

## LEARNING EXCHANGE PROTOCOL

### PERSONAL NARRATIVE

#### Journey Lines

Note: All protocols have multiple origins. The strength of a protocol is in the ability of facilitators or planners to adjust/revise for use in your context. <http://www.nsrharmony.org/free-resources/protocols/a-z> is a good source of multiple protocols for school, district, community and organizational use.

A journey line uses experience(s) as a moving force for change (Dewey, 1938) in the sense that the individual and collective experience(s) as remembered by participants constitute a story. In turn the journey line themes provide generative knowledge about a subject. They can be used to construct the “story of self” on the path from childhood (earliest memories) to the present. The journey lines, when shared, become the “story of us” and can become a “story of collective knowledge or action” about a particular topic. Some examples of journey lines include:

- Journey line of COURAGE
- Journey line of CHANGE
- Journey line of TEACHING
- Journey line of LEARNING
- Journey line of TEAMING
- Journey line of COACHING
- Journey line of LEADERSHIP
- Journey line of BOUNDARY CROSSING
- Journey line of READING
- Journey line of EVALUATION
- Journey line of RESEARCH

**THIS EXCERPT FROM Parker Palmer reminds us of why we need to reconstruct our journeys.**

**Palmer, Parker. (2004). *A Hidden Wholeness: The Journey Toward An Undivided Life*. San Francisco, CA: Jossey-Bass. (Pages 6-9)**

*Dividedness is a personal pathology, but it soon becomes a problem for other people. It is a problem for students whose teachers “phone it in” while taking cover behind their podiums and their power. It is a problem for patients whose doctors practice medical indifference, hiding behind a self-protective scientific façade. It is a problem for employees whose supervisors have personnel handbooks where their hearts should be. It is a problem for citizens whose political leaders speak with “forked tongues.”*

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*The divided life, at bottom, is not a failure of ethics. It is a failure of human wholeness. Doctors who are dismissive of patients, politicians who lie to voters, executives who cheat retirees out of their savings, clerics who rob children of their well-being – these people, for the most part, do not lack ethical knowledge or convictions. They doubtless took courses on professional ethics and probably received top grades. They gave speeches and sermons on ethical issues and more than likely believed their own words. But they had a sell-rehearsed habit of holding their own knowledge and beliefs at great remove from their living in their lives.*

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*As teenagers and young adults, we learned that self-knowledge counts for little on the road to workplace success. What counts is the “objective” knowledge that empowers us to manipulate the world. Ethics, taught in this context, becomes one or more arm’s-length study of great thinkers and their thoughts, one more exercise in data collection that fails to inform our hearts.*

*I value ethical standards, of course. But in a culture like ours – which devalues or dismisses the reality and power of the inner life – ethics too often becomes an external code of conduct, an objective set of rules we are told to follow, a moral exoskeleton we put on hoping to prop ourselves up. The problem with exoskeletons is simple: we can slip them off as easily as we can don them.*

*I also value integrity. But that word means much more than adherence to a moral code: it means “the state of quality of being entire, complete, and unbroken,” as in integer or integral. Deeper still, integrity refers to something – such as a jack pine or the human self – in its “unimpaired, unadulterated, and genuine state, corresponding to its original condition.”*

*When we understand integrity for what it is, we stop obsessing over codes of conduct and embark on the more demanding journey toward being whole. Then we learn the truth of John Middleton Murry’s remark, “For the good [person] to realize that it is better to be whole than to be good it is to enter on a strait and narrow path to which his [or her] previous rectitude was flowery license.”*

**The introduction for each journey line and the reflection questions may change, but the process is the same.**

- 1. Introduce the concept of journey line as an individual and collective story and set of experiences.**
- 2. CHOOSE A SET OF questions or prompts for the journey line topic that stimulate participant thinking.**
- 3. Share 2 examples of the particular journey line you are using based on your experiences (on a journey line you have constructed before the workshop).**
- 4. Ask participants to write or draw on journey line for 6-8 minutes.**
- 5. Share in duos or trios and you may want to share as group.**
- 6. Collect important attributes and themes of journey lines. Share themes from duos or trios.**
- 7. Optional: Collect and analyze stories from journey lines as practice for community story mapping. (Separate guide for that is available)**

# Journey Line: Teaming and Teamwork



On the following page, construct your journey line of feeling the sense of teaming and teamwork in an organization, on a sports team, or in a classroom. As an adult it might be on school teams or other organizations to which you belong and have to manage teaming to achieve results.

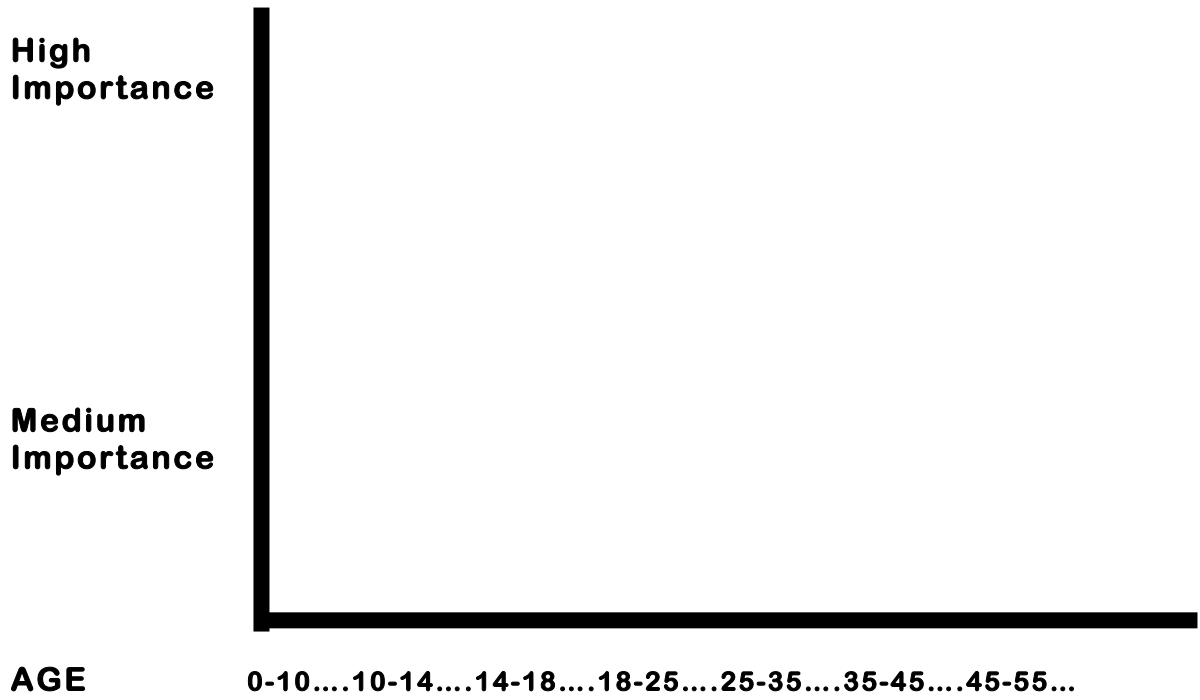
When have you felt the energy inward, the momentum, the holding up, the high five? What contributed to that?

After you have completed the journey line of 5-6 experiences that have medium or high importance in your sense of being on a team and feeling a sense of teamwork, write about one of these.

*The Circle's Web*

*Weren't we meant  
To stand in circles  
Feel the round  
The curve  
The energy inward  
The momentum,  
Next, across  
The smiling eyes  
Pick up the dangling word  
Finish or help  
Hold up, high five  
Shoulder the sagging  
Join hands  
For grace  
The glance of glee  
The skip of laughter  
The push of angst  
The wave of mellow  
Cradling the spell of  
memory.*

*Lynda Tredway, 1996*



May want to write a narrative about one of the instances.

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Directions

# Journey Line: Professional Development

Note: you might start with a quote

***Professional development is not only an event; it is the everyday work of professionals reflecting and improving their work.***

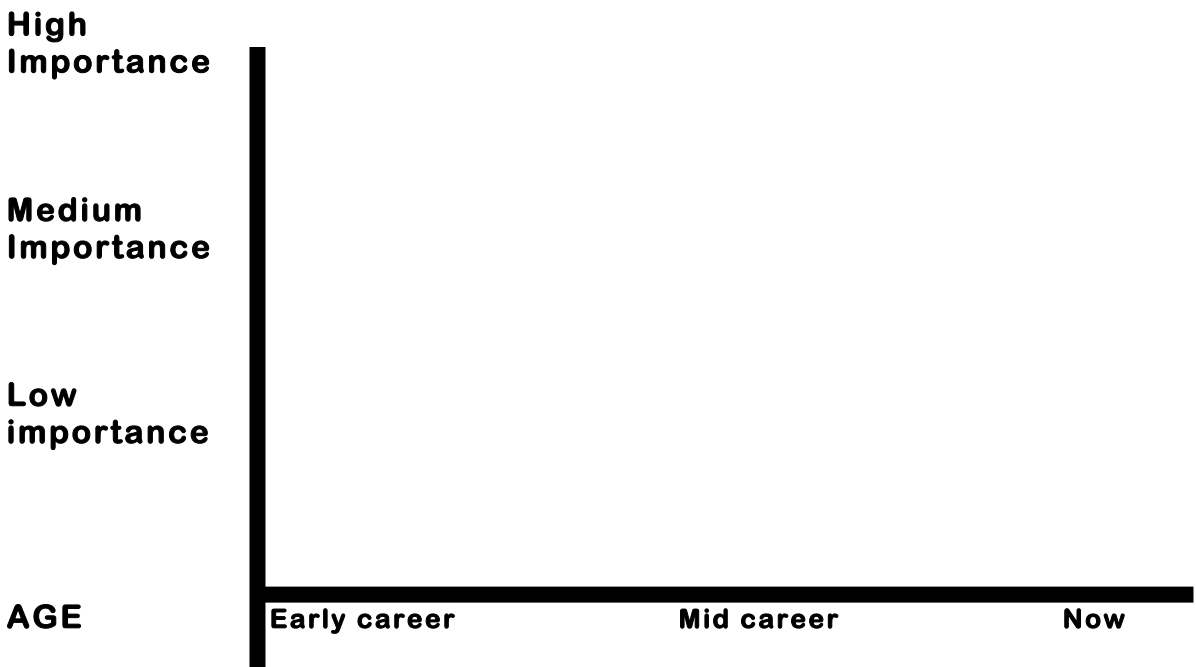
***The starting point of organizing the program content of education or political action must be the present, existential concrete situation, reflecting the aspirations of the people. Freire, 1970***

## JOURNEY LINE PROFESSIONAL LEARNING/DEVELOPMENT

NOTE: THIS STARTS WITH EARLY CAREER TO REFLECT THE TOPIC

### Question Prompts

1. What kinds of learning have you had individually or in groups that taught you how to do something important in your profession?
2. What experiences strike you as formal or informal learning that has been valuable to you?



What components of the PROFESSIONAL LEARNING experiences were most helpful?

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