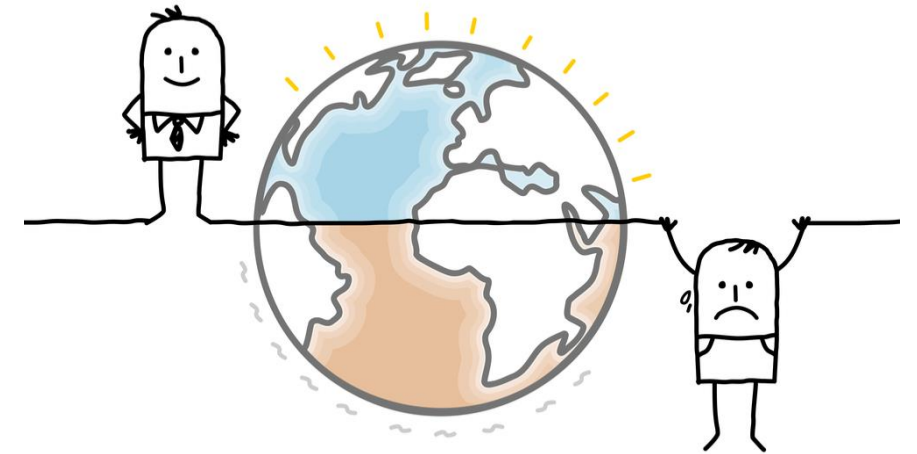
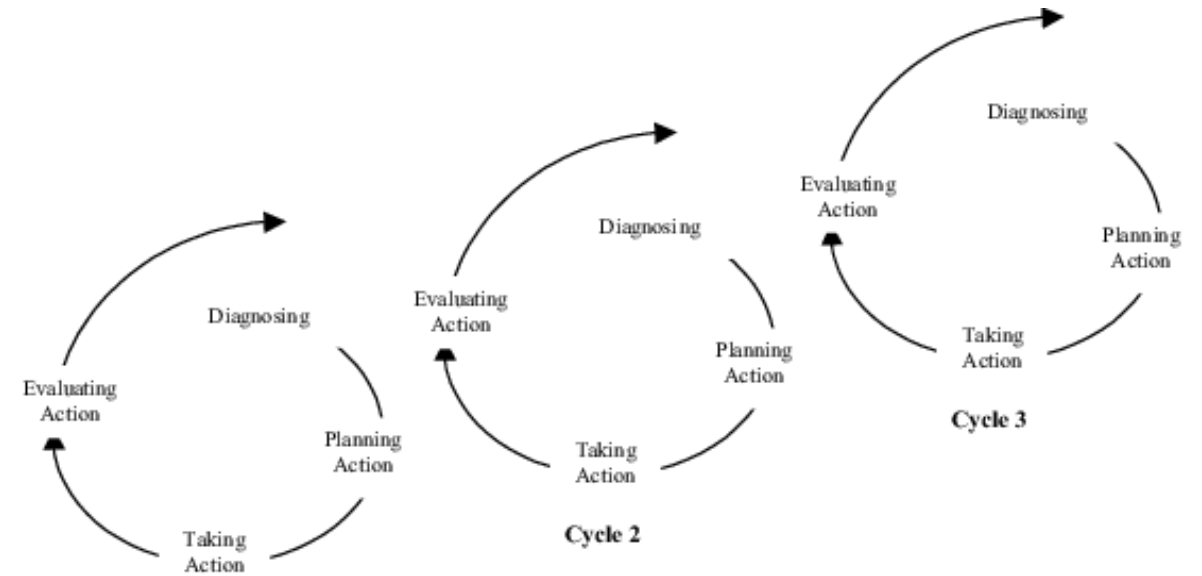


Lifelong learning through participatory action research (PAR)

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University of British Columbia (UBC)



An implication of this approach to living is that I adopt the self-reflective and action-oriented ‘research’ approaches I employ in my ‘work’ in any area of my life which seems appropriate. (Surely all researchers have such carry-over? But it is something we seldom discuss.) (Marshall, 1999, p. 2).



Judi Marshall

“Life and inquiry
through PAR is a
*till death do us
part* ordeal...”

(Capó García)



Patricia Gayá Wicks



Hilary Bradbury



Peter Reason

It is evident that each person's understanding and practice of action research does not stand in isolation from other aspects of their being-in-the world; instead, action research both emerges from and contributes to a complex and panoramic view of the world in which one lives and one's own particular place within it. (Gayá Wicks, Reason, and Bradbury, 2011, p. 4).

PAR as a base of another worldview, as necessary experiences to achieve progress and democracy; as a set of attitudes and values that infuse meaning and realism into technical practice in the field, in the classroom and even in the home. Based on this movement of accumulation of knowledge, PAR could be considered not only as a methodology for research to be taken into account by the institutions, but also as a philosophy of life. (Fals-Borda, 2013, p. 162)



Orlando Fals Borda

I can vouch for at least one clear result of this quarter century of persistence: I, as a professional scientist, learned more than a satisfying alternative research method. I gained most in the realm of attitudes and values such as a philosophy of life that gave new meaning to my acts and permeated my everyday relationships. It was a sense of fulfillment with what I had learned by myself and with my colleagues as well as with the wisdom and know-how of the common peoples with whom I came into contact—methods and attitudes as a coherent way of life that has been useful in my preoccupations and struggles. I am sure this is the same feeling that is shared by all of us who have been working with PAR and its close sisters in many countries, especially those who initiated it in tropical and subtropical regions of the world (Fals Borda, 1996, p. 78).



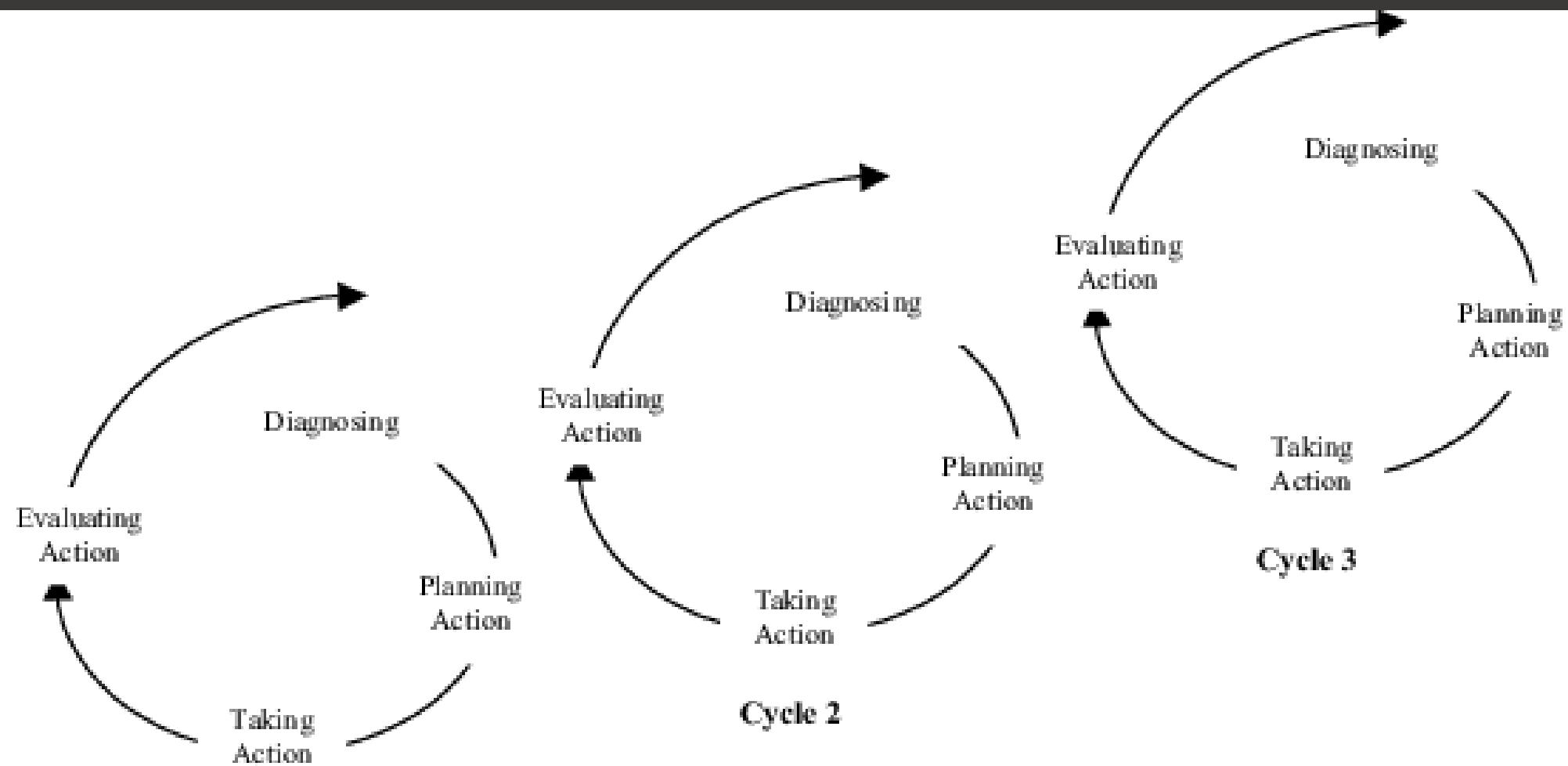
While looking at my own work and research, I must continually scrutinize what takes place in my encounters with people. I am responsible for what I do and have to do it in such a way that it corresponds with my beliefs about the nature of human experience. In a sense, participatory research is assessed with the same criteria with which the researcher is evaluated as a fellow human; the same anticipation of honesty and transparency, the same scrutiny and self-critique of his or her motives and ways of acting and relating to other people, and the same weighing of the purpose of life pertains to his or her role as a researcher (p. 125).

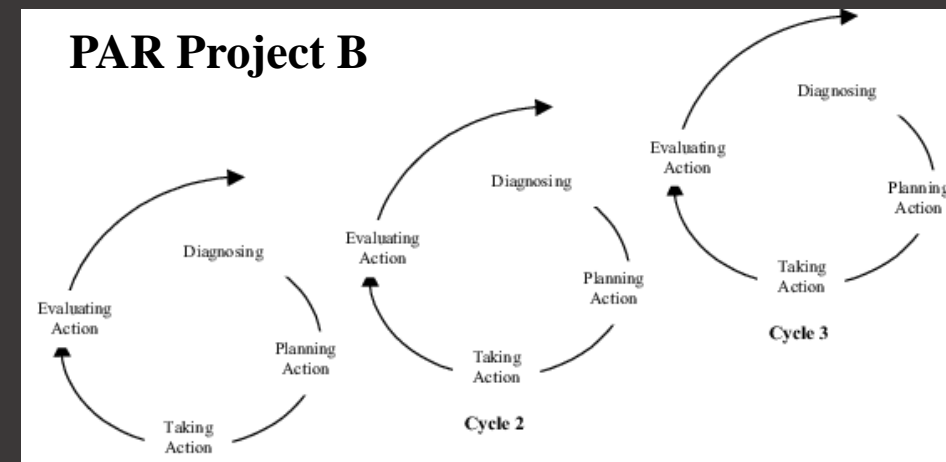
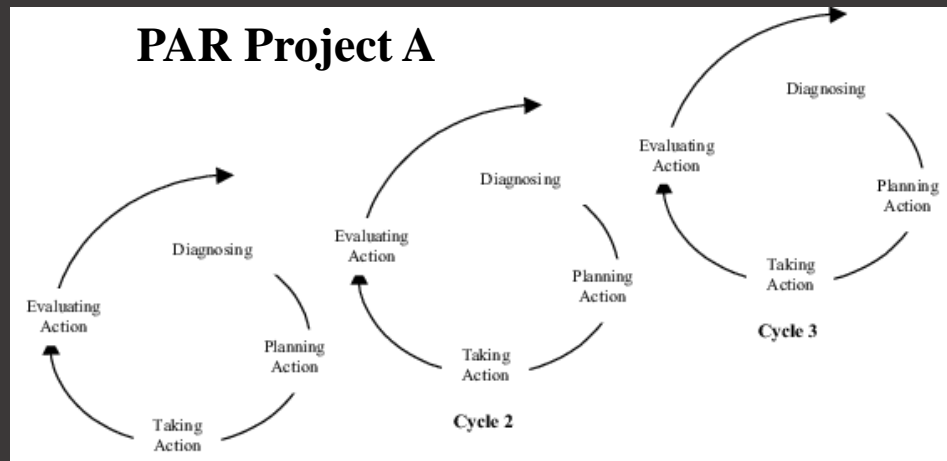


Marja-Liisa Swantz

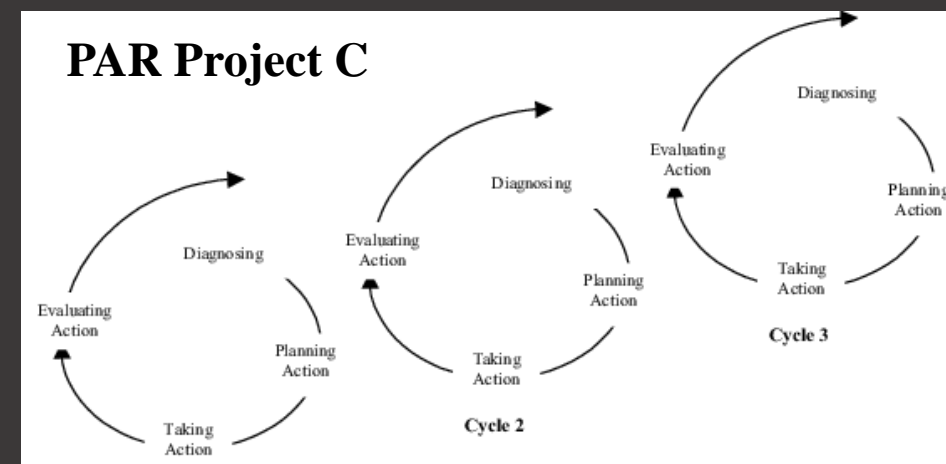
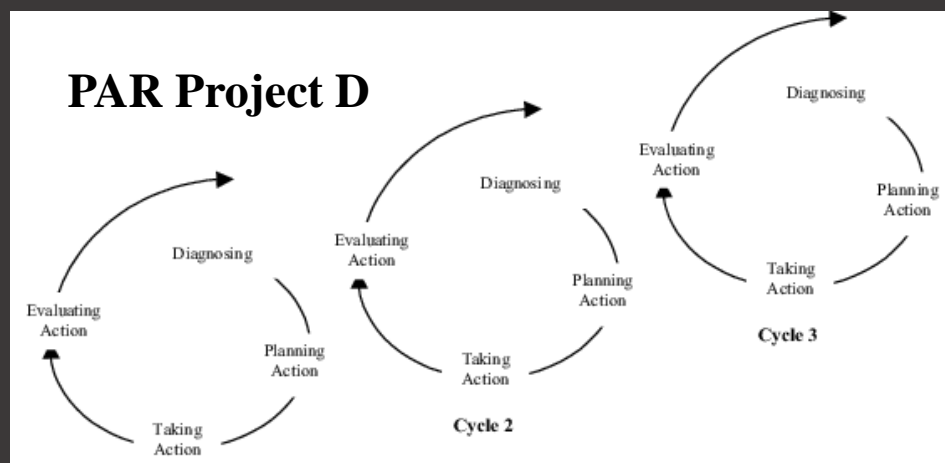
“In a way, there is no separation between both beings, as the cosmology of a PAR life project weaves them together and blurs the distinction between what we do as professionals and what we do as private members of diverse communities.” (Capó García)

“The participatory
conscience cannot
be selectively
muted because it
pervades our entire
being...” (Capó
García)





A Life of PAR



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Breakout groups

How have you lived your life as PAR?
Discuss how the participatory or action research ethos has informed your private life. What are the benefits of this lifelong quest for collective action, and what are the challenges?