in Vermont.

From left to right:

Cathy Griffin and Krystam Damm from the Bluewater Action Research Network (BARN) in Canada:

http://www.actionresearch.net/writings/posters/barn020617.pdf

Swaroop Rawal, in India:

http://www.actionresearch.net/writings/posters/swaroop
250518.pdf

Figure 2b SKYPE participants feeling the pleasure when connection is made with the participants in Vermont.

From left to right:

Bruce Damon in South Africa:

http://www.actionresearch.net/writings/posters/bruce250
518.pdf

Máirín Glenn in Ireland:

http://www.actionresearch.net/writings/posters/neari250
518.pdf

To help the SKYPE participants prepare, they were told that by the time they were brought into the workshop through SKYPE, Jack and Jackie would have:

1.   Introduced the idea that individuals can generate their living-educational-theories as explanations of their educational influences in their own learning, in the learning of others and in the learning of the social formations that influence their practice and understandings.

       Shown participants how to access resources http://www.actionresearch.net.

2.   Given participants time to begin discussing in pairs their experiences and contexts in which they are seeking to live their relational and ontological values as fully as possible; the values they use to give their lives meaning and purpose.

3.   Taken them through an action reflection cycle in which they describe what they would like to improve, produce an action plan, and explain the data they will need to collect to make an evidence-based judgement on their effectiveness.

       The connection was then made between the SKYPE group and those in the room in Vermont. As time was so tight each person was asked to prepare a two minute introduction to themselves, their context and work and to give an example of the transformational influence their Living Theory research has had on their life, work and learning, that of others and the social formations locally/nationally/globally. The 14:54 minute video of the SKYPE contributions can be accessed from https://www.youtube.com/watch?v=KrmAqRtMILY

       Then the connection was broken and the participants in Vermont continued with Jack and Jackie to the last phase of the workshop:

4.   The web-based resources at http://www.actionresearch.net were used to demonstrate the academic legitimacy of living-theories in Universities around the world. We focused on Living Theory doctorates at http://www.actionresearch.net/living/living.shtml to show how a multi-media narrative can carry the meanings

> of embodied values as explanatory principles in explanations of educational influences in learning.

The workshop concluded with an invitation to participants to contribute to the evolution of Living Theory research as a social movement by way of, for example, email connections, making public accounts of their living-theories as journal papers and sending their living-posters for adding to the community resource accessed from http://www.actionresearch.net/.

Biographies

Jackie Delong: In my 38 work years, I was a professional educator, teaching at elementary, secondary, university levels, and an administrator of schools and school systems in Ontario, Canada. As a Superintendent of Education, I researched my practice and created my own living-educational-theory doctorate asking the question, 'How do I improve my practice as a superintendent of schools and create my own living-educational-theory?' (Delong, 2002).

Currently, my practice is volunteering my time and expertise as a mentor to others around the world who want to create their living-educational-theories by "loving them into learning" (Campbell, 2011) in a "culture of inquiry" (Delong, 2013). In order to continuously improve my practice, I examine, study and write about those "loving educational relationships" and present at practitioner-researcher conferences. I see myself as a social activist, part of Living Theory research as a social movement (Whitehead, 2009) for social transformation for the flourishing of humanity and as a living global citizen (Potts, 2019).

Jack Whitehead is a Living Educational Theorist based in the UK. Previously at the University of Bath, he is now a Visiting Professor at the University of Cumbria, UK and at Ningxia Teachers University in Ningxia, China. He originated the idea that individuals could create their own explanations of their educational influences in their own learning, in the learning of others and in the learning of the social formations in which their

enquiries are located, as their living-educational-theories. He pioneered the use of digital, multi-media narratives for clarifying and evolving the meanings of the expression of embodied values in explanations of educational influence, in research degrees. The resources on his web-site http://www.actionresearch.net are an international resource for action researchers who are generating their own living-theories with values that carry hope for the flourishing of humanity from enquiries of the kind, 'How do I improve what I am doing?'

Marie Huxtable practiced as an Educational Psychologist in English Local Authorities where she developed and implemented policy to improve educational experiences for school children and educators to develop aspirations and the confidence and competences to realise them in their own learning and in other peoples' learning. Her concerns are that: Practice, theory and research appear to lose connection with the purpose of education; Theory and practice develop independently, and without explanation or evaluation related to values of education; Those involved with education appeared to be vying with each other to exert their hegemony over the totalising development of educational theory, practice and provision. In 2012 she was awarded her Ph.D. for her thesis, 'How do I Evolve Living-Educational-Theory Praxis in Living-boundaries?' She is currently a visiting research fellow with the University of Cumbria and continues to support and spread Living Theory research and living-educational-theories in various local and global contexts.

ALARA-BALT Australasian Action Learning, Action Research Conference 2020

8 – 10 November 2020

Discovering the Future Together:
Action Learning and Action Research at Work

Action Learning, Action Research Association Ltd (ALARA) and Business Action Learning Tasmania (BALT) are pleased to announce the ALARA-BALT Australasian Action Learning, Action Research Conference 2020 to be held in Launceston, Tasmania.

This conference will also commemorate the 10th anniversary of BALT's first program in 2010, and marks thirty years since ALARA's first World Congress in 1990. Celebrate these anniversaries while meeting with action learning / action research academics and practitioners from around Australia and the world.

ALARA will make a Call for Submissions in late January 2020, but you may wish to prepare a draft submission over the Christmas / New Year period. Registrations will open in March 2020.

The theme is **Discovering the Future Together: Action Learning and Action Research at Work**.

Submissions for the conference could be from a range of areas, such as:

- Breaking down Silos with Action Learning and Action Research

  Effective action learning and action research requires people to come together to solve problems. Individuals, organisations, communities, educational institutions and governments can solve our most urgent problems of today, and prepare for the unknown challenges of tomorrow, by working together on action learning and action research projects.

- Reinvention and Lifelong Learning through action and reflection

  Education does not end when one leaves school or university. The world of work is in transition as hundreds of job types disappear and hundreds are created. The same is also true of life, in general. The internet and mobile devices were not widely used just over a decade ago, but are now a part of our daily lives. Experience in using action learning and action research helps people prepare for constant change by developing skills in lifelong learning.

- Action and reflection as a catalyst for organisational development

  A growing number of organisations are realising that a positive organisational culture promotes innovation and sustainability. Gaining employee commitment starts with engagement, which is critical to the success of any action learning or action research endeavour. Action learning and

action research (under many guises) are demonstrated as an effective means to improve organisational culture, business outcomes, productivity and profits.

- Action Learning and Action Research in Community Development

  In spite of political rhetoric and hype, grandstanding and nationalistic brew-ha-ha, serious challenges in the world community remain. Indigenous recognition, health and well-being, child poverty, and environmental protection, are just a few of those matters that require community involvement and collaboration. Many examples exist of action learning or action research bringing communities together to overcome or minimise impacts of current and future challenges to our collective well-being.

For more information and to obtain updates on the Conference, please see the ALARA website - https://alarassociation.org/?q=about-us/conferences-and-congresses/alara-balt-2020.

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ALARA 2018 World Congress – Summary of Presentations

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In June 2018, Action Learning, Action Research Association Inc. (as it was then) teamed up with Norwich University of Vermont, USA at its Northfield campus to present the latest in the ALARA World Congresses.

The 10th Action Learning Action Research and 14th Participatory Action Research World Congress attracted Action Learning and Action Research academics and practitioners from 10 countries to the lovely hills and forests of Vermont.

Norwich is a university founded upon the principles of experiential learning—hands on learning. As Norwich University prepared to celebrate its 200th anniversary in 2019, the ALARA World Congress helped celebrate the Year of Legacy.

With over thirty presentations and five poster displays, there was much to engage the participants over the four days, which commenced with a welcome by Dean William H. Clements, PhD at an opening event, and official opening by Norwich's President Richard W. Schneider. Five keynote presenters covered the strands / streams of the World Congress.

- Action Learning, Action Research Experience of Individuals: Dr Hilary Bradbury

- Action Learning, Action Research Experience of Individuals: Prof Jack Whitehead

- Action Learning, Action Research for Community Development: Dr Mary Brydon-Miller

- Action Learning, Action Research for Organizational Advancements: Dr Ernie Stringer

- Action Learning, Action Research for Global Initiatives: Her Excellency, Professor Hassana Alidou, Ambassador of the Republic of Niger

Professor Whitehead's keynote is included in this issue on page 13.

The following is an edited list of the presentations at the World Congress. Some of these presentations are available on the ALARA website at https://alarassociation.org/?q=about-us/conferences-and-congresses/congresses/ALARA-world-congress-2018/presentations. The abstracts for all presentations are available on https://alarassociation.org/?q=about-us/conferences-and-congresses/congresses/ALARA-world-congress-2018/abstracts.

Action Learning, Action Research Experiences of Individuals

- Bradbury *Liberating relational inquiry and practice: Transforming sensitive power relationships in our action researching*

- Cornelissen *Building natural connections*

- Delong, Whitehead & Huxtable *Where do we go from here in contributing to 'The Action Learning and Action Research Legacy for Transforming Social Change?'*

- Goessling, Selvaraj, Fritz & Brooks *Community-based education and the fight for educational justice: Uncovering tensions and possibilities through a living curriculum*

- McBride, Giguère & MacLeod *The transformative possibilities of literary métissage in building a learning community for social change*

- Wamba *Multiple "Is": Positionality, reflexivity and intersectionality in fieldwork*

Action Learning, Action Research Experiences of Professionals

Clausen & Black *Struggles and triumphs of creating an action research community: A Canadian example*

Friedman, Gray, Ortiz Aragón & Brydon-Miller *From doing action research to writing about action research*

Jordan & Wood *Indigenising PAR: Decolonisation, austerity and the politics of research*

Koh & Wong *Developing a functional framework to teach and learn science at the three conceptual levels of understanding: An action research approach*

Su *Using action research to develop an approach that uses nets to teach the concept of surface area on solids*

Vaughan *"The transformative potential of action research:" Examining the perception shifts of doctoral students through action research coursework*

Wright & Shiner *Can We Talk? Challenges with Procurement and Collaboration - Emerging Perspectives on Theory and Practice*

Action Learning, Action Research for Communities' Developments

Carey *Post-secondary correctional education program usefulness of ex-offenders' participation: A utilization-focused evaluative case study used with participatory action research framework*

Tetteh *Virtual Interactive Action Learning Circles' Model: A Usability Framework for Facilitating E-Focus Group Data Generation Process in Community-Based Participatory Research*

Action Learning, Action Research for Organizational Advancements

Austin, Ferkins, Swann & Smythe *Mobilising health professionals' practical knowing for organisational advancement in the aftermath of critical incidents – change through action research*

Coleman, Bolton, Norgate & King *In search of communicative space: exploring the work of specialist organisational development and design staff in the UK Civil Service*

Friedman, Simonovich, Bitar & Sykes *Action research for reshaping the space of encounter between Jewish and Arab students*

Molineux, Fraser & Willetts *The flourishing of school principals: An action research study*

Molineux *Insider action research – undertaking an action research change project in your own organisation*

Mots'elisi & Venter *Social inclusive learning strategies: Towards reciprocal holistic learning and development through engagement in community-higher education partnerships*

Nakonechnyi & Allen *Using Participatory Action Research to Engage and Retain Students in Higher Education: It's the People that Matter*

Ottah *Supportive systems techniques used in process management for nontraditional leadership development of nonprofit aspiring executives' capacity building: Exploratory-interpretive case study*

Sassaman *Blockchain technology implications in facilitating an end of identity theft for organizational advancement: Using systems thinking approach in action research*

Sigle *Enhancing public service excellence via participatory action research: Leading at the intersection of social capital and public value*

Wood *The ethical implications of community-based research: rethinking current review board requirements*

## Action Learning, Action Research for Global Initiatives

Demerew *Modernist and post-modernist system thinking implications: A learning history inquiry into social system movements, education philosophy, and development ethics*

Lancaster & Givens *PAR, Peacebuilding, and Cognitive Justice*

Williams *Learning history inquiry into national defense policy: Using soft systems thinking to assess the impact of militarization upon egalitarianism*

Book Review: The Story Cookbook Practical Recipes for Change
Colin Bradley
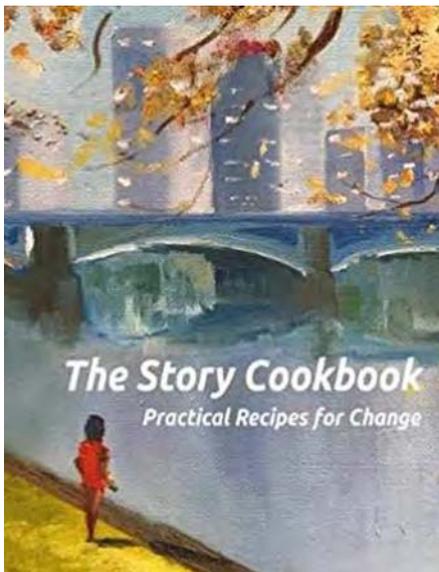
The Story Cookbook Practical Recipes for Change

Andrew Rixon and Cathryn Lloyd (Eds.)

2019, Cambridge Scholars Publishing

All change involve journeys – some short, some long and tortuous. Each journey and each person's part in those journeys create stories. A significant challenge for those helping people through change is to encourage communication – to encourage those people to talk about their journey, and to talk to colleagues during the change. Some of those conversations can be cathartic to those speaking and listening. Importantly, the stories can show that there are commonalities as well as differences, as experienced by each person during the journey.

Change managers and others helping people through change have a number of ideas and techniques to involve and encourage communication during the change. *The Story Cookbook Practical Recipes for Change* provides an excellent suite of ideas to increase that repertoire.

Some cookbooks contain recipes that you may remember and consult once every so often, but they eventually become dusty and unloved. You may use other cookbooks frequently, and they have dog-eared pages and just a few stains from frequent use. *The Story Cookbook* is likely to be one of your latter reference sources.

The editors have not prepared *The Story Cookbook* as something one would read in one sitting, just as one would not read any other cookbook in a single sitting. They have included many discrete recipes for activities – nearly ninety of them. You learn to dip into the Cookbook, hunting for something appropriate to the situation you face. Over time, you find the ones you like.

> Oh, that would be a good one…
>
> I could use that one...
>
> Wonder if I could create an event so I could use that one!

There are over thirty contributors from many countries, and the editors have arranged the recipes in a five-course meal structure: canapes, entrees, mains, desserts and after dinner mints. Could my growing girth be the reason I was attracted to the Mains and After Dinner Mints? No, I am sure that it just coincidence!

As I read the recipes, I gained a real sense of experienced practitioners who have used these recipes to great effect. The structure of the recipes helps determine when and in what circumstances each activity might be useful. The rationale section guided me to potential uses, and in some cases, opened up new ideas of where I could use the recipe.

Each reader will approach the recipes from their particular situation. As an organisational change manager, I identified many of the contributions that I could use to engage and develop the interaction amongst participants in organisational change. *Lucy's*

magic wand (p. 60) is a simple example of recognising that the participants do not have the session leaders' knowledge and gives an easy way for the participants to seek clarification. *Proverbial stories* (p. 101) is a great way to get participants to open up about what has happened / is happening in an organisation, while *Appreciative interviews* (p. 112 and p. 114) encourage discussion about strengths.

Activities to encourage participants talking with others in the session include *Collaborative story writing* (p. 120), *Speed dating* (p. 126), *Castaway stories* (p. 134) and *Storytelling with the heroes journey* (p. 155). Two of the recipes that I could easily use in an organisational change management program include Bob Dick's *Turning points* (p. 168) and Therese Joyce's *Here to there* (p. 176).

This short list highlights the exceptional usefulness of this Cookbook. There are many examples of activities that one can use in different circumstances with the intent of gaining communication and participation. The editors state that their:

> …objective is to provide people who are inspired to use stories in their workplaces and communities with a rich practical resource – activities that you can dip in and out of as and when needed (p. 5)

They have clearly succeeded in their objective. I offer a big thank you to editors Andrew Rixon and Cathryn Lloyd for gathering these ideas into a single reference source. I encourage you to dip in and select your favourites … and then come back for seconds, and thirds.

Colin Bradley
President
Action Learning, Action Research Association Ltd

Membership information and article submissions

Membership categories

Membership of Action Learning, Action Research Association Ltd (ALARA) takes two forms: individual and organisational.

ALARA individual membership

Members of ALARA obtain access to all issues of the *Action Learning and Action Research Journal* (*ALARj*) twelve months before it becomes available to the public.

ALARA members receive regular emailed Action Learning and Action Research updates and access to web-based networks, discounts on conference/seminar registrations, and an on-line membership directory. The directory has details of members with information about interests as well as the ability to contact them.

ALARA organisational membership

ALARA is keen to make connections between people and activities in all strands, streams and variants associated with our paradigm. Areas include Action Learning, Action Research, process management, collaborative inquiry facilitation, systems thinking, Indigenous research and organisational learning and development. ALARA may appeal to people working at all levels in any kind of organisational, community, workplace or other practice setting.

ALARA invites organisational memberships with universities, schools, public sector units, corporate and Medium to Small Business, and community organisations. Such memberships include Affiliates. Details are on our membership link on our website (https://alarassociation.org/membership/Affiliates).

Become a member of ALARA

An individual Membership Application Form is on the last page of this Journal, or individuals can join by clicking on the Membership Application button on ALARA's website. Organisations can apply by using the organisational membership application form on ALARA's website.

For more information on ALARA activities and to join

Please visit our web page:
https://www.alarassociation.org/user/register

or email secretary@alarassociation.org

Journal submissions criteria and review process

The *ALARj* contains substantial articles, project reports, information about activities, creative works from the Action Learning and Action Research field, reflections on seminars and conferences, short articles related to the theory and practice of Action Learning and Action Research, and reviews of recent publications. *ALARj* also advertises practitioners' services for a fee.

The *ALARj* aims to be of the highest standard of writing from the field in order to extend the boundaries of theorisation of the practice, as well as the boundaries of its application.

ALARA aims *ALARj* to be accessible for readers and contributors while not compromising the need for sophistication that complex situations require. We encourage experienced practitioners and scholars to contribute, while being willing to publish new practitioners as a way of developing the field, and introduce novice practitioners presenting creative and insightful work

We will only receive articles that have been proof read, comply with the submission guidelines as identified on *ALARj*'s website, and that meet the criteria that the reviewers use. We are unlikely to publish an article that describes a project simply because its methodology is drawn from our field.

ALARA intends *AlARj* to provide high quality works for practitioners and funding bodies to use in the commissioning of works, and the progression of and inclusion of action research and action learning concepts and practices in policy and operations.

ALARj has a substantial international panel of experienced Action Learning and Action Research scholars and practitioners who offer double blind and transparent reviews at the request of the author.

Making your submission and developing your paper

Please send all contributions in Microsoft Word format to the Open Journal Systems (OJS) access portal: http://journal.alara.net.au

You must register as an author to upload your document and work through the four electronic pages of requirements to make your submission. ALARA's Editor-in-Chief or Issue Editor will contact you and you can track progress of your paper on the OJS page.

If you have any difficulties or inquiries about submission or any other matters to do with ALARA publications contact the Editor-in-Chief on editor@alarassociation.org.

For the full details of submitting to the *ALAR Journal*, please see the submission guidelines on ALARA's web site https://alarassociation.org/publications/submission-guidelines/alarj-submission-guidelines

Guidelines

ALARj is devoted to the communication of the theory and practice of Action Learning, Action Research and related methodologies generally. As with all ALARA activities, all streams of work across all disciplines are welcome. These areas include Action Learning, Action Research, Participatory Action Research, systems thinking, inquiry process-facilitation, process management, and all the associated post-modern epistemologies and methods such as rural self-appraisal, auto-ethnography, appreciative inquiry, most significant change, open space technology, etc.

In reviewing submitted papers, our reviewers use the following criteria, which are important for authors to consider:

Criterion 1: How well are the paper and its focus both aimed at and/or grounded in the world of practice?

Criterion 2: How well are the paper and/or its subject explicitly and actively participative: research with, for and by people rather than on people?

Criterion 3: How well do the paper and/or its subject draw on a wide range of ways of knowing (including intuitive, experiential, presentational as well as conceptual) and link these appropriately to form theory of and in practices (praxis)?

Criterion 4: How well does the paper address questions that are of significance to the flourishing of human community and the more-than-human world as related to the foreseeable future?

Criterion 5: How well does the paper consider the ethics of research practice for this and multiple generations?

Criterion 6: How well does the paper and/or its subject aim to leave some lasting capacity amongst those involved, encompassing first, second and third person perspectives?

Criterion 7: How well do the paper and its subject offer critical insights into and critical reflections on the research and inquiry process?

Criteria 8: How well does the paper openly acknowledge there are culturally distinctive approaches to Action Research and Action Learning and seek to make explicit their own assumptions about non-Western/ Indigenous and Western approaches to Action Research and Action Learning

Criteria 9: How well does the paper engage the context of research with systemic thinking and practices

Criterion 10: How well do the paper and/or its subject progress AR and AL in the field (research, community, business, education or otherwise)?

Criterion 11: How well is the paper written?

Article preparation

ALARj submissions must be original and unpublished work suitable for an international audience and not under review by any other publisher or journal. No payment is associated with submissions. Copyright of published works remains with the author(s) shared with Action Learning, Action Research Association Ltd.

While *ALARj* promotes established practice and related discourse *ALARj* also encourages unconventional approaches to reflecting on practice including poetry, artworks and other forms of creative expression that can in some instances progress the field more appropriately than academic forms of writing.

Submissions are uploaded to our Open Journal System (OJS) editing and publication site.

The reviewers use the OJS system to send authors feedback within a 2-3 month period. Authors will receive emails at each stage of the process with feedback, and if needed, instructions included in the email about how to make revisions and resubmit.

Access to the journal

The journal is published electronically on the OJS website.

EBSCO and InformIT also publish the journal commercially for worldwide access, and pdf or printed versions can be purchased from Sydney University Press at https://sup-estore.sydney.edu.au/jspcart/cart/Category.jsp?nParentID=42

For further information about the ALAR Journal and other ALARA publications, please see ALARA's web site http://www.alarassociation.org/publications.

Individual Membership Application Form

This form is for the use of individuals wishing to join ALARA.
Please complete all fields.

Name

Title	Given Name	Family Name

Residential Address

Street	Town / City	Postcode / Zip
Country		

Postal Address

Street	Town / City	Postcode / Zip
State	Country	

Telephone / Mobile Telephone

Country Code	Telephone Number	Country Code	Mobile Number

Email

Email Address

Experience (Please tick most relevant)

- No experience yet
- 1 – 5 years' experience
- More than 5 years' experience

Interests (Please tick all relevant)

- Education
- Community / Social Justice
- Gender Issues
- Health
- Indigenous Issues
- Organizational Development

Are you eligible for concessional membership?
If you are a full-time student, retired or an individual earning less than AUD 20,000 per year; about USD 14,100 (please check current conversion rates), you can apply for concessional membership.

Do you belong to an organization that is an Organizational Member of ALARA?
If you are a member of such an organization, you can apply for the Reduced Membership Fee. Please state the name of the Organizational Member of ALARA in the box below.

Annual Membership Fees (Please select one)

Full Membership		Concessional Membership	
AUD 143.00	Developed Country	AUD 71.50	
AUD 99.00	Emerging Country	AUD 49.50	
AUD 55.00	Developing Country	AUD 27.50	

Reduced Membership Fee,	Developed	AUD 71.50	
as I belong to an Organizational	Emerging	AUD 49.50	
Member of ALARA	Developing	AUD 27.50	

Organization's name

Payment
We offer a range of payment options. Details are provided on the Tax Invoice that we will send to you on receipt of your membership application.

POST billpay   iB PAY   MasterCard   VISA

If you want to join and pay online, please go to https://www.alarassociation.org and click on the Membership Application button (lower right). Alternatively, please complete and return this form to us.

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By FAX
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By Email
secretary@alarassociation.org

Privacy Policy
By submitting this membership form, I acknowledge that I have read, understood and accept ALARA's Privacy Policy https://www.alarassociation.org/sites/default/files/docs/policies/ALARA_PrivacyPolicy11_1.pdf.

ALARA will acknowledge receipt of your application and send you an invoice or receipt of payment. You will receive an email confirming activation of your account, and details on how you can access website functions.

Action Learning, Action Research Ltd (ALARA) is a global network of programs, institutions, professionals, and people interested in using Action Learning and Action Research to generate collaborative learning, training, research and action to transform workplaces, schools, colleges, universities, communities, voluntary organisations, governments and businesses.

ALARA's vision is to create a more equitable, just, joyful, productive, peaceful and sustainable society by creating local and global change through the wide use of Action Learning and Action Research by individuals, groups and organisations.