

## LEARNING EXCHANGE PROTOCOL PERSONAL NARRATIVE

### Journey Lines

Multiple protocols available on [iel.org/protocols](http://iel.org/protocols)

*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. Journey lines 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 :

- 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
- Journey line of READING
- Journey line of MATH
- 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, pp. 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.”*

*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.*

*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 straight 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 lines for 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 a 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. Optional: 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 storymapping. (Separate guide for that is available on [iel.org](http://iel.org))

# JOURNEY LINE OF MATH

The math experiences – positive, negative, or neutral – influence the way you supervise math teachers and support professional learning in math. From your earliest memories until now, document on the JOURNEY LINE OF MATH 4-5 key experiences in math (in or out of school). You can place them on the journey line for certain years of schooling and your professional life. Then choose one of those experiences about which to tell a story.

Preschool.....Grade school.....MS.....HS.....College.....Professional Life