

Immanent Umthakathi: Critically self-reflexive Dung Beetle Doing.
Contextually appropriate education for be(com)ing better with_in the world now

A thesis by

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submitted for the qualification of PhD in Education and Development,
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'Yearning to be bold', carefully crossing borders of transformative, pragmatic and indigenous paradigm spaces in search of decolonised radical democratic living and learning liberation, this PhD addresses the question:

How is critical education for social justice a contextually appropriate response to teacher development for a more just and equitable world?

As indicated in the title, through the 'miracle of metaphor' this study 'faces and embraces' the paradox of domesticating for submission as a PhD, a thesis seeking means to productively balance the love and rage of struggling to do being in better balance within the radical presence of forever becoming living learning of liberation. The entangled whole is presented for intersubjective sense-making through bricolage, genealogically weaving together critically self-reflexive ethnography of the Parts, defying fracture of dominant definitions. At least, that is the hopeful possibility pursued as a contributory stream.

The reflexive journey produced the applied grounding methodology of the whole offering: Dung Beetle Doing, a regenerative cycle working with Seed Pearl conceptual praxis tools.

Originally imagined as a 'PhD by publication' three Parts shape the whole. Form is maintained through a structural Beanstalk presenting the cultural production of the 'Bean' articles it houses.

The titles and taglines of the articles hint at their intersecting contribution:

- Growing Social Justice Educators: *a pedagogical framework for social justice education*
- Not the Poor Relation: *regarding in-service education development programmes as appropriate assets for our context instead of deficit models for of full contact courses*
- Teachers Changing Worlds: presenting self-reflective action research of in-service social justice education student teachers
- A case study on RPL: *reflexive practice in continuing education for Teacher Development*
- Copying the Dung-Beetle: *classic enablers and resisters in the search for contextually appropriate teacher learning and knowledge*
- Harvesting the Bean Pod: PhD proposal: *investigating the use of critical social justice education pedagogy as a contextually appropriate approach to teacher development in South Africa within the current global context*
- JAW-ly making the Book of WOMB in the way that Dung Beetles Do: *Justice and Women workers critically self-reflexively document their work in social rights and reproductive health*
- Dung Beetle Doing: *critically self-reflexive praxis for living liberation*

Readers are welcomed into participation through a Preamble, leading to a Homestead tour laying out the terrain within.

Submitted in fulfilment of the requirements for the degree of Doctor of Philosophy, in the Graduate Programme in Education and Development, University of KwaZulu-Natal, Pietermaritzburg, South Africa.

I, *Jane Wilhelmina Quin*, declare that

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17 April 2023

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Dear Ms Quin

NAME: JANE WILHEMINA QUIN
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It gives me great pleasure to confirm that your thesis entitled:

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has been accepted in fulfilment of the degree requirements for the Doctor of Philosophy in the College of Humanities with effect from 05 April 2023.

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The degree will be conferred upon you at our next Graduation Ceremony in May 2023.

Yours Sincerely

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100 YEARS OF ACADEMIC EXCELLENCE

Founding Campuses: ■ Edgewood ■ Howard College ■ Medical School ■ Pietermaritzburg ■ Westville

Acknowledgements

June 2021

The thesis comes technically supervisor-less:

Except nominally, for promotion through the formal procedures, which offices are very kindly provided by Professor Wayne Hugo who stepped into a breach. My sincere thanks for doing so with mutual respect of our roles in the circumstances.

The breach needs acknowledgment:

In October last year, at the crux point of finalising the whole and indicating my 'intention to submit', I found I was suddenly without a supervisor.

The timing was unfortunate:

Coming a week after hearing that my sister had been disinterred in another country from where we had some relief at 'knowing' she was buried in her rightful home, and followed a week later by an armed intruder in my home in the presence of my granddaughter and daughter, the shocking extremities combined to provoke recovery of the liberation necessary to complete this thesis. Not that the negatives were 'good'. But they did force me to recalibrate. As far as I have been able in the context.

The concluding period context is illustrative of the whole:

A host of people stepped forward in materially supportive ways through this multipronged crisis period that fell within this crazy time of the Covid19 pandemic. Within my formal work environment, I am especially grateful to Carol Bertram and Wayne Hugo in this regard. Wayne as stated above, and Carol for active moral support that help tip balances fruitfully.

There was a new and bigger gap to fill. Over many years, crossing formal and informal collaborative spaces of activism from within our institution, has been my friend, colleague and comrade, Clint Le Bruyns. Counselling me through the immediate aftermath of my ex-supervisor's surprise, Clint took on the mantle of 'shepherding' me and the PhD the rest of the way. Clint died in January 2021 from Covid. The gap he leaves is hard too hard to articulate. Instead I remember him here with love and gratitude.

I am especially grateful to Carmel Chetty for her work with me on the final article, bringing together her stalwart struggle propensities with respect and deep knowledge of my work. My thanks and respect to Tanya Pretorius for working with me on technical layout pragmatics in these last few months of submission wrangling.

In love a gratitude to all who have helped me make this work what it is, individually and collectively within communities of praxis struggling for a better world:

I hope your mostly anonymous presence through the pages of this life story sifting for evidence of growing and brewing dung beetle doing learning represents you well and truly. In particular, those of you with whom I live, love, laugh, cry, learn and teach with in person. We see each other. Recognising the living and the dead with whom we stream together in confluence, we strengthen our common will and way of doing being in better balance.

I am thankful in advance to those who agree to take on the task of assessment in whose hands this work now is:

Hopefully there will at least be some collegial conversation in consequence, notwithstanding my respectful submission to your authority regarding the formal qualification processes. Allowing me to let go.

This thesis is dedicated to all who come before, with and after me working to make the world be in better balance between self other and all including the earth.

Within my more immediate proximity, it is especially dedicated to my grandchildren for whom I hope ongoing dung beetle doing displacing the albatross in our lives continues to make a constructive difference to the world you share with all in it.

To

Luke and Mali Wylde; Isaac, Aiden and Jemima Quin-Walker,
with my deepest love, happiness and appreciation for you being in my life.

Love from Janey.

And of course, to my children, Ghemma, Mae and Lilly, including now Chris and Dan who make the whole of who we are possible.

Table of abbreviations

<u>abbreviation</u>	full wording
	Generic
ACE	Advanced Certificate in Education
INSED	In-service Education
Pmb	Pietermaritzburg
SAERA	South African Education Research Association
TD	Teacher Development
UKZN	University of KwaZulu-Natal
	Concepts specific to my work
3V's	3V's: value, validity and viability
C4B	Closing for Beyond
CA	contextually appropriate
COPX	community of praxis
critical ART	(critical) ameliorate, remediate, transform
CSRX	Critical self-reflexivity
DBD	Dung Beetle Doing
ESJ	Education for social justice
MOCs	means of control
	'Seed Pearls'
7P Star	7P Star of Participation
A-ELC	Annotated Experiential Learning Cycle
<u>SAAIC</u>	Self-as-and-in-context
TM	Trajectory Model for social justice education

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for be(com)ing better with_in the world now

A PhD presented in Three Parts

Preamble



Preamble

Part One: Homestead



01 Part One.pdf

Part Two: The Beans



02 Part Two.pdf

Part Three: Beanstalk



03 Part Three.pdf

Combined reference list



Combined
reference list

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Part One: The Homestead

Prelude

be(com)ing with_in

Home being where the heart is, idiomatically implying a place of participation in doing being, brewing and growing, hopefully toward being with_in love, Homestead aims to hold open liminal [mind] spaces of wonder without borders with_in the comfort zone of paradoxically carefully constructed parameters of contextually appropriate culture. The Homestead of Dung Beetle Doing aims to enable recovery of participation in mutual wholeness that the best of 'being home' implies. A growing space of and for be(com)ing nourished by the re/productive processing with_in.

be(com)ing

With thanks to Attia and edge (2017) for providing this fitting conformation eliding the triple entendre of being, coming and becoming lending itself wonderfully to my need of a single word to simultaneously span multi-dimensional acknowledgement of present, pro- and retro- 'spectives' of iterative, staggered reflexivity across (its) periods/ moves.

with_in

My triple entendre to express the multiple meanings of combinatory multi prepositional nouns and verbs – in this case to express 'being and /or doing with....and in', that incorporates through and for, when with and in are combined as with, in and within, or 'with/in' (as I subsequently found similarly expressed (Hickey-Moody & Page, 2015, p. 3), in my case, building on the practices of feminist sisters like Fine (1994).

The Part is comprised of two Chapters preceded by a Prelude

Prelude: Coming in

Chapter 1: The gateway

Chapter 2: Brewing inside

Approaching

Surveying the way in...to the terrain

They may be down in the dirt but it seems dung beetles also have their eyes on the stars. Scientists have shown how the insects will use the Milky Way to orientate themselves as they roll their balls of muck along the ground. Jonathon Amos (2013)

... something like immanent difference, not immanent identity, not transcendent difference, but immanent difference. In that case, the subject is not reducible to its body, so there is something like an independent subjective process. There really is a creation, which is not reducible to the experimentation of the limits of the body. But it's impossible that there exists some separation between the subject and its body. So there is neither separation nor reducibility. And that is the situation of the subject when we can understand it as a process of creation, a process of production, a process, which really organises the relation between the trace of an event and the construction of a new body in the world.

Alain Badiou (1997/2005)

Critical to the repositioning of feminist thinking within the politics of post-coloniality is the revolutionary act of imagining oneself through the experience of engaging in intellectual discourse. One has only to realise that the very notions that inform our struggles as activists – no matter where we are situated within our respective societies – are the outcomes of an intellectual process that begins at the level of the imaginary. And imagining ourselves outside and beyond the normative idioms and caricatures that have been so effectively manipulated to silence and mute our ideas and visions is the first critical step towards reinventing our lives and crafting a different future. Every time we step outside the stereotypes that have been so cunningly fashioned to patrol our imaginations and dull our intellectual energies – a strategy that is central to domination and control – we engage in a politics of the mind, in intellectual resistance, and we change ourselves in qualitatively new and revolutionary ways

Patricia McFadden(ND)

The thinking that underpins and is enabled by radical democratic learning, the sort which helps us live towards and on the front¹, is a politico-intellectual craft that sheds light on both conditions and possibilities, 'contributes to becoming', is 'actively and partisanly in league with the good which is working its way through, i.e. what is humanly worthy in process' and is 'allied with real, present tendencies' (ibid., p. 199). It is a foreclosure-resistant and possibility-disclosing activity. This way of knowing privileges problems of unfinishedness, and problems of power and possibility.

Sarah Amsler (2015a, p. 104)

¹ ...where 'a front implies movement and transgression. Many of the struggles underway in contemporary neoliberal societies can be described as responses to the experience of being foreclosed without warrant and without recourse'. (Amsler, 2015, p. 104)

The pathway

In a broad brushstroke connected to this context, I describe myself as a radical activist educator, (Battiste et al., 2018; Haworth & Elmore, 2017; Publica[c]tion_Collective, 2017; von Kotze & Walters, 2017) here citing a slivery glimpse (Harris, 2002) of contemporary compilations of ‘comrades in kind’ among the many others referred to throughout this study. Basically, it means that I understand my role as a lecturer, in what in my context is called a ‘higher education institution’ (HEI) (Alemu, 2018; Walters, 2018), to be about making a better world with those I engage with, through the way in which we participate together in researching and doing living learning (Figlan et al., 2009; Whitehead, 1989) and teaching.

This PhD, embarked upon a long time ago under institutional qualification pressure, resolved to focus on a Main Question (MQ) asking:

How is critical education for social justice [ESJ] a contextually appropriate [CA] response to teacher development [TD] for a more just and equitable world?

Three attendant key research questions (RQs) intended to indicate the route of the main question’s address (Jansen & Vithal, 1997) asked:

1. What is critical education for social justice teacher development?
2. What does critical education for social justice experiential praxis indicate about the value of critical self-reflexivity in teacher development?
3. What makes critical self-reflexivity (CSRX) a potentially CA response to TD for a more just and equitable world?

Regarding education as a lifelong (Cooper, Ralphs, Moodley, & Deller, 2016; Odora Hoppers, 2008; Preece, 2009; Walsh, 2015) living learning (Figlan et al., 2009) struggle for liberation (Alexander, 1990; Pouwels, 2019) with_in the presence of the ‘moving about world’ (Trinh, 1988) with_in the whole history of our mutually vulnerable (Zinn, Proteus, & Keet, 2009) ecosystemic (Bronfenbrenner, 1979) be(com)ing (Attia & Edge, 2017), I constructed this thesis around my own publications, with_in the hope of ‘doing being in better balance as dung beetles do’. The notion of *Dung Beetle Doing* has come to be the main metaphorical and metaphysical methodological mechanism (Johnson, 1995; Leddy, 1995) among others, together realising the articulations recognised with_in the critically self-reflexive be(com)ing of the PhD. The publications are referred to as ‘Beans’, for reasons to be explained.

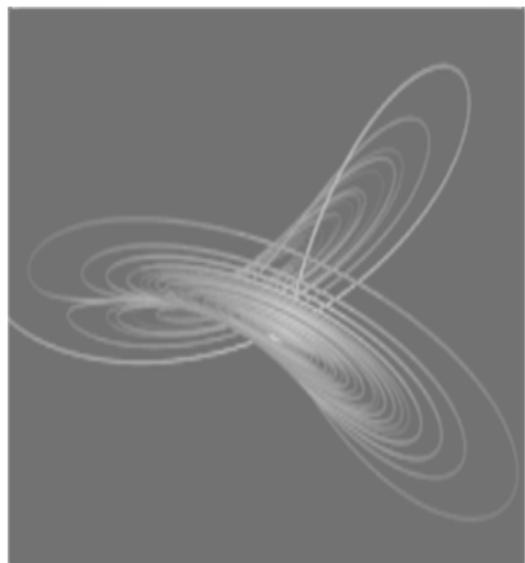
The immanent minefield of actual and potential conflicts and contestation of these possibly cross purpose perspectives of seeking qualification submission while struggling with_in education for liberation in the 'dark times' (Amsler, 2015a; Brecht, 2018)² over a prolonged period ... of lifelong learning... is pivotal in the structural and cultural dialectic of its construction and development. And ultimately the be(com)ing 'trialogical' (Moen, Mørch, & Paavola, 2012) 'trialectical' (Horn, 1983) resolution of the whole, also concerning and considering the specific subjective agents respectively participating in the execution and evaluation of this critically self-reflexive study.

Together with my own situated particularities, the somewhat compromised questions have contributed to some nearly fatal flaws threatening to sink the whole swampy (Finlay, 2002) project. Through endless dizzying rounds of reflexive whorls trying to resolve all the concerning matters, for better and worse, I added a belated tail-end fourth question more specifically addressing contextually appropriate presentation of such a be(com)ing project:

4. How does one *present* such a thesis in kind?

Such a kind of thesis – realising the pun of present between temporal and spatial presence in time and the activity of presenting.

Which is from where I begin this process of guided participatory engagement with so many possible pathways for winding in.



² Of course not written by Brecht in 2018: the reference comes from the '1938 Svendborg Poems', republished in the edition cited here

Chapter 1: The Gateway

Beginning at the end

A gateway is both an entrance and exit: to beginning and ending.

What we call the beginning is often the end
And to make an end is to make a beginning.
The end is where we start from. (Eliot, 1974: 208) found in Trafford and Leshem (2008)

"Since when," he asked,
"Are the first line and last line of any poem
Where the poem begins and ends?" (Heaney, 2019)

Experientialists believe that we gain depth of understanding in a pluralist way through different metaphors that capture different aspects of human experience. By essences I do not mean entities that are eternal, unchanging, perfect, or transcendent. I am not referring to fixed essences, but rather to relatively stable structures within our experiential field. (Leddy, 1995, p. 207)

Reflexivity involves a process of on-going mutual shaping between researcher and research. (Attia & Edge, 2017, p. 1)

Being both an entrance and an exit
means the gateway has to hold
the way in
to this PhD
and a way out again
of the epistemic circularity of the critically self-reflexive (CSRX) process of its doing
that I conceptualise as Dung Beetle Doing (DBD)
as a way to make critically self-reflexive sense and meaning
of the critical self-reflexivity
that I found to be an in process conceptually framing answer
to my motivations and questions articulated in the main question
through doing it – the CRSX DBD study.

Opening

This thesis uses the miraculous magic of metaphor (Honig, 2007) for opening the ‘guise of the new’ (Arendt, 1958, p. 178) . People may be as fearfully resistant (Kumashiro, 2002) of magic and miracles as they are of present and ‘immanent difference’ (Badiou, 1997/2005) of transformation and change (Paulo Freire, 1970). Rigorously embracing their traces in the synapses between the love, art, politics and science of doing in better balance for self, other and all hopefully helps to ‘demythify’ disempowering (Ellsworth, 1989) paradoxes to promote the ‘virtuous cycle’(Bouzanis, 2017; Webel & Galtung, 2007) of critically self-reflexive Dung Beetle Doing praxis. I use my growing power (Quin, Bean 1) of critically self-reflexive participation (Quin, Bean 8) to ‘ethically engage’ (as Moroz (2020, p. 83) cites Greenfield³) in ‘taking risks carefully’ (Quin, Bean 7) in multiple directions of ‘communicative actions’ (Hwang & Roth, 2005) that I (care to) be responsible for in defiance of ranging dynamics of alienation (Harley, 2017) from all concerned.

The even more elaborate too-long-for-a-book-end title of the PhD, freely purposefully mixing multiple metaphors, is therefore really:

Immanent Umthakathi of Izalukazi, Scarabs and Seed Pearls:
Materially magic Seed Pearls of a critically self-reflexive Dung Beetle Doing
contextually appropriate education for social justice teacher development
as whole ones in one whole world
now ... and next

Umthakathi means magic in isiZulu. It has a particular association with witches. The connotation is usually negatively connected with *isalukazi*: old women as scary and malicious hags (Ally, 2014), like crones among the threatening heathens across the river of Mphahlele’s (1959) youth, but also morphs, perhaps more appropriately to the context of this thesis, when mixed together with the alternate ‘trans image’ of the folktale character “Isalukazi namasi”(Mdluli, 2013, p. 242). She is a woman who takes on motherhood as much as leadership, even of the army when occasion called, thereby more closely matching the multidimensional paradoxes of the clashes and confluences of definition by self and other of the ‘witches’ of Gambaga (House).

A main motivation for ‘critically queerly’ (Butler, 1993; Wolters, 2013) claiming magical ‘witchery’ is to help hold the paradoxes of standing while acting; openly participating in crossing marginalising

³ Having just discovered Greenfield in the closing processes of the PhD, citing immediately accessible Moroz (2020) recognises her, for mine and others’ future reference.

borders from outside in while being self, centred in better balance; from with_in the power of love instead of fear; aiming for wholeness in a fragmented global space where people are vilified and violated through the extreme pressures of existent inequality and injustice in the world. Where identifiers of age, gender, race, economic wealth and culture are among the multiple mechanisms that divide and alienate us from ourselves, each other and the earth (Bean 8). In the material battles for holistic justice across the globe, 'small' human sufferings of individually haunted and hunted 'ordinary' 'academic' and 'not' women and witches, can seem as apparently insignificant as the ways of often lonely individual teachers working to make things better in their small local school spaces in the world (Bean 3). But lives are the essence of being human in the world. Having agency to work with life is our common ground of being on earth, from surviving to thriving, or not living at all. Everybody matters in this material mass.

In keeping with sustainable ways of working within the local, guided by consciousness of relative dynamics of the political ecology of the global whole (COPAC & SAFSC, 2020), I think the struggles of teachers educating for liberation from injustice is powerful magic for the world now.

Motivated by unromantic love rooted in harsh reality the will to make things better for the people in the world in that place finds a way through critical self-reflexivity. Relentlessly recognising a sense of the self, within and through relation to others, articulated through the reflexive mirror for analysing the dynamic ways of the world, teachers can better distinguish what is for their own account and what is not, through greater realisation of what with_in the whole milieu, to work with, for and against, according to what is even imaginably within our means. The potent potion of clarity of the paradoxical tension between the separate and inseparable self from the world enables a way to *work* to make it all 'more well'; more whole-ly; with and between self, others and all with_in earth.

The *vita activa* (Arendt, 1958; Voice, 2014), of being definitively and critically⁴ against the current grain (Simon, 1992) of the unjust status quo while being with_in it: 'radically praxising⁵ the 'critical A.R.T' (Bean 3) of educating for social justice. Through doing it. That is, participating in teaching and

⁴ After all my years of reading across a pantheon of 'original producers' of what is currently called 'critical theory' this reference nicely summarises it for my purposes of acknowledging social power as central to good sense ways of making the world better

⁵ where praxis generically refers to the most obvious Marxian and Freirean senses of 'knowledge to and through acting to change the world', the 'everyday political action or praxis [that Arendt] sees as the true realisation of human freedom' (referenced in the Introduction to Part Three) 'praxising' – verb_alising nouns, as Holloway (2005) does with 'we, and Daly and others referred to above do – is a praxis I claim for engaging with the action of the activity – certainly not to 'get attention by making up new words' as I see 'verbing' is recommended as on a google first take (<https://copyblogger.com/make-up-words/>). But I do like the pun of verbalising. That I extend to doing adverbially as *praxis-ly* (p19), taking further grammatical liberties, thankfully more recently reinforced by Esteva (2014, p. i/57).

learning in a way that critically *ameliorates* and *remediates* in a *transformative* ‘trajectory’ (Bean 1) for presently ‘making the world be/com/ing in better balance between self, other and all, including the earth’, being as ‘dung beetles do’ (Bean 8). Doing ‘education’ as the struggle of living in liberation – as ‘the practice of freedom from nihilist, foreclosing, oppression’ (Amsler, 2015b; Paulo Freire, 1970; hooks, 1994; Ledwith, 2001)⁶.

Showing, instead of telling, as I reference Arendt advocating in Bean 8, such doing being with_in contextualised presentation of the tools of and from its generative production (Paulo Freire, 1970; Paulo Freire, 1973), is the closest I can get in writing to capturing the miraculous, essential (Leddy, 1995) traces immanent (Badiou, 1997/2005) in such ART.

In common confluence with Celiwe (Bean 2) one of the many inspirational teachers who personally-professionally-politically informs this work (herself citing mine though unreferenced as such):

I use my critical indigenous knowledge to understand the oppressive patterns such as keeping some social groups out of the education system. I cannot part with the values of freedom fighters that did not enjoy the fruits of freedom. I am dreaming about providing the means of control for the vulnerable learners in order to close the gap between the advantaged and the disadvantaged.

The more witches there are weaving the foreshining (Amsler, 2015a) love of their magical work of educating for justice and liberation, the more chance we all have of changing the substance of the world to make the struggle a little easier for all to survive and thrive. Through the living learning (Figlan et al., 2009) of making more of the same sort of antidote to the alienation of (Motta, Flesher Fominaya, Eschle, & Cox, 2011, p. 25), through proximal participation even by one degree at a time. As Dung Beetle Doing (DBD) realises (Bean 8).

This thesis hopes to contribute to this current through exponentially growing whorls of being in the world well in the willing way of ‘dung beetles doing’, as educators for social justice appropriately to the self as, and in, context [*the SAAIC*], working with the motivational arms of the *Trajectory Model* (for Social Justice Education), seeking their way with the questions of the *Annotated Experiential Learning Cycle*, guided by the *7PStar of Participation*. The italicisation here signals the terms naming respective ‘Seed Pearl’ conceptual praxis tool of Dung Beetle Doing (DBD). Metaphor making metaphysical DBD discourse.

⁶ to recognise a some of the key educators I identify closely with in this current.

This is materially magic witchcraft mixing metaphors to portray the art, science, love and politics (Badiou, 2007) of a will and way of doing being for a better world from within the small or large space one occupies in the world, infused with wafts of the nostalgic scent of witches as makers of powerful ‘magic’ typically not welcomed across the world past and present, as Federici (2004) recognises, famously for many feminists, in *Caliban and the Witch*. The mixing of the metaphors is as intrinsic to the gravid fecundity of the PhD whole as it is to the promise of DBD productivity.

In the symbols of my mind, the lightly held rune on the garden gate (Fig.1), made within the ‘Becoming years’ (see more in Part Three), happily and hopefully illustrates the intersecting structural and cultural dynamics of such contextually appropriate agency of DBD willing way. For the tricky business of balancing between ... the complexity of everything, pervasively ‘everywhere’ (Mbembe, 2015)⁷.



Figure 1: The rune on the garden gate bearing the legend of the life with_in

The Gateway marks the conceptual space of such entry. And exit. Remembering this, it is the virtual place to which I/we ultimately return after journeying through the terrain of the PhD. The actual re/connections are made in the final chapter of Part Three, in ‘closing for beyond’.

The opening portal of the Gateway aims to provide a careful sense of the space of prospective participation. Hopefully nourished throughout by proffered means of participation in the life be(com)ing with_in the Homestead.

Upon being welcomed in with suitable *Greeting*, ‘3Things off/for Participation With_in’ lead the way to an invitation to *Come to the Tables*, laden with culturally appropriate structural mapping means of engagement with_in the context of the whole.

⁷ more particularly as implied with an additional wave of the hand in his talk at the SOAS/UKZN ‘webinar’⁷[24/25Feb 2021].

Greetings

Dumela. Unjani?⁸

Freely crossing languages of my place of birth and raising in the world
I greet you, inquire in informal colloquial voice concerning your well-being,
and respond with the customary:

Sikhona

I am here

with_in the world with others on earth

“taking risks carefully”⁹

in conscious awareness of even one degree of difference
between culturally appropriate and cultural appropriation

Welcome to the ‘place of participation’ in this PhD:
the somewhat wayward space of this ‘bewitched Dung Beetle Doing being’,
hoping you are willing to handle metaphor too in meaning making.

Further mapping mechanisms within aim to enable a reader feeling sufficiently at home to freely
roam across the range to make contextually appropriate good common sense of it all according to
subjective preference.

Coming in

This Part, and this and Chapter with_in it, takes a reader into the structure and culture of the thesis for intersubjective sense making of its multiple purposes (as broadly recognised by Huang (2015), Badiou (2005), Held, Chilisa, Major & Khudu-Peterson (2017), Amsler (2015a), Lather (2005, 2015, 2018) and many others): As presentation of a particular ‘Dung Beetle Doing’ ‘will and way’ of praxis of, from and for experiential living learning of its be(com)ing as struggle of education seeking liberation through present participation; [and ... but] as a dissertation for submission as a PhD. It does so through iteratively deepening immersion in the Homestead construction to enable mutually symbiotic ‘willing ways’ to engage with the cultural production [occurring] with_in it.

⁸ *Dumela* is a similar greeting to ‘hello’, in SeSotho. Unjani is a casualised form of asking after one’s health in isiZulu. *Sikhona*, also isiZulu, literally translated means ‘we are here’...as in ‘present’. It can be used in answer to a question ‘how are you’ by a singular person to acknowledge mutuality.

⁹ from Bean 7: JAW-ly Making the Book of WOMB

Motivations

The thesis is about critical self-reflexivity (CSRX) as a praxis process of engagement for participation in making the world. Being a CSRX thesis, it is an instrument of CSRX for reader and writer alike. For me, CSRX in ‘teacher development’ (TD) is about coming to realise purposeful praxis for contextually appropriate (CA) education for social justice (ESJ)¹⁰ through recognising and articulating our doing being in the world from doing being with_in it: personally, professionally and politically.

One of the Bean articles, (Bean 3: Teachers Changing Worlds), explains how it uses stories and pictures in the way I have ‘praxis-ly’ used Freire’s notions of codes in my life as an educator for social justice. I quote it at length for its cultural importance in the construction of this thesis:

The primary purpose of the article is to provide a vehicle for these research stories, which provide the evocative ‘arousal’ to agency (Freire, 1970) through evidence of contextually steeped critical praxis for social justice. Such a process requires the use of as many senses and angles as possible in order to evoke all the connective details, without which it is extraordinarily difficult to overcome abstraction (and, I would add, objectification) in dealing with other people (see Greene, 1991, p. 113, cited in Casey, 1995-96, p. 238). Hence the use of the story form. In line with Freirean pedagogy, there are some photographs inserted along the way to add a further dimension of connective details along the line of codes (Freire, 1970), to cause us to pause, observe and ponder more deeply the contextual realms in which these stories are made, and so to more wholly grasp the full learning implication of the praxis that they offer.
(Quin, 2012, Power and Education, p22)

In addition to Arendt’s use of storytelling (Urabayen, 2012) that I didn’t know about at the time, the idea accords with the way meditations (Badiou, 2005, 2009) are used as ‘provocations’ in reflexive political praxis (Amsler, 2015b; Bialski, Derwanz, Birke, & Vollmer, 2015; Dyring, 2014; NXC, 2013) of militant (RoarCollective, 2013), experiential critical indigenous knowledge (Brown & Strega, 2005; Quin, 2009) to open the new (Bean 8) – open to the new – through ‘ruptura’(Horton & Freire, 1990) of the old ¹¹. Reflective ‘immersion’ (Hickey-Moody & Page, 2015, p. 97), as wholly as possible, is the recommended way to engage with it.

Recognising how impossible it is to hear and/or comprehend things with which we, albeit unconsciously, cannot find at least some connecting [ac]cord, this opening tour will hopefully make clear *where and how* ‘what’ will be found within the whole; with the *why* of ‘the what, where and how’ becoming more deeply clearer through the *process of engagement*.

¹⁰ Despite the related relevant formulations and ‘mantra’ of DBD, it is only in the interim period between PhD submission and corrections that the absence of ‘eco’ appended to ‘social justice’ jars. My own lived Dung Beetle Doing has come to make these notions inseparable in seeking better balance in being in the current context.

¹¹; Brown and Strega, 2005; Breunig, 2006; Badiou, 2012; The Roar Collective, 2013.

Potentially the chosen form makes more visible essentially cross-referenced iterations, hopefully enabling subjective reader understanding through own sense making preferences, instead of producing dis-stance (Fine, 1994) of resistance (Kumashiro, 2002) due to unfamiliar words and ways, as much as the rather dizzying whorls of sometimes repetitively recursive intersections of cross-referencing. Inevitably a fair amount of these are to ‘the authorial self’ as ‘whorling’ – phonetically punning in more accurate replacement of whirling – is obviously intrinsic to a self-reflexive dissertation. Even more so with_in a dissertation constructed on the basis of own publications. As well as one that has happened in present praxis over a considerable period of time, and is purposefully animated through productive, though certainly initially originally esoteric, metaphor.

Questions

Using the question framework of *Dung Beetle Doing* (Bean 8) the extrapolated key question of the Homestead exploration is:

What does present_ation of a radically present living learning critically self-reflexive thesis submission of a struggling praxis for liberation through education even really mean?

What are really the key constructs that a reader needs to ‘have a handle on’ (Bolt, 2004)

before being able to engage in productive participatory sense making of/with_in the whole?

The double-entendred split of presentation gives a clue to the plurally punning paradoxes involved. One might just as well be asking ‘how does one catch a cloud and pin it down?’

The borrowed image from the *Sound Of Music’s* Julie Andrews’¹² joyful soul-searching in the infinite blue expanse where mountain meets sky at least e- and pro-vokes some sense for me of the free-wheeling feelings mobilising the original trajectory I try to reflexively keep [being] with_in as I struggle to practically balance the life forces involved in [possibly] doing so. By finding means to re[-]member [to] the paradoxically essential (Leddy, 1995) complex cultural praxis (Pollard, du Toit, & Biggs, 2011)¹³ t/hereof. And that the stuttering break up of brackets intentionally illocutes across tenses and in/tensions I hope. Holding hard to clichéd silver linings until the rainbows peep through doesn’t deny existence of actual and anticipatory foreboding fogs, storm clouds and hailstones of dark times.

¹² A 1965 American musical drama film produced and directed by Robert Wise starred Julie Andrews singing, in this case, ‘How do you deal with a problem like Maria’. [https://en.wikipedia.org/wiki/The_Sound_of_Music_\(film\)](https://en.wikipedia.org/wiki/The_Sound_of_Music_(film))

¹³ I use this reference here for such broad notions mostly because delightfully its engagement with complexity theory as and for practical cultural praxis markedly in philosophical and geopolitical concert with my needs of the notions, despite my prejudiced bias surprise at the source, if I’m completely honest.

The ‘ironic reflexivity’ of Ashmore (1989) in his thesis on *Wrighting sociology of scientific knowledge*, quoted by Finlay (2002, p. 223) conveys a parallel sense of some of the challenges I’m struggling to confront:

The self-destructive solution of noninquiry in which paradoxical problems are outlawed, and only the others suffer, is no solution at all. Indeed, by showing and displaying and talking around its own socially constituted nature, its own textuality and its own paradox, instead of always and only talking of these things, it can talk of other things ... Celebratory practical reflexive inquiry is wrighting beyond the *tu quoque*¹⁴. *And it must be shown, not told.*

The italicised emphasis is mine, to connect with the track[s] I’ve taken in this unfolding thesis.

Conceptual framing

Paradoxically, and not, ‘facing and embracing’¹⁵ the begrudged forced opportunity of more deeply understanding how and why the work I was doing with teachers in the ‘borning’ (Rowbotham, 1972) period of the PhD (explored in Part 3) was helping us commonly experience senses of love in seeking liberation from oppression as we sought to educate for social justice, I chose to study my praxis as the focus with_in this trajectory.

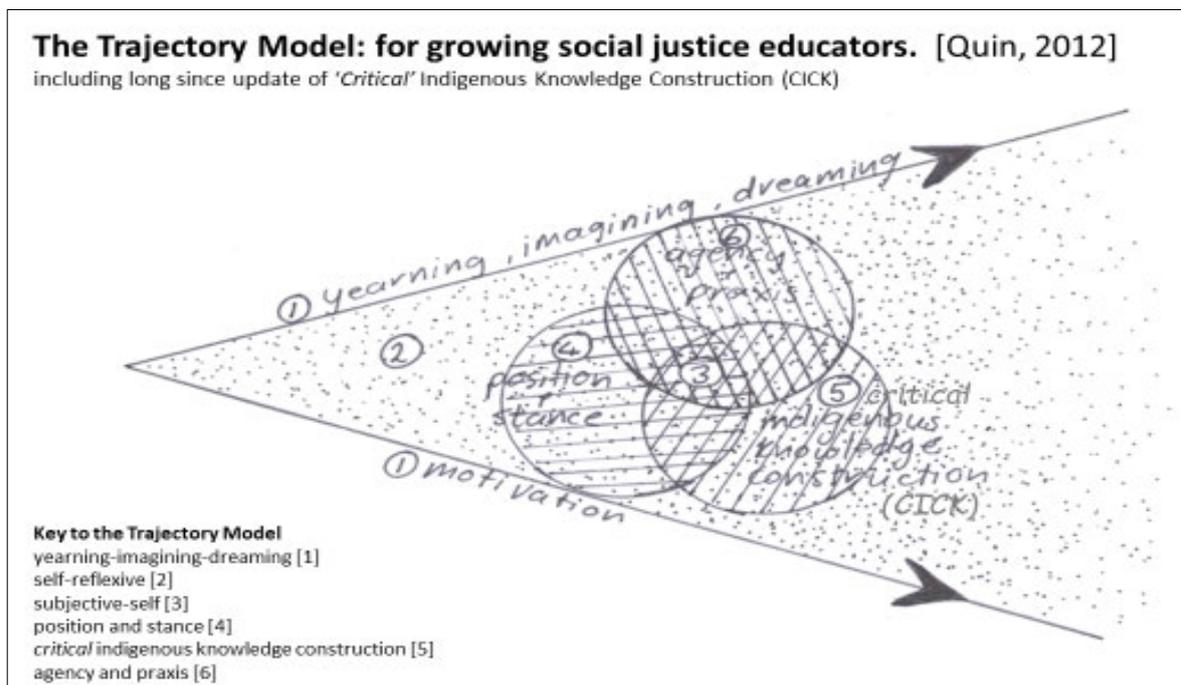


Figure 2: Seed Pearl – the trajectory model for social justice educators from Bean 1

¹⁴ *Tu quoque*, or the appeal to hypocrisy, is an informal fallacy that intends to discredit the opponent's argument by asserting the opponent's failure to act consistently in accordance with its conclusion. *Wikipedia, July 2019*

¹⁵ Counteracting dynamics participation from acting with_in love, of the ‘fight, flight and frieze’ from fear. See also Bean 8

In attempting to 'efficiently' manage the publishing performance pressures of neoliberal higher education (Grey, 2013; Waghid, 2015), I elected to do a 'PhD by publication'¹⁶, with the idea of using what I had already published as primary data and simultaneously producing the required quota of publications while 'knocking off' a thesis. Or the other way around, in the now laughably naïve notion of what had seemed a good idea at the time.

The experience of critically, self-reflexively studying what I was doing in education for liberation against oppression, by doing it, has been 'magically' productive of some *valuable, valid and viable*¹⁷ new knowledge for doing it better. And in a way that helps produce more of the same, within proximal spaces of participation¹⁸ (Bean 8), even ever so slightly differently, but more consciously and conscientiously through each virtuous cycle (Bouzanis, 2017), facilitated by the tools of such doing.

Reflexive experiential learning (Bean4) helps consolidate materialised realisations (Leddy, 1995) with_in be(com)ing productive recognition and articulation. The more means available for pursuing the purposeful trajectory the more definitely sustainable determinations manifest, enabling the possibility of "develop[ing] anticipatory consciousness, [...] the threshold of awareness [that] must be raised to allow what is not-yet conscious to emerge and 'intuitive material to be formed'" to quote Amsler (2015a, p. 102), citing Bloch¹⁹. As I have discovered through systematically tracking traces of 'Dung Beetle Doing', that [only] came into being through the ways of working with_in the PhD.

A wide variety of means and [mixed] metaphors have been invoked throughout to help open – in reminiscence of Arendt (Honig, 2007; Young-Bruehl, 1982) – ways of articulating emergent (Collier, 2011, p. 231; Knauff, 2017, p. 65) recognition of dimly sensed intuitions slowly becoming visible through motivated pursuit of their promise (Johnson, 1995) of praxical(ly) (Bolt, 2004; Walsh, 2015) essential (as critical not simplification) practical 'handlability', a la Heidegger (Bolt, 2004), for participation in doing being a little better with_in their, and life's, whole complexity.

¹⁶ UKZN 'Guidelines and Procedures for PHD by Research Papers, no date, but saved by me in 2012.

¹⁷ My 3V's of research requirement

¹⁸ Participation as in the political development project full 'citizenship' (Hickey & Mohan, 2005)...of the world as a whole, through participation in 'reading' and making the world as in the 'seminal ideas'(Pouwels, 2019) of Freire (1970; P Freire, 1973)through inter alia education for liberation, within the general trajectory unfolded across this thesis on dung beetle doing, most comprehensively expressed perhaps in Bean 8 altogether, and the 7P Star of Participation (Fig4) in particular.

¹⁹ p128 of Bloch, E. (1995) *The Principle of Hope*, Cambridge, MA: MIT Press.

In this study, the publications are conceptualised as Beans, situated along a Beanstalk of the living literature matrix within which the [be-witched/ing] growing of all concerned occurs. The Beans are my publications/public presentations, grown in such cultural praxis with which the thesis is brewed and the structural Beanstalk is chronologically grown and nurtured. Which praxis became Dung Beetle Doing, with_in which dung ball nuggets are ‘seed pearl’ conceptual tools of such praxis ... to indicate a trace of the prospective ontological epistemic circulatory (Bouzanis, 2017) reflexive methodology of the whole.

The mixed metaphors of the whole are as intrinsic to its making as the Seed Pearls of Dung Beetle Doing are to the nature of its generatively re/productive (Owen, 2016) cycle. Shape shifting according to the intersection/al swamp (Finlay, 2002) of objective and [inter]subjective ‘P’s of reflexive Participation’ (Fig 4), the metaphors are presented as central foci or simply side lighting as appropriately to the unfolding context as possible.

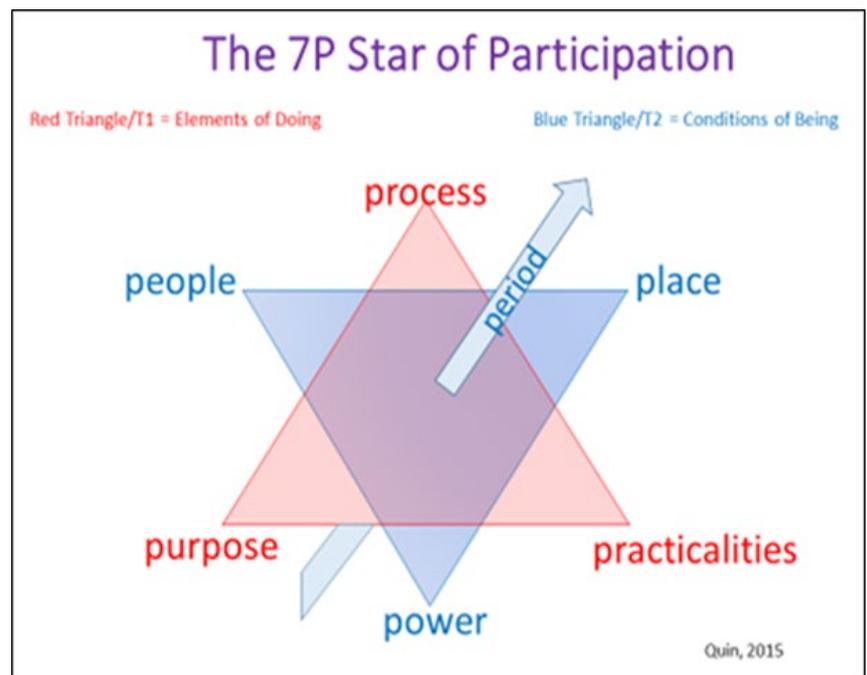


Figure 3: Seed Pearl – the 7P Star of Participation

As dung beetle doing is precisely for the purpose of participation in ‘doing being in better balance, between self other and all, including the earth’, the methodology and Seed Pearls of Dung Beetle Doing (Bean 8) are intrinsically and explicitly pervasively invoked to make ‘handlable’ present participation of ‘being in time’ (Bannister, 2008), in careful consideration of ‘interested’ production and consumption (Chakraborty, 2004).

Understanding the importance of finding proximal spaces (Simandan, 2016) of interconnection for material inter/subjective sense making (Hickey-Moody & Page, 2015) I follow the pattern of reflexive dung beetle whorls to spiral into perspectives of greater depth and breadth by degree. Recognising that genealogical (Knauff, 2017; Kretsedemas, 2017; Meadmore, Hatcher, & McWilliam, 2000; Tamboukou & Ball, 2003) reflexive processes (Lather, 1994; Lather, 2018; Pillow, 2015) are non-

linear, recursive and iterative (Attia & Edge, 2017), swamped (Finlay, 2002) by the fullness of ethnographic (Alsop, 2005; Coffey, 1999; Madison, 2011; Matzdorf & Sen, 2015) whole being (Lockett, Walters, & von Kotze, 2017), the PhD uses bricolage (Kincheloe, 2001; Roberts, 2018) to stitch together the intersecting (Carbado, Crenshaw, Mays, & Tomlinson, 2013; Cooper & Lockett, 2017) [meta] (Küpers, 2019) physical and metaphorical (Leddy, 1995; Ndlovu-Gatsheni, 2018) parts and processes that together make up the multi-dimensional, directional and purpose greater sum of the whole.

A PhD is a particular type of object or entity. It has an endpoint. Dung Beetle Doing doesn't. Hopefully. Holding the Achilles tendency of this 'Zeno's' paradox²⁰ of these two processes – in movement and purpose – has been both "active[ly] transformative[ly]" productive (al la Willis, to recognise my roots)(Gordon, 1984, p. 113) and nearly impossible. For me.

Two key concepts have been invoked to enable coherently eliding correspondence between them. The one is the notion of *drawstrings of 'unfinishedness'* (Amsler, 2015a), mentioned above, which wording is self-explanatory; the other the other is what I groundedly call the '*3BMoves*', of *Borning*, *Becoming* and *Being* (developed in Part Three), that demarcate the staggering iterations of CSRX reflexive processes for and of participation in CA ESJ TD as the struggle of liberation ... for the better balance of Dung Beetle Doing, through doing it.

While a PhD comes to an end, reflexive processes never do. The learning in all respects remains open to 'mutual vulnerability'(Zinn et al., 2009) of 'unfinished-[ness]'(Amsler, 2015a, p. 19) of 'proper' objects (Lather, 2015), and subjects.

Struggling for liberation, a PhD must end, despite the forever unfinished living learning of its making with_in the multitudes of "small non-space-time in the very heart of time" for moving "forward and backward, with the slow, ordered movements which are the proper motions for trains of thought" (Young-Bruehl, 1982, p. 277). Surrounding DBD learning and praxis of this long drawn out thesis production continues as I "stand beleaguered'[...]"between the clashing waves of past and future" [...] longingly contemplating the possibility of exit to a space above the waves, a metaphysical place" as Young-Bruehl (p. 277) cites Arendt on Kafka in grappling with matters of the mind.

²⁰ <https://iep.utm.edu/zeno-par/>

Needing the PhD to open engagement as much as resolve its closing through its presentation in a way that considers the ‘technological’ (Trafford & Leshem, 2008) complexity of the task as much as the mutual vulnerabilities (Zinn et al., 2009) of readers, myself, and a DBD PhD through ‘simplifying’ means of access to this

‘philosophy which could enjoy, a certain diffusion, because it is connected to and implicit in practical life, and elaborating it so that it becomes a renewed common sense possessing the coherence and sinew of individual philosophies’ through the ways in which "simple" [is] continually felt’.
 (Gramsci 1971:330n) as cited in Coben (2005)

Elaborating PARTS enfold slightly staggered iteratively recursive concentric spirals of reflexive generation (Zinn, Adam, Kurup, & du Plessis, 2016, pp. 82,87), sorting *and* present_ation, as they become contextually appropriately *viably, validly, and valuably ... recognised, articulated and realised* with_in the multiple matrices of Dung Beetle Doing triads (Bean 8) totalling the complex sum of the multidimensional PhD with_in, through whole being doing/doing being whole.

Reflexively pragmatically (Biesta, 2010; Hibbert, Coupland, & MacIntosh, 2010) ‘prospectively and retrospectively... stepping up and stepping back’ (Attia & Edge, 2017, p. 42) while privileging unfinishedness unfolded through metaphor, enables some sort of hopefully emergent (Amsler, 2015a; de Sousa Santos, 2015) vulnerable ontologically coherent methodological resolution being reached through ‘epistemic circularity of a tri-furcation combinatory approach’ (Bouzanis, 2017) present_ed with_in the three constructive PARTS of the meta (Küpers, 2019) whole:

Part One	Homestead	<i>Introducing the whole and parts housed with_in: getting to know the structure and culture of what and who is involved, how and why</i>
Part Two	The Beans	<i>The publications: the main material literature of the whole, including the ‘found’ grounding methodology: Dung Beetle Doing</i>
Part Three	The Beanstalk	<i>Engaging with the radical praxis of the whole be(com)ing living literature of the production of the whole, through its 3BMoves of Borning, Becoming and Being</i>

Figure 4: The precis of the Parts

Each Part presents the detail of its substantive content practically contributing to the intertwined whole paradoxically merging together with_in separated but mutually constructive strands of multiple purposes and processes changing ‘shape’ over the period/s of doing this be(com)ing CSRX DBD PhD by publication (a PBP) in cross and confluential currents of the moving about world/s of the coinciding people, power and places intimately concerned, concentrically situated in the infinite ecosystemic whole.

Bricolaging the genealogical autoethnography of its reflexive be(com)ing from with_in doing it, three spiralling 'B Moves' of its 'borning, becoming and being' present the pro- and retro-spectives (Attia & Edge, 2017) of doing being with_in respective periods of participation, resolving the macro cycle purpose of practically 'drawing together the strings' (Amsler, 2015a) closing the Gateway again 'to beyond' the PhD. As Part One Chapter 1, opening the way into the Homestead, meets Part Three Chapter 6, closing it.

The 3BMoves help to hold and round off that of DBD which belongs in the PhD, even as and though its bewitched Beanstalk continues to sprout tendrils 'beyond' – conceptually and in practice. In praxis.

The PhD on the other hand is ring-fenced with_in the Homestead space of the [/a bewitched] Dung Beetle PhD, in/as submission to/for assessment. How much, and what is ultimately retained in the submitted static product remains to be seen as the strings of submission are drawn closed. The presented whole as it currently stands unfolds with_in the Three 'ecosystemically' iterative Parts, each with its own elemental mechanisms conditioning realised articulations of the whole, recognised while and through being in the process of doing it across and between the Moves.

Such is the manner and means, the will and way, of this PhD... requiring and presuming... [inter]subjective participation in kind ubuntu (Gathogo, 2008) between the crescent sliver separating the distinctive roles of you and I, as whole but inseparable '*selves as and in context*'. SAAICs with_in the plural (Motta et al., 2011) 'multiplicity (Haraway, 1988, p. 586) of we'(Fell, 1979)²¹ and presumably commoners (Esteva, 2014; Federici, 2011) who meet with_in this PhD space of pursuing Gramscian good sense (Harman, 2005) of 'anticipatorily illuminating architecture' (Amsler, p.102) for a better world, between producer, receiver and assessor.

As Amsler (2015) points out

Architectures of hope are not made only of participation, co-operation, receptivity and anticipatory illumination. They are also held together by our knowledge of the world, and particularly how we understand the nature of reality, the self, power, justice, learning, knowledge, possibility and time. These knowledges are instrumental in shaping what these logics of practice mean and do. Power operates through bodies and knowledges, and different types of body and knowledge open onto different political subjectivities and relationships, some of which are more possibility-enabling than others. (p.102)

²¹ no longer having the book, I can't cite the actual author whose poem I seminally recall along the lines 'so when we come, we come as the multiplicity of we'...notwithstanding the fountains of puns!

All together enabling ways of working from back to front (Breitbart, 2012) and outside in (Noterman & Pusey, 2012) even as from the end we begin again (Trafford & Leshem, 2008, p. 13) at the beginning, rooted deeply within the grounds of the world with other ‘dung beetles’ presently seeking prefigurative (Motta, 2011) ‘future knowledges’ (Mbembe, 2019a) with_in liberation from oppression by ‘doing being in better balance, between self, other and all, including the earth’.

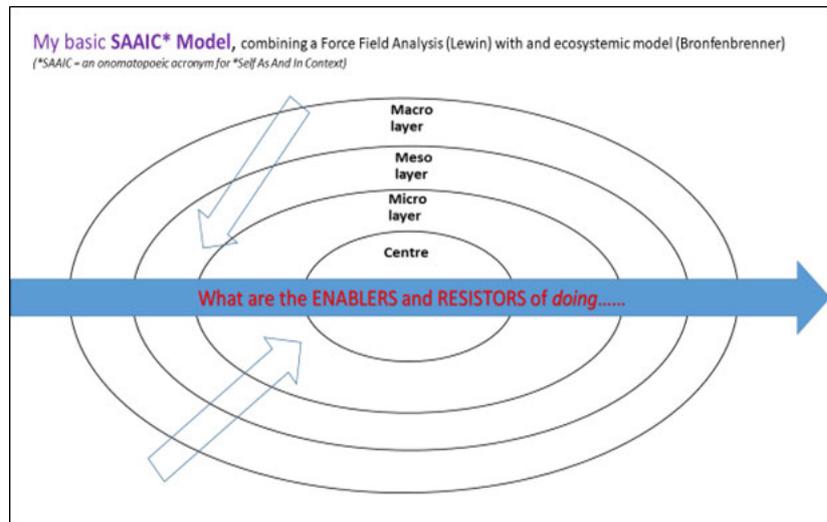


Figure 5: Seed Pearl - the SAAIC model of the self as and in context

Two **emboldened** Guidelines from my teaching-space list (alongside), carefully built up over years²², are perhaps particularly important going forward.

All things considered as far as possible at this point, in confluence with the maxim of a group of women I worked with along the way (Bean 7), who ‘become more open, by taking risks carefully, [while] trusting appropriate processes to make a new culture’ (Bean 7, front page), I proceed with dung beetle

Guidelines for Ways of Working

- *speaking from own experience*
- *all experiences and feelings are valid*
- *be present*
- *listen actively*
- *do participate, don't dominate*
- *do as you would be done by*
- **recognise mutual vulnerability**
- **trust the process**
- *question critically*
- *confidentiality x 2 > personal participant protection (PPP):*
 - *no personal identifiers to be used in re-telling anything shared in this context;*
 - *a personal contribution always belongs to the teller and is only there's to raise again in future;*
- *accept ownership...of what you choose to share/contribute/question/comment on.*

Figure 6: Guidelines for ways of working in better balance

caution within this PhD in opening unfamiliar ways and means of participation ‘by one degree’ at a time, based on the ‘principle of proximity’, hoping to enable ‘more and more’ traction with the way I systematically unfold the emergent messy (paradoxically magnetically opening) sfumatos (de Sousa Santos, 2015, p. 99) of the whole (Collier, 2011).

The Gateway provides the portal for participating with_in.

²² Loosely beginning within a group of Social Justice Educators in an extended ‘community of praxis’ using that name (Francis, Hemson, Mphambukeli, & Quin, 2003) These Guidelines have grown into the current set through my tinkering with them in praxis over the years since.

Be/coming with_in

'Three things' for participating with_in

Mgeni siku mbili; siku ya tatu mpe jembe

Treat your visitor as a guest for the first two days, on the third, give him [/her] a hoe

A Swahili proverb ²³

The fact is that the human capacity for life in the world always implies an ability to transcend and to be alienated from the processes of life itself, while vitality and liveliness can be conserved only to the extent that men are willing to take the burden, the toil and trouble of life, upon themselves.

Hannah Arendt, *The Human Condition*

Three key abbreviations:	DBD	Dung Beetle Doing
	CSRX	critical self-reflexivity
	SJE	social justice education

Figure 7: 3 key abbreviations

The intention is to enable one to feel at home here with_in.

The trouble (Butler, 2011) with working with a thesis of paradoxical multi-purposes of liberation and submission, in present being developed over a prolonged time period, of and for whole being with_in one whole fragmented unequal world, is that the complexity is distinctly vulnerable to descent into chaos, alienated from its primary intention of realising functional participation in such ways of doing being in better balance. How to systematically hold such intentions of developing whole being and doing complexity is a key conundrum ... matter ... of doing it.

In common with many people trying to make sense of doing being better more holistically, Dung Beetle Doing (DBD) works with multiple threesomes. A key 'trialectical triad' of three 'things' (Fenwick, 2010) found for the generation of DBD 'education for social justice' as understood in the *I/we* (Hlela,



Figure 8: A pragmatic expression of making sense of the chaos of being through dung beetle doing participatory processes, from Bean article 7, about the 'book of WOMB'

²³ A Swahili proverb Nyerere invoked during the period of the Ujamaa (Gathogo, 2008, p. 280), appropriate only in this case I think when linked with the mutually vulnerable whole being intersubjectivity of ubuntu (ibid, p275)

2018) of our 'community of praxis' described in Bean 3 (Quin, 2012) is: *motivation for social justice; asking 'the right' questions; and having a critical theoretical framework to make sense and meaning of answers sought.*

While the fuller details of the whats, whys and hows of 'the 3Things' of DBD appear in the relevant Bean (8) (Quin, forthcoming), some sense of the 'three things' used to 'handle' the form[ation] of the PhD as a DBD thesis is appropriate here for indicating the ontological, epistemological and methodical congruence sought through the construction of the whole, to enable necessary participation in its sense making processes.

So, the primary 3Things (in happy nod to Dr Seuss' *Cat in the Hat* (1957)) of this study are:

- i) My *motivation* for radical education for social justice for a more just and equitable world, presented with_in a thesis submitted for PhD qualification;
- ii) The *questions* of the thesis re-researched through the questions of the emergent grounded methodology;
- iii) the *conceptual framework* of the PhD is the grounded methodology of its be[com]ing as Dung Beetle Doing rooted and shown in the Bean articles, elaborated and amalgamated the Parts of the PhD.

The *3Things* are more fully sought, understood and developed (trialectically made sense of as a triad) – through the Seed Pearls produced through the process of the thesis production, in '*doing be(com)ing like a dung beetle*', as a CSRX study of CA SJE.

Wikipedia presents a basketful of triads and trichotomies in philosophy indicating for me the relationality of 'things' and processes that three-way structures of paradoxically dynamic and stabilising forces realise, both pushing or pulling against each other, that can lead down a veritable rabid hole of mostly men going around in circles it seems. I instead rather anarchically lean more toward another typical usage of triads – as Chinese gangs. This notion is at least more directly concerned with human interaction related to positioned engagement in a hostile world. The 'loyalty bond' of the occupants of a 'counter cultural' space has more personal-political resonance with the valence of the tri/dialectically material intra- and inter-relationships of and between the triological exponential dimensionality of triadic threes ultimately comprising the wholly trinities as seen in Dung Beetle Doing (Bean 8). Some of the tri-ing concepts are considered more in the third of the '3Things' below: *Conceptual framing, following Motivations.*

Motivations

I [have] need[ed] to be able to make clear *how* my [perpetually developing] philosophy as political praxis is central to the *process* of the thesis, and how that determines the answering of the Main Question.

I want to show the whole-beingness of the research journey because the *manner* has motivated the *content* and vice versa. The 'will' making the 'way' as Dung Beetle work does when it is appropriate to the context of the doing SAAIC (see Fig. 5). The methodology of growing the 'new knowledge' is intrinsically inseparable from the practice of it. That is, the knowledge lies in the embodied CSRX praxis of work for and from CA SJE TD and other spaces of participation in doing being for a better world. Knowledge that becomes more commonly accessible through use of the Seed Pearls. That is the 'main finding' of the whole thesis: that such praxis is a critically self-reflexive experiential learning process.

I [have] need[ed] to show how CSRX works as a CA approach to SJE TD, and how I have come to know that through experientially CSRX-ing my work in and around SJE TD: realisation through recognition and articulation.

Particularly through reconnecting with my radical, feminist roots early on in the process particular dynamics became strong drivers of direction. Key to the whole has been my need to write in a way in which I can recognise myself reflected, through the process of its development, so that the thesis is not an object alien to my being. And is consistent with the nature of CSRX, as living learning (Figlan et al., 2009) in liberation. Including meaning that *I* read the world and text literature accordingly. A corresponding aspect is how to make the PhD readably 'accessible' consistently with its primary purpose ... s, begging the questions: what are these? to whom must it be accessible? how and why? With what implications for the whole? in respect of the 'writing' and 'reading' of?

The multi-purposes of knowledge produced for the liberating benefit of the world now [as an elongated period of past, present and future, confounding and conflating tenses], situated within an instrument of submission to an institutional authority is almost as oxymoronic as trying to write praxis ... instead of simply practicing it. Both of which 'paradoxes' the dissertation hopes to adequately hold through its form of construction, borne forward by sustained stubbornly bullish beetle determination enlightened by dashes of defining wild witch ... as generative diversity of border crossing metaphor mixing implies.

The two aspects of reading and writing coincide with_in the dynamics alienating dominant academic discourses from radical praxis for the benefit of whole world now. Knowledge production and control is always a matter of power. The disbursement of it depends on the balance of distribution of such power.

The way of managing 'the professional play out' of personal political choices is particularly acute between radical practitioners and 'the establishment' of current HEI's. In the context of neoliberalism, where commodification is king, 'acceptable' rating rewarded research performance is preferred and more easily supported. Quick fixes that go with the popular flow are obviously less disruptive in all directions. HEI's and their expensive management are lauded for quantity, and 'quality' that promotes the same moneyed machine. Workers within the web commonly unconsciously turn away from the effort of the uncomfortable unknown that takes more time and energy than 'allowed'.

Despite a fair degree of distance from dominant norms being my habitual space of occupation, I have still found it incredibly hard to hold steady on this journey buffeted by the weight of so many opposing forces. Because the institutional dynamics of course happen within the endlessly moving about (Trinh, 1988) neo-colonial imperialisms (recognising Nkrumah²⁴), (re)producing (Noterman & Pusey, 2012) the 'structo-cultural' 'faces of oppression' (Young, 2000) from centre to macro of the historical dynamics across the geopolitical history of the whole, as much as the internalised experiences of it from within the whole of who each of us is with_in it. Being a self-reflexive thesis, such details are delved into various contextualised places across the whole.

Below, a bird's eye cameo of some of the more obvious forces affecting my 'means of control' (Bean 1) for working with_in the challenging paradoxes introduces some experiential intimacies of the personal within the infinitely political, prompting the consequent 'professional' resolves. The supporting illustrative model of my own SAAIC mapping [Fig.9 below] around this time would be placed alongside, in the hardcopy format of originally conceptualised presentation.

Contextual changes into electronica only over the past decade force other options that I'm clumsily at odds with. Refusing the status of typically used or required Appendices, as appendages instead of

²⁴ Kwame Nkrumah (1965) *Neo-Colonialism, The Last Stage of Imperialism*, properly personally politically referenced here thanks to Stephen Marais of Sharp# Collective who plurally appositely posted on the Facebook page in April 20121 the fuller reference from https://www.facebook.com/permalink.php?story_fbid=3620763284719635&id=842237572572234 in April 2021

integrally part of the whole sense making mechanisms, I instead use other means such as indentation as the most contextually appropriate layout mechanism I can pragmatically manage the intended visual cognitive interconnections. (And 'pdf bookmarks', that I have come to embrace through the closing processes of working with the layout editor.)

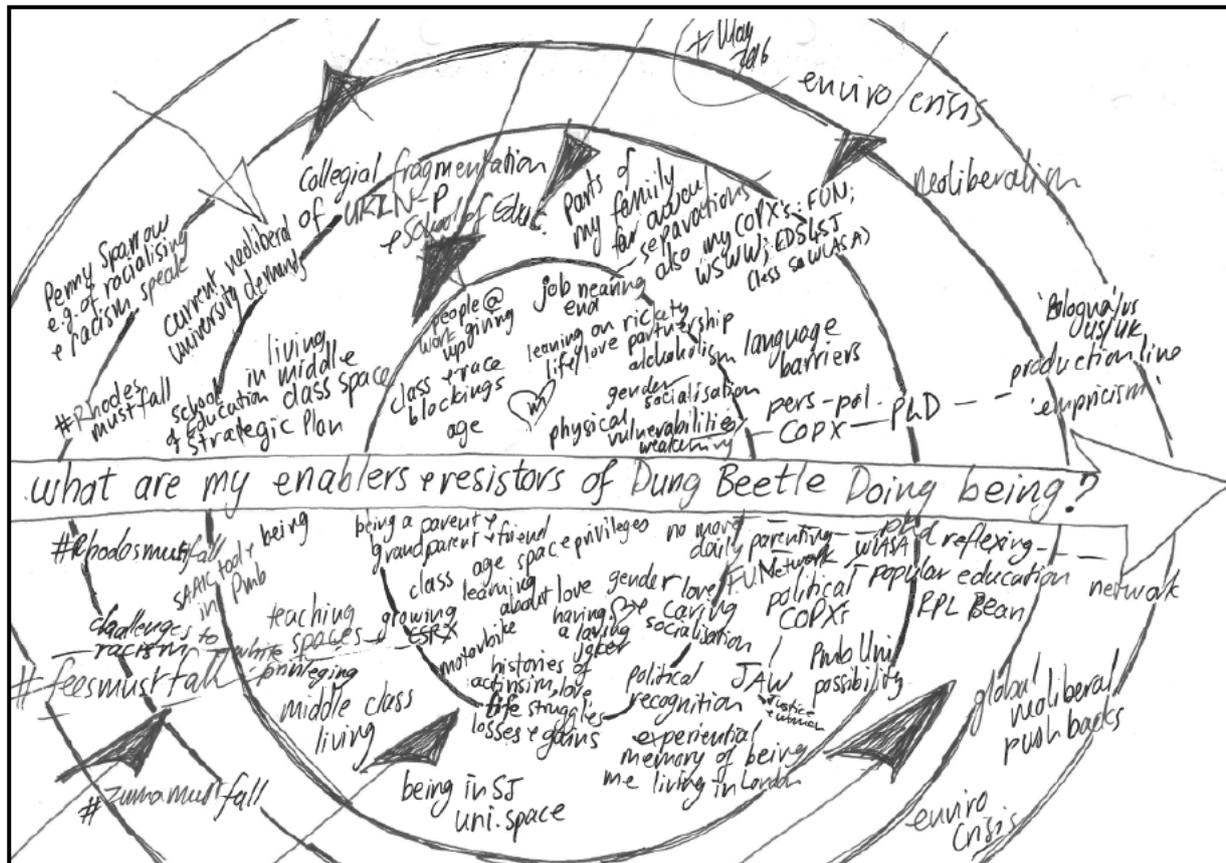


Figure 9: My fairly mapped 2016 SAAIC model

The excerpt is retained close to its original form in earlier writing, closer to the time of first articulating 'original motivations', inter alia illocutionarily encompassing evolutions of period shifts between pro- retro- and present per-spectives of its be(com)ing (Attia & Edge, 2017) that play such a big part in cyclical reflexive conundrums. Mostly written in my 2015, later edits infuse retrospective developments and understanding.

The sense of 'people I write to' subconsciously slips and slides between multiple different socio-political cultural-linguistic contexts that I inhabited over the period of the thesis writing and development. That is South Africa and England, inside and outside academia. The former commonly binarised as north/south, African/European, first world/third world, developed/developing ... while yet being pervasively intertwined through the unequal power currents of imperialism, and push-backs against to a much lesser, but nonetheless significant, degree.

Anecdotally anyway, England is generally a very literate society of text written in English, its 'own language', for centuries now²⁵. In South Africa, English is not the first language of the majority of my contemporaries and teachers I have been working with; and most published literature we have 'grown up with' is 'not our own'. There are also all the differences in internalisations from different historical experiences concerning colonisation, capitalism, patriarchy and democracy as perpetrators, victims and challengers that all affect which struggles we have been a part of and have different degrees of affinity with and liberation or oppression from.

Consequently ... in the earlier years of this thesis in South Africa there was not such a bubbling cauldron of writing of radical liberated contemporaries from within this context writing in the language and currency of my and our *own* dreams and imagery. Even as we struggle to create the space to determine what 'own' means.

We, and here I mean all historically subjugated groups really, are 'not in the habit' of claiming and constructing 'norms' independently of the ruling discourses. Of course there is always some challenge of the dominant and who speaks in ways that can be more easily heard has all been changing quite dramatically over the past few decades in multiple directions, and the last one in particular in terms of the paradoxical speed and drag of time while I've been doing this thesis.

But still, in particular ways here in South Africa, when it comes to even more marginal discourses like radical praxis within spaces of struggling to free ourselves from racist colonial domination with western and patriarchal cultural imperialism the indigenous and 'academic' paths are not very well trodden. For people everywhere, particular skills and techniques, strategies, tactics and media are needed for the 'means of control' (see Fig. 10 below) to manage the vulnerability of such 'vagrant' ways.

[That thankfully the happy advent of the 'fallism' movement/s (Makalela, 2018; Maylam, 2020) has since helped shift (Evans, 1997) in some fundamental ways, means and senses (Buttelli & Le Bruyns, 2019; Garton, 2019; Mbembe, 2015, 2019b)].

It is through (suitably paradoxical) wandering paths of purposeful pursuit of learning in, from and with people in practice of education for liberation in one way or another that most common discursive ground has been found between the separated spaces of being

²⁵ I have removed the inaccurate reference to 'UK' in this regard, recognising the revivalism of rescuing other languages of the island archipelago that have suffered the from the 'linguicide' (Ndlovu-Gatsheni, 2018) of British imperialism

different(ly treated as) human in an unequal fragmented world. Such has ultimately been the ground of my unfolding awareness of quite what 'contextually appropriate' is and means in terms of education for social justice. Not the very common ground of increasingly neoliberal re/colonisations of 'academic excellence', or even contextually appropriate requirement currently.

Despite my reams of drafts over the period of doing it being littered with injunctions to self to 'trust the process' and 'use the tools of my developing praxis' and the like, I err again and again in my would be praxising of 'knowledge democracy' (Walters, 2018) . Even though I have spent a decade at least getting to *this* point. Partly I think this is indicative of how difficult it is to steadfastly maintain and construct *developing* critical reflexive praxis itself because of the complexity of progressive circularity affecting all concerned in the process and its potentially marginal(ising)(Hlatshwayo & Fomunyam, 2019) position against the grain (Simon, 1992) of the status quo/dominant discourses in which one lives, works and learns.

The radical research and pedagogical praxis of this thesis sits in such a vulnerable space, which of course then means that I do too, as the 'maker of the space' in this case. But when I 're-member'(Berry, 1988) holistically, I 'recover myself' as a whole, and listen and

trust and act in ways appropriate to the purpose of the work, the process itself reminds me of its grounded 'value, validity and viability' – when I practically participate as systematically as possible with_in my be(com)ing *means of control* "to think and construct freedom as disalienation within a necessarily historical and political process" (Fanon, 2018, p. 5) using the DBD triad of '3Things'.

My conscious response to managing these challenges is through the ways in which I use my participation in the world to generatively constructively conceptualise the thesis. Including embellishments of unfolding electronically enabling prospective awareness and retrospective embellishment appropriately to contextually present means of control.

Seen here in an excerpt from Teaching Notes developed over the years, here from a 2015 handout for making sense of power, building on the concept conceived in the late '70s', and developed further for a module on 'Social issues in education(Quin, 2005):

'power **to do or have or be what?**

For example:

to do what you choose (self-determination);
to have what you need (self-sufficiency);
to be who *you* say you are or choose to be (self-definition)

[...]

We each need power to enable us to have sufficient **means of control** over our lives in order to *increase our resilience* - or at least *reduce our vulnerability* – to the risk of social problems that arise out of the social issues: the dynamic conditions of conflict and contestation that arise from being human. From living in the historically unequal social world interdependently with the natural world.

'Four factors' help us evaluate our 'means of control' (MOC's): protection, prevention; (re)solution and redress.

Figure 10: *Means of Control* (MOC) - a grounded concept referred to across the whole

The right questions

“Curiosity as restless questioning, as movement toward the revelation of something hidden, as a question verbalised or not ... constitutes an integral part of the phenomenon of being alive”.

Paulo Freire, *Pedagogy of Freedom*

“Strategies for change don’t last, unless those they will affect most are included in forming the questions that shape them ... they need to be created by the deep base building work needing [doing] right at the heart of the community” radicalimagination.co.uk²⁶.

Questions are the second component of the triad of 3Things. Their process of discovery is part of the will and way of culturally consistent doing being with_in it.

While the primary questions of the whole thesis are presented in The Pathway upfront, through the quest of its living learning development (Figlan et al., 2009; Whitehead, 1989) the realisation of the constructive questions of the multiple purposeful processes emerged.

The Main Question is the ultimate question answered in the thesis, through responding to the [key] Research Questions, primarily in respect of the be(com)ing Beans, through contextually appropriate application of the forever be(com)ing Seed Pearls, that incorporate the intersectionally constructive 3Things of critically self reflexive(CSRX) Dung Beetle Doing (DBD) in the construction of the PhD.

The contextually appropriate *presentation of the ‘right questions’ of a DBD thesis is as intrinsic to their culturally constructive contribution seeking of the whole as their ‘content’ is.* In the unfolding way I try to radically democratically construct knowledge in praxis through CSRX there are two primary guiding questions:

- [i] How do I/we do *‘contextually appropriate social justice education teacher development’* [CA SJE TD]? and
- [ii] What are the *‘Enablers and Resistors’* [E&R’s] of *doing ‘it’* [CA ESJ TD]?

Closer to the ‘discourse of DBD’, this means asking what the *enabling and resisting means of doing it* are, sought with and through the question of *how one is doing it ... from within one’s whole being within one whole world conditioned by the elements of participation with_in, directed by specific purposes, in contextual period.* That is, all 7P’s of the Star of Participation (Fig. above).

²⁶ posted by Gordon Asher on fb 5April2016

The first, ‘how do I/we do’ question is the overarching question of experiential learning of a ‘doing self’ sought through the stages of an experiential learning cycle, using the specific questions of what I came to call the *Annotated Experiential Learning Cycle (A-ELC)*.

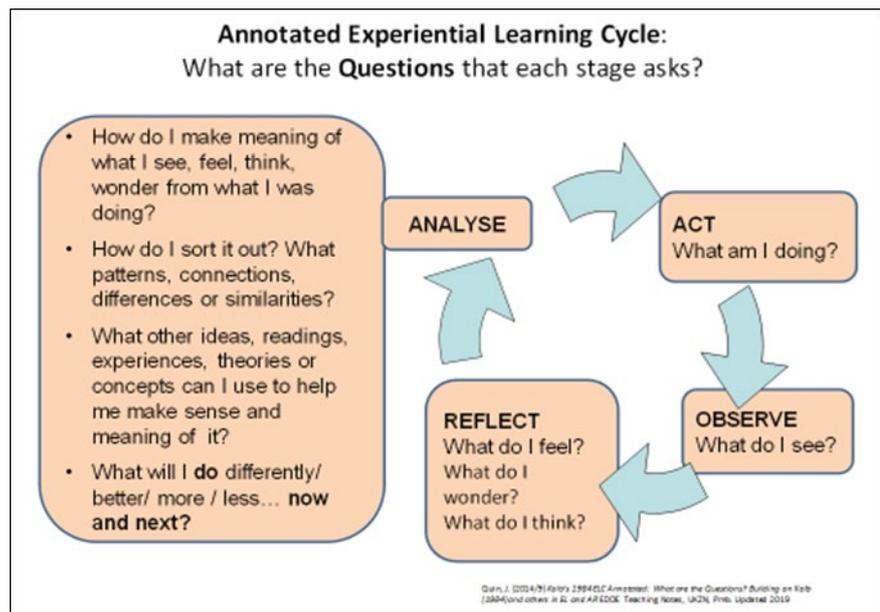


Figure 11: Seed Pearl - the Annotated Experiential Learning Cycle, so called because of its stages and particular questions

It is a reflexive cycle model developed from a combination of educators and/or activists doing similar work in experiential learning and/through ‘action research’ (as seen across the Beans, most specifically in relation to this model, Bean 8). What makes this model particular, is the specific annotating questions for each stage that emerged through its use in praxis together with the other Seed Pearls of DBD. All the Seed Pearls are most fully articulated in Bean 8, the final (forthcoming) publication of this thesis.

The second, ‘enablers and resisters’ (‘E&R’) Question, is about the dynamically driving forces of the process, realised through the primary question being embedded within a Force Field Analysis (FFA) based on that originally developed by Kurt Lewin (Lewin, 1951)²⁷ overlaid ‘on the back of’ an adapted version of Bronfenbrenner’s (1979) systemic ‘ecomodel’. The model for mapping the subjective agent doing within the world: self-as-and-in-context, onomatopoeically anagrammed as the SAAIC (Fig. above)

After a long time of ignoring their insistent knocking on the edges of my consciousness as I intuitively used the developing models through the thesis ‘becoming’ period, I realised these two ‘question sets’ had themselves emerged as two of the Seed Pearl conceptual tools of DBD CSRX praxis.

²⁷ first formally cited by me in Bean 3: Teachers Changing Worlds, from Child Advocacy Project (2009) *Research for a Change: a community book on participatory action research*. Published by the Centre for Adult Education, Pietermaritzburg

Conceptual framework

Initially free-wheeling through the journey of discovery, the answer to one Research Question (of the Pathway) produced the next. And by slow reflexively ‘whorling’ degrees, eventually the fourth.

While my ‘answer’, of ‘contextually appropriate education for social justice in teacher development’ (CA ESJ TD), quickly emerged as ‘being critical self-reflexivity’ (CSRX), in trying to articulate how I recognised this, I produced Seed Pearls of and for my CSRX praxis, even as I was conceptualising it as Dung Beetle Doing. Which process itself I then needed to be able to *present* as a rigorous systematic research process. My intention was to simply *show* research trustworthiness through the value, validity and viability of DBD with its Seed Pearls as the sense making mechanisms of the very CSRX CA ESJ TD I was claiming it/them to be, primarily with reference to my existing articles. Early on in the process, this contributed to the PhD being conceptualised as a PhD by publication (a PbP) – in which the articles were beans and the surrounding ‘PhD pieces’ was a housing bean-pod. That was the imagined theory that turned out to be an oversimplification denying dialogical thinking ... from doing.

The final article requirement of the PhD was yet to be met. In brief, the intersecting processes of developing a PhD proposal, while trying to make sense of the material in my existing articles, while learning in living at the same time, started to produce this notion of dung beetle’s way of doing. Brewing and growing knowledge producing more and more miraculous CSRX material, “little by little, by a difference of one degree at a time, on the principle of proximity” (Bean 8) ... grounded with_in the cultures and structures of the world. The multiple, diverse results of that productive ‘clash’ reinforced pursuit of the rich generativity of the processes I was involved in.

Producing the articulated Seed Pearl nuggets of crystallised conceptual praxis tools for more of the same was and is the primary ‘finding’ of the thesis as they relatively simultaneously, or at least alongside, enabled recognition of Dung Beetle Doing, with specific dynamically driving ‘3Things’ being more likely to [re]generatively catalytically convert ‘doing being’ toward the lodestar of CA ESJ participation ... through the Seed Pearls. Ultimately providing Dung Beetle Doing as the grounded methodology of the reflexive whole. By having the Trajectory Model to hold the open but directed motivations; the systematically structuring questions of the A-ELC and SAAIC embedded with_in reflexive culture; with all of them better able to get and flexibly maintain their bearings from the 7P Star of Participation, with_in the moving about (Trinh, 1988) whole.

While a formal Proposal was pruned out of the growth (Bean 6), the actual rich diverse new matter was mushrooming like mycelia on steroids. Much history of sorting and disentangling by working with and in it all, is the matter of Beanstalk, Part Three, that the 'bean-pod' more appropriately metamorphosed into in the process. Carved out too are the 'unfinished' Bean articles 5, 7 and 8.

Much like my actual home garden grown over much of the same period as the PhD, the 'generatively grammatical' (Wasow, 2001) 'voice' (Handforth & Taylor, 2016, p. 4) of presentation tone and manner is uneven. Being variously wild, structured, neglected and manicured by proximal degree it is as messy and failing in places as it is interspersed with surprising delights of brilliance in between (as love and



Figure 12: Dung Beetle Doing organically [re]generative life [re]cycling 'garden' for be(com)ing better with_in self, other and all including the earth'

reflexivity are much cited as being in the pages that follow). What is common across the whole is abundant lively diversity battling for DBD regenerative balance 'opening the field of play across boundaries where ambivalence of norms disrupts and weakens the holding power of dominating empires' (Tuedio, 1989, p. 2) through quite consistently rigorous reflexive engagement, welcoming augmentative participation of all manner of beings and doings to make it better for all concerned. And battling to keep within boundary parameters of any sort.

The multiple elements of the headings attempt to constructively illustrate the [triological] intersections between the productive structure and culture of the thesis and its primary agent [me], as much as, and within, the becoming of the doer, the emerging products of its production processes, and their contextually appropriate presentation.

In this way the non-linear (Attia & Edge, 2017) combinatory circularity (Bouzanis, 2017) of a pervasive critically reflexive praxis trajectory forward amalgamates the elements of doing, with_in the conditions of being, over period of participation in the experiential learning, showing the ecosystemically nested flows, between the ontology, epistemology and methodology, intersecting with the motivations, questions and conceptual tool framework (Bean 8), as the *predominantly* though trialectical what, why and how, of the whole.

All the Seed Pearls are embedded in that sentence to illustrate their (prefigurative) be(com)ing emergent solidifying crystallisation with_in contextual immersion unfolding through the concentrically expanding whorls of the whole. From respective more overlapping 'macros', conceptually shifting Meso and Micro layers to specific central foci, iteratively staggered across the three BMoves of the Borning, Becoming and Being of DBD as appropriately as possible *with_in the PHD. In some senses seen – more directly observable as processed contextualised and contextualising matter – in the Beans of Part Two. In Part Three, Beanstalk, more sense of the seed pearl's production is made as and through seeing the reflexive analysis of their contextualised development.*

I picture it all as sort of the 3Things in intersectionally spiralling cross over between ontology, epistemology and methodology, multiplied and divided by the Seed Pearls of DBD, in the Beans and PhD, staggered across iteratively concentric whorls Parts...very semi shown in the figures alongside. Perhaps ultimately best imagined as the metaphorical [re]generative ecosystemically sound dung beetle garden life cycle (Fig 13) above...that the words and diagrams represent otherwise.

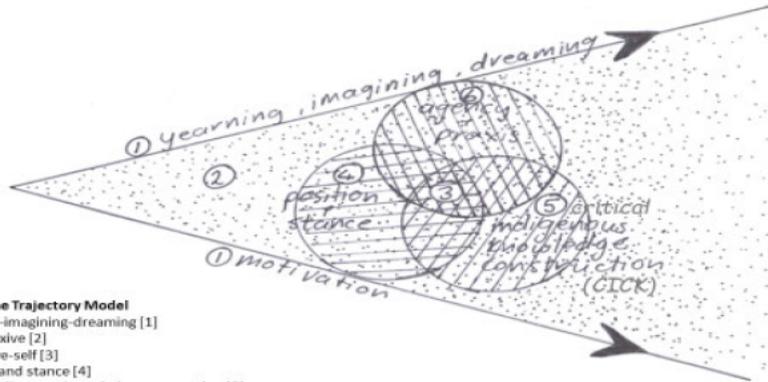
The whole idea is closely matched with the notion of 'trialogues' (Hakkarainen & Paavola, 2009a; Moen et al., 2012; Paavola & Hakkarainen, 2009; Paavola, Lipponen, & Hakkarainen, 2004) that I feel an immediate affinity with, even as I (have) remain(ed slightly wimpishly) tentative about the concept. First finding their work in the 2016 iteration of my meaning making processes, I have subsequently cautiously increasingly absorbed it more creatively, as seen above and in Bean 8.

A last-minute view window through which to glimpse the Seed Pearls

In *final* presentation decisions, extending the 'ease of reference' notion, a view window of all four Seed Pearls together is inserted. While they can be electronically zoomed into for their detail, the idea is at least for easy reminding of what's in which.

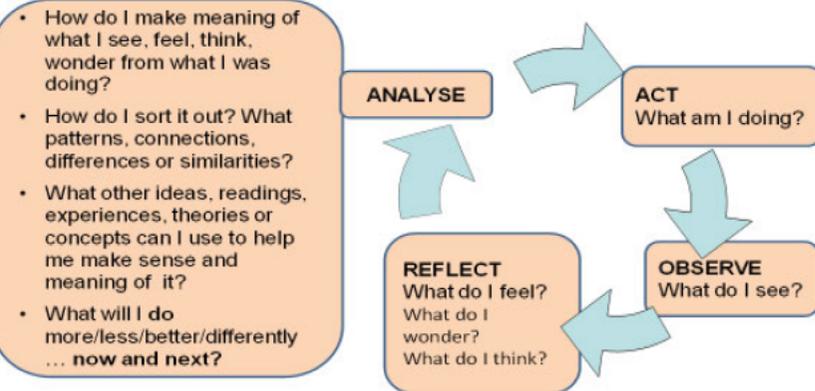


The Trajectory Model: for growing social justice educators. [Quin, 2012]
including long since update of 'Critical' Indigenous Knowledge Construction (CICK)



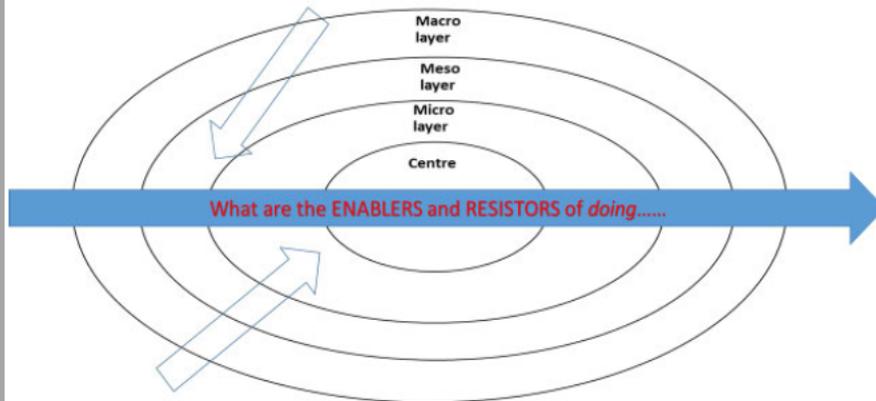
Key to the Trajectory Model
yearning-imagining-dreaming [1]
self-reflexive [2]
subjective-self [3]
position and stance [4]
critical indigenous knowledge construction [5]
agency and praxis [6]

Annotated Experiential Learning Cycle:
What are the **Questions** that each stage asks?



Quin, J. (2014/16) 2016 ELIC annotated: What are the questions? Building on Kolb (1984) and others (1981 and 2008) Teaching Notes, UCLon, PhD, updated 2016

My basic SAAIC* Model, combining a Force Field Analysis (Lewin) with and ecosystemic model (Bronfenbrenner)
*(*SAAIC - an onomatopoeic acronym for *Self As And In Context)*



The 7P Star of Participation

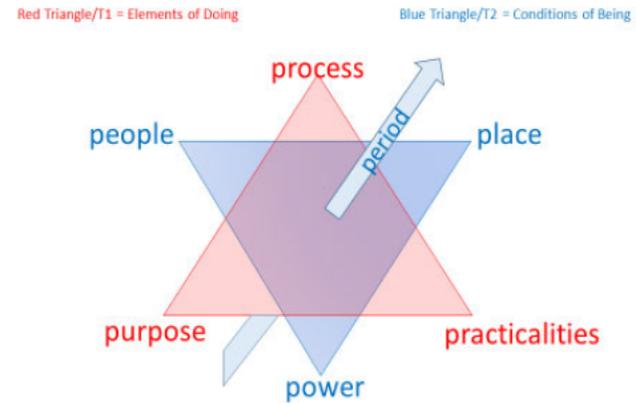


Figure 13: The 4 pane Seed Pearl view window

Paavola and Hakkarainen (2009) “call th[eir] alternative a “trialogical” approach; it emphasizes joint and organized work with artefacts and practices as a basis for collaborative learning” (p.2) explaining further:

On the basis of [...] theories representing the knowledge-creation metaphor we have tried to analyze what can be learned for developing central aspects of collaborative learning further. From this analysis we have proposed the term ‘trialogical’ (or ‘trialogic’) to refer to those processes where people are collaboratively and systematically developing shared, concrete “objects” together (Paavola & Hakkarainen 2005).

The basic idea of dialogues is that “objects” (conceptual or material artefacts, practices, ideas) are brought to a more central role than in many traditional theories of human learning. It can be maintained that if the focus is on how people jointly develop and create such ‘objects’, many dichotomies connected to the learning theories must be thought anew; for example, both individuals and social processes must be taken into account, and both conceptual artefacts and practices are important. (Paavola & Hakkarainen, 2009, p. 3). p3

Having taken many different turns in determining the final means and motivations of what is ultimately presented where and how with_in the PhD, the somewhat underdevelopment of Dung Beetle Doing theorisation presentation through its becoming subsumed by (real and imagined) PhD pressures waylaying my best ardent intentions, has resulted in some very strange gaps. One of these is my proper confronting, one way or another, the ‘tri-namics’ of so many sorts that I have used intuitively from the beginning of Dung Beetle conceptualisation, while avoiding to quite a substantial degree, existing theory and literature working with similar senses and wording. I kept imagining that the hole would be resolved somewhere in the whole. As I tie together knots of the PhD, containing much less exploration of Dung Beetle Doing theory, and so much more about its development than I have wanted instead, I feel compelled to insert a little more thinking about tri-s before going much further. I consequently include here a brief ‘literary interlude’ that indicates some of their infusion with_in the constructively forever unfinished developmental processes of Dung Beetle Doing, as much as any other reflexive learning praxis.

I seem to use the notion of trialectics more esoterically than the strictly ‘claimed’ in terms of at least ‘linear’ academic referencing. I simply haven’t studied deeply enough those who also use the term to describe the affect of specific triads, with more acute ascription than I loosely do along the way. Within this cautionary caveat though, there is some clear connection between what I call ‘*the dynamic drivers of DBD*’ (and Ischazo’s view, according to Horn)(1983, p. 13), that is really related to the ‘obvious’ (tri-) dy-namics of *triads* to go beyond *binaries*:

Trialectics subsumes dialectics by acknowledging that increases in quantity do, indeed, produce changes in quality in some situations, but that is not the only or even dominant form

of change. The dialectical point of view is necessary to identify apparent temporary opposites or contradictions, but it is unable to tell us how to deal with such appearances in a fruitful way.

Similarly, using the Sojer and Lefebvre's basis, "because an application of the trialectic offers a useful method for writing about and thinking through spatial practices, particularly practices happening in marginalized spaces" Beswick (2016, p. 27), provides overviews of the concept that are more readily accessible and helpful to me. For example, she points out:

As scholars including Tara Munjee and Andy Houston note, Soja's 'Thirdspace' is useful for interrogating site-specific practices because it 'encourages broad and holistic understandings of spaces and places' (Munjee 2014: 132) and allows us to understand how site-specific works 'cultivate praxis' (Houston 2007: 2). Soja's trialectic can usefully bring the specific and the generic into conversation. Ibid. (2016, p. 28)

My personal-political reticence though, comes from critiques of those who have dived much more deeply into the surrounding concepts and theories, such as those of Merrifield, with whom I feel myself to be more aligned (albeit from possible conservatism, or caution if I'm to be kinder to myself)

who calls the term 'trialectic' 'silly' (1999: 347) ...argu[ing] that the notion of a trialectic adds unnecessary complexity to the already 'confusing' concept of dialectics (346), and that Soja fudges the history of late twentieth-century scholarship, where dialectical analysis in the work of scholars such as Adorno, Benjamin, Althusser and Ollman already embraces multiplicity (Merrifield 1999: 348). Certainly, Lefebvre understood that dialectical analysis invites non-binary complexity. Ibid. (2016, p. 27)

In trying not to get practically waylaid by theoretical prescriptions, I have often got lost though my own preferred ways of making sense with_in the 'presence' of always unfinished 'dung beetle living learning' (Bean 8/Part Three: Chapter 2).

'Learning to use my words' more, as my grandchildren's generation is sensibly adjured to do in protection against acting from emotion unmediated by articulation of thoughts, while desperately trying not to drown in 'analysis paralysis' the following tabled structural overviews present details of the mechanisms I use to facilitate participatory 'winding in' to such 'vital activity' (to again recognise Arendt (1958), over and through the convoluted circularity of the 'never-ending story' of iterative reflexive development.

Come to the Tables ... a smorgasbord display

Q: How do you eat an elephant? Conventional wisdom's answer: *One bite at a time.*

My granddaughter Mali's 10-year-old answer: "*Who wants to eat an elephant?*" (*with her permission*)

"But need alone is not enough to set power free: there must be knowledge."

Ursula K. Le Guin quoted in Daily Maverick 30 Jan 2019

"Tools and instruments which can ease the effort of labour considerably are themselves not a product of labour but of work; they do not belong in the process of consumption but are part and parcel of the world of use objects." — Hannah Arendt, *The Human Condition*

The Tables below attempt to make the staggered, iterative spiralling circularity of the PhD presentation clearer through somewhat straighter lines of jacketing boxed mechanisms of its paradoxically frozen form of forever ambered²⁸ words and structures captured with_in this submission. The layout helps a reader choose their preferred manner and order of partaking. First and foremost, in the absence of a removed originally envisaged introductory (now underdeveloped) DBD slide show, in [unrecovered] obeisance to the stern strictures of my Supervisor of many years, the final Bean 8: 'DBD 2', is perhaps the single most important artefact of this PhD. Being, as it is, the article attempting to present Dung Beetle Doing (DBD) as critical self-reflexivity (CSRX) using (its) Seed Pearls of and for conceptualising radical ways of doing be(com)ing better in the world now, a reader might simply want to go straight there first/next.

As with the other Beans, Bean 8 is presented as a stand-alone object expressing participation (Hickey & Mohan, 2005) with_in such education as struggle of learning liberation in the 'moving about world' (Trinh (Trinh, 1988). Wherein all waves of be(com)ing 'on the front of the horizon' (Amsler, 2015) of home (Alsop, 2005; Taieb, 2014) overlap – to diffractively (Bozalek & Zembylas, 2017) wash together seemingly fitting paradoxes of grounded Bloch in/and Amsler (2015) with imagery of Kurt Meyer's citing Lefebvre and Calvino's rhythmic complexity, fluidity and interconnection (2008, p. 152), tidal dynamics (Collier, 2011, p. 240) as felt through Mphahlele's home aches (Rafapa, 2009, p. 208). To somewhat express the motivations of my cultural praxis means of sharing simultaneously esoteric subjectively situated (Haraway, 1988) sense making through pragmatic Seed Pearls of Dung Beetle Doing, holistically reflexively presented on the Beanstalk grown in the grounds of the Homestead. Wherein each tour reveals to me more previously missed and interconnected meanings and implications between this work and those cited throughout, to me the writer, which the whole

²⁸ Only in trying to construct this sentence do I myself realise the pun of a romantically associated book of my childhood called 'Forever Amber'. My own sense of capturing amber comes from the evocatively nostalgic line in self-professed 'armchair pink' Nancy Mitford's 'The Pursuit of Love'(1945/7). That now I see being the second book I'm referencing that is published by The Reprint Society – such a[n unpursued here] telling colonial connection in itself.

structure hopes to technologically and aesthetically (Schön, 1938, 1987) reflexively holistically (Bleakley, 1999) hold.

Nonetheless, whatever choice is made regarding Bean 8 alone, beginning with where we are here now in Homestead, observing the Tables will help gain greater sense of how to proceed with_in contextually appropriately.

Take care not to over imbibe the potentially unending unravelling at the Tables to avoid lapsing into a mild state of dizziness (Meyer, 2008, p. 153) of combinatory (Bouzanis) contradictions of my struggle to paradoxically ‘explicate’ (Rancière, 1991, p. 4) by ‘showing instead of telling’ that doesn’t flatly ‘foreclose the spaces and times of emergent possibility’ (Amsler, 2015a, p. 53).

These Tables are being ‘laid out’ with_in the period of ‘*closing for beyond*’ (C4B), the fluid other ‘half B Move’_ment of a Gateway, until practically the last moment of clicking the gate and the whole shut, present_ed accordingly along the way.

Beginning closest to the central ecosystemic (Bronfenbrenner, 1979) heart of the matter here:

Table 1 presents a cocktail of the Micro Layer DBD 3Things’ *structured* cultural praxis informing ‘the centre to the margins’ (hooks, 1984) of Part One: HOMESTEAD, pro- and retro- spective listed alongside each other.

Zooming outward again from there:

Table 2 presents the flat expanse of the ‘constructively constructing’ menu or map of the 3Things of the Macro Layer: the meta universal whole of the thesis with_in the PhD;

Table 3 offers a multidimensionally inflated perspective [paradoxically?] via a precis of the respective matter of the 3Things of each of the Three (Meso Layer) Parts, indicating what to find in/along each course;

Table 4 Provides more details of what to expect in the other areas of ‘Homestead life’, through some Micro Layer magnification of the details to be found in the following Chapter 2 of Part One. Here now glancing at the [presently] covered content of Chapter One, this Table is a proximal foretaste for considering [making subjectively preferential sense of] the implications of the last, Table 5;

Table 5 is a multilingual sort of menu, providing keys and mapping linkages for route alternatives: between the scenic ones, requiring time to dwell in deeper exploratory meanders, and the more efficient, closer to conventional, *Rapid Read Routes*, for more strictly assessment purposes, depending on reader preference.

All the Tables together hopefully enable picking and choosing between object and subject for whole being contextually appropriate participation.

Prospectively from here, a 'Combo Table', in *Part Three Chapter 6: Closing for Beyond*, is closely linked to all five of these Homestead Tables. The *Combo Table* retrospectively presents their address all together, in ways I suspect will only make sense through familiarity with the whole. I note it here though, for 'ease of [p]reference'

'ease of [p]reference' An example of how literal contextually appropriate neologisms can be when freely playing with [con]figurations

I take this opportunity of pointing to occasional these 'notice boxes': Somewhat akin to those pinned to trees in botanical gardens, providing information and possibility differently according to context and situated requirement. They are generally labelled according to common and respective 'elements of doing' in respect of the rest of the 'P's of Participation' [Fig X]. The intention is to make 'praxical' connections for reader and writer alike. Recognising the burgeoning role of electronica for reading and writing theses, I label applications of them differently to more easily track their eminently 'entangled traces', to cross a bit of Foucault with Badiou.

In another way, I regard the boxes as something like scattered segments of a printers' tray holding relatively random remnants and oddments for contextually appropriately sorting and stitching together exponential reflexive meaning development, whether in embellishment, and/or closing. Those labelled 'C4B' in particular are a way to draw the lines of threads, in recovery and/or discovery of dropped or unknown pro- and retrospective 'ignorances' (Da Sousa Santos, 2015, p.296), from end to beginning, zigzagging all the way through if necessary, in order to avoid the vortex of needing to rework the whole all over again. As an illustrating box of their becoming explains in Chapter 2, below.

As Da Sousa Santos (ibid.) says:

All ignorance is ignorant of a certain kind of knowledge, and all knowledge is the overcoming of a particular ignorance. Learning a certain kind of knowledge may imply forgetting other kinds or indeed ignoring them. In other words, from the standpoint of the ecology of knowledges, ignorance is not necessarily an earlier stage or starting point. It may well be a point of arrival, the outcome of the forgetfulness or unlearning implied in a learning process. Thus, at every step of the ecology of knowledges, it is crucial to ask if what one is learning is valid and if what one already knows should be forgotten or unlearned and why.

About Table 1

I've repeatedly tried and failed to get this Table onto one page in readable size print. Imagining now that the thesis will be read in electronic form, I take advantage of a reader's access to comfortable enlarging at will. This font size at least enables optimum column width for line lengths. This font size at least enables optimum column width for line lengths. The whole graphically illustrating 'reflexivity making more questions' (Küpers, 2019) among other matter it exponentially makes more of, as DBD discovers, most eloquently presented in Bean 8.

A quick glance at where the **boldened 'Here in Homestead'** repeatedly appears in the positioned layering illustrates the combinatory (Bouzanis, 2017) recursive staggering iterations of ontological, epistemological and methodological reflexive research of doing being critically reflexively, here from the perspective of the reflexive 'ethnographic I' (Ellis, 2004) at the centre of this 'SAAIC's PhD.

Homestead Table 1: Telescopically regarding all 3Things as seen from the Centre

MOTIVATIONS	QUESTIONS	CONCEPTUAL FRAMING
<p>Because this is a [CSRX ... DBD] PhD asking: <i>How is critical education for social justice [ESJ] a contextually appropriate [CA] response to teacher development [TD] for a more just and equitable world? wanting to discover answers through CSRX meaning [therefore] that is also critically</i> about me being [the embodied agentic subjective self] earning ... with_in the world CSRX-ly troubling the problem of how to better do education for liberation from oppression with_in an unequal, unjust world through my [trajectory] of learning experienced from doing /being/[as] me with others with_in the world being a lot of seeing, learning doing and being trialectically trialogically mutually interdependently, [re]productively, vulnerably with_in the static whole submission for a qualification with_in doing being in liberation to present and introduce</p>	<p>How do I introduce and present for [personal] participation of the professionals with_in the political space of adjudication such paradoxical, complex wholes in a way that works [well enough*] to valuably, viably and validly present the elements of doing it with_in the conditions of its being with_in the presence of the period/s of its [partly forever unfinished] production with_in the contextually appropriate truth procedures of art, love, science and politics* *In keeping with my guiding stars of ways of being well in the world I try to introduce enough of the radical feminist present truths all round By doing it like a dung beetle ... little by little/by one degree at a time [incrementally]; more and more [exponentially]; on/according to the [principle of] proximity for doing being in better balance between self, other and all including the earth where the will makes the way which makes the will and the way more definite, determined and sustainable by [the]doing being/s when considering just the P's of PARTICIPATION in the PhD, let alone in DBD, with_in being SAAIC-ed me/I/you/we with_in the Trajectory Model of SJE experientially learning with_in CA TD which means the Questions of DBD, meet the questions of SAAIC. which meet the questions of the PhD</p>	<p>I use metaphor mainly to present the [miraculous/magical] material [and] mechanical means of recognising, articulating and realising appropriately with_in the cultural and structural context of the whole [CSRX] DBD PhD with_in bricolaged bits of the auto-ethnographical unfolding [CSRX] genealogy of its CSRX doing [radical praxis] agency present_ation here in Homestead where I introduce the present_ation of the metaphors and other means ... used throughout to recognise, articulate and realise the [staggering, iterative ecosystemic spirals of the] interacting parts with_in</p>

<p> symbiotically for participation with_in it which is altogether quite paradoxical and complex otentially endlessly productive doing being past, future and presently Here in Homestead <i>I want/need to introduce the present_ation of the means used</i> to recognise, articulate and realise the [staggering, iterative ecosystemic spirals of the] interacting parts with_in the dynamically [moving about context of the] unfinished enfolding, unfurling whole ... CSRX DBD PhD. Showing instead of telling as far as I possibly can, ways to reduce the anyway still too many words [with_in] trying to find the balance of enough between all the contesting and confluentia currents of participation in care_ful kind as befits the culture of the present[ing] context. </p>	<p> giving an inkling of the staggered iterative swirling whorls between the three 'main-ous' being introduced together with the many other tri's of the trialectical trialogics of the CSRX DBD PhD of me, interconnected with you and all the rest. Why ... like this [... in this way]? What do I aim/hope to achieve? With what objectives? Through what means/methods? ... ology do I seek and find, and present the presently unfolding be(com)ing whole three? What is the connection between the will [motivated intentions] and the way of the means of [doing] seeking ... to recognise, articulate, realise ... make materially real ... answers to ... the motivated intentions? ... the way of seeking and the means of seeking that helps enable the pursuit of the motivations? The main question the thesis asks is: How <i>is</i> critical education for social justice [ESJ] <i>a</i> <i>contextually appropriate [CA] response</i> to teacher development [TD] for a more just and equiTable world? The RQ's ask: What is critical ESJ TD? What does critical ESJ experiential praxis indicate about the value of critical self-reflexivity [CSRX] in TD? What makes CSRX a potentially CA response to TD for a more just and equiTable world? and How does one present such a thesis in kind/such a kind of thesis? Here in Homestead, <i>with a proximal exponential difference of one degree, I ask: How do I introduce this multidimensional* present-ation of all</i> 3 Parts, to work well for 'we' you and me with_in the CSRX DBD PhD (as PBP and not) jointly and severally over 3BMoves of its/their/our be(com)ing in the tri's of participation in such doing being? </p>	<p> the dynamically [moving about context of the] unfinished enfolding, unfurling whole 'showing instead of telling', as far as I can, to reduce the anyway still far too many words with_in trying to find the balance of enough between all the contesting and confluentia currents of participation in care_ful kind as befits the culture of the present[ing] context. </p>
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Homestead Table 2: The magnified Macro layer 3Things Table in telescopic summary

Whole thesis	Immanent Umthakathi: <i>Critically self-reflexive Dung Beetle Doing ... for contextually appropriate education for being better with_in the world now.</i>
Motivations	The study attempts to <i>culturally and structurally appropriately present</i> , for PhD submission, a way of working called ‘Dung Beetle Doing’, <i>with_in the story of its development</i> through my critically self-reflexive radical education philosophy as political praxis for social justice primarily with regard to, from and for teacher development that works well for all concerned in the world now. Through being in better balance between our-mutual and respective selves [our self and others; our and other selves] encountered along the way within the context of the present historical moving about whole. As I/we struggle for liberation from oppression through education as experiential learning.
Questions	MAIN QUESTION: How <i>is</i> critical education for social justice [ESJ] <i>a contextually appropriate [CA] response</i> to teacher development [TD] for a more just and equiTable world? KEY RESEARCH 1] What is critical ESJ TD? QUESTIONS: 2] What does critical ESJ experiential praxis indicate about the value of critical self-reflexivity [CSRX] in TD? 3] What makes CSRX a potentially CA response to TD for a more just and equiTable world? 4] How does one present such a thesis in kind/such a kind of thesis?
Conceptual framework	Using the <i>theoretical and conceptual</i> frameworks described in the [Bean] articles comprising the ‘main matter’ of the thesis, metaphorically conceptualised Dung Beetle Doing (DBD) emerged. Found through troubling developed and developing (seed pearl) conceptual tools immersed in paradoxically emergent prefiguratively be(com)ing critically self reflexive praxis, for and from contextually appropriate education for social justice, DBD therefore comprises the grounded methodological praxis of the thesis as well as its findings. ‘3Things’ are realised as dynamic drivers of such ‘dung beetle doing’. In respect of this DBD PhD, the <i>primary</i> ‘3Things’ of the thesis are the motivations for making better praxis sense of education for social justice with_in the trajectory of my work; the questions of the thesis; re_researched – sought/made better sense of – through the further questions embedded in the conceptualising seed pearl praxis tools of a dung beetle doing structural and cultural framework, as the means and mechanisms of their pursuit, and the presentation of their ‘housing PhD’ processes. Presented in some sort of written/print/static form of literature, THREE PARTS frame the PhD, presenting the staggered, reflexive cycles of its iteratively be(com)ing form and content as a DBD PhD. The Homestead of Part 1 presents the meta view of the motivations and means; Part 2, the Beans, present the meta content of DBD contextual learning matter in the form of public_a[c]tions (Publica[c]tion_Collective, 2017). Part 3 presents the meta picture of its living literature in praxis of the combined development of be(com)ing DBD with_in the imperfectly radical praxis of the agent struggling to produce a CSRX CA ESJ TD PhD in kind.

Homestead Table 3: The slightly inflated MESO level 3Things of the 3Parts

... informing the structure and culture of HOMESTEAD, pro and retrospectively listed alongside each other, for optimal reader and writer participation

The 3 PARTS	PART 1: HOMESTEAD <i>structurally housing the (DBD bewitched) PHD</i>	PART 2: BEANS <i>The publications: the produce of the whole.</i>	PART 3: BEANSTALK <i>The culturally contextualised making of the PHD through presenting the means of production of DBD</i>
MOTIVATIONS	The aim of HOMESTEAD is to facilitate intersubjective participation in sense making between reader and writer within the reflexively developing relationally situated subject matter of the PhD, through iteratively deepening immersion in the HOMESTEAD construction to enable a mutually symbiotic 'willing way' to engage with the cultural production [occurring] with_in it.	PRIMARILY, to present the 'processed data/matter' in the most 'publish-ly mobile' form available – as/being THE BEANS, that house the – critically self-reflexively, ie analytically - 'found' methodological SEED PEARL conceptual tools of and from the developing praxis of their be(com)ing, from with_in the contextual terrain and practices of the education for social justice in 'teacher development'...in an increasingly broadening sense of the latter.	Originally dreamed of as a 'PhD-by-Publication', the main medium of the matter of this PhD is supposed to be in 'public presentations', particularly specifically including institutionally recognised journal articles, herein called 'BEANS'. In the process of their troubling [and] production, I instead (at least more practically successfully) produced SEED PEARL conceptual praxis tools of and for the practice of CA SJE TD, as the CSRX praxis I realised it to be for me, metaphysically conceptualised through the metaphor of Dung Beetle Doing. Particularly for the purposes of the PhD thesis, I need to give sufficient sense of where and how Dung Beetle Doing and the SEED PEARLS emerged as they have, with and through the development of the growing BEANS. The [motivational] focus here, in BEANSTALK, is [to] show[ing] <i>how</i> the dialectical brewing and growing processes, happened as they did, with_in their present struggle of doing of brewing and growing education as a struggle of liberation through CA ESJ TD and elsewhere, to <i>produce</i> what they do and have, through my be(com)ing DBD ways of working with them with_in be(com)ing BEAN production while attempting to pursue the motivation of showing rather than telling by <i>using</i> the be(com)ing SEED PEARLS of DBD as the conceptual framing of the whole (DBD), ostensibly/theoretically PBP. <u>Begging the questions:</u>
QUESTIONS	The specific question of HOMESTEAD is most closely linked to the fourth Research Question: What are the key constructs that a reader needs to have a handle on in order to engage in productive participatory sense making of/with_in the whole?	What does a reader need to know in order to engage meaningfully with the BEANS? What are BEANS? What is in the BEANS - collectively and respectively What do I DO with them all <i>here</i> and/or elsewhere...for PHD purposes, considering the following Part of <i>BEANSTALK</i>	How does/has my understanding of CA SJE TD ...as a process of CSRXstruggle of education for liberation ...developed in praxis? ...more particularly through, with and for the production of the SEED PEARLS and the BEANS ...as respectively specific artefacts of this praxis learning? The Key Question of Beanstalk then is: <i>What</i> does an ELC of <i>my</i> praxis over the period [of doing <i>this</i> PhD] show about how the Seed Pearls emerged from what I was doing?... <i>as and while</i> 'being me with_in the world'. That is, <i>this</i> specific SAAIC, participating in respect of all the P's within the arms of her Trajectory Model. Where, within the firmament of stars being reached for, is also a PhD on the matter, built around BEANS and the text and living literature context of their growing and brewing with. Another way/angle of reflexively framing the question perspective is therefore axiomatically the question of SAAIC in respect of <i>me and this PhD</i> : What are the enablers and resistors of [my] doing such a critically self-reflexive study/thesis/PhD? That is, participating in doing [a PhD] study of CA SJE TD as a [CSRX DBD] [by PBP] in the world now.

CONCEPTUAL FRAMEWORK	<p>PART 1: HOMESTEAD</p> <p>Following the PRELUDE [PROLOGUE?] Approaching and Pathway, presenting the barest outline of the formally presented PhD, this CHAPTER ONE, COMING IN, begins with a Gateway laying out what is to be found in [the] HOMESTEAD, how and why, by presenting in a little more depth, the 3Things of Dung Beetle Doing, for be(com)ing with_in, including the main metaphorically named metaphorical components of the whole PhD.</p> <p>The route whorls iteratively deeper into the structures and culture of this CSRX DBD PhD (ostensibly/potentially) 'by publication', to facilitate participation with_in the emergent be(com)ing whole.</p> <p>It culminates at a Tabled feast of options of preferred ways of engaging within, including Rapid Read route maps.</p> <p>CHAPTER TWO, BREWING, presents key artefacts of the developing sense of the thesis in response to the original key research questions.</p>	<p>PART 2: BEANS</p> <p>Noting that the WHAT focus of the questions indicates their place as OBSERVATIONS in the MACRO cycle of the PhD, 'SHOWING' – presenting - the Meso layer of enacted observations, reflections and analysis of the context, findings and methodology and praxis of the PhD response to the MQ, the main matter of this PART is the publications themselves, metaphorically conceived of as BEANS, bearing within them, the main finding/s of the SEED PEARLS and DUNG BEETLE DOING, of which they are the conceptualised praxis tools.</p> <p>A set of Abstracts and a situating Table ease access to content and context of the BEANS all together. The BEANSTALK of Part Three elaborates on this situation.</p>	<p>PART 3: BEANSTALK</p> <p>[Of course] using the A-ELC as a culturally appropriate DBD way of structurally answering the questions, that themselves include the key concepts of SAAIC, the Trajectory Model and the 7PStar of Participation indicates that the DBD Seed Pearls are intrinsic to the framing of BEANSTALK: the structure I am using to hold together the cultural praxis of <i>my living learning</i> doing being for CA SJE TD, through the actively critically self-reflexive struggle of doing education for liberation as and through what I have come to call DBD.</p> <p>Reflexively pursuing the motivation of showing rather than telling, <i>using</i> the SEED PEARLS of DBD methodological praxis as the <i>conceptual</i> framing for explicitly and intrinsically presenting and processing the iterative development of the reflexively be(com)ing PhD in form and content. The auto-ethnographical genealogy is presented through bricolaged artefacts within the living literature augmenting the matter with_in the BEANS. 3BMoves of the <i>Borning, Becoming</i> and <i>Being</i> of and with_in the whole over the period of participation in its making help unfold the staggered overlays and iterative intersections of the living and text literature of this be (com)ing DBD way of 'reading and making'...the PhD...as contextually (culturally and structurally) appropriately as possible.</p> <p>Present reflections noted in and for the final stages of drawing together the strings of 'Closing for Beyond'(the PhD) – in situated text boxes and/or a final piece – present evaluative reflexions of the rich, messy <i>sfumatos</i> of ruptured paradigm boundary crossing from with_in the forever unfinished lifelong experiential learning of CSRX DBD.</p>
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Homestead Table 4: Micro layer magnification of Homestead life

Part 1	
Prelude	An Approaching perspective leads to the Pathway
Chapter 1: The Gateway	Carefully leading the way in ... to my somewhat esoteric means of realising means and mechanisms of recognising and articulating what the thesis is doing, why and how, the 3Things of the thesis are culturally and structurally unfolded, bringing readers in to the set of Tables for deciding on routes of participation ... arriving at this point
Chapter 2: Brewing Inside	<p>Originally conceptualised as BREWING in about 2015, I add 'Inside' as an appropriate pun more materially realising the relationship between the triad of the be(com)ing inside me, the PhD and DBD with_in the domain/demesne of the Homestead of this DBD PhD.</p> <p>I retain [an edited down version of] the whole of Chapter 2 as a space of deepening means and mechanism of contextually appropriate participation relationally nesting nested P's of its be)com)ing with_in. aiming to appropriately retain adequate register of immersing context of their emergence.</p> <p>As indicated in Table 5 below, from a purely assessment point of view, it is (probably/possibly) no longer <i>essential</i> to read Chapter 2. From a collegial conversation perspective, I think it adds to the rich 'sfumatos' of border crossing paradigm possibilities through intersectionality of knowledge presentation and production.</p> <p>One may be less daunted by the apparent length upon hearing that pieces of this chapter make quite extensive use of blank verse. Consequently are far fewer words than may have been expected on so many pages.</p>
2.1 Witchcraft	Meeting more details of the contextually appropriate structure and culture of the CSRX PhD, through meeting the agent of its production, me, and more of the means and mechanisms of its making.
2.2 CSRX as stars being in the sky	Blank verse as an illustrative exploration of my early sense of the key concept that the whole thesis tries to multidirectional-ly make praxis sense of through the periods and processes of the PhD
2. 3 The Thesis Statement	Similarly styled presentation of the will and way sought through the equation of the science, art love and politics of the truth procedures of this CSRX thesis <i>trajectory</i> .

Concluding the Chapter with Table 5

Recognising a world of Google Maps' optional 'Directions', Table 5 presents alternative routes through the whole PhD.

Developed with_ in the period-process of *Closing for Beyond (C4B)*, the *Rapid Read Route (RRR) Route Table* is a multilingual sort of menu, providing keys and mapping linkages for route alternatives. On the one hand, between *the scenic route*, taking time of deeper dwelling in multidimensional sensory exploratory meanders, (as indicated in the 3Things Table of the whole above); and on the other, more domesticated] options, tamed to more closely comply with more conventionally 'efficient' (Baatjes, 2005) strictly PhD assessment purposes.

The very existence of this RRR Table possibly indicates a fatal flaw in the PhD as a piece of work that fails to fit the prescribed norms that have been honed as they have for 'good' reasons as well as 'bad' (Waghid, 2015). Using Dung Beetle Doing as the pivot, I'm willing to take this risk.

Not without swoops and dips of courage. But feeling just a tad braver for finding online²⁹ in this moment of submission-brink searches as I have to seriously consider assessment options, a community of hopeful praxis parallels for assessment collaboration, for whom:

Critical theory [...] is not simply a set of ideas that can be applied to understand reality, but an active theorising process that enables reflection on current social practices to generate improved understandings and thus contribute to beneficial change [... that will ...] bring together existing strengths in critical theory across a range of disciplines in the social sciences and humanities [...] making a timely intervention

citing names I know I have confluence with, flowing into similar streams of live but not embodied connections' through weaker lifeline links of webinars and Whatsapp groups in this strange time of reforming participation across separations with_ in this newly alienating Covid world. The contradictory distance in proximity reminds me more starkly than anything else I think how much more revitalisation I draw from people with whom I been bodily in common spaces, however long ago. Disembodied voices and moving faces of people in places I recognise are still easier for me to 'hear' than entirely divorced text literature. I am, usually I think, most often so hopelessly cognitively adrift without some form of warm body anchoring. Unless by 'pursued chance' I come across text that is instantly connectable across all the P's of my participation with it. Just maybe there is hope for me and this PhD yet.

²⁹ <https://www.bath.ac.uk/projects/standing-seminar-of-critical-theory/> 27 Feb 2021]

The RRR Table is intended to assist a reader in deciding which way they will go (first or only), by having more means of control (Bean 1) to make choices based on informed [p]references. Here, to decide on whether, if and how to adventure into the wider bewitched organic wild life of the scenic route, where new paths and passages vibrantly spring and run into stronger flowing currents or sometimes sink into marshy swamps. Or to keep to more recognised well-worn foot paths, often sensibly made from convenience. All come with contextually appropriate signposts though (I think/hope).

The carefully guided wandering is for wondering, not bewildering. Detailed reasoning is presented in situ within for culturally and structurally contextually appropriate intersubjective participation in struggling with education for liberation praxis learning with_in this thesis, with_in a PhD (submission). The paradox produces some contradictory requirements of showing *and* (rather than instead of) telling – the distasteful ‘explicating’ according to Ranciere’s Jacotot – in the related confusing conflation of roles between who is ‘student, father and teacher of the book’ (Rancière, 1991) in this case.

Here the rationale is presented as simply as possible in support of choice indicators. Required even more, because there is a further split.

Fork: A tool for alternative reading routes.

In trying to balance presentation between the intertwined roles of CSRX archival evidence and developmental narrative of education, paradoxically for submission and liberation, the two RR options work generically to both ‘show and explicate’ multiple productive possibilities of the multi purposes of the Bean [articles] and Seed Pearl [conceptual praxis tools] with_in the (CSRX DBD) PhD (‘partially’ by publication).

The thesis and DBD developed dialogically and dialectically. By its very nature, no record of the living literature chronicling the generative learning journey of producing the Beans and the Seed Pearls exists elsewhere in accessible form, with_in explained and shown ‘processing’ to present the multidimensional matter and respective and intersectional rationale taken into account regarding all the P’s of participation with_in it that produced what became.

Attempting to refuse *“the logic of explication [that] calls for the principle of a regression*

ad infinitum: [where] there is no reason for the redoubling of reasonings ever to stop” (Ranciere, p.4)
I aim to refute it at least by one degree through challenging the foundational distance, identity, voice and processes of who is ‘master, father, student’ of Jacotot’s experience, by disclaiming the possibility of any one of them being the *“sole judge of that, in itself, dizzying question: has the student understood the reasonings that teach him [sic] to understand the reasonings?”* (Ibid pp4-5).

And by just closing the gate on a PhD project of forever unfinished reflexive praxis wandering on beyond it.

The im/balance of paradoxical contradictions and tensions across contesting and confluent P’s of course abound and continue. Providing the multiple route map, the trustworthiness of the productive archival record of showing is preserved, while the unknown to me of readers’ knowledge, lives and other dynamically driving choices and clashes are hopefully respectfully better enabled through the presentation of this ‘explicating RR Table’, motivated by the intersubjective dialogic of DBD, appropriately to the powers with_in context. Dreaded ‘explaining’ – or [man-/white-/teacher-‘splaining’] is/has been seemingly inescapable in some spaces. As always, intentionally making ontologically spiralling epistemic circularity methodologically evident.

Metaphorical and metaphysical mechanisms meld as the magic material of the will o’ the wisp traces of Seed Pearls enlighten the way to avoid drowning in the swamp of genealogically bricolaged bits of critically self-reflexive auto-ethnography following the Guidelines (Fig.6 above) supporting dung beetle doing ways of being in better balance between self, other and all including the earth. Enabling withstanding of neoliberal foreclosure of creatively shared adventures.

It is my deep hope that the following process of assessment shine some light on possible pruning, if preferred by all concerned. Which in this case neither the student nor the master/s can do entirely separately from one another.

Tables above have indicated the whole. Here below, the Rapid Read routes are simply indicated per PART. They hopefully enable collective constructions [re]covering circular lags of inadequate individual endeavour with_in the whole set of intersectional tasks.

Homestead Table 5: Rapid Read Routes

Alternate routes items with_in the Parts		Role and rationale for the route options	
		>> for Route 1 only in this column	>> for Route 2 only
		>> In common to both routes	
Part 1	Chapter 1	As conventional Introduction of what is inside, how, where and why for the participation/research engagement with_in ... the MQ	
Part 2	Introduction	Providing manner of Beans' presentation and including their Abstracts to indicate their contents.	
	The Beans	Beans 7 and 8 Showing Seed Pearls with_in DBD praxis, as [<i>processed presentation of</i>] DBD methodology and findings in practice and theory respectively and simultaneously	All the Beans Beans as 'main matter': Presenting the contextual theoretical and empirical experiential matter of CA ESJ in and outside TD, culminating in DBD 2 as framing found to be the grounded CRSX methodology for and from the thesis.
Part 3	Chapter 1	as introduction to the Part, of [a] Beanstalk as living literature of 3BMoves of a DBD PhD presenting the conceptual framing of literature engagement for theory and practice of research methodology and findings:	
	Chapter 2	as the living literature of Beanstalk contextualising the generative production of the Beans of <i>this</i> CSRX DBD PhD	
	Chapter 3	as engagement with methodological text literature for connecting with the broader research context of CSRX [PhD] processes	
	Chapter 4	Beanstalk [<i>'s living literature</i>] as the ' <i>main [found] matter' showing</i> the be(com)ing CSRX-ly trialectical development of [found] DBD [&] Seed Pearls contextualised with_in [the living literature of] <i>this</i> CSRX DBD PhD[<i>'s Beanstalk</i>]. It can potentially be an alternative option to Chapter Five.	[blank] Chapter Five can suffice as illocution of 3BMove material in praxis practice if required at all.
	Chapter 5	<i>Becoming</i> has become a Chapter on its own. I think it <i>either</i> belongs either with <i>both</i> Rapid Read Routes, <i>or neither</i> , depending on reading choices made so far. Paradoxically, this is because it is a central pivot piece presenting example of ' <i>making processes in motion</i> ' that bring together the formations of DBD be(com)ing conceptualised with_in the PhD, and the PhD be(com)ing conceptualised with_in DBD ... stitched together with the development of me as the doing agent/dung beetle.	
	Chapter 6	Chapter 6 of Part 3, could also feasibly be Chapter 3 Part 1 being: <i>C4B: Closing the Gate ... for Beyond</i> , present_ing reflexive [re]solutions reached for tying the knotty drawstrings between what's with_in, left out, and may be lying Beyond.	

Feel free to wander where you will. The Combo Table on the way *out* through the Gateway again (this time in Part Three, Chapter 6), engages with more of the *rationale* for the Routes, when a reader has experience of at least one of them for reflective and reflexive participation. Here now, I hope you enjoy the working freedom of wandering where will.

Chapter 2: Brewing Inside

Presenting myself intentionally being wrapped up in the living web of witches' shrouds, the chapter consists of three main components:

Witchcraft

CSRX [as purposeful process of] Stars Being In The Sky

Thesis Statement

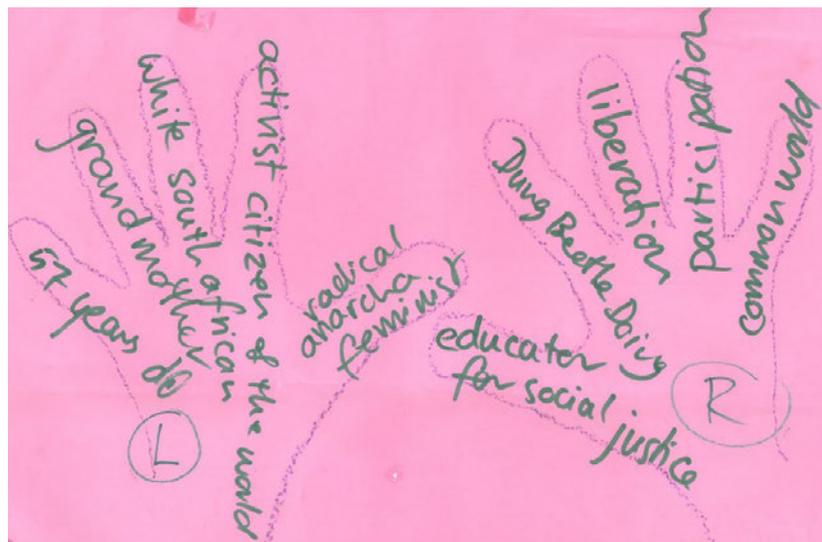


Figure 14: 10 things we need to know about you left and right hands

A prologue opens the chapter through the passageway of an 'artefactual' 'left hand leaf'. The terminology comes from an extension of the Beanstalk metaphor crossing over with palmistry.

The 'left hand' references the first book in the set of Osbert Sitwell's autobiography, *Left Hand Right Hand!* (1946), named in respect of 'chiromancy' (p xi) associated with Romany traditions, where *according to the palmists, the lines of the left hand are incised inalterably at birth, while those of the right hand are modified by our actions and environment, and the life we lead.*

Having lightly worked with this notion in mind from this originally long ago read text, and no doubt from my own sense of 'leftist associations', I have claimed variously queered versions along the way: Including having switched what is held in the left and right hands in the above illustrating activity, which I've generally stuck to, despite the discovery of the mistake since, as a better fit for me.

The *'leaf'* refers to a part of a beanstalk photosynthesizing sunlight to feed the plant. In a once imagined iteration of presenting the PhD I envisaged including multiple left and right hand leaves as illocution of the matter being 'dung beetle' processed. There was soon far too much to include, and I found the notion too over dichotomising of the differences. But the exercise was one which helped to recognise the overlaps and mechanisms of how our sense of where we begin and end with_in the world links with what we are able to let ourselves feel and see about what power we do and don't have to act accordingly in better balance between. Clearly formative of the reflexive realisations articulated through the Seed Pearl recognitions. Technologically too, with PhD's no longer being held in hardcopy, pages don't necessarily lie alongside each other as the image practically required.

The left hand piece here helps set the tone of *Brewing Inside*, as one of claiming working with_in ways of liberating be(com)ing whole in respect of all the P's of Participation, with regard to the PhD, DBD and me. It is however nonetheless presented in a more squashed box to 'politely' not take up too much space as 'academic habitus' is still a heavy weight in my mind.

A left hand leaf

The [visible parallel segment of] a love story

2013 - 2016

There is a 'parallel' love story here that I have made invisible. Parallel is in inverted commas, because of course it's not parallel, but integral. There is a reason for mentioning it at all and a reason for expunging it from hard visible print.

I am very conscious of 'lies and truth telling' [Lerner] in the way we construct the telling, understanding and meaning making of our lives through omission and commission. I am equally conscious of our inadequacy in hearing and telling of intimacy. The filtering separators we need in a world where care is not a primary mode of operation. These are protectors alike of hearers, tellers and others incorporated in the story. Although we more easily tend to ignore that hearers want protection from the burden of raw truth too.

I mention the love story because love is as pervasive as oppression. And like all dynamic conditions it works according to the laws of CSRX: *'the more the more, the difference of one degree and the principle of proximity'*. In both directions: positive and negative/participation or alienation. It means that the experiences of my personal spaces of living in London in 2012 and an intimate personal relationship beginning the following year were the primary subjects of the original love story have helped me be and understand the world and myself in it from being more deeply in love. Because of the more the more, the love throughout, and the proximal sense[s] of it, has been exponentially greater. And because the difference of one degree of love expands the phenomena of the whirlpool, the cyclical current, the cyclone.

To state the obvious, love is feeling that informs way of being consciously and unconsciously. Consciousness means being as aware as possible of what moves us to exert our agency in the way we do. This is why we have to take note of love in understanding ourselves in the world, as an informing dynamic of our SAAIC, of being in the world with others. It is these 'personal' love stories that have reminded me, properly...more fully, of the love in, from and with education for social justice as the practice of practice of struggling for living in liberation that hooks (1994) and other mostly long term 'mentor writers and agents' of mine recognise in common with my claimed truth procedures.

As I write this I realise with a shock that *love* has never been written on any of our collective ecomodels of PEST³⁰ analyses.

This reflective observation is really important to pick up on...because it reinforces how we forget and overlook feelings...the pretty primary drivers of motivation...and I have written about before as being a missing element of the TM. The whole force of the dung beetles in different directions relates to motivations, initiating or reinforcing the gravitational centrifuge of ownership and belonging or the violently explosive cyclical force of alienation. Why we are so violent for example, and open to reactionary elements rather than revolutionary ones? ...and a thousand more questions and avenues of exploration in doing...dung beetle being. Which is why I can now let the 'love stories' go as included pieces of the PhD. Because they've done their job in constructing the knowledge of holistic CSRX CA SJE that is now in the Seed Pearls.

I have learnt from various specific sources to excommunicate intimate relationship knowledge.

Besides the aversion to searing rawness, it is notoriously difficult to trust. More so, if we are not working on the assumption that all knowledge is fallible interpretation of perception. If we hold this assumption then it becomes easier to engage with possible value and validity of intimate knowledge as truth. After all, if the personal is political, then who can say that another's intimate truth is not a valid version of their reality? It does not necessarily mean that it holds true for anyone else at all. But it equally does not disqualify intimate knowledge from bearing truth. Any more or less than 'indigenous knowledge' presents the truth of some people's lived reality more validly to and about themselves. And probably/possibly others. Intimate experiential knowledge is simply individually indigenous.

CSRX is of course commonly working with intimate experience. In classes using CSRX we put guidelines in place to make sharing of these intimacies safely possible and prudent. But we still constantly need to remind, and find ways for, people to retain responsible ownership of themselves.

This is the second time in the recent past that I am finding myself referring to our SJE guidelines that I have somehow thought are not, or have forgotten they are, necessarily integral to this work as a CSRX study. In this writing here it's about what we have typically referred to as the rules of confidentiality x 2, but which I have recently come to disaggregate into the rule of confidentiality

³⁰ PEST is an acronym for Political, Social, Economic and Technological, as quadrants of a specific version of ecosystemic models frequently used in our Education and Development teaching. According to Mike Morrison (2012) on the site <https://rapidbi.com/history-of-pest-analysis/> it originated as a business tool. Like the SWOT analysis that I know to have done so, it makes sense to me, despite reluctant acknowledgement by myself and other left wing friends of early years that anything good could come from the hated capitalist enemy :)

and the rule of ownership. It is actually itself a 'x2 rule': 1 as prudence in sharing; and 2 as ownership always being retained by the teller. 1 seems antipathetic in some ways to the whole process of openness in collective sharing. It could be. But I think it is actually the opposite – depending on how it is explained and worked with. I think it can be a way to generate more sharing, paying attention to what one feels willing and able to share in relation to one's own careful, conscious reading of the space one's in. Particularly in consideration of unequal power dynamics in a space, and confusing socialisation typically associated with subordinate identities concerning obedience and respect, it is important that people are reminded to give themselves permission to 'read the rules' as they need to, not just do as they're 'told' to.

A few weeks ago, on the brink of seeing how the whole thesis could come together with the 'metaphor' as a 'scientifically structural process', I had needed to remind myself to 'trust the process', a guideline for *all* participants to work systematically with an ELC cycle in order to let it do its work without pre-emptively hi-jacking it by trying to skip or avoid some steps.

So, to apply this guideline of responsible ownership of the thesis I have decided to leave out direct reference to the love story. Intimate knowledge will inform my understandings, usually as consciously as possible from my side, but without indicating the route of the source. This sounds extreme and over cautious. It may be. I feel the need to err in this direction rather than committing to print I have no control of too much openness about mine and other people's lives. When I can talk about myself delinked from to close proximity to the intimate being of self and others, I will do so.

I do express intimate and strong feelings in the public sphere where I think they are an important aspect of what I am trying to communicate. For example, quite a few years ago now [in +2007] I wrote an open letter to my entire Faculty responding to having been confronted with my name appearing on a list of expendable people to jettison in order construct racial equity targets. While fully understanding the rationale being applied for necessary processes of social transformation of which my embodied self is clearly a component, I refused to silently suffer the embodied inhumanity of the approach from colleagues that reduced me to an objectified X. More recently, I wrote an open letter to the Minister of Justice, also shared in a national newspaper³¹, about my feelings regarding the potential parole of the man who led the attack that killed my sister ...in the light of unfinished business of the amnesty proceedings of the Truth and Reconciliation Commission. And of course I am regularly sharing deeply pursued feelings and thoughts in participatory experiential learning events – as part of 'class' or political practice. By being there. As me. One within the group.

The Seed Pearls give me, and hopefully other people too, a way to 'professionally' work across the whole space of the political person living and working in the world.

Dec 2020

About 'closing for beyond boxes (C4B) becoming ...and as I draw together the strings of 'closing for beyond' I realise that 'Right Hand' boxes of present perspective, in tying together or embellishing gaps and lags across the whole, are more helpfully contextually appropriate to the radically reflexive praxis of this PhD, than lumping them all together in a single gathered knot of 'conclusions'.

³¹ <https://www.dailymaverick.co.za/article/2014-06-27-op-ed-de-kock-ordered-my-sisters-killing-and-no-his-debt-is-not-paid/>

Witchcraft

Witchcraft preface

I've looked at clouds ... love ... life
from [all] sides now ... I recall, I really don't know love & life at all ... something's lost and
something's gained ... *thanks Joni Mitchell*

you in a new confusion of my understanding
me in a new understanding of my confusion

*The gratefully remembered couplet out of the Bricklight anthology (Searle, 1980),
that came into my orbit in the (Nineteen) Eighties, that I also recall using most
appropriately in closing of my assessed facilitation demonstration as a student of
formal 'Social Justice Education' at the then University of Natal in 2001*

'Witch Craft' is a metaphorically matching narrative discussion of my methodology of CSRX living learning from being a feminist-radical-educator working contextually appropriately in, from, for and with the world now for social justice through education. It is about my witch life and ways of doing growing and brewing - living, working and learning in incrementally dung beetle ways. That is, developing ways that support my will to do SJE more appropriately.

The metaphor of the shape shifting magical propensities of witches paradoxically perceived as revered and feared, gnarled and lithe, hideous and beautiful more typically older wizening women healers and teachers; beloved as mothers and sisters as much as hated as hags across historical and cultural time and place seems particularly contextually appropriate as a medium of the socio-subjective discursive complexity of the thesis task. The range of tone, language, form and style employed is itself illustrative of the dense intensity of such a multi- dimensional and -directional *producing-process* over prolonged period. All the way through to when my many periods have paused and *Isalukazi* is an appellation sometimes thrown at me with a different connotation from the way I have to queerly remember to catch and hold its multifaceted meanings.

C4B

Dec 2020

In trying preserve integrity of my truth procedures and avoid some inevitable slippage, originally written in 2014, Witchcraft is presented here with staggered period iterations as seem appropriate to the P's of this Part of the PhD context. The difficulty of separating 'period perspectives' is germane to the ethnographical genealogy of my knowledge development. As such, it is a 'function' of the contestations and confluences of this be(com)ing DBD PhD, that its structure and culture hopefully ultimately adequately resolves.

Particular processes and products that support, amplify and elaborate on the work of for and from the 'magic' of CSRX witch ways is in Beanstalk and Beans, wherein lie the Seed Pearls in theory and practice, as appropriate to the angle of focus.

And with application of words of others in retrospectively (Attia & Edge, 2017) infused literature, Witchcraft is where the brewing of [the be(com)ing (ibid)] dung beetle doing in being can best be seen. With the 'simple' parentheses [in the previous line] indicating what is still prospective resolution and understanding at the point of Witchcraft's genesis and reflexive genealogy over the period of its substantive development in respect of the combinatory (Bouzanis, 2017) triological trialectic between DBD, the PhD and me].

Remembering the 3Things of my witchcraft

Bean 5, the first of my two 'dung beetle articles', working with the material of 'Enablers and Resisters of SJE TD', led me to naming '3Things' as essential enablers of the critically self-reflexive process of the teachers concerned. They are: the motivation; a critical framework and asking the right questions. [The same 3Things since claimed and unevenly genealogically applied with_ in the thesis, as averred to in Chapter 1]. They help me here to focus 'Witchcraft', *with_in* the love, wonder and wildness of thriving living being that the term conjures for me as indicated in Chapter 1.

The motivations of witchcraft

I need to be able to make clear *how* my [perpetually developing] philosophy as political praxis is central to the *process* of the thesis, and how that determines the means of answering of the Main Question. That is, I need to explain how CSRX works as a CA approach to SJE TD, and how I have come to know that through experientially CSRX-ing my work in and around SJE TD: realisation through recognition and articulation.

I want to explain the 'wholebeingness' of the research journey because the *manner* has motivated the *content* and vice versa. The 'will' making the 'way' as Dung Beetle work does when it is appropriate to the context of the doing SAAIC. The methodology of growing the 'new knowledge' is intrinsically inseparable from the practice of it. That is, the knowledge lies in the embodied CSRX praxis of work for and from CA SJE TD and other spaces of participation in being for a better world. Knowledge that becomes more commonly accessible through use of the Seed Pearls.

That is the 'main finding' of the whole thesis: that such praxis is a critically self-reflexive experiential learning process. The 'outline' of the way I 'praxis' CSRX is honed in practice from reflexively building

on the theories of others [mainly as seen in the Beans] through using the working conceptual tool developed for [culturally appropriately structuring] practice from within my praxis, providing the methodological process and question framework for the thesis. That is, the Annotated ELC Seed Pearl * [Fig]³². This 'primary' praxis tool enables me doing the work 'my way', according to my motivations of living and working in balance for a better world, more rigorously and systematically. It makes me go deeper and get clearer in a way that I can recognise.

As with other Seed Pearls, and indeed other constructive mechanisms, 'raw' conceptual metamorphosis remains in places throughout the thesis, illustrating chronological and/or cognitive movement of living learning (Figlan et al., 2009; Whitehead, 1989), prospectively at this point connected to the literature and concepts of messy cross-stitching of reflexivity [Pillow, 2015]. The appropriate presentation of my work is an important part of how this way of doing and being works. The articulation needs to be able to make my heart sing as much as it needs to make the value, validity and viability of the work accessibly apparent to a critical reader. 'Writing the praxis' is the story of its doing and development presented in the Beans, as the artefacts of the embedded, situated praxis [to be] seen in [the M/moves of] Beanstalk. The traces (Badiou, 2005, p.4) of the resulting and informing new knowledge produced as conceptual tools of such praxis are what became the Seed Pearls.

At this point, still including 'the Dung Beetle Approach' [only much later realised as the grounding methodology holding the whole handful] Witchcraft is the discussion *about* the exploratory subjective productive [generative] doing. From here forward in Homestead, I take it as read that parentheses and or asterisks refer to pro- or retro- spective resolution to be engaged with in Beanstalk where such indication seems constructively appropriate.

[In 2014 I recognised that] the Dung-beetle approach goes some way to describing the dynamic drivers of deepening participation despite the predominantly alienating forces of the status quo. The subsection of it³³, the SAAIC, has helped deepen the understanding and describing of the subjective-self – the agent of SJE situated in the context. The 6*Point Star³⁴ has emerged as a map providing a way to conceptually hold in mind the main elements and

³² In the nature of iterative reflexive development, the 'status' of the Annotated ELC was prospectively a dilemma still [being] under discussion, [more clearly articulated in Beanstalk, in the 'm/Moves of b/Being'. Here the asterisk is used to indicate the retrospectively recognised manifestation at that point].

³³ as with all the Seed Pearls – once upon a time envisaged as presented findings in their own right in the presented construction of the PhD, they have since become the set of Seed Pearls presented with_in the methodology of Dung Beetle Doing, that is presented in Bean 8.

³⁴ Later to become the 7P Star

conditions of critical being in space and time. The Trajectory Model provided, and continues to provide, a conceptual structure for guiding SJE praxis toward educations for liberation.

[...which paragraph so clearly illustrates the staggering reflexive unfolding realisations that I use all these mechanisms to help articulate in respect of pro- and retrospective recognition].

Witchcraft is the CSRX story of *my* being [with_] in the journey of [be]coming to recognise and articulate CSRX SJE TD as I understand and praxis – realise – education as struggle for liberation, through engaged participation in doing it: my pedagogical philosophy as personal political professional praxis, to put the nature of the extended narrative in a nutshell. (That itself is now presented in Bean 8: DBD 2]). Witchcraft is thus the section of the thesis in which I aim to ‘bring a reader in’ to my foundational motivations, logic and rationale of doing [be(com)ing] ‘my way’. In a way that makes clear and convincing the 3 V’s – the value, validity and viability – of the radical praxis approach of the PhD, presenting the ‘ELC-*ing*’ process of it.

Being the experience of my whole being living learning, I need to do this in a ‘voice’ – as in manner of ‘speaking’ (Chilisa et al., 2017; Fine, 2019; Ndlovu, 2018; Pouwels, 2019) – that I feel is recognisable and representative of the whole of me in the world, while simultaneously making it shareable among others with differing degrees of common confluence with me in process for the purpose of SJE, radical praxis and/or education as a struggle of liberation while meeting the related requirements of the academic qualification for which it is being submitted. [That I can now hopefully significantly reduce having since found further means of reflexive [re]present_ation (Benson & Meyer, 2016; Bouzanis, 2017; Chilisa et al., 2017; Lather, 1986; Romm, 2015).]

Witchcraft then is an exposition
of the paradigmatically grounded philosophical political praxis
indicating the historically developing
ontological-methodological amalgam
of my witches way of brewing
where much still looks and feels like magic
as the Seed Pearls materialise from the mists
of the broth brewed+
by being in the world
doing, growing and brewing
a way to make the rainbow trace of their value
substantial and simple enough
to be socially accessed

seen and shared.

A way of making visible the will and the way of using the Seed Pearls for CSRX SJE CA TD, through the studied brewing of the Beans grown on the Beanstalk watered by the witch's broth.

The critical – theoretical and conceptual – framework

As with all my work, now that I have the tools of the Seed Pearls to work with, I use them in more and less structured ways to articulate myself. There is a danger in too fastidiously using tools. Just like holding onto a steering wheel too tightly when driving over a really bumpy road, the rigidity can result in making the whole vehicle jolt and judder about more than it would if you let go a little and also went *with* the rocks and ridges in the road a bit. One still steers, but the vehicle and you are less rattled and shaken apart in the process. Which is necessary for staying sustainably whole on a journey for well-being, however rough the route through some inhospitable terrain.

So

I write 'from within the arms' of the Trajectory Model that keep me moving toward my dreams of imagined possibility, supported by the by now substantially self-reflexively developed and internalised Critical Elements of my position and stance, agency and praxis, and CICK – critical indigenous knowledge construction – of my subjective-self. This latter notion – the subjective-self – has since, during the dung beetle conceptual development, grown into the more developed and elaborated Seed Pearl of the 'SAAIC': self-as-and-in-context [Fig].

I bear in mind what has become the 7 Ps of the Star, to help me hold a holistic view of the parts and the whole. Actually I constantly do a little mental geometrical Star check in my conversations with people as I try to formulate hopeful constructions of possible ways forward. Each point starbursts into its own set of conceptual tools that need detailed attention according to the coinciding context in time space place, people, etc., but the overall glance helps to remember that and focus in from the most pressing or foregrounded point in that moment without forgetting its 'relationality' (Chilisa et al., 2017; Held, 2019; Hibbert et al., 2010) to 'the rest' (Badiou, 2005, p188 & 192).

Especially when I'm feeling lost or off balance – which is quite frequent in the volatility of my rather raw vulnerable way of trying to be present and consciously conscientious in the unequal world – I proceed in the way a Dung Beetle does, one degree at a time, slowly and inexorably stirring the circles of exponentially growing consciousness, so that the momentum of the law of the more the more keeps me going in the intended direction of my 'motivations', however waveringly and

haltingly. All of the Seed Pearls are systematically grounded by having recourse to the rigour of the questions of the Annotated ELC, helping to ensure that I'm not just making it all up as I go.

As averred to above, while I continue in *this* space of the PhD construction to refer to the 'Annotated ELC' as a *Leaf*, the further I go in the reworking of the whole, the more I find myself using it as a more substantially formative ingredient, suggesting that it is more of a Seed Pearl that I'm giving it credence for. That is okay. It will find its place. If/when I remember to 'trust the process' – as one of the/my key Guidelines referred to above [Fig] adjures participants to do.

The hope is that having and trusting to the emergent learning (Amsler, 2015a; Held, 2019; Hlela, 2018; Kays & Sims, 2006) processes of the seed pearl formation and flavouring of my broth which can be read and absorbed in their place, allows me here in Witchcraft, to throw threateningly stifling formality to the winds and sing and dance like a crazy whizzing witch. This is the 'structured basis' of my motivation for writing with the freedom I've given myself in Witchcraft: 'culturally praxising freedom as a truth procedure', to interconnect hooks(hooks, 1994) and Badiou (Badiou, 2005) together in my ways of articulating such sense and meaning.

I try to – and sometimes do in my writing – let myself swoop through the air on a hoola-hooping broomstick. How else can I hope to catch the love and joy (Robinson-Morris, 2019) that is the fuel of the magic that happens when enough of the right mixes can be brought together in a CSRX (-y:) force (hooks, 1994, Chapter 13) that moves us forward toward greater social justice (Paulo Freire, 1970) within and despite the powerful dangers and dynamics of the opposing forces of the status quo (Lazar, 2015)? The sometimes heady space of whistling down the edge of the wind of risky margins (hooks) bordering on the front (Amsler, 2015), of present new freedoms (Benson, Gamedze, & Koranteng, 2017; Haworth & Elmore, 2017; Lazarus, 2018)³⁵.

Actually the imagery of the previous paragraph all looks much more energetic than I actually often feel right now, but even writing it serves to remind me of how often I have experienced real exhilaration during the course of this PhD process that enabled this period of deep discovery through focussed CSRX-ing for a better world. I can access again the warm nostalgic scent of the deep historical memory (Brah, 1999) of how it has felt being so intensely *in* – present – that brought

³⁵ The latter being a few of the formalised publications, usefully though paradoxically 'academically capturing' the more culturally matching zines and other forms of ebullient in the moment publications, especially over periods of the PhD for me, like 'what the fuck is anarchy-feminism anyway zine (koletiv, nd) that I came across through my associations in 2012/3 with the Free University Network (FUN) and Women's Studies Without Walls (WSWW) at the Feminist Library; and PUBLICA[C]TION(Publica[c]tion_Collective, 2017) published by a collective of #feesmustfall comrades in the big cities of South Africa, in 2017, to name just two of so many that remain in my orbit because of multiple embodied connection.

to consciousness the love that comes from the anti-alienation of open – free and deep – participation (Biesta, 2017; Hayes, 2017; Lazar, 2015). The radical praxis of liberating living learning from and for a better way of being in the world presently: ultimately, the material of the dung beetle cycle.

Again, as intentionally always, the puns are purposeful.

The right questions

[Retrospectively recognising my still ‘unpractised’ ordering of ‘the 3Things’ between Questions and Conceptual Framework ...that still prospective A-ELC development later helps to consolidate in their more widely used arrangement with_in the constructive framework of DBD and the PhD...]

...The conceptual framework works iteratively with the form and nature of the questions. In keeping with the methodological ‘main frame’, I mainly use the ‘annotating questions’ of the ELC³⁶ to structure this section in a way that allows me the freedom to express the feelings of it as much as the physical and theoretical – the ‘multidimensionality’ of ‘deep knowing’ (Bean 7). The questions are asked and answered ‘against the backdrop’ of a Force Field Analysis (FFA)³⁷, using the question that seems to have increasingly become the key question of CSRX: *What are the enablers and resistors of, in this case, doing and writing the radical praxis of CSRX CA SJE TD?* (Later ultimately combined in to the SAAIC model [Fig] and Bean 8).

By the time one gets to write into a formal thesis what you have done, seen, felt, thought and wondered [the responses to the questions of acting, observing and reflecting overlapping stages of the ELC] a lot of processing synthesis has already happened. That is okay, but needs to be recognised. We see, feel, etc.. from where we have already experientially arrived at that point in time anyway. So most ‘observations’ are already – more or less – ‘critically analysed reflections’. And yet to see movement and growth it helps to be able to see the ‘is’ with ‘was’ – which are both present in ‘is now’ – together with respective systematic reflexive processes. These are the practical challenges of writing radical[ly] present (Paulo Freire, 1970) enacted (Zinn et al., 2016) reflexivity (Attia & Edge, 2017; Hayes, 2017; Hibbert et al., 2010; Pillow, 2015).

³⁶ Again, this retrospective slide back from where the later formulations recognising the intertwining of the questions of the SAAIC and A-ELC questions as integral in Dung Beetle Doing as I came to praxis it, are retained here in situ in respect of the cross-stitched unfolding genealogy of the reflexive emergent learning of the whole, as seen in Part 3: Beanstalk.

³⁷ as seen in Bean 3 in this early iteration

In much of this thesis construction, this is where the left-hand/right-hand format is useful, which I use partially here in Witchcraft too. But I also include as 'main text' more 'stream of consciousness immersion writing'. I want the whole feeling [my way forwardness (Matzdorf and Sen, 2015) -ness of the personal political of it to be maintained centre stage where it matters more: where the material has more recognisable weight in the formal academic world. So that I am not contradictorily and counterproductively alienated through and from my own agency for education for liberation in the writing of it.

While the Main Question [X ref] is the ultimate question answered in the thesis, through responding to the [key] Research Questions in relation to the Beans (as seen in the Pathway of the Prelude), the questions of the A-ELC are constantly used in critically reflexive cycles to make sense and meaning of the situated material doing as a way to 'radically' 'read' the living and 'recorded' 'text' of the 'ethnographic self' (Coffey, 1999)³⁸ – the praxis 'products and processes' of and for my critically self CA SJE TD.

So,

asking ... and answering... the questions of the Annotated-ELC in regard to Witchcraft becomes:

What do I see, feel, think and wonder?

about what?

About how to

do and write

the radical praxis of CSRX CA SJE TD?

Witchcraft matters so much to me I think really because the form and process of the PhD has 'exercised' me so much. It has been key. I really have to pay attention to that. In one way it is so obvious why – how the whole process of realisation of CSRX as the 'methodology of the praxis' has been the central concern. But why, having 'discovered' that so early on, has it been so difficult for me to make sense of it for the purposes of the PhD.

Again, the personal and institutional power dynamics of 'dominant discourses' is the broad easily accessible overview answer. But the deeper ways in which they affect possibility through what, how

³⁸ I know I first found the idea of 'living text', in the sense I use it, in writing sadly long since lost piece I remember as being someone called 'Coffey', so I leave the name here despite the discomfort of such a misfitting approach in formal academic text. I revert a little more to this 'matter of Coffey' in Beanstalk. Though now I'm referencing the text I was referred to in regard to Coffey

and where one 'allows' ... lets oneself ... go is really the important stuff to notice for me. It's the 'inefficiency' of the woolly wondering ... more blindly intuitively than with precise conscious perception, way of working through and toward something deeper that I *feel* as being so frowned upon. And it's the usually unconscious defences and avoidances of 'frowning' (as 'blurts' of a sort (Cameron, 1992)) that deter or distract one in the face of uncertainty. And therefore change ... progressive transformation ... the very acme of education.

It is in many respects easier to defend one's choices to oneself in relation to the forces of the dominant status quo one is clearly pitted against, such as the 'effectiveness and efficiency' downward drivers of creative humanity of neoliberal performance management discourse (Kassem, Mufti, & Robinson, 2006; Lazarus, 2018; Maistry, 2017; Vally & Motala, 2014; Waghid, 2002, 2015). It is less easy to protect oneself against the way such pervasive blurts (Cameron, 1992) coincide with one's own personal political values and experiences: from anxiety about overweighting of 'thinking' to the detriment of practice that is an eternal tension of the academia-activism tightrope³⁹ (Amsler, 2015b; Amsler & Canaan, 2008; Choudry, 2020; Eschle & Manguashca, 2006; Grey, 2013; Martin, 2009; Waghid, 2002), to the self-consciousness of ego or truth, personal or 'professional ... career' concerns dominating the political choices one makes, especially in 'open and frank' ways of working that commonly concern critical 'cadres'⁴⁰.

And yet, now, when I myself have recourse to the 'simple efficiency' [!] of say the 6P⁴¹ Star, I am so aware of how it has been through working with so much fuzzy unknown, but always for mostly new **practical** purposes, that these clear tools for an easily accessible 'different way of seeing and doing' have been able to 'happen'. This is one of the more valuable things for me from the whole journey. 'Proof' is in the new possibilities for practice that the purposeful process has enabled. This is really the process of emergent learning (Biesta, 2017; Paulo Freire, 1970; Osberg & Biesta, 2007) from praxis of radical democratic education (Amsler, 2015a) if I understand it appropriately.

³⁹ including an exciting looking compilation out this year circulating in a number of my circles incorporating learning from even more recent iterations of the same struggles, that I look forward to engaging with myself ... but post PhD considering present pressure priorities (Cann & DeMeulenaere, 2020)

⁴⁰ I was going to put in a whole squad of references here, but they become too many and too slippery, between people, communities of praxis, presence, participation and more cynical perspectives of PhD requirements. I prefer instead to 'let them' arise in the living literature mechanisms of Beanstalk as a more fitting approach. Other, often more practical 'elements of possibility' that 'dung beetle doing' seeks and generates are seen in other parts of the Bean plant along the way. Some are from right at the beginning of the PhD journey, and some from 'this end' – where I think I can see the glimmers of a finish line.

⁴¹ indicating as it still was in 2014 in the genesis period of this thinking ... still mostly being called the X number of P Star of Participatory Pedagogy

Because it's only been through the use and application in actual meaningful practice – from pointed political pedagogical motivations – that the clarity has come. That the Seed Pearls have emerged. Certainly deeply fed and informed by thinking and reading and dreaming, but suddenly in tangible form and substance, through application in practice – with and despite the obscurities of moving forward in the uncertain mists along the way. As Bean 8: DBD 2 in particular tries to present as the primary findings/contribution of the thesis.

The 'position and stance' (Quin, 2009) of Witchcraft has only been sustainable through the many 'affirmations' (Cameron, 1992) arising out of the dialogical engagements of doing CSRX SJE in TD and other spaces over the period of the PhD – the story told in the Beanstalk.

A few illustrative soundbite snippets that stand out for me as having been 'pivotal moments' (Shezi, 2016) reminding and supporting me to keep going forward in this way despite the murk of uncertainty, un-confidence and gainsaying at various levels are worth having here to look at: to 'observe and reflect' on as invaluable essentials of and from collective participatory engagement among people who have the common motivation of seeking ways to make the world better through critical praxis. As the suggested in the few examples averred to above in footnote 29.

Some contextual cameos of affirmation for possibility

I mostly don't have 'objective' 'proof' of the 'truth' of these representations. I have and/or could obtain corroborating statements. But it's not necessary or appropriate. They would serve no real purpose for validity. Firstly, because they are after all my memories of the moments – as subjectively fallible as 'unprovable' within "the complex matrices of meaning, concepts, categories and representations in and through which individuals make sense of the world", as Avtah Brah (Brah, 1999) points out. And in this case, their value is not in the 'external/objective ostensibly recordable and observable specifics', but as dynamic drivers of dung-beetle momentum through my subjective, perceived experience of them. Perceptions having the material weight of matter that they do, as Bronfenbrenner (Bronfenbrenner, 1979) pointed out all those years ago. Writing the cameos has made me realise that one of the common threads between the stories is that they are all about people I hugely admire myself. No wonder their words carried the weight they did. Do.

And retrospectively, how such moments of engagement illustrate the dynamically driving weight of proximity that DBD recognises as a catalytic converter (Bean 8)⁴².

[Consequently/instead/additionally] I contextualise each of these ‘cameos’ a little in respect of the P’s of the Star of Participation. They help demonstrate my experience of the trustworthiness of CSRX as ‘contextually appropriate’ radical praxis of and for SJE TD, especially when considering context through the perspective offered by the lens of the SAAIC Seed Pearl.

[...that I can now retrospectively, from 2020, so clearly realise as being the emergent learning of DBD. And even how this now long ago way of working is what informs the more confident final Bean 8 claiming such ways of working]

Celiwe N [2011]: ‘I am a social justice educator so...’

Celiwe N. is a teacher who I first met ten years ago now as an ACE student. We in the ACE got to know her well because she had to do every module twice in order to pass it, due in large part to the course being in English, in which she was very unpractised. The first few years Celiwe could not be heard. She simply couldn’t raise her voice in a public space. By the time she completed she strongly shared her view of the course in a forum of over 60 people.

A few years later Celiwe, as a constructively triggering motivator of EDS4SJ⁴³ for me, reported in that forum on her work as a social justice educator since we had last met. Celiwe told us how she had fought for the return to her school of a child who had been crippled in a motor vehicle accident. The school were excluding her because of her inability to walk claiming that the building was not equipped to cope with her disability. Celiwe said that she knew the child’s rights, and she knew that social justice educators have to stand up for such rights. So being one, she did.

Joseph [2010]: ‘It makes the learning come alive...’

Joseph Dlamini came through the same course as Celiwe. He was always reasonably confident and fully academically competent. Through the course the key aspect Joseph has continued to grapple with is the clash between human rights and traditional patriarchal culture. Joseph went on to complete his Honours in SJE after the ACE, and began a Master’s

⁴² A note from with_in Being as am ‘drawing together the unfinished strings’ in closing [Dec 2020]. This referencing is more honest. Less ‘academic phd process’ corrupted. The references are those I had in [my] mind/repertoire for sense making at the time. I’m going to try and hold this awareness better through the rest of closing Homestead’

⁴³ Educators for Social forum. See Beanstalk 2011 and Bean 3: Teachers Changing Worlds, for more.

degree. It was only though in reflection on the first Gathering of the EDS4SJ forum that a praxis penny dropped for Joseph. For him, participating in the collective re-remembering through sharing our stories grappling with injustices since studying together, 'made the learning come alive' for him. It totally inspired renewed motivation and praxis of SJE at home and school.

Julia [2011]: 'Great stuff...no idea where it was going to, but very interesting...'

Carmel [2011]: 'Really great facilitation, Jane'

The first was the parting comment of a professor in Adult Education who was keen and kind enough to come to an arduous day-long participatory 'symposium'— an old fashioned 'workshop' really in the parlance of old time activists – on TDas ADEd⁴⁴. It was the beginning of me trying out CSRX praxis as a 'movable feast' for educators of adults, whether teachers or general.

The second was hugely gratefully received because it 'takes one to know one'. Carmel is a life-long committed feminist activist who 'knows her stuff'. We had also studied and taught SJE alongside each other over quite a few years at this stage.

Sarah A [2015]: '...of course, 'within love' is so important – can't believe how I've missed that...'

The statement Sarah made in response to my comment about 'mechanisms of appropriate directions of power' writing to Gordon Asher's thought provoking writing on an early Academia.edu thread around this time (in the days when we still used it as a free service before it was infected gluttonous commodification exploitation).

I originally connected with Sarah, a hugely prolific writer and academic activist, through having 'somehow amazingly luckily' found a 'Free University Network' (FUN) initiative on the internet when I was living in London. I wrote and asked if I could participate in the anticipated 'conference'. I had felt that I needed to 'sell myself' as being 'an appropriate attendee' which duly despatched in an email. So when I received no response for a while it was really rather awkward. However, the FUN blurb felt sufficiently important to me to overcome any such barrier, helped enormously I have to say by my growing confidence in my work and approach gained from lots of the 'living in London' experience (linking to the 'Left Hand Leaf' at the beginning of Witchcraft, and FN29 above)

⁴⁴ Teacher Development as Adult Education: seen in Beanstalk 2011 Table

This comment of ‘somehow amazingly luckily’ is really a soft way of expressing the ‘magic’ of dung beetle doing: when the solid CSRX pursuit of SJE purpose enables ‘serendipitous’ connection with ‘differently more’ than one’s present imagination could foresee to seek.

An activist against gender violence in Cape Town [2014] ‘...now this makes it clear to me. It makes sense of what I know from my work – even though I don't have a degree like everyone else here.’

This is a paraphrase of a few related comments from someone whose name I don’t recall as we temporarily found ourselves working on an activity together with a few other women at a meeting of ‘grassroots’ women’s organisations gathered to consider a national coordinated response to gender violence in South Africa. The statement was made regarding the how I had used the 6P Star to help us more critically consider the implications of the experiences we were sharing.

Roberta, Lucky and Stephen [2013 – 2015]: ‘You’ve got it anyway...it’s ridiculous that you waste your energy writing a thesis about it’ ...or words to that effect slightly differently respectively expressed.

Roberta is an ‘old feminist friend’ – a full-on occupant in ‘second-wave feminism’ since the sixties – who lives in London so I only get to see her when I’m there, but who connected and accompanied much of my political participation when I lived there. Lucky and Stephen have both been students of mine and taught on SJE courses that I run. They are both much more disciplined academics than I am who support me as they can in awareness of my waywardness.

And giving a slightly different slant, Linda C, in 2014, saying to me upon hearing that I’m doing a PhD just after just having heard my RPL presentation [that became Bean 4]: *‘you’re doing a PhD? Oh, that’s interesting – because you were SO much clearer in articulating your work’.*

I hold all these words in my heart like mantra’s to keep me going forward: giving me the will to keep making the way...a bit better and stronger and more accessible than before. As I finally finish writing the thesis, I am using the developed praxis processes in three separate research communities/projects⁴⁵. Not only are they making my articulation clearer for me, but for the people I work with too. So that the Seed Pearls seamlessly pervade the discourse, thinly or thickly, depending on the period of exposure to them of the participants.

⁴⁵ More about these in Beanstalk 2016/Conclusions

Paradigm matters

The purpose of a phd

A retrospectively prospective reflexive glimpse inserted December 2020,
Everything is new and naïve and plagiarising reification in the paradoxes of radical whole doing being. Recognising present realisation through new articulation of the whole as far as it can be seen from within who one is, where one is, integrally within historical biospsychosocial geopolitical timespace. This is as it should be in philosophy liberated as radical [democratic] political praxis.

quoting myself writing in March 2019, writing 'version one' of what is to prospectively becoming Bean 8/'DBD2', while reading the introduction to Ranciere's 'Ignorant Schoolmaster' (1991), thinking about Dung Beetle Doing in respect of decolonisation and knowledge construction, intermingled with seeing an ally's Facebook post⁴⁶ conflationally referring to matters of plagiarism, and 'simultaneously' coming across 'a Zen quote':
everything is as it is if you understand it; everything is as it is if you don't understand it (Al-Anon, 1992).

Practical form and process for purpose

... despite and due to dominance and counteraction of pervasive power of people and place over period

[as a retained sub-heading illustrating retrospectively recognised partial prefiguration of the becoming Star of Participation]

What a PhD thesis is and should be is such a contested notion (Owen, 2016; Waghid, 2002)⁴⁷ even before beginning to confront the broad aspects of the topic like education and social justice in and for the world now (Metcalf, 2019). But even in this era of the neoliberal university, a still broadly accepted purpose of a PhD is to 'push the barriers' (Hoppers, 2017; Matos, 2013; Onwuegbuzie & Leech, 2005; Waghid, 2002, 2015) by presenting new, more or deeper knowledge to the world. The paradoxical conundrum in that notion is the root of contestation of the nature of knowledge, which is of course a question of much longer standing (McGregor, 2014).

On the one hand, it can be argued almost nothing is new. It all already is, whether or not [any] one has consciously communicated as knowledge what they have seen, experienced or articulated it in the specific dynamic conditions of the practical conjunctions of purpose, process, people, place and power in time from a particular paradigm perspective. On the other, everything is new. Exactly because of all those p-words above, every moment and articulation and observation is unique to the

⁴⁶ <https://www.facebook.com/gordon.asher.9/posts/10161611755980360>

⁴⁷ I reference two texts from 'then and now' that reflect some of the debates I was engaging with at the time in this regard. Much of the original was lost in a 'bookmarking erasure' that are among the threat of technology meets institutional and corporate forced changes. My saved notes of 2012 cite a Wikipedia page on Continental and Analytic philosophy that was my primary text perspective source, among the myriad conversations of our era about liberating higher education, to be seen across the genealogy of Part 3: Beanstalk, and its Rainbow SAAIC model in Ch. 6)

subject in a specific moment in time and space, in relation to the full set of dynamic conditions. It all has different value for purpose in as many directions as its roots of formulation, and as many dimensions as holistic seeing and being is recognised and articulated as.

How do we use knowledge in a way that works well for the world, as a primary premise of education, as the broadest parameter of this thesis?

How does one work with the wisdom – and unwisdom – of the ages of the whole wide world within the moment now in a particular context from the perspective of one’s paradigm in a way that practically articulates and communicates it in a written thesis? Even if we work with an idea of knowledge as some sort of consciousness articulated through expression in doing, feeling and thinking, words are the medium of primary communication used to convey this would be practical – praxis – knowledge more broadly in a philosophical thesis in academia. That is the challenge. Because, for me, the real question for a radical educator is: what and how do we *do* ... the making and using of knowledge ... to make the world better? That is, how does one/we, *do* contextually appropriate education for social justice?

While making the world better can be considered to be the primary premise of education (Dewey, 1998; Paulo Freire, 1970; P Freire, 1973; Vally & Motala, 2014; Youngman, 2000); the range of choices in seeking and constructing answers to the question of ‘what-by-for-and-with-who-how-why’ – is very much a matter of paradigm. According to my reading of the world in life and text.

So what can and should a PhD be doing? How do *I* do it? Why do I do it in this way? I ask and answer these questions, just like that, as a way to unfold this chapter. It seems to be a both necessary and obvious way to articulate – ‘open’ ... lay bare – this process of realisation of the thesis as I come to recognise the purposeful paradigm (Hughes, 2006; Mezirow, 2007) in profuse (Lather, 2006) practical form and process.

A December 2020 retrospective view, as a more prospectively connecting comment than a ‘closing’ one, notes:

Bean 6, The Formal Proposal, presents this discussion too, with numerous key referents. It does so in a very different voice, which ‘difference of one degree’ carries the potential for precisely the incremental misdirecting parting of the ways between parallel lines that has been the struggle of this PhD between submission and DBD organic liberation.

This ‘thinking aloud’ of Witchcraft hopes to more hospitably share my necessarily intersubjective ‘reflexive conversation’ (Caetano, 2017) leading to consequent decisions of construction and presentation. Of course, matters of paradigm being so central to the whole project of decolonising liberation learning, many other paradigm perspectives arise in respective appropriate spaces of the PhD.

What can and should a PhD be doing?

The answers to this question, as with all answers ultimately, depend on the ontology, epistemology and methodology of the respondent.

In my case, I claim that my PhD should be contributing to purposeful praxis development of my topic: contextually appropriate teacher development for a better world. Because of all the possible directions that such a broad statement could be taken in, the essential elements determining direction from my point of view come from the primary position of my understanding of philosophy from my 'entry' into the world as a political activist. That is, as 'political praxis a la Marx',

All social life is essentially practical. All the mysteries which lead theory towards mysticism find their rational solution in human praxis and in the comprehension of this praxis. (8th thesis)
*Philosophers have hitherto only interpreted the world in various ways; the point is to change it. (11th thesis)*⁴⁸

and Gramsci (Gramsci & Hoare, 1971) (Woolcock, 1985), usefully captured by Thomas (2009, p. 29) as

we arrive thus at the equality of, or equation between, 'philosophy and politics', thought and action, that is, at a philosophy of praxis. Everything is political, even philosophy or philosophies ... and the only 'philosophy' is history in action

together with Freire (1970) and of course radical feminism (Chester, 1979). Where the personal is political (Hanisch, 1970) being in the world which is not neutral or still, where everyone matters⁴⁹. And everything. The general ideas making up the emblematic/symbolic rune of/on the Gateway.

Praxis being about practice of a person, as much as the thinking that informs the doing of it, it is a perpetually renewing 'mode ... nexus ... place' of a situated subject[ive] person (Haraway, 1988) in the context of the 'moving about space'(Trinh, 1988) of 'being and events (Badiou, 2005)) in the world. It is a radical place of subjective response to belonging in the world (Rose, 1994). Within all the contestation of the congruent and conflicting dynamics and conditions of the way 'we and it' works: the humans and the world. From the complex individual intersectional subjects (Butler) of the collective composite whole of humanity of the 'we', to the geo-physical biological, historical political socio-economic culture and structure of the one whole world in which we exist. As Radha d'Souza (D'Souza, 2009)says:

⁴⁸ referenced from Wikipedia as perhaps the most honestly acknowledged space of finding contemporarily processed relevant quotes of such roots and meanings> [https://en.wikipedia.org/wiki/Praxis_\(process\)](https://en.wikipedia.org/wiki/Praxis_(process))

⁴⁹ as more currently expressed by Abahlali Basemjondolo:>https://en.wikipedia.org/wiki/Abahlali_baseMjondolo

if acknowledging the institutional dimensions of scholarship invites us to interrogate the effect of scholarship on the wider world, acknowledging the psychological/emotional dimensions of scholarship invites us to reformulate the problem of subjectivity in scholarship as something that is more than a matter of research methodology. It invites us to pay attention to the relationship that exists between social action and social knowledge that is entailed in proactive and reactive mobilization.

Social location is to subjective objectivity (Harding, 1989) through relations of power as paradigm position is to subjective objectivity through purposes of power. Trustworthiness of processes of praxis for making the world more just and equitable from within the SAAIC comes from the processes of doing that praxis.

Dialogically and dialectically as integrated participant in learning through doing with everyone else concerned from within our respective SAAICs as they can be mapped and understood working with the guiding 6Point⁵⁰ Star of Participatory Praxis, grown as critical social justice educators using the Trajectory Model, in generative dung-beetle producing-process cycles exponentially making the world better for everyone and the earth itself. Where the manner makes the means as this thesis does so that the product is the producing-process from the components parts of the whole which can only be fully found through experientially engaging with the whole.

What is 'it'?

The thesis I put forward then, is about my present – pun intended – praxis as an educator [from within the person I am and places I inhabit in this period in time, through the practical processes for the purpose]. It seeks to articulate purposeful praxis for CA SJE TD through conceptual tools of DOING IT: providing insight into my work within teacher development from within my way of being in the world in the way that I am, premised on the purpose of making it better by being purposefully in it. It seeks to share the value, validity and viability of this work for the same purpose: to live and work sustainably in a way that is making the world better for everyone including self.

It is thus ultimately a critical self-reflexive narrative of my ongoing developing praxis as a radical educator **for** social justice, **against** oppression. Through this process of struggle for liberation, becoming more recognisably nameable and frameable (Wink, 2005) as something like radical anarcha-feminist educator activism (Amsler, 2015b; Buttelli & Le Bruyns, 2019; D'Souza, 2009;

⁵⁰ as the iteration of this Seed Pearl was called at the time of this writing

Feminist Alternatives, 2011; kolektiv, nd; Lazarus, 2018; Von Kotze, Ismail, & Cooper, 2016)⁵¹. A participant in making the world, with other people, in this thesis focussed on doing so with other participant practitioners teaching for social justice in the space of schools as commonly constituted places of education producing society's young [Arendt] within the current status quo.

It is the story of my own [i] willing dung beetle cycle of [ii] self as and in context developing [iii] the primary and secondary P's triangles interlocking in the star of my participatory pedagogy praxis of educating for social justice, [iv] within the arms of my Trajectory Model (for SJE pedagogy) – through working with teachers and others of similar purposeful process. As I think/hope is clear by now, the numbers refer to Seed Pearls, and the global dung beetle methodology, (for a long time considered to be one.

How do I do it?

The intention is that the material of Witchcraft helps to indicate – make – an 'appropriate' space from within which to engage with the whole thesis. It is quite a mishmash section. It seems to have a lot more 'stream of consciousness' writing than formal presentation and explanation of 'methodology' than even I am quite comfortable with. Yet try as I might, I can't bring myself to jettison what is included in this final thousand times revisited version of the chapter. I think it's because WC is ultimately mostly about experiencing developing 'consciousness'. Which is a messy and uneven process, no matter how systematically one tries to make sense of it. It feels important to me to retain that aspect. It is something about the authenticity of the imperfections that helps to validate the 'trustworthiness' of the CSRX process.

C4B: Dec 2020 *Ultimately, I think/hope that this particular conundrum is – not 'resolved' as such – but contextually appropriately made sense of, in the construction and discussions of Beanstalk*

At the same time, I must make the methodological processes of the thesis apparent. I use the framework of the Annotated ELC to do this. Macro and Micro ELC-ing is the way I do it. [Ultimately] Having the eventual 'praxical' [retrospectively found reference (Walsh, 2015)] familiarity with it that I do, it gives me sufficient structural freedom to culturally 'do it my way'.

A post 2019 retrospective signposting remarks that:

In such framing, Beanstalk is the meta-cycle reflective-analysis Observing the Actions of brewing and growing that produced the Beans and the Seed Pearls, as the lens of the 3BMoves

⁵¹ to make the connections with a tiny sliver of people and paradigms of common purpose and process, more of whom are acknowledged 'contextually appropriately' with_in the Beans and Beanstalk

presents as the (finalising) Analysis – for CA SJT TD doing – with_in the be(com)ing PhD’, Homestead is the meta cycle of the whole application. In this vein, Witchcraft is the Reflective meta cycle considering what I feel, think and wonder from what I see.

An important implication of this framework is how it helps to quell my concerns that I imagine are shared [at least] by a reader of this thesis, especially someone not experienced in using an ELC process as a thesis framework. Here I am particularly thinking about the way I work with literature, in my work in general, but in this thesis in particular, really because of the typical assessment lens that will be in application. At least until a reader is hopefully sufficiently convinced of the validity of my own processes however doubtful their apparent ‘esoterica’ is felt to be to begin with. The questions of the Annotated ELC provide a key clue here. The questions of the reflection stage are: what do I feel, think and wonder? It is only getting to the analysis stage that the question of ‘what other experiences, theories and literature do I use to help me make sense and meaning [...of what I see, feel, think and wonder about what I was doing]. While of course the stages overlap, and there are the cycles within cycles, on the whole, in the meta framing, literature isn’t a key aspect of the way knowledge is constructed through CSRX in the reflection stage of an ELC.

Post 2019 retrospective signposting noting:

Much of Beanstalk’s purpose is to observe the literature being engaged with_in chronological and process purpose periods. So that is where the bulk of literature can be found in the meta frames of the chapters or sections. And of course, within the Beans, offering much of the contextualising data and development, and where the finally found Seed Pearls are more deeply presented, to the extent that they even are, in the skewed ultimate directions of the whole. While simultaneously critically respecting prevailing institutionally normative requirements, referencing in the main body of Witchcraft attempts to maintain genealogical trustworthiness by referencing texts I was using at the time, otherwise indicating the discrepancy. All engaged with further in the full Closing for Beyond, Chapter 6 of Part Three.

Witchcraft of making and writing my PhD: praxicality^{sz} of process?

Considering how different life events and processes have come together through the PhD process to help clarify CSRX as an essentially participatory praxis of self with others in the world is the story of working with myself as and in context, as a whole one in one whole world, ‘doing it like a dung

C4B Dec 2020 ...as I only now begin to really realise connections with Arendt’s work...having ‘had to’ get t/here through the very processes of learning discovery that this whole CSRX thesis is about enabling.

beetle' developing CSRX as a reflexive arc of social justice praxis ultimately map-able through the Star of PP.

A small paragraph that emerged in my first version of the Dung Beetle article (March 2012) provides the reason for this approach:

Everyone should want to look after themselves. BUT anyone looking after themselves – less and more than anyone else – is a part of the problem. This is what holistic education has to tackle. Because holistic is not simply about the 'whole individual' – but about the whole – one – world. The individuals are the agents – alone and, very importantly, collectively and collaboratively.

Here, in this form, the work I put forward is for the purpose of a PhD: a written thesis in response to my questions about education for a better world. The work is about reflexive praxis: a thoughtful, purposeful, process of doing. A process that dialogically (Ho, Chan, Peng, & Ng, 2001) and dialectically (Cooper et al., 2016)⁵³ (Paulo Freire, 1970) produces something through doing it reflexively (Bleakley, 1999; Finlay, 2002; Haddad, 2003; Hughes, 2006; Nagar & Geiger, 2007; Ryan, 2005). A critically self-reflexive praxis process (prospectively Bean 8⁵⁴;) is about the doing self for and through a particular process that produces something relevant to it in the process. Closely aligned for me in Freire's 'Chapter 4' discussion (1970).

This thesis is about such a producing-process for the purpose of contextually appropriate teacher development for social justice in the world now. The various discursive artefacts (Adler, 1999; Hakkarainen & Paavola, 2009b, p. 218) of the producing-process can be described in words up to a point, but not benefitted from fully without using them. The artefacts (Moen et al., 2012, p. 24) themselves are incrementally developed with and from traces of iterative experiences of purposefully doing living, learning and teaching with and through them. However skilfully articulated, words and other hieroglyphs can only capture that which can be reflected on two-dimensional paper. A thesis is the flat shadow of the traces (Badiou, 2005) of praxis artefacts grown through experiential doing.

The beans are synthesised 'wholes' of processes and 'products' and purposes of teachers educating for social justice through a particular praxis process. The seed pearls are 'process-product' extrapolations of immanent material magic made through brewing and growing with and from the

⁵³ I reference this text as one I know to have much common discursive understanding/meaning making motivations of 'dialectics'. I was honoured to be invited to review this book for one of its launches in 2017, written as it is by 'old south African 'leftie' Marxists' ... who I know personally politically through multiple communities of praxis over decades in and outside formal HEI's,

⁵⁴ at this point in a conference presentation, SAERA 2014, as can be seen in Beanstalk Tables

beans: the witchcraft of my critically self-reflexive living, learning and teaching praxis. The seed pearls presented in the thesis are the 'carry out' contribution to knowledge as far as process-product articulated in text form can go. The whole hopefully makes a contribution by helping strengthen ways of presenting knowing from doing that don't necessarily easily coincide with conventional ways of doing so in academia currently.

Writing a critically reflexive story of one's own in-process living learning is especially challenging for finding a beginning and an end of the story – which 'markers' don't of course actually materially exist in the continuum of a life time. Like living, writing PhD learning, is neither neat, nor in the case of the latter, at least more obviously than the former, ever 'complete' in the process of doing it. Both are truncated sections of existence in lifelong learning with a beginning and an end determined by the form or state of being in relation to. The physical birth and death of our embodied being is easier to determine as a beginning and an end. Claiming, and enacting, the truth and validity of the story too has its own particular set of challenges. The inevitable distinctions of what is true for me may not be for you, just as much of what is true today may not be tomorrow ... at least in in the same way.

Dec 2020 C4B: *In this month, working on Bean 8, toward finalising the final article of the PhD, I eventually concretely recognise the Seed Pearls as hieroglyphs with_in the wider alphabet of liberation learning tools of participatory pedagogy.*

In both instances, all one can do is try to articulate that which one finds to be true for oneself – for one's purposeful praxis – in the world in this moment and attempt to present it in an adequately interconnected way for others to be able to make what sense of it they can from where they are coming from. The greater convergence there is between yourself and another's discursive language, philosophy, practice, and politics [quite beside history, geography, political economy, age, time, social structure and culture, socialisation (Harro, 2000) and life experience from within the complexity of multiple social identities (Tatum, 2000)], of all the separate and combined aspects that permeate and inform each located and positioned 'subjective self's' (Bean 1) period on this earth, the greater and easier the resonance and recognition between your way of making meaning and theirs. Us and ours.

But my work is all about going against the grain (Simon, 1992) of the dominant current to mix my metaphors again. This is what all intrinsically radical social justice praxis is doing in a world that it is structurally and culturally skewed in favour of inequality and its consequential injustices. The process of producing a radical praxis PhD that can be recognised as valid from within institutions

aligned with the status quo, as well as be true to self, is tricky. I take it on for the same reason that I work with teachers even though they are employees of the neoliberal state working within the institutions of schools whose primary task is to condition its subjects to the dominant discourses of the society (Ball, 2010). It is because a) dominant does not mean immutable and b) this is the world we are all in together that we all need to find ways to make better for all of us from within whoever and wherever we are in it now. As the well popularised quote of Ursula Le Guin reminds us: *“We live in capitalism, its power seems inescapable – but then, so did the divine right of kings. Any human power can be resisted and changed by human beings.”*⁵⁵

Because I am who I am my answers are all inseparably premised on the intersecting conditions in the emblem or rune of my pedagogical philosophy as political praxis: in which nothing is neutral, the personal is political and everyone matters. And because of this, everything matters and nothing stays still. This is nothing new. Only what I do with it, because of how I do it, hopefully adds some newly helpful way of useful working into the world.

My own work is so much a reflection of that which I am developing. I am so developing with my own work. Which is as it should be because the very same stuff I am trying to work out in my life and political pedagogical practice is the stuff of my developing thesis. It is contextually appropriate development for a more just and better world.

The critical self-reflexivity of my way of being is my lived reality testing tool. It is the embodied subjective space from which I can see, feel, think and do (Kolb, 1984) from with a deeply immersed personal related, empathetic place, the politics of the situations, conditions, dynamic of being in the world. It is how I can access the most holistic [(Collier, 2011) sense of all that is involved in the process-product dialectic of living learning as the praxis of social justice. The ‘analytical tools’ (Tamboukou & Ball, 2003) of CSRX are how I grapple with balancing and facing knowing and doing between the world as it is, and me who I am in dialogical and dialectical (tri? poly?) relation to *all*.

This is what the Seed Pearls are trying to offer as tools to teachers for doing just this: to help one (perpetually re)orientate oneself within the paradox of being in balance within a (moving about) unequal context of the complex whole world. Because all matter has weight and every wave of everyone matters in the whole, as the ‘butterfly effect’ of chaos theory reminds us (Étienne, 2012).

⁵⁵ This particular citation being from <https://www.goodreads.com/quotes/6963529>

A post 2019 reflexion notices:

*The eliding correlations between DBD thesis and PhD slowly become clearer – more certain. In the context of the PhD, the interconnections between my developing learning praxis through practice and text literature is made in Beanstalk, as the meta ‘analysis’ stage of its presentation. Their application as methodological findings for such ways of working is found in the later Beans: those in the third of the 3B Moves of Beanstalk, with their contextualised roots and shoots more readily apparent in the Beans of the first and second moves respectively: *Borning and Becoming*.*

Concerning self

The focus on ‘self’ of critical *self*-reflexivity is hard to hold in a way that doesn’t feel, and be and become too easily prone to, sort of naval-gazing, solipsistic individualism that such perspectives are often criticised for, though usefully among those I find confluence with, critically queried and worked with (Coffey, 1999; Humphreys, 2005) prospectively engaged with more in Beanstalk/Part Three Chapter 3.

This issue of how to hold the personal of the political – and/or even properly acknowledge it – has been a central historical tension between and among marxist and feminist perspectives (Eschle & Maiguashca, 2006; Motta et al., 2011), especially in the journey of my praxis and growth

[and *better* prospectively realised regarding ‘indigenous’ and ‘southern’ knowledge frameworks, as seen through the progression in the Beans (and picked up in Beanstalk), despite the recognition of critical indigenous knowledge in the Trajectory Model of Bean 1].

It is increasingly a growing tension for me in relation to ‘liberal’ interpretations of ‘wholeness’, often using the language of radical, even anarcha-feminist praxis. The critical difference for me – to purposefully pun again – is in the recognition and articulation of the pervasiveness and mechanisms and power, in all its directions from all its multiple sources.

There are so many attenuating dangers of focussing on the self – whether one’s own or another’s:

from political separation and atomisation through overemphasis on ‘identity’ to the exclusion of social culture and structure – alienation from the whole and one another; to subjective bias of uncritical framing obscuring recognition of the possibilities and probabilities of ‘internal and external unknowns’ – that is, the informing forces outside of consciousness, experience and imagination; especially through convergence and collusion – however conscious or not – particularly with hegemonic capitalist imperialism, now in globalising neoliberal notions, of individualism in this past ‘century of the self’ (Curtis, 2011). As always, complicity structurally supported (interbreeding) patriarchal culture.

to quote from another earlier iteration of developing dung beetle Beans.

The whole is nothing if not comprised of many individual selves. Whole human lives whose existence in the dynamic conditions of being matters, and has effect. So equally, the dangers of inadequate acknowledgement of 'selves' are many:

from lack of subjective recognition of agency of self in 'production and reproduction' – of self – in the world for and between sustainable self and social definition and determination; survival and thrival through manner and degrees of presence and participation possible and necessary.

The individual self is ultimately the space of agency: of participants in education.

As the women's liberation slogan ineradicably reminds us: *'the personal is political'* (Chester, 1979; Hanisch, 1970). Radical social movements and pedagogy slogans of 'everybody matters' and 'nothing is neutral' (Paulo Freire, 1970) respectively support this perspective.

In the hyper shape-shifting grounds of the moving about context of the world, ownership of own agency as the centre of each person's 'local' spaces exponentially overlapping across the concentric spheres of the global ecosystem is our most accessible locus of power. The space we unequivocally inhabit, but occupy more or less according to the exercise of the power of our agency through how we participate in the presence of being – self within the whole of existence.

Whether it is 'to, over, with, within or not', knowing what power – means of control – we do or don't have, why and why not, is our most accessible and certain means of owning our agency in making the world we have, and the world we do and don't want – in a way that we do or don't want to. In love or hate, in fear or grace, within and despite whatever else is going on. Coming to accountably own that agency through coming to fully recognise self within the world as a whole is the function and process of CSRX. Because means make more means of similar sort as the Dung Beetle cycle shows.

The 'magic' of Witchcraft has been my coming to understand CSRX as the critical enabler of such subjective recognition of radical agency [and presence?] of being. WC is intended to make indicate [only] that this is the ... 'mechanism' of the meaning making of the thesis why and how? because it is my process of engagement with [CA SJE, re TD in particular] that has taught me that CSRX is the way I know works

to help produce and reproduce conscious agency
of caring
for self in world as a symbiotic mutualistic whole
in the way I and 'we' are learning to praxis it
as and in CA SJE
TD and elsewhere
This is what the Seed Pearls demonstrate
through and as appropriate tools of praxis.
The Beanstalk tries to show how such 'CSRX knowing'
- consciousness –
developed through my growing and brewing
presence
participating
in being
for social justice
in order for such ways of being to pervasively occupy
the spaces we ecosystemically inhabit
from our self to the biosphere.
Coming to recognise that
Radical SJE is the critical ART of increasingly growing in and through such consciousness
through CSRX-ly acting for greater social justice – in [loving] struggle for liberation from oppression.
The process of 'subjective recognition' of own educator agency
articulated and enabled through the seed pearls.
Seen in this thesis, through the troubling toil of this witch
working with the magic of energising ways forward from
living in the love of participation in doing being
for social justice
as presently as she possibly can.

[So] The thesis is [simultaneously] a *story* of my own struggling education for sustainable liberation
as a [i] willing dung beetle cycle of [ii] self as and in context developing [iii] working in relation to all
6 (sic) P's of the Star of participatory pedagogy in my praxis of educating for social justice – through
working with teachers and others of similar purpose – to push the boundaries of who and what is
valued how for the very particular purpose of moving us all in the direction of living, learning and

teaching for social justice through ways of being in the world. Standard practices of a world that doesn't primarily do the same thing doesn't therefore really work so well for me. Nor for the rest of the world of course, but as the author of this thesis I have to find and own a way to bridge the span between a relatively alien dominant gaze and my way of 'reading and making' the world (Freire, 1970).

And writing down how I live and learn it.

Being a story ... and/but a thesis ... I grapple with this challenge through changes in form, tone and style along the way. As the helpful mechanism of bricolage recognises, each alternative is aimed at fitting best the purpose of the respective passage. They are as intentional and purposeful as I can make them as I struggle, within the power determined confines of location and position, with consciousness, conscience and contestation of working in academia in this time and space now, against 'coming to speak a language that is not [my] own'.

Despite the growth in recognition and debate over the past few decades of the role and validity of subjective storytelling (Disch, 1993), alternative ways of arranging words, with or without pictures, the emphasis of voice and memory (Brah, 1999), it is still very difficult to work in a 'wholly liberated' way – being in itself of course a contextually moving about (Trinh, 1988) elusive concept. In an 'external' sense this is obvious in relation to the conventions to which we are tied in engaging with a standardised qualification. But it is through the deeply internalised oppressive (Young, 2000) 'blurts' (Cameron, 1992) against marginalised cultural practices, together with ways in which they coincide with location, that the struggle of emancipation into self-determined and defined ways of working, positions people⁵⁶.

Self-censorship converges with social convention. I am a whole person subject to the mores of my society as much as I simultaneously struggle against those I find destructively stifling or skewing. I no more want a reasonably empathetic reader to be alienated by my style and tone than I want to be forced into a 'voice' that is alien to me. Finding the balance is part of the struggle of self-definition and determination within the interconnections of being in the world with others.

⁵⁶ For examples among the many on these intersecting aspects see Crenshaw, Carbado et al (2013), hooks (1984, 1994), Said in (Chakraborty, 2004; Guhin & Wyrzten, 2013), Tuedio (1989), Hernández (2019) Reyes, Awan (2005), Hlatshwayo & Fomunyam (2019) and Harding (1989).

It is my hope that the shape shifting ‘changes in gear’ between the gleaned bricolaged bits (Roberts, 2018) serve the purpose of enhancing meaningful engagement with the text in reading as they have for me in writing. I also hope that the descriptive sign posting provides the reader with both directional tools and the ‘self-permission’ to jump and move about between the sections in the same way that their construction has given me the self-permission needed to claim this format that is the best fit I have found for my purposes in this thesis.

I see some of my own defensive prevarications coming through in ordering and re-ordering and repetition in different form. There will be other traces of pervasive internalised tensions and anxieties illustrating un-emancipated fall backs that I don’t see. It is the common struggle of recognising both the impossibility of being ‘free’ in an unfree society and the acceptance of ‘imperfections’ in the fluidity of perpetually developing knowledge that makes it hard to commit words to static print. I just have to commit to ways and words that feel that they belong here and hope that the evaluating gaze of examiners works with and not against the bewitched spirit of the story.

By now it is clear why I think it is unsuitable and impossible to squash such a story into a conventional academic straightjacket. I take courage from the variegated ways in which theses are these days presented while knowing that typically more marginal material has a greater burden of proof of validity and value. I wrap myself in words of other women from variously proximal margins to mine⁵⁷ who have relatively recently ‘walked this thorny (PhD) road’, as I aptly heard it referred to in a recent but untracked encounter, as I ‘take risks carefully’ (Bean 7) in balancing between love and fear, with their ‘ancestral’ protective dream cloth beneath my feet, to mash up Keats’ beautiful rendition of vulnerably seeking ‘better’.

I present this thesis as part of my struggle to work in alternative ways even when it is wildly out of synch with more conservative spaces I need to coincide with. Just as hard words on a page are the antithesis of the essence of moments that matter enormously and whose meaning and weight alter with mood as much context in the wholeness of critically self-reflexive being. I just have to find a way to bridge those gaps. The hope is that the material magic of my way of working and being helps.

⁵⁷ In my immediate work circle at least importantly recognising some respective risks taken by Anne Harley [nd] and Saajidha Sader(2014)

Witch way

As a grand-and-mother, sister, lover, anarchy-radical feminist (London anarchy-feminist kollektiv, ND) antiracist militant (Roarcollective, 2013) activist academic (Publica[c]tion Collective, 2017; Hall, 2021) critical social justice educator (Bean 1) white middle class woman aged fifty plus, born in South Africa, bred over centuries on some side, with other roots in Europe (to widely broad-brush my intersectional located and positioned personal-political and professional identities), I try to live creatively in the world in a way that works with the magic of the material by seeking balance of whole being in an unequal world through pursuing consciousness from living conscientiously. The mystery of process between what I do – and don't or can't yet or ever for one reason or another know, from where I stand in the whole history and future of the human condition in context on the earth – is an act of faith in my purposeful praxis from what knowledge and intuitive sense I can access and (re)claim from my 'located and positioned' (Quin, 2009) whole being.

Faith as knowledge from trusting in 'what I know I know' (Whitehead, 1989) about ways of doing and being in the world, wrought through struggling to live and work with power in the face of the primary forces, of love of that draws us together in a whole, instead of fear as the that pulls us apart. Love of and from being whole ones in one whole world, instead and despite of fear born and bred from alienation of separation and isolation of the oppressive hegemonic status quo. Equally each of us as own individuals, as well as all of us in relation to each other, in the social world in and with [or against] the natural world. The physical structures and symbolic cultural relations we humans make as we work our way through life.

Which way of being in my case has and is personally being built as it has on social conscience from growing *political* ('meaning power' as Hanisch (1970) says) consciousness of doing, seeing, feeling, thinking ... being in ... the world, as much in love as possible. It means never being personally detached, from the politics of the socio-economic relational dynamics of *location and position* (Bean 1). Trying to 'make it better' for all, which includes me and everyone else and the earth[ly environment] itself.

The paragraph below expresses this philosophy from using a learning technique of 'writing it to the kids'⁵⁸. It is in a voice that still holds true for me for all the reasons that makes CSRX what it is,

⁵⁸ suggested to me by supervisor as 'writing it for your mother', back in 2012,

because primarily in this case, writing to my children means writing from a place of deepest unconditional love that motivates me to give the most I have to offer.

...and [this] is really the nub of it all for me I think...

...because I think it is ultimately through this consciousness of ourselves, and the reflection of ourselves in others, that we see, know - and importantly own – our humanity. It is something about the manner and extent of our ability and inclination to do that. So that this recognition and treatment of self predetermines our recognition and treatment of all others too. Which I think is the potential we are born with, lose through contextual lived experiences to greater and lesser degrees from multiple causes and dynamics – and is the ‘consciousness-raising’ job of life...helped and facilitated through the form and content of education...that to regain, reclaim, live by...but this time through consciousness. To be able to live in the world with that same open non-judgemental enthusiasm of being that a new baby has...when its physical and emotional needs are met. Which is one reason why ‘invincible youth’ and the very oldest can sometimes connect well – because to be that open you can’t live in fear...which is the material and spiritual tool of ‘nihilism’ – ‘deathness’. That is, you have to be able to live – with grace⁵⁹ - in a way that is not ‘guarding your life’. And how hard and impossible is that for most of us to do for most of our life. Especially, though paradoxically often helpfully, for example, as we organise our lives primarily within the social and institutional structures of family units to whom then we owe our first allegiance in decisions and choices as an interdependent and connected group. In a world governed now not only by private property ownership, but increasingly by the privatisation of all areas of resources required for survival and well-being. People and multinationals own mountains and land and forests and sea and water and even sometimes air – that are then denied to other people. And even supposedly ordinary people own houses they don’t live in but instead make a profit from out of other people’s need or shelter. So in order to survive, and try our hardest to thrive as whole human beings we have to find ways to compromise – to seek a liveable balance between the aims and ideals we live by and the material reality we live in. Which is exactly where we have the great potential to stuff up – or to do our lives well. Depending on the compromises we make, and the relationship between our consciousness and conscience in making those decisions. And the predominance of fight or flight off/from fear, or the grace of and for love and healing. Which is again where education, power and hegemony come

⁵⁹ these notions of ‘fear and grace’ need more development...another ‘terrain of philosophy’ to follow up...from way back in 2012

in....through the 'influences' on our conscience and consciousness that inform our compromises...greatly depending again on our means of control within a context. And so the cycle of struggle for education for less or greater balance of power and control of self within society goes on...

'Making it better' has a medicinal ring to it that recognises the relationship between healing from hurt and the wellness of being whole. In the fractured world we live in now promoting alienation and division, healing is necessary to recover wholeness. The process of healing is the process of learning and teaching – of education – to be whole, well – as humans interconnected with each other and the earth – in a world that mostly works against that.

We have to be well to be able to thrive as humans and biosphere.

It's not an allopathic approach that primarily aims to use 'power over & against' [to slightly embellish Lukes (2005)] perceived others and objects, to conquer into acquiescent behaviour and shape according to the dictates of the dominant discourse. This culture is so pervasive that so much education today keeps trying to learn how to do it better, despite the evidence of inequality and injustice before our eyes from pursuing this path. Nor is it about cancerous assimilation that simply envelops us all into the destructive growth of the dominant norms. In order to be well, we need to heal the wounds inflicted from living in a world that divides people into categories in and between themselves which alienate us from ourselves, each other and the world.

Instead it needs to be normal to use the power of being for wholeness within, for and with ourselves and each other, instead of over, to make this world well. It is a radical approach (Amsler, 2015; Escobar, 2018; Graeber, 2015; Hayes, 2017; and many others of this ilk). Because it is in direct and fundamental contradiction of educating primarily for the benefit of others elsewhere in a way that damages people and destroys the earth, instead of working consciously with who and for we are in our local contexts conscientiously in relation to the whole.

My 'homeopathic' view of such healing education is a process that works with our being human subjects in the world, this world, in which we already exist in material reality and time now, *'not in [imaginary unachievable except in dreams] Utopia ... but this world we find happiness or not at all'*, to slightly mis-quote a half remembered Wordsworth quote sitting in my mind since childhood. I still picture it in my mind's eye written in enviable copperplate script in 'text-box scroll' on a map my

sisters and used in a game of spotting the 'product icons' in parts of the world – woolly sheep in Australia, gold bars in South Africa, etc. The nostalgic sense of togetherness still animates me all the way from there then to here now.

And as serendipity happily sometimes works in the cyclical interconnections of all matter in the world of dung beetles as the seed pearls shows, I recently re-found the quote while looking for writing on trustworthiness in research, beginning as always with 'warm associations' where possible. And there were the grounding words again, in a book (Satterthwaite, Piper, Sikes, & Webster, 2011) written by people in a community of practice that had come to be quite pivotal in turns of events my life has taken over the past few years, to the degree that the writers crop up again in this thesis story, in the stems of leaves, Beans, or other situated artefacts in Parts Two and Three.

And this is how my life and work grows.

My radical and anarchist feminist experiences of living, learning and teaching offer a healthy alternative for learning to be well in the world that is now through praxising the critical ART of social education. That purposefully ameliorates, remediates and transforms for social justice as the purpose of its CSRX processes.

What I am doing is practicing witch craft: the healing craft of the ancient and modern wise women in my north-south memory imagination that deeply recognises and appreciates the general beauty and natural bestiality of my historical mentors. The vilified notion of wise women in hegemonic misogyny in particular. A queer[ly] (Ahmed, 2006) valued notion and experience of women and men throughout the history and width of the world who seek to live and speak in a manner liberated from the limiting restrictions of dominant power structures. With more and less effect and benefit for self and the world, but counter-hegemonically wayward nonetheless. Struggling to be whole and true through dance, art, love, politics, parenting, science ... and all the other elements of knowing being that help make and sustain an opening way forward.

The images my real and imagined mentors conjure in my mind are of beautiful bent flexible gnarled lichened wizened booted barefooted mist pale ebony dark lightly treading burden bearing bald and wild haired smooth and wrinkled embodied hags ... isalukazi ... sprites ... wired and serene crazy and calm owned hysterical intensity against harm hurt and destruction. Wise women who take their learning lightly and mutual existence seriously with wickedly cackling laughter at the almost

overwhelming humour of paradoxical life in the universe. This fantastic picture grows its own tentacles as I begin to write it in words. New leaves sprout from every wiry branch reminding me of the complex web of existence I am working with to bring some fruit to bare from my thesis.

I am making a witches brew of carefully gathered and selected, and some unbidden, bits of material and ethereal reality from the way I can grasp it. These I stir in waking and sleep, turning around, and upside down, all the while intensely gazing into the swirling soup to see what is reflected there, what sensory aromas I can inhale, what ingredients adhere to or dissolve each other, with what chemical consequence in reaction and relation to each other ... and me. As the one witch I am most responsible for, and ultimately to. The animating activating agent of the broth I make to feed me and the work I put into the world. Which is the whole way I am in the world. Because in my radical feminist version of making meaning of how the world works through women's ways of being means that work is the purposeful expenditure of energy, not the narrow capitalist notion for the expropriation of labour which only calls something work if it has to be monetarily paid for. The thesis becomes a narrative telling the story of memory and mystery in the material unfolding of ways of such work in relation to teacher development for a better world wherever in it one is being.

The methodical combination of elements and processes in social and natural interaction is the recipe of this broth that I brew through the course of my life time. Everything is only additive. Nothing can be subtracted or removed it seems. Everything matters and none of it is neutral. It has its role in combinations with the other ingredients and the order of introduction into the mix, changing the balance. Relative flavouring impact is modified by degree. And some original ingredients can be chemically altered by catalytic converters to alter their effect, but they are still in there somewhere in some form, bringing their existence to bear on the whole. This is as essential to recognise in education as it is in existence ... and brewing and growing. The artistic and scientific combinations of love and politics (Badiou, 2005; Rose, 1994) are what adjust the balance of aromas and nutrition, always in conjunction with the elemental 'moving about' context. All of which adds to the challenge of what to include in the writing of the plant and broth. It makes the exclusion of my myriad influencing stories and cameos that feel precious and beautiful to me particularly difficult.

I continue to play with an idea of separating ‘left hand and right hand’ writing. My idea has been to do the [bloody minded] opposite in a world that is typically prejudiced against ‘lefties’ and use the right as the formal side of writing that more closely follows prescribed academic conventions of style in tone, manner and construction, while ‘freeing’ the left hand side to present more ‘personal’ form and content writing.

There may be times when I do apply something of the sort in the final construction, but not on the same binary. Because of course it is exactly this schism that is rejected in wholeness and recognition of the personal being political. I retain the idea as an option more for structural readability rather than conventional distinctions of ‘private and public’ matters. Of course only to a point.

Blank verse is a mechanism I have been becoming increasingly fond of for fitness for purpose the more I use it. Apart from the relinquishing from strict academic tautological requirements that it obviously allows, it offers a succinct way to emphasise intentional double (and triple) entendres of overlapping meanings and implications simply by putting something in a line on its own to give it sufficient weight, while keeping its connection to the thread of the whole idea by jettisoning interfering punctuation. Of course reading it meaningfully like this requires particular skill, hopefully accessible in our variegated histories through times when we knew how to listen to or read blank verse, whether in the lilt of praise poems or the strung out sentences of ballads, or perhaps more banally, reading often alienated literature texts like Shakespeare at school.

*It's not a matter of the verses
and then fluff
or indeed the other way around.
The verses are it – as they are –
in their provocative purpose and right*

C4B April 2021

It feels incumbent on me to comment on the degree to which this writing has since been superseded in the perhaps more appropriate simply doing – showing – the multiple use of Left hand/Right hand kind of mechanisms in the multiple ‘arthro-coda’ (McKnight, 2018) employed...if I understand the concept properly

C4B April 2021

The revivalism of paradigm shifts supported by feminist and decolonial pushes, even over just the decade of this thesis, makes the originally defiant ‘dissent’ (Battiste et al., 2018) of such a stance in thesis presentation almost passé already, and yet not. Nonetheless, I am relieved to have the broad backing of many braves bridging the way from Audre Lorde (Lorde, 1977) to Ndlovu-Gatsheni (2018), to simultaneously recognise in salute Black and indigenous voices who’ve carried this burden on the margin for far too long (Anzaldúa & Moraga, 1981).

*in the context of the historical philosophical methodological paradigm
of the praxis contained in the beans
of the CSRX
of the subjective self
making the world in this way.
that is me.*

*Here
within the metaphor of my witchcraft,
I explain the way to read blank verse
through expressly naming
its purposefully
often paradoxical and/or punning
multiple meanings through pause and break
as with the 'parenthetic' indented tabbing
and reread differently weighted words
through line length.*

Please read it like that.

Pause

breathe⁶⁰

*play
rewind and reverse if necessary
get lost if you like
or need to
because it's easy to pick up again
anywhere
and rapidly or ponderously
reflectively*

⁶⁰ C4B as a footnote to avoid interrupting the stream – but it seems critical to present-ly note the degree to which the word 'breathe' has so grown the weight of its meanings in this time of George Floyd and the Covid pandemic.

even analytically if you like :)
make meaning on
and from
the words themselves
and the relation between them
in the lines
separately and together

which you know how to do
even if you don't know you know it
because it is the way
we do everything in life
automatically
now
just doing it a little more consciously

I write this in witchcraft
because it is
more
about the magical ways in which meanings 'mysteriously' alter
depending on angle and timing
just holding ones breath [see article in latest PhilEd on silence in teaching]
or not

and it is itself a perfect example
of the 'magic' that comes from being there
at that time and place
that enables access to the catalytic converter,
of context as self or place,
- agency or space -
which the whole possibility
of me doing this here now
is an example of.

*In this case
from me being
at my second DPR conference, in 2012
seeing
being in the workshop of*

.....

*whose work I went to experience
in large part because of her enthusiasm from experiencing mine.
She did this most amazing artistic display of play with meaning by placing of words of different
people in just differently arranged ways in relation to each other through painting on boards and
participants reading aloud in variegated turns
so the slightest tone
twists in new and unexpected ways
the meaning and affect of the supposedly very same words
so that we could more easily see
the whole being nature
embedded
in everything
just as life happens.*

*as intensely purposeful as it is
there is always more
than just that
there is always also
the matter
of the whole
moving about
sum greater than the parts*

*that's why one dies and another doesn't
as much as why some die and others don't.*

*It is why
as humans in the whole
we can*

*and must
set in motion
with as many means of control as we can muster
knowing
that
and as much as that
we need to know how to be able
to find ways
in the moment
in that time and place
to deal with what comes
as well as we possibly can
being
after all
only ones in the whole
historical
social
complex
natural
world.*

*This is
after all
precisely
what contextually appropriate education is all about.*

*It is also why I write what I can
- and in empathy with Biko -
what I like
because I claim
the need to love
what I know
I need to do
as much as myself
as everyone needs to -*

in blank verse like this.

*It is a distillation of my CSRX
about CA SJE TD.*

*Just the need for the acronyms
indicates in part
the value of distillation
when one is after all
writing
about all the stars in the sky of the whole universe
as the CSRX metaphor will show.*

*About which
there are already way too many words
when we need to be doing
at least thinking from doing
rather than not doing unless and until
we have proved
we can be
live and breathe through stultifying weight of the fossilising knowledge of the ages
as though the knowledge of the dinosaurs as much as patriarchs
have intrinsic value
in ways we can't anyway access
through doing
the world now
especially when balanced
in relation to the well being of the world
where the amount of words
in the world
looks like a direct inverse proportion
of the failure of ourselves,
in relation to each other and the world.*

*Which is why
we*

*currently
need
a revival and renewal of
the radical feminist
anarchist militant
self-reflective action research
of living learning
doing and occupying
making the world anew
from Cato Crest to New York City
from Pmb to London.*

*Which needs appropriately new ways
of harvesting
and using
and doing
in appropriate forms
of text
of being.*

*Which is how my words
distilled
through annotated blank verse
make it possible for me
to present the method of the philosophical brewing
as my political pedagogical praxis
as much as the essence of the seed pearls
that emerge
from the intensely complex miasma
of the brew.*

*And essentially
which CSRX is a quiet little form of
in the interstices in between
presented here like this*

*in my thesis
on and in respect of
teacher development
for social justice education
appropriate to **the context**
of being
in this world
now.*

and there it is again...

*that happy little tune in my head
that makes me move
dance
as I do when it's my revolution
when the words come together well
to express what's in my heart and my head
as the moving and doing from
my being
in
life*

...that 'theme song of this thesis'

*bopping beat of jack Johnson's pretty rapping out of his song 'Hope',
inter alia*

*happily echoing a personally political connection
to the 'Higher than Hope' title of Fatima Meer's book.*

Whose whole own

own whole

maverick life

crossed borders

intersecting with mine [a LH cameo of crossing borders and mixing races]*

in a way

in which I did

and we all can

learn from

as dung beetles

making healing magic

by doing whole life

as justly as we come to know how

from doing it

critically reflexively.

As is fairly obvious, some of the words are located within distinctive academic discourses used. Others are more common to everyday parlance. Their meaning and implication can change with their use by every person in every space as discourse does. The way I use them here is paradoxically very specific while purposefully punning on their multiple meanings indicative of their discursive complexity in the business of being. [Retrospectively adjusting] I [intended to] reference the text quite heavily where necessary as the most direct route to indicate the meaning I make with the words used by acknowledging those writers whose definitions, explanations or usage converges most closely with mine. The references do interrupt the flow terribly. I can only recommend reading as a poem first and an 'academic text' second. That way the verse as an evocative provocative code [as described above] works better as a more feeling meditational reflection feeding a more cognitive analytical construction, coinciding with the way experiential learning cycles work as codes for 'reading the world', as I claim in Bean 3.

C4B: Dec 2020

In the end, I've [all but] removed the references to text literature I had inserted here. I've decided that including them would be practicing precisely a form of the epistemic linguicide Ndlovu-Gatsheni (2018), referred to above, is meaning with regard to the living literature praxis that Beanstalk is precisely constructed to capture – in a way that doesn't erase plural veridity (Braidotti, 2019) of relational (Chilisa, Major, Gaotlhobogwe, & Mokgolodi, 2015) whole being doing complexity within (historically geopolitically) present moment and events with_in this capitalocene cusp (Laurie & Shaw, 2018)[Lawrie, Shaw 2018] of the Anthropocene era (Åsberg, 2018) contemplating a better balanced future. Instead, I've left the [markers] of would-be references in 'lite illocution' of the conundrum. Also, importantly, in this way marking many key concepts engaged with in text and living literature over the period of the PhD, and/but noted as being such in this stage of its development.

I am a common witch.

A radical feminist [ref] common [ref] witch.

An anarchist radical feminist [ref] common witch in the whole world.

In which I am a woman [ref].

a white [ref] woman.

a white South African [ref] woman.

a fifty-five plus year old white South African woman

[at last, and significantly meeting menopause in 2016, this hopefully final year of the PhD [nope...in both case!]

with three grown up mixed-race [ref] daughters,

who were considered to be both illegal and immoral at the time of their birth because of the prevailing laws [ref] and social practices [ref] of the historical socio-political space [ref] into which they were born

and while they were born as almost everyone is, practically perfect,

but fallible and fragile human beings,

their...our... world was not set up

in structure and culture [ref]

to support and welcome them as well as it did some other people,

but certainly more than it did millions of others [refs]

so their advent in my life was pivotal to my immersion [ref]

in learning from within the deepest places of my soul

because I had brought these beings into being in this world

and was therefore primarily responsible for their welfare

according to my own contested cultural code [ref]

so this not totally welcoming world got an increasingly critical gaze[ref] from me

and its blatantly bizarre and unjust laws and social mores

didn't hold much weight or water for me either.

Not that they had for a long time anyway,

because growing up under apartheid

especially on a farm where the people you interacted with daily

in perversely intimately alienated ways [ref, Jacklyn Cock]

were treated by a different set of laws

that threw one's own extreme privilege against their extreme restrictions

into super sharp[ville] relief [ref]
even as a young child
ironically conceived as a consequence of a 'swart gevaar'[ref]
as the settlers[refs] who stole the land of the indigenous population
referred to a rumour of attempt at reclamation.

Even through the ego of my ten-year-old self
as yet barely aware of the violence and vulgarity of these contextual extremities
the inequality embedded in my ability to 'hold school' for a day on the farm school
in the absence of the teacher
wasn't entirely lost on me.

but... and...
in the troubling contradictions of being
in between places
in the complex socialising [ref]
relations of power [ref] in privilege and oppression[ref]
it reinforced yet again that I could do so
from position enabled by location[ref]
across the layers of my ecosystemic subjective-self [ref].

This was the centrally empowering [ref] message of my childhood.
Even against the backdrop of derision of three older sisters
whose life mission it seemed then
was to insure you never had a chance
to commit the social solecism of getting too big for your boots
(perhaps because ultimately you were required to one day fit into pointy high heels crippling any
pretensions to standing firmly on the ground 'like a real man' which is the role model I sought to
mimic...ape?...when you look at it from this perspective)

accompanied as it was by the inevitably internalised understanding [ref]
that my 'poor' farming father had got yet another girl
...being me...
the fourth daughter of a farmer
in a world where woman were
black and white
in one way or another

the wives and the gifts (or burdens) to other families they were supposed to inevitably marry into,
not the farmers and the bearers of the family inheritance in name and wealth themselves [refs]
in their own right

and understanding that the living you would one day need to make
would be the determinant of your material means in the world
so tertiary study was primarily to be chosen by following your heart and intellectual interest,
with secondarily access to intended future husbands
and only thirdly as possible fall-back in case of 'failure' in that regard
despite luckily for us the contradictory experiential evidence of my parents own lives
making very different degrees of access to the earth
all round.

Such are the paradoxes of the way we learn to be in the world
with negatives in one respect sometimes having positive pushes in others
mostly being buffeted about by waves
while swimming with and against the tide

only very slowly learning
from experience
if we're lucky enough to have enough physically and emotionally safe space
to come across some tools
to at least begin to consciously reflect on what is there and where we are going
and how
we might negotiate between
for better or for worse.

It's no wonder I weep
when I write
about my children
and me
- all of who are we
in the world.
What a whole
complicated
lot.

So
of course,
from the threats and promises of those social locations...
gazing across all the layers of my multifaceted ecosytemic polygon [ref]
being
the fortunately
complex personal mix that is me
which particular concoction
has much to do with the arrogance and access of being born middle class
and having inherited instead a 'liberal' stream of family history
from Rory the Black in Ireland⁶¹ to Kratoa Eva⁶² on the southern tip of Africa
with equally obstreperous sisters who also went their own ways
in many respects and disrespects and bore some of the family brunt
and later heavily and fatally [ref]
the social and political
that more easily and hardly
enabled and pushed me to take on other bits [ref]
of our rebellious rejection of repression
out into the world.

I do still bear the original family name meant only to be carried forward by sons
and never married and just about broke every other expectation and social convention
of girls and white people of my time and place
at fairly significant cost emotionally and economically
but also therefore with great experiential learning for going against the status quo
to learn what is contextually appropriate and not
for making a better world for everyone.

Eventually
with many hard knocks of my stubborn head
which I slowly came to recognise [ref]

⁶¹ From the family annals of O'Quins of Adairs, in the hands of a recalcitrant family member who won't provide me with the reference.

⁶² Referencing the novel named after her, by Trudie Bloem, one of my cousins found the familial relationship across generations in tracking alcoholism

learning
the importance of including me too
in the caretaking [ref],
not only the owning
of privilege
and related responsibility [ref]
of.

Because when it comes down to the radical grassroots [refs] in the ground of the world
I still had the experientially internalised and externally accessible in some ways [refs]
social capital of my privileged class and race locations [refs]
that provided protections
despite the disadvantages and advantages
from vulnerabilities [ref]
of my gendered socialisation [ref]
in particular
in my case [ref]
and related personal political positions [ref]
that enabled [ref]
for better and for worse
the particular developments
of the practical and professional materialities
of my life
now.

All together
because I have chosen to take the particular radical feminist [ref] anarchist [ref]
political [ref] route that I have
in my activist education and academic praxis
all of the above provides the means and material
the material means [ref]
for me to be doing this critical self-reflexive study
in contextually appropriate learning
from the experiential trajectory of my life and later work
in teacher development particularly

in the way that I am
doing
now
in this time and place in the history of the whole world
in the era of global neoliberalism[refs]
among
and notably the occupy resistances in the north [refs]
and the swelling social movements in the south [refs]
and the confusing springs in the middle east [refs]
and more wars of particularly the west in the general environs [refs]
of anywhere with precious reducing stocks of fossil fuels [refs]
that we'd rather use to finally suffocate ourselves [refs]
than not fight wars over and look for alternatives to [refs]
always working with
encroaching
environmental degradation of rapacious MNCs [refs]
including emerging easterners [refs]
wherever there is socio-politically economically accessible
arable land even far from China across the waist [ref] and roof [ref] of Africa
again enabled by the hegemonic status quo
cultural structures and structural cultures
of dominating institutions of the hyper rich
in the growing mechanisms of the global state [refs]
which critically
for and against
this study
in particular
continue
to try to play god the patriarchal father [refs]
dictating what and how learning should happen around the world [refs]
primarily pushing from and for [refs]
feeding the mad mean greedy machine
that benefits the banks of elites [refs]
at the extreme and becoming extremer

exploitative deprivation of the poor [refs]
which pool everyone else is supposedly destined to become a part of [ref]
if only they can be taught to live on less [refs]
and learn more [refs]
but only about
how to use new technology against their own better interests [refs]
and to obey and accept and suffer silently [refs]
out of fear
of symbolic ostracism [ref]
and/or material death
by starvation or bullets and beating [refs]
by the bully boys and girls
in the service of
the national and global states and corporations
instead of people [refs]
and all the other living
and non living
elements
of being [ref]
on earth.

Clearly, to me anyway,
contextually appropriate education
for a more just and better world
that counteracts this horrible currently hegemonic culture [ref]
is important matter
for considering
confronting.

My view of ways [ref]
coincides and converges [refs]
with and within [ref]
being that is becoming [ref]

more common [ref]
culture [ref] in and despite the structures [refs]
of those
of us
in radical resistance [ref]
to the dehumanisation of the status quo [refs]
who are thinking
and finding
from doing [ref]
different ways of being in the world
constructively [refs]
as sustainable alternatives [refs]
for going forward [refs]
counteracting antagonistic ways of working [ref]
that go against the damaging dominant culture [refs]
by working well with and within the world [refs]
where I think the ways forward
for education and teacher development
are to be sought and found.

This study is the story of experiential learning for and about such CSRX practices.

So what IS CSRX? How and why do I do it? What has it got to do with CA SJE TD? How do I trust what I am doing saying? How can what I am doing and saying be trusted as valid, valuable and viable by anyone else? I mostly answer these questions backwards.

The 3 V's – value, validity and viability – can only be fully appreciated: recognised, through doing – whether by me or anyone else picking up and using the seed pearl praxis tools and related Leaf activities. But the Bean Articles do show **how** they are used and have come about through CA SJE TD praxis. The way CSRX works, as I experience praxising it, from within the space of my located and positioned SAAIC – as the being doing my personal pedagogical philosophy as political praxis of struggling for liberation – is the way I pursue truths of it that I can trust. To do more of the same. Better and deeper. That is the whole point of the praxis that this thesis is about.

Following the Conclusions of Witchcraft, the 'meditational pieces' of CSRX and the Thesis Statement are presented. They *could* logically come *before* the Conclusion, but that would make it hang more in limbo, and also the two 'meditation verses' need their own space: for their own significance, but also for ease of reference.

Witchcraft conclusions

Einstein is quoted as saying 'if you can't say it simply, you don't understand it enough'. I agree. This is what makes the structuring of the complex producing-process that CSRX is so critical. So that it is evidently seen as a situated process in and of the produced and producing beans from which the emergent and generatively informing seed pearls simultaneously come.

The seed pearls present the crystallised praxis tools clarified through the ongoing developmental brewing process of a CSRX thesis broth of contextually appropriate teacher development for a better world now. A broth as the site of the seed pearl production in situated process that is based on the publication-beans grown from and about such praxis firmly planted in the ground of the world. The rest is the dissertation of the history and supporting rationale of each of these simple sentences by seeing in greater detail the contextual ground of the growing and brewing.

While Witchcraft engages with in-process elements of brewing and growing,
the stalk [of the iteratively developing 'proposals'],

with its leaves [of praxis moments during the period]

and stems [as the supporting and conduit attachment of the beans to the growing plant]

situates the beans as producing-products

of and from the seed pearl praxis tools

the producing-process of CSRX

brewing and growing

CA SJE TD.

Which is how its meaning is made through doing. The whole presents the development of the dialectical and dialogical purposeful producing-process of CSRX as CA SJE TD.

All these metaphors have and do grow out of the complex nature of this living praxis process. They help to capture and convey the ephemera of magic moments emanating from material conditions and processes that are as real as fleetingly reflected rainbows that slip across the surface of a pearl. The 'new, more or deeper' knowledge of this PhD is to be found in such misty yet substantial, solid

yet swirling, critically reflexive evanescent matter in the moving about space of the ecosystemic context. Depending on [probably philosophical and academic] perspective, it can appear to be comprised of multiple insubstantial disconnected crumbs; or it can be understood as interconnected elements of deeply reflexive praxis of contextually appropriate SJE in the world now.

The seed pearls are relatively solid crystallised nuggets of clarity forming conceptual praxis tools for CA SJE TD from CA SJE TD that bubbled up through the toil of the bewitched brew of my own living learning [AbM; Whitehead]. Together they are a handful of worry beads to reflexively roll around in ones palms, or meditatively rub through one's fingertips while troubling [Butler] the world in the struggle of education for liberation. Each seed pearl is at once a simple sentence which could be a whole thesis on its own.

Without repeating their roots and shoots produced and seen in the growing Beans, I elaborate on the picture of the Seed Pearls presented above, as key elements of the broth that also watered the plant, that fed the Beans (that lay in the house that Jane built:)⁶³. That is, as praxis tools of and from my CSRX way of doing and being for social justice. They become – are – elaborations of the Thesis Statement [following after 'Stars in the Sky'], providing the conceptual framing of the whole 'producing-process' of CA SJE that CSRX is: this way of living-working-learning-being that has no better way yet to name the paradigmatically purposeful process of this praxis of increasingly consciously and conscientiously critically self-reflexively participating in making the world.

While Witchcraft indicates where and how the Seed Pearls emerge from immersion within CSRX praxis, CSRX itself becomes clearer through its grounded praxis tools: the Seed Pearls. Both become more evident as a producing-process of and from CSRX as CA SJE TD in the Beans putting forward their situated praxis in teacher education. The picture of the developing plant supports the story of all of their emergence. The process of CSRX enables ... produces ... its praxis.

The dialogical presence of the doing in the being, the being in the doing produces the dynamic dialectical whole. From my witch's space, it seems something like stars being in the sky. The blank verse below, *CSRX as Stars Being In the Sky* wonderingly wafts through such ways of reflective wondering as culturally contextually appropriate part of open(ing) processes of discovery.

⁶³ ... to recognise the breadth, depth and power of cultural knowledge constructs that a place in our proverbial hearts. In this case, of my childhood nursery rhymes still pervasively prompting me, here interpolating Jane for Jack as the builder of the house where one thing led to the next

CSRX as Stars Being In the Sky is written in the period I've since called *Becoming*. Except as here, where I haven't been able to resist some tiny retrospective insertions, for the sake of the truth procedures, I use italics to make the distinction. For the same reason, I have kept them to an absolute minimum, even where I have some serious equivocations with what of how I've said or arranged my thoughts. I did also try to make 'efficiency and word count' cuts. I 'failed' to do so. The whole thread becomes pointless and broken if some of the knottier tangles (Tamboukou & Ball, 2003) are cut. I just have to trust to a reader reading it in a way that works for them in the 'serious play' of ways on liberating intersubjective sense making (Ferguson, 1991). Which reference seeking appropriately brings me right back around to 'ancestral philosophical debates' on such matters, much of which I can mostly only now really 'access' ... properly use ... more contemporaneously for myself in this way (Lather, 2015; Owen, 2016) ... for exactly the reasons why the processes and purposes of CSRX matters so much to me, that DBD helps me do better.

CSRX as [purposeful process of] stars being In the sky

With due recognition and appreciation of articulation possibilities, of a long ago discovered RD Laing poetry collection appropriately called Knots (1970), first found by clearly impressionable seventeen year old me as a potential processing means in and for the existential journey

of being

well in the world

... since more widely used in present day writing, even within academia, including myself in Bean 3 and elsewhere as shown and discussed above, but only mentioned here for integrity of the budding order of developments. Which is also why I have italicised the line below including with_in and 'period' as materially developed later additions. I

Stars in the sky

is a way to think about CSRX

knowing

the SAAIC

as the context

of being

the **Self As And In Context**

of educator agency: the praxis space of CSRX

because *reflexive* praxis is both product and process

of person in place

with_in the power dynamics of (the) period

where the context is understood

as the process and product of mutualism:

the result and maker

the component conditions and consequences

of the relationship between the two
suspended in space as they are
in relation to each other and the rest
through the existence of all
in dynamic relative power
pushes and pulls.

The vast macro embedding endless sky and beyond
universally strewn with
star energy people centres
 dim and electrifying stars
 from pinpricks to sunbursts
 trillions and gazillions over time and now
 so far flung it's hard to tell which have already died
 and whether or not or how much that matters
 because their light is still affective...effective?
 with impacting strength relative to galactic proximity.

Stars are seen in the night sky.
The night sky is read through the position of the stars.
Both are seen through
 being
as stars
 being
in the sky.

Like life...living...being... as we do and can know it
being
in life
as we do it
as we know it
as we can know it
as we can do it
as we know we can do it
from doing it
from knowing our doing
from seeing
our being
in
life
as a being living in the world.
so thinking of csrx
as the process of being
stars in the sky
as becoming

consciously
consciously becoming
stars in the sky
as us being stars in the sky
as process of being
and seeing
our being
through doing it
being in it.

Sky

as something

we are *semi-conscious* of

as void

that

and because

we can see

feel, know and wonder about

because of the existence of stars

stars

we are conscious of

from being in the sky and seeing

Stars being what they are

because of the sky being what it is

which is also

because the stars are what they are

in the way they are

through the energy they make

create and emanate

reflecting light

as day light and night

bright spikes of light in the dark recesses of night

that let us know where we are

through their being

in relation

to each other and the sky

which is how we each can know where we are

and what we are

and what we are is

and what the sky is

and how we are being and making

the sky and the stars

whether we are naming and framing

all of it or not
just by being
in

us in the world

where one wave of a hand
 has affect
effects all of it
and therefore us in it
 somewhere
 somehow

[that CSRX seed pearls models and mapping make visible]

however miniscule the impact may be
here now or a million miles and times away
from the local epicentre of the tremor
to where
maybe only the smallest concentric ripples reach
across the globe
where
one even tiny wave
has a knock on effect
and maybe without meaning to
or necessarily expecting it
possibly even before knowing what you're doing
really
it may exponentially gather momentum
and velocity
of mass and movement
to become a great tidal wave
leaving no star untouched
even unconsciously

Or maybe just a contagious mexican wave
from a frivolous sport crowd kind
to a life changing Zapatista movement

when you do it with others

because all matter has weight
every body matters
nothing stays still
or is neutral

so growing consciousness
 of the possibility
 of the wave
is critical.

Because waves go in different directions

of clashing confluence and contestation

The laws of CSRX apply:

the difference of one degree;

the more the more

and the principle of proximity

as means of making even the tiniest sliver of catalytic 'control' between diffractive chaos and some agential impact on the whole

It is all material.

One wave of the hand has material effect.

It all matters

dynamically

because all matter moves

within the structure and culture

of what already is

the condition...s

of being.

All movement is energy

force > power > agency > work

as

the expenditure of energy

differently

as love

or exploitation

depending on the relation and proximity

to and between

the stars in the sky.

everyone matters. *everything matters*

nothing is neutral

the personal is political.

Radical SJE CA TD

is

CSRX.

CSRX matters

We cannot see the sky except by the light of the stars

we cannot see the stars but for the dark of the sky.

We miss

don't and can't see

sky

not known through stars

stars

not visible because of the light or dark of the sky

present or not

having weight and matter nonetheless.

We see the sky

we do see

through the presence or absence

of void and light

of the brightness of the light

of some stars instead of others

as light blue and dark blue

pale as milk to black as ink

but nonetheless always in the same way

in the sense of seeing being perspective that is

transparent or opaque

through transparent to opaque

depending on

depth, proximity and movement.

We see the stars

as we do

through their relationship ...in...with and to the sky

and each other

in and through

relative

brightness

proximity

perspective

mobility

We the see the stars and the sky as we do

because of their mutual co-existence

within and in relation to

and contrast from

each other

in distance movement and matter

from transparent to opaque

through transparent or opaque

light or/to dark

moving or/to still

near or/to far

The stars exist
to us
as they are
ultimately because of the nature of our knowing
what they are
through the nature of our knowing
the sky
in awareness of the existence of the void
in our knowing and being.

Stars and sky and void of course exist
in the event of being
irrespective of our knowing or not.

They
do
are
have
matter.
'naturally'.
as the space
of existence.

being
in and as the event
of being in existence
in balance
between paradox of knowing and not
being
and void

There is an aspect of balance here.

The stars being *in* the sky
as people are in the world
individuals in the society

We know both
because of
the nature of the existence of both
in relation to each other
the event of both being
paradoxically
separate entities
inseparably
because and despite the void of unknowing being.

Social structure and culture

are

known –experienced -
dialogically and dialectically
in and through

us

dialogically and dialectically
experientially

The way we experience

doing

being

in.

This is the nature of critically self-reflexive knowing.

seeing from being in

doing

knowing

being from doing

and seeing

the world

we make

is seen

experienced, known, felt, questioned

from this state

of being

in

the

recognised, articulated

realised

context of both

the mutual producer and product of the processes of engagement

CSRX is the process

of consciously making and seeing it

through critically seeing

being

radically

in

the context of both.

CSRX is the process

of radical education for social justice

for TD
appropriate to the context/s
of being
sustainably.

CSRX is a process of knowing
through actively realising
the space
of self as and in context
as the knower
doer
agent
of being
human

which explains why
recognising
and
articulating

the context
is critical
for realising
being
the context self
in the context of the world
with others

mutually
vulnerably.

The material energy of the stars
as osmotic subsets
of the sky they light
differently
depending on proximity
and engagement
energy power and resources
currently and historically

dim or bright
distanced and distinct

connected and linked?
in participation or alienation?

parasitically or symbiotically?

That depends on us.

What magic we make

altogether

It cannot be constructive
if it doesn't take account of the whole.

Will

we use

the radically reflexive mix

of which witches brew

to help us

make the world we have

work

well

for all of us

[as] wholes ones

within

the one whole

world

we are

being

in

working with the paradox

of being

in balance

in the moving about non neutrality

of the mercurial degrees of existence

by recognising and articulating

the beginnings and the ends

of intersections between

the possibilities and the limits

of the one in the other

as well as one another

always remembering that the stars are many

and they are

in

the sky.

Working with this work

the material of this thesis
has made it clearer how and why 'participatory pedagogy'
as/I we within these pages becomingly make sense of it
is praxis for contextually appropriate teacher development for SJE.

The nature of the learning is a CSRX process
that makes dung beetle magic
that makes probable,
that moves and motivates,
education for social justice in a sustainable world
because of the interconnection of self and others
in and as context of being
seen by being
mapped against a 7P Star
in a clear night sky
wherein resides our world on earth

So
simply put
this is the thesis

Thesis statement

27 Oct2014

The key question that the thesis asks and aims to philosophically more fully answer is:

How is critical ESJ a contextually appropriate response to teacher development for a more
just and equitable world?

And my main answer is:

Critical self-reflexivity itself, as developed through, from and beyond critical SJE in teacher
development, is a radical purposeful 'process-product' *tool of and for* contextually
appropriate teacher development for a more just [and therefore equitable] world.

On what basis do I make this claim?

What *is* critical self-reflexivity?

What is critical ESJ?

What is a radical purposeful 'process-product'- tool?

What is contextually appropriate TD?

Why is the clause 'and therefore equitable' put in parentheses even though it is in reference to a more just world?

Why do I ask *this* Main Question?

Where do my answers come from?

How have my answers developed?

What has this process of answering produced

for the purpose of making greater sense and meaning

of the means [process] and value [purpose]

of critical ESJ

as CSRX

for CA TD?

How is it 'immanent umthakathi'?

The blank verse following is an overview statement of the whole thesis I put *forward* in this study. It provides an overview of the dialogically developing dissertation situated within conceptual sources and rationale as a critically self-reflexive project of social justice education, as I was reading matters at the time. The 'referentially unadorned' statement presents the key concepts drawn from 'the grounds of the world' in which the study is rooted and the atmosphere into which new growth was reaching. Ultimately producing the matter in/of the Beans to be seen in Part Two, as much as the processes of production presented in Part Three, in which contexts the references to literature are respectively provided.

December 2020

...retrospectively specifically noting the dating of 2014, indicating the intention and retention of the emerging, but often inconsistently applied, process of present_ation across the periods of the whole. Which conundrum is addressed/partially resolved with_in BEANSTALK, particularly through the 3BMoves mentioned above.

The thesis of...

Immanent Umthakathi: [as] critical considerations for contextually appropriate teacher education for social justice

I am studying more deeply critical social justice education
as I understand its unfolding development
through and as
an ongoing process
of critical self-reflexivity
as the radical practice of education
for emancipation into full humanity
as a way of being
in the world
contextually appropriately
to 'make it better'
being
the ultimate, baseline,
purpose of education

This is because
my [experientially based] knowledge of SJE thus far
indicates for me that it is a pedagogical possibility
to provide teachers with the means
to learn, grow and educate
within such a paradigmatic framework of education.
and that by so doing
they/we are able to seek and more fully find
ways of educating that are appropriate to 'the context'
any and all contexts
- including that of 'self as and in context'
while more fully than not fulfilling...promoting...practicing
the task of emancipatory education
because the nature of such education
is premised on

and feasibly practices
the combined process of
simultaneously nurturing and developing all participants' full humanity
including self as much as 'other'
through fidelity to the truth procedures
of love, art, politics and science
in the dialectic
that the praxis of teaching for social justice consists of
according to the argument of the philosophical ontological basis
of my political pedagogical paradigm
as I and we
dialogically struggle
to learn
to do life
fully
dialectically
liberated
from and within and despite and against
the dominant structures and cultural currents
that divide, fracture and stifle
being
conscious and conscientious
and whole.

It has to do with the value I see in
learning from practice
within material conditions
using a critical theoretical lens
in a way – manner and process -
that simultaneously develops and supports
the interactive intactness of the subjects,
including ourselves as teachers and learners,
because ultimately we each ourselves
are the ones who dialogically live and do

alone and together
within and despite
the hegemony of the dialectical status quo,
through critically reflexive engagement
with and within and between
subjects, content and context
for the purposeful benefit of all involved
and the world in and on which all exist.

Which *process*

I think may have the potential to be well
or sometimes even better
praxisly facilitated
by in situ educators
growing into
the being of being
an educator for social justice.

This all has specific implications for contextual appropriateness
of social justice education
concerning TD manner, content, programme issues and forms of delivery
in respect of space, place, and stage
in some important positive potential ways
and some negative or problematic potential ways
related to contextual power pre-determinants from the hegemonic status quo
affecting exposures and vulnerabilities through position and location –
from invasive media clutter in the urban centre
to pervasive conservative,
but contextually conditioned,
tradition in the rural outer
and also in terms of age, location, energy, life experience, and position
of INSED⁶⁴ and not candidates
across the nested layers of respective contextual ecomodels.

⁶⁴ INSED: In-service educators

Using experiential learning
of living and working
in teacher development and other relevant spaces
as 'process-product'
'data'
primarily
as it is encapsulated in my published articles

as beans
grown and brewed through
growing and living
increasingly wholly
in the world
as a witch
being
and becoming
critically reflexively
relationally
whole
through radically doing, seeing and being
in the structure and the culture of the world altogether

the thesis puts forward
that it is precisely the critically self-reflexive praxis
the CSRX
of radical ESJ
that works from and with
the self as and in context [the SAAIC]
engaging in the struggle
of making practical sense of living and learning
sustainably
consciously and conscientiously
within and despite a fractured world
as engaged instead of alienated participant

being
that generates and activates
sustainably mobilising
contextually appropriate
'willing dung beetle' cycles
for the greater well-being of those in the educational space
and therefore the world as a whole.

Because whole-ness
wellness
of one
self
is a dynamic condition
contributing to the wellness
of the other
and the whole
being
a matter of being in balance
within the moving about context
of whole ones
in one whole world

guided by the map
of the 6 Point Star of Participatory Pedagogy*

[* to remain true to naming and knowing at this point of the PhD]
purposefully praxising for social justice

producing seed pearls from and for growing

being
whole
by being at one
within the SAAIC
in balance

as the doing person,
the one doing,
from within the one whole self
struggling to be whole
with and within
relation to
all the other ones
within
the one whole
world

working
from the ground up
'leaning a little to the left'
as the Sandanista's say⁶⁵.

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Immanent Umthakathi: Critically self-reflexive Dung Beetle Doing.

Contextually appropriate education
for be(com)ing better with_in the world now

A PhD presented in Three Parts

Part One: Homestead

Part Two: The Beans

Part Three: Beanstalk

Part Two: The Beans

Chapter 1: About Part Two

Chapter 2: The Beans

“Little by little, a little becomes a lot.”

*An African proverb illustrated by a dung beetle and ball
A fridge magnet I have presented to me by a son-in-law, who
found it in a South African tourist shop*

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Chapter One: About Part Two

A moment to meditate

With and aperitif of poetic philosophy

Elliptically linking to the cultural and structural attachment of Beans to the Beanstalk of Part Three, I begin with a sublime taste of Omar Khayyám, an ancestral philosopher and mathematician, presented in font more similar to what was probably a major miss of an intended ‘Arabic look’, but to us children of my first family, nonetheless affectively romantically mystical, on the beautifully thickly textured paper of my parents’ edition of the *Rubáiyát*¹ we paged through aeons ago:

*Here with a Loaf of Bread beneath the Bough, A Flask of Wine, a Book of Verse -
and Thou Beside me singing in the Wilderness - And Wilderness is Paradise enow.*

from ***Being and Event*** by Alain Badiou (translated from French into English by Oliver Feltham)

P216 Now, what are the consequences of all this in regard to the relation between the event and the situation? And first of all, is the event or is it not a *term* of the situation in which it has its site?

I touch here upon the bedrock of my entire edifice. For it so happens that it is impossible—at this point—to respond to this simple question. If there exists an event, *its belonging to the situation of its site is undecidable from the standpoint of the situation itself*. That is, the signifier of the event (our *ex*) is necessarily supernumerary to the site. Does it correspond to a multiple effectively presented in the situation? And what is this multiple?

P217 However, *if the event belongs to the situation*—if it is presented therein—it is not, itself, on the edge of the void. For, having the essential characteristic of belonging to itself, *ex □ ex*, it presents, as multiple, at least one multiple which is presented, namely itself. In our hypothesis, the event blocks its *total* singularization by the belonging of its signifier to the multiple that it is. In other words, an event is not (does not coincide with) an evental-site. It ‘mobilizes’ the elements of its site, but it adds its own presentation to the mix.

From the standpoint of the situation, if the event belongs to it, as I have supposed, the event is separated from the void by itself. This is what we will call being ‘ultra-one’. Why ‘ultra-one’? Because the sole and unique term of the event which guarantees that it is not—unlike its site—on the edge of the void, is the-one-that-it-is. And it *is* one, because we are supposing that the situation presents it; thus that it falls under the count as one.

To declare that an event belongs to the situation comes down to saying that it is conceptually distinguished from its site by the interposition of itself between the void and itself. This interposition, tied to self-belonging, is the ultra-one, because it counts the same thing as one *twice*: once as a presented multiple, and once as a multiple presented in its own presentation.

– *Second hypothesis*: the event does *not* belong to the situation.

P218 It is at this very point that the interpretative intervention has to both detain and decide. By the declaration of the belonging of the event to the situation it bars the void’s irruption. But this is only in order to force the situation itself to confess its own void, and to thereby let forth, from inconsistent being and the interrupted count, the incandescent non-being of an existence.

¹ ‘done into English’ by Edward Fitzgerald, as first ‘published in Great Britain (sic) 1916 by George G. Harrap & Co. Ltd , I think with illustrations by Willy Pogány when I peruse alternative editions I have to hand

Introduction

For starters: Observation of the actions of the Part

As befits a Part of a Dung Beetle Doing (DBD) PhD, its *3Things* lay out the 'structo-cultural' territory of its praxis.

Motivation

The main motivation of this Part is to present the Beans, for '*reflective observation*' (as in the stages of the *Annotated Experiential Learning Cycle, Fig.1*), as the main material reflexively produced 'in and around' the research in response to the Main and Key Research Questions of the thesis.

Being relatively 'self-contained units', each Bean has its own focus, form and function of its respective matter, and of/for the PhD. Dialogically and dialectically, as they, and thus the productive relationship between them, didn't all exist with_in the whole be(com)ing of the PhD ... about their purposeful existence. Which convolutions I trust a meditative gaze at the Badiou excerpts above will have helped evoke some sense of.

De Souza Santos' (2015, pp. 292-293) perspective on the 'sociology of emergences' applies to the dynamics of presentation among and between the artefacts and processes of the PhD:

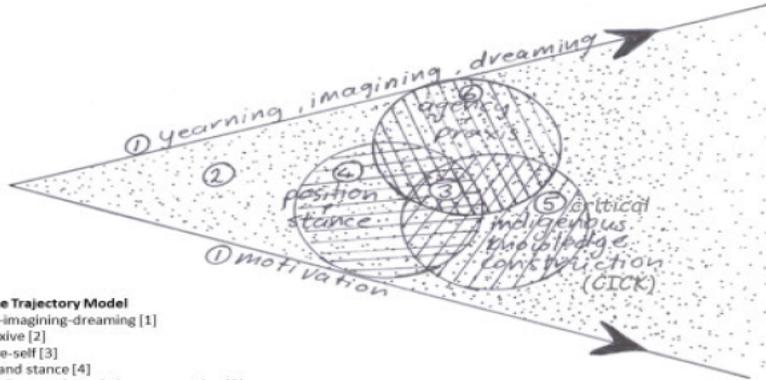
By enlarging the present and contracting the future, the sociology of absences and the sociology of emergences contribute, each in its own way, to decelerating the present, giving it a denser, more substantive content than the fleeting instant between the past and the future to which proleptic reason condemned it. Instead of a final stage, they propose a constant ethical vigilance over the unfolding of possibilities, aided by such basic emotions as negative wonder provoking anxiety and positive wonder feeding hope.

The symbolic enlargement brought about by the sociology of emergences aims to analyse in a given practice, experience, or form of knowledge what in it exists as tendency or possibility. It acts both upon possibilities and capacities. It identifies signals, clues, or traces of future possibilities in whatever exists. Here too the point is to investigate an absence, but while in the sociology of absences what is actively produced as non-existent is available here and now, albeit silenced, marginalized, or disqualified, in the sociology of emergences the absence is an absence of a future possibility as yet not identified and of a capacity not yet fully formed to carry it out.

A remembering view window of the Seed Pearls

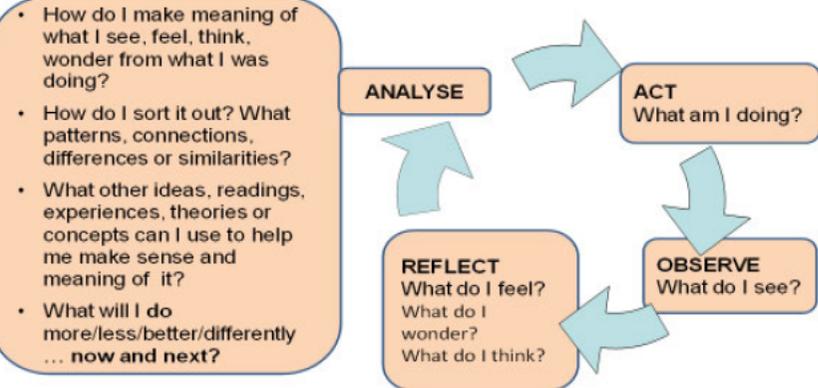
Along with some other purposeful repetitions for Part hopping readers, as in Part One, the viewing window onto the set of Seed Pearls is re-inserted for ease of reference as *Part Two Figure 1*.

The Trajectory Model: for growing social justice educators. [Quin, 2012]
including long since update of 'Critical' Indigenous Knowledge Construction (CICK)



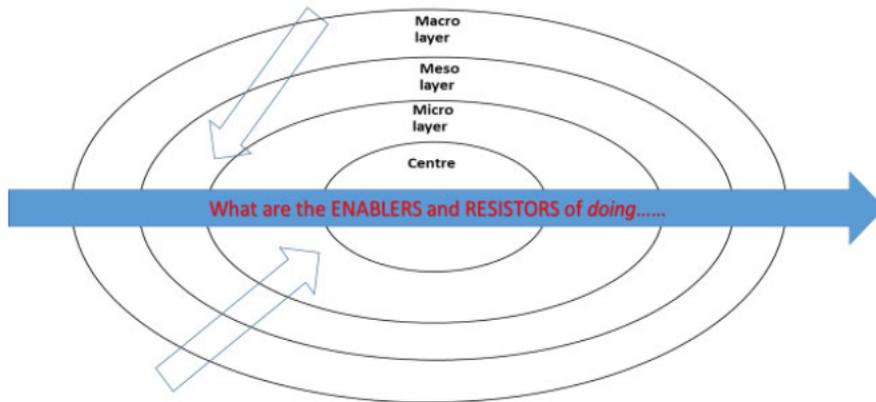
Key to the Trajectory Model
yearning-imagining-dreaming [1]
self-reflexive [2]
subjective-self [3]
position and stance [4]
critical indigenous knowledge construction [5]
agency and praxis [6]

Annotated Experiential Learning Cycle:
What are the **Questions** that each stage asks?



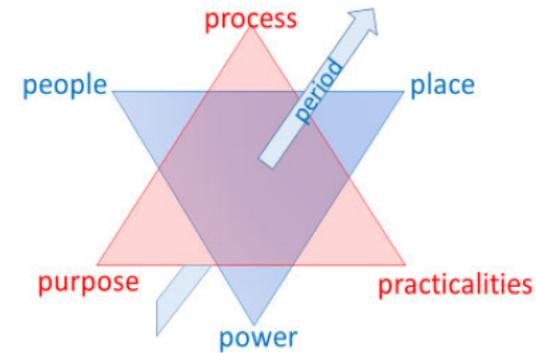
Quin, J. (2015/16) 2016's 2016 ELC annotated: what are the questions? building on 2008 (2008) and 2010/11 trial and 2011/12 Teaching Notes, UoW, PhD, updated 2016

My basic SAaic* Model, combining a Force Field Analysis (Lewin) with and ecosystemic model (Bronfenbrenner)
(*SAaic = an onomatopoeic acronym for *Self As And In Context)



The 7P Star of Participation

Red Triangle/T1 = Elements of Doing Blue Triangle/T2 = Conditions of Being



Questions

As indicated by the key research questions, however faulty their original wording or construction, critical self reflexivity is a primary feature of the perspective being pursued, as much as it became recognised as intrinsic to the methodology of the whole.

For the purposes of the macro presentation of the PhD as a [critically self] reflexive experiential learning cycle, this Part can be considered as the ‘observation’ stage of the whole according to my Seed Pearl version of such cycles (Fig. 12, Part One and Bean 8). The Part therefore globally responds to the question ‘*what do I see?*’. In the cycle of the whole, at its most straightforward, this interprets to ‘*what do I see in the Beans... as constructive elements of contextually appropriate education for social justice, for and from teacher’ development?*’.

Considering the questions of what the Beans are, what their role is in the whole, while wondering how best reader choices in the manner and order of engaging with them might be most constructively facilitated in these regards, I present the Part accordingly.

Conceptually framing the components of the Part

The Part is structured as its own reflexive meso cycle of the ecosystemic whole, within which a ‘micro whorl’ focusses on some of its consequent [actual and potential] constructs to show the dialectic of the dialogical contestations between the PhD, and DBD, by way of illustrating the trialogical [re]solutions enacted by me – the reflexive maker of this DBD PhD. (At least until submission, in the hope of improving intersubjective engagement with assessors).

Beans are the key ‘fixed moment learning episodes’ around which the thesis is constructed. As such, they are harvested, mostly dried, produce carrying the DNA of iterative Dung Beetle Doing that they have themselves have grown for and from. It is through their overlapping troubled growing and brewing that the emergent Seed Pearls (introduced in Part One with their ‘hieroglyphic’ models reproduced above in Figure 1) have been realised in my real life critically self-reflexive be(com)ing Dung Beetle Doing praxis over time, where they in turn can be seen in the Beans (all together in Bean 8), and in the period ‘Moves’ of the thesis development, explored in Part Three: Beanstalk.

In the format of this PhD, studying ‘contextually appropriate social justice education teacher development (CA ESJ TD)’ critically self-reflexively, the Beans are the ‘processed data’, or macro observations’ through another intersecting perspective lens, presenting praxical source material of,

for and from the methodology and main findings. This means they include presentation of the Seed Pearls in their ‘most mobile print form’. The nature of their ‘presentable-ness’ make Beans specifically distinct from the other main artefact ‘objects’ of the (DBD) PhD production processes, the Seed Pearls.

A conclusion winds up the ‘action starters’, setting the scene for the observable objects of, for and from the be(com)ing DBD PhD – which means the objects and the order of their material subject and subjective address don’t ‘properly’ (Patti Lather, 2015) work well or best with_in the same order.

Beans

The Beans are the ‘publications’ that the notion of a ‘PhD by Publication’ was conceived around. Publications in this context has some specific meanings in terms of connotations and implications.

A few of the Beans existed or were fairly far along the process of their production as the proposed PhD was taking shape. Others have been developed through and within the ‘PhD period’.

Beans are, or at least were in my original idea of a PhD by publication, academic articles published in peer reviewed journals. At the time I enrolled, the requirement for a PhD of this nature was a minimum of three such articles, at least one of which must be in a journal ‘accredited’ by South African higher education authorities. Originally this meant a very confined SAPSE list². These days it refers to slightly broader lists under the auspices of the Department of Higher Education listings³. But nonetheless proclaiming that which is considered to befit ‘academic’ journals.

By *academic*, italicised to emphasise the assumed implication in the related institutional policy, I mean that which is understood to fit the reigning protocols of the examining ‘higher education’ institution. Which is of course neither static nor homogenous, varying vastly across genres, disciplines universities and countries. Which related conundrums are a perpetual thread running through the whole struggle of this PhD to be education in liberation. As usual, I have taken my own route of address, pushing and crossing boundaries as I see fit, within my claimed and accessible means of control. That is, the will and way made as appropriately as possible with_in my be(com)ing dung beetle doing with_in the dynamic/s of the contexts.

² for example, see https://imem01.tripod.com/rmguides/sapselist_lis.htm

³ as can be seen at <https://libguides.library.cput.ac.za/c.php?g=628041&p=4382005>

As indicated in Part One, I apply the terms *publication*, *publishable* and *article* more broadly to my work here, informed as it also is by ‘*public_action*’ (Publica[c]tion_Collective, 2017) publications migrating (Tuley, 2020) across borders and margins of knowledge unbounded by the formal ‘higher learning’ academies of the status quo, in ‘deterritorialising’ (Gannon, Walsh, Byers, & Rajiva, 2014) and decolonising (Halvorsen, 2019) the various genres of historical biopoliticoecological and other socio-ecological (Trowell, 2004) matter/s concerned in the ‘ecology of knowledges’ (de Sousa Santos, 2015) applied in its motivations of pursuing radically democratic (Amsler, 2015a, 2015b) living learning (Figlan et al., 2009) education with_in struggle....to ‘thrive in the anti- and alter-university mess of studying, organising and relating’ (Dyke & Meyerhoff, 2017) with_in ‘the neoliberal institutions of the Anthropocene’(Gildersleeve, 2017).

By ‘publishable’, I refer to items of my processed (praxis research) work that can potentially be ‘sensibly’ (Matzdorf & Sen, 2015) shared and understood in print format. By ‘articles’ I mean whole written, and varyingly illustrated, stand-alone pieces for presentation. Because I include some slide-shows in this category, sometimes the words are illocutionary to the images rather than the other way around.

Having become a PhD originally conceptualised as opposed to finally constructed upon potentially opened veritable flood gates, as averred to in Part One and let flow in Part Three....for better and worse.

This *Part Two: The Beans*, [therefore] presents the main ‘meal’ – matter – affectively (2014, pp. 292-293; Ujang & Zakariya, 2015) and effectively (Fuller & Kitchin, 2004; Sands, 2018) nourishing and nourished by the PhD theoretical and contextual framework, its findings and its grounded methodology. As such function and process span suggests, they are not discrete and separate entities of each of those aspects. As products of what is ultimately understood as ‘dung beetle doing’ reflexive praxis the Beans’ emergence and solidification as artefacts of praxis (Friedman, 2017; Haworth & Elmore, 2017; Kays & Sims, 2006; Rao et al., 2017; Schudel, 2012) occurs over time (from within the void or absence of their being), affected by and affecting (Hernández Reyes, 2019) by all the other P’s of Participation (Fig. 4) in their messy entangled value laden (P Lather, 1986) reflexive (Pillow, 2015) production. That is, each Bean has its own generative rationale, from and across which their contribution to the answers of the PhD are engaged with.

This is primarily the matter of Beanstalk, where more 'Beans Tables' consider their respective contributions, with_in the context of text and living literature. As the rapid Read Route in *Part One* has alluded to, this is important to bear in mind when considering the order of reading the Beans.

The last article, Bean 8, presents Dung Beetle Doing (DBD) as fully articulated as presently possible. Being developed as paradigmatically critically transformative (Romm, 2015) social pedagogy (Von Kotze, Ismail, & Cooper, 2016) recognising specialised pedagogical knowledge (Cooper et al., 2016) it carries the contextually appropriate grounded methodological (Nel & Govender, 2018, p. 1) praxis [and] findings reflexively catalytically (P Lather, 1986) informing the whole PhD. Bean 7 shows DBD in application, while Bean 6 is the Formal Proposal submitted for PhD purposes, developed in the same period as the first Bean beginning to glimpse the merit of the Dung Beetle metaphor, Bean 5. The Formal Proposal is the 'source' of the questions of the PhD formulation before I really understood this, though when I had already claimed 'CSRX' as an 'answer' to the main question, based on my reading at the time of the earlier already existing Beans 1 - 4.

My own explorations with these matters in terms of how they have informed the ultimately presented pieces of the learning processes of this retrospectively realised dung beetle doing PhD 'reflexive participatory pedagogical journey' (Fennema, 2011; Quin, 2007), are in Part Three: Beanstalk. The light reflexive view here is just to help guide a reader wondering about their own approach to the Beans.

Abstracts

By way of introduction to the Beans themselves, following this Introduction of the Part (as observation of its actions in terms of its own 'meso' layer *Annotated Experiential Learning Cycle*), I present the 'set of abstracts' of the Beans, as tasters as it were, providing an overview of the main matter of the Part...containing the primary produced 'substance/s' of the PhD.

The abstracts of the eight Beans provide an overview of their respective content, linked to their *original* conceptualisation. As far as possible I use any actually published abstract of the source/seminal piece. This helps me have a parameter, but it also makes the genealogical link with already publicly exposed work and the Bean version included in the PhD. It does also mean that there are some mismatches between original abstract names and content, and finally included Beans. This is the case particularly regarding 'the dung beetle Beans', but also between the formal PhD Proposal title the PhD itself. Consideration of the history and rationale of such details is the

material of the Beanstalk in Part Three, except for pointing out the practical matters of a) having changed fonts and typefaces for the sake of situation in this context; and b) removed from two long abstracts their originally required references. They are instead joined to their respective Beans.

Here the 'reflexive shifts' are just indicated as prospective alerts. Which manner of me only now articulating such 'momentary moves' in this way opens an[other] window onto wonderfully relevant material perspectives from psychology (Green, Gamble, & Woldorff, 2013) to 'nature and culture' (Leduc & Crate, 2013) regarding the praxical causes, effect and affect (as in Cole & Masny, 2012, in Attia & Edge, 2017, p.35) of means and manner of movement, perspective and routes towards reflexive resolutions – and possibly diffractions (Bozalek & Zembylas, 2017) – for me to delve into more deeply going forward. Such iterative realisations concerning concepts I have already been working with are in some ways obvious illustrations of the way unfolding learning is experienced by so many I'm sure. They are nonetheless poignant to me in the starkness with I can only now realise so distinctly as I systematically work my way through my material with ricocheting Seed Pearls playing pinball in my mind.

Beans Table 1

A basic 'Beans Table 1', presents the Beans in as genealogically chronological an order of their production as possible. This Table is primarily to situate Beans in relation to each other, contextualising somewhat the Abstracts and ultimately the Beans. Itemising documentary archival features, the Table serves as a sort of cross between a 'menu' and a genealogical 'seed catalogue' of the Beans, aimed at assisting with cross reference and checking between the dynamically dialogical complex parts of immersion and emergence.

Stems and Flags, listed in the Table 'Column 4' referring to the PhD-by-Publication' or 'PBP' construct, references one among numerous mechanisms I have variously used to make the interconnections between the developing Beans and the DBD learning happening through and/with_in their 'becoming', in reflexively considering their roles as respective objects with_in the circulatory combinations (Bouzanis, 2017) of the whole PhD production. Of course I didn't always understand so clearly that that is what I was doing, and ultimately deciding. Engagement with the retention or not of the various routes and options is a function of the constructive decisions employed across the processes of presentation.

The 'PBP construct' column is retained for reference purposes of showing such experiential learning of working with the Beans in the various ways I have done over the period 'moves' of the PhD, as focus has shifted between Seed Pearls, Beans, Dung Beetle Doing and PhD presentation. Detailed discussion of the Moves is a function of [the] Beanstalk (Part Three). They are however labelled in Beans Table 1 as connective markers of what follows, here and in Part Three.

The Referencing

Being at least theoretically published articles, the Beans are inserted whole as such in PDF form to be purposefully 'untouchable' to all intents and purposes. This makes prospective reference to their situation here truthfully possible, as much as to their form and reference in publications where that is the case.

This has implications for their respective lists in relation to the global reference list for the PhD. It makes sense for each Bean to have its own reference list, however clumsy that is for PhD length, because the referencing is germane and telling with regard to each artefact. Besides being part of the formally published articles.

Reflexive conclusion of the Introduction

A reflexive 'Reflective Piece' *concludes* the 'Introduction to the Beans'. It is the above mentioned in-situ 'micro whorl' engaging with the decisions of the presentation of the Beans for the [DBD PBP] PhD.

Such staggering between the focal material of the Part and the 'surrounding discussions' is a consequence of reflexive iterations between the matter and its processing, as a DBD PhD. 'Focal material' even sounds a bit like 'faecal matter' that doesn't generally appeal at all. Until I connect it to dung balls, and the associations shift sensorily and cognitively to bring their effect and affect together...contextually appropriately.

This long Introduction feels a little like those speeches to be endured before a feast. Hopefully the aperitifs and tasters have been sufficiently sustaining.

Using DBD Annotated Experiential Learning Cycle (A-ELC, Fig.1) *framing*, and remembering that reflexive cycles are iterative, ongoing and overlapping, 'entry' into a section/segment of engagement

can be any point in the spirals. Hence the meso layer ordering rationale of Part Two *actions* summarised like this here:

Introduction of the DBD 3Things of the Part (above)

and below:

An *analytically* inter-relational Beans Table for situated overview *observation* of the Beans

The Abstracts of the Beans for introductory *observation* of the main matter of the Part

A *Reflective* 'Left Hand' Piece of DBD PhD presentation considerations

Staggered with_in pro-, retro- and present *perspectives* of intersecting purposes

The '*analysed*'...processed...Beans of CSRX CA ESJ TD themselves

The components of the Part

About Beans Table 1

The retrospectively analytical sorting box presents a prospective (Attia & Edge, 2017) glimpse of the 'actions' of the Beans situated with_in their constructive context with_in the PhD. Further reflexive observations of that meso analysis are respectively presented in Part Three: Beanstalk.

My own working with the Table in the overlapping staggered micro to macro learning whorls of the whole study, ecosystemically making sense making of it with_in the processes of the Part, provoked (Dyring, 2014) my subsequent insertion of the '3B Move' demarcations, of *Borning, Becoming and Being*. They and other mechanisms are more deeply elaborated and delved into in the Beanstalk of Part Three, where additional Tables take this present pursuit of stalking patterned linkages and appendages further, including my own 'mini ELCs' of each Bean's respective role and capacity as a part of the productive whole. Here, it is merely pertinent to be prospectively aware of the 3B Moves as *porous* sorting partitions for seeing such dynamics in the relevant context. Like permaculture garden beds, (or more frivolously, perhaps, seating arrangements at big events), one can see why the situating of the Tables and their related reflexions has exercised me as much their content.

In an illuminating 'closing for beyond' (C4B) 'present' moment (Brandt, 1989; Cavanagh, 2000), in May 2021, I write:

with pervasive illocutionary consequences for the 'entangled movements of the (forever) emerging material' (Hickey-Moody & Page, 2015, p. 267) whole, among the learning in the highly educational journey I have so sadly only stepped into in these (already extended

'final') closing months with a long suffering layout editor⁴ desperately doing what she can to school me (inter alia on some 'editorial mores'), I have acquired the knowledge to make a critical distinction: A matter of different naming between the publications as Bean artefacts of the PhD, and their original publication titles. (With apologies for the paragraph long sentence which will of course nearly cause multiple thromboses).

The belated possibilities of 'ease of p/reference' is astounding. It remains to be seen how far they infiltrate. At least here now, they are inserted accordingly in the Beans Table 1 below. It may have some tautological effect that time and other affect will cause me to live with... quite comfortably, I think.

Despite its contextual content flow from the paragraph above, I indent this 'aha' notice above, because its application can only, even more unevenly than other ongoing reflexive learning, be appropriately applied across all the contextual spaces of the PhD, given its late arrival. The indentation is a version of 'C4B' boxing, indicating intentionally knotting loose ends of ever-growing tendrils that this work cannot stop sprouting.

Beans Table 1: The sorting Table of the nature of the Beans as publications

Column 1	Column 2	Column 3	Column 4
Bean number and situating Beanstalk date*	Nature with_in PhD	Bean situated in forms of public presentation	Constructions for PhD by publication
Borning Move			
Bean 1 - growing social justice educators [2009] Growing Social Justice Educators: <i>A pedagogical framework for social justice education</i>	Published Journal article.	...in <i>Intercultural Education</i> , in 2009*. Derived from my M.Ed Thesis submitted in 2007. Allowable as PhD inclusion due to publication being within 2 years prior to commencement	Has Abstract and Key Words. Has a Stem, written Jan. 2017
Bean 2 - regarding in-service teacher development [2010] Not the Poor Relation: <i>Regarding in-service education development programmes as appropriate assets for our context instead of deficit models for of full contact courses</i>	Powerpoint conference presentation	...delivered at South African Qualifications Authority (SAQA) – National Qualifications Framework (NQF) 2010* Conference with Jabulani Ngcobo. Unpublished, except for (long) Abstract in <i>SAQA-NQF Book Of Abstracts</i>	Has a page long Abstract. Has a Stem, written in 2018

⁴ who is anonymous at this point, dependent upon her decision to include some formal 'certification' of her different 'dialogically defined' role with_in the particularities of this thesis

<p>Bean 3 - education for social justice teachers changing worlds [Aug 2011] Teachers Changing Worlds</p>	Published Journal article	...in <i>Power and Education (4?)</i> in 2012. Partly presented at DPR conference in April 2011; article accepted for publication in August 2011*	Has Abstract Has a Stem, written in 2014
<p>Bean 4 - present reflexivity in continuing education [Oct 2011] A case study on RPL: <i>Reflexive practice in continuing education for TD</i></p>	Published 'Paper based on Presentation'	...in <i>SAQA Bulletin Vol 14 No2: an electronic resource: Papers based on presentations delivered at the RPL Conference 2011</i> . Paper accepted for publication October 2011* Published March 2015;	Has [long again most likely] Abstract Has a Stem, written in 2014
Becoming Move			
<p>Bean 5 - DBD1: Copying the Dung Beetle [2012] Copying the Dung Beetle: <i>Classic enablers and resistors in the search for contextually appropriate teacher learning and knowledge</i></p>	Unfinished Journal article	Bean Article presented is ...unfinished ...originally provisionally 'accepted with changes', but ultimately unpublished. Written in response to call from Journal of Education (JoE) Special Edition on Teacher Development, submitted March 2012*	Original Journal of Education (JoE)Abstract'; No Stem or Flag in <i>present</i> iterations
<p>Bean 6 - the formal proposal [2013] Harvesting the Bean Pod: <i>Investigating the use of critical social justice education pedagogy as a contextually appropriate approach to teacher development in South Africa within the current global context.</i></p>	PhD Proposal	...accepted April 2013* as Proposal for a PhD in the School of Education HD, under the supervision of Prof Relebohile Moletsane	No original Abstract. Has a Stem (of sorts): Sept 2015, different related to own history of function & situation
Being Move			
<p>Bean 7 - collaborative Dung Beetle book making [2017] JAW-ly making the Book of WOMB – in the way that Dung Beetles Do</p>	Unpublished article	...submitted in response to Education as Change (EDAC) guest edited 2017 Special Edition call for documentation projects of grassroots organisations. Rejected n 2 days with no rationale	No Abstract ...but Intro paragraphs fit the purpose. Has a FLAG c2019
<p>Bean 8 - DBD2: Dung Beetle Doing with CSRX Seed Pearls [2019/21] Dung Beetle Doing – critically self-reflexive praxis for living liberation</p>	Forthcoming journal article based on submitted Conference paper, revisions up until May 2021	...possibly unfinished; hopefully in submission. Based on presentation at Decolonial Turn Conference, at University of Pretoria in July 2019* Presented in situ with powerpoint, loosely derived from the paper, but in accordance with submitted Abstract.	Conference paper Abstract exists. Presented here. Has a Flag c2019

The pragmatic Tables/s is/are⁵ as much for my own sake as any reader's, staying true to pursuing 'balance between self, other and all' in respect of all the P's (of the 7P Star). It indicates the ordering of the Beans; their situation in the 3BMoves of the PhD periods; and the existence and not of abstracts, Stems or Flags accordingly.

It is only now in Being, as I work with all my material *more as PhD for submission*, rather than as its historical developmental project of CSRX DBD (that I retrospectively only realise as having been the primary period of development of 'DBD learning' of it), that I privilege such 'ease of reference' that still goes slightly against [my] grain [(Simon, 1992) of the more magical metaphorical, but much more mistily opaque, witch way writing, despite its demystification intentions. I now think the Table helps hold, rather than hinder, the paradox a PhD for submission while being a critically self reflexive study of education as a struggle of liberation. Hinted at here in the visibly prolonged period and multiple vigorous offshoots 'moves' in different directions, consistently being grappled into with for coherent completion of the 'living' whole.

At the cusp *between* Becoming and Being, I had other ideas. I retain below the historical record as a retrospective reflexive developmental mechanism of the discussion on my present choices. That is, *not* to present any Stems or Flags, at least *here*, in Part Two. Instead, excerpts of exemplars are seen in relevant places in Beanstalk as illustrative artefacts of my DBD learning and development processes at the time.

The 'history box' below, having been superseded by later process realisations in Being, has fairly substantial historical illocutionary value for the productive reflexive processes of the PhD development. In A-ELC terms it fits here presently as a reflective piece illustrating retrospective and prospective reflexive analysis [ref] (that itself contains an even further back view in the way of concentric cameos down the retrospective telescopic lenses) of the be(com)ing [ref] whole.

Such process ordering works then for the Beings *analysis* of the meso (layered) experiential learning cycle (ELC) of the Part, and the main *observation* of the macro of the ELC of the Whole, *reflexively analytically* engaged with_'in being', as is presented specifically in appropriately named pieces, and generally pervasively in the culture and structure throughout.

⁵ More Beans Table, continuing this 'series', appear in Beanstalk

The set of abstracts

Bean 1 abstract

Growing social justice educators: A pedagogical framework for Social Justice Education

Premised on the basis that we all need to unlearn our socialisation from within an oppressive society as we develop ourselves as instruments for social justice, this article presents a framing model for facilitating the growth and development of educators into being/s for social justice. The model emerges from reflexive research on work with in-service educators in South Africa. The article focuses on what has been called the Trajectory Model. The model is contextualised briefly in relation to relevant literature and our work in a community of practice as social justice educators, before going on to a more detailed discussion of some of the component parts. Some conclusions are drawn from reference to experiences of working with the model in research and pedagogical praxis.

Keywords: Trajectory Model; social justice pedagogy; conscientisation; praxis; reflexivity; educators; South Africa

Bean 2 abstract

Not the poor relation: Regarding in-service educator development programmes as appropriate assets for our context instead of deficit models of full contact courses.

It is common cause that a 'one size fits all' approach favours the dominants in an existing – unequal - status quo (De Haan, 2000). How do we provide quality teachers for rural schools when the trend of urban migration is facilitated and reinforced through the practice of teacher development programmes?

Teachers in South Africa are currently developed through two common routes: full contact courses, out of living and teaching contexts, in Higher Education Institutions (HEIs); and in-service, in situ, mixed-mode programmes between teaching context and HEIs. However, some current trends at play threaten this latter contextually appropriate approach – not least the present interpretations of the Higher Education Qualification Framework (HEQF) (Department of Education (DoE), 2008) by the Higher Education Directorate.

The purpose of this research/paper is to present an argument for the urgent need to embrace in-service teacher development as a priority for the provision of quality rural and other teacher provision – so that it can be resourced as the regulated, high quality social-politically and

economically contextually appropriate contribution to our country's education needs. Furthermore, we claim that it is a matter of social injustice to further prejudice such candidates through the casual insertion of additional hurdles for their qualification and academic progression, as presently threatened by DoE interpretation and implementation of the new HEQF, when our own research contradicts in-service education as a predictor of academic progress to an in post graduate academic studies.

This paper argues in favour of enhanced recognition, support and development of in-service professional development of educators (Department of Education, 2007) as a valuable, valid and viable route of teacher provision for contextually appropriate purposes

- regarding rural teacher provisioning problems
- transformation and access issues
- critical indigenous content.

We argue that motivation connected to social and geographical context is the richest ground we can find for the most efficient spending of resources for relative output – that is, in even the economist terms of would be 'pragmatists' - this current research indicates that the active development and support of in-service educators' development that works *with*– not *outside of*– context, is crucial for balancing the existing inequities and injustices in the education system between mainstream, largely middle-class English speaking or accessible educational contexts, and marginalised, largely poorer and/or rural English-restricted educational contexts.

The argument is constructed on the basis of various intersecting research studies using mixed-method research from Whitehead's (1998) Living Education Theory to quantitative survey and action research, all analysed through a critical framework for socially just educational practices. One study looks at 'vertical academic progression'; another at motivations and possibilities concerning teacher movement out of their schools after completing their current qualification; and another at critical address of contextualised social and educational issues in schools by in-service developed educators.

So far the results are promising. They provide an added incentive for in-service education through the apparently greater commitment to a trajectory for social justice – particularly through the issue of critical indigenous knowledge construction (Quin, 2009) that acts as an additive rather than a deficit to appropriate education for development and empowerment of people living in rural and otherwise marginalised communities.

Bean 3 abstract

Teachers Changing Worlds

Even big waves of political revolution are not able to wash away deeply internalised oppression and entrenched injustice – especially far away from the epicentre where only the ripples reach. Deep in South African rural schools, steeped in layers of social and cultural oppression that has shape-shifted through generations of political regimes, are scatterings of teachers taking on the frequently lonely task of teaching for social justice. It is precisely their contextual knowledge of the nuances of the power play of the hegemonic norms that makes possible their ways of working.

Through a structured pedagogical journey of critical consciousness-raising, this article reports on the conduct and outcomes of self-reflective action research to facilitate more socially just practices in the writers' own schools, presenting some of the self-reflective action research reports/stories of these educators produced while they work for social justice.

Bean 4 abstract

A case study on Recognition of Prior Learning: reflexive practice in Continuing Education for teacher development

Experiential learning includes reflective learning from the present and past. It is a form of learning from and by doing, also described as 'Living Education Theory' in the field of reflective action-research. It is – or should be in my view – the basis on which in-service educator development happens. The rationale for this position is that reflective practice recognises past and present in-situ action learning.

Reflexive learning has the potential to maximise the benefits of contextually relevant knowledge and subjective 'capital'. If such learning is critically facilitated and acknowledged, it has great potential for empowerment of both teachers and learners, through its form and content. If formal education courses recognise and work with this potential, they build on and add to, rather than break down and remould according to the requirements and preferences of potentially hegemonic discourses. Continuing Education courses in the Faculty of Education at the University of KwaZulu-Natal (UKZN) have over the years developed practices to recognise, reward and build on prior – and existing – learning. Such recognition has been used for purposes of academic access and progression, as well as for pedagogical form and content.

It is argued that in the current policy frameworks, Continuing Education through in-service learning is being down-graded and students are being prejudiced with respect to both academic progression and academic acknowledgement and development. The policies imply that in-service learning that works with recognition of prior learning is synonymous with sub-standard learning that is not adequately intellectual or academic. This view enables universities to exclude or discriminate with an increasing number of barriers to block access and advancement of those whose form and content of learning is not traditionally valued and acknowledged in Higher Education Institutions (HEI's). Paradoxically, such interventions are in direct contradiction of the prevailing social and institutional rhetoric of justice, equity, empowerment, agency, indigenous knowledge and non-transmission teaching. Not surprisingly though, the policies tend to conform more closely with the skills and value requirements of a profit driven, hierarchical capitalist economy – with all the attendant requirements/ills of obedience (subordination), the teaching to transmission of foreign skills, competitive individualist values, and so on.

This case study is an attempt to provide a[n in-motion] picture of the way in which:

- Continuing Education courses in the Faculty of Education at UKZN consciously and purposefully recognise and build on the prior learning of their in-service educator-students; and
- prevailing discursive practices nationally and institutionally are prejudicing these practices in a way that discriminates against the students and RPL pedagogies, negatively affecting teacher development to the South African social context and transformation for equity and democracy.

The case-study uses a basic 'ecosystemic framework' to map the findings of a 'force field analysis' informed by numerous small research studies on multiple aspects of Continuing Education that is premised on the recognition of prior learning. These studies include a focus on 'academic progression' attributes (characteristics recognised in academic advancement, or not); benefits and possibilities of contributions to education of teachers using critical reflective practice to inform educator roles; educators' perceptions of their improvement as educators through recognition and development of their prior learning; rural teacher stability and contextual responses resulting from located learning.

Bean 5 abstract

Copying the dung-beetle: finding critical enablers and classic resistors in the search for contextually appropriate teacher learning and knowledge.

This article is about teacher learning and knowledge from the research reports of six teacher-students doing their Independent Research (IR) through a collectively proposed project on specific elements of school context (Sonn) that are barriers or enablers (Quin) to social justice education in their respective schools. Th[e] paper looks at what enablers or resistors are presented by context for educators, specifically and generically, and how teachers engage with these according to their own means of control within their spheres of influence through a *systematic* process of analysis of self and context.

Using the broad lens of Transformative Learning for reflective analysis, the paper explores these teacher studies individually and collectively in order to look for valuable and valid teacher learning and knowledge. What it finds is that through seeking the barriers and enablers to socially just and equitable learning, common cause was the fundamental/foundational educator/education roles and skills – viz. basic academic literacy – reading, writing and literacy; school management; and pastoral care. These are relatively common findings in education research.

What the article argues is significant about these findings in respect of teacher learning and knowledge is the *route* of discovery generating these findings (and the implications for teacher development and support). Especially when ‘read through the lens’ of ‘integrated transformative learning’ – the research reports show again and again the breadth and depth of ‘process skills’ for ongoing lifelong learning; ability to identify and diagnose the problems – in their context – as a result of having a way to read both the context and themselves.

Bean 6 abstract

Harvesting the Bean Pod: Investigating the use of critical social justice education pedagogy as a contextually appropriate approach to teacher development in South Africa within the current global context. Location of the Study [Proposal extraction]

This study is about teacher development in the era of neoliberal capitalism. The ‘raw data’ emanates mainly from within the global south as a global geo-political socio-economic historical indicator, and from within the particularities of the South African nested space therein. Even closer to the ecosystemic centre, most of the primary source praxis engagement has occurred within KwaZulu-Natal, but not exclusively at all. The *primary* subjects of the research are teachers pursuing social justice through education from a wide range of socio-physical spaces –from under-qualified to

masters level students who are young, middle-aged and older, 'African, Coloured, Indian and White', women and men, living and/or teaching in deep and semi-rural and suburban and township urban schools across the length and breadth of KwaZulu-Natal spilling into the eastern Cape; and occupying as broad a range of personal-political spaces across the band of conscious activism on the action continuum (Harro and Griffin, 1982). Yet again – primarily but not exclusively.

Because the study broadens out again to span the globe in conceptualization of what is contextually appropriate for whole people in a whole world, it uses learning, life and literature from around the world to help crystallise some answers to the main question. It includes, critically, the self-reflexive narrative of the author in the ongoing praxis cycles throughout the period of development of the thesis. While the primary notion of teacher focussed on in this study refers to the conventional notion of 'school teacher', it also conceptualises teacher in broader notions of educator, not limited to agitators, facilitators and providers of knowledge within formal learning institutions for 'society's young' [Arendt].

Bean 7 abstract

'JAWly' making The Book of WOMB in the way that Dung Beetles Do

The Book of WOMB is the archival record of how an organisation called *Justice and Women (JAW)* is challenging gender-based violence (GBV), and realising it, through a particular participatory critically self-reflexive action research process.

WOMB is an acronym for Who Owns My Body. The *WOMB* project is the name of the sexual rights and reproductive health project of Justice and Women. The participatory critically self-reflexive (CSRX) action research process is called 'Dung Beetle Doing', because dung beetles are guided by the stars of the Milky Way [ref] to work well with, for and between 'self, others and all, including the earth'. In better balance than is our common experience in this unequal world we all occupy.

This article is about the way the Book of *WOMB* was produced as a documentation process primarily for Justice and Women's own purposes of becoming more conscious of what, how and why it is challenging GBV in the way it is through the *WOMB* programme.

Although dealing with such a dreadful issue, the book is 'a thing of joy'. Its production helped those most closely involved see more clearly how they are changing cultural praxis through their *WOMB* work. In the process of recognising and articulating this work we realised how to make practical sense and meaning of Dung Beetle Doing; from where we each are in relation to the work involved and the respective spaces we inhabit.

Bean 8 abstract

Dung Beetle Doing: decolonising from prevailing paradigm process matters

Building on Biko's articulation of 'the greatest weapon of the oppressor being the mind of the oppressed', arguably the transformative challenge of knowledge construction in the 21st century globalised world is liberation of all from the binding ties of prevailing paradigms. In a world where the hegemonic structures and cultures reproduce ingrained patterns of injustice and inequality, decolonisation from *what* rather than from *whom* seems a critical question. With transformative decolonisation being about fundamentally liberatory *processes* of meaning making, for me, ontologically driven methodological matter makes matching epistemological possibilities through the metaphysics of metaphor. In this case, mixed ones.

'The decolonising turn' is away from oppressive alienation toward engaged participation, as the movement of liberation, in present moments of being. According to whoever one [really] is, wherever one is in the world as it [actually] is. 'The thing' is subjective ways of knowing what that actual contextual reality of self and world is, and means to read the resulting dynamic relations for knowing our power ... to act: 'to make the world be in better balance between self, other and all, including the earth – as dung beetles do'.

Such critically self-reflexive consciousness of relative power of doing being in the complexity of whole individual[s] being[s] within one whole world, as fragmented and separated as may be, holds the hope of realising [the] interconnections. For participating in breaching the divides: within and between self, other and all, including the earth. To [re]claim the space of existence in better balance from the tyranny of alienation.

This [now article] shares a handful of conceptual tools for growing such participatory praxis to help us more simply make practical sense of the complexity. I metaphorically call them Seed Pearls of Dung Beetle Doing, producing rainbow traces of [en]lightening liberation through pragmatic knowledge construction processes decolonised from dominant norms.

A 'left hand' reflexive piece on historical construction

While 'left handers' have originally been conceived of as more 'reflective wonderings' indicating the relevant stage of the A-ELC Seed Pearl, I have purposefully s/lightly paradoxically use that name together with the more analytical nature of 'reflexive'-ness (Ryan, 2005) to illocute the systematic but mashed effects of juggling overlaying dynamics of multi- purpose and process complexity.

A [staggering] micro reflexion

(...too much imbibing? :)

Remembering that this is a reflexive piece begun in 2016 and dipping even further *back* itself, with *later* edits and commentary, helps see in-motion circularity between pro-, present and retro – spectively material and ‘maker’ for the development of the whole project of critical self-reflexivity intrinsically applying the Seed Pearls. As such, it is itself another micro whorl within the meso ELC that this Part plays in the macro PhD whole. It is an imperfect attempt to apply the complexities of showing these truth procedures of flipping back and forward in time, but I still think adequately pragmatically evidently *viably* to have *value* and *validity* for purpose, as my 3V’s of trustworthiness dictate. The further ‘sorting Tables’ in Part Three pick up these threads interweaving the Beans and working with and with_in their growth and development.

A retrospectively reflexive relic of boxed in bricolage

[Originally written in June 2016]

Stems as seen in the cusp between Becoming and Being

It is difficult to decide whether to put the Beans (the articles) before the Beanstalk (their CSRX contextual chronology). Preference ultimately depends on particular purpose perspective of a reader. Fortunately the form of construction and presentation of the thesis makes the choice relatively practically easy. From my present perspective as the writer, in terms of pursuing the sense of the meaning making processes of the thesis, I think it makes more sense to first read the Beans, each with its respective Stem, and then the Beanstalk, that shows the praxis context of their production, as and because it is particularly germane to the emergence of the Seed Pearls [thereafter]. It also has to do with the nature of showing the iterative knowledge production processes.

C4B 2021

Notes across 2020 refer to the location of the Seed Pearls, which quandary joins that of the retention or not of Stems, becoming perhaps the biggest quandary of the final construction since the blooming results of the 3BMoves cause consequent decisions. Bean 8 becomes the settled home of the former.

I introduce the Beans with a brief discussion on the construction of the Stems for its revelations on the productive processes of practical CSRX through systematic application of the ELC. Again, this is a ‘jump about’ in process order of a micro ELC directly troubling the Beans in terms of their CSRX productivity. I recognise that, but I think the practical construction this way makes it easier to see this relationship directly, which the whole of *Beanstalk* then supports with thick description of the situating contextual praxis.

Another very practical reason for doing this is because of the whole PhD detour through the travels and travails of producing a/the Dung Beetle Doing (DBD) Bean[s]. Retrospectively, I *had – to prospectively indicate subsequent removals* – placed [t]he Stem of one [of the many] version[s] situated here below explaining the ultimate choices made. To such an extent that the Stem of DBD was once upon a time almost the whole thesis on its own. Until deeper troubling of it led me to find the emerging Seed Pearls in the brew. In Beanstalk, the many iterations of the DBD Bean and their respective roles in the development of the whole are shown in situ, among other informative dynamics and factors feeding the production of the Seed Pearls.

Constructing Stems

The process of constructing the Stems is a function of having found the form to write this CSRX work.

It has taken me the whole journey through to the ‘SAERA *powerpoint presentation*’ (see 2014

Genealogical Table in Part Three) to be able to finally see what the Seed Pearls are and how they emerge from, and construct, the whole, because the whole itself is a CSRX process. I know I have said before that it is (eg Thesis Statement and Formal Proposal).

But I haven’t been able to systematically construct it in a way that is consistent with what I know I have been working with, but have battled to *show* as a rigorous research process. Since getting the pictorial metaphor right, which came together more solidly and validly because of the development of the [then] 6P Star as a mapping tool of CSRX, I can better trust how the truth procedures coincide and become clearer as I write each part of the whole.

C4B 2020

This much referenced artefact was removed in late 2019/ early 2020 in appeasement of supervision duress. The loss of the presentation process and positioning is still a gap I slightly grieve, although the final iteration of Bean 8 and other Part Three artefacts are somewhat salvaging. The ‘loss’ of the supervisor some months later was too late for a return to that route.

Writing the first solid Stem, of TCW (Teachers Changing Worlds)⁶, is ‘proving’ this to me again and again, reminding me again to ‘trust the process’ as one of the guidelines of this work! I have sufficient knowledge of biological *science* to see the real material parallels of growing, and less but enough of chemical *science*, for similar deductions in respect of brewing, to experience this element as a substantive truth procedure. When I first picked up on Badiou’s four domains of truth procedure ‘compossibility’(love, art, science and politics) (Badiou, 2005, p. xviii) I did so intuitively, primarily as they resonated with love and politics. The depth and centrality of care and feelings and thinking about power balances in relation to inequality and injustice made these two fairly obvious. And

⁶ The Stem of TCW is no longer the first ‘Stem’ in chronological order. But it was at the time when I first began writing Stems because, if I recall correctly, at that time of writing I was understanding Bean One to be a sort of root Bean. Which it is, but then still has an attachment to the Beanstalk at a particular point. While the notion of a connective Stem is then not physiologically correct, it is metaphorically appropriate to the thesis construction.

there is enough use of creative impulse for art to also be obviously apparent, purposefully played on in the punning acronymic naming of the *critical ART* (amelioration, remediation, transformation) of education for social justice education that is referred to in *Teachers Changing Worlds* (Bean 3).

But even though I have read what are understood as (human/social) 'scientific' articles about reflection and critical reflexivity, I have not made such a definite connection with science as a truth procedure factor in my own work before. Again, it is my literalness that catalyses this knowledge

construction now. It is absolutely through my subjective CSRX-ing that this recognition of the scientific parallel between 'hard science' biological plant growth processes and 'soft science' sociological knowledge growth processes becomes clear for me. Happily.

Suddenly, the metaphor is not only a creative, artistic, tool. It is a holistically 'scientific' representation of the knowledge construction process that enables the deeper and more certain understanding of what CSRX ESJ is, why and how, reintegrating the historically polarised knowledge silos typical of much current 'western' cultural knowledge production processes.

The roots and shoots feeding and coming from the Stalk,

Stem and Beans in turn make the material processes of the CSRX knowledge construction of my work, in and through my praxis and thesis, clear(er :). Reading the 'Trajectory Model (TM) article again (Bean 1) has made quite startlingly apparent to me what it is that has developed for 'social justice education' (SJE) through the thesis working period and process. From the TM being a fairly solid early iteration describing the pedagogical process derived from its usage in teacher development (TD), to the PhD being the deeper iteration of how and why and what value it offers for contextually appropriate (CA) TD. The perspectives presented in the RPL case study (Bean 4), on reflexive practice in our Continuing Education (CE) sector, already bring much more clearly into focus the personal and political dynamics of situated professional praxis in respect of TD in that instance.

As I work with each Bean, the Stem processes too become clearer and more honed as analytical instruments. Their application is sometimes very specifically apparent in the presentation of the process results, and other times more nuanced and generally pervasive. Partially, this is from a

[A C4B box 'precursor', having not yet conceptualised this mechanism as such] ...that presently (in October 2019) 'interdisciplinarity' – and now in *Being recognised too as 'epistemologies of the south'* – help to dissemble or construct, depending on which way one is working from. Inside out or outside in – margins to centre or vice versa, in reference to historical hegemonic privileging. Again, as I only now in *Being* articulate and realise these 'dynamic[ally], driven 'diffractive' (Bozalek & Zembylas, 2017) 'material entanglements' (Hickey-Moody & Page, 2015) there pretty directly through participation in this 'quantumly spiralling' DBD PhD, that I am perpetually still getting to understand myself with_in methodological praxis, seen in process in *Beanstalk* and articulated as far as I am able to here now in *Bean 8*

reflexive 'layering' process that happens as one returns to previous Stems with the benefit of broadened 'hindsight' of developing astuteness through iterations of application and refinement of the instrumental analytical framing. The exponential product of the correlations between the Ps of the Star of Participation's Triangle 1's 'elements of doing': purpose, process and practicality.

Concluding Stems of the Beans

In June 2016 I have inserted this piece of my writing from a file previously last modified in October 2014 [...see text box inserted alongside], clearly before the finally found form of Beanstalk, as it is now presented in the whole. I insert it as a reminder of the iteratively emergent learning processes and products of immersive learning knowledge production, for which finding [making] appropriate form – structure – is an essential enabler of the cultural practice that it is. That is, CSRX as process-product, producing-process, of struggling for liberation through DBD as the methodological praxis tool for such living learning: of critically contextually appropriate education for social justice, in the parlance of the PhD Main Question.

Feb2020 insert: *...that I cannot pass by without shock at the apparent clarity and certainty, wondering what I have been doing with this PhD since then, especially as the word 'opening' reminds me of how deeply I understood the nature of DBD participation so early on, while still being so far ahead of the ultimately submitted realisations. I think I have found some answer to this wondering in BEING, retaining further reflections for there, as I try to hold the fluid form for static submission*

I retain this 'Conclusion' here as an important and telling picture of the precarity intrinsic to change and transformation. As with the Introduction of Stems, this Conclusion triumphantly trumpets my finding of a CSRX way forward. Which it is, was, at the time. In retrospect, it was clearly not yet sufficiently solid to withstand further diversion by dominant dynamic forces. [As it turns out], I bemoan my struggle to stay true to my own procedures many more times going forward from here, fortunately with a bunch more 'aha' moments too. Both 'movements' being such indicators of opening from struggling for liberation through participation in doing being against the oppression and closing down alienation and oppression. But this is precisely the clarity realised through the slow brewing and growing that I come to recognise and articulate through the practical process of producing this thesis.

The route I am taking in ‘telling the organic narrative of the bean plant and broth’, as esoteric as it may seem for a dissertation, is a practical enabler of the purposeful process I am trying to unfold within the forces of power I work *under, with and within* in this time space conglomerate of people and place *to* construct a thesis true to my political praxis of education as the struggle *for* liberation.

Feb 2020: I have underlined with and within in here as a retrospectively happy reminder of the prospective mechanism of the essential with_in (Part One) short cut of the above disaggregation that has since become so useful for holding the relational combinations of complex prepositional multiplicity.

Stemming from the plant coming from ‘Trajectory Model’ (Bean 1) and growing through Beans 2 to 4, the developing DBD Beans have continued

to be the medium through which I write my brewing learning about SJE as CA TD that crystallises in the Seed Pearls. That came together as a coherent whole in the construction of my presentation on the topic for the SAERA conference in August 2014. Whatever emerges as the finally *published* DBD Bean article associated with the thesis, the engagement with the material processes of related theory and practice, my reflexive praxis, has deepened to a stronger, more certain understanding of the nature of the forces at play both for and against social justice education as I live and learn it. Coming to this point of recognition, of how the process is *dialogically* developing my position and understanding enables – frees – me to now change from narrative story of discovery and development to presentation of the produced Seed Pearls as tools of and from SJE for CA TD.

In the process, I have also grappled with descriptions and explanations of the context as both paradigm and ‘place’, which has brought the Seed Pearl of the SAAIC into more substantial view as a working tool again and again as I reflexively stir the broth. In the telling of the (whole) DBD Bean pod story*, more so than in the stories of the earlier Beans, the constant references to the ‘Trajectory Model’ (subsequently Seed Pearl 1), and the points of the separate and conjoined triangles of the emerging 6 (and later)/7P Star of Participation (subsequently Seed Pearl 4) have helped to make these Seed Pearls more distinct and substantial too. In fact, it is through such *narrative* construction that the Trajectory Model’ has become [re-]instated as a Seed Pearl at all.

*C4B * written in 2014 therefore only with reference to Beans 1-6, discarded in 2018, being subsequently retained in place showing only in the Tables of the 3BMoves....as noted in an earlier construction box’ mechanism for holding a genealogical record of the stitching and unpicking, in a precursor to these final ‘C4B’ boxes.*

Writing *this* ‘story of the Stems of the Beans’, articulated with corresponding other parts of the plant [see especially Tabled Chronology lists of Beanstalk, in Part Three, and notably here now, [22 July 2020 entry](#) on the following page], makes clear how my own CSRX processes have been brewing the Seed Pearls. And, consistently through, for and from [later realised as *with_in*] Dung

Beetle Doing (EL) cycles, as the Seed Pearls become more *sustainably* solid, they help me articulate the processes of deeply doing more *definitely. Determinedly*⁷. ‘Determiningly’.

This is a process of emerging, materialising, participation, in my own knowledge construction as and through the struggle of and for living and learning in *liberation*⁸. It works to ‘let me love’ the process of making my ever developing work for SJE more sure and certain. Joyfully, at least ‘with joy’ as an essential ingredient of productivity for a better world (as noted in my 2016 Genealogical Tables of living literature in Part Three, that correspondence from ex-student now colleague Lucky M. valuably reminded me) and ‘everyone’ from Tutu and Dalai Lama to old school friends I see on Facebook are currently embracing (recorded in similar vein but without Table status). I recognise in the ‘Stem Story’ too, echoes of comments from friends about a point like this in their ‘doctoration’. What makes me happy is how such claiming of knowledge construction processes help me to sustain my ‘*educator for social justice position and stance*’ (Bean 1/Fig 3) of claiming this way of doing the PhD, as a CSRX process itself. As the certainty grows, my alienation reduces, despite the differences with dominant academic discourses.

Now, in 2016, both form and praxis processes of DBD doing with the Seed Pearls are ‘out there’, being productively and organically used by people participating in making the world better by doing it – more consciously and conscientiously (as to be seen in artefacts of prospectively named Being Move: in Beans Table 1 and more in Part Three). Feeling in better balance about this aspect of the politics of the ‘*professional*’, it remains for me to negotiate the *personal – politically* and *praxisly* – while holding a whole life together across the *triologically* (Moen, Mørch, & Paavola, 2012) influencing spheres⁹ (Adams, Bell, & Griffin, 1997) of the personal, professional and political dynamic spaces of doing being, with_in this SAAIC.

October 2019 comment box

(retrospectively inserted as text box)
...and yet how rocky and uncertain and easily upset this ‘certainty’ ... belief in the PhD...is. One [%@#] comment from my supervisor, as on the UC DP application, wanting to change my questions to a side-tracking detour into a PhD that isn’t the one I’m doing, has the potential power to upset my progress again. I know it is because I have no personal resilience at the moment. I am pretty near defeated all round. But I do have the SPs of DBD. And they have helped me produce in this moment the upbeat a DBD valorising paragraph ‘response to [an editor about the article]’ written yesterday: 31 Oct 2019. See also Green Book notes – so much [hard %@#%^#\$%^@ work and/of personal growth potentially budding

⁷ The italicised *sustainable, definition* and *determination* being my characteristics of liberation... still e/merging with_in dung beetle cycling. See also see Leaf X: Elements of power Class Notes

⁹ more specifically referenced to a later edition than my copy: Bell, L. A., & Griffin, P. (2007). Designing social justice courses (Chapter 4, Appendix 4B: Spheres of Influence). In M. Adams, L. A. Bell, & P. Griffin (Eds.), Teaching for diversity and social justice (2nd ed., pp. 67–88). New York: Routledge.

Retrospectively realising

This story around the Stems of the Beans was first written across the margins of the prospectively named *Becoming Move*, cuspung with *Borning* and *Being* on either side, at the time when the ‘half B’ move of ‘closing for beyond’ wasn’t even imagined. To (contextually appropriately) ‘draw together such closing strings’ of the Part Two reflexions, in the present tense writing with_ in 2021 (aptly punning), I adjust the tenses of dated pieces below according to situation and presentation to better enable the zigzagging pro- and retro- spectives of the genealogical reflexions, using what mechanisms I think work as the best arrangement of the patchwork bricolage for procedural purposes making sense and truth.

Writing in 2020, re-reading the ‘boxed 2016 reflexive bit’ above,

I saw that I hadn’t managed to altogether keep my fingers off the keyboard. To hold true to purposeful procedure, I noted trying to keep ‘present intrusions’, such as this one here, in text boxes. Sometimes though, that becomes too clumsy for alterations that seem untrue not to make, as though I can’t now un-know or un-see that which has since become part of my DBD discourse. [I since tried and abandoned other techniques that threatened to corrupt writing flow as much as much honest truth. I retain a comment box of this time that as fitting remains of this period and technique at this point.

July 2020 I see discursive words/phrases that can only have been retrospectively inserted (in 2018) while intentionally only doing ordinary remedial editing, but I do also see the style of at least 2018 growing pervasively toward the end of the ‘2016’ reflexion. [While also, on a less tricky/happier note, I remarked that] I take confidence in th[is developing] retrospective text box mechanism (inspired by feminist ‘sister’ writing style in ‘My dream is to be Bold’(Feminist Alternatives, 2011) that I suggested to a previous Masters student I supervised, that was welcomed by the mediating marker. (to which a telling ‘note to me’ included: Supervisor Q - must I ref this?)

On the other hand, this comment box note just a little later on (dated 22 July 2020), is such critically reflexive noticing of the “*the brewing and growing of the be(com)ing dung beetle doing - be(com)ing a grounded conceptual framework of the PhD too*” that it is integrated here now as the as a pro and retrospective response to the analysis questions of the A-ELC, for presently concluding the micro ELC around the ‘2016 Reflexive Box’:

Now that I have been working with historical text-based research literature of other people’s grappling with articulations of such processes, I see more clearly the 3Vs of stories ‘narratives’ [for some reason in research parlance] ‘that can possibly change the world’ to paraphrase remembered Okri [who referred to long ago in Bean 3: Teachers Changing Worlds], without committing Arendt’s solecism of explaining. And, yet but... this seems to

have been part of my downfall. For the purposes of academic submission, I have to get past the storytelling, or at least tell it in a way that a) shows my mechanics – which I think DBD and the SPs do...are....even if I haven't until now [so recently] properly called them the grounded theoretical and/or conceptual framework of the PhD although I've known that's what they are – I also have to link the story to other people's way of understanding knowledge production in order to be able to do this...'properly'? – actually more solidly. As I'm humbly and gratefully actually surprisingly learning as I do it now, eventually breaking through my alienation resistances.

Though such reflexions are forever unfinished (Amsler, 2015) critical self-reflexivity (CSRX), the structuring Annotated Experiential Learning Cycle (A-ELC Seed Pearl) provides a way to show systematic CSRX be(com)ing (Attia & Edge, 2017) circularity (Bouzanis, 2019) going forward from here for contextualised presentation of the Beans.

Chapter 2: The Beans

Presenting the Beans themselves

As prospectively from here recorded in a 'C4B' comment box, a moment of discovery in the final month of preparation for submission informs me that hardcopies of a thesis are no longer submitted. This works better for my purposes of presenting the Beans in their original most published form. They are therefore inserted as hyperlinked PDFs. This has the dual pragmatic benefit of 'reducing' at least the apparent amount of words and as space of the thesis, while also avoiding their ignominious and misconstruing inclusion as appendices. Which they are distinctly and definitively *not*, as discussion on their roles and functions in all the Parts attest to.

Bean 1 - growing social justice educators

[Growing social justice educators: A pedagogical framework for Social Justice Education](#)



Bean 1 - growing
social justice educator

Bean 2 - regarding in-service teacher development

[Not the Poor Relation: Regarding in-service education development programmes as appropriate assets for our context instead of deficit models for of full contact courses](#)



Bean 2 - regarding
in-service teacher dev

Bean 3 – education for social justice teachers changing worlds

[Teachers changing the worlds](#)



Bean 3 – education
for social justice Teact

Bean 4 – present reflexivity in continuing education

[A case study on Recognition of Prior learning \(RPL\): Reflexive practice in continuing education for Teacher Development \(TD\)](#)



Bean 4 – present
reflexivity in continuir

Bean 5 – DBD1: Copying the dung beetle

Copying the dung-beetle: *finding critical enablers and classic resistors in the search for contextually appropriate teacher learning and knowledge.*



Bean 5 – DBD1
Copying the dung bee

Bean 6 - the formal proposal

Harvesting the Bean Pod: *Investigating the use of critical social justice education pedagogy as a contextually appropriate approach to teacher development in South Africa within the current global context.*



Bean 6 - the formal
proposal.pdf

Bean 7 – collaborative Dung Beetle book making

JAW-ly making the Book of WOMB – in the way that Dung Beetles Do



Bean 7 –
collaborative Dung Be

Bean 8 – DBD2: Dung Beetle Doing with CSRX Seed Pearls

Dung Beetle Doing – critically self-reflexive praxis for living liberation



Bean 8 – DBD2 Dung
Beetle Doing with CSF

Part References (other than in the Beans)

To insert > the Beans references?

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Immanent Umthakathi: Critically self-reflexive Dung Beetle Doing.

Contextually appropriate education
for be(com)ing better with_in the world now

A PhD presented in Three Parts

Part One: Homestead

Part Two: The Beans

Part Three: Beanstalk

Part Three: Beanstalk

Popular interpretation in modern academia theorizes the hieroglyphic [...] image of the beetle [...] translate[d] as "to come into being", "to become" or "to transform". The derivative term xprw or ḥpr(w) is variously translated as "form", "transformation", "happening", "mode of being" or "what has come into being", depending on the context. It may have existential, fictional, or ontologic[al] significance.

from http://en.wikipedia.org/wiki/Dung_beetle

Chapter 1: Introducing Beanstalk

Chapter 2: Living Literature

Chapter 3: Methodological Theories from with_in [text] literature

Chapter 4: Stalking through the 3BMoves

Chapter 5: Present_ing Becoming

Chapter 6: Closing for Beyond

Two key concepts to ponder: radical and praxis¹

Praxis

Praxis as the manner in which we are engaged in the world and with others has its own insight or understanding prior to any explicit formulation of that understanding...Of course, it must be understood that praxis, as I understand it, is always entwined with communication. —Calvin O. Schrag

from Hannah Arendt:

In *The Human Condition*, Hannah Arendt argues that Western philosophy too often has focused *on the* contemplative life (*vita contemplativa*) and has neglected the active life (*vita activa*). This has led humanity to frequently miss much of the everyday relevance of philosophical ideas to real life. Arendt calls “praxis” the highest and most important level of the active life. Thus, she argues that more philosophers need to engage in everyday political action or praxis, which she sees as the true realization of human freedom.[4]According to Arendt, our capacity to analyze ideas, wrestle with them, and engage in active praxis is what makes us uniquely human.

"Arendt's theory of action and her revival of the ancient notion of praxis represent one of the most original contributions to twentieth century political thought." "Moreover, by viewing action as a mode of human togetherness, Arendt is able to develop a conception of participatory democracy which stands in direct contrast to the bureaucratized and elitist forms of politics so characteristic of the modern epoch."

in Education

Praxis is used by educators to describe a recurring passage through a cyclical process of experiential learning, such as the cycle described and popularised by David A. Kolb.

Paulo Freire defines praxis in *Pedagogy of the Oppressed* as "reflection and action upon the world in order to transform it." Through praxis, oppressed people can acquire a critical awareness of their own condition, and, with their allies, struggle for liberation.

In the Channel 4 television documentary "New Order: Play At Home", Factory Records owner Tony Wilson describes praxis as "doing something, and then only afterwards, finding out why you did it".

Praxis is also used in schools of community education, basically, practice and reflection.

¹ A pick of my original generative sources extracted from Wikipedia and Google searching ...in 2012, verbatim except for removal of source [footnote numbers].

Radical

A genuine man [sic] goes to the roots. To be a radical is no more than that: to go to the roots.

Jose Marti Read more at
<http://www.brainyquote.com/quotes/keywords/radical.html#zPxUADefERTlw5pU.99>

Posted on June 25, 2012

“The word radical comes from the Latin word for root. Perhaps the most radical thing you can do in our time is to start turning over the soil, loosening it up for the crops to settle in, and then stay home to tend them.”

—**Rebecca Solnit**, “The Most Radical Thing You Can Do,” **Orion (Nov./Dec. 2008)**

“Feminism is the radical notion that women are people”

Kramarae & Treichler ref 19/04/2012
<http://www.math10.com/en/algebra/radical.html>

Radical, What is Radical

Let us take the number 9. Nine divided by 3 equals to the divider $3 \Rightarrow 9/3 = 3$, so $3^2 = 9$ or $3^3 = 27$. Let us take another number, 27 this time, $27 = 3 \cdot 3 \cdot 3 = 3^3$. So we found that 9 and 27 are actually 3 with exponent 2 and 3. Basically what radical is, is a function which finds a divider, of the argument, which upped on exponent gives us the argument. Sometimes this divider is not a rational number. The radical is actually the opposite function of an exponent. It even can be write down with the help of an exponent. So in our case the square (2-nd) root of 9 is 3, $\sqrt{9}$ and the third root of 27 is $3 = 3^{\sqrt[3]{27}}$

If a is positive real number then the equation $x^2 = a$ has two solutions: $x = +\sqrt{a}$ or $x = -\sqrt{a}$.

Radical ideology

The term ‘radical’ has a variety of meanings, e.g. fundamental (a radical error); far reaching (radical change); a person holding radical views (a radical); a fundamental principle (getting to the roots of). Traditionally radicalism has been associated with the political left as this has been the main oppositional movement during the twentieth century challenging the conservative /liberal status quo. Button (1995) points out that in the popular mind radicalism is often identified with extremism but this is not the meaning given to it here.

A radical ideology thus attempts to go to the root of things, to question the fundamental premises of dominant beliefs. Radical ideology comes into existence when a group begins to challenge the status quo in society, e.g. in relation to politics, economics, religion, race, gender, education. A radical ideology is defined by what it is against as well as what it stands for. Radicals are driven by their vision of what a better society could look like and the need to act in order to bring this about. They oppose injustice and inequality and abuse of power and privilege. They challenge all forms of disempowerment (lack of control over one’s life chances) and seek to promote empowerment (being fully responsible for one’s life chances). Adherents to the dominant ideology will always see radicalism as dangerous but over a period of time radical ideas and demands often become incorporated into the dominant ideology, e.g. the abolition of slavery, the establishment of votes for women.

From: Ward, S. ed. (2004) Education Studies: A Student Guide, RoutledgeFalmer
Radical education DAVID HICKS <http://www.teaching4abetterworld.co.uk/docs/download9.pdf>
[3aug2012]

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Chapter One: Introducing Beanstalk

Prefacing

The proposition ‘the new happens in being’ therefore does not result from a philosophical deduction, but rather from a conditioning of philosophy, and, as with all conditioning, its resulting status is finally that of a philosophical idea: a hypothesis, a principle and a decision. Badiou

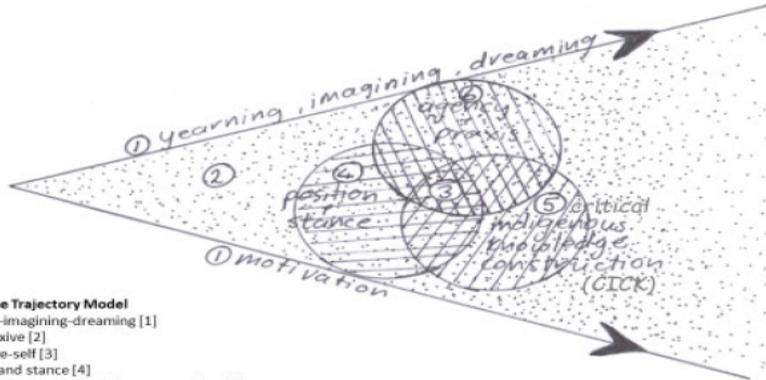
Actual self-determination concerns individual and collective autonomy as articulated through participatory democratic decision making – the difficult process of changing what the reproduction of life means in both pragmatic and phantasmatic terms [...] Democracy, when conceived of as the theory and practice of collective freedom, is central to addressing intersectional oppressions through the transformation of society in the interests of social justice. Democracy here is a value (self-management), a means (participatory), and an objective (collective freedom), where change occurs through a process of participation and empowerment oriented towards achieving a just society as an iterative process of being and becoming. Praxis, then, involves a prefiguring or foreshadowing – a reflection of the values espoused and goals hoped to achieve – in the struggles of the present.
(Asher & French, 2014, p. 6)

We are concerned with an interactive ...relationship between becoming and being, and, therefore, with a sense of being that always involves a process of becoming (Barnett, 2004)...a ‘developmental approach’ as one which foregrounds the continuing growth of the whole-person-who-researches as integral to the research process. [...] Development involves an increase in awareness of such processes of interaction between organism and context.
(Attia & Edge, 2017, p. 1)

Dung Beetle Doing is precisely about critical *participation in being*...in better balance between self, other and all including the earth. Presently. Beanstalk is the living literature of the means of constructing a ‘willing dung beetle way’ of doing so with_in a PhD, struggling to praxis education as liberation.

A view window to remember: The Seed Pearls

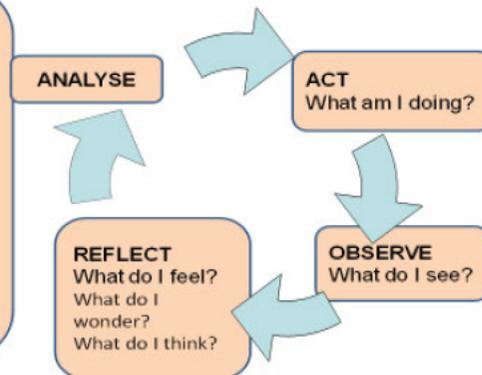
The Trajectory Model: for growing social justice educators. [Quin, 2012]
including long since update of 'Critical' Indigenous Knowledge Construction (CICK)



Key to the Trajectory Model
yearning-imagining-dreaming [1]
self-reflexive [2]
subjective-self [3]
position and stance [4]
critical indigenous knowledge construction [5]
agency and praxis [6]

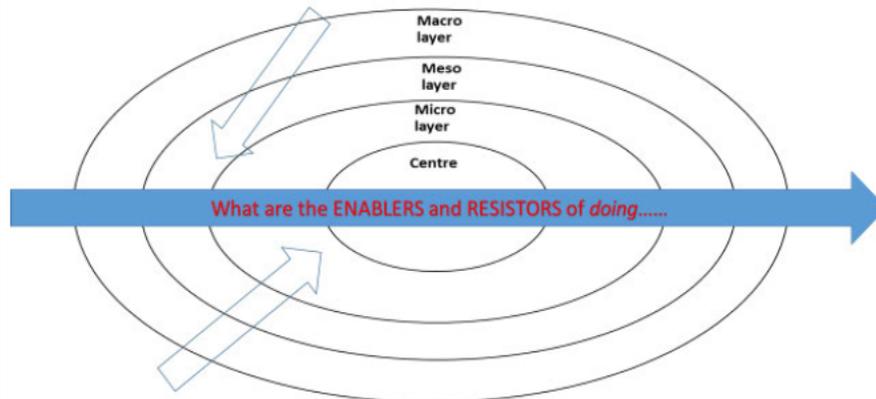
Annotated Experiential Learning Cycle:
What are the **Questions** that each stage asks?

- How do I make meaning of what I see, feel, think, wonder from what I was doing?
- How do I sort it out? What patterns, connections, differences or similarities?
- What other ideas, readings, experiences, theories or concepts can I use to help me make sense and meaning of it?
- What will I do more/less/better/differently ... now and next?



Quin, J. (2012/21) 601's area is annotated: what are the questions? building on Kolb (1984) and others' views and an 8000 Teaching Notes, UCL, PhD, updated 2021

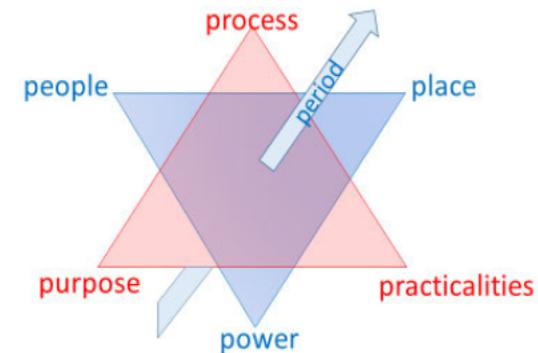
My basic SAAC* Model, combining a Force Field Analysis (Lewin) with and ecosystemic model (Bronfenbrenner)
(*SAAC - an onomatopoeic acronym for *Self As And In Context)



The 7P Star of Participation

Red Triangle/T1 = Elements of Doing

Blue Triangle/T2 = Conditions of Being



Unfolding beanstalk

The Part is constructed with_in doing being, as a meta Dung Beetle Doing [DBD] critically self-reflexive [CSRX] reflexive cycle of this DBD 'PhD by publication (PBP) PhD, particularly focussed on the answer to the fourth Key Question of the PhD

How do I *do* a DBD PBP PhD?

(only constructively found in [the] be(com)ing [of] [B]eing)

This Introduction to the chapter introduces the introductory Chapter of the Part:

...for Observing the Actions of the Part that *present* the Reflexively Analytical [Process/es] of the PhD,

[for] reflexively Observing the Beans

present-ing Seed Pearls

as the mechanisms produced *through* and *as* (*with_in*)

the [contextualising] 'Action'/s

of [what came to be called] Dung Beetle Doing (DBD)

with_in its be(com)ing present/ing PhD

as my CSRX answer to the Main Question of the PhD: 'How to do CA ESJ TD' [...with_in a DBD PBP.]

As in used and averred to in previous parts, I use various grammatical techniques to enhance the nature of the intended mutual writer-reader noticing of radically raw research learning with_in doing. 'Unexpected' capitalisation of the first letter of some words generally indicates (where applicable) their status as 'Proper Nouns of Constructive Concepts' critical to the function of the active part under consideration – such as the stages of the Annotated Experiential Learning Cycle: Observation, Action, Reflection and Analysis, which are then sometimes amalgamated as Reflexive Analysis, or observed and enacted as reflexive analysis. Italics are often used for emphasis as ordinarily expected, although sometimes also to indicate their double entendre of period and purpose. Such as *present*, being to *show* and to *make present in time period tense*. Square brackets help indicate contextualised intersecting [be(com)ing] process threads. Similar to the use of the round brackets as used by Attia and Edge (Attia & Edge, 2017) in 'be(com)ing', which shape distinctions hopefully help identify my mechanisms and theirs, or other people's. My intention is to use pragmatically effective but minimally obtrusive means of working with the multi-functionalism inherent in radically reflexive praxis. I sometimes miss such noticing myself with_in the dizzying whorls.

As Dung Beetle Doing ‘dictates’, the ‘3Things’ of the Part frame participation in the knowledge production processes of the Part itself. Its be(com)ing with_in the radically reflexive presence of its ‘making’. Making which is the presenting and learning through doing a DBD PhD conceived around publications.

Beanstalk is therefore introduced through this Chapter of its ‘3Things’ of DBD: the Motivations, Questions and Conceptual Framing, showing its role and processes in productive generation of the radical praxis of a DBD PBP.

The motivations

As explained in Part One: Homestead, originally dreamed of as a ‘PhD-by-Publication’, much of the ‘main matter’ of the PhD’ is supposed to be in ‘public presentations’, particularly specifically including institutionally recognised journal articles², herein called ‘Beans’. In the formal institutional requirements, this refers to ‘academic journal’ articles. In my interpretation, a number of them being more accurately closer to ‘publica[c]tions’ (Publica[c]tion_Collective, 2017) and ‘spoken texts’ (Mbembe, 2015) p1 (eg Bean 2) reflecting ‘the project/s’ in process/es, as I struggle with this work for opening participation in a way that doesn’t “become³ fixed and—at the price of forgetting its own origins—manipulable in the form of the Idea”, as Badiou (2005, p. 9) critiques of previous ‘philosophical turns’ help me articulate.

In the process of brewing the PhD in answer to its Main Question, as I was growing the Beans, I ‘instead’, at least more practically successfully and fortunately, produced Seed Pearl conceptual praxis tools of and for presentation of CA SJE TD praxis. Troubling the Seed Pearls and Beans within struggling to do such education from with_in the my personal and professional political public_actions helps[/ed] me make some sense of the relationship between Seed Pearls, Beans and Dung Beetle Doing, as the CSRX praxis of their mutual production is/was more clearly be(com)ing for me. And by slow degrees realising means of their contextually appropriate presentation with_in a PhD, culturally and structurally.

Relying heavily on ‘potential immanence and rupture for states of claimed sovereign exception to help hold the paradoxes of meaning and its making through the miracle’ (Honig, 2007) of the (mixed) metaphors of the whole, the Seed Pearls are the ‘dung balls’ of Dung Beetle Doing that became the

² the requirements of a PhD by publication (PBP)

³ tense of became/become changed to fit here, but writing it as bec[o]me becomes too confusing in the context

overall methodology of the practical philosophy as political pedagogical praxis. That I belatedly realised as therefore being the productive grounded conceptual framing (Odora, 2017) of the PhD, as much as its 'main product'. Recognised through 'good and bad' reasons of strengths and vulnerabilities of articulating my participation (Honig, 2007; Zinn, Proteus, & Keet, 2009) in doing the whole with-in being (SAAIC-ed) me struggling with_in liberation [for/as] education/liberation [for/as] education.

While I long ago became aware of the productive cycle of DBD for possibilities of *opening* (Mbembe, 2015, p. 26) (Badiou, 2005, p. xiv) participation to(ward better) doing being in liberation, I [have] failed for years to manage the paradox of (learning to) 'translate' this knowledge into an adequately domesticated 'contextually appropriate' entity of/for submission to the authority of the academic institution responsible for assessing and decreeing its realisation as/with_in a PhD, that then of course permeates the process within unfortunate aspects of '(un)parity of participation', relevantly discussed by Armstrong and Thomas (2009) in reference to Nancy Fraser's theorising of the concept. While such tricky contesting and 'confluencing' considerations are precisely the purpose of having Seed Pearls for praxically handling such processes, the contextually appropriate presentation of the whole reflexive PhD thereof produces its own challenging 'enablers and resistors', specifically also to me, this SAAIC-ed 'dung beetle doing' (Bean 8). Very slowly by proximal degree exponentially realising it better with_in, as Amsler (2015, p. 28) so succinctly articulates with respect to Gramsci:

that is, every relationship of power and hierarchy that is legitimized through some form of participation and social formation – 'is necessarily an educational relationship', and that people's knowledge of possibility is continuously educated through the 'active social relationship of modification of the cultural environment' they work within (Gramsci 1999, p. 667).

Particularly for the purposes of the *PhD* dissertation, I need to show sufficient sense of where and how the Seed Pearls emerged as they have, with and through the immersion in CSRX development of the growing Beans, as the 'living literature' of my whole DBD struggle to realise a thesis *and* PhD of political praxis through the critically self reflexive means of doing the contextually appropriate

C4B...15 Jan2021... *noting that I'm just 'claiming' use of supporting thinking...as much as I understand it myself at present...as I did with Bouzanis, and trialectical...which might come back to bite me academically, but reflexively developmentally is a procedure that enables me to move forward practically...using theory in a way that is contextually appropriate to my practice in the present moments of doing...that are perpetually in critical revision....even though a static PhD will embalm them at a certain point of their 'sense' to me, in this combination of P's. Which then helps offset some of the possible vulnerabilities that I think Honig (2007) is grappling with for how we do things more democratically now*

DBD CA ESJ. As 'a practice of freedom' (hooks, 1994) wherein axiomatically, "[f]reedom implies both the space to become and the process of becoming" (Amsler, 2015a, p. 105) with_in the contextualised messy (Finlay, 2002; Moraes & de Toledo Quadros, 2019; Pillow, 2015), rich thick (Finlay, 2002) fullness of critically reflexive multidimensional life of the 'SAAIC-ed' self doing such being. All be(com)ing. More whole. In the mutually transformative 'epistemic circularity' (Bouzanis, 2017) between the doer, the DBD 'thesis' matter, and the DBD CSRX PhD of the [dung beetle] doer. Struggling to be radically present in and for the growing conscious and conscientious praxis Dung Beetle Doing. In this case, with_in presentation of validly and valuably viable means of its [re]generative [re]productive contribution to taking the collective project of participation in living learning liberation from oppression.

Which realisations have of course crystallised through the process of my 'brewing and growing' (referred to in Part One) grappling to recognise and articulate this 'will and way of doing being better ... more ... differently ... now and next ... exponentially/the more the more, by a difference of one degree at a time, based on the principle of proximity' in relation to all the P's of the Star, as I praxis the overlapping staggered whorls dynamically driving DBD. Practice being the 'dervishly whorling' wild witch doing beetle doing, who dances in and out the gate of the Homestead/First & Last, slightly differently, more critically self reflexively consciously conscientiously, perhaps a little less chaotically, though no less complexly.

Emergence and immersion from with_in which (homestead) is reasonably tamed (domesticated?) in the conceptual framing elaborated/explicated below on in/as the third of the '3Things of DBD', coming after the following Questions, as the second.

The questions

"reflexivity can raise more questions than answers and as it is a continual process, it remains always a pursuit and never a destination"(Küpers, 2019).

The *focus* here, in Beanstalk, is showing *how* the dialectical brewing and growing processes across the period of the whole, happening as they did and do, help/ed *produce* what they do and have, *through my be(com)ing [DBD] ways of working with_in them*, begging the question:

How does/has my [SAAIC-ed] understanding of CA SJE TD ...as a process of CSRXstruggle of education for liberation ...developed in praxis?

as the 'living learning literature' experience[d] with_in their production, with_in a PhD submission process ...particularly as seen in the respective artefacts of the Beans housing the emerging Seed Pearls, of and for DBD methodology?

Using the Seed Pearls of DBD more and less intrinsically and explicitly for the (structo) cultural conceptual framing of the sense and meaning making of this task [as much as their being the findings and therefore key content], and the Beans as focal nodes of their housing, the Key Question of *Beanstalk* then is:

*What does an A-ELC of my praxis over the period [of producing *this* PhD] show about how the Seed Pearls emerged from what I was doing...*as and while* 'being me with_in the world'?*

That is, of *this* specific SAAIC, participating in doing a CSRX DBD PhD, as PBP and not, in respect of all the P's of the Star within the arms of her Trajectory Model. Realising the means of reading, as much writing/presenting, the unitary whole of the purposeful parts of such doing being, with_in their paradoxes and distinctions, for making sense and meaning with_in their sum.

Considering an ELC is by nature a process of sense and meaning making learning through doing and here being in respect of *my* learning with_in doing – participating in this struggling DBD process of education for liberation through and in the process of producing a PhD of only somewhat similar intent – another way of [critically self] reflexively framing the question of *Beanstalk* is therefore axiomatically the question of SAAIC in respect of *me and this PhD*:

What are the enablers and resisters of [my] doing such a critically self-reflexive study/thesis/PhD? That is, participating in doing [a PhD] study of CA SJE TD as a [CSRX DBD] [by PBP] in the world now?

And that bracketing is at the crux of the intertwined primary processes of doing a PBP DBD PhD – be(com)ing within the general complexity of multi-purpose and almost oxymoronically paradoxical sense and meaning making of chaotic reality of the moving about world. Because it is perhaps less obvious than it first seems, that while the critically self-reflexive (CSRX) learning is the primary focus and purpose of the study, the nature of study for the particular purpose of doing a PhD is intrinsic to the unfolding 'strong emergence' learning (Osberg & Biesta, 2007) of the 'trans- and inter- actional relation' (Kolb(1984, pp. 35-36), also recognising Dewey) with_in the world as it is to the 'intra- actional' development. Of my and its (CSRX) being. Realising being as *transitive* noun and verb. Quite besides present-ation of its radical praxis in moments and movements of [b]e[com]ing over a considerable period of time.

A being doing Dung Beetle Doing. Be(com)ing a Dung Beetle Doing. Doing not only DBD, but doing it for a distinct purpose that is almost contradictory to the whole notion of doing education in freedom: that is, producing a study that meets institutional prescriptions of *submission* to an existing authority of the status quo, with all the inherent implications of imbalance, hope and im/possibility, of all the P's between the authority, the PhD and me, never mind the paradox of perpetual CSRX and ending a PhD submission.

Perhaps more particularly in this Period of neoliberal Higher Education unfortunately [anti]queering the nature of *learning transactions* (Kolb, 1984) that continues to promote and perpetuate into more imperialist colonising cultures while pushing for mountains of more commodified high speed and volume performance as much as of the counteracting concepts they violently disfigure so soon after they emerge (from 'pandemic portals' to 'free higher education', and 'universities without walls' etc⁴). And therefore, [in]considering the opposite power dynamic of renaming and reframing by the dominants instead of the subordinates which latter are thereby alienated from the claimed meaning of [often self]definition, as actions of liberation. So antithetically to a world needing to reduce human consumption to 'de-growth' and turn colonisation around to care in, of and for just 'ecosocial' equity (Meyerhoff & Thompsett, 2017). That emergent waves of decolonising dynamics of liberation from such oppression are excitingly making more apparent in life and literature, for me at least, from #feesmustfall, through epistemologies and movements from south and north, east and west as some of the brighter stars of this sort in my milky way can be seen in the firmament of the following Beanstalk.

Using the questions of the '*Annotated Experiential Learning Cycle(A-ELC) Seed Pearl*') as a contextually appropriate Dung Beetle Doing (DBD) way of culturo-structurally answering the triological and trialectical key questions of the Beanstalk while being the 'self-as-and-in-context' (SAAIC), *doing [a be(com)ing] CSRX DBD SJE CA TD [PBP-PhD] over the period concerned*, the *research* questions of *Beanstalk* are shown here – intertwining questions of being with those of doing, in relation to respective periods, realising 7P Star guided (P)articipation with the content of the Part, situated in the centre of the intersecting circles (of the Critical Elements) with_in the arms of the Trajectory Model.

⁴ May 2021 - all terms I've seen used in colonised neoliberal framing in the past six months, even though the 'pandemic portal' only popularly arose from and Arundhati Roy meme on social media in the 2020 Covid 19 context.

I hope and trust that the applied mechanisms of expression help indicate the punning double entendre's of intersecting, staggering multi- purpose and process reflexive iterations systematically combining the complexity of the Seed Pearls all separately and together, in relation to the nature and processes of the Part.

Segments of A-ELC questions are further elaborated in the ecosystemically layered whorls with_in the whole in their respective space of *primary* presentation, while ultimate elaboration of my more developed sense and understanding of the questions themselves, sparked through such usage, is incorporated in the presentation of the Seed Pearl itself, as seen in Bean 8.

So

- **what are the [DBD CSRX] Actions... of *doing Beanstalk*?**

basically *presenting Beanstalk-ing* through the CA [object suited] mechanisms of [a] DBD Beanstalk-ING . That is, *doing [a be(com)ing] CSRX DBD SJE CA TD [PBP-PhD]*. That is, the [DB] doing of the Beans and their 'Stalking', with_in and through doing, brewing and growing it and them while and through producing Seed Pearls in the process.

- **what do I [DBD CSRX-LY] Observe... see**

...are the mechanisms of presenting [a] DBD Beanstalk-ing

[presented in overview here in Chapter 1 of the Part: The 3Things Intro of Beanstalk]

...as and while doing [a be(com)ing] CSRX DBD SJE CA TD [PBP-PhD]

[seen in the [CA object-suited] of 'Living Literature' mechanisms of my learning doing [a be(com)ing] CSRX DBD SJE CA TD PBP-PhD, presented in Chapter 2 of the Part, from where the further elaborations of the Research Questions of the Part will be made to avoid confusion here

- **what do I Reflectively [DBD CSRX-LY] ...*think, feel and wonder***

about what I see I am doing with_in presenting [a] DBD Beanstalk(ing) doing [a be(com)ing] CSRX DBD SJE CA TD [PBP-PhD]

- **how do I [DBD CSRX-LY] Analyse**

what I see, think, feel and wonder about DBD[-ly] Beanstalk-ing *with_in presenting [a] DBD Beanstalk-ing doing [a be(com)ing] CSRX DBD SJE CA TD [PBP-PhD]*

....how do I make sense and meaning of all this...

...that I see, feel, think, wonder, from what I was/am doing?

....what are the patterns, connections, differences and similarities I see (re all the Ps)

....and other ideas, experiences, literature, theories and concepts

can and/or do I use to help me make sense and meaning of 'it' [as 'them...these multiple overlapping intersecting functionary parts of Beanstalk]

in some way that helps to ensure that and what

*....I [practically] **do differently/more/less/ now and next***

is contextually [culturally and structurally] appropriate to the [multi-purpose and process] tasks of doing [a be(com)ing] CSRX DBD SJE CA TD [PhD]?

Dizzying [and clashing?] whorls, I know. But what are witches for if not to overcome like superwomen sisters, making magic with Seed Pearls to show miraculous Dung Beetle Doing in processes and progression of (this) PhD production. Which way DBD thankfully still helps maintain the will to make happen.

The conceptual framework of the Part

Now, to the seduction of poetic proximity—I admit, I barely escaped it—I will oppose the radically subtractive dimension of being, foreclosed not only from representation but from all presentation. I will say that being qua being does not in any manner let itself be approached, but solely allows itself to be sutured in its void to the brutality of a deductive consistency without aura. Being does not diffuse itself in rhythm and image, it does not reign over metaphor, it is the null sovereign of inference. For poetic ontology, which—like History—finds itself in an impasse of an excess of presence, one in which being conceals itself....[, it is necessary to substitute mathematical ontology, in which dis-qualification and unpresentation are realized through writing. Whatever the subjective price may be, philosophy must designate, insofar as it is a matter of being qua being, the genealogy of the discourse on being—and the reflection on its possible essence] (Badiou, 1997/2005, p. 10)

Introduction

By now I have much experiential awareness of the dangers of draining 'stuckness'⁵ (*Bean 7 and Raphael-Leff & Perelberg, 2008, p. 186*) of whirlpool suction. The [willing DBD] ways of responding to the whole set of questions is laid out here in the third of the 3Things of Beanstalk, below, the Conceptual Framework.

⁵ which term I first heard clearly articulated in Justice and Women and referenced to Michelle Freidman of Gender at Work, which text doesn't quite make the connection, but comes as close as I can get without otherwise erasing the knowledge construction thread

Picking out the contextually appropriate[ly adjusted] question from the set above, that itself answers in part from with_in DBD conceptual framing, the question of *the conceptual framing of Part Three is:*

what ...are the contextually appropriate *culturo-structural conceptual* mechanisms of presenting [a] Dung Beetle Doing Beanstalk-ing ...as and while...with_in... *doing [a be(com)ing] CSRX DBD SJE CA TD [PBP-PhD]?*

While, and because, the processes (of DBD and the PBP-PhD) necessarily eventually elide, I try to hold contextually appropriately, the experiential learning of *their* respective dialectical dialogic (Held, p5 Table 1 (Amsler, 2015a; Held, 2019), genealogically tracking the triologically trialexical (Beswick, 2016; Hakkarainen & Paavola, 2009b; Horn, 1983) auto/ethnographically (T. Adams, Ellis, & Holman Jones, 2017; D. S. Madison, 2011; Spry, 2001) iteratively exponentially evolving generative 1] archival bricolage (Handforth & Taylor, 2016; Kincheloe, 2001; Mahlomaholo, 2013; L. Roberts, 2018) of – textual and ‘artefactual’ ‘codes’ (Quin, 2012; radicaleducationforum, 2012) of – literature of living learning DBD, immersed with_in 2] the emergent PhD ‘thing’,(Tara Fenwick, 2010) 3] being done in the timespace (Simandan, 2016) situated growing and brewing (bewitched) ‘re-searching SAAIC’, through its (literature) movement from boring to and through be(com)ing into being. That came to be called the ‘3BMoves’.

I do it through the epistemic circularity (Bouzanis, 2017) of the eco-centric period and process CSRX whorls pragmatically practically (Dewey, 1998; Horn, 1983; Meadmore, Hatcher, & McWilliam, 2000; L. Roberts, 2018) unfolded [p13] (L. Roberts, 2018) with and through the *Seed Pearl conceptual tools* themselves, illocutionarily⁶ (Attia & Edge, 2017; Boucher, 2006) supported by respective metaphors (Leddy, 1995). And, most latterly, by ‘beginning at the end’, assisted by the newer notion of the ‘3BMoves’, as another ‘object-suited’ possibility (as Amsler (2015a, p. 115) cites Bloch) of a grounded praxis tool (Duncan-Andrade & Morrell, 2008; duPlessis & Van der Westhuizen, 2018; Morrell & Duncan-Andrade, 2008), that emerged for the specific purposes of present-ing the be(com)ing Beanstalk of methodologically grounded ‘living literature’, structurally holding the whole by ‘draw[ing together] strings of ‘unfinished-[ness]’(Amsler, 2015a, p. 19) of this PBP PhD,

⁶ Oh dear. Like so much else it seems, perhaps I use the notion of illocution too casually? Having used it ‘all over’ Part Two...when I ‘get real’...about domesticating into a PhD, I get nervous about my ways of ‘making do’ (L. Roberts, 2018) especially when I see a whole gigantic philosophical fight about it, as in Boucher(2006), and even more reticent when I see McLaren’s (2001) usual ‘clever’ argumentation, in this case in response to Kincheloe (2001) on ‘critical bricolage’; so I reference it rather to its ‘straightforward’ usage in the way Attia and Edge (2017) work with it, that at least ‘*feels*’ more personally-politically in alignment with my ways of making sense.

‘indigenously’ grown and brewed with_in participation in its own ‘grounded’ (Odora Hoppers, 2015, p. 95) conceptual framework of CSRX DBD. For CA ESJ TD.

Living literature

Obviously building on a pragmatic notion of experiential (Dewey, 1986, 1998; Midtgarden, 2012; Sorrell, 2013) ‘living learning’ (Figlan et al., 2009; Whitehead, 1989), looking through the lens provided by the Seed Pearls of DBD, I use a notion of ‘living literature’ to consider Beanstalk’s xylem and phloem function for conceptually connecting the grounded concepts of the PhD with methodological connections in written research literature as a contextually appropriate [DBD] reflexive route of/for the/its 3BMoves of ‘brewing and growing’: Borning, Becoming and Being. While trying to hold in balance the nature of care-fully, tentative Dung Beetle *doing*, conscientiously gleaned productive matter through critically self-reflexive praxis of being_in the present[ly] intersecting (Cooper & Lockett, 2017) moments of living. Trying to be a whole being in liberation as far as possible with_in the moving about world (Trinh, 1988), in and through my mutually vulnerable (Zinn et al., 2009) ‘concerted [struggling enacted liminal] (Dyring, 2014) praxis of [and for] be(com)ing (Attia & Edge, 2017) [‘freely’] human’ with_in...love (Lazar, 2015), to combine a bunch of key maybe less recognisable referents who people the pages below in related regard, with those likely more obviously seen, such as hooks(1994), Freire (1970), de Souza Santos (2015) and Amsler (2015). The matter making, produced and producing, through brewing, growing and polishing, the self-same Seed Pearl Dung Balls of such (dung beetle) doing. In ever cycling growing (in density/intensity) learning and development eliding and staggering, intersecting concentric spirals from inside out to outside in.

In repeat patterning, the (prospectively names ‘3B’ moves’ elaborate and are elaborated through extended (extensions of the) ‘Beans Tables’, (ultimately?) interconnecting with the matter of the (often Tabled) 3B Year Moves themselves, presenting the doing of the PhD-by-Publication (PBP) immersed with_in it ‘self) and DBD’s emergent be(com)ing.

3BMoves of Beanstalk

[Here...with_in this Part] I use the metaphor of the Beanstalk for philosophically praxical (Bolt, 2004) contextually appropriate structural and cultural complexity (Buttelli & Le Bruyns, 2019; TJ Fenwick, 2001; Walters, 2018) of the ‘hermeneutic handling’ (Bhattacharjee, 2012) of the brewing and growing [magically be-]witched Dung Beetle occupying the Homestead of the whole – to capture the epistemic circularity (Bouzanis, 2017) of the qualitative circles within circles (Ely, Anzul,

Freidman, Garner, & McCormack-Steinmetz, 1991) of the trialectical triads of their be(com)ing (Attia & Edge, 2017) through transformatively (Maseko, 2018; Pouwels, 2019) emergent PhD, DBD [as] praxis and me, as a DB Doing a DBD [PBP] PhD. In uneven circular steps of reflexive mutual recognition (Gunn & Wilding, 2021), articulation and realisation of the experiential learning of the Trajectory Model, keeping my SAAIC-ed bearings with reference to the 7P Star, I weave wildly across paradigm borders (Badillo & Jun, 2013; Held, 2019; Romm, 2015) as befits radically grounded dung beetle doing seeking better ways of learning and being with_in liberation than what is presently predominantly praxised across the world.

Needing a way to *valuably, validly and viably* show my '3V's' of trustworthy research 'accountability and shared responsibility' (Moss, 2004) contextually appropriately to practically [make] present [as active verb of period and place] these staggered, overlapping circular 'moves' over the period of the PhD, for its submission as such, I [semi]-retrospectively conceptualised what I call the '3BMoves' of Beanstalk, called Borning, Becoming and Being. Notwithstanding that being here now is always also the radical_present (Carlson & Walker, 2018) in [the political (Auerbach, 1993)] process of participation. That immediately becomes the past in chronological time period, even as it informs and becomes part of that which 'weakly and strongly emerges' (Osberg & Biesta, 2007), sought or not through presence and is carried forward with_in [the embodied] future[s]. Attiah and Edge's (2017)[epistemologically] combinatory (Bouzanis, 2019) concept of be(com)ing is particularly helpful for holding the retro- and pro-spective from with_in the 'present-ed' per-spective, facilitating the necessary "consciously stepping back from action in order to theorise what is taking place, and also stepping up to be an active part of that contextualised action" [Abstract, p.33] that help the 'handling' (Bolt, 2004) of reflexivity as 'a methodological practice' that doesn't – critically – ignore 'historicity' of individual and 'collective sites of cultural production' (Szczelkun, 2002)

Thus the present[ed] Beanstalk has been, and is being, constructed and conceived of in the moments and movement of 'Being', ultimately in response to my last, late arrival, key research question: *How does one present such a thesis in kind/such a kind of thesis?*

Beanstalk is thus the framing metaphorically conceptual *structure* I am using to hold together the grounded methodological cultural praxis [the agency] of *my* 'living literature' of my emergent learning doing being for CA SJE TD, through the actively critically self-reflexive struggle of doing education for liberation as and through what I have come to call [the praxis of] DBD, through 3BMoves of Borning, Becoming and Being.

Seed Pearls of Dung Beetle Doing (DBD)

As always, working with_in the concentrically iterative cycles of the problematising A-ELC, the P's of the [7P] Star of Participation help to frame the swampy (Finlay, 2002) epistemic circularity (Bouzanis, 2017) with_in the critically pragmatic lexicon (Biesta & Melles, 2010; Midtgarden, 2012; Sorrell, 2013) of DBD. The presented learning in doing happens in being with_in particular overlapping period places of space-time⁷. Through and during recognising and articulating that doing to reflexively realise the diffractive learning from and for it, the learning, doing and doer become something else in and through the process, iteratively and simultaneously “be[com]ing in being”, as Attiah and Edge [super appropriately] put it.

The particular possible ‘singularities’? (Onge, 2019) of the periodic time-spaced ‘placed’ ‘rhetorical triangle’ of multi-purposes of the people and multi-process[es] trialectically trialogically (Hakkarainen & Paavola, 2009a) practically promote particular power dynamics in respect of the ‘layers of possibility’ [Bloch in Amsler]. Consequently realising the specific coincidences between the elements of doing in relation to the conditions of being over relevant period, in respect of the Trajectory Model of the doing SAAIC. That is, in this case, me – doing a CSRX PhD – asking the question: How *is critical ESJ a CA response* to TD for a more just and equitable world? that is answered by finding that is through Dung Beetle Doing.

The basic presentation of the SAAIC Seed Pearl, showing richly annotated illocution of *my* SAAIC model (Fig. 9, Part One) is intrinsically elaborated through Beanstalk (ultimately densely seen again in a ‘rainbow SAAIC in Part Three: Ch. 6), practically helping to achieve degrees of ‘mutual presence’ adequate/appropriate to participation in the complexity of the contextualising P's, particularly of the self-reflexive PhD ‘timespace’p251 (Simandan, 2016, p. 216): Period. Wherein the ‘productive conflict’ (Pouwels, 2019) of critical consciousness crystallises matter of intrinsic social power infusing individuals being with_in the world⁸.

⁷ space-time*: so particularly pertinent in this(2020) time of coronavirus crisis pandemic with endless confining ‘lockdowns’ against (and for) life ...as we have) know(n) it, Maybe even more with the inverted perspective of TimeSpace (Simandan,2016) , the ‘magical’‘intergalactic connection’* with the Period P of the Star of Participation, as notions like ‘social distancing’ enter the global common lexicon. *linking with discussion references accessed 7april2020: <https://www.dictionaty.com/browse/space-time-continuum>; <https://simple.wikipedia.org/wiki/Space-time>

⁸ to make a clear distinction with depoliticised ‘spiritual’ notions of contradictorily individualising ‘mindful presence’ understandably very popular in neoliberal mainstream academic and social media. See for example the aptly named Kriben Pillay’s UTheory, somewhat crossing both in UKZM Indaba April 2020.

The mutual presence of ‘being t/here’ in tri/dialogical participation in timespace⁹ period is precisely ‘the better balancing between’ that DBD calls for and helps enable, however imperfectly, through its/my emerging, shifting, always ‘partial knowledge of it as my politically situated...practical philosophy’ (de Sousa Santos, 2015, p. 313) – to amalgamate in paraphrase with de Souza Santos’ notions of ‘self-reflexivity as ways of seeing and knowing absence and presence of equality through and for knowing solidarity’ (Ibid., p.249) as I ‘feel my way forward’ (Matzdorf & Sen, 2015) in the deepening journey of my ‘living learning’. “By studying [my] praxis and practice traditions ‘from within’ [...my...] proper work and, at the same time, [a] focus of [my] critical investigation” as Kemmis (2010, p. 9) argues in support of the

practical philosophy approach [that] regards practice and especially praxis as ‘internal’ to the persons and groups whose practice/praxis it is, and as ‘internal’ to the practice traditions which give meaning and significance to a practice like Education. (ibid.)

As Finlay, p225 (Finlay, 2002) explains in relation to ‘negotiating the swamp’ of reflexive practice:

When researchers focus on their own experiences, as in the case of reflexive ‘introspection’, the researcher’s voice may eventually overshadow the participant’s. Likewise, in reflexivity as ‘intersubjective reflection’ and mutual ‘collaboration’, assuming it is even possible to unravel such complex dynamics, focusing on the interpersonal process may shift attention away from the phenomena being studied. In a different way, researchers using reflexivity to deconstruct or as ‘social critique’ have to grapple with shifting subject positions and slippery meanings as they strive to find a balance between profitable deconstruction and nihilism.

Overall, it seems that different researcher–explorers entering the swamp lay claim to competing, sometimes contradictory, accounts of the rationale and practice of reflexivity. Thus, the debate begins. Each way of approaching reflexivity has opportunities and costs; its strengths and limitations. The task is to do the reflexive analysis well, whichever mode or modes are embraced.

Social psychologists Moraes and Toledo (2019, pp. 3-4), writing in the journal *Genealogy*, on “ResearchingWITH” (albeit primarily ‘others selves too’)

⁹ Lefebvre (and Sojer) are names and texts that keep coming up with the ‘tri-s’ I work with. It reminds me of another whole ‘oeuvre’ to engage with more deeply...when I can get there...with_in the PhD or ‘Beyond’. For now, I note them as markers of future trajectory for potential deeper development of the Seed Pearls.Perhaps it is just my political prejudices picked up however problematically from with_in my communities of praxis (COPXs). For now, they uncomfortably represent blind spots in my knowledge (as with my lack of adequate knowledge to take an informed position on ‘critical realism’ ‘made safe by personal-professional-political community of praxis (COPX) interconnectional advice: thanks, Gordon Asher, in this case). There are clearly some aspects of interest to me when I ‘go there’, for example in (Goonewardena, Kipfer, Milgrom, & Schmid, 2008) . But I don’t know enough about them yet. They feel like a nagging distraction at this point of what I’m doing. But with always too much information and too many views available, I have to work with the means of control (MOC’s Fig. 10 Part One) I have for discernment. And following the directions of my communities of praxis is the best mechanism I have until I’m in a position to confront the details more myself.

understand that narrating, researching, and weaving are intertwined processes that lead us into peculiar and unpredictable actions in the research field [...] a risky practice [...] as [o]ur active and living presence in the field keeps us involved, and, as highlighted by Haraway and Goodeve (2015), this type of action makes a difference:

“And scientific knowledge is about witnessing. That is what the experimental method is about, the fact of being there. And the fact of knowing certain things because one is there. And the fact of knowing certain things because one is there changes one’s sense of accountability. So far from being indifferent to the truth, the approach I am trying to work for is rigorously committed to testing and attesting. To engaging in and understanding that this is always an interpretive, engaged, contingent, fallible engagement. It is never a disengaged account” (Haraway and Goodeve 2015, p. 67)

[w]here narrating, feeling, and researching are articulated to bring us *closer* to the world we live in and to allow us to intervene according to what we go through in life, because science and life are involved in an *unceasing dialogue*. In order to do that, we must maintain an active presence in our work (ibid., p. 2).(my emphases)

Sliding* together the drawstrings of the Part and the Chapter

**I use this notion of ‘sliding’ in respectful echo of the moves of the ‘sliding doors’ aspect of ‘opening ubuntu reflexive being as much as the mirror of you in me’ so central to early DBD conceptualisation, here as referenced by Rev. Al Sharpton, as Guest Speaker at the Biko Memorial Talk, Umtapo, 23 September 2020*

Present DBD PhD: pro and retro resolutions with_in ‘Beanstalk-ing’

In 2021,

Beginning with what is shortly to prospectively become known in this DBD PhD context as a ‘C4B’ – ‘closing for beyond’ – retrospectively reflexive noting box, developing on the original ‘left-hander’ notion. As I get better at holding together in balance ‘more reflective left hand’ work, with ‘more analytical right hand’ work of holistic critical self-reflexivity, I instead present the now ‘*reflexive box*’ more contextually appropriate practically page wide.

21 Sept 2020....a little ‘left (and right) hander’

As I do (enact) the Moves all_together in their enfolded, enfolding and unfolding synchronicity, such further form fitting words describing the dialectical processes of PhD DBD emerge. Where ‘handmade’ recognises the pun of Margaret Atwood’s 1985 poignantly period apposite tale, as much as the common(’s) calls for recognising value of handwork in ways of withstanding neoliberal commodification encroachment pervading everything, the

'handmade' *Contents of the Part* in the Table below aim to simply show such terms. In turn, their full(er) meaning *becomes* apparent through the processes they [re]present.

Generatively 'manufacturing' the magic mushrooming of critical reflexivity in praxis.

The *Contents Table* shows the pro-, retro- and present exponentially intersecting, iterating perspectives of radically praxising the eliding Moves of *Beanstalking* through DBD'S CSRX (annotated) experiential learning, cycling toward drawing together the [unfinished] strings into one whole...for moving [to] beyond [the PhD]. The staggering unfolding and enfolding overlapping cusps mirror DBD's 'face, chase¹⁰ and embrace' dynamics of spirals in both their directions: the outward opening toward the stars of beyond, and the drawing inward of participation...by a difference of even one degree at a time, more and more, based on proximity.

The dawning resolutions from finding words that work for all the *P's of the Participatory* lodestar evoke the magic rainbow traces of DBD swirling whorling bewitched dancing in delight (or 'de_ lite' to pun and rasta it :)

The illocutionary Table of Contents, including rationale with its column of rationale, stepped layers of presentation, and purposefully punning versions of verb_alised nouns, and dis_aggregated terms and not, hopefully now makes more readable sense of the language of the standard list form above.

In e-version, the handmade Table also uses colour in various ways to show some [more] mechanisms of such 'joint and several' intertwining of the threads. While illustrative and helpful for construction, I think the colouring is not essential for making sense of the contents. As usual/elsewhere, other available media and linguistic mechanisms of bold italics case and bracketing are used to illocute dialectical intersections. Some of which, maybe including the changing page orientation between Chapter 1-3 and 4, show some of the anachronisms in the building...of being with_in any reflexive writing process.

Despite that, with the benefit of retrospection, the Table perhaps still rather overoptimistically sometimes states smooth[er/ish] synchronisations realised in the Chapters themselves, recognisable as/in the inevitable mismatches that occur in reflexive

¹⁰ chase only being 'found' in the last quarter of 2020 as I worked again on Bean 8.

development between the intended prospect and its actual[ly articulated] presentation. But that's part of the productive magic of brewing and growing, isn't it. There are always other elemental bits be[com]ing a part of the [unfinished (de Sousa Santos, 2015, p. 99) *process* of the] whole.

One key material issue of such present articulation is the removal of the word 'reflexive' from the headings. The whole presented process and matter *is* reflexive (re)presentation of CSRX [DBD]. To keep naming the parts as such is thus both tautological, on the one hand, and undermining of the holistic complexity of the processes of presentation through the DBD enabled truth procedures, on the other. Another is being improving the articulations themselves, as the Table itself helps me recognise them better. Closer resonance with more standard PhD process and structure becomes more evident, that I have slightly emphasised in the Table, at least. Again indicating the resolutions brought about through the tortuous processes of being at once 'in and against' [Holloway] – always radically present(ing) here now...adding of course to the complexity of paradoxically 'capturing' liberated living learning.

Now, in actual 'Closing for Beyond' in 2021, the 'handmade Table' is removed. Rapidly rolling discoveries and decisions in processes of wrapping up make it as unnecessary now, with_ in the pragmatics of my developed thesis and electronic technological knowledge and choices. I now find the actual electronic Contents Table sufficiently serves present(ation) purposes. It conveys the staggered descriptive titles and 'validly, viably and valuably' saves space and life energy in 'better balance' for reader and writer.

I retain the 'left-and-right-hand' discussion above though, for its illocutionary value for amalgamation of the *P's of Participation* that the DBD sliding door Moves have produced for a PhD in kind, where each sort of Table serves contextually appropriately with regard to all concerned. And to close this section in opening to the next.

Chapter 2: Living Literature

Opening the Chapter

A reflective pause to gaze into a watering pond

My assumption is that thought itself arises out of incidents of living experience and must remain bound to them as the only guideposts by which to take its bearings.

Hannah Arendt, in *Between Past and Future* (New York: Penguin, 1954, 1968), 87.

as quoted by Disch (1993, p. 665) in her appositely named ‘*More truth than fact: Storytelling as Critical Understanding in the Writings of Hannah Arendt*’, who then herself reinforces with:

A well-crafted story shares with the most elegant theories the ability to bring a version of the world to light that so transforms the way people see that it seems never to have been otherwise. Under certain conditions, a story can be a more powerful critical force than a theoretical analysis

I tried to imagine a knowledge that would allow us to recognize light even when it does not appear to us in familiar and predictable forms; that helps us look up when it frightens us. A pedagogy that joins the artist, the ethnographer, the political person, the teacher and the student – perhaps all in one body, perhaps in some kind of togetherness – to shed light on darkness through active engagement with the world and others in it. I tried to imagine not longing to engineer its appearance.

(Amsler, 2015a, p. 1)

Practically proceeding

The meta A-ELC of ‘Living Learning’ presents Beanstalk’s reflexively *Observed Actions* [of] the presented Beans [as generated *Actions* of a living growing Beanstalk nurtured by the witches brew of DBD], that it then *Reflects* on. Following Chapters then [critically self] reflexively generatively *Analyse* such as and for their part in DBD [and] PhD productivity. Again, with parentheses indicating the double and triple separations and aggregations of the whole ‘plant’ through primary dual xylem and phloem carriers¹¹ of [a] DBD [and] PhD.

This Chapter itself whorls through intrinsically cultural and structural meso and mini A-ELCs to present CSRX DBD analytically derived conceptual framing of Living Learning as an object-suited

¹¹ like Starhawks organisational tree model of direct democracy (Joubert & Alfred, 2007, p. 97)

mechanism of the critically subjective processes of learning of this DBD PhD, with_in enfolded cycling of its application for, from and between both (the PhD and DBD), in the triological triumvirate of the three: the processes and products and producer, dynamically driven accordingly. Matter under main meso headings of the chapter are sometimes signposted with occasional sub and sub sub level/layer headings to show back, cross or joining interconnective weaving stitching between dynamic brewing and growing productive tissue levels, layers, parts and tendril threads. To bring purposefully together the mixed metas of the- physical and -phorical.

An 'ELC' of the concept of 'living literature'

Working with_in such a claimed eclectic practically [political] philosophical approach of transformative grounded theorising (duPlessis & Van der Westhuizen, 2018) and conceptualisation productive of the Seed Pearls for DBD's engaged (Nagda, Gurin, & Lopez, 2003) decolonised learning in liberation (Hoppers, 2017), a methodologically appropriate grounded [theoretical] praxis (Duncan-Andrade & Morrell, 2008) 'DBD will and way' of 'living literature' emerged from my CSRX autoethnographically (SAAIC) 'being t/here' (Spry, 2001; Wright, 2006), in the world with others.

As...

a process in which the marginal [...ized have] has a "presence" and "voice", and cognition goes beyond liberation, and on to emancipation, to injecting and infusing fresh, innovative ideas and propositions for the rest of the world. It is through this affirmation of the multiplicity of worlds, and the recognition that forms of knowledge other than that sanctioned by science exist, that it becomes possible to redefine the relationship between objectivity and representation, and between subject and object (CODESRIA 1998) – the healing moment (Nouwen, 1972) in this long chain of vicarious disenfranchisement (Hoppers, 2017, p. 161)

...of what counts as valid knowledge to and from whom, for what purpose/value.

Aspects that Spry (2001, p. 707) captures so well, here in excerpted pieces of her blank verse on

BEING THERE: "Threshold",

(that I'm so happy to have (however belatedly!) found, not least also because of this poetic mechanism matching mine in the Thesis Statement especially (and since elsewhere), which matching is serendipitous but not so coincidental when I see that she too holds Trihn Min-ha and hooks at heart, as much as her use of the term '*critically self-reflexive*':

Trihn Min-ha (1991) writes, "Knowledge is no knowledge until it bears the seal of the Master's approval" (p. 85).

[...]

There is danger here in this world, The Academy,
[...]
bell hooks might call this “eating the Other,”
consuming ourselves
with monologues about what should be endorsed,
authenticated,
and marked
as scholarship.

And all still with_ in the nonetheless and always challenging seeking of ways to viably present a way through ‘the swamp’ (Finlay, 2002), in present doing of its prefigurative, (Fielding & Moss, 2012; Motta, 2011) ‘and/but/therefore altering’ (Robin DG Kelly¹²) be(com)ing (Attia & Edge, 2017).

Carefully stepping around the plethora of ‘living literature’ claimed as ‘the word’ in Christian postings across the internet, I use the notion of ‘living literature’ to describe and construct the CSRX ‘auto- ethno- biographical genealogical bibliography’ of the study comes from my having first come across the term in reference to Coffey, as I find repeatedly referred to (but not referenced!) in my early PhD work, to which I had elliptically come through being collegially referred to ‘The Ethnographic I’ (Ellis, 2004) that I conflictually evaded through mistrust of imagined individualising proclivities implied in the title to my still ignorant eye. ‘Living learning’ on the other clearly struck an immediate chord.

I have long since lost that specific reference in the mists of time and erased bookmarks and other more and less successful reference mechanisms victim to mine and others’ vagaries and in/competencies. I don’t really care any more about the losses. The dating of my finding of literature pieces in and for my CSRX knowledge formulation processes is debatably more important for the purpose of the PhD I think. Certainly the related order of questions of the A-ELC Seed Pearl serves as form of ‘essential mapping of the perilous journey’ p97 (de Sousa Santos, 2015, p. 97) to help hold me steady in the mire (Finlay, 2002) of infinite possible choices and directions [or reflexive? research].

Nonetheless, it is perhaps helpful to make reference to another article Coffey co-wrote (Coffey & Street, 2008), found in my recent attempts to find the original reference, that indicates a relevant link with my perspectives through his (in this case ‘their’) discussions on the relationship between identity development and ethnographic narrative in respect of

¹² Love and Rebellion webinar July 2020 hosted by Firoze Manji

the "figured worlds" metaphor coined by Holland et al. (1998) [... people occupy where...] learning [is] not simply revelatory of past events but, rather, [] dynamic and contingent upon the personal and interpersonal identities (Blommaert, 2005) that are negotiated at the moment of telling: "In forming our sustaining sense of self, we draw on models of identity provided by cultures we inhabit" (Eakin, 1999, p. 46). For the purposes of this study, accounts of [] learning are seen as narrative constructions (Bruner, 1994) that allow individuals to organise and represent their self-concept. [p454]

Even though the term 'living literature' is not used here, there are clear echoes of SAAIC-ed DBD transformative be[com]ing (Attia and Edge, 2017) with Coffey and Street's study of language learning when considered through an '*ethnographic perspective*'[their italics] (2008, p. 455) of self in relation to

the act of becoming [...] [that] allows conscious commitment to certain ways of being and doing that constitute construction of new identities, within and across new "figured worlds" [ibid p453] [...] (which "could also be called figurative, narrativised, or dramatized worlds" [Holland et al., 1998, p. 53]) [that] are socio-historically shaped cultural spaces that act upon and are acted upon by individuals who come into contact with them. [ibid, p454]

...which reflexive balance between 'located social and positioned political critical identity subjectivities' (Bean 1) is central to [a/the] SAAIC (*Seed Pearl*)..

I think the 'living literature' concept resonated so strongly with me because of its nomenclature overlap with the '*Living Learning*' of Abahlali Basemjondolo (Figlan et al., 2009) that I had relatively recently related well to, and because of its reverberations with my long term usage of Whitehead's (1989) '*Living Education Theory*' (LET) research approach (as seen in Bean 1 particularly), which in turn provided a more formalised/recognised research iteration of Freirean ways of 'reading the world...to transform it', which connections become apparent in the material of Beanstalk below.

My understanding of such contextualised critical literacy can be seen dating back to my work in adult education through ESL classes in the late 70's, referred to in Bean 3: TCW. The use of codes for contextually appropriate provocations of critical engagement has been central to my work ever since, as evidently recognised and recognisable throughout this thesis, and developmentally/constructively realised through the *autoethnographical genealogical bricolage* (referentially discussed in Chapter 3 following) of Beanstalk artefacts and narrative, animated most clearly through the developmental 'activist archiving' (Benson & Meyer, 2016; Josias, 2011; Mbembe, 2015) learning of '*Making the Book of WOMB*' (Bean 7).

The concept of 'living literature' helps answer my search for 'the Question/s' of the Chapter, as...

a dynamic, two-way, equitable dialogue between the academy th[is] 'indigenous knowledge holder: [living and learning in] the commons and the grassroots [...] to find deep analyses and come out with propositions that have the ability to transcend the battle between scholars and academic paradigms and achieve transformative imperatives that can put pressure and raise the bar for the academy to consider changing its ways [p160],
...as Katherine Odora Hoppers (2017, p. 160) adjures us to do, clearly in concert with the emancipatory project of this DBD thesis, and all the '*confluentia (my adjusted term)* (subjective) selves and others' (Pleyers, 2010, p. 180) who people its pages with_in the living learning (Figlan et al., 2009) of my 'baroque subjectivity' (de Sousa Santos, 2015). Which is a generic challenge of the nature of making new knowledge and/but that is differently articulated and 'authoritatively' accepted as such, depending of course on marginality, liminality, subjectivities, resistance and embrace of the coinciding '*P's of Participation*' therein, that DBD recognises as dynamical drivers of – in or out, to and from.

Consequent doing

Concluding the conceptualising of the *living literature* of Beanstalk, simultaneously introduces the story of its productive be(com)ing, through iterative enfolded conceptual and practical mechanisms such Dung Beetle Doing generates as '*incidents of living experience that must be remain bound to as the only guideposts by which to take its bearings*' to paraphrase Arendt as quoted at the beginning of the Chapter.

Beginning with the 3BMoves to help hold in interactive participatory space/time periods of the living learning of the 'plural veridiction' "*document[ing] the co-existence, even in the same place and time, of a variety of truth regimes and a corresponding plurality of modes of power*" (Valverde, 2018, p. 97) of the multiple story forms this DBD PBP 'lives by', as Okri (1997) is quoted in Bean 8 (and 3?) as it '*adopts radical pluralism, to create a (common) world in which many worlds can be embraced*' (Esteva, 2014, p. 46).

The subheadings generatively illustrate (illocute?) intersecting elisions of tools and processes between meta -physical and -phorical mechanisms of Dung Beetle Doing [and], Seed Pearls and Beanstalk eliding processes of DBD PhD-ing. For example, *Questions of 3Things* being '*wondering*' of Annotated Experiential Learning Cycle's *Reflection*, and presented conceptual framing tools being simultaneously reflexively analysed products of the intertwining, iteratively staggered processes [of DBD PhD-ing].

Doing living literature framed through 3BMoves

“the new happens in Being under the name of the event”

(Badiou’s second proposition in *Being and Event* (2005, p. xvii))

Motivation [of doing]

I long ago chose to answer the questions of the PhD through critical self-reflexivity itself, by learning from my own life and work, separately and together with others, *through the process of doing it*.

But doing which doesn’t itself end. One does not stop being a reflexive practitioner because a thesis needs to be submitted. A question then is: What or which *process...am I ending?* And in this case, the answer is the: the process of completion of the thesis for doctoral qualification submission.

I need a way to bring it all together in a way that also brings to an end to a critically self-reflexive thesis in order to present the dissertation thereof for academic qualification *submission*. How pertinent that last word is.

Sensible certainly. Yet how do so in reality when the part of the process *is* in itself embodied [critically self-reflexive] action?: recognising as I now do that even a shift of one degree makes a difference, more and more, depending on proximity. That is the point of critical self-reflexivity as I understand it after all when articulating the *trajectory of an educator for social justice* by seeking to realise *doing being in better balance between self, other and all including the earth (as dung beetles do)*. Recognising the whole of one self [as an in context] as the locus of own[ed] agency within the dynamic structures and cultures of the one whole world.

Reflexively wondering

How do I tame and hold still quicksilver pulsating animated perpetually productive living learning doing being in radical praxis of liberated struggle of education? How does one deal with the oxymoron of ending an ongoing process? When writing the thesis is *part* of that production process, because ‘research’ is itself both process and product – of recognition, articulation and realisation, and reflexivity is *“on-going mutual shaping between researcher and research”*. Making an iterative ongoing whorl between producer-producing-produce in present praxis. Meaning that to end is to actively block further productivity from the process.

Attia and Edge (2017, p. 33), recommend

With regard to the pragmatic implementation of these concepts [of reflexivity and development], we emphasise the importance of the researcher consciously stepping back from action in order to theorise what is taking place, and also stepping up to be an active part of that contextualised action.

Accordingly acting toward producing conceptual tools for such praxis

Hoping, as Attia and Edge themselves hope will happen, to go a step further than

simply [], prospective reflexivity [that] concerns itself with the effect of the whole-person-researcher on the research [and r]etropective reflexivity [that] concerns itself with the effect of the research on the researcher,

the ‘epistemic circularity’ (Bouzanis) of the ‘concerted praxis (Dyring) is (being) made ‘practically possible’ through ‘handling’ the Seed Pearls of DBD contextually appropriately, together with another ‘object-suited-fact-based’ [Bloch in Amsler] ‘structo-cultural’ device developed accordingly: ‘the 3BMoves’, introduced in the Conceptual Framing of the Part.

Trying once again to complete the PhD [now] in 2019, bearing Trafford and Leshem’s (Trafford & Leshem, 2008) ‘technological quadrant’ in mind with respect to formal institutional assessment documents, I found from the archives of my endless experiential cycles reflexing through the material of the whole, that I had been – arrived and shied at – a similar point almost every year since 2016. Many different responses ensued of course. The one I am still holding onto as useful though, is seeing the PhD as having three fairly distinct periods of development that I called *Borning, Becoming and Being*. Of course inevitably, through the nature of productive learning, a fourth, but fainter echo ‘B’ – *Beyond* – soon came into view too.

And it is this recognition, re-membering in Meyerhof’s sense of reciprocal relationship (according to (Russell & Carey, 2002) of what I am doing [in 2019] – presently B/being in - that produced the realisation of the 3BMoves¹³ that have helped me articulate a culturally appropriately structure to the whole that enables a way to end the *thesis*, in way that is consistent across the period of its existence as a dissertation: the *Borning Years* [2009-2011], the *Becoming Years* [2012-2015] and the *Being Years* [2016 - the present]. The ‘period’ of being present is of course always and forever too, even as it is also immediately past. A tricky potential pitfall of being into which I have endlessly wandered.

¹³ ...that ultimately became the 3½ BMoves in my case, but that is for later...

Grappling with this ‘problem of period’, together with the distinctive but dialectical relationship between the development of DBD and the PhD, I recognised that

The Beans’ contextualisation should be adequately shown and clear in Beanstalk, as situated production process.....(through CSRX...becoming DBD). The Seed Pearl’S contextualisation is the process of their production, which is reflexively analysed through the CSRX nature of DBD, supported through what is shown [observed] in Beanstalk.

So Beanstalk, for thesis construction purposes, could be

<i>Borning</i>	<i>Years 2009-2011</i>	<i>dreaming ‘the thing’ from within raw ELC-ing doing being</i>
<i>Becoming</i>	<i>Years 2012-2015</i>	<i>learning how to do the thing as living learning in motion through which process ‘the thing’ becomes apparent/ clearer/ more solid and graspable</i>
<i>Being</i>	<i>Years 2016-2019]</i>	<i>working, living and writing ‘from within’... participation in doing being this [DBD in my case] way</i>

These ‘3BMoves’ [noting I’m ignoring the emergent 4th ‘B’ in the nomenclature] are helping to scaffold a culturally appropriate structure for doing what I think is required of the purpose and process of Beanstalk in this PhD: radically working as it does with_in the experiential presence of the *ecosystemically moving about P’s* , as the ‘as nearly whole as possible doing being me here now’ complexity of *present* reflexivity that paradoxically does and doesn’t exist, so that all ‘capture’ of it is either *retro- or pro- ‘spective’ ‘be(com)ing’* (Attia and Edge, 2017) even as it is “*concerned with an interactive rather than a linear relationship between becoming and being, and, therefore, with a sense of being that always involves a process of becoming*” , in the present moments of engagements with what is presented!

The notion of the ‘3BMoves’ is invoked to hold perspective of multidimensional time-space , echoing somewhat Attiah and Edge’s ‘retro- and pro-spective be(com)ing reflexive cycles’, engaging with_in periods and/as reflexive process, including presence/present participation [perspective] of the personally-political ‘professional’ primary producer. This is, I think a pragmatic response to the “*epistemic circularity*” of the “*combinatory approach*” Bouzanis (2017, p. 125), argues for, of

reflexivity as an epistemic criterion of ontological coherence, which suggests that social ontologies should account for the possibility of self-reflective subjectivity – for otherwise they result in a paradoxical conclusion according to which a social scientist reflects on her or his ontological commitments even though these commitments deny her or him the capacity for self-reflection.

The *'technology'* (Trafford & Leshem, 2008) of the whole has been a challenge. Finding that *'quadrant'* named in a text recognised in the discourse of my submitting academy has enabled a productive match with the somewhat wayward wandering of a critically self-reflexive thesis.

Clearly one can't actually stop development of the whole in the process of doing. But one can, and must, interrupt the recorded process of productivity at least. I *'force'* truncation from the perspective of *period*, so that the *'elements of doing'*, participating in the process of doctoral qualification, are engaged with contextually appropriately to the *'conditions of being'* in such a process.

Another technological mechanism for CSRX that emerged in the period of (Dung Beetle Doing) Being, provides a way to hold the paradox of truncated growth and development within the processes of generative production that CSRX is. In Being, Archive Flags *'arrived'* (as seen in Chapter 5 and Bean 7). They *'make means'* to catch adequate detail and process significance, in the moments and events of doing being.

Any new learning from significant events emerging with_in the *'ongoing presence'* of practical completion and submission are recorded as Flags...in the understanding of their productivity for *'Beyond'*, where many other dropped stitches of interconnection can be picked up, in hopefully reasonably artful *'amending'* embroidering the metaphorical aesthetic as much as practically sufficiently drawing together the straggling strings. Adequately coherently bringing together the intertwined, but paradoxical processes of perpetual CSRX doing being and thesis production truncation.

Observing the Doing with the Analytical conceptual mechanisms of such praxis

The 3BMoves hold slightly steadier framing for (contextually appropriately) *'tracing the contours'* (Bhavnani, 1993), *of this 'lively tangle'* (Handforth & Taylor, 2016, p. 3). While of course overlapping and fuzzy edged (Bourdieu, 1990, p. 12) as an *'in motion'* artefact of practicing Dung Beetle praxis, (Tara Fenwick, 2010)in the main, *Borning* is the period of *formulation* of *'the thing'* [Fenwick] being troubled and puzzled over; *Becoming* is the primary period of production of the Seed Pearls, the praxis tools that become the primary contribution of the thesis; and Being is where they become more solidified in Beans, even as the drawstrings of the carrying PhD *are painfully slowly coming* together in closing that acknowledges/ privileges culturally and structurally appropriate

‘unfinishedness’ (Amsler, 2015)[, as my present reflexions [only] now promisingly produce some (contextually appropriate) new ways of praxisly achieving.

In the structural placing of the *practical handling* (Bannister, 2008) of doing the cultural whole, the Beanstalk Years, within each of the Moves, centre around the Beans as key artefacts of the PhD, housing the material ‘object-suited’ ‘evidentiary data’ of the ‘in praxis’ living learning of this PhD, partially ‘by publication’.

In the parlance of this mixing metaphors PhD: the Beans are situated with_in the contextualising grounds of the personal, professional, political DBD witch, presented in various formats according to differently determining respective dynamics described in situ. The Years and Moves are reflexively considered as DBD process production of Seed Pearls with_in the PhD development, using the tools of its/our/their trade/being. That is, culturally appropriately consistently showing iteratively cyclical DBD in praxis, through the use of DBD’s Seed Pearl ‘dung balls’ to produce ‘more and more (DBD) even by one degree at a time, based on the principle of proximity’.

Ecosystemically ELC-ing, the ‘meso layer’ Move reflexions are written as retro-, present- and pro-spectives, from the multiple micro cycles of the Year, from the ‘centred’ self-reflexive perspective of the moments and events of the SAAIC...being...me, as the Dung Beetle Doing in this case, making and ultimately producing the key artefacts of the PhD: The Beans and Seed Pearls. Praxising constructive consideration all the P’s of such participation, even as I metamorphose accordingly through the whole being doing in the *Period Years and Moves*.

Reflexively Reflecting on Observations of such Doing

A left and right hand mix retro reflexive view

Through the way [re]search works to help us discover that which we are looking for through the lenses we’ve constructed for doing so, my engagement with text literature on the methodologies of my living literature ‘led me’ to an article by Wanda Pillow called ‘*Reflexivity as Interpretation and Genealogy in Research*’, that puts forward that ‘[d]ifferentiate[ing] *reflexivity as interpretation* and *reflexivity as genealogical* identifies unmarked intentionalities in research as well as the irreducible necessity of both approaches in research reflexivity”.

There is much in this glimpse that obviously resonates with me. Not only have I previously heard her in person in a productive ‘affinity’ space, and consequently read and doubtlessly enfolded some ‘Pillow perspective’ however un/consciously, the article references Ferguson, as another connective thread with some other present referent reading. Providing me with a veritable comfort ‘*cushion in the [wondering] road*’ (A. Walker, 2013), back to my DBD ‘home’ (Alsop, 2005; S. B. Taieb, 2014) through the reflexive swamps [Finlay/son?] of the multipurpose processes.

I think what Pillow's articulation helps me grasp better – recognise to realise – in a helpfully practical way, is the *reflexivity* of DBD as mechanism for *interpretation of the genealogy* (of ?/and through Beanstalk), to show DBD's development in an epistemologically adequate way within current academia. For authorial acceptance of my submission in a way that works for both of 'us'. As a contribution to ever so slightly offsetting some of the 'epistemic privilege' of reigning perspectives on research and knowledge (Alcoff & Potter, 2013; Mignolo, 2011; Ndlovu, 2018).

So while also I've been 'doing other answers' of the A-ELC in Being, finally the whorls have come together again to make rainbows between the light and dark of liberation and submission of being one whole SAAIC-ed DBD PhD within one whole world. Being becomes the 'Concluding ELC' of the whole, structurally presented as such a 'wraparound' of/in Beanstalk.

The engagement [below] with the text-based literature and theories behind my idea of the 'living literature' of Beanstalk has finally broken through the dam(n) wall. To channel the streams ... back together again after 'climbing every mountain' and wandering through every 'rushy glen' (recalling happy childhood chanting) of the swamps to sufficiently sort through the springs, wells, waterfalls whirlpools and tributaries. However mushily/messily,...as long as they still flow onward to the oceans 'beyond the PHD'...which is by now the absolute priority.

In pale shades of Da Sousa Santos' rich painting of baroque subjectivity and technique I try some of his terms to help express myself. My words don't produce the same affect, but they satisfy sufficiently the sense of meaning I'm trying to convey.

The present-ed slippery glimpsed traces of quicksilver perspective refractions (..diffractions (Bozalek & Zembylas, 2017)...?) of the care-fyl 'self reflexive originally unmapped' be[com]ing 'cloth laid for mutually lightly treading dreams' (recognising Yeats¹⁴) for 'transgressive sociability' between me the writer, and you the reader[s] also hopefully open to 'experimenting with liminality' 'grounded in different knowledge practices' (p. 254), as engaging participants 'beyond' evokes all the richness of da Sousa Santos' (2015, p. 99) notions of baroque subjectivity. Where

Sfumato is like a magnet that attracts the fragmentary forms into new constellations and directions, appealing to their most vulnerable, unfinished, open-ended contours. Sfumato is, in sum, an antifortress militancy. Mestizaje, in its turn, is a way of pushing sfumato to its utmost or extreme. While sfumato operates through the disintegration of forms and the retrieval of fragments, mestizaje operates through the creation of new constellations of meaning, which are truly unrecognizable or blasphemous in light of their constitutive fragments.

The richly embroidered bricolaged pro, and retro –spective of the ethnography of the research and the researcher along the genealogically elasticated telescopically stretched or magnifying thickened

¹⁴ '[He] wishes for the cloths of heaven', from Yeats' 1899 *Poems*, known by me from Robin Malan's *Inscapes* 1969 poetry anthology published by Oxford University Press

non-but nonetheless somewhat 'linearity of be(com)ing' (Attia & Edge, 2017) along the thread of 3B *period* Moves in relation to 'the rest'...of the dynamic cross-stitched *P's of the Star* with_in the constantly 'moving about' [Trinh] whole, that allows for the autonomy and creativity of the margins and peripheries, hopefully provides shades at least of the open-ended and unfinished 'sfumato and mestizaje' character of the baroque subjectivity of the critically self reflexive Dung Beetle Doing 'action-with-clinamen' (da Sousa Santos, 2015, pp. 98-99) systematically, picking a way through the staggering whorls of experientially cycling wildly weaving, however conscientiously willing SAAIC, consciously guided by the annotating questioning of the Critical Elements within the arms of the Trajectory Model reaching for the dreamed of stars of doing being in better balance between self other and all including the earth.

Battling to avoid erasure (Massey, 2005/8, p. 112) of the authentically messy real 'plural veridictions' (Valverde, 2018, p. 97) of how to present living learning that is mostly not accessible to reader, while simultaneously trying to avoid drowning them and me in the mountains of possible material to include, I have to get brutal about selections to retain and discard. There is only so much 'raw living data' that can be shown. And the manner of doing so in form, style and content of readability matters for veridiction too. Because *every* time I pursue another way of making connections of living DBD learning, with literature of anything else, it potentially lethally atomically mushrooms (with echoes of the verdant chaos of Figure 8 in Part One :)

With a way to end resolved, I can now begin again from the beginning...panel beating into dissertation shape the vehicle of these praxis tools and narrative of Dung Beetle Doing.

How I do this 'now and next' , as the A-ELC Seed Pearl sternly requires of 'the commitment to my methodological and epistemological choices' of critically self-reflexive ontological constructions that the likes of Finlay (2002, p. 213) persevered to make more possible, and Attia and Edge's 'committed' (2017, p. 43) "hope can move centre stage" rather than being "left a hoped-for collateral outcome of research experience [...] as a major focus of the research endeavour, in the search for ever-better questions generated by ever more fully realised researchers".

As I am doing here now, perpetually 'realising' that and how "the new that happens in being" practically philosophical meaning of '*contextually appropriate*' (radically?) present participation in doing a DBD PhD...where I can't keep my fingers from inserting 'CA-ly' all over the place as 'the structo-cultural' synergy with my agency recognises and articulates 'object process suited' practical possibilities.

Consequently [Reflexively Observing] doing such [enacted] living learning

{...or just DBD in praxis?}

Ecosystemically ELC-ing, the 'meso layer' Move reflexions are written as retro-, present- and pro-spectives, from the multiple micro cycles of the Years, from the 'centred' self-reflexive perspective of the moments and events of the SAAIC...being...me, as the Dung Beetle Doing in this case, making and ultimately producing the key artefacts of the PhD: The Beans and Seed Pearls. Praxising constructive consideration all the P's of such participation, even as I metamorphose accordingly through the whole being doing in the Period Years and Moves.

In reality I find it is much more zig-zaggy between pro and retro –spective as much as between research and researcher. More like cross stitch, in accordance with the *non*-but nonetheless 'linearity of be(com)ing' that I find the 2 triangles of the *7P Star of Participation* help to hold, along the elastically long telescopic or thick shortened though helpfully holding *somewhat helpfully linear* thread of *Period* for writing it all down in some ordered sense [making]. Slippery glimpsed traces of quicksilver perspective refractions of the engaging participants, me the writer and you the reader, in relation to 'the rest'...of the dynamic P's with_ in the constantly 'moving about' whole.

Each Move is dealt with appropriately to its nature with_ in its role in the whole. Together they attempt to show the living learning literature Beanstalk of the PhD, both thesis and dissertation, methodologically appropriately as and through DBD means.

In this way, the/a/[this DBD] PhD, Beanstalk (primarily) shows the contextually appropriately methodologically conceptualised living literature of the whole as it emerges through the staggered layers of its '3BMoves': Borning and Becoming in B/being, in a way that fittingly helps answer the 'analysis' questions of the meta A-ELC of the whole PhD of DBD Beans and Seed Pearls ... as I merge the whorls between DBD and a PBP PhD.

The circular whorls within whorls of this section begin with contemplation of the Beans. The Beans Tables have been retrospectively constructed, in the presence of Being. That is, with_ in the be(com)ing of the final Move drawing the multipurpose, generally unfinished, strands together. The mechanisms emerge in realisation of my recognition of the need to articulate the PhD for submission in better balance with the liberated learning development of DBD, as my response to the Main Question of the thesis. As such, their *construction* was strongly *motivated* by the fourth (lately added) Key Research Question: *How does one present such a thesis in kind?* in order to presentation an overview of how the Beans help to answer the Main Question of the PhD: How is

Intended as/for dialogical engagement with a reader, who is probably primarily an assessor of the submission [ref...who reads PhDs?], the Beans Tables following aim to make more obviously apparent key concepts and contexts informing the developmental processes of the whole. From this outer whorl view of the Beans Tables, following sections dive into [mapping Tables and narrative moment[ous] depths of] respective 3BMoves that elide again in Being through its expansive views of the eddying whorls within, right back again to where it all begins. Tabled maps, narratives and other bricolaging bits are used to present moment[ous] depth of detail in balanced accord with all the P's. At least this is the intention and probability.

The form of presentation hopefully helps show the 'outside in to inside out' holistic engagement of DBD enabled tracking of the dynamic drivers of participation in the processes, contributing to their trialectical catalytic conversions 'of self, other and all' – as grounded transformative reflexion (Nel & Govender, 2018) generally hopes to. Using the Seed Pearls in the process intrinsically helps insure consciousness of critical tipping of balances, toward greater participation instead of alienation. Not that a life journey is ever all one way. And of course I am biased with_in from my own subjective perspective. But that is the point of the particular mechanisms of presentation and DBD Seed Pearls – to help see all of this more clearly – 'truthfully and trustworthily', though the systematic rigour of their application.

As always, the A-ELC structures the process. Consequently, Observing] the 'Doing....beginning with Beans Tables...

Observing the doing: Beans in a table

(The action of) presenting the Beans Tables

Extrapolated segment of the elaborated A-ELC questions of the Chapter

Act: What am I doing?

laid out in the 3Things of the INTRO to Beanstalk [above]

Observe: What do I see?

my Observations of some key elements/concepts of DBD seen in the 'artefactual' Beans situated with_in the immersive contextual milieu of en_Acting [doing] the 3BMoves, showing the emergent spaces of the Seed Pearls, with and through (possibly included) Leaves or other artefacts with_in the PhD.

Finding' the 3BMoves has helped materialise these be(com)ing perspective selections for meeting the multi-purposes of the whole ... "through their [staggered] layering of responses in collage format [that] is meant to open up, rather than shut down, continued exploration of complex experiences

with ethnographic reflexivity” (Berry & Clair, 2011) [p199] ‘feeling my way forward’ in the be(com)ing (Lather, Matzdorf and Sen, Attiah and Edge) genealogy of DBD, and ultimately with_in the dratted PhD.

The 3BMoves help to genealogically hold the ‘continuously interplaying’ (Aliyu, Singhry, Adamu, & Abubakar, 2015, p. 17) staggered bricolaged autoethnographic multi- purposes and processes of the growing Beanstalk immersed(De Freitas, Rebolledo-Mendez, Liarokapis, Magoulas, & Poulouvassilis, 2010) in the contextually composting brewing mounds of ‘entangled and confused parchments’ to borrow from Foucault in Bouchard & Simon (1977, p. 139) of living, and text[ual] literature ‘data’ (Wibberley) ‘gleaned’ (Lazar, 2015; L. Roberts, 2018) through conscientiously systematic emergence of the be[com]ing meta-habits (Zalewska, 2019) of the dung beetle reflexively generating immanent diffractive Seed Pearl Dung Balls. To make reference to the multiple links metaphorically grounding the methodologies in the mix in one illocutionary? sort of illustratively, almost onomatopoeically, complex sentence. Which is perhaps better than getting too graphic about the role of the elephants in plucking the fruit from the trees of literature to drop for the dung beetle to process :)

As the Beans, Bean 7, for example, the article on the making of the Book of WOMB, shows some more systematic deepening of the ways of working with, and thinking about, managing archival material. Recognising how to work with such ‘slivers of slivers’ (Harris, 2002) of whole being doing to slowly strengthen the Beanstalk has come together with other notions of the circles within circles (Ely et al., 1991) with_in/of reflexive research.

Just as working with *them* in my sloooooowly systematic moving through the stages of the A-ELC in this final meso cycle of Beanstalk, within the meta cycle drawing the strings of unfinished be(com)ing between Being and BEYOND of the whole, has led me into the way of working that enables it. At last. To do the PhD. submission thing that has been so elusive, even as I (repeatedly/reiteratively) have noted as ‘discovering’ to be the case when I ‘trusted my processes’ along the way. That were doing that, but only now with the 3B’s, can I see their staggered application to the multipurpose processes, that developed through the Book of WOMB work [Bean 7].

By bricolaging together the fitting bits of auto/ethnographical genealogy through the 3BMoves.

Just sticking to a view of the Beans, for now ignoring all the life and work in between, Beans Table 1 (presented in Part 2 and reinserted here for ease of reference) provides a snapshot of the unfolding

trajectory of the PhD thesis and its dissertation centrally underpinning the practical application of its philosophical praxis, structurally and culturally contextually appropriately.

Building on Beans Table ONE, other Tables follow in kind. The Moves elaborate and are elaborated through extended 'Beans Tables, constructively interconnecting with the 3B (year) Moves themselves – in the tri/dialectical tri/dialogical Dung Beetle Doing productivity of 1] (SAAIC-ed) me, *doing*, a 2] PBP 3] with_in DB Doing being.¹⁵

Beans Table 1: The sorting Table of the nature of the Beans as publications

Column 1	Column 2	Column 3	Column 4
Bean number and situating Beanstalk date*	Nature with_in PhD	Bean situated in forms of public presentation	Constructions for PhD by publication (PBP)
Borning Move			
Bean 1 - growing social justice educators [2009] Growing Social Justice Educators: <i>A pedagogical framework for social justice education</i>	Published Journal article.	...in <i>Intercultural Education</i> , in 2009*. Derived from my M.Ed Thesis submitted in 2007. Allowable as PhD inclusion due to publication being within 2 years prior to commencement	Has Abstract and Key Words. Has a Stem, written Jan. 2017
Bean 2 - regarding in-service teacher development [2010] Not the Poor Relation: <i>Regarding in-service education development programmes as appropriate assets for our context instead of deficit models for of full contact courses</i>	Powerpoint conference presentation	...delivered at South African Qualifications Authority (SAQA) – National Qualifications Framework (NQF) 2010* Conference with Jabulani Ngcobo. Unpublished, except for (long) Abstract in <i>SAQA-NQF Book Of Abstracts</i>	Has a page long Abstract. Has a Stem, written in 2018
Bean 3 - education for social justice teachers changing worlds [Aug 2011] Teachers Changing Worlds	Published Journal article	...in <i>Power and Education (4?)</i> in 2012. Partly presented at DPR conference in April 2011; article accepted for publication in August 2011*	Has Abstract Has a Stem, written in 2014
Bean 4 - present reflexivity in continuing education [Oct 2011] A case study on RPL: <i>Reflexive practice in continuing education for TD</i>	Published 'Paper based on Presentation'	...in <i>SAQA Bulletin Vol 14 No2: an electronic resource: Papers based on presentations delivered at the RPL Conference 2011</i> . Paper accepted for publication October 2011* Published March 2015;	Has [long again most likely] Abstract Has a Stem, written in 2014
Becoming Move			
Bean 5 - DBD1: Copying the Dung Beetle [2012]	Unfinished Journal article	Bean Article presented is ...unfinished ...originally provisionally 'accepted with changes', but ultimately	Original Journal of Education (JoE)Abstract'; No

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Copying the Dung Beetle: <i>Classic enablers and resisters in the search for contextually appropriate teacher learning and knowledge</i>		unpublished. Written in response to call from Journal of Education (JoE) Special Edition on Teacher Development, submitted March 2012*	Stem or Flag in <i>present</i> iterations
Bean 6 - the formal proposal [2013] Harvesting the Bean Pod: <i>Investigating the use of critical social justice education pedagogy as a contextually appropriate approach to teacher development in South Africa within the current global context.</i>	PhD Proposal	...accepted April 2013* as Proposal for a PhD in the School of Education HD, under the supervision of Prof Relebohile Moletsane	No original Abstract. Has a Stem (of sorts): Sept 2015, different related to own history of function & situation
Being Move			
Bean 7 - collaborative Dung Beetle book making [2017] JAW-ly making the Book of WOMB – in the way that Dung Beetles Do	Unpublished article	...submitted in response to Education as Change (EDAC) guest edited 2017 Special Edition call for documentation projects of grassroots organisations. Rejected n 2 days with no rationale	No Abstract ...but Intro paragraphs fit the purpose. Has a FLAG c2019
Bean 8 - DBD2: Dung Beetle Doing with CSRX Seed Pearls [2019/21] Dung Beetle Doing – critically self-reflexive praxis for living liberation	Forthcoming journal article based on submitted Conference paper, revisions up until May 2021	...possibly unfinished; hopefully in submission. Based on presentation at Decolonial Turn Conference, at University of Pretoria in July 2019* Presented in situ with powerpoint, loosely derived from the paper, but in accordance with submitted Abstract.	Conference paper Abstract exists. Presented here. Has a Flag c2019

(Current) mini ELC of [doing] Beans Table 1 – in Being

19-25 October 2019

One of the most glaring things for me in the above Beans Table 1 is the big gap in Bean production from 2013 – 2017. And how now perfectly illocutionary it is of the Becoming Years, whose matter makes up the [reflexive] *doing* that produced the Seed Pearls through the dialogical PhD development processes of DBD. With a rather smug sense of relief I blithely wonder ‘What more needs to be said on that score? (apart from ‘what then is to be found where, how and why in consequence?’ making it not such a rhetorical a question as I overoptimistically imagined :) ..the devil(ish) dervish always dancing delightedly in the detail of course. Rather (wonderfully) closer in kind to ‘Istho’ – a sort of ‘imp’ in Nigerian folklore – that I interconnectionally discover from listening

to Bayo Akomolafe in an appropriately wandering discussion on ‘post’ activism¹⁶, kindly shared with me by a ‘comrade’ and student (LMC, whatsapp 19aug2020).

Nonetheless, the answers for me, happily from this [therefore present in Being] perspective, lies in the reason why and how *the key artefacts of Becoming are, of course the Seed Pearls*. And, but, *also ...the form and content of the developing thesis chapters at the time of ‘brewing’ and ‘growing’*, that the be(com)ing of the 3BMoves now helps to frame and draw together for and as a whole altogether. Mainly to be seen in Beanstalk where the 3BMoves are explored.

Beanstalk’s respectively developing mechanisms in Becoming and Being, show their role in the [sustained, determined] be(com)ing whole more definitely.

This realisation frees me from the vortex that the long held Becoming section of Beanstalk has become (been*?) for me. Including in this period of Being, eventually hopefully generating the supple weaving through multipronged ‘briars’ within the Tables, that become instead helpful structural hooks and frames to hold the gangling wayward whole in a ‘handle-able’ form for PhD submission.

It also means that I can [...have/could depending on the pro-, present or retro – spective view] appropriately shift, even by one degree, my previously fast held view of Stems, and relinquish if and where necessary, feeling the need to construct those that I *don’t* (or no longer ‘yet’*¹⁷ :) have. The absence or presence of which is the second glaring issue of Table 1 informing ‘consequent doing’: of final decision making concerning Stems in Being, and therefore also signposting further form for truth procedures of this DBD PhD, between Part 1 Beans & Stems, and Part 2: Beanstalk(ing).

As stated previously in Part Two, I do also *warily* present partial ‘mini ELC’s’ of each Bean with regard to its respective capacity as a part of the productive whole in the Tables below. I tread so cautiously

¹⁶ ...although, 20aug2020 reflecting on this last night, I realised a major reason why I don’t like the notion of ‘posts’. Because nothing is. It’s always still somewhere in the mix, some places and spaces more strongly than others, in the ‘unevenness’ of local[ised] dynamics within the global, ignoring which reinforces dominant metropolitan gazes of existence...context. I see this brings me back to my old concept of ‘metropol-ism’ as a concept of oppression in the currency of our presently globalised world (of ‘modernisation’?)

¹⁷ *I am aware of potentially complicating complexity of this additional layer of past and future tense-in-present-and-retrospective discussion and explication here. I think simply bracketing and noting it is the best way to clearly hold and let it be, so I can just DO.

in order to neither tautologically repeat Stems (present or absent :) nor to override the constructive productivity of the Seed Pearls, as mechanisms of DBD productivity, and Beanstalk as the critically metaphorical mechanism of displaying rather than claiming to be able to fully explain, the nature of their development, and indeed productivity – beyond that described in/by DBD itself. These conditions of the possibilities of knowing being precisely the reason for the chosen mechanisms in the first place.

Tables 2 and 3 (below) cross over from more ‘structurally’ contextualising Observations of the Beans, into more culturally reflexive Observation of my Reflections for Analysis of their productive interconnections with Seed Pearls, mutually for and with_in their development, as much as mine and/with_in the PhD’s.

The interpreting/elaborating questions of the related stages of the A-ELC I used for this purpose may be helpful for a reader too in following the present-ation rationale of the respectively and mutually elaborative staggering and ecosytemically positioning process roles of the whorls of and with_in the Chapters, PartS and Whole.

Left Hand reflexive box in Being..... from 11 April 2019

[which is only retrospectively recognisable as a prefigurative ‘C4B’ whole A- ELC box, working with ‘both hands’, as of course reflexive work holistically ought, that I only seem to have fully [actively] acknowledged in ‘Closing for Beyond’ – astonishingly. And noting that it falls within another, differently presented mini-ELC as it is. Such is the nature of weaving, knotting, embroidering bricolage it seems.]

...In 2014, 2015 and 2016 I had moments of immanent ending. Yet here I am in 2019 still struggling to complete. What is blocking me? What real and imagined issues are getting in my way?. Of course!...’what are the enablers and resistors...of my SAAIC...with regard to all the P’s of the Star’? [...] The thesis work was ‘done’, to all intents and purposes by midway 2016 – the time of the letters. *Except for the conundrums of presentation...which are core [...]*What needs answering here now [by me] is how do I finish PHD *through the way I work ...backward... through it, to pare down the submission material?*

How do I keep working systematically? Without just jumping all over the place again in complete panic about what I still need to do and how.

Do I do the Flags for 2016-2018 as I started? as a way to ‘enter’ Concluding?

Yes, probably makes sense from a praxis process point of view. Because it’s the action of the final round. With 2019 Flags of Process as they happen. Because then I can see how this process now – of Beanstalk Years and ‘Concluding Years’, feeds – works with – the final...what literature and experiences in the Seed Pearls?...as I also complete submission of the Final Bean article *one step at a time*: I write the *Conclusion...as a Final ELC ...in the way that I intend to pare down the Whole*. Again, slippery glimpses of possibility. Silver lightening fishes that flash through the fingers of my mind.

I picture the Conclusion as a bit of a chequered board.

[Prospectively from here, a January 2021 retrospective ‘C4B’ insert notes how this materialised in the Closing chapter’s ‘Combo Table’]

I think I need the key Flags of the Closing Years. Coloured? With another layer of PhD process? I think I might be overcomplicating again. But I keep getting flashes of using so much of what I already have as ‘left hand pieces’. And/but, ‘left-handers being the way to write about ‘right hand’ artefacts.

Reflexively analysing the observed doing

...of the Beans (from Part 2) in Tables Two and Three, using the 'structo-cultural' A-ELC

[Therefore consequently *Doing*,]

Using The Beans Tables to show my reflexive *Observations* and *Reflections* of some key conceptual elements of DBD seen in the 'artefactual' Beans situated with_in the immersive contextual milieu of enActing [doing] the 3BMoves, showing the emergent spaces of the Seed Pearls, with and through (possibly included) Leaves with_in the PhD.

Observe: *What do I see?*

> Beans Table 1 and Table 2 C4 and C5

Reflect: *What do I feel, think and wonder?*

[*about what?...their role in presentation of (DBD) PhD development primarily*]

> Beans Table 3

A C4B note:

In the final processes of tying knots and snipping loose ends, I have generally removed bolding and capitalisations, and even underlinings in my attempts to conform to style norms that my layout editor, most likely very correctly, assures me is preferable for reading. However, I have not done that in the Tables here, except regarding capitalisations. The use of multiple 'grammatical' mechanisms has been too purposeful for illocuting the intersectionally interwoven knowledge production threads.

Beans Table 2

C1 & C2 combo (abrv.)	C4. KEY 'FEATURES'...for DBD (and by derivation the Seed Pearls)	C.5 Related referencing Features
Borning Move 2009 - 2011		
Bean 1 Growing Social Justice Educators 2009	Key Words: Trajectory Model, social justice pedagogy, reflexivity, conscientisation; presents the Trajectory Model Seed Pearl; Contains Appendices tabling key concept grounded concept definitions with main SJE theories	Fairly solid Reference List, though very little from Africa; some key SJE and critical pedagogy texts; latest reference is 2005
Bean 2 Not the Poor Relation Presented 2010	Argues for need for to embrace in-service, in-situ, mixed-mode Teacher Development, in response to present threat to same, <i>for rural teacher provisioning; transformation and access issues; critical indigenous content > to work WITH, not outside of, context</i>	DOE policy documents; cites Whitehead and Quin on research and pedagogy approaches; and De Haas on social exclusion. At least mostly more local writers/actors.
Bean 3 Teachers Changing Worlds August 2011	Developed from presentation at DPR in 2011. Beautiful first line of Abstract; and second sentence. Foregrounds teacher's own stories of their ESJ work, [only] contextualised in the contributing productive teacher development processes from my refusal to participate in academic privileging [re]presentation of my 'analysis'.	Some more 'critically indigenous' work and 'local' references of my colleagues in particular importantly being from Africa; and good key people, historical and more recent (at that time) in respective ways, like Sheila Rowbotham and Rhada da Souza
Bean 4 A case study on RPL October 2011	Based on Presentation at SAQA-NQF Conference, with (long) Abstract published at the time; ... considers ' <i>possible implications of RPL</i> ' [from] with[_] the space of the Continuing Education Sector at UKZN-P [...] at the time of major qualification framework changes direct[ly] impact[ing] on our TD programmes with in-service, adult teachers. It uses the 'case' <u>to argue</u> that: <i>Reflexive learning has the potential to maximise the benefits of contextually relevant knowledge and subjective 'capital'. If such learning is critically facilitated and acknowledged,</i>	refers to my 'standard' 'praxis literature' but adds in Youngman from 'development literature', adds Leitch and Day's 'holistic view' of AR and reflective practice, but most significantly, I think, flourishes through SAQA-RPL community of practice texts.
Becoming Move 2012 - 2015		
Bean 5 Copying the Dung-Beetle: enablers and resistors. unfinished article, first submitted March 2012	Based on UNISA-OBRERO 2010 Pretoria Conference, but written while living in England , in amongst PhD Proposal development. Must have an Abstract, as does the original conference presentation.	The references show a great intersection between the DBD formative threads of SA education tropes of the time, the SJE theoretical framework and experiential reflexive practice linked to teacher development.
Bean 6 Harvesting the Bean Pod : The Formal Proposal. Written in 2013; Accepted date...?	Written in 2013. Refers to the above 5 Beans, including Bean 5, noted as 'forthcoming'.	Lol. Talk about a tautological title! ...long since discarded. Though the Main and Key Research Questions are still the same . Reference List a good record of documented use of published literature to that point as well as what going into the growing DBD praxis that produced the Seed Pearls

Being Move 2016 - > ...Closing (for Beyond)		
Bean 7 JAW-ly making the Book of WOMB in the way that Dung Beetles Do: Unpublished article, 2017	Written by me with permission of JAW, the article is based on the Book of WOMB that uses DBD processes to document JAW's SRHR work in a deep rural KZN community. The submission to the editors is instantly rejected without a single word of explanation.	24 pages of illustrated work including much original BOW material, with some contextualisation as community archiving/ documentation, beginning literature in that vein.
Bean 8 Dung Beetle Doing July 2019. Unfinished article	Paper relatively affirmed by 'first share' critical reader friends as broadly defined 'validity group' their view on its 3Vs for DBD representation as they know it in praxis from years of working with me as students, tutors and co-facilitators; also with my Supervisor, and later with 'friendly editor'.	Primarily referencing my participation in doing being currents in HE struggles for liberation in all respects/aspects. Creates space for more literature of this stream/ current.

Beans Table 2

C1 & C2 combo	C.6 General PhD purposes commentary	
Borning Move 2009 - 2011		
Bean 1 Growing Social Justice Educators Published 2009	The abstract also mentions <u>unlearning</u> and <u>being</u> and <u>community of practice</u> ; (model) emerges...from experience/s – in research and pedagogical praxis. The uncomplicated straightforward claiming ; the confidence (lol... probably arrogance, and certainly naivety too) > links to later up and down of confidence and not thread that runs through many angles and places of the writing over the years, but also with present sense of acceptance of small but valuable knowing and much not know. But more purposefully journey-able now with Seed Pearls in hand, for me, and hopefully more of some others than those who I already know appreciate having them	
Bean 2 Not the Poor Relation Presented 2010	Key terms underlined in Tables (above/previous) indicate key carry through threads for value in PhD development. See especially 'context' – so directly linked to PhD MQ. I dropped this piece because of turn away from INSED in the study, and even specifically 'TD'. But the amount of good, solid 'critical indigenous knowledge construction' (ref Bean/Seed Pearl 1) it carries from my/our work in the general trajectory of what prospectively becomes DBD, makes it a nonetheless valuable inclusion to retain.	
Bean 3 Teachers Changing Worlds August 2011	Also prospectively important concept shoots like post-colonial and ubuntu; agency; choosing to make change; sustaining self and each other in 'striving' to do so. The Abstract has such direct indicators of answers for PhD Q2. The warm reception of the Abstract for DPR is a strong stream in the current of enabling different forms of expression that this PhD is ultimately built on. From the teachers own stories, to the blank verse introduction of the article, and the respect for my refusal to 'interpret...fragment...'discursively analyse' the work of the teachers as though my gaze on their agency could up its value, the precursors of the Thesis Statement and later even Book of WOMB construction are clear. Still pervasively for me is the 'love shown in the letting be' (to queer by one degree Lewis' 'go' to 'be'). The article is being valuable for stories of contextualised hope and possibility for my current students in HE.	
Bean 4 A case study on RPL October 2011	Very definite awareness and positioning on my part regarding the unfolding demise of transformative higher education, along now known to be pretty typically neoliberal lines, only later recognised and articulated by me as such. This feels SO telling of how I asbergers-ly inhabit my space in the world. Knowing in my being, recognising, what we're experiencing but to disconnected from means to realise common articulation. Seed Pearls help. It is also quite dated now in terms of the specifics of the education terrain. The relative speed of this dating is noteworthy – both SA HEI	

	<p>context, and the normalisation-cum-familiarisation of neoliberalism as a concept that just wasn't commonly around at the time. The Ecomodel and FFA, experiential and reflective vs reflexive, practice and praxis are key to discussion of "recognising as seeing as recognising as doing"; prior <i>and present</i> learning; RPL as access or assessment distinction. So much interconnecting roots and shoots fecundity between P's, including glancing critique of the notion of 'learning', referencing DPR 2011 conference. This Bean speaks quite directly to RQs 2 and 3.</p>
<p>Becoming Move 2012 - 2015</p>	
<p>Bean 5 Copying the Dung-Beetle: enablers and resistors March 2012</p>	<p>There are direct dialogics between 'events' directly productive of the almost submission and the value in the germinating perspective, and the ultimate mis-firing and incompletion...still being unable to viably articulate the emerging valuable recognition of DBD validity, so couldn't clearly express what it was that made it 'different/ particular' [Eds Question] to be able to realise improved version for re-submission. Not dissimilar to a 2019 Editor's question of DBD2 that others, possibly from being closer to my work, could recognise value in/of.</p> <p>From my present perspective [within Being], the teacher-students' Research Reports could be 'stories of struggle with_in alienation'. From which 'space' basic CSRX provides some relief. Through enabling connective pathways. Mostly to remembering best motivations, I think.</p>
<p>Bean 6 Harvesting the Bean Pod The Formal Proposal Written in 2013</p>	<p>...so since then, I've been doing something else? Yes: DBD was beginning to emerge (as in Sept 2012 and long stalk stuff since) <u>I was developing the methodology of the whole</u> – as and through CSRX...of which the Seed Pearls became the found...demonstration...showing. That <u>DBD describes as CA CSRX methodology</u>...and now I'm working on the <i>technology</i> of the whole. [> Oct 2019 As accessible critical indigenous knowledge construction tools]</p> <p>EVERYTHING SPEAKS TO SUPER PARING OF Beanstalk. I just have to be super careful of HOW. (Obviously using the Seed Pearls...but the devil is in the detail...very literally for me it seems :) Note a radical/critical dichotomy in 2.1.1. Hmm...the three 'components': TD; experiential praxis; critical reflexivity in TD...meaning I'll need to explain and critique...why I'm no longer staying within those 3 aspects. At least not as separate entities, but instead as combined 'participatory CSRX praxis'...as the amalgamation of the 3 in/through 'education as the struggle for liberation'. Some of the FP is more in my 'voice' than I remember 'the feeling of it'. It is of course also more gauche and contradictory. It claims more 'radical' 'ESJ' – with weak indicators or distinctions. But my roots and shoots are clearly there in the use of key concepts.</p> <p>I state that the "primary praxis principle is one of 'holism'", referencing Cochran Smith's 'knowledge of practice' approach (!) then more 'radically' linked to Freire, feminism and philosophy as political praxis of education; noting that "experiential praxis needs "appropriate tools" for " knowing how to – for [greater equity and justice]"; and critical reflexivity is described as "embodied knowledge informed practices".</p> <p>Looking at the original aim and objectives compared with what I've done:</p> <p>> the work slips off the original COP[X?] work: it describes the collective practices in bits and pieces, and theory...as demonstration of possibility? Yes. Sort of. It moves in and out of various versions of 'we' as extension of the I with_in a wider range of COP's and COPXs</p> <p>> it does "expose, explore and articulate such...but for TD in particular? Not so much. But for education in general, yes. How? Through the production process of the Seed Pearls, and their 'presentation'...delivery...as tools for such praxis, through and for considering such praxis in respect of the human condition...currently (as the currency of?)...from my/our experience of being...with_in it...doing 'education' for SJ/a better world.</p> <p>Yes, this articulates adequately how I have 'met the objectives'...to a reasonable degree. BUT the big shift has been in doing so by moving away from any others being primary subjects , to SELF, as primary learner through doing ...being in the world with others. So this is for final considerations engagement...RETROSPECTIVELY.</p>

	<p>...which is named in address of the RQs...as CSRX activist praxis – citing Ledwith. Okay, so all of this speaks to me final CONCLUDING Chapter, reviewing the SWOT and 3Vs of the whole...as a thesis meeting its requirements. Including considering what I have done in light of <i>current</i> debates and developments in respect of ALL the AOTs. Beans 6-8 are the only subsequent addition...as Beans...including this Proposal > Beans being the ‘evidence’ – found and produced/generated ‘data’. The FP describes the iterative growing and grown Bean Pod.</p>
<p>Being Move 2016 - > ...Closing (for Beyond)</p>	
<p>Bean 7 JAW-ly making the Book of WOMB in the way that Dung Beetles Do Unpublished article, 2017</p>	<p>Hmmm. the idea is not bad - as “The BOW Project as PAR developmentally reflexive documentation project/process”* ...but wasn’t (at least adequately) written and developed as such. The one article one idea thing applies. When DBD I or II is published, I can leave out more through reference to that article, for supply of DBD <i>detail</i>. Rather like TCW (Bean 3) had to do with reference to ‘Growing SJE-ers’ (Bean 1). As it is, the article is too much trying to show/present both things: DBD and WOMB documentation project. Pencil notes on my file copy contain some good pointers > for the PhD? Yes – showing the possibilities of/as * is important and valuable I think – even though presently in a form of (correctly) failed article for publication. Again – what ‘unfinished-ness’ wonderfully allows as praxical tool of radical DBD PBP. ..that can and must be taken up in....Beanstalk...somewhere...as choices I have made in respect of who I am – the whole SAAIC in respect of all the P’s presently :) Love it when I can write a sentence like that :) [*...would then have had its own reflexive conclusions’]</p>
<p>Bean 8 Dung Beetle Doing July 2019. In process of finishing for publication article</p>	<p>The first set of ‘critical readers’ are happy with the Draft; so is my supervisor, who recognises ‘new knowledge’ contribution in it; which friendly editor doesn’t quite, asking me to articulate more what that is... for those not so in the know? All perspectives fully useful to me for PhD closing in unfinished-ness. Working with communication with ‘friendly editor’ in the (softly glowing :) light of supervisors and familiar students’ comments makes acknowledgement of the whole easier and productive again. For finishing what can be brought to an end – a PhD for submission – while continuing with the developmental processes of its subject matter. Including the objects of its construction – both Seed Pearls and the as yet unpublished Beans. Working with the final Bean while finalising the PhD is mutually beneficial because the ‘answer to Dirk’s’ question’ is critical to making the value of DBD adequately evident, which is central to the ability of the PhD achieving its purpose. Which is pretty much that: showing the value, viability and validity of DBD as CSRX CA ESJ (including in and for TD). So the article completion itself can happen while I’m busy with the overall submission processes – having now realised the connections I need to for PhD submission. and in January 2021 is even more strongly pro- and retrospectively recognised and happening as I work simultaneously on ‘Closing for Beyond’, having ‘Chapter 3 ‘methodological text literature with_in be(com)ing of Being...for Beyond... under my belt, Bean 8 is developing beautifully for its (and the PhD’s) primary purpose of presenting DBD and its Seed Pearls as a contributory trickle streaming into the current river of waves rocking the world around toward some better ways of doing being ...for self, other and all, including the earth.</p>

Consequent doing

(Current) mini ELC reflexively analysing doing this chosen route – in Being

Again, [somewhat?] repeating from Part 2 to reinforce the linking overlaps.

The Beans are the Objects of Observation of this Chapter. Which is the difference with Beanstalk, where, *my* Subject-ive *reflexive doing being* – the developing Dung Beetle witch at work in life – is the main matter.

Having begun the 'Beans Tables' task as a function of Part Two, I found that my in-process rationalising of the Table distinctions using the A-ELC give me suddenly crisper insight into the mechanical connections of systematic reflexivity, between subject-ive and object-ive with the interactions of Observations, Reflections, Analysis and [reflexive] Action:

Technically, Table One is the objective *practically sorting* Observations of the Objects as PBP components, which is not as straightforward as first thought. But it does mean that C5 belongs elsewhere as it is more reflectively sorting of my (therefore more) subjective (Observations of the Objects...which C4 begins to be too as cusp-ish cross-over).

That now, in August 2020 (retrospectively recognised as cussing into 'Closing for Beyond'), [...therefore retrospectively reflexively, but prospectively to the Tables original production]...

...having made the appropriate placing switch to here in Beanstalk, I can better address the PBP constructions as those of a DBD PhD. Maintaining the milky way of starry eyed trajectory of some ...albeit? necessarily?...rather raw materials of struggling CSRX Beanstalk-*ing*. [That are nonetheless far 'neater/tamer/more domesticated', even pollarded growths than the wilder genealogical Year Tables that refute hedging no matter how many times they've been pruned. Whose matter and manner of inclusion still hangs in the balance.]

Here now, I change the tenses and related resolutions where they exist to capture the in process pro- present and retrospective unfolding:

The C5 *subjective* Reflections move into *my reflexive* Analysis of their constructive role in the Actions of the [W]hole: PBP DBD *PhD*. Which is (therefore) what C6 definitely is, with its final concluding paragraphs of 'what to do now and next' being response to the last question of A-ELC Analysis. Which means columns 1 – 3 make sense as a signposting 'prelude' to the

Abstracts [of the Beans], while columns 4 and 5 certainly come after. But quite where thereafter is more tricky. And even whether the last three Columns all belong together in placing.

My subsequent decisions to only leave Table 1 in Part TWO has reduced the need for further over separations of the Tables and Columns I think. It means I have made more ‘process/sense making’ decisions on behalf of a reader though, which I hope to [have] alleviate[d] through adequate signposting. see blue highlight]

I retain the original numeration in support of this ‘live’ [i.e. *present being*] illocutionary rationalisation of A-ELC reflexivity. *Oh. It doesn’t stop.* These bubbles of *aha connections* surfacing. I’m sure other people have known and said this elsewhere because they’re so obvious once they emerge but are so opaquely submerged until then! I can’t interrupt my present process to look for other’s writing of this realisation now, and it’s not necessary here. Such referencing belongs in work with everlastingly burgeoning Seed Pearls.

October 2019

I have lately come to realise more deeply (again....reflexively analysing) the connection between experiential learning and *reading* the world in liberation. (Sort of) unsurprisingly of course as I work with my Year Tables CSRX-ly. The former is creatively productive for me as a way of doing being – living. The latter often feels suffocating, fragmenting and eviscerating. I have to be much more cautious about ‘going there’, and strictly only when my motivations are clear and ‘right’ (for me at the time trying to live in love instead of fear) at least. That way I am open to surprise and delight of shared insights that work for me instead of against me. By which I mean, reading that enlivens instead of annihilates. Freire complete, right? That Ken Robinson’s [who sadly died a week or so ago of this editing process in Aug 2020] ‘Education Paradigms’ explains so succinctly between aesthetic and anaesthetic. Which this inset and other mechanisms of electronica make so possible, and equally potentially fatal [...as I recursively recognise I retro -spectively and -actively now know.]

Similarly, I hold a somewhat contradictory ‘lite’ and strict version of applied A-ELC to the Beans in the Tables, to avoid trying to over separate what can’t and shouldn’t be in the showing of dynamically interactive processes. Bar very basic checking for adherence to Column parameters, I [mostly] try to ‘let them be’ as action snapshots seen in ‘one sitting’.

Here I insert some ‘retro-tensing’ in [square brackets and C4B? text boxing] to retain the equivocations of multipurpose dynamic fluid processes with_in finally fixed form dictated by medium as much as overriding purpose of albeit forever appropriately ‘unfinished’ CSRX or, as a C4B question, just plain reflexive? drawstrings of PhD closing toward submission.

I [have felt I] can't decide on my own [/now in dynamic process] if the second Table/Columns 4-6 belong/s before or after the actual Beans. I leave that technicality of final resolution for other processes – hopefully in this case, through consultation with my Supervisor. (Look at me...being willing and able to seek assistance :) My inclination is to situate Columns 4 and 5 directly after the Abstracts...for sort of formal PhD readership awareness. While Column 6 ought *not* to be read *before* the Beans in their entirety have been.

C4B: 19 Jan 2021...*so much good that did me. She took one look and fled! So here I am again, seeking assistance since the promise of Clint died with him (in this regard, even as he remains so present and painfully absent across my life space. Presently, my hope of help resides in much more detached relationships, of a mutually required hands off PhD 'technical promoter' instead of Supervisor to put the PhD through the institutional processes, and a largely technical editor, to hopefully catch the most glaring of my gaps and [non]sense.*

Column 6 is so clearly a reflexive process indicating emerging decisions for moving toward PhD submission (of 'forever unfinished' CSRX DBD matter). The 'Combo Table', (finally fixed in place in Chapter 6 of Part Three), more wholly locates positioned immersion and emergence of Seed Pearls of CSRX *and* PhD *with_in* the whole shown submission, through signalling/signposting whereabouts of illocutory Leaves as well as Beans and Seed Pearls.

Extracted from Bean 3, for after Table Reflexive Questions

...along with 'most obvious is the big gap' (above)

I have a clear memory of a colleagues earnest question to me of this (or a not dissimilar later version) querying/seeking the '*significant* new or difference'. Not far from the same question (that is again prospectively at this point) asked in 2019, of DBD2 by another well-wisher. The reflexive questions that arise for me are: 1) What do I say this 'significance /difference is? and 2) How am I **showing** it? I think that this 'significance' is what the whole of DBD is in answer to. So, 3) How do I communicate that? I think I am realising I have to do it by making the links between the Seed Pearls (or specific practices) and DBD ... as 'holistic paradigm'...? Really?!

Doesn't the 'slogan' of DBD say that sufficiently?

Obviously I'm *still* unable to 'say the significance' – that I 'know I, and now others too, know in practice'... clearly enough.

January 2021 C4B

Now with the work done on DBD 2 in the last quarter of 2020, I'm satisfied that these queries have sufficiently answered for it to go out in the world as a valuable contribution to the ongoing living learning be(com)ing of reflexive processes for participation in doing being in better balance with_in the world now

One of the resolving [means of control/MOC] technical aspects I see emerging, for example, is letting go of my hyper critical self-conscious sense of 'literature

vulnerability', endlessly as a deficit. As somehow deficient. I have read and connected with so much

along the way, and every time I turn around now I find more lovely stuff to pursue. I battle to know what to do with it, how and where. The A-ELC helps provide the culturally productive mechanism for appropriate insertion. When I acknowledge and embrace my own ways of working I can do it. Fine, steadfastly and solidly. It doesn't matter if some references on earlier pieces come from later. These will reflect when I have made the formal connection in accordance with DBD processes – validly, viably and valuably. As living literature – in as many dimensions of its praxical meaning as possible.

Now in July 2020, when/as I look at this, with the benefit of hindsight of delving into 'theoretical research literature' again [following below], I think my issue has partly been wariness, or whatever inadequacy still alienating me from adequately *full* integration, to claim...and recognise...DBD as a praxis methodology fit for the purpose of the 'PhD (submission) part'. With my work being about [DBD] praxis – including in the PhD part, DBD *is* the – valuable, valid and viable – grounded methodology (Mama, 2011) of the positioned research process itself, praxisly 'theorising the action'[s of the] research.

I know I've said that before [many times -_-]. But I haven't been able to make the link across my own gaps of realisation in a way that I can only now articulate as I recognise the relationship between those elements of experientially learning action research in a way that matches with already acknowledged academic research processes. Now, having '*faced* [up to] the frightening vortex potential of the rabid hole'... I can better *embrace* the whole, as I already really know is a function of DBD dynamic drivers, by accepting/acknowledging, as Lather does 2015 [p7], that this

is a praxis that troubles our ideas of *innocent* counter-practices. It demonstrates a coming to practice by thriving on the tensions and instructive complications of an experience of the disciplining space of an emergent methodology

In ways that I can again respect and coincide with and between my own 'vulnerabilities' that paradoxically both contradict and confluence with Lather's harsh view of such 'indulgent autoethnograph[ical]' processes, which "anxieties of incompleteness" [Lather, 2015, p13], among others, she nonetheless clearly articulates as "kind of structuring paradox[es] up against the new materialism and its many refusals of human centred wilfulness where what (post)qualitative research offers as no match for what we want from it" [ibid].

Letting myself work *with* my instinctual[ly be-coming more visible] 3V's of the Seed Pearls, I find personally political ways and means to bridge the chasms the separated me from the ['professional'] learning support of my elders in text literature. Not always necessarily my betters. But affecting presences nonetheless.

Reading more about Arendt, particularly Disch (1993) in this case, who calls Arendt's lack of owning her awareness of the nature of her storytelling 'disingenuous', I can again better re-member how to engage with the complexity with_in love instead of trauma[ti]c fear].

And as I go in further, I see more strongly for myself, what others working with this stuff may have known all along, more and more how and why the Seed Pearls work as well as they do for the praxis of critical self reflexivity which is re-searching doing in action... from within a worldview based on motivations of enabling power with_in love to make the world in being better balanced between....

C4B: 19Jan2021:

...that in this period of reclaiming since Lebo left...of course my constant noting of and reference to the Seed Pearls helps my process 'in motion'. Here for example noticing the links between 'love and fear' and 'enablers and resisters' of the SAAIC model – see latest 'rainbow' SAAIC, currently on red sheet, in such clear indication of their respective roles of alienation versus participation dynamic drivers...on the oppression to liberation continuum. That the Star helps me more systematically seek and name and see relation between, together with affect and effect on the critical elements of the Trajectory Model with regard to the stars to which the arrowed arms reach. Wow...I love what DBD offers me.

So from here, I dive into the 'ancestral literature', in answer to my A-ELC question of Analysis: 'what other theories and readings'...help me make sense of the 'sorting and patterns' I've been retrospectively reflexively observing in the Beans Tables above.

Before [re]cycling back to the Combo Tables as a way to hopefully bring better integration with the genealogical Year Tables and 'the rest' [of the PhD] in 'environmentally sustainable' reducing and even re-using where appropriate. Lol. Love it...this connection of enviro discourses with DBD definitions and determinations of socially just liberation doing being in better balance between self, other and all including the earth. (The scientific **art** in the **heart** of both....to get super cleverly cheesy. Blame being in the time of emoticons :))

Closing chapter two

16 September 2020

And its only now, as I try to draw together the unfinished strings for closing Beanstalk, that I finally realise the material [valid and valuable] reasons for my ongoing failure to construct viable Stems (or even other alternative notion, for Beans 5 and 6: the Beans with_in Becoming.

I pick this up with_in 'Closing for Beyond' (C4B). That only became fixed as Chapter 6 of Part Three with_in its making.

Here now, I return to [contextually appropriately] Elaborated...

Questions of Analysis for further Beanstalk process-ing

Analyse

How do I *make sense and meaning* of what I see, feel, think and wonder about what I am doing?

through DBD CSRX production of Beanstalk

How do I *sort it out*? What *patterns, connections, differences or similarities* do I find?

through the 3B'S, found in Being (in the space of drawstrings of PhD)

What *other ideas, readings, experiences, theories or concepts* can I use to help me make sense and meaning of it?

... *shown and discussed as living and text based methodological [ie purposeful process] 'literature' lens*

What will I *DO differently/more/better/less...now and next?*

[retrospectively recognising (in 2020) that this is where I got to this time a year ago that produced the 3B's in the first place]

...see 2019 and 2020 reflexive 'ahas' – mostly as inserted text boxes.

[that with the addition of the late 2020/2021 C4B nomenclature of the period of knotting together these drawstrings, so distinctly show the catalytic conversion of the be(com)ing *dynamic drivers of DBD* in process motion, making *a difference of 1 degree*, in relation to *proximity*, of the exponentially multi-dimensional and -directional *more and more* dense intensity of the *intimate with_in the infinite...in better balance*]

Consequent[ly] doing, *now*

> drawing more strings of finishing the PhD

> including the 'un-' as Concluding *for/with_in* Beyond

And/with/with_in

> completing the Seed Pearls, Beans and Leaves sufficiently for PhD purposes

> Finalising between Homestead and Beyond.

Chapter 3: Methodological Theories from with_in [text] literature

Introducing the willing way

[...supporting the Beans Tables]...and/by showing the interweave of living and text literature as culturally [and contextually structurally] appropriate methodology DBD

Despite my personal protestations and prevarications about the concept of ‘spirituality’, preferring the notion of magic to describe the wonder-ful mysteries my/our [as yet?] inarticulable unknowns, I’m having a lot of connection with ‘ancestry stuff’ at the moment. As quite often in my present political wanderings in Being, a recent wonder led me to participation in a fledgling feminist formation called the ‘Lorde’s Love Rebels’. Who would have thought... that of me with all my elbowing angles? And yet the community space draws forth similar magic of the mood of my earlier Witchcraft space in Becoming. A recent writing experience offered with_in this space both pro and e-voked brilliant intimate interconnecting weaving between women in my biological family... animating me. And strangely, wonderfully, today [25Aug2020], writing this paragraph in introduction to this Chapter, is the third anniversary of my mother’s death.

I present my wanderings among ‘ancestral’ writing that matches the methodological processes of the living literature of the PhD. Through a practical process of ‘naming of processes rather than parts’ [poem ref] I delve into published literature on three recognised intersecting methodologies that I have found helpful for making connection with the sense making processes of my living, experiential learning – for and about DBD with_in a PhD. Whole being sensory connection I suppose. That now in Being, in submission mode acceptance of unfinished closing toward ‘beyond’, I can actually ‘face and embrace’ again through enough love in the mix to overcome alienating fears, as DBD has taught me to know better.

*And if the sky were purple...
I would dance and wave my
arms in the wind in [of] long
Jacki skirts and Mali’s
‘dangerous dog clouds’
streaming overhead between
the mysterious dark warmth
interspersed [tickles of]
pinprick[ing]s of light stars
heading over the horizon to
the orange [with] smell of
dust and impending storm
and veldt and the brilliance
excitement of being
here...[but] still yearning
running shouting wildly
waving to the birds and trees
and grasses [.]*

Creative Expressions writing Aug
2020

My own 'quote' in the Conclusion of Bean 8: DBD 2 offers 'cushioning comfort' me in my somewhat clumsy 'road'¹⁸ of presentation t/hereof

Everything is new and naïve and plagiarising reification in the paradoxes of radical whole doing being. Recognising present realisation through new articulation of the whole as far as it can be seen from within who one is, where one is, integrally within historical biopsychosocial geopolitical timespace. This is as it should be in philosophy liberated as radical [democratic] political praxis.

Me, 3 March 2019 – reading Ranciere introduction, thinking about DBD re decolonisation, in the context of *the Kitchen Collective* (@UKZN, to prospectively be seen in Being) and seeing Gordon Asher's facebook post on plagiarism about Hellen Keller and Mark Twain letter, 'at the same time' as coming across a 'Zen quote' about '*everything is as it is if you understand it; everything is as it is if you don't understand it*', in AI Anon literature.

Lather's (2015, p. 3) responses to her own related questions, of seeking border crossings, articulates similar struggles:

Located as we are in neither what Bettie St. Pierre (2011) terms "conventional humanistic qualitative research" nor the deconstructive variant that, perhaps, was a transition into this differently ontological space, we continue to struggle with deconstructive troublings of a certain praxis of salvation narratives, consciousness raising, and a romance of the humanist subject and agency. And so we arrive, at this point in the "becoming" of the (post)qualitative, at the question of how we ontologise what remains in the next generation of qualitative inquiry as we collectively imagine sustainable possible futures via new thought and present-based practices of everyday life.

In my case, the answer is to resolve submission to the discipline of a PhD coherently with_in the animating '*paradoxical tensions*' of ubuntu '*love and rebellion*'¹⁹ of DBD motivations and praxis for "claiming membership in the cultures of my study, in such as being indigenous" (Alexander, 2011, p. 99) that is helping to "create alternative logics of being and doing...relational...open, always moving, adapting and evolving...politics that is intellectual, affective, subjective and collective" (Motta, 2011, p. 178) through

...collat[ing] content that was arguably never meant to be a coherent whole. From this debris, a narrative is constructed that is grounded in evidence and reflective of events – but a narrative that is likely incomplete and one of many. [being] It is important to underline it is the researcher who decides which fragment fits with another in what order, how contradictions are resolved and to what end. ... This removed position renders the objective understanding of events impossible. (Hedges, 2017, p. 84)

¹⁸ Recognising Alice Walker with thanks for the metaphor

¹⁹ paraphrasing a speaker (Margo ?) in 2020, using the term with such confluentially discursive meaning in a webinar curated by Firoze Maji on 'Love and Rebellion' https://www.youtube.com/watch?time_continue=20&v=S8lgoCtoHKM&feature=emb_logo&fbclid=IwAR0qFmXgBeZIIQj3KP-fmFxsjsy7mPvDSmnHXZGF7hnCfp1BzWntLbzMI, in which similarly Robin DG Kelly too spoke on decoloniality as transformation...for liberation...social justice etc. in similar vein, with now interconnecting mycelia with 'Ecoversities', becoming a new stream of lifeblood interconnection with new and known commoners across the globe.

So that

through the narrative shown [...], repetition is no longer just the nuisance of an [isalukazi] repeating herself, but starts to conduct and produce other narratives, [...] strengthening bonds, and affecting also the direction of the researcher who starts DoingWITH [...] an intervention that invigorates [...], delicately subverting [...]

to happily do mixing in with Moraes and de Toledo Quadros (2019, p. 8) to 'provoke critical conversations with myself (respectfully echoing Arendts' *Life of the Mind*) about (my DBD) methodology, pedagogy and praxis' as Küpers (Küpers, 2019) connects with feminism, that Hallett et al (2007), interested in identity formation through place and women's life writing, in turn note as critical[ly]

requir[ing] the interrogation of[...] own experiences and assumptions so that I can recognize the ways I am implicated in the mediation of the text. Th[at] include, but are not limited to, assumptions about my role as researcher and writer, about what I will find in the archive [...] and my relationship to them. It is here that a key connection between reading and writing becomes apparent. As Audrey Kleinsasser states, "Researcher reflexivity creates physical evidence of personal and theoretical tracks through a created text, evidencing the researcher's deep learning and unlearning" (Kleinsasser 2000, 156). What I write will reflect the texts that I read, and how I read them. Laurel Richardson says that she "write[s] in order to learn something [she] did not know before [she] wrote it" (924). She sees the act of writing as, "a way of 'knowing' - a method of discovery and analysis" (Richardson 2000, 923). [that is] [...] no longer a simple matter of recording what I already know, but a process through which I explore potential knowledge.[p48]

construction.

Here I engage accordingly with bricolage, auto-ethnography and genealogy, taking me through to the experiential excerpts of my living learning [in/as] more methodologically appropriate literature of the PhD.

About bricolage

So, this living process also brings along the unpredictable and construes research as a craft (Quadros 2015). Researchers face the challenging mission of sewing narratives that trespass our senses, our sensoriality (Moraes & de Toledo Quadros, 2019, p. 3)

as bricolage methodologically facilitates.

Bricolage, as 'a space of interdisciplinary roaming' (Tamboukou & Ball, 2003) has helped me have a way to catch the multimedia of written, seen, heard, experienced living literature that is overlapping and variably elusive to capture²⁰ and present ... contextually appropriately.

Grant and Giddings (2002, p. 5) present:

The idea of the researcher as bricoleur, that is someone who is "pragmatic, strategic, and self-reflective" Grossberg et al., 1992: 2) is now quite widely advocated (Denzin & Lincoln, 1994; McWilliam, 1995). This ambiguous 'methodology', bricolage, is one of thoughtfully choosing our research practices for their usefulness for our research purposes. This is not a call for 'anything goes', that the Seed Pearls help hold in DBD conscious conscientious gleanings and pickings, differently and diffractively through the staggering of the 3B Moves, helping me negotiate my way through all the P's predominating in present participation in each.

While Wibberley (2012, p. 5) explains that "in Wolf's bricolage the scholarly literature itself becomes data alongside other data collected for the study" noting that "[r]eflexive comments also become an important part of the data in this form of bricolage, especially in the way that they were used to provide some form of a link between the other fragments of data.

I'm conscious of first becoming 'actively aware' of the concept of bricolage, as naming the way I was intuitively proceeding through and with my emerging mixed metaphors, from listening to a keynote address on it given by Sechaba Mahlomaholo at South African Education Research association (SAERA) 2014 Conference, prospective to a related article of his (Mahlomaholo, 2013). The interconnections with Mahlomaholo's work on 'critically emancipatory research and identity' (Mahlomaholo, 2009) of 'organic intellectual conversations' (Mahlomaholo & Netshandama, 2010) 'naturally' intertwined with my presence there, publicly presenting for the first time the whole of *Dung Beetle Doing in the form of the nascent much referenced 'SAERA powerpoint'*. I retrospectively recognise though that maybe even this was due to the term being already residing in a heart-space recess from having met it in a Kincheloe (2011) article I 'adhered' to in 2012/3. Nonetheless, upon hearing about bricolage (again) in a reinforcing 'listening space', I grasped it as a welcomed formal recognition of such practice and blithely continued to casually use it, while referring to it with a little more confidence, as an organic way to tack together multiple points of contact in my work.

²⁰ May 2020...being aware that capture is a pun in my present context, where 'state capture' is by now a colloquialism describing the corruption of the previously/presently ruling 'kleptocracy'. The current discursive root of the term – that I date/connect to the #FessMustFall movement in respect of pragmatic [de]colonisation praxis – is so 'temporally' illustratively eloquent on how concepts are taken into academic and mainstream usage and potentially described/re-inscribed by the most dominant/recognised voice/s, often queered in the opposite direction of their intended meaning.

Writing about bricolage in respect of (sustainable) interdisciplinary collaborations, Mahlomaholo (2013, p. 379) points to bricolage

as a metaphor for a research approach which creates something out of nothing and uses that which is available to achieve new goals. It is about finding many and new ways to resolve real life problems using that which is present in the context. It is not linear research, but research that acknowledges and works with the contradictions and incongruences in order to weave a complex text of solutions to the problems. It uses multiple voices, different textual forms and different resources, blurring neat disciplinary boundaries.

Pleasantly unsurprisingly, I again later find Mahlomaholo is an 'ally' educator in pursuit of 'decolonised people's education' (Mahlomaholo, 2016, p. 23) reinforcing my affinitive claiming of the approach as a valid methodological mechanism of Dung Beetle Doing presentation. As Hallett, et al (2007, p. 48) says in another 'affinity recognition':

If we are able to accept that much academic work is what Trinh T. Minh-Ha terms "intellectual bricolage" (Minh-Ha 1989, 62), then we should also be able to accept the assistance of other[s]...in the search for reflexivity and [related] praxis

And now in retrospective reflection, 'of course' bricolage provides a 'naturally' fitting notion of the reflexive – purposeful – stitching and weaving (Hallett et al., 2007; Handforth & Taylor, 2016; Higgins, Madden, Berard, Lenz Kothe, & Nordstrom, 2017; Mahlomaholo, 2013; L. Roberts, 2018; Wibberley, 2012) of the xylem and phloem threads of Beanstalk carrying the culturally brew(ing) (L. Roberts, 2018) Dung Beetle Doing praxis in process between the structural(ly) growing component parts with_in the space of the whole (SAAIC-ed dung beetle doing). The iteratively 'conscious and conscientious' (Trajectory Model and DBD Beans) carefully appropriate gleaning from context in the practical process of 'feeling a creative way forward' (Matzdorf & Sen, 2015).

'Gleaning', guided by the milky Seed Pearls as they emerge along the willing way, as Roberts (2018, p. 5) confluentially refers to it in respect of bricolage in spatial praxis:

Bricolage, viewed thus, bears close comparison with gleaning inasmuch as what the bricoleur is doing in any given space or scenario is picking up and repurposing matter that is already 'out there' (see also Croft, this volume). Lévi-Strauss hints at this in The Savage Mind when suggesting that 'the "bricoleur" addresses himself to a collection of oddments left over from human endeavours, that is, only a sub-set of the culture' (Lévi-Strauss 1966, p. 19). Much of what is done under the banner of deep mapping and spatial anthropology is about picking up traces and fragments of what went before and working these back in to the ongoing production and crafting of spaces as living and breathing worlds that we inhabit. Gleaning as spatial praxis.

Through

[b]uilding a sense of collective imagination and possibilities for what the project might become was grounded in terms of the dimensions of the site and the capacity to dream [...] Using bits of drawings, masking tape, glue and cardboard

Mick O'Kelly (2009, p. 81) describes strategies used in situated 'processes of collective ownership' for realising 'imagination and the capacity to dream' such as DBD uses in collaborative engagements (see specially Bean 7) as much as my/its own individual praxis spaces of reflexivity (see Trajectory Model Seed Pearl for example), practically evident in Beanstalk particularly, but really across the whole of the PhD, beginning with the construction of Homestead.

It is no wonder then that bricolage became an – 'object suited' mechanism? – for the productive autoethnographically reflexive, diffractive tracking of the living learning development of the Seed Pearls in and through my immersive and emerging SAAIC-ed DBD being in the world with others whose 'trajectory model' aims at similar guiding stars of participation. Where the Seed Pearls themselves help offset some of the 'self-indulgent naval gazing or uncritical bias' propensities (Alexander, 2011, p. 100) that (therefore *un self-critical?*) autoethnographic reflexivity is commonly recognised as being vulnerable to (Matzdorf & Sen, 2015). Which also seems potentially pretty oxymoronic.

Bringing me right back to a quote in Kincheloe's (2001, p. 679) article , first found by me way back then when it was fresh I discover in my archives of *Borning*, since ignored in the interim (interregnum? :) of my typical reflexive cycles of forgetting-and-re-membering-until-I've-made-my-own-living-sense-of-anything iterations -_-

[a]s an interdisciplinary approach, bricolage avoids both the superficiality of methodological breadth and the parochialism of unidisciplinary approaches. The notion of the bricolage advocated here recognizes the dialectical nature of the disciplinary and interdisciplinary relationship and promotes a synergistic interaction between the two concepts. In this context, the bricolage is concerned not only with divergent methods of inquiry but with diverse theoretical and philosophical understandings of the various elements encountered in the act of research.

And in turn moving me, more directly en route through Higgins and Berard, (Higgins et al., 2017) , to 'peek through my fingers as it were', into Deleuze and Guattari, Barad, Derrida, Spivak...names that typically make me behave like a sea anemone, for multiple I'm sure virtuous (Bouzanis (Bouzanis, 2017)) and vicious (Hoppers, 2017) pervasive evasive reflexive reasons.

The pinpricks of methodological tailoring suturing and patchwork metaphors of ‘just research’ (referenced to Deleuzoguattarian, Barad and Derrida) mark potential openings of my heart-mind to peering into their respective work more deeply...if and when I feel the need. For now it’s nice to notice this opening in me, while feeling fine to avoid that rabid-hole of needing to pay more detailed attention here to what I thought (until recently luckily disabused of the :) were ‘big men’s voices’.

As late as May 2020, in the space of writing this section I note thankful resonance with lines found in McKnight’s *Arthocoda* (McKnight, 2018) – p8 - “By the way/ this is beginning to feel like.../ A boys’ club?”. ‘Serendipitously’, my general life praxis ‘leading me’ a few days later in to the aforementioned webinar where Gayatri Spivak is the main speaker...I discover (of course that only is she not a man :) but that she uses the term ‘critical intimacy’ (Paulson, 2018), that obviously connects with SAAIC’s aim of ways to help us ‘know ourselves’ – as far as possible – from the ‘intimate to infinite’, although in my/SAAIC’s case, [debatably of course] not *only* as ‘subaltern’s’. Alerting me to how much more there always is to think about and learn...from...with.... Some of which I will do in this study. Some of which I am excited to reach toward ‘beyond’.

Nonetheless, holding to primary purposes, in what for me feels sufficiently purposeful *here now*, I appreciate the threads of common value in connections I find through Higgins and Berard’s (2017) bouquet of rationale presented for moving on from them, recognising ‘unfinished(ness)’ (ibid., p. 35) of – “the production of methodological garments – that heed St. Pierre’s (2011a) assertion that ‘*we can now do something different from the beginning*’ (p. 623, emphasis in original) [...] [that] never (fully) contain or constrain educational research constructs, categories, contexts, and complexities” (ibid., p. 4) in recognition that “the very things it attempts to enclose and enfold”(ibid., p. 35) even as it is “never neutral” (ibid., p. 3) in reaching toward ‘justice-to-come’ (ibid., pp 6 & 53) through ‘prefigurative’ (Amsler, 2015a, 2015b; de Sousa Santos, 2015; Motta, 2011) ‘just methodologies’ (ibid., pp 6 & 53).

The obvious approach overlaps help to give me ‘self permission’ to proceed with my own “(un)tailored - key methodological themes - in order to work within, against, and beyond conventional humanist qualitative methodology” as Higgins and Berard (2017, p. 2 and 5 respectively) “extend St. Pierre’s (1997b) ideas about nomadic inquiry by thinking with Deleuzoguattarian (1987) patchwork. St. Pierre (1997) re-cited in St.Pierre, Jackson and Mazzei (2016, p. 379) describes her research movements in the spaces of post-foundational ethnography as

“a provisional space, one coded as soon as it is imagined, yet mobile, nomadic—always a mixture of the striated and smooth”. This is strongly supported by Roberts’ (2018, p. 13) view that

[b]ricolage should count to the extent that it makes explicit the poetics and affects of space, as well as the ethical and procedural frameworks that are brought to bear on how space is practised, or allowed to be.

Roberts (and the contributors to a Special Edition of Spatiality and Bricolage he reviews in the Introduction), show so many matches with my work and terminology (eg gleaning, cobbling, traces, becoming) reflecting methodological confluences, that I feel like we have been sharing notes.

Roberts’ argument for bricolages validity/place in spatial geography reflect the ‘nomadic’ *interdisciplinary* [my emphasis] potential of bricolage for ‘making do’ with_in ‘spatial presence’ ...of contextually appropriate situated autoethnographical radical participation in doing being, so clearly linking with my facilitating staggering 3BMoves, Roberts (2018, pp. 1,5), writes that

[b]ricolage, then, is a very practical response to a field of practice that at times constricts as much as it allows space to roam, unimpeded, across disciplinary boundaries. ‘Making do’ becomes an entirely appropriate statement of intent in that it is premised on, and values, the idea of a performative doingness that unfolds in a time and space of creative becoming:[...] Bricolage may be about ‘getting by’, but it may also be able to render tackling situations, in however much detail and nuance they may assert, require, or happen. In these actions of bricolage, there are moments of occurrence, of potentiality and affect; atmosphere and becoming. Creativity is vital in affecting becoming, in becoming that is affective . . . The complexity of the character of bricolage emerges in our examination of spacing: atmosphere, becoming, affectivities, and more.

7 July 2020

...and again, in the seeming serendipity of DBD (actually realising trialectical algorithms), in this time of ‘I can’t breathe’ punning Covid symptoms with Black Lives Matter movement’s antiracism fight back triggered by the fatal suffocation of George Floyd, I hear a referent root of ‘making do’ from a commentator on the life of ‘The Godmother of rock ‘n roll, Sister Rosetta Tharpe’, referred to in US black South discourse, used in survival response to segregationist policy. https://www.youtube.com/watch?v=FKK_EQ4pj9A

I think that Higgins and Berard’s (2017) perspective help me darn with slightly more sufficient security my apparent ‘cobbling’ (as Roberts’ (2018, p.12) cites Wees) of pretty much all five of Denzin and Lincoln’s (2011) versions of bricolage (ibid., p.3) in leap frogging bounds taking me from ‘I know I know’ (Whitehead, 1989), through to ‘what and how I know what I know’ (Finlay, 2002) – because of ‘how and why’ (Roberts, 2018) I...discover through, critically self-reflexive experiential praxis of learning and thinking in and through theory and practice (roughly precis-ing together Higgins and Berard’s take on Jackson and Mazzei crossed with Gu and Day’s thinking in, through and with theory/practice). Even as I/we ‘practice our way into thinking’ (to paraphrase crossed referents) ...using theories that more or less inform our doing. The delicately balanced ‘epistemic circularity’ between which DBD is perpetually trying to achieve, listing/lea[r]ning

always toward, from being within, praxical methodological ‘philosophy as political *practice*’. So these ‘academic research’ namings are interesting curiosities and helpful for submission, only ‘entertainable’ (emotionally and cognitively accessibly made known to me as I recognise elsewhere is a good, if queered (Jones & Harris, 2018), understanding of ‘acknowledgement’) – possible – now, in my case, from the moorings of DBD, for and from with_in the pragmatic praxis I (perhaps not so) ‘be(com)ingly’ pursue.

Using what I now know to be more commonly seen and accepted versions of ‘dual/multiple voice/moments (as seen for example in see Matzdorf and Sen (2015) as one such perspective I’m working with much at the moment), while reviewing the writing of this chapter with a sense of making progress as I’m presently developing somewhere down below the aspect of cross over from autoethnography and genealogy, following on from bricolage, on 1 June 2020 I feel the need to insert as a dated reflexion, the following :

Which ‘writing with [formal] literature’, even at this stage in June 2020 as I see myself pulling in ‘the drawstrings of unfinished closing’, turns daily into deeper shades of feintly embarrassing naivety exposed through discovering what I have been avoiding engaging with. With pros and cons for [my] ability to do being in liberation within the context of the existing whole. Having some discomforting connections with my recent realisations of blinkering of the privileged versus the suffocating veils of the disadvantaged, which imagery arises from the masking in covid and the death of George Floyd in the country of the collared schoolkids in the eye of the same and overlapped storm of pervasive racist capitalism over the decades and centuries (Cornell West²¹ and others on Democracy Now, 1 June 2020). And the sense of slight hope of real fight back seeing the size of the protests, while here in SA there still seems to be nothing more than twittering indignation at the deaths of 11 people in the hands of police and military so far after 2 months of lockdown. While I myself am spending hours in front of a screen trying to complete an academic qualification from a neoliberal institution in this context! Not without a fair amount of direct engagement too, but certainly restricted by this project. Which choices I’m increasingly battling to rationalise as balanced despite how hard I clasp my Seed Pearls...of increasing doubt? This feels like a bigger global portal possibility than #feesmustfall was nationally and yet I’m tilting toward more ‘self(ish?) care’. I’m not writing it all out here. I’m noting it [for] now.

²¹ www.commondreams.org/news/2020/05/30/cornel-west-says-neo-fascist-gangster-trump-and-neoliberal-democrats-expose-america

Such inserts help keep me connected to/grounded in the general anarchist trend of my bricolage, as Patrick S. O'Donnell (2018)²² quotes Tom Malleson's words in *After Occupy: Economic Democracy for the 21st Century* (New York: Oxford University Press, 2014): 19-20:

as less a single cohesive political doctrine as it is a large family of those with similar convictions and aspirations: hostility toward unaccountable authority, distrust of hierarchy and power, and optimistic belief in the capacity of ordinary people to control their own lives and organize social relationships on the basis of freedom, equality, and solidarity.

While bricolage describes the non-linear patchwork *gathering* of found and generated 'data' – material (of DBD) – *autoethnography* better captures the *nature* of the methodological process of its finding and generation, from 'borning to beyond' [see 3BMoves below]. While genealogy (following), is brewed in for its contextually historicising presentation propensities/ potential /possibilities.

I recognise the dangers of so much 'cobbling' from anywhere and everywhere in potentially producing a meaningless rather than purposeful[ly open] 'post everything' (Lather, 2015; Le Grange, 2018; Rogers, 2012) mish-mash, instead of *viably* solid rigour for real *value* and *validity*²³ of and from 'emancipatory research'(Kemmis, McTaggart, & Nixon, 2013; Lewin, 1997; Mahlomaholo, 2009) research with_in doing...being. A potentially 'scandalous situation' within genealogy, as Kretsedemas (2017, p. 2) points to, I discover as I work through [to?] my bricolaged auto/ethnographical genealogy.

Having begun with a prejudicial 'blurt' (Cameron, 1992) long ago lodged in me from an esteemed, but somewhat 'hard Marxist' colleague's dismissal of '*later Patti Lather when she became all post-moderny*', I have found myself being rather biased and dismissively closed off, nearly missing the (actually obvious) value of at least the debates around the 'posts'. Although they do confuse me and can side-track me (one?) terribly, and I'm still not sure how productively, I do have to find if, how and whether to push through or "pasts the posts" to borrow from Knauft (2017, p. 3) asking the same of anthropology.

Just as I delighted in Lather's own 2015 genealogical story of development through some of her 'post discovery' moments, spanning from the eighties to the twenty-first century (Lather, 2015, p. 3), I simultaneously loved hearing Spivak's dismissive irritation with even the notion of post-structuralism which she claims as her invention²⁴. I have no idea nor do I care about the validity of that statement,

²² Anarchism: Philosophy & Praxis—A Bibliography, for which I can find no other referential bearings

²³ the italics as a reminder of my 3V's

but the sentiment made sense to me. And now I'm sceptically reading/listening to bitterly expressed facebook posts (punny lol) about 'post-racism' [on one of my Whatsapp groups on Sunday 28 June 2020], at the same time as I find some cautious traction with Åsberg's (2018) consideration of 'postnatural' in respect of the Anthropocene. Even as I tentatively work with what I think is now the 'opening meta-habit' (Zalewska, 2019) of DBD to embrace some 'plurality of sources' (Rogers, 2012) of the 'posts' within contexts that more easily make sense to me (*'for Said'* in Guhin & Wyrzten (2013) as just one of very many examples) with_in the political 'moments (Arvanitakis, 2011) and movements'²⁵ over the period of the PhD, I proceed with 'conscientiously cautious' DBD trust in the 'will and way' of my '3Vs' triad of *value, validity and viability*. Which approach turns out to still be 'fairly evasively' in respect of the whole notion of post anything. Because, for one thing, the pre-posts are surely all still there in the material reality of the whole? But I'm clearly just not enough invested in this particular need for naming of framings of what 'we' can/may/do know/not, even as/while I appreciate of course collegial articulations of such challenges in the proximity of the current context of academia. Though personally preferring the holistic moves forward from where we are here now unevenly across the history of the world (Bozalek & Zembylas, 2017; de Sousa Santos, 2015; Hoppers, 2017) to wishing to throw out the babies too (Held, 2019)?

Anyway. Ultimately bringing me to the autoethnographical aspect of my 'conscientiously constructed critical indigenous' (Bean 1) 'liberated transformative decolonized paradigm' (Held, 2019) 'living literature' – which in doing now in Being I seem to have stumbled onto more and more 'virtuously' matching ontological? 'turns' (Bouzanis, 2017; Higgins et al., 2017; Hoppers, 2017; Le Grange, 2018; McKnight, 2018) and twists (recognise...Lather :) (2004) (Alsop, 2005, p. 1) to carefully hold – and guard against. Leading in/onto the genealogical mechanism of the combinatory 3BMoves for holding the contextually appropriate methodologically multifunctional literature processes of the/this CSRX DBD PhD.

Autoethnography

From my perspective, situated within a critical understanding of the trialectically dynamic forces of human agency with_in the social culture (with_in the structural whole, as essential to articulate in my view) – Adams, Ellis & Holman Jones' (2017, p. 8) explanation of autoethnography fits well with DBD in general, and 'living literature' for a DBD thesis in particular. Except for (my caveat) indicating the critical though apparently slim crescent of distinction between 'otherwise elided

²⁵ with thanks to Sphamandla Shezi for the connective thinking through interviewing me on #feesmustfall

circles of a Venn diagram'²⁶ (with thanks to...for the illocution), their meaning of the term correlates with the/DBD/my process trajectory in terms of method

Autoethnography is a research method that uses personal experience (“auto”) to describe and interpret (“graphy”) cultural texts, experiences, beliefs, and practices (“ethno”). Autoethnographers believe that personal experience is infused with political/cultural norms and expectations, and they engage in rigorous self-reflection — typically referred to as “reflexivity” — in order to identify and interrogate the intersections between the self and social life.

Autoethnography, as a method, humanizes research by focusing on life as “lived through” in its complexities; showing that you as readers and we as authors matter; and demonstrating to others who are involved in or implicated by our projects that they matter, too.

Though I differ on *motivation* of intended *showing* to others, at least as expressed in their statement (ibid, p.1):

Fundamentally, autoethnographers aim to show “people in the process of figuring out what to do, how to live, and the meaning of their struggles” (Bochner & Ellis, 2006, p. 111) [my emphasis].

Unless I am misreading, and the statement is about ‘own struggles’. I don’t intend to show anyone that about themselves. I want only to share tools for more systematically and critically understanding anyone’s own ways of being in struggling for liberation through education, if one has even the motivation to do so. I think this is unfortunate expression on the authors’ part here as it seems to contradict at least Ellis and Adams earlier writing in which the showing is to make more analysed/reflexive autobiographical experience accessible (Ellis, Adams, & Bochner, 2011, p. 5).

Recognising the degree of complexity of possibilities of what can be known and shown, between the metaphorical fish and the sea they’re in (Lather, 2005, p. 5) the purpose of the ‘self-referential ethnomethodology’ (Bouzanis, 2017) of my Beanstalk/literature is from my attempt to articulate through showing the ‘virtuously epistemic’ [ibid] ‘be[com]ing’ recognition of myself as agential knower with_in the process of coming to realise [perhaps paradoxically pragmatically, a caveat in consideration of Bouzanis’ critique] – through developed means of recognition and articulation - such means of knowing, for ‘them’, self and others, in the world I come to know more through doing so. Which complicated sentence I think and hope indicates the autoethnographical application of DBD as critically self-reflexive process in the ‘treatment’ of text and literature, that acts on realisation “text is ‘just one element in a reader–text community’ and that ‘the juxtaposition of textual elements works systematically throughout a text rather than just at odd “reflexive

²⁶ with apologetic thanks to an author in the *Daily Maverick*, sometime this year (2020) who I can't r find to cite.

moments”” as Bouzani (2017, p. 5) cites Woolgar articulating but then apparently forgetting or ignoring. As Bouzani again expresses it, “The role of reflexivity here is to unsettle basic assumptions used”, in this case the ‘literature’ of this study in particular, which “unveiling role of reflexivity is endorsed by several branches of ethnomethodology.” (ibid, p.5).

As even just the above slants show, ethnography and auto-ethnography of course have their own complex history and intersecting interpretations, of research reflexivity in particular (see for example (T. Adams et al., 2017; Bouzani, 2017; Finlay, 2002; Küpers, 2019; Ryan, 2017; Ugwu, 2017) . A few slivers (Harris, 2002) of the literature illocuting my praxis of it as an elemental constituent of the brew coursing through the veins of the Beanstalk hopefully suffice to show the genealogical bricolage reflexively ‘epistemic-ally virtuously’ circulating through the 3BMoves.

Grant and Giddings (2002, p. 20), among others, locate at least *critical ethnography* within radical methodologies:

Radical methodologies usually attempt to realise power sharing and collaboration between researcher and participants/co-researchers, as well as close links between theory and practice. They include emancipatory action research (Kemmis & McTaggart, 1988), participatory research (Reason, 1994; Small, 1989); co-operative (or collaborative) research; critical ethnography (Angus, 1986; Clifford, 1988; Clough, 1992)

Ellis, Adams and Bochner (Ellis et al., 2011, p. 3) explain how autoethnography usefully covers both the retroactive of autobiographical ‘epiphany memories or moments’ as well as the ethnographical culturally contextualised relational present participation, of Borning, Becoming and Being 3BMoves, encompassing Attia and Edge’s reflexive continuous be(com)ing.

Working with_in similarly feminist, ethnographical messy (Hallett et al., 2007); Lather (2004) situated (Haraway, 1988) space (Ismail, 2018; Massey, 2005/8; Simandan, 2016) of “research evolved ‘organically’ from our learning, reflection and inquiry with regard to [their] dancing as well as [their] professional lives”, Matzdorf and Sen (2015, p. 3) note that “it is perhaps not surprising that [the/ir] methodology is nearly as messy as life itself!”

I came across Matzdorf and Sen (2015) in trying to describe ‘critically conscious and conscientious’ ‘feeling one’s way forward’ to describe dung beetle doing, who (on p.6)

Bring [their] experiences into a learning context, in which they “aim to facilitate “processes of integration through reflection” (Jordi, 2010), but also “organic emergence of conscious meaning” (ibid.) and “non-conceptual dimensions” (ibid.) - in other words, bringing the

senses into the process of sensemaking and creating a 'practice ground' for "participatory sense making" (Merritt, 2013).

And ask the relevant question (ibid.):

If this learning point requires immersing oneself into the experience (Stelter, 2008)... what does this mean for ethnographic methods (Tomkins & Eatough, 2013)?

In reference to Ellis et al.'s (2011) five categories of autoethnography, Matzdorf and Sen (2015) see themselves as doing 'auto- and sensory-ethnography' that I see as somewhat incorporating both the present and past of be(com)ing as a means of holding in radical praxis of 'being better in the world now', as one 'feels one's way forward'. Like ethnographer Taieb (2014; S. B. Taieb, 2014), and I'm sure many other 'organic intellectuals', myself included,

Unlike 'traditional' ethnographers, we did not start out as researchers immersing ourselves into a culture – we were already part of it when we decided to look at it through a research lens. So strictly speaking, we are not participant observers, but observing participants.

(Matzdorf & Sen, 2015, p. 2)

They cite Karen Nakamura (2013), a visual anthropologist²⁷ discussing "how sensory ethnography has attempted to address and involve an array of senses: the visual, olfactory, auditory"... resonating for me personally with one my connective prompters between autoethnography and genealogy through Avtar Brah, as an 'ancestral 60's sister'. In the first instance through her evocatively titled 'Scent of Memory' (Brah, 1999), and later at a Feminist Genealogies conference I refer to again below in Beanstalk Becoming years.

Also (2005, p. 2), writing on being '*Home and Away: [as] Self-Reflexive Auto-/Ethnography*' [my inclusion] states that "consequently focus[ses] *not* on the traditional ethnographic notion of the "other" but on the familiar from the perspective of the person immersed in the life of [and with] the "others" , which parentheses [here and above] I add in order to more fully incorporate her view of ethnography *as the practice of self-reflexive auto-/ethnography* that "means shifting one's notion of center and periphery and coping with the complexity of multiple centres with multiple peripheries".

Writing recently for his?[their] own PhD, linking forms of *ethnography* directly to critical self-reflexivity, Wendelin Küpers (2019) who incidentally also uses 'be(com)ing', addresses its counter balance against the commonly perceived and potentially real problem of 'naval gazing' propensities

²⁷ <https://anthrosource.onlinelibrary.wiley.com/doi/abs/10.1111/j.1548-1433.2012.01544.x>

of the 'auto' in 'traditional' forms of what Alexander (2011, p. 100) consequently writes as 'auto/ethnography' [p100])

For example confessional ethnography and its tales can take the character of being personal, self-absorbed, melodramatic, self-pitying, self-congratulatory. While reflexivity can certainly result in such self-referential or self-indulgent practice, being (self-) critically reflexive about one's own positionality may allow to reflect on how one is inserted and confined in grids of for example power relations and how that influences methods, interpretations, and knowledge production. (ibid, p. 23)

Picking up the threads that Finlay (2002) had raised, herself referring back to Coffey and Atkinson (1996) and even Van Maanen's (1998) 'confessional tales', Küpers(2019, p. 23) goes on to point out that:

Reflexivity can reveal personal biases, directing habits or express thoughtfulness, doubts and difficulties and modest or humble understandings showing that the reflector is fully aware of personal weaknesses and shortcomings.

Linking to the (humanising, revolutionary) *love, art, science and politics* of Badiou's (2005) *truth procedures*, writing in/on post-colonial Taieb (2014, p. 6) points out that

Autoethnography as method tries to disrupt the binary of science and art. Auto-ethnographers believe research can be rigorous and analytical and theoretical and emotional, therapeutic and inclusive of personal and social phenomena [p6].

As with much writing of and about [own] 'methods' of doing, though not historically called auto-ethnography in many case [as Brinkman(2017) writes of 'humanism after the posts'], seemingly intrinsic to the self reflexions of transformative, critical, decolonising pedagogues learning from their own routes/roots of 'walking' (Walsh, 2015) through the journey of their developing praxis of living/ learning/ working/ teaching in liberation, *love* is of course a critical feature of such art. Linked to Walsh's journey with Freire, like hooks (hooks, 1994), 'revolutionary love' is a key theme (see for example Duncan Andrade (2008, pp. 185-189). Linked again, strongly in to the political love in the life stories and/as engagements in doing being, of key liberation praxiser 'teachers' like Fanon and Biko, and educators like hooks and Freire, and of course in my case the myriad feminist sister stories I 'grew up' on. Synchronously too, much auto/ethnography shines through in the literature of Lazar's work on 'political love as paradigm shift' (Lazar, 2015) developed across the same period as the 'borning and becoming' of this/my PhD as example of an academic piece on the myriad expressions of political love in this period. That 'locally' Hayes (2017) writes of again in terms of the 'radical import' of revolutionary love as counterbalance to much fear and negativity in the 'affective turn' of social sciences.

Such sense of love in related auto/ethnographical writing crosses into the to South African contextually born, currently globally (Robinson-Morris, 2019) being appropriately more politicised 'social love' concept of *ubuntu* (Caracciolo & Mungai, 2009; Gathogo, 2008; Letseka, 2012; Tutu, 2009), that I personally first 'recognise'/name as such in my *Bean 3: Teachers Changing Worlds*). For example also, though (in this case at least) more reticently describing her work as 'narrative that often bordered on autoethnography' Swanson (2009, p. 14), writing on 'development' teaching and research' notes that is through

exploration of research issues, ambiguities and contradictions in their full, often irresolvable and ungraspable complexity – [...] – that Ubuntu was drawn into my research, shaping my research experiences, in ways that offered lived pedagogies of hope and possibility.

In an ethnographic study on *The Occupy Movement in Žižek's hometown: Direct democracy and a politics of becoming*, Razsa and Kurnik (2012, p. 252), tell of "activists [...] engaging in a messy, and, some activists stressed, never-ending liberation struggle", echoing the research process messiness named by other ethnographers referred to above. The (unsubtle :) hint of their title indicates a great degree of overlap with what I'm doing here. The language of *traces*, and *openings, emergence* (Osberg & Biesta, 2007) and *occupy* evocatively resonates with the animating vibrancy of participation in direct struggles over the years of (and prospectively to be seen in)the 3BMoves. Though I have light shades of difference concerning the role and presence of *prefiguration* 'versus' *becoming*, the common melodic strain stirs a dance in me again. Reminding me that even this PhD work is part of 'my revolution'... to acknowledge Emma Goldman as a struggle ancestor. In my case, their 'prefigurative', though retrospectively discovered, recognition – articulation – of research methods needed to meet/serve the *present* moment/s, "that grasp the actual texture and significance of direct democra[ti]c action" (Razsa & Kurnik, 2012, p. 251) helps galvanise and reinvigorate the iterative period 'poly-self-vocal' layers of my 3BMoves.

It's a challenge avoiding being 'swamped' (Finlay, 2002) in chaotic 'collective memory' (Josias, 2011) of the 'multiplicity of we' [Spare Rib poem] in reflexive iterations and multiple purposes, 'centres and peripheries' (Alsop, 2005) of critically systematic research with_in doing [whole] be(com)ing ...as a dung beetle...

because often there is confusion and a lack of clarity... and the communication problems of research 'output' consequentially "constantly bump[ing] into limitations: translating 'concurrent' into 'sequential', action into words, [that] takes out immediacy and possibility for 'thinking on your feet', and the use of auto-ethnography and sensory ethnography"
(Nakamura 2013). (Ellis et al., 2011, p. 7)

Working the other way around from Alsop, who asks in respect of her work:

Having outlined both the necessity as well as the risks of becoming personal when relating cultures, the question remains: How can this particular form of self-reflexivity—the autoethnographic account—be practiced? (Alsop, 2005, p. 47)

Here in Beanstalk, I look instead to how it can be *presented*, in a way that makes sense for the multiple tasks such presentation needs to fulfil with_in this PhD. While DBD Seed Pearls I think precisely provide tools for praxisly doing [critical] self-reflexivity, Beanstalk is showing their emergence through my immersion in doing it.

For which purpose I now to turn to the use of genealogy in ‘my mix’.

And genealogy

Symbiotically, ‘home’ is a subject space Alsop and Taieb, (both referred to above) use in dialogical comprehension of the challenges and vulnerabilities of self-reflexive auto/ethnography. Connecting with webs of apparently contradictory trajectories of linearity and circularity, Taieb (2014, p. 48) notes “Indigenous tradition[s] of genealogy [as] also the transmission of spiritual bonds”, despite it being “commonly considered as a list of names in a linear organisation through time that leads from one individual to another following a genetic heritage”. He expresses “Genealogy. that. Connects. Me.[...] My Narrative has helped me conceptualise home as a coherent space [...] to reflect and make sense of my experience within my community” (ibid, p. 45). That I express as (subjective-) (Bean 1) ‘self-as-and-in-context’ (SAAIC) (Bean 8), as the ‘home-space’ of the whole dung beetle self, who and where one ‘takes place as participant as well as researcher’ (Taieb, 2014, p. 35) through the intersecting ‘critical elements’ (CE’s) of the Trajectory Model (Bean 1) and within its reaching arms, through perpetually iterative Annotated- Experiential Learning Cycle’s (A-ELC’s) in realising the ‘dynamic drivers’ of Dung Beetle Doing (Bean 8).

In prospective echoes of retrospectively found Lather’s writing referenced above in the *Introduction* to this Chapter, referentially entangled with de Sousa Santos (2015), my own attraction to the notion of genealogy for helping to map ‘the [necessary] double care’ (p. 97) of self reflexive ‘action-with-clinamen’ (p.157) of the somewhat ‘poetic’ (p.157) and ‘baroque subjectivity’ (p.97) of what was to become ‘Beanstalk’ purposes, emerged in a space of helpfully troubling [(Butler, 2011) hyper aware

‘provocative’ ‘wide awakesness’ (that Fine, 2019, references to Maxine Greene (1997) – see text box alongside) through multiple geosociopolitical home and away intersecting complexities of plural *diffraction* (Bozalek & Zembylas, 2017; Lather, 2015) perspectives producing what have become artefacts of *veridiction* (Knauff, 2017; Valverde, 2018) of the bricolaged autoethnographical genealogy of (dung beetle) doing (perhaps mist systematically mapped in the various Tables laid out through the PhD). Punningly sensibly, in and among ‘margins and peripheries’ as my typical, even globally mobile, centring ‘home and away’ spaces of ‘practicing liberation’, notably especially recognising ‘ancestral’ (hooks, 1984, 1994), and the possible paradoxes of the text box alongside.

And which related relevant ‘research conditioning’ (Elizabeth A. St. Pierre et al., 2016) new-to-me-notions – recognised and realised articulations [internal ref to A-ELC] – in turn, I’m only now finding [in June 2020 in *Being* providing much food for mostly I hope Beyond, but not only...] as I ‘formally’ pursue the concept of genealogy – or ‘whakapapa’ (Grant & Giddings, 2002; S. Taieb, 2014) – through DBD processes, for their own genealogical, intentionally radical, emergence (Haworth & Elmore, 2017; Kretsedemas, 2017) in immersion, with a sometimes s/light retrospective sense of “ ‘barbarous and shameful’ confusion”, to quote Knauff (2017, p. 7), quite sens-ibly citing Foucault²⁸, for me in this context.

C4B – bringing more appropriately in think to an in-text box reflexive box what I inserted as a footnote at the time of its writing in **July 2020**: ... *which citation I notice I choose to particularly note as bit of a (possibly more slightly defensive :) stubborn ‘isalakazi stand’ against evisceration of the older humans among us who have already for decades been deeply aware of being wide awake as a function of critical consciousness, that the currently popular (and consumer colonised?) version of being ‘woke’ sadly commonly appears to overlook. With all the ‘arrogant disregard of youth’? I see the feeling old and grumpy grump saying this. Partly because I just am old[er] and sometimes grumpy. I bite back sometimes at being patronisingly or otherwise stroked for being ‘surprisingly (!) woke’, even though by probably mostly well intentioned younger and older hands (A. Walker, 2013). I don’t want to be ‘comforted or made comfortable’ in way that reinforces a patronage game of erasure, privilege, inequality and/or struggle ... that I am also aware of being slightly heightened by dynamics of alienation of current (American dominated) expressions of anti-racism, that I simultaneously celebrate, from strangely, and of course paradoxical and complex, articulated ‘located’ sidelines, as opposed to ‘positioned’ marginality. Ah, the ‘trailing clouds of privilege’...to be ‘(im)perfectly’ honest, here now in July 2020 ...also in the wake of clunging pendulums battering Greer and ‘now’ Rowling over gender and other definitions and related directions of humanity ringing alarm bells. Of course not also without strains of possible contextual validity....being perhaps the critical point all round) See for example July 7, 2020: <https://harpers.org/a-letter-on-justice-and-open-debate/>.*

²⁸ Foucault in “Nietzsche, Genealogy, History” (p. 89ff.) in Foucault, Michel. *The Foucault Reader*. Edited by Paul Rabinow. New York: Pantheon, 1984.

As I only now learn [to] link back to Foucault (1977) in (Bouchard & Simon, 1977) (De Freitas et al., 2010) Lather and other connect-able activists and writers much referred to, especially through immersion in somewhat torrentially overly? accessible 'electronica'.

Which circularity of perpetual living learning reminds me to hold hard onto my focus here on genealogy for Beanstalk... before I get sucked back down another vicious rabid vortex.

When the *term* 'genealogy' first swam into the orbit of my consciousness at a 2012 feminist

seminar in London where a few living movement doyens in academia were sharing the literature of their genealogical development...

[rather like the – to my mind – (dearly beloved) 'older feminist sister' academics like Lather(2015) and Walker (2003) I'm presently just (sometimes re-)discovering, respectively regarding their developing philosophico-methodology routes, I find now [in June 2020] as I present[ly] link my living literature to text-based, in Being, the third 'move' described in greater detail below.]

...of course my heart gladly grasped [a sort of intuitively 'prefigurative'] *sense* of the concept of genealogy, with_ in the context. The event itself was one of the numerous experiences of that period that felt like I had walked into a welcoming confetti shower of 'literature' connections with like-minded activist adventurers, that fall into place in the Tabled '3BMoves' below.

The concept of genealogy has helped consolidate the original komboloi notion connecting the Beans through sticky threads from that distant spinnery, woven into liana-like thickening (Akomalafe, 2022, p. 11) of the now far more substantive Beanstalk, brewed and grown through the same interconnecting web of 'epistemic circularity' as the Beans themselves. "Follow[ing] the complex course [...] to maintain proper dispersion [to identify the sometimes faulty calculations that gave birth to those things that continue to exist and have value for us" where they are "rendered more [and less] visibly"" Kretsedemas (2017, p. 1) in the Beans, largely through 'becoming' Seed Pearls.

10 July 2020

...and until/which reminds me to... re-member [to] how and why I've proceeded as I do: remembering how it has enabled me to produce the beautiful 'essential' Seed Pearls though this letting myself do it in liberation praxis, which in turn allows me to *realise* its value with a little more certainty, simultaneously reducing the Venn of alienation from crescent to gibbous in submission to drawstrings of unfinished-ness toward Beyond 'embracing constitutive unknowingness' (Lather, 2007) ...in which I inter alia become to feel both less alienated and less fake as an 'academic' – *as I submit to the [now I accept as more purposefully balanced formalities of] discipline of the academy ... giving it better balanced due ... which now composite note I added to my writing reviewing a week ago, [twice] again today*

Including DBD itself, in/through/with_ in its combinatory (Bouzanis, 2017) processes of participation that hold purpose and process equitably with the praxicality...that I glimpse as apparent contestations and/or curiosities in the [developing] work/words of [recognised text held] literature of [powerful] key writers in the field of educational research in that period of 'Becoming' and preceding 'Borning' period, globally. (Spot all 7 P's in this paragraph :)

As I read more and more about genealogy that leads to more multiples of it (for example (Ferguson, 1991; Knauff, 2017; Kretsedemas, 2017; Meadmore et al., 2000; Pillow, 2015), with of course switchbacks to auto or/an ethnography and bricolage, (such as the slivery examples of Alexander (2011), Mahlomoholo (2009, 2013) and Moraes and Toledo (2019)) and the role or not of reflexivity in the mix, such as in Berry and Clair (2011), Bozalek & Zembylas (2017), Lather (2015), Walker (2003), Tambokou and Ball (2003), and so many more recognised in these pages, I begin to perceive and be reminded again of why I'm even looking at the literature...and what its go to with me...here now.

I [so badly] don't want to get/remain stuck in the pursuit of the 'relentless erudition that genealogy demands' (Foucault, 1980, p. 139). I have though come to the term in my attempts to more 'eruditely' present the 'relentless' reams of ... complex living life capture that has 'somehow' gone into the production of the Seed Pearls. And that 'somehow' I think is quite well captured in the notion of genealogy as I (now?) understand it...more deeply. Hopefully realised in the ruminations below, as I make the connections with practical(ly) staggering 3BMoves of the multipurposes of the whole. As always, through learning by doing as I proceed within each. Helping bring the mountains of Beanstalk matter into praxisly manageable molehills for presentation in a PhD. Hopefully my work with genealogy will prove productive for this purpose.

There is much talk of genealogy as analysis (as '*sorting*' perhaps), that is sometimes also done in order to distinguish it from genealogy as method (as *seeking* more than *generating*, perhaps?). Ultimately both (Fine, 1994; Kretsedemas, 2017; Meadmore et al., 2000; Morgan, Busch, Coombes, & Rogerson, 2019) (or all three *aspects*) validly I think in respect of genealogical veridiction [Valverde; Knauff] as I'm coming to understand it. But, and also importantly, as means, purposes and processes of change, rupture and subversion (Fine, 1994, 2019; Horton & Freire, 1990) ...of research/philosophical praxis/practice...of and for 'society'...with, I find, invocation then of other 'means' like auto/ethnography and reflexivity 'positioning' (Golob & Makarovič, 2019; Nagar & Geiger, 2007; H. Walker, 2003) the 'performing' (Alexander, 2011; D. S. Madison, 2011; S. Madison,

2006; Reedy & King, 2019; Spry, 2001) reflexive self as participant subject with_in contextual 'fact-based, object-suited' possibility (Bloch in Amsler, p105) for the specific purpose of tracking one's own growing praxis tools as a 'conceptual schema of possibility' (ibid). As I'm trying to do here in Beanstalk. "Recognising [the task] will be incomplete" (H. Walker, 2003)... 'forever unfinished' (Amsler, 2015a; Higgins et al., 2017, p. 35).

(In a now somewhat intractable/un-retractable problem, writing in 2020, I wrote the following that has since been over-sewn through previous reference above)

Right now I'm waiting on an article by Pillow (2015) that in its Abstract indicates it will come close to similar mixes...to be seen. But really what I'm seeing more importantly I think, is that I have appear to have stumbled into what I didn't know was a such a contested and studied 'set of notions' – auto/ethnography, reflexivity, genealogy, and even bricolage and diffraction – over the same period that I was just 'doing it'. This does not in any way hierarchically evaluate for better or worse either track. It just makes connections, appropriately I think, with 'ecologies' of research knowledge' (de Sousa Santos, 2015; Mahlomaholo, 2016) production and possibilities in the present context of the Beanstalk of DBD praxis, in respect of all the P's of the Star.

In a different direction perhaps to Lather (2005, p1) being

Plunged into old and difficult questions, [in her] struggle [...] to find a way to shift the terms of the debate away from rather tired epistemological contests and toward something useful in the very political contest over scientific research in education that is our situation 'today'.

'Today' now being 15 years ago but seemingly still no less applicable in academia, my struggle is rather how to adequately engage with these debates for the submission aspect of this study, so that I can get on with doing the struggle of liberation through education, using DBD that I now have, certainly in part because of the systematic struggle of what I'm doing how. As hopefully the 3BMoves will help show. Reminding that it is my showing the sense in what I have produced that is its real value. Which is in the Seed Pearls through conceptual form, which is my strength, and practical 'layer' of possibility' to draw comfort from Bloch in Amsler (2015, p.119), helping to 'embrace [myself with_in] constitutive unknowingness (Lather 2007; p13), in the shadow of PhD assessment, discursively supposed to be 'proving' something like the opposite.

Kretsedemas (2017, p.6) points out, though in this case with anthropological reference to people instead of, as in this case, literature... 'per se', to borrow Alexander's (Alexander, 2011) caveat of 'not traditional meanings and cross-overs:

Genealogy does not pretend to go back in time to restore an unbroken continuity that operates beyond the dispersion of forgotten things; its duty is not to demonstrate that the past actively exists in the present... Genealogy does not resemble the evolution of a species and does not map the destiny of a people. On the contrary, to follow the complex course of descent is to maintain passing events in their proper dispersion; it is to identify the accidents, the minute deviations—or conversely, the complete reversals—the errors, the false appraisals, and the faulty calculations that gave birth to those things that continue to exist and have value for us; it is to discover that truth or being does not lie at the root of what we know and what we are, but the exteriority of accidents. (again citing Foucault, p. 81)

And as Knauff (2017, p. 1) notes [p1]

Genealogies do not take up those problems that come with supposed solutions readily apparent. Genealogies are concerned, rather, with submerged problems that condition us without our fully understanding why or how. Despite their depth, these problems are also right at the surface insofar as they condition us in our every action, our every quality, our thought, our every sadness and smile. The point of a genealogy is not just to denaturalize but to show how that which is so easily taken as natural was composed into the natural-seeming thing that it is. ([1], pp. 1, 129; ellipses omitted)

Knauff (2017) also picks up on the ‘agency of subaltern’ (Odora Hoppers, 2015, p. 9) ‘subversion’ of ethnography concerning veridiction, as with Alexander’s ‘per se’. And in ways that recognise the ‘danger[ous] sort of transgressive practice’ of “intellectual border crossing” (Tamboukou & Ball, 2003, p. 2), between ethnography and genealogy, having inserted the useful caveat that “[t]he distinction between theory and methodology is only heuristic” (ibid) ‘mapping...that defies conceits and simplicities of singular perspectives (ibid., p3), alluding to Braidotti’s (1991, p. 3) recognition of ‘tools of analysis’ rather than “totalized and closed theoretical and/or methodological systems, (as in the work of contemporary French philosophers, such as Foucault and Deleuze” (ibid. p.3). They join Pillow (2000) in recognising there are ‘myriad of ways social research is (un)graspable, (im)possible, (un)intelligible, (un)knowable and provisional’ (Pillow, 2000, p. 22), proceeding to “argue that both genealogy and ethnography: [...] restore the political dimension of research” as they claim that genealogy and ethnography cannot “be theorized in isolation. They build upon each other and are closely interrelated”. (ibid.)

More recently, drawing in more confluences of Dung Beetle Doing complexity, in the Abstract of a later article: *Reflexivity as Interpretation and Genealogy in Research*, Pillow (2015) adds in another related stream using Kathy Ferguson’s essay, “Interpretation and Genealogy in Feminism,” as a model for tracing interpretation and genealogy in research reflexivity” to address unmarked ‘intentionalities of epistemic privilege that continue to limit research’.

In Ferguson's (1991, p. 326) own words:

Interpretation usually employs an ontology of discovery, assuming that there is some order in the world that stands on its own and that can be discovered or at least approached by human knowing"

while

Genealogy tends to employ a counterontology, one that denies there is any order 'out there' to be discovered. (p. 327)

I think the basic working version/my own sense of genealogy I'm using comes most directly, I think, from Hilary Walker's conference presentation on *Genealogy and Positionality* in 2001, (H. Walker, 2003)²⁹, crossed with Lather and Fine. Walker's own caveats of her articulation add rather than reduce, their value, through being seemingly largely in confluence with my reading of more recent writers on the subject I reference, who I read as in turn, having largely been on a similar trajectory in respect of genealogy as she was then.

(Recognising the intrinsic role of emotional connection) Walker talks/writes in ways I identify with historically politically (although, but also comfortingly, I see again the 'cognitive' value of my articulated distinction between *located identity* and *position* as I read her, together 'ac/knowledging new realisations'). I 'know', and identify a lot with in my positionality, the people and cultural political spaces she references, so I feel able to safely enough borrow her lens on, in this case Foucault. Whose work I have only dabbled with first hand, even though it is so used by so many people I refer to. That's fine. It is how we learn with and from each other, and I even become motivated to read some original Foucault myself. (When I'm not writing this PhD :) At least not for further development of a working version of genealogy as an element of DBD, guiding the knowledge construction processes shown through Beanstalk.

Usefully for me too, Walker (2001/3) uses Foucault's notion of discourse dialogically with genealogy. Discourses is another concept that I have, largely 'organically', 'folded' (Raza & Kurnik, 2012, p. 13) into my 'discursive praxes' (Buttel & Gould, 2004, p. 44) over the decades to the extent that it doesn't feel like it needs specifically referenced 'unfolding... of its multiples within the multiplicity of my discourses' to hopefully not here misrepresent Badiou (Badiou, 2005, p. 63).

I insert a significant chunks of Walker's (2001/3) direct words here, as with Lather below, because they illustrate (illocute?) multiple points of connection with my Beans and Seed Pearls owing to the

²⁹which somehow stubbornly references as 2003 from Google Scholar.

many confluences of position, direction and broad motivations, that I hadn't known before as being clearly so influential in the theories and thinking in general that I've 'grown up in'. (Which homage is also shown in this labour of love of old fashioned typing out so many words as the 'old form' 7 page PDF disallows instant copy and paste :)

Walker (2001/3, pp. 1-2) explains genealogy in its relationship with discourses, thus:

Discourse encompasses what can and cannot be known and said about a particular issue – what counts as knowledge and 'truth' in specific historical contexts. It incorporates the associated social practices, the subject positions thus created and therefore the inherent power relationships. Foucault saw every society as having a historically specific 'regime of truth' based on the discourses it accepts and make function (Foucault, 1984). These dominant discourses have their bases in, and are produced and transmitted through, institutions in society such as the media, the family, schools and universities and welfare organisations.

Foucault (1978) theorised the possibility of struggle and change through the emergence of resistant discourses. He saw dominant and resistant discourses operating, not in direct opposition to each other, but in a field of 'force relations', as complex systems of circulating, competing and contradictory discourses (Foucault, 1978). Their relationships change over time as local points of resistance emerge and gain strength. So, power for Foucault (Foucault 1978; 1980) was understood as a net or web or relationships, as something which 'comes from everywhere' (1978, p. 93, productive of truths, and requiring analysis in its local configurations.

Foucault called this historical approach to discourses genealogy. This differs from a traditional view of history (Foucault, 1984a) because a search for origins and the idea of linear progressive development is rejected. History dominated by metaphysics and totalising assumptions, celebrating great moments and privileging the individual actor, is dismissed (Foucault, 1984a) Rather, genealogy is a study of history as 'will to knowledge' (Foucault, 1978, p.73) through investigations of the relationships between discourses and resistant discourses, which mean that particular assertions are able to operate as truths and others are marginalised.

As with Walker, I 'borrow' Lather (2015, p.1) and her own caveats, though with a 'one degree dung beetle shift' in focus onto *my doing* research rather than the debates concerning it, making my own caveats on top of hers, through font distinction adding my emphasis of the perhaps obvious retrospectively discovered direct link with my 3BMoves, and the use of square brackets to distinguish my slight shift:

I begin with a few framing caveats: 1) following Foucault into genealogy and his interest in historical emergence of concepts (to counter essentialism) and to make intelligible our own framings (increase the circumference of the seeable, fish seeing water), 2) feminist post post (Braidotti, 2013) that so challenges the Enlightenment legacies of a willful, self-knowing

subject and opens its idealizations to critique, and 3) to chart proliferations, migrations, circulations, all on the move, taking incommensurability seriously.

One part memoir, one part self-interested map of the lay of the land, my [work struggles with] talk ends with reflections on - how a carefully curated set of empirical work, both that done, becoming and that “to come,” might [show...] qualitative research today in regards to praxis and the subject.

Michelle Fine (2019, p. 1), leaping ahead to use genealogy to presently consider ruptures of power through considering ‘leaking women’ (delightfully, for my feminist heart, directly deep into ‘dirty’ woman’s world) strides purposefully on from Foucault to Meadmore to say pretty much succinctly what I think needs to be said about genealogy:

In “Getting tense about genealogy,” Daphne Meadmore, Caroline Hatcher and Erica McWilliam (Meadmore et al. 2000) advance Foucault’s call to contest “the legitimacy of the present . . . [which] can be undercut by the foreignness of the past, offering the present up for re-examination and further enquiry.” (p. 464) The ‘genealogical method allows the researcher to travel along rhizomatic pathways, searching for new vantage points from which to see the self. New vistas come into view . . . what is important is that the journey . . . rejuvenates and in doing so, offers new ways of seeing the present.”(p. 474)

Forty years earlier, Foucault argued “ . . . the real political task in a society such as ours is to criticize the working of institutions which appear to be both neutral and independent; to criticize them in such a manner that the political violence which has . . . exercised itself obscurely through them will be unmasked, so that one can fight them.” (Foucault 1974, p. 171).

So clearly linking with DBD will and way...

Reflectively drawing together some reflexive tendrils...

...as a way coming closer together with_in moving forward into the ‘now and next’ action of presenting the [actual] 3BMoves...as opposed to being ‘about the concept’

Reclaiming bricolage, three ‘window boxed’ reflexive Reflection Pieces make a bridge carrying me across chasm³⁰ of cross currents of living and text literature as I struggle to keep moving forward to completion of a PhD within my productive DBD praxis that won’t be done until I’m dead. Which I realise (again) as I re-cognise various reflexive writing pieces to retain as material parts of the whole, as re-membered contextually appropriate ‘cultural’ bridges between my claimed DBD knowledge

³⁰ which idiom reminds me of critically relative social weights between sisters and a way to recognise them in spanning across to the (heartachingly) beautifully named ‘This Bridge Called My Back’ (Anzaldúa & Moraga, 1981)

construction processes, as I find contextually appropriate ‘structural technologies’, among the all the P’s or participating in Being. (And that’s all there is to it :) The blocked words within the ‘window boxes’ indicate later ‘flags’ – as in Bean 7, or as explained below in *Being*. Not to mention the now known of ‘closing for beyond’ (C4B) *final* (!) PhD connectively knotting comments.

11 June 2020: ... that reading *more* about genealogy has led me into *more* genealogy (of course, considering *proximity* and the *one degree* at a time of difference from new learning) of *being and becoming*, that I was heretofore happily using so lightly. Now leaving me with a bit of a battle of what belongs in *Being* (or even elsewhere of ‘B’efore³¹ – eish :), and what can be left for ‘b/Beyond’.

I *have* to hold *very* tightly to my own processes to avoid another rabid [w]hole...sucking me from adequacy for submission as a main goal at the moment. Even as this bumping into diffraction,

Barad’s use of quantum physics and Deleuze’s immanence,* all as *material* ‘out there’ to be aware of right here now, but not subverted by, in the task of making DBD and me more usefully able to join the flow ‘out there’, which is the primary purpose of the *content* of my praxis...which Venn disk slips slightly sideways

C4B May 2021: **prospectively from here, being amplified in ‘butterfly speak’ of my broadly allied political spaces, like Ecovercities, as in the May 2021 Palestine webinar critically questioning ways making solidarity)*

in terms of the *PhD submission requirements*. Which right now I’m trying to hold most tightly, without losing the overlap. With which tasks some ‘*cushions*’(A. Walker, 2013) helping to keep me on this *road* I’m ‘walking’ (Horton & Freire, 1990; Walsh, 2015)’ come from responses to DBD being ‘out there’ (to be seen in some forthcoming ‘*flags*’ inserted with_ in the Moves of this PhD), supported by personal ‘affirmation’ (Cameron, 1992) from people experiencing them (mostly crossing between) my (actually inseparable) ‘professional’ and ‘political’ spaces. In my mind right now is one from an ex-student recognising how transformatively pervasive her **Participatory Pedagogy** praxis learning is being in her life and work, and one from ‘higher up’ in the formal academic hierarchy finding the shared processes really helpful toward making her teaching more actively democratic...which latter and remains to be seen how valuably I can communicate to **the National Conversation ‘social pedagogy’ group** ‘tomorrow night’.

³¹ **16 June 2020:**suggesting that ‘borning’ could/should perhaps be called ‘before’ instead. But I don’t want to let go of the verb-alising of the process of the period, that ‘before’ makes too static only, thereby erasing its be(com)ing nature in the overlapping Venn circles/ staggered ‘flag lines’ of the tria-logical & -lectical purpose-processes of the whole Phd thing.

16 June 2020: (always a significant date to not pass without recognising)which ‘conversation’³² now having happened reminded me of the value of DBD, at least as much as having the live solidarity spaces such the ‘social pedagogy’ group offers...with its frustratingly missing [eco] even in parentheses. Which space also adds stress weight of/to the need to be doing at least as much socially as personally and how to know what’s what, just as in the present JAW process, [a central person sadly sees *me* as the divider instead of the *dynamic* of her leaving, as the (intrinsic) separator that makes her feel so angrily alienated from the new that is becoming/’still (trying) to come’...]to claim in practice what Lather (2015) grapples with in research.

Avoiding erasure of the messy real ‘plural veridictions’

Braidotti (2018), who is much referenced by a number of these writers on/users of genealogy, at this point uses the term cartography instead. While mapping is certainly useful for making networks visible, to me it is a ‘flatter’ concept, less able to hold the diffractive multidimensionality of discursive tracking, of an *acting* agent with_ in the structures and cultures of the –yes trialectical – whole. Even though SAAIC is mapping doing, it is mapping. Cartography works here. But the diffractive genealogy if that makes sense is needed to hold the moving about whole of [the] dung beetle doing. I mention the trialectical here because of the connective terrain between Braidotti (2018) and the ‘more typical’ users of trialectical and trialogical who refer to the technological as one of the elements in the threesome. As a part of ‘structure’, yes, that makes sense to me. But I’m not ‘doing’ the cyborg and robot thing as separate meta categories of dynamism. Nor am I interested in Braidotti’s ‘post-human’ business. The theory of oppression still works for me in terms of humanism, where a hierarchy of species would more usefully be called specie-ism. And however interconnected the universe it, I don’t relate to ‘spiritual’ ways of acknowledged those as yet unknown dynamics of ‘magical serendipity’ - be they from religious or ‘indigenous’ discourses. Which is just another way of naming less overtly western recognised and therefore broadly social institutionalised cultures due to colonial domination. I think-feel.

Reading St Pierre’s herstory of grappling with the post humanism, I get a glimpse in text literature of [another reason] why I ‘can’t be arsed’ with all this stuff about how scholars engage with these histories of the posts. I’m simply not enough of a scholar. I am an activist_educator (as though actual ‘educators’ could actually be anything else!). I came to academia as a space for doing and sharing social justice in and through education. I understand my task to be to make that more accessibly

³² One the Ethical Clearance certificates, in 2017,]included in the Front pages of this PhD is in connection with a Research Project proposal’s ‘safe and ethical’ usage of ‘conversation’ in research.

possible. So who calls what what and why they do, is not my concern. That anyone with a motivation for making things better has some tools to help them get there is. Which is quite possible the same motivation as all the writers of heavy theory, who have no doubt unwittingly to me added great depth to my understanding and possible institutional pathways, through what has pervaded social discourse as a result of their work. But that's as much as I need to know about it all, unless and until I need it to help me articulate that which I'm trying to make creatively useful.

I'm done 'matching' my praxis naming now...I wish throughout, but at least for the CF of Beanstalk. Not out of arrogance (even of ignorance) at all. But out of personal-political expediency and commitment to getting through and out the other side of submission in order to continue the more productive work of doing (in) liberation. I see my racing out to get out the other side of academia paradoxically 'armed' with its paraphernalia/diminished accolade of doctoral accreditation.

Hope_fully (as verb and adverb?) these reflexions help justify the choices ultimately made for Beanstalk. They seem to be in tandem with Lather's (2015, p.13) genealogical sketch of her research work concerning clearly similar research motivations, informing my practical Beanstalk decisions, where she questions:

what can be abstracted from (post) empirical work already in-the-making? What "narration of methodology" (Markussen, 2005) might move us away from the theories and practices whose grip on us we are trying to break? It feels to me like the moment of attachment and detachment when those of us trained in ideology critique moved into deconstruction.¹³ What had to be let go of? Of what could we/would we not let go? What continues to haunt the (be)coming methodology? (my emphases for C4B boxed link

answering, in different ordering:

It is about foregrounding the anxieties of incompleteness and the animating attachments to social justice that Wiegman (2012) argues is the primary political gesture of contemporary fields of academia that will leave none of us who live in it alone. This is a kind of structuring paradox up against the new materialism and its many refusals of human centered willfulness where what (post)qualitative research offers is no match for what we want from it. And so I leave you with a final question: What kind of critical ambition makes sense in this space?

C4B May 2021: ... with obvious (be)coming and move confluence, but in addition, prospectively from this original insertion, haunt, linking to excited enticement 'beyond PhD' in a superbly apposite sounding new publication: Higher Education Hauntologies: Living with Ghosts for a Justice-to-come (Bozalek, Zembylas, Motala, & Holscher, 2021), crossing multiple threads and paths of the P's of participatory living learning

Accepting/acknowledging, as Lather (2015, p. 7) herself does, so very nearly (helpfully punning/) 'snap-ping' with my 'everything is new and naïve' quote above, that this

is a praxis that troubles our ideas of innocent³³ counter-practices. It demonstrates a coming to practice by thriving on the tensions and instructive complications of an experience of the disciplining space of an emergent methodology. This is not the indulgent autoethnographics of the “vulnerable ethnographer” so much as an inhabitation of a post-humanist field imaginary as “if a methodology could speak” (Childers, 2008) of irreducible difference, incommensurables and disjunctive temporalities. Here the enlightenment legacy of a wilful, self-knowing subject is quite undone as is the researcher as the one who knows.

Although the ‘stories of our lives’ possibly let us see some of what *comes* helpfully, hopefully for all, from the way we live them.

Remembering Okri, quoted in Beans 3 and 3, repeated here for ease of reference, as a nonetheless mutually vulnerable (Zinn et al., 2009) [whole] being in the world, I here continue struggling still to effectively present ‘as knowingly as possible’ some more of the stories I live by having Seed Pearls, planted in growing and brewing my story of struggling through education for liberation. To possibly tilt the balance to better stories for all of us. (7 Sept2020 ...prospectively, since sewn into Being as illustrative precis)

In a fractured age, when cynicism is god, here is a possible heresy: we live by stories, we also live them. One way or another we are living stories planted in us early or along the way, or we are also living the stories we planted – knowingly or unknowingly – in ourselves. We live stories that either give our lives meaning or negate it with meaninglessness. If we change the stories we live by, quite possibly we can change our lives. (Okri, 1997, p. 229)

Hopefully...possibly...fallibly...instantiating Karen Barad’s (2012) call for an “iteratively reconfigured and enfolded” past and future “through the world’s ongoing intra-activity.” in Lather (2015, p.12) through the way we make sense of them.

So, having now circled through a bunch of past and future literature surrounding (Hillary) Walker’s (2001/3) piece, I feel safe enough to use, for my purposes here in the conceptual framing of Beanstalk, her most basic descriptions of the terms from her reading of Foucault, as I say, notwithstanding her own caveats of and from their application, and mine too, deepened by reading of genealogy ‘around her’. The primary point of the ‘mine too’ caveats, is related to how I’m using genealogy as a way to show the knowledge construction (meaning making) processes of DBD, through its own development of and with its comprising and corresponding Seed Pearls. So my ‘caveats’ are intrinsic to the specifics of what DBD offers and how it does so ... which can best be seen in the Seed Pearls themselves. And their emergence in the immersion of the 3BMoves.

³³ So very nearly ‘snap’ with my ‘everything is new and naïve’ quote above

Reflexive drawstrings of unfinished tendrils for the way forward

*In answer to the final question of Analysis of the A-ELC asking what I will * [to] do differently/ more/ better/ less...now and next?*

So besides tying up the academic ends here adequately for situating Beanstalk within text literature, I want to rather get on with the drawing together the strings of the PhD. Through my meta DBD processes, in which further text literature *pursuit* can come in, and even be expanded, as I move back around, through the Seed Pearls [and/or with DBD2 as publication] to Homestead, for giving final directions of the how and what of the whole, this time including some of this related text-literature on 'applied methodologies' informing DBD.

C4B May 2021:

** in perhaps paradoxically slight but appropriate recidivism regarding 'undoing the enlightenment's subject' a la Lather above, of dung beetle's 'willing way' of regeneratively (re)claiming some 'hopefulness, though not necessarily expectation' ('common communitarian optimism' vs 'individualist capitalist consumerism' – to recognise the unfolding emerging discourse of Ecovercities and others of this ilk), with_in urpurposefully directed be(com)ing agency 'looking for the light' (Amsler, 2015).*

Mostly I sternly leave much of the text literature dangling tantalisingly for further/deeper engagement (mostly hopefully) 'beyond' *this* PhD study.

26 Aug 2020

Here now, 'being' in Beanstalk, having engaged enough to fit **(in with) the multi-purposes of the framing 3BMoves** with_in this DBD PhD, Here now,[26 Aug 2020] in the context of this multiple-y P conditioned space of Participation, I move into appropriately 'sorting' the elements of the living learning text of Beanstalk-ing...through the threads of the 3BMoves. Because it fits with the processes of the meta A-ELC of the whole, that recognises this Beanstalk process as '*non-teleological* [retrospective] *fixing*' (Kretsedemas, 2017), but instead generative 'critically genealogical method' (Morgan et al., 2019) of '*articulation to bring us closer*' (Moraes & de Toledo Quadros, 2019), through all the '*messy evolving love, conscience, instincts*' [embodied with_in the] '*gray, meticulous and patiently documentary [...].entangled and confused parchments*' (to borrow from Foucault, p139 (Bouchard & Simon, 1977) of living and text based literature of the productive life captured in Beanstalk. That aims to also/thereby show '*singularity of events outside of any monotonous finality...in unpromising places...and absences, through "cyclopean monuments" constructed from "discreet and apparently insignificant truths and according to a rigorous method"*' (Ibid, p140, here himself citing Nietzsche). In this case the 'monumental' Seed Pearls in particular, with_in the Beans.

Chapter 4: Stalking through the 3B Moves

In *Chapter 8: Notes towards prefigurative epistemologies* of her book *Social Movements in the Global South*, edited with Alf Nilsen, though in relation to, and for the purposes of, researching social movements, Sara C. Motta (2011), describes processes of

“creating alternative logics of being and doing...relational...open, always moving, adapting and evolving ...politics that is intellectual, affective, subjective and collective.”
(p. 178; my emphasis).

Her quoting Sitrin in the same book is, I think, equally germane to Dung Beetle ways of Doing:

“The movements...see their everyday experiences and creations as the revolution they are making.”

Simply put, prospective reflexivity concerns itself with the effect of the whole-person-researcher on the research. Retrospective reflexivity concerns itself with the effect of the research on the researcher.

(Attia & Edge, 2017, p. 35)

“In Hegel’s paradigmatic parable of meaning making [...], the meaning of the artefact—the form imposed on the material object—is created in the activity of the worker, which is an intersubjective activity essentially defined within the interaction of worker and master.”

(Stahl, 2006) Chapter 16

The Epistemology of the Knowing Subject and the Epistemology of the Known Subject become complementary, without excluding each other, in the Meta-epistemology [...] whose characteristics are as follows: 1. it contains both epistemologies, 2. it is open to the addition of new ways of knowing, different from those currently accepted in the scientific world, 3. it calls for intersubjectivity, typical of that world, and 4. it strives for the known subject to be both an active part in the cooperative construction of knowledge and, a totally respected, neither shadowed nor denied, presence in knowledge transmission processes.

(Vasilachis, 2009, p. 23)

Be(com)ing in being...with an eye to/on beyond

Introducing: 3B Moves with_in looking B/beyond

A(nother?) Chapter of ‘First and Last’

...drawing together strings of rounding up from back to the front by beginning at the end, and from inside out....having begun the approach from the outside in.

Beanstalk as a whole is a ‘first and last’ as much as an ‘outside in’ and back again conversation about the developmental processes of the researcher with_in ‘the (3 DBD) thing/s’ ...working at the end to

show from the beginning and holding the whole ecosystemically concentric picture of detailed specifics...of the whole be(com)ing, holding the verb-al doing and the noun object, of the subject[ive] making [CRSX sense of] Dung Beetle Doing with_in a PhD production/productive process.

To do this all practically, the *view* of Beanstalk shifts between *Move* (and 'Year' with_in) *processes* in accordance with what seems to be the best way to make sense – *do* sense making – of the respective parts in relation to the greater whole: subject + object + (subjectively objective) (dynamically be(com)ing) *process* => Beanstalk_*ing* with_in (DBD CSRX PhD).

September-October 2019: To remain true to the literal cultural production of the PhD...as far as practically and sensibly possibly...

This *final* construction of Beanstalk is being done with_in the Being Years, as the 3B Move to consolidate the whole PhD by drawing together the 'final' Analyses of the main micro- and meso- ELC's of its constructive sense making processes and products. That is, the Moves of Beanstalk with, and in relation to, the developed and developing Seed Pearls and Beans. As reflexively be(com)ing with_in the so doing of the experientially learning researcher, spanning the period of the 3BMoves.

Wherein which epistemological process of intersubjective knowledge and knower (Vasilachis, 2009) the culturally appropriate constructive[ly conceptual] words of DBD CSRX finally become 'known' to me through the (DBD productive processes of) *unfolding* present_ation of the *enfolding* forever unfinishedness of be(com)ing with_in being growing and brewing bricolaged genealogy, weaving through *staggering cusps of overlap and elision*, of reflexively diffractive encircling dynamic spiralling with_in opening and closing between intimate centres and infinite margins, among and between all the P's of 'we': DBD, the PhD and me, resolving momentarily together as one whole *enclosing* PhD submission. While [we] DBD[ly] dance/s out the gate of and toward 'B/beyond'.

As Hibbert, Coupland & MacIntosh and McIntosh (2010, p. 18) point out about 'organising research processes', with my emphasis slightly queering the focus from entity to process:

If [...] seriously disposed to radical reflexivity, [one] may well progress through the cycle again and again, abandoning old answers and seeking new questions. Is not this how a radically reflexive researcher might be characterised?

Enfolding Consequent(ly) doing

A final constructive ELC 'Doing' (critically self reflexively enActing], doing *Being* with_in Be(com)ing /Be(com)ing [with_] in Being, including recycling through Borning and back again to Being, enfolding Becoming.

Practically, this chapter presents all 3 perspectives of the 3BMoves through the whorling staggered iterations of its developing radical praxis, thus presenting the generative[ly produced processes of finding DBD.

I arrive at the ending stopper through the 'final analysis' of a written thesis for evaluation as a doctorate as I review 'backwards' and preview forwards to insure that the whole, as simply and straightforwardly as possible, leads to and logically arrives at through consequential connection; together with/and that which holds and posits some reflexive openings for going BEYOND. Through which processes the 'now' and 'next' of the final Analysis questions of the A-ELC questions in respect of: 'what do I do differently/deeper/more/less *now and next*'....while doing it. Over years in fact.

I show the blooming and growing and brewing with_in enclosing drawstring processes of forever unfinished unfolding togethering. I am doing an extended long drawn out 'closing' that includes 'conclusions' as much as they paradoxically exist in a never-ending process, but one enclosed within an ended product.

I am drawing lines of where *this PhD production process end within* the CSRX DBD praxis [and] subject of it that and who goes on and on ad infinitum, as long as I, the producer of the PhD continue to practice radically present conscious living to do being in better balance between self, other and all, including the earth.

Consequently, I '*draw to a close*' the PhD and its Beanstalk by *presently* doing being (as dung beetles – should and do :)...even as I PRESENT [with_in] the marshy matter of their productive brewing and growing with_in my own DBD realised be (com)ing. Making more explicit DBD happening contextually appropriately to the purpose of the Part. That I do it from the perspective of Being, as the last of the 3 Moves of Beanstalk that emerged as contextually appropriate framing of Beanstalk as the structo-cultural story of the whole CSRX thesis over the period of doing it, in relation to the rest...of the Ps of the Star.

Enclosing (with_in Being)

...by beginning [again] at 'the (slightly imagined) end'...having got/come back to Beanstalking in praxis.

In the Beanstalk metaphor of this PhD 'by publication', two Beans have produced in the Being Years: *Bean 7* – collaborative Dung Beetle book making: *JAW-ly making the Book of WOMB* – in the way that Dung Beetles Do, on the praxis of documentation of a grounded working process for making the world better; and

Bean 8 – DBD2: Dung Beetle Doing with CSRX Seed Pearls: *Dung Beetle Doing – critically self-reflexive praxis for living liberation*, about DBD as education for liberation within the current of the 'decolonial turn'.

They are fitting products of the period of Being, in which I've had the Seed Pearls on hand to use. But not yet a completed PhD.

As the various ruminative 'entering' quotes imply, particular ways of being are, paradoxically and not, prefigurative and prospective as much as present and retrospective perspectives of participation. In the case of this process, of Dung Beetle Doing of the researcher with_in the research, be(com)ing through the perpetual dialectic of reflexive praxis.

Fittingly for Being that moves toward 'beyond', I have mulled and wondered and gone around in a million frenzied circles trying to find my way out of the maze and through to finishing, the PhD even as I couldn't stop learning and doing dung beetle being..

I studied and studied what I was doing during these years. I am surrounded by a litany of littering Archival Flags like the autumn leaves on the lawn beside me as I write this piece. They tempt me to engage more and more in the raw intimacy of participatory moments within the movements and events of the period. From the waves of the big political pushes to the elated and searing depth of some personal experiences through the wild zigzags of participation and alienation across layers of the professional spaces of education I occupy within and outside formal institutions – in my/our struggle for liberation. Through within and beyond... education, to borrow from Holloway (Holloway, 2016) fortuitously mutually productively being worked with in one of my intersecting communities of praxis.

Grappling with the period since I previously 'closed off' Beanstalk, effectively 2016 to the present led me in various directions, turning up in text and generating in living learning, such notions as the 3B Moves, drawstrings of unfinishedness, be(com)ing and 'first and last', producing the possibility of my (Doing) this PhD with_in Being...as DBD...as praxical poetic poesis of my understanding of CSRX as critical ESJ as a CA response to TD/education [for liberation]. Ultimately, perhaps, through spawning the fourth latterly added main Research Question: *How do I do a*

For better or for worse. That Bean Stalking helps me answer through drawing closer together the forever unfinished yearning, reaching, vibrant, tangled web of ever-growing tendrils of flourishing DBD. With_in a PhD that is drawn to an end. Closes.

The motivation is to prospectively and presently, in B/being, *present (both show with_in making present)* the present and retrospective be(com)ing of DBD [and the PhD, while simultaneously rounding off for closing, the PhD, though not the forever be(com)ing generative productivity of DBD, that goes on into the future. Staggering, iterative, cusping, spiralling ecosysempically interdependent be(com)ing critically self-reflexive whorls enfolding, unfolding and enclosing.

How then do I do it?

What *then* is this appropriate [action]? What am I *doing here*? Those being my *motivations* for doing it? How am I doing it? Why like this?

By be(com)ing with_in Being, as Dung Beetles Do,

with the fourth RQ as a newly guiding star of my milky way to keep me focussed on working my way through the Moves toward BEYOND the PhD through negotiating the swampy life giving matter taking through to_ward the g[r]ate Beyond. Helping to shield me from the wandering dangers of other possibly wonderfully whorling psychedelic adventures, depressing red herring detours or regretful recidivist abandoned eddies.

using the glimmering light of the slowly more steadily more gleaming Seed Pearls as their promise shines through polishing of use in praxis.

At least that is my hope and intention here. A further question of course is: How? How does one both produce reflexive endings, and while making reflexively adjusted developments ...in a way that is validly, viably and valuably confluentially consistent with the whole. The tricky business of the *and* in '*now and next*' [aspect of the '*final*' A-ELC questions].

My chosen, praxical answer lies in prospectively and presently shifting the perspective of engagement with the Key Questions of the thesis enabled by the emergence of the 3BMoves enabling a willing way to [reflexively] *enfold* Borning and Be(com)ing [/ *Becoming and Being?*] through DBD *participation* conceptually and construct-ively framing with_in *the unfolding present*.

Purpose, process and practicalities in respect of this period come together for a number of [obviously] interlocking reasons with_in the conditions of my SAAIC-ed participation in this PhD production:

Firstly, because only in coming to this point of trying to conclude and reflexively recycle back from t/here did the issues of concluding and the related development of the 3BMoves mechanisms arise, primarily from being struck by the shocking realisation of the persistent point of stuckness since 2015, when I have thought each year since then that I was going to complete but didn't;

secondly, because I need to practically progress, rather than re- or un-do as I continue to make critical new discoveries in this ongoing learning process, as I inevitably will and both the work and myself continue to develop 'through it development' ...as Attiah and Edge (2017) present so well as the Becoming and Being process that helped spawn the notion of the 3BMoves in the first place;

so that thirdly, Being...looking to BEYOND...houses the developments of 'self and/with_in study' as the final recorded reflexive bits of Beanstalk of 'our' mutual Borning and Becoming, importantly though, without having to rewrite the whole thing as a result of the way of doing it. Beanstalk pruning and paring is certainly part of this iterative final reflexion, especially guided through the newly parenthesising FIRST&LAST', but otherwise I'm hoping to leave the rest relatively intact;

fourthly, 'Being and BEYOND' fits the finishing flowering and pollinating metaphor of the mature plant as far as it needs to be noted for the purpose of the PhD, as the milieu place/space of the final Beans, especially those most effectively housing/holding/showing the relatively polished Seed Pearls.

But and nonetheless,

The Being Years are substantial. Substantive...to the whole sense making of Dung Being Doing itself...not *only* for what follows 'beyond' a PhD thesis. These years carry some critical Beans precisely because of the maturation process that enabled their respective production at this developmental point/stage. So while the Being Years are, again as with previously challenging years

and moves, presented as succinctly as I've struggled to do here, I do present the Being Years as a part of a Beanstalk, not just as a 'concluding by-(bye :)line', *but* in a way suited to the primary purpose [will] of *ending*, rather than *brewing* and *growing*, as was the purpose of the Borning and Becoming periods.

The perspective shift is a bit like seeing double, or a form and its shadow: the 'shadow' ELC of Being as a period (B Move) of Beanstalk – as a 'lighter reflection' of the solid final-analysis A-ELC of the whole. This is a critical mechanical and praxical switch in primary perspective of/as a Beanstalk move enabling the necessary holding of the retrospective reflexivity of the whole with-in the presence of *concluding* reflexivity: with_in present(ed) Conclusions.

C4B June 2021 ...that has since, prospectively from this point, only been achieved to the degree possible through C4B and its various mechanisms, including boxes such as this one, as indicated further unfolding below

The purpose of the Being Years is to coherently draw together and close the thesis, through considering the mechanisms of its consolidation through 'doing it' [the thesis] during the period of having the Seed Pearls of DBD: the 'praxis fruits' of the CSRX that this thesis claims as a productive process of CA SJE TD. The Seed Pearls that emerged from their Borning roots and 'raw' *'becoming'* to their more glistening *being*, better reflecting the rainbow traces of their immanent promise through practical polishing in use, with and alongside the Beans...in the sometimes muddly mixed-metaphors of the thesis. Perhaps?

Unfolding

So I present Being *primarily* as a *final Macro Analysis of the whole thesis*.

What this means in effective practical terms is that the (reflexive) Analysis' stage of ELC-ing the Being Years *as such, as a 'B Move'*, simultaneously Concludes the Whole, through the 'technical twists' appropriate to context. While the whole of Beanstalk presents the contextual[ised] whole process, an ELC of Being provides the 'concluding processes' of a critically self reflexive thesis.

C4B 2021: ... *being the prospectively be(com)ing praxis at this time, retrospectively s/lightly 're-aligned' with the encasing of the 'half B Move': Closing for Beyond – which traces therefore retrospectively pervasively recalibrate contextually appropriately accordingly, in mind if not always practice.*

This construction of the Being 'movement' conceptually finally resolves the means (of control^{34f}) of separating the PhD from with_in the PhD-er – for their/our/all's mutual purpose...with_in

³⁴ see 'MOC' references throughout, or which resolve/resolutions is one of the 'four factors'

recognition of 'mutual vulnerability' of *the infinite process of CSRX*. The move is pivotal to enable me [now...practically wholly] making essential separations between past and present as well doer, doing and done in the production of something that can be released...handed over...separated from myself by having come into Being [as] itself. Literally and figuratively realising the transformation of this final movement.

This sorting process not only makes the very necessary paring down of Beanstalk seem more possible, but also the shape and nature of *Concluding*. Because the Being Years present the retrospective *backward reflexive* (Attia & Edge, 2017) discussions on the *whole* – radical(ly) present – process, which Actions – moments and events – are by nature in the past tense, however present the experience and learning of them is...prefiguring that which will go BEYOND. As with the whole, with the weight on showing DBD production of praxis *and* thesis [rather than explaining].

So Being shows the period of the 'flowering' of the Beanstalk. It presents a picture of the pervasive blossoming scent, colour, pollen of the period prefiguring that which is wafting out into the blue 'beyond' by whichever agents of pollination they're exposed to. Hopefully helping more and better DBD happen.

True to being a wildly weaving witch, I Cusp and Stagger my way through the dizzying whorls of present-ing pro- and retro-spective lenses of doing a DBD PhD with_in this paradoxical struggle of domesticating education for liberation sufficiently into submission. It is messy and imperfect. And it could be organised in other ways that may or may not be better. I know. I have. Repeatedly. The cross-stitching terms of reflexive reference in the sub-headings hopefully help reinforce the rationale I've settled with to show as best I can the intersections of the staggering, iterative, enfolded whorls of DBD knowledge construction processes with_in a PhD submission.

Present_ing stalking with_in being

(Doing [Being] > Acting > The Action...of Beanstalk_ing)

Enfolding Introduction

Apparently paradoxically first retrospectively telescoping

...back down through the Years.

So here I present the 3BMoves of living learning work from with_in the *CSRX-ly processed* Being Years as the final 'process artefact-type piece' for drawing together the *thesis*, of Dung Beetle Doing. DBD is both the lens and the subject.

I engage with the Being years [primarily] as annotated illocution of the DBD dialectical domino momentum producing DBD itself and the thesis through doing Being in the 'presence' of having DBD tools of praxis – while and through simultaneously producing and reinforcing DBD participation in being in better balance between self, other and all, including the earth 'more and more, through differences of one degree, on the principle of proximity'.

I hold these mechanisms through the construction of Being as a whole with as much detail or lightness of touch as the period and process and practical spaces of drawing together with_in the contextual conditions of such a purpose. Hoping to find a way to 'embrace' them, in love instead of frightful fear factors. All of which only *becomes* apparent in doing them. Mostly, that means the *material* of 'the Being years' becomes the '*other literature, theories and experiences*' answer to the Analysis questions of the A-ELC, leading to '*what to DO more/differently/better now and next?*', in terms of the PhD construction, while also being the *DO-ing* of drawing it together.

Doing the Being Years as far as possible as a retrospective 'logic of practical *reflexion*' (Bourdieu, 1990), I have the learning and mechanisms of all the Beanstalk years until now [in 2019] at my disposal. In particular, in this instance of considering the Being Years, the documentation process of '*The Book of WOMB*' experience, as seen in Bean 7. I now [sort of sometimes] 'know' how to make Flag lists and Flags as contextualising capturing of condensed artefacts. In theory that is all very well. Practically enacting the praxis of course produces further problems to be solved!

Using the naming of each of the Being Years that evolved from their ELC-ing as the framing of the process and period to carry me through to the end thus far producing the emergence of the

3BMoves notion I provide [as few as possible] un-commented upon artefact-ual *Flags* as sort of route-marker pennants for shared reflexive concluding gaze of my SAAIC-ed selected key actions of the period. I present them under their retrospectively named years, in the case of 2016-2018, and hopefully ‘presently-prospectively ‘prefiguratively’ in the case of 2019, as:

- 2016 as year of free HE productivity and alienation from formal
- 2017 A year of chaos and collapse? No > trudge is the word really. Not only. Also...mainly just hard dogged one foot steadfastly in front of the other. Mostly a hard cold, year
- 2018 A year of recovery and a year of consolidation and
- 2019 The year of letting go: detaching with love...as presently being...named as a statement of intended prefigurative force for self-fulfilling prophecy.

Naming the Period movements has been part of the reflexively analytical sorting process enabling better understanding of their *nature* and therefore construction, in turn enables me to keep more focussed on the *PhD process* of CSRX Dung Beetle Doing, contextually appropriately to the solid and shadow simultaneous lenses. This makes the very necessary paring down of Beanstalk seem more possible, but also the shape and nature of Concluding. Eventually: a valuable, valid and viable way of *showing* DBD in praxis as CSRX CA SJE ‘TD’...or rather more broadly – education for and as the struggle for liberation...from within [the pursuit at least of] love

I use these derived descriptors to [critically self] reflexively engage, in an illocutionary fashion, with the 3V’s of the thesis as a [CSRX documentary] record of Dung Beetle Doing as a living learning process of *critical education for social justice [ESJ] a contextually appropriate [CA] response to teacher development [TD] for a more just and equitable world*. Here shown, by beginning back at the ‘beginning of Being’, in 2016. I zoom between wide and telescopic lenses over the period as best fits illustrating the multipurpose ecosystemically moving layers of a SAAIC participating in a DBD PhD.

But of course, inevitably, it is *now* 2020, and I am still here putting this all together...being... unable to un-know what I now do from this year’s PhD submission construction processes with new connections to text and living literature of [my DBD] general living life learning,

Through a paradoxically (of course always) little back-tracking staggering ELC loop-de-loop from August 2019 (just over a year ago) ... as I'm back here still – presently – drawing together strings of unfinishedness but (hopefully pleasee!) also (en?) closing in September 2020.

C4B June 2021 ...*that is now a long and moment ago deep yearn*

I do an embroidered bricolage of a broader reflexively circular summary of these years that present them in the context of now – 2020 – that simultaneously enables me to slip more quickly through and/or over some aspects of doing ...be(com)ing Being...toward and through Borning and Becoming, to avoid deluging tornadoes of detail through eliding processes.

Staggering

From the *prospective* view of this In this *retrospective* leaping back through the years, 2016 – labelled as ‘another too much too track year’ – presents the Observational detail of the beginning processes of Being, as made in 2019, since the final 2 Beans. The 2020 extractions of 2017 present a more reflexive Reflection, that takes me more directly Analytically through the by now shown processes to, what is *being* done, ‘now and next...differently, less’, etc. in answer to this A-EL Cycle.

Present-ly Acting: doing Being stalking here now

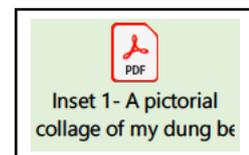
Overviewing... From ‘here now’... In being: 3 September 2020

Glimpses of Being here now from with_in 2020

In August 2020 I was asked to talk to about my ways of responding to hunger by a group of people I mostly don't know³⁵. I ‘spoke from my own experience’ of participation (as the Guidelines adjure, referred to in Part One and Bean 8)...as a *dung beetle doing* being, with a two page picture collage as supplementary matter. I share the collage here in similar vein.

I'm leaving out the actual ‘voice over’. I don't think it is necessary to my purposes here. Suffice it to mention a useful question of a participant who

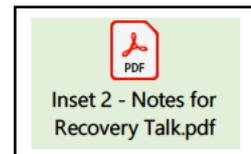
admired the participation shown but wondered whether it actually changed anything. Responding in broad strokes to how the experiences are carried with_in all of us – the I-We present in the participation, and depending on our proximity to one another, are out doing other wonderful things



³⁵ My connection to the group, variously operating under the auspices of ‘*The Underground Academy*’ and ‘*The Dolphin Coast Book and Film Club*’, was through my friend, colleague and comrade Clint Le Bruyns, who has since died from Covid 19, whose memory pervades much of the Being and Closing for Beyond period, contributing to repeated reference.

in the world, with whom sparks of more agency are generated when we reconnect by bump or purpose, makes me certainly re-member every time to work a little harder and more joyfully and certainly in such ways.

And subsequent to that talk, I was to present in an apparently very different webinar, this time as part of an African Traditional Healers electronic conference, because of and where, present-ing my isalukazi's Seed Pearls of Dung Beetle Doing felt like being home, with_in and despite and because of the threads of the webs of chaotic complexity being drawn with love across contestation and confluences being whole ...one's within one whole world. I think the text of this talk is interestingly illustrative, so I embed it here for a peek in case anyone else is interested in doing so.



That, and because, 'now', in 2020, in the praxical progress of learning to auto-ethnographically bricolage better the genealogical development of the DBD PhD, as I insert aspects these two pieces, I see that some listed Flags of 2019 make more plainly apparent. Which is of course precisely the nature of DBD CSRX, and which will help bring me back around to this point of re-connecting with_in my Moves.

Here, the insets intersect with one or two flag and list illustrations that I think show precisely the dynamic drivers of DBD in motion as I proceed to telescopically freewheel or labour uphill and through some swampy detail across the years of Being of contextually appropriate processes and purposes, to critically carry me further through the 3BMoves

And the few amplifying Flag precis' from 2019

Flag # 4 the **Crisis Care Centre Collective begins to transform into the Kitchen Collective**...because of need of dignity and sustainability to 'make together' more than give or get. Making more of a safe space against vulnerability it seems as it unfolds

Flag #5 **18th February**

A ...student leader...raped by a 'comrade'. One of the '#FMF arrested students' sensibly calls me...into that maelstrom (how aptly named)...with past and future connective consequences ...including later ongoing mutual productivity in response to mob clashes of 'populist' politics' abusing such deep gender damage ...

Flag #6 **during March**

I share a nearly complete draft article as part of PhD requirement that multiple critical readers approve, including importantly my supervisor. It's focused on DBD as an example of education for liberation as a potential paradigm 'decolonising turn' – appropriately to the conference theme.

Flag #8 end April

A main ally is publicly accused of rape by an ex-girlfriend on the UKZN-P Student facebook page. Being part of that fray presents a whole new set of challenges of position and relationships. Key learning for a range of us more intimately (re)connected across shattered borders is the vulnerability of everyone to misuse and abuse in multiple ways when the institutional structures and policies are more in favour of protecting its management and reputation than people. What's new in a neoliberal world? Hectic at close quarters. It remains to be seen how this is all picked up and constructively worked with...as I strain against the ropes of my PhD desk

An actual DBD Thesis Flag: July 2019

"Less" is added to the final Analysis question of A-ELC...[period...and other P] contextually appropriately to the world now in eco-crisis...and me with_in Tatham occupation space and PhD rounding of and presentation of pieces in latest article/conference ...obvious links to 'REDUCE' and de-growth...intersecting with 'essential element' purpose of Seed Pearls and present CSRX curriculum recognitions of process over content.

Flag #8 during May

My 12 year old grandson sets up Fridays4Future gatherings at a central point in town having rallied some supporting troops, of which of course I'm one.

Flag #9 mid July

...where I take this year's cohort of Participatory Pedagogy students on field trip for first-hand experience of learning through doing to make the world better. They don't all love it, but a number are moved to *act*.... 'more... appropriately' thereafter...in various movement spaces. Some specifically referencing PP as a critical source of momentum and direction [eg Sam]

Flag #10 I develop a new DBD presentation on decolonisation as education for liberation, based on the previously mentioned article. It may replace the present one from SAERA 2014 as part of the PhD. It's not frightfully well received in that space, but the making was good for me.

A staggering recycling cusp

... [right] back to the 'beginning of Being', in 2016

A micro-mini ELC: Introducing [living learning of] doing the present-ation of 2016

The reality of 2016 as the first of the three [now FIVE in 2020!] Being Years produced a three page long list of just the barest descriptors that mostly make little significant sense for anyone other than me. Clearly, pursuing that detail for presentation is impractically

C4B May 2021: *At this late stage, I think I can mostly see/say/claim a distinction between words disaggregated with a hyphen or an underscore. The former is for double entendre punning (of nouns and ad/verbs), while the latter is for a triple pun. For example, present-ing, and present_ation. Though also recognised that this realisation isn't evenly applied throughout, especially where it seems to overstate the point of punning, as in the heading alongside this box.*

unviable, detracting from, instead of adding value to, the validation process I'm embarking on here.

As I know but persistently forget the degree of which – context matters. I have to find a way of working with Flags etc in a way that works for what I'm [participating in] doing here....iro *all* the P's of course.

11June2019

Learning further from doing, even this process of Being years-cum-Conclusions, I am reminded again that 'blow by blow accounts don't necessarily best serve my purpose anymore. To avoid that, I need to 'begin at the end again'. That is, with what the motivations, questions and conceptual tools are for even the decisions of *present_ation* of the piece. I have to constantly remember that the purpose of *Being* is to show DBD *in action*. That means, I think, showing how I see the *doing* Being of this period as illocution of DBD *as CA ESJ TD*, through CSRX DBD in process. It therefore serves my purpose here better to present the period from the perspective of DBD praxis....as liberation through the struggle of education. Education as the struggle for liberation. That is, seeing how the will and way of DBD plays out... through a CSRX reflexion of each of the Being Years. The *range* of aspects in the September block are instructive.

What I'm really doing therefore is (final reflexive) Analysis...through/with the weight on the reflectively contemplative reflexion, *of the Being Years... as DBD Being in praxis...as 'critical education for social justice [ESJ] a contextually appropriate [CA] response to teacher development [TD] for a more just and equitable world'*.

So I present the actions as illustrations of my analysis of the gathered Actions, Observations and Reflections of the Year/s, juggling their form and position accordingly for that purpose. As will become abundantly clear, the iterative reflexive workings with the years reflect in the construction of their presentation. More 'action' of doing the final Analysis – the job of Conclusions through working with these Being Years arises in the writing of the Years themselves as the contextual challenges of the task are confronted and resolved.

Tendriling forward...

9 September 2020

But such Analytically Reflexive Observations themselves of course only come through doing all 3BMoves with_in awareness of them. So here, I stagger back to *Borning*, showing detailed working processes of Bean Stalking, before cross-stitching back again to the Being Move years, also enfolding the present-ation of Becoming.

Present_ing stalk_ing with_in becoming

Staggered cusp-ing

Toward presenting Borning's be(com)ing...as originally *finalised* in late *Becoming* ...with comments made in Being, as explained below

Trying to retain as much of the 'radically present' perspective of the respective *periods development*, I keep *Borning* and *Becoming* as constructively intact in their original form as possible, though using benefit of hindsight in Being to practically pare into some sort of 'fact-based object-suited possible'[Bloch in Amsler] presentation of suitable 'subjective matter' (Finlay). To enable presentation of sufficient 'slivers of slivers' [Harris] to viably show their value and validity for the purpose of the Beanstalk and Seed Pearl emergent development trialogically and trialectly with_in the witches DBD willing way of and while brewing and growing herself and the Beans I worked primarily with Tables and 'narrative' reflexive commentary. The ultimately selected matter is of course recognised as having been produced through multiple **intimate and infinite** overlapping concentric whorling ELC's along the way.

In 2016, the 'overlapping holistic answers' to the full set of 'embellished/ elaborated A-ELC questions are done in two ways to combine the process and product combo, the producing process, of radical praxis. The mechanical crystallised tools of praxis are *named* above in the 'Theoretical and Conceptual Framework' subsection, largely as the application of the Seed Pearls – themselves products of the producing process – applied in response to the 'right questions'; and *demonstrated* below through the presentation of the Beanstalk, together with its Leaves, attached by their Stems, concretely situating the Beans, whose own Stems are attached accordingly, as the willing – motivated – way of dung beetle doing, as the third of the DB cycles' dynamically driving 'three things'.

As I review the story of the Beanstalk, I do so through the compound tool lenses of Trajectory Model, SAAIC, 6PStar³⁶ and DB. I don't write specifically in relation to all elements of each. I use them now more intrinsically as tools that have been growing as my generic 'reflexive arcs' of sense and meaning making procedures as they have become internalised tools of my 'critical indigenous knowledge construction' (CICK *critical element* of the *Trajectory Model* Seed Pearl). But I do also

³⁶ 6P's, because at this point the Period P had yet to 'arrive'.

systematically apply them as the ‘analytical tools’ of the ‘experiential learning cycle’ (ELC) process, as the questions of the ‘Annotated ELC’ require, giving me a way to more rigorously ‘critically self-reflex’ (CSRX) the growth of the Beanstalk. This is not the potential paradox that it may appear to be. Instead it captures the iterative development of CSRX cyclical experiential learning.

Writing now with the benefit of the Seed Pearls at my disposal, I use the years of the Period [of my active PhD process] as the

structural matter of the Stalk: of the ‘balancing flows both way’ the xylem and phloem that supports the whole plant and carries the ingredients of its growth, through ‘balancing the flows’ (Joubert & Alfred, 2007, p. 97) of direct participation. Standing in the ground of the world where it is watered through the roots with the CSRX’S-y witch’s brew using existing Beans and developing Seed Pearls; fed by the Leaves of praxis photosynthesising the matter of being in the context of the world. From and between which the Beans sprout. Sometimes in whole pods before producing one that is usable, requiring poetic licence of metaphors to scientifically appropriately accommodate the growth span of living love and politics connected across years of the Stalk. Such is the complex magic of weaving with all four aspects of my lightly claimed truth procedures to brew the pure simplicity of Seed Pearls – to now really mix my metaphors!

Now – as in ‘this present moment of writing this section of the thesis’ – with the Three Things of Beanstalk clarified, the whole ownership that the *metaphorical* praxis artefacts in particular enable, the Stalk can *eventually* take shape and show itself on paper, liberally adorned with its Leaves. The metaphors in particular – about which I have periodically been so ambivalent – generatively show their value for the art, science, politics and love of the truth procedures of this thesis.

The more I work with my – especially apparently more ‘wayward’ – processes in trust, the more I can reclaim the closeness of ownership that so easily evaporates away in the strength of the hegemonic glare. The ‘dynamic driver’ CSRX law of ‘the more the more’ of the dung beetle persistence between the will making the way making the will [Ref Bean DB] comes back to help me ‘re-member’ [to] the commitment-belonging dialectic of anti-alienation participatory praxis again.

Consequently,

C4B June 2021: *And it is only now, in trying to neaten between appropriate/not abbreviations and acronyms, that I recognise this need to verb_alise (to reference Holloway’s action) reflex in this way in we’re to assimilate the arc into the discourse of our praxis.*

Consequent Doing: Praxical Method of CSRX-ly Stalking Constructions

The Beanstalk is presented as both Tables and Narrative. I do this to demonstrate the working processes I have used to rigorously and purposefully learn from what I have been experiencing in doing being, to extrapolate what I can glean of dialogical and dialectical informing forces and driving dynamics for deeper understanding of CSRX processes for CA SJE TD. The paradox of seeking to 'translate' whole 'being-ness' in to disaggregated elements for deeper examination is a central concern of this application process.

Each block of each year is already a reflexive selection and a story in itself ('slivers of slivers' as I find in Being Verne Harris helpfully describes documentary 'archives'). Fully describing the 'mining' of each for the whole of its interconnected roots and shoots in the growth of the plant, the production of the Seed Pearls, and therefore its ultimate contribution to my praxis process understanding of CA SJE TD, would just be too much. To write and read.

The volume challenge overlaps with that of how to work with the personal as political manifesting in the professional in a way that avoids the immanent dangers of solipsistic naval gazing in self-reflexive work (Anderson & Sharrock, 2015; Bleakley, 1999; Finlay, 2002). The systematically tight enough, and yet holistically loose enough, implements of CSRX praxis tools, are the means I use to avoid the dual dangers lurking at either end of even a reflectively analytical research continuum: over detached objectification on the one end and solipsism on the other.

This is a central challenge I confront in CSRX praxis work: holding the individual as much as the whole, *in relation to the specific research focus* – within all the collective historical sociocultural geopoliticoeconomy contextual connections and disconnections, common and not, in between and among. Which perspective preferences are of course the terrain of raging battles and compromises and some new ways forward between feminist, critical, anarchist and radical researchers and practitioners referenced across the study.

All I can do is consciously recognise that what I put here is a partial and interpreted [re]presentation of my perceptions. The articulated Seed Pearl praxis tools, of CA SJE as I understand it, inform the interpretation of these perceptions. They are the lens through which I have come to 'reflexively observe and analyse' it and my development in making meaning of and for CA SJE TD, as grown in and through the work presented in the Beans. Changing the producer and the product in process as Attia & Edge (2017), Bouzanis (2017) and Vasilichis (2009) are well cited in this study as clearly recognising, among many others.

Process practicality two-step: How I have worked with these conundrums

... in two apparent steps, (with_?)in the be(com)ing of the Becoming Move period of their development: Step One: Tables and Step Two: respective Narratives.

In Step 1, I construct the Year Block in a Table just naming what seem to me to be pertinent moments, events and artefacts gathered from 'data' of my work in life during this period of the PhD development.

Already this illustrates that the presented cycle follows preceding CSRX processes that determined the selections. As is the nature of knowledge in my understanding, what I have chosen is from what I have noticed from how I look because of what I was doing and looking for with what cognitive 'tools' – emotionally and intellectually. [That I have since recognised as a helpful understanding of 'acknowledgement' as something like '*subjectively accessible knowledge*'] Awareness of this process of constructing the blocks of CA SJE TD related artefacts and significant events helps make the process more rigorous and therefore more trustworthy.

I have tried to hold in balance the practical requirements of the purpose – of the personal political of being me in the world, with more emphasis on the manifestation within the 'professional' – the growth of my pedagogical praxis between practice PhD development. That is,

the material of my work with and within CA SJE TD, specifically as it pertains to the development of the thesis;

alongside the significant events that rose to the surface of my memory reflections of the period.

The first of this pair has the benefit of hardcopy record in some reasonably systematic filing process; the second set are much more random, 'chancey', triggered or accidentally on purpose preferences and suppressions.

I confronted this 'chanciness' by working firstly with 'sensory significance' to capture what my whole being accesses as most significant, then supplemented with layers from memories triggered by seeing those items in front of me, augmented by actively seeking factual historical certitude that had become muddled in the way emotional weighting works to shift things around.

These are the ways that paying proper attention to each stage of the A-ELC helps take knowledge deeper and further: acknowledge more. By gathering material ‘codes’ to first deeply simply observe, stare at and absorb, to take us out of the well-worn ruts of ‘known ways’ and preconceived assumptions. This is critical process to offset inherent dangers of working with my still necessary and claimed stance of the validity of working from ‘what I know I know’ (Whitehead, 1989). The trick is to find ways to see more deeply what it is that I *actually* ‘know I know’ – that which is informatively embedded in my being, generating and driving my actions. Embodied agency. Learning to *look*, like learning to *listen*, actually... functionally, is fundamental to critically reflexive processes³⁷.

Hence the inclusion of the Tables to give a reader a glimpse into the final very filtered reflexive ‘significances’ ultimately retained for the purpose of making apparent sense and meaning of my coming to understand CSRX in relation to CA SJE TD. Sorted into separated columns, to glimpse at least, the ‘trees within the wood’ enabling outside perspective into some of the depths through the details. Ultimately, for contextually appropriate cultural and structural genealogical strength of the Stalk, I have used the ‘material produce’ of my intentionally ESJ research and teaching most directly related to thesis as the main matter.

The first column, Column 1, contains the specifically *thesis* research material, marking the ‘stalk –ing space’ between the Beans.

This presents a little practical problem of its own, because of course the Beans didn’t sprout whole. They ‘became’, through iterations of praxis over time, which is exactly a function of Beanstalk to demonstrate, as it does for the Seed Pearls.

I deal with this by going back to my original conceptualisation of the thesis as a ‘Beanpod’ – in relation to the DB Bean, with its own Stem being practically a Stalk on its own! The DB Bean is presented through the iterative versions of the ‘forming Beans’ within a single Pod, because this growth is critical to the growth of the whole plant, as much as the brew that brought forth the Seed Pearls. Only the connector to the whole is now no longer the pod, but its Stem, which in its first version is a 60 page saga ‘thicker’ than the Stalk as a whole. If ever there was an artefact to demonstrate how this thesis managed to overshoot the mark through tis multidirectional tangents, this is it! [I can’t stop using exclamation marks as the full force of the truth of this hits me now...so far past where I could have cut the thread!]

³⁷ Feelings of difference as Listening Activity > Lifeline Prejudice Workshop

I have troubled endlessly over this mechanism in respect of ‘the Proposals’ – plural. The confusion of processes from a PBP when not all articles already exist is amply seen in the Stalk of the relevant periods. There is generally a difficult moment when a metaphor meets the end of its analogical value. The mixed metaphors of this thesis exponentially add to such conundrums and can get quite muddled as a result.

That being so, nonetheless, the decision is for the Proposals to remain as the vertical structural matter of the Stalk, while the DB Bean pod of forming Beans is a horizontal story of iterative growth presented through its own Stem, slightly biologically oddly. Metaphorical match is made by the supporting strands of a Stem strong enough to hold such a heavy Bean being seen across a substantial growth span of the Stalk.

The next column, Column 2, lists the Leaves: praxis moments and events produced in the respective period, particularly those that can be at least partially included as ‘appendages’ to the presented Table and Reflexive Narrative of the Stalk.

Column 3 [of elaborated Chronology] becomes another anachronism coming from mixed metaphors meeting complexities of mapping whole-being knowledge construction. It is there to map the chronologically equivalent period of the DB Beans in their pod – albeit anatomically incorrectly. Logic and gravity would dictate the pod and stem hanging downward. But I need them to be seen in the same chronological order as the Stalks’s growth. That is from oldest to youngest in time: from the ground up in material development.

Column 4 is really the most complex to construct. While the first three columns *focus* more on the ‘phd construction pieces’, the fourth and final column is more the personal and professional me within the political whole, not forgetting that such divisions are only for practical presentation disaggregation.

Besides the volume of living in multidimensional moments over years, there are various other forces affecting the choices of what to include and leave out. Decisions are made from within my witch’s license of what ingredients *need* to be named in order to reap the benefit of the brew, which is of course a super-filtration of what I think is *essential*. So sometimes it’s simply a whiff of a flavour, and sometimes there’s a whole ‘bricolage bit’ of writing, or reference to one included elsewhere. I eventually made the process decision to present the Column Four items as simple ‘EASI-ed’ elaborations to provide just sufficient information to

enable a reader to access to the import of inclusion of the 'object' in the production process picture. EASI is an academic writing paragraph construction mnemonic of the words: Explain, Analyse, Support and Implications. This way I can keep them positioned appropriately on the Stalk, and have them adequately meaningfully present for the purpose of CRSX-ly ELC-ing the whole annual period of the Stalk.

I have made a stylistic choice concerning the fourth Column (luckily no fifth:) construction. Column Four can contain too much. It is also the Column that needs some more detailed elaboration of the item because the items themselves are not included in any other form in the dissertation. While the moments and events don't coincide with the other columns on a monthly basis, it is important that they can be seen – properly reflectively observed – in relation to each other in the space of the Stalk year. So I have decided to present the Table of each Stalk Year in two parts. Part One has all the included items next to each other. Part Two is an elaboration of Column Four Items only. Columns 1 – 3 refer to included appendices in whole or part, so they don't need more. The content of Part Two is extensive and can completely run away and swamp me if I don't keep it tightly bound within Table frames. Besides, the act of making Parts 1 and 2 clarified the essentials of the item named.

The whole Table mechanism has facilitated the purpose of demonstrating the knowledge production processes through its practical application and construction, making metaphor and biology meet in articulated sense. Again forcibly reminding me of the saving grace of the last point added to the Star (turning it from a 5 into a 6 pointed Star) that was really the missing link. That is, the point of 'practical'.

In effect, what this all means in relation to the presentation of the Stalk, is that the Table is a whole 'first (formalised) round' CRSX ELC, *focussing* – weighted – on the observed [reflexive] 'actions' . Step One is mainly a reference guide to related Leaves and Beans, within the milieu of the life blood matrix being carried back and forth in the xylem and phloem of the Beanstalk, made from being in the ground of the world, fed and watered by the CRSX witches brew. It is followed by a second round of CRSX ELC, this time focussing on the reflective analysis of the observed actions, moments and events *as they help to unfold the story of* how my understanding of CA SJE TD developed, through into and as, the praxis of critical self-reflexivity.

Step One is therefore situated in the Year Table, showing where Beans and Leaves are attached along the Stalk. It also includes a more general set of life moments and events that comprise the 'life

blood' running through the veins of the plant. These are written as briefly as possible, and really are more of a record of the range of 'data' included my ELC-ing of the Stalk years. I cannot write them in detail. It is too much in every direction. But I leave them here because a) show my working materials and processes, and b) they do provide points of reference that connect with issues and events informing and engaged with in some of the Leaves, and the 'summative' reflexive analysis of the Year Block.

Step Two is therefore the narrative 'critical reflection' of the [observable] contents of the Table. Again, as with the Table, as briefly as possible because of volume, but also because of the structure of the whole thesis in demonstrating the knowledge production processes of the CRSX praxis that is its ultimate 'raison-d'etre-mojo'. That is, recognising that the attached Beans and Leaves have their own ELC stems presenting their respective Star Points.

To 'reflexively observe and analyse' is to elide the anyway overlapping stages of the A-ELC in a single process. This is the useful end result of applying the process. To use the process though, in order to get to such a result that is rigorous, it is necessary to systematically apply each stage as distinctly *as possible*, notwithstanding acknowledgement of the intrinsic cyclical iterations of critically self-reflexive knowledge construction. So while we observe as we act, and reflectively observe and reflexively analyse in overlaps of the stages, the process of purposeful, concentrated focus on each distinct stage is *practically* powerful in helping us to learn more deeply *from enacting – through enactment of* - the process. It is acting from within a 'meditational stance' that enables finding more than what one already thought one knew through the way one puts oneself in relation to the material. The necessary exploratory meandering of meditation is counterbalanced by structured stages of the cycle. The combination brings both greater dimension and more rigour to the learning process: the process of going somewhere new. Whether 'new' is in angle or content or depth. The process becomes more systematic and purposeful by applying the apparently simple questions on the Annotated ELC that have come out of my making sense and meaning of it through my own CA SJE practice. [ref Annotated ELC LEAF and LH piece: Going somewhere new is an experience of difference]

Necessarily therefore trusting my own processes of value and validity for purpose through the conscientious application of these tools, I aim to write as little, rather than as much, of the Year Table stories. I trust that their situation within the whole thesis will support the understanding of such extrapolations as small *précis* [plural] of the bigger, fuller backstories that a presented story

always ultimately is. Where I thought it *essentially* helpful for sense and evidence, in the contested middle ground between me and the multiple paradoxical exigencies of a 'liberated PhD', I include some LEAF artefacts and other mitochondrial 'bricolaged bits' that seem nutritionally necessary for [the] whole[ness].

This helps to handle

(recognising my literal use of Heidegger's formalised amplified conceptualisation of the notion first found in Bolt (2004) in Being)

another complicating factor to take account of in the process: the dialogical and dialectical *nature* of embodied and articulated knowledge construction *processes*. The last column of the Year Blocks grew in depth and nature from my first round of trying to apply the successive stages of the ELC to my original Chronological Year Tables... while I was doing other things too – as is the nature of life. In this particular case, this aspect of the work coincided with my doing a workshop for researchers and practitioners in Teacher Development at Cape Peninsula University Technikon (CPUT) (see 2015 Leaf)]. That event deeply spoke to, reminded me and added to, [1] means of [2] holistic incorporation of [3] learning from being. All three of which elements then deepen my learning and engagement with the Tables, resulting in the more coherent and informative Expanded Chronology used in this Chapter.

This is the nature of radical pedagogy. It develops from doing and being in real time and space. An implication is that as I ELC my way through each year, my reflexive learning means that by the time I get to writing about 2015, I have honed my CSRX skills more and grown/polished the Seed Pearl praxis tools a bit more through using them. I have to let that be. I have to accept the emergence of the new learning as contextually appropriate in physical time, along with all 6Ps of the Star. Otherwise I get caught in 'analysis paralysis' where I keep going around in small tight circles always developing and improving the presentation of the years in the Table, but thereby failing to move on with the whole...

[...which is 'just a PhD' as my Supervisor likes to remind me despite and because of the CSRX tendency for the process to become something like making a thesis about making a thesis about a thesis or three... . And while she and I really both know there is also no simple 'just' about it – until it's over – it does need to get and be done and over].

Drawing some reflexive strings of praxical present_ation

September 2020

Regarding the method of Beanstalk_ing through the 3BMoves, as seen in Being, with an eye to Beyond:

The ultimate CSRX ELC of the *whole* Stalk altogether is what is in the Seed Pearls. Because that is what Beanstalk is: the story of their coming into being through the enacted truth procedures of my CSRX praxis, of and as DBD;

The *process* of Bean *stalking* though is also very much about the production of the (DBD) PhD.

Doing Beanstalk shifted away from the focus of the original thesis from being *about* doing CA SJE TD, and instead became more about doing [a] CSRX [PhD], through its production. Which is precisely what the process fortunately produced: a realisation that CA SJE TD as I understand it *is* a process of CRSX as I praxis it, which the Seed Pearls demonstrate through being conceptual tools of [from and for] such praxis. Which my whole standpoint is anyway: ‘doing-ness’ rather than ‘about-ness’. And which the PhD as whole hopefully demonstrates.

It is only through the eventual – again paradoxically as in all wholeness of being it seems – purposeful and organic, coming together of the pieces of the processes into such a structure, that I can practically reduce the material to accessible essentials for the purpose of the PhD. Which it has been the challenge of Beanstalk to find a way to contextually appropriately hold: here leading to the ‘consequent Doing’, of present-ing enfolded Borning.

Present-ing enfolded Borning

The reflexively Observed Actions of Beanstalk_ing

Present-ing Borning for Observation of itself and Beanstalk-ing

By way of introducing Borning, I pose the question of motivation, thereby catching all of the applicable 3Things together into one, asking: What am I *doing* here (with_in) Borning?

The short answer is: Considering the “*Borning Years [2009-2011] – dreaming ‘the thing’ from within raw ELC-ing doing being, from with_in [the] Being Years*”, now that the framing 3BMoves have been found in Being, in 2019.

I begin with a simple meditational view of the ‘Borning’ concept roots, found through research, of my Master’s Thesis (2007) that ultimately produced Bean 1, of this study, and

what I much later realised as also holding one of the Seed Pearls, the ‘Trajectory Model’...for growing SJE.

The theories derive from a combination of theoretical paradigms, strongly influenced by ‘borning struggles’ (Rowbotham, Segal, & Wainwright, 1981) that created both the need and understanding for new ways to generalise and explain political and developmental trajectories. That is, the need and ability was created to develop theoretical constructs for a particular purpose, from within a particular paradigm – generally determined by the way of understanding the world, dialectically linked with the aims and values being struggled for.
[p105]

[...]

Just as borning movements give rise to terms, concepts, ideas and practices that instigate and motivate through feelings and conditions of recognition and resemblance, they are not necessarily directly of and for one’s own context. Unless they are synthesised for one’s own context from within one’s contextualised moving about subjective self, they too easily misdirect in relation to essential subtleties...[p115]

Since the discovery of the 3BMoves in Being, I disaggregate some of the ‘present’ and retrospective writing of that period, into something more distinctly indicating the *three* tenses of *be(com)ing* perspective. I use the [retrospective] reflexions, *written* in Becoming, to *present (show)* the present (time period), pro- and retro- spectives of Borning, and at least the [then] present and retrospective of Becoming. In Being, I take the liberty of retaining the electronic ‘Comment Boxes’ added as I sought to understand how to pull it all together as a PhD. In ‘C4B’ the trickery between hardcopy and e-version has required more elaborate contextually appropriate creativity, as seen unfolding below, mostly producing sort of ‘in-text footnotes’, with grey/numbered [n] connections according to space.

Daily Maverick ‘brainy quote’ appositely stumbled across at the time: “What gunpowder did for war the printing press has done for the mind”, attributed to Wendell Phillips, to which I add the corollary: ‘making electronica the potentially mind blowing splitting of the atom’

So the Tables and their reflexive cycles in Borning (...and probably Becoming, though I’ll wait till I get there in this construction round...) are reflexively *Observing* the [doing]) *actions* [of being with_in] Borning that turned up as pivotal in my search for answers on how and why the Seed Pearls emerged as produce showing CSRX CA ESJ TD. I intend that reflections and analysis of *this* Move will bleed into the presentation of the Becoming Years, gathering dung as they roll, through the xylem and phloem of the Beanstalk, to flower/emerge in the Being Move drawing it all together as the ‘final analysis’ bearing pollen for Beyond.

In this way I hope to maintain the ‘integrity’ of the unfolding processes as they recognise, articulate and realise the *be(com)ing* Beans and Seed Pearls of the research dialogically and dialectically with me, the SAAIC[ed] researcher where Being presents the drawing together final analyses regarding all

of these in so far as their respectively unfinished business of doing being can be, to *bring the PhD to an end*, which is a thing that can be done (almost unbelievably!)

19 October 2019

As soon as I have some 'rules' it seems I break them, it seems. 'Guidelines' is clearly a more apt notion for radically contextually appropriate participation, regrading all the P's of the Seed Pearl.

I begin Borning with a 2009 Table that doesn't *strictly* belong in the demarcated 'PhD Period' but is essential in terms of the PBP aspect because it is the year in which a key 'Borning Bean' is published. It comes within a few other contextualising factors that provide the push into the whole PhD saga. Because it 'didn't really belong', the 2009 Table wasn't constructed on the same demarcations laid out for Tables in what retrospectively became called the Borning and Becoming Periods. The value and validity of 'fit for purpose' 'object-suited' (Amsler, 2015a, p. 115) sort of 'shorthand version' as I saw it then, is only fully recognised and claimed in Being where, having found standardised presentation 'of evidence' to have played a valid part, I can 'viably' let go of it again in both/either the Year and Period pieces.

Just as comment/entry/editing dating in Being seems appropriate, that I more and less systematically and rigorously applied along the way. At this point, I want to just *do*, without any more justifications. Here...through genealogical Tables, narratives and further reflexive comment boxes (noting that the retained tautological inclusion of 'chronological' in the naming illustrates my still much more underdeveloped understanding of 'genealogy' at the time of construction).

Garden beds: Borning tables and narratives

Borning chronological genealogy Annual Table 2009

May 2019: * and **...are an indicator of a failed mechanism, because even I can no longer make sense of why I included them. I think this indicates evidence of greater process and clarity, and therefore confidence and trust in the processes of the PhD. In 2011 Year Table below their original rationale appears more distinctly, but still unnecessarily overcomplicating lack of faith in my 'processes of acknowledgement'.

<p><i>Leaves of specific praxis events*</i> Nodules of immanent roots & shoots</p>	<p>THE PLANTER Bean <i>with Stems</i></p>	<p><i>THE GROUNDS** from within the Witch's SAAC</i></p>
<p>> The file of argument and evidence constructed for my promotion application was recognised in the Faculty as an exemplar, with the relevant authority figures recommending applicants seek it out as such in preparing their own applications for promotion. For me, I think it was simply a somewhat furiously determined attempt to make plain the unjust exploitation I perceived the system to be facilitating.</p> <p>+An ongoing key difference in the Discipline concerned SJE being about learning to do, not simply learning about, education for social justice. This was always clearly fundamental to my work in SJE, as seen in Bean 1, The Trajectory Model article coming out my Masters. The group I left becomes Social Justice and Education I will go on to call my work <i>critical and/or radical</i> SJE to name its essence as distanced from discursive colonisations of the concept of social justice by dominants of the hegemonic status quo.</p>	<p>The existing Bean 1: The Trajectory Model. The article is published out my M.Ed work, naming and framing the <i>pedagogical</i> model informing our way of working for SJE in TD.</p>	<p>> This year I was for the first time officially recognised as a 'Lecturer' instead of a 'Senior Tutor' having been allowed to apply for promotion to a post more properly acknowledging the work I had anyway been doing for seven years as a contract worker. The 'permission to apply' was a consequence of becoming a permanent staff member, achieved through a colleague and I instituting a legal labour battle [*1] against the university, counterbalancing currents of national history mingled with global casualisation trends in Higher Education. I learnt a lot of Labour Law that year which has been a good grounding for other ongoing battle lines threading through the following years.</p> <p>* Having achieved permanent employment the previous year, this year I turn my attention to 'mopping up my past life', especially my half share in a jointly owned home that I had been forced to leave due to the increasingly abusive nature of the relationship with my ex-life- and business-partner. I have been beaten to it and a motion is already in process to force the sale of the property to pay his debts. It turns out I had not been released from co-suretyship as promised in the process of my leaving the company 5 years ago, obviously with significant impact on financial means of control.</p> <p>+As the year ends I part company with the formal Specialisation group, Social Justice Education, [SJE] in the School of Education in which I work. <i>The ultimate action of 'stepping out' is in response to an 'authority-supported' Discipline decision made in my absence, while I was at the High Court hearing confirmation of the forced sale of my ex-home. I was 'in trouble' for being intransigent on what I saw as extreme disrespect to post-graduate students and perpetually intermittent contract tutors by the permanent members of staff in the Discipline.</i> It was the final episode of existing counter-currents.</p>

Oct. 2019...*now retrospectively known to have promoted much healthier and extremely positive paths both for emotional relinquishing and practical autonomy constructions*

Borning chronological genealogy 2009 narrative reviewing

Written 9 November 2015

Looking at 2009 Table, I am struck by the relative detachment of the way I have written about the selected events that have seemed key to me in the process of my becoming who and how I am now, acting, feeling and thinking as I do now from within my SAAIC. I can still remember the sense of raw hurt and burn of that time. It was intense. But the actual feeling of the time has faded into a life marker even more than an injury scar...I think. Which really means that I also have a sense that not all the pain has been expelled, but it doesn't appear to be a strongly negative colourant of how I see and understand the whole of who and what was involved and what it has led to. Mostly that feels to me as being a result of positives in subsequent events that of course I couldn't have known at the time.

8 May 2019: ...possibly hardening of arteries, possibly strengthening learning fibre. This is simply, rather obviously in some ways, as with all life learning plain old therapeutic recovery of the effluxions of time and reasonable 'mental' health resilience and the effluxion processes of time – perspective is relative to period proximity like Hungarian salad salted onion's losing their sting; but the way of affecting the balance...of probability and possibility?...of consequent doing...due to 'acknowledged' balances between feeling and thinking...as DBD through CSRX is that much clearer. That my new found understanding of 'acknowledgement' as such accessed experiential learning knowledge so wonder-fully captures (in the best sense of that word with such mostly negative association in SA context in this political period :)

So while I still sometimes fleetingly regret the growing SJE maturing in successive cohorts of students building a strong community of praxis, that feels like the greatest loss of the period, it is always offset by the knowledge of subsequent growth and development that the changes helped push me into.

May 2019: a solid node in my sense of what is necessary and (possibly :) possible to rebuild in some way ... as with all learning, if and when we can feed it into a 'virtuous' rather than 'vicious' cycle.

But also the recent change in my life of once again becoming a home-owner, this time free of formal ownership by an intimate other who can threaten that basic building block of a life 'need' of a place of shelter ... 'practically realising Maslow' (Maslow, 1943) who I have conceptually referred to through all these years of growing SJE pedagogy. The sting is so removed now by being able to see so much more clearly the respective enablers and resisters of my SAAIC journey leading me to the life-knowledge space of praxis I'm presently in.

A single story expansion/elaboration serves to show the long roots of the workings of the CSRX processes in this period whose shoots feed the Bean plant that produced the broth in which the Seed Pearls took shape and form.

The legal labour battle with the university noted in the 2009 Table had itself only been able to happen because of an esoteric chain of events 'beginning' with a conversation between a cousin and I when we were about 8/9 years old, rebelliously smoking cigarettes made of grass and newspaper down in the old disused pigsties on the farm where I grew up. The adults passing by caused a quick conversion into a cover game of pretend farming. In the ensuing conversation we discovered that we both wanted to be farmers when we grew up. (Neither of us are – but we do both always grow things). Over three

decades later this conversation was the thread that connected us that ultimately led to a joint purchase of land that I could buy with her on borrowed money. It was the sale of this land that gave me the first financial cushion I'd had in forever, and certainly as a sole parent. It meant I had some money to spend on a lawyer to fight for permanence. The ensuing cogitations of the process, in more and less rigorous reflections and analysis, helped make clearer distinctions between mystical luck and serendipity, and agency within historical cultural and structural location and position: the sort of early indicators of the Star, before it gelled. Studying institutional promotion processes and national labour law became productive of useful shoots for the years ahead. My ongoing support relationship with the 'outsourced' contract workers at UKZN-P is later a critical to proximal positioning within the developing #FeesMustFall movement.

Looking at the 2009 Table now, I see the practical foreshadow of Beanstalk's structure in the *Promotion File*. Extraordinary. I hadn't realised that experience was already 'in me' to call upon. ELC-ing the Table enables me to pick up on the relationship between the imagination and motivation of the Trajectory Model, with the three things of DB through the Practical point of the Star. It is an answer to the reflexive questions of 'how do you know what you know' and the following 'how do you know you know what you know' that are fundamental to the critical introspection of radically responsive reflexive pedagogies.

As I write this section 'ELC-ing' 2009, in November 2015, I have just been freshly reminded of this angle through a 'live' Dung Beetle type connection. The 'how do I know I know' question was re-presented to me in an email communication [ref?] from someone who had participated in my Star of Participation workshop [see related Leaf] at SAERA last month [August 2015]. It illustrates a dung-beetle dynamic driven by common shared motivations, questions and conceptual tools.

Considering the Beans in this regard, Bean 1, The Trajectory Model, used Whitehead's Living Education Theory in support of this strand. It does recognise that what McNiff and Whitehead call reflexivity is about changing actions from analytically reflecting on one's contextualised practice. The Trajectory Model is my early attempt to emphasise a 'critical difference' in my understanding of praxis, more as Freire, as my key referent on the concept, means and uses it. Although at the time I personally found a gap in Freire's route of production that I think DB is still praxisly arguing in my writing. This is in relation to a theoretical framework to better enable *critical* reflexivity by having relatively clear mechanisms for integrating 'social power', in all its complexity.

Whereas the later Bean 3, *Teacher Changing Worlds*, makes more of a critical *social* connection, particularly by connecting with Abahlali Basemjondolo's overtly more political take on collaborative reflexive living education theory, in their 'Living Learning' philosophy as expression of political praxis processes. From these roots, I see more clearly the shoots of the '3Things' of the forthcoming Bean 5, DBD1, that developed alongside the brewing Seed Pearls of SAAIC, DB and Star, growing in the milieu of their respective Periods, which I'll be looking at in more detail when I'm 'reflexing' on their respective Year Tables.

Borning chronological genealogy Annual Table 2010: Part 1

Radicle Roots [1]	Sprouting Shoots of Stalk and Leaves*	Beans	Key spaces of the Grounds** from within the Witch's SAAC	
<p>1st PhD Application Proposal Feb: written as direct conversion from the thread of my thoughts and feelings about it with the Main Question being: What do various experiences of activism and education for transformation indicate about what is making a positive difference for social justice and equity, and how?</p>	<p>UNISA-OBRERO Interdisciplinary Conference. Presentation: <i>Notes from the field: Social Justice Educators research enablers and resisters of practice in their school contexts. Connection made with Katherine O'dora-Hoppers Feb [2]</i></p>		<p>Greeting a granddaughter: I go to Taiwan for the second time to greet into the world two week old granddaughter, Mali Jane.</p> <p>Losing economic capital: my half-owned ex-home is sold on auction in payment of ex-partner's debts.</p> <p>Teaching</p> <p>I am no longer in 'my' Specialisation group of SJE in the Faculty.</p> <p>I teach research in a project group in a new specialisation: Education and Development</p> <p>I am invited to run a workshop for a sister Specialisation to introduce their Masters students to critical praxis. I call it <i>Diversity as Critical Difference</i>.</p> <p>I co-teach Power & Education with a colleague.</p> <p>I teach <i>Diversity and Learning as Social Identities and Oppression</i> as part of EDDE.</p> <p>Advanced Certificate in Education (ACE) Qualification Coordinator (QC): I am sole coordinator of an in-service teacher development (TD) programme of +-3000 students in a</p>	<p>[1] May 2019: <i>The Radicle Roots and Sprouting Shoots of Stalk and Leaves: Name changed in Borning ORNING, from the previously 'standardised' Stalk and Leaves. Roots, putting a PhD toe into the groundwater, and Shoots, as budding Leaf sprouts, with Leaves as specific, 'public engagement' 'professional praxis events'</i></p>
	<p>EDS4SJ Launch March 2010. Educators for Social Justice. An inaugural gathering of past and present SJE students with the intention of forming an ongoing community of praxis [COPX].</p> <p>June >>>> 'Bean 2' [3]</p>			<p>SAQA-NRF Research Conference: Illustrated powerpoint presentation called: <i>Not the Poor Relation – a case for continuing in-service teacher development, in June</i>, with Jabulani Ngcobo, a long-time associate in SJE and current Coordinator of the V&HR ACE Specialisation that I developed much of.</p> <p>Paper largely in response to changing terrain for INSED due to new Higher Education Qualification Framework (HEQF) increasing burden of qualification access to those who need it most.</p>
<p>2nd PhD Application Proposal: October, sub-titled 'on common lines' happily indicating claims with word play before taming down to the next formal submission. This version comfortably includes novel text alongside 'non-fiction and experiential accounts of my own 'living learning', though now</p>	<p>EDS4SJ October Gathering. From success and request of the March Gathering, x number have a whole day together again with provincial Education Department convenor of Schools as Centres as Care and Concern campaign seeking solutions iro 'social inclusion barriers and enablers.</p>			<p>[3] Oct. 2019: <i>As the Stem of this Bean will amplify, it had moved in and out of 'Bean' status. Un-finished-ness and 'object-suited-evidence-etc. >> both in Amsler (2015) help me commit to claiming it as a Bean. C4B 2021: with the removal of most Stems in rearrangements since, I trust there is another situated story where/if still germane to the whole.</i></p>

<p>referencing AbM/CLP rather than Whitehead of M.Ed connection.</p> <p>3rd & final PhD Application</p> <p>Proposal: submitted & accepted</p> <p>Nov: title formalises to include all the catch all terms of my work of the time! Two key phrases stand out as continued threads from all the way back then: "Access to critically reflexive tools to consciously own the affect and development of one's own agency is potentially the most powerful tool?...weapon? that one can have" and "When we find the keys that fit the needs of the educators in context to unlock their capacity...magic happens – and we need to make it unexceptionable and commonplace."</p>			<p>mixed-mode programme of 10 specialisations. ACE is part of CE sector.</p> <p>CE [Continuing Education] Forum: An organically developed forum to practically support and develop the work of programme coordinators and administrators in the Education Faculty sector called 'Continuing Education', mostly aimed at in-service or work-integrated-learning with school teachers and others educators on formal and non-formal adult education.</p> <p>Justice and Women [JAW]: I am invited to begin a conversation with a grassroots women's organisation with a view to Trusteeship.</p>
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Borning chronological genealogy Annual Table 2010: Part 2

Item	'EASI' Elaboration – EASI = Explain, Analyse, Support and Implications.	
Grand-daughter born	<p>Mali was born: my 2nd grandchild, 1st granddaughter, 1st daughter of my 1st daughter...Mali Jane Wylde, was born, in faraway Taiwan, where I went in a hurry, happily being called in for support on parental second thoughts. From this second visit to Taiwan, I was deeply struck by the awareness of how much more capable I was in the context on the back of base-line learning from the first trip that left a memory of close to overwhelming contextual illiteracy.</p>	<p>May 2019: EASI is an acronym for paragraph construction I was introduced to by a young academic co-tutor in my early days of tutoring in 'academic development'. Sometimes it muddles ELC-ing. At other times, like here I think, it helps elaborate specific elements on some patterned format that promotes brevity and solidity.</p>
Losing property	<p>Shongweni property sold on auction by order of the High Court in payment of my ex-partners debts from which my suretyship had falsely not been removed. On auction sale day of my once beloved and hopeful co-owned home that I had left years before when the relationship had come to the brink of possible death in its descent into abuse, I 'dressed up' and went to stare it all in the face to swallow it head on....as it were...with the license of happily mixing metaphors to describe the 'mood'...'mode'?... in large part made doable by an economic life-belt possibility provided by a friend, and sisters physically at my side</p>	<p>Oct. 2019: This is a sense I still remember quite strongly, but more like 'suited-up' as in self-supporting/protective armour...</p>
Teaching	<p><u>EDDE 210:</u> co-teaching a module called '<u>Power and Education</u>' with another activist-educator colleague far more steeped in development discourses than myself, who in turn gained from my more feminist fed praxis</p> <p><u>EDDE Honours Independent Research Project:</u> transferring research learning from SJE to Education & Development terrain with students who didn't have frameworks for working with the pervasiveness of power and oppression as I deemed essential at the time for critical research.</p> <p><u>ELMP [Education Leadership & Management] Masters Class: Diversity & Critical Research Workshop</u>on the back of something similar with whole Education Pmb Honours cohort.</p>	<p>This is not really the sort of comment I am 'supposed to be' licensing myself to make here in terms of 'critical' (/important enough) 'CSRX process discoveries' made in Being. But it does have validity as an exemplar of these mechanisms for enabling ongoing different or deeper study of one's developmental trajectory that ultimately open greater consciousness of self within the world, analysable for dynamics of participation.</p>
ACE QC	<p>Qualification Coordinator of Advanced Certificate in Education: a mixed-mode programme for in-service underqualified and re-specialising teachers. Having previously shared the role, this year on my own. Having found workable systems from and with predecessors as committed Specialisation Coordinator, this year, likely partly because of carrying Programme Coordination on my own, the immense amount of work was nonetheless coherently approached as 'academic' work [see /ACE QC Nov 2010]. That is, programme meetings included participatory engagement with pedagogy somewhat connected to ecosystemically nested politics of education the institutions and the country as they related to our programme choices and constraints.</p>	<p>Oct. 2019: In this editing review process, I find previously highlighted references that have become apparently obsolete. At this point I think it has to do with letting go of fears about validity</p>

<p>CE [Continuing Education] Forum</p>	<p><i>This was an organic sprout from the coinciding of a committed community of practicing programme QCs in the Continuing Education sector with a Deputy Dean of similar ilk. We were a group of people with strong histories of political activism now channelled into education. Together we developed a working structure and culture that effectively used the [what turned out to be dying] moment of post-apartheid teacher development discourses that came from the struggle era. The combinations produced a powerful space developing and supporting work that substantively challenged received knowledge of this group of students in the dominant discourses. [links directly with 'not the poor relation'].</i></p>	<p>Oct. 2019: Yes – concerning 'Not the Poor Relation's' Bean status</p>
<p>Justice and Women JAW]</p>	<p><i>I was invited to begin a conversation with and NGO called JAW about becoming a Trustee. I had met the Director and some field workers from JAW a few years previously when they had been referred to me in my 'social community search' for possible presenting participants on the Social Issues ACE module I was running. The possible connection made exciting sense to me. I had solid experience in women's grassroots organisation but had been detached for some years and was at this time becoming ready to be more available in ways that my long term fighting for survival edge hanging of the previous decade had not promoted.</i></p>	

Borning chronological genealogy 2010 narrative reviewing

Written Oct-Nov 2019The punning ‘radicle Roots and sprouting Shoots of Stalk and Leaves and SAAIC columns [1] of the 2010 Table indicate the literature range I was engaging with over the period, around pedagogy in practice and proposed PhD research. The reflexivity of this is obvious. What is clearer to me from this systematic process of ELC-ing is the source of some critical threads that I had missed. In the more recent past, my ‘memory assumptions’ were that my actively re-finding feminism, and ‘writing what I like’ was primarily from being in London. The Application Proposals tell a different story, as the selected observations below and elsewhere show.

In the intervening years I have written extensive **Stems of the Beans [2]**. They have highlighted the dynamics contributing to me doing what I was doing how...as the person in the place in period in relation to the rest ...of the Points of the Star, among the people in the place...etc. That is, the generative ubuntu-ness of the space of my SAAIC is so clearly seen through the communities of praxis I was in.

The growing tight and supportive Continuing Education coordinating committee is a particularly strong enabler. In the [long] Stem of TCW I wrote the following paragraphs[3]:

The Continuing Education sector in which I was working at UKZN Pmb was a flourishing supportive community of practice that provided organisational, financial and emotional support and recognition of each other’s efforts to push forward in our respective educational endeavours with marginalised teachers and adult learners as our common social justice goal. From within our respective programmes working with adult teachers and community members at various ‘pre-degree’ qualification levels, coming from and aiming at differently constructed education priorities, we nonetheless developed recognition of the varied value in each others’ work through shared practical processes and general common purpose of doing the best we can in the circumstances. Being able to make those ‘circumstances’ better for ourselves and each other through mutual support again illustrates the way of being made by common will.[4]

It’s only in retrospect that I see more clearly now how our collective strengths came together through the common purpose of finding practical solutions to our respective programme needs. And how this helped generate such a productive, quite counter hegemonic, space that saw us break down – overcome – a lot of institutional barriers for a while. I think the community of practice developed as it did because it brought together the benefits from having people recognised and comfortable in the mainstream with degrees of sympathy to those on the more radical left end of the education spectrum. This resulted in a democratic working space that productively used the inputs of both for as varied organisational aspects as money access to consultation structures, that, for a time at least, successfully thwarted the destructive agenda of the larger oppressive structural and cultural milieu of a university prioritising international competition for ‘business’.

Our community both repeated and challenged the historical inequities of race, class and gender that is out historical inheritance. The careful consideration of each other through some awareness from all of us of this dynamic fuelled both the

[1] Oct. 2019: holding new nomenclature for ease of reference

[2] May 2019: I want to be able to remove these altogether.
How do I do so through their incorporation into Beanstalk?

>>>**October 2019:** I have since made a committed decision to retaining Bean STEMS, but in much reduced degree appropriate to mapping details for ‘homestead tour’ purposes.

[3] May 2019: good – this is an indicator of way of using STEMS sewn into Beanstalk

[4] May 2019: while these are very much my own impressions, they are corroborated in conversation with participants – over time. Not just nostalgically...with reflexive consciousness of value and possibility for present praxis

[5] May 2019: as engaged with in Trajectory Model – Bean 1

possibility and the contestations of the battle between 'efficiency' and ultimate effectiveness for what we were actually trying to do – which was effectively offer our programmes as the 'space' in which we put our respective professional energies at the time. The commitment-belonging dynamic [5] is what dung beetle work is about. We cared more because we could as we came to care more for each other through the collective venture of struggling to provide for our students *against* increasing odds. At least until the 'power over' became too strong and we were over-topped.

There is a later *boxed comment box* attached saying:

I will need to reflect on how I [have reached a point of wariness that] am finding DB cycles where ever I look. And yet, its only with benefit of hindsight and listening to other university worker's comparable experiences that I can find these circles of commitment based on democratic[6] caring values that carried us through so generatively despite the alienation and general crumble that was happening around us from the same top down approaches that eventually destroyed our programmes and CE COP too.

I think rather than this being a weakness of the study as simply stating the obvious. It is the value of stating what may seem to be obvious when enough people in a group come from a reasonably shared political cultural trajectory. But that without being able to be named and framed in an accessibly recognisable way to people without that common current, it is much more difficult to make it the culture of community practice. Simply for lack of accessible way to promote a counter hegemonic way of working outside of the experience of participants.

This is a very important shoot... in fact, much of what the study 'finds' as central thread...ways of working individually that comes togethe [7] to make a strong stream...in the opposite direction from the hegemonic current

I have (previously) inserted these 'Stem' excerpts [9] here in full as good illustration of the CSRX process of the thesis generating the understanding of CSRX as CA SJE TD through reflexive examination of my own praxis: as the contextualised work at the time was generatively productive of the praxis itself, through the practical personal, pedagogical and political support space [8].

It is through the practical processes of trying to do CA TD that the strengths of SJE as I was praxising it became ever more apparent. But it needed to be seen to be supported and developed – in me and 'carrier' institutions, in order to realise its social benefit and access. My work – thinking and practice – needed to be recognised and recognisable, articulated and articulable, to other people. At this point in my life, this recognition and articulation was most [10] *obvious through my interactions with the CE Coordinating Committee and the EDS4SJ Gatherings: my two primary communities of praxis.*

But the connection with JAW also begins to matter more. It *reminds* me I think? of more strongly recognising the personal and political of my 'pedagogical' work. I needed something like this, especially after another unfortunate

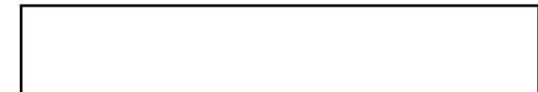
[6] May 2019: *Important concept to pick up/links to make...for conceptual contextual ELC-ing dynamics...as mechanisms of DBD*

[7] Oct.2019: *a whole important theme – balance between not only the being[s] of 'self, other and all', but the doing[s] too – individually and collectively. This study doesn't articulate this relationship between individual and collective 'socio-political' agency, yet it is an intrinsic theme, that comes out more clearly in the Flags of Being and the literature I become drawn to in this period.*

[8] 8 May 2019: *....as being indicative of the way I was able to work with the Tables at the time...and of how Beanstalk is doing its job of showing the generative praxis... in process ...but from a reflexive – retrospective – perspective.*

[9] 14 May 2019: *Meaning what? ... the metaphorical showing - simply how the methods of the Homestead developed*

[10] May 2019: *funny muddy tense changing – into prospective weirdly*



attempt at reconnecting with some other long term feminist roots when writing for AGENDA not so long before where it seemed that ‘academic feminists’ and I were not a good match. Mostly, the invitation from JAW presented a possible path back into grassroots feminist work that I was personally and politically ripe for at this time of my life.

There is an interesting thread to pick up from the 2010 Table in respect of doing for CA SJE TD. This year I was teaching much less than usual because of my heavy Coordination load that relieved me of 50% of my teaching requirements per annum. From this vantage point, the balance of activities this year look so much more productive of research and practice of and for CA SJE TD than others years when I have supposedly being directly doing more of this through a bigger teaching load. I do think ‘balance’ is the operative word here. The range of activities I had time to engage in sufficiently *deeply generated qualitatively and quantitatively more* [11]... of what the public intellectual should be doing. Being what a University academic is supposed to be.[12]

I think I was and wasn’t aware of this at the time. I was just going full steam ahead. But the steam was coming from the doing and making more doing. ‘The more the more’ I see...of generative dung beetle doing in live action. Where clearly doing what worked for me and others in concert in context was productive of more that worked well for me and others and ‘the world’. At least our very effective world in CE at UKZN-Pmb in this time when we had such good ‘means of control’[Beans 3 and 7] within our COPX [Bean 3], our Faculty within UKZN, and still at this point, education nationally [Bean 2]. [13]

We were right on the mark of the ‘transformative discourses’ (Ismail, 2018; Von Kotze, Ismail, & Cooper, 2016) just still ‘hanging in’ to the education domain in the country at this time. The SAQA-NRF Conference Leaf [14] of this time picks up many related *enablers and resisters* (see SAAIC model) of this period in SA education and the global neoliberal tide starts to drown out our ‘indigenous’ [15] fighting for social justice space. A time when our previously more commonly lauded ‘human rights discourse’ starts to be articulated more clearly as a [neo]liberal enabler retaining privileging hierarchies in the status quo by activist intellectuals in the country [for example, Neocosmos (2007, 2009, 2012)] [16].

The vindication of my years of resistance dating back most obviously to my publicly put position and stance at the culminating conference of the national ‘Values and Human Rights’ ACE project back in 2006 is a bitter pill as we begin to recognise that ‘we’ – more critical and radical educators – are fast losing meaningful support through the national

[11] May 2019: <i>these italicised words speak directly to ‘the more the more’ ...participation....dynamics of DBD</i>
[12] May 2019: <i>according to my view and others in my virtual community of praxis, most directly broadly traceable through FUN [see 2012] and other colleagues directly/indirectly referred to along the way in these pages (who appear – typically unnamed to avoid reigning ‘ethical clearance’ potential hurdles – individually or in crowd scenes in the portrait gallery along the walls of the Homestead tour :)</i>
[13] Oct. 2019: <i>this line, with its multiple Bean references, reminds me how essential it is for the whole final construction to have super direct and easy access to the list of Bean names for continual reference when required</i>
[14] Oct. 2019: <i>now Bean 2</i>
[15] May 2019: <i>wow, interesting... although...CICK in the Trajectory Model... and considering the wide ranges of ‘radical left’ to deeply conservative swing on ‘indigeneity’ locally to globally >> to be picked up in Being overview of where and how this all links to ‘current debates’ ... for formal academia PhD require-ments, which are included in the broader ‘sociohistoricalgeopolitical currents’ for DBD in general.</i>
[16] Oct. 2019: <i>Not referenced in any Bean? Odd, seeing my depth of engagement with his work for quite a while in Borning</i>



education echelons. Since such dis-stance has long been prevalent within our Education Faculty, the writing is already on the wall for *Continuing Education* as we know it. Of course in my stubbornness, I still try to speak out loud on behalf of this precious critical education resource that our programmes are. [17]

It was around this period that ‘specialisations like social justice education’ begin being specifically mentioned as ‘undesirable’ in national Education Directorate policy documents and commentary of the time. Seeing these words come out of the pen and mouth of people I know is particularly irksome. My long standing mistrust of ‘struggle liberals’ resurfaces rapidly. It’s especially why connection with other stronger, more established allies on the more critical edge are so important to me, reminding me that my reading of education requirements for social transformation are not wrong. It’s the dominant voices rising in confluence with the neoliberal status quo that are the problem. I meet newly and again a number of important local education authors through the physical political and intellectual interaction of the SAQA space, produced through the practice and philosophy of our Continuing Education community of praxis (COPX). Their work starts to be sewn constructively into mine [(see especially Bean 4).

Perhaps most interesting from the 2010 Table is seeing how I have come back fairly full circle in the long and circuitous route taken to find the final articulation of the Main Question of the PhD. The Question on the first Application Proposal attempt is pretty much RQ’s 2 and 3. So perhaps after all I have had a better idea of what I’m doing than it has seemed along the tortuous way. I write this with a smile [18]. Because this process of ELC-ing the Year Tables feels like such a vindication of my PhD route. The process is making the ‘willing way’ to capture, in accessibly readable size tranches, the holistic complexity of being that has generated the praxis learning of this thesis

[17] May 2019: *slivery silvery ‘foreshining’ [Amsler, 2015] some interesting swings and roundabouts through the coming years of the PhD period and Moves.*

[18] Oct. 2019: *lucky me then :) Still Being here doing it 4 years later. I think -_- is more appropriate*

Borning chronological genealogy Annual Table 2011

[originally developed until 23 Nov. 2015]

<i>the Stalk</i>	<i>Leaves of specific praxis events*</i>	<i>Beans</i>	<i>THE GROUNDS** from within the Witch's SAAIC...</i>	<i>the Stalk</i>
<p><i>The Stalk grows on alone[1] this year,</i></p> <p><i>producing Beans and Leaves,</i></p> <p><i>that will feed into the next nodule of Proposal development in following years.</i></p>	<p>Presentation at South African Qualification Authority (SAQA) Recognition of Prior Learning (RPL) Conference: <i>A case study on Recognition of Prior Learning* : reflexive practice in continuing education for teacher development</i> Feb</p>		<p><i>... ordered as chronologically as possible in the light of some entries being threads that run across the whole year, while others are discrete events, prioritising placing appropriately with adjacent Leaves and Beans.</i></p> <p>Lilly, my youngest, is in her last year of school. At home its ' just the two of us', often as a stressed out pair from respective pressures of our lives, which also makes the intimacy that reaches far into the future [2];</p>	<p>[1] Oct.2019: <i>What an interesting statement. Indicating PhD dis-stance? alienation? Yes, probably just general irrelevance at this point.</i></p>
	<p>Photographic Project [3], funded by the School of Education CE Sector: <i>'UKZN School of Education work in context'</i>, with, Cedric Nunn, sociopolitical photographer since common activism days in the '80s. March</p>		<p>In April I go to the DPR conference in Plymouth that year. It is the first time I've gone to UK since a 3-month stint on an Oxfam activist scholarship scheme in 1987, personally and politically struggle driven when my children were really too young for me to be away from them for so long. Now, I have grown up children and more international travel experience. I am seeing my middle daughter, Mae, her husband and their child, my grandchild, in their London life for the first time.</p>	<p>[2] May 2019: <i>a. backwards and forward ['processed'] observations</i></p>
	<p>Discourse, Power & Resistance (DPR) Conference, Plymouth: <i>Teachers Changing Worlds (TCW): paper presentation accompanied by background photograph slide show</i> April</p>		<p>While there, I meet up with cousin and common friend of decades with deep life cross overs, who anxiously offer me life-saving advice* [4] on how to make a safety net while letting go in SA to leap into UK. Following their advice is core to the route I travel through in these Year pages of my life.</p>	<p>[3] Oct. 2019: <i>...the remnants of which project are still trailing on this year, with eventual enlarged printing and framing of selected few to adorn the Education Building walls...all taking as long the PhD!</i></p>
	<p>EDS4SJ July Gathering: <i>simple, rich round table day of sharing experiences of acting for SJ, with collective reflexive engagement; COPX self-funded;</i></p>		<p>The whole DPR experience [5]: pervaded by stresses of alien spaces, academic and general cultural unfamiliarity, with an eye to where I'm aiming to be permanently soon. But also a practical connection opener. Serendipitous train ride with another conference participant ultimately leading to conceptually and practically realising sabbatical space enabling</p>	<p>[4] May 2019: <i>I see that I have asterisked this – personally critical its true, but not the connection with the Bean 3 TCW article:))) brilliant!</i></p>
				<p>[5] May 2019: <i>basis of Bean 3: Teachers Changing Worlds (TCW). Interesting that both this and the comment above indicate the personal stuff so much more, forgetting the 'PhD content' stuff.</i></p>

<p>20 – 30 members: existing, new & some recovered. July</p>	<p>August, Bean 3:</p>	<p>me to be in UK while still employed at UKZN ...directly linked to * above and below.</p>	
<p>Planned and facilitated whole day participatory TDasADEd Symposium (Teacher Development as Adult Education) 2 days 'mooshed into 1 27 October</p>	<p>Teachers Changing Worlds: Final acceptance of revised version of the article developed from DPR conference presentation, for publication in Power and Education 4.1,</p>	<p>The Continuing Education (CE) 'COPX' continues strongly; with connections in EDDE, bringing academics concerned in other struggles of the academy, including support of contracted-out cleaning staff, and brief resurrection of cross campus Critical Studies Forum with staff and students; I do more programme coordination than teaching this year. ACE Coordination is shared with super organised colleague. We make a good combination of respective breadth and focus, especially helpful in the transitional struggle of ACE changing to Act due to the new HEQF, in ongoing attempt to keep providing practicable INSED in face of closing down spaces from national and institutional forces [roots seen in 2010 Bean2: Not the poor relation].</p>	
<p>EDS4SJ Gathering: failed follow up from previous Gathering planned to migrate us onto co-managing culture, processes and e-media formats, aiming to wean COPX from dependence on me; especially in preparation for my departure to UK. 29 October</p>	<p>October, Bean 4: [6] A case study on RPL: reflexive practice in CE for TD. Edited to article, print version of the paper of the same name, accepted for publication in the Book of Conference Proceedings</p>	<p>EDDE Honours Independent Research collective supervision valuable for facilitation, EDDEV discourse and literature, and research project and process conceptualising and practicing.</p> <p>I go to CREATE Conference where producers are presenting and engaging with their 5-year multinational 'large scale' research project on education access as issue of social inclusion/exclusion; a lead researcher is political friend from the Trade unions decades ago. We still see things in similar frames.</p>	<p>[6] May 2019. <i>Critical noticing to pick up on in Being: Here is the fourth Bean ...and I'm still in Borning!</i></p>
<p>Facilitated Generic Tutor Training [GTT]: free, voluntary workshop for INSED programme tutors at UKZN. A small group of 7, who are entranced by the promising possibilities glimpsed from CSRX working. Developed on the back of recognition in TDasAdEd; beginning to find shoots into what becomes called Participatory Pedagogy (PP) outside of deep SJE theoretical foundation [8].</p>		<p>I am invited by critical feminist friend from SJE 'and outside' to be a panellist in Women in Action SA [WIASA] event[7]. Experienced feeling really being asked as 'white ex-abusee'. Well-meant in multiple ways, but hard reminder of potential repetitions of patterns in the way we use stories of others. It is a 'rough' experience – but just adequately offset in this case by care-full sensitivities of love and close COPX space with existing and/or becoming feminist activist ally-friends so that between</p>	<p>[7] May 2019: ... clear connection with AGENDA ref above...plus all the present fruitfulness</p> <p>[8] Oct. 2019: <i>Marking PP assignments again now in October 2019 I am again struck by clear propensities for misdirecting participation in holistic liberation in the applications of then basic 'SJE theories' in my work space. This is one of the key issues that DBD nterrupts/challenges/...has explicit mechanisms (Seed Pearls) to 'do differently'.</i></p>

	<p>Related 'Leaf literature', in the form of ACE COP and participant emails before and after the event, indicate that:</p> <p>a) I went my own way in approach of interpreting, and articulating, the requirements;</p> <p>b) Tutor 'ownership' [9] of teaching – as self and as teacher – is positively affected.</p> <p>5-6 November[11]</p> <p>about these Leaves[13]</p>	<p>about these Beans [12]</p>	<p>the historical and present political and personal recognitions the experience becomes a valuable one in our shared learning struggle of learning doing liberation.</p> <p>A focus this year on visas and the strange space of leaving South Africa; emotionally and economically 'investing' in letting go...shrugging off...things that could hold me back from the great[ly reduced*] risky leap forward...doggedly pursued...through the relentlessness of packing up historical baggage of family home; what to hold onto and not? especially as my own mother is concurrently divesting from 'heirlooms' of family history as she moved into a new husband space at the age of 81. It is all related to reinforcement of first family fallout on the boil for some time already.</p> <p>In between, the nuclear reactor leaks of Fukushima happened, triggering my eldest daughter and family's return from Taiwan and decision to go to UK too, meaning we would all be in one place again [9]: unimagined hopeful happiness.</p> <p>I meet a person who will become quite a key figure in my life in the future, with whom I have a flirtatious flutter that can't go anywhere but anyway re-awoke some slumbering sense of hopeful possibility.</p> <p>And there is Morag, my friend, still and always there for me, who I am abandoning by setting off 'overseas'.</p>	<p>[9] May 2019: <i>again...prospective and respective reflexions in original Table construction</i></p> <p>[10] Now in October 2019, <i>this seems to me such a clear statement of 'evidence' of developing liberation learning.</i></p> <p>[11] Now in October 2019... <i>this string of event dates makes me reel somewhat. How on earth did I have the energy capacity for all of this? Mostly, right now I think, what an indicator of aging...as one of the factors affecting energy levels of course. Also of course, the animation of engagement.</i></p> <p>[12] Oct. 2019: <i>more reflections on connective tissue in Stems...though hopefully minimised through trust in the showing capacity of Beanstalk.</i></p> <p>[13] Oct. 2019. <i>Good to see now that the 'abstracts'/ invitations of most of these Leaves can be practically and purposefully included evidentiary data as Appendices.</i></p>
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Digging and stirring: reflective Observation of Stalking Borning

....from systematically constructing 2011 Table, 'unavoidably' and not inappropriately it turns out, beginning as I try to just capture the 'Actions'...

...in trying to figure out precisely when I wrote the two Beans of this year(!) that both emanated from conference presentations, it struck me very forcibly the difference with the DBD article – that is still in process 6 [now 9!] years since its original conference presentation in 2010! There are a lot of factors and variables of course, but the two that smack me in the face are 1] my apparent difficulty of writing for 'mainstream' academic media – i.e. 'SAPSE accredited' journals that is a PhD requirement that a 'last' Bean needs to fulfil; and 2] the confusion caused by my crossed purposes of 'writing' genres (as 'defining [manifestations] of experience') to helpfully mis/quote Wesker (1976), between thesis growth and article pruning. Both of these points are perfect illustrations of how all the Ps (of the Star) coincide in material reality to make/not what we do and don't have in the world from structural and cultural combinations playing out through human agency.

The SAAIC column *started as* so much more of a 'personal' picture within my micro space of family. Perhaps that was a function of the corresponding

definite Leaves and double Bean being so clear, that pick up focus from the perspectives of the professional and political more. It's okay. I think it's important to leave it like this. It reminds me of the value that was found in a much earlier *Social Justice Education* (SJE) class where I first introduced the rays of 'time (periods) of our lives', intersecting the ecosystemic 'rainbow' of concentric nested semi-circles as we sought to see the interconnections between personal experiential histories, social identities and political agency.

C4B end May 2021: *In 2019 I pursued this 'comment box' method all the way through the 'closing narrative' reflexions of Borning. While the systematic process of doing so provided detailed nuance useful for my drawstring (learning and presenting) processes, I don't think such fine cross-stitching needlework any longer needs showing to the same extent. I grapple to remove as many of them as I can (bring myself to). I find the commentary so instructively illustrative of proximally unfolding awareness that I find it hard to relinquish them, even though I now retrospectively know that the 'catalytically converting' essentials of my truth procedures have mostly been subsequently absorbed into the increasingly detaching, stepping back processes of C4B, that have also generated greater intersections between living and text literature, contributing to enabling a sense of sufficiency for the span of the PhD, as far as I can tell on my own. I retain only those that I think are germane to express in this vein, with_in their dated comment boxes. Being decided upon in the period of 'closing for beyond', they are those distinct from and joined to the later version of C4B knotting. Becoming back- than cross-stitching I suppose.*

[20 Nov 2015] I am reminded now that the artefact of this activity was some sort of forerunner of the SOPE Rope³⁸. The main difference being that the latter produces a *common* historical picture, constructed from *collective* personal life experiences, while the former focuses on the

C4B May 2021: *This idea of an 'ecosystemic rainbow' is reproduced in a contextually adapted form in Chapter 6 of this Part. Prospective Flags in Bean 7 and in Being are derivatives of the SOPE Rope.*

individual within the whole. Both help us to understand the relational interconnections between how we make the world and the world makes us. But *the locus of interconnection is different*. The Rainbow chart helps us learn more about historical materialism through a study of our own lives; SOPE ROPE helps bring out the dialectical materialism of history through the dialogically relational collective view. It is helpful to be aware of such perspective shifts that all help in constructions of whole understanding. I have needed to be able to articulate this in the face of criticisms of the **naval-gazing propensities of CSRX [a]**. As much as this is a real risk in the direction of individualising and reflecting rather than acting, the risk of the *absence* of critical *self-reflexivity* is just as problematic for not each owning and developing our proportional part in making the world work for everybody, according to our respective location and position [Trajectory Model].

[a] Oct. 2019: *There is a question of construction here: Having found Finlay in Being, at least in a way that I'm actively working with her text, do I reference her here or there? My answer is that would be false to reference here then. And besides, this is the way the process is systematically working for me by using the A-ELC framing, so that I can productively and purposefully sort out my 'weaknesses' and gaps when I get to that part of the process.*

[5 Jan 2016] I can't resist this last insertion here that is such an apt reminder of the need for CSRX in teacher development (TD) and elsewhere. In the midst of media fury over an atrociously racist outburst on facebook by a white South African (now widely known as Penny Sparrow), Popular Education posts a facebook response about 'not hating white supremacists, violent policemen, the rich 1% etc. ...because it's the system not the person'. I cannot let such flaccid 'passive forgiveness' of lack of ownership and accountability go by unchallenged coming from such a source. It implies that to be privileged by whiteness is the same thing as being white supremacist; that being greedy at the expense of others is not a choice of the uber rich, etc. **To me, the nonsense of people [agents] not also being the**

³⁸ May 2021: long ago planned to be included as a Leaf artefact of participatory methodologies, since washed out through the many cycles, the SOPE ROPE activity is a process of collective participant 'experiential history reading' through a time line comprised of individuals dated 'significant events' on each of four 'sorting categories' making up the, slightly skewed in order to rhyme, acronym of the name SOPE: social economic, political and personal. Intertwining strings attach the individual experiences to the collectively collated chronological metaphorically physical rope of the title.

makers of the [cultural and structural systems] world is dangerous nonsense that radical educators in this day and age should be over by now [b].

However, as I ponder the year, and return to check dates, I see more significant other events like the CREATE conference. This one in particular was significantly symbiotic with my growing sense of self in the broader world. Without tracking and showing far too much finer detail, I'm not sure how to describe this without overweighting both the connections and the sense of self in the view, and by implication underweighting and in other ways misrepresenting both in earlier years. What I 'think-feel' holds true from my systematic ELC-ing of 2011, is that I can see how I began to stand more definitely in the national spaces of education discourse in South Africa. I think the growing reach and connection of my work in SA national spaces, combined with a slight perspective shift from development literature largely related to my EDDE teaching, together with me moving outside SA to the international DPR conference, and much less obviously [perhaps surprisingly] UK job applications for UK Visa application requirements, all amalgamated as drivers of a difference sense of myself in the world. I certainly see a growing confidence and recognition that my work was 'right on', in alignment with that of others at the 'outer cutting edges'. At least the margins where I wanted to make a difference. Help build. Bring the 'outside in' and the 'bottom up' as the notions my quietly cooking on the side PhD was becoming conceived as.

[b] Oct. 2019: *This is still very interesting to me. My position here is 'judgey'. That is potentially as hugely problematic as no judgement on people's behaviours. I think this fine line space is exactly where DBD helps for finding productive/purposeful balance between self, other and all...or interactive agency with in contextual structure and culture. Again, an ongoing conversation of DBD.*

I can make more sense of this dynamic when I consider the Trajectory Model [Trajectory Model – Bean 1]. I can mentally genealogically annotate its *critical elements* [CE's], seeing how my *position and stance* became clearer, as my *agency and praxis* in respect of 'critical social justice education' moved into spaces outside of SJE Specialisation teaching modules; reinforced and fed by my growing *CIKC* from the field and political pedagogical engagement with other more activist – critical – educators as much as people outside of critical education spaces. The 'widening gyre' of one degree of exponential difference at a time so that the 'centre' is 'made anew' – to mix the metaphorical and poetic imagery of the Trajectory Model and the DBD cycle in conjunction with Chinua Achebe and Sandanista descriptors of social change.

[2015-6]

It feels good to see this value of the Trajectory Model as an analytical tool, helping me to see the dynamic drivers of Dung Beetle action in motion as I ELC the 2011 Year Block. Not only do I like the reminder of the value of the Trajectory Model as a Seed Pearl of CSRX praxis, but also because I feel like I am answering my PhD questions appropriately in purpose and place as I do this practical task of making sense of my praxis through examining its practice. In the related period, in relation to processes, people and place...the Star points again.

Another key theme [c] that particularly relates to the 'contextually appropriate' thread of this thesis, is our intercontinental family. This realisation is triggered here by the reflection on the significance of being in my middle daughter's family home-space for the first time. Without going into – hopefully unnecessary – detail on the how and why's, consequences of the family diaspora mean that I have had the experience of 'entering' and later 'immersing' less and more obviously in different physical and cultural spaces, starting with Thailand and Taiwan (as temporary home and stamping grounds of my eldest daughter) and moving across to England. As if within South Africa there is not enough diversity already! These intercontinental forays brought into more stark relief 'interconnections within difference' that are key ingredients of the contextually appropriate flavour of the brew [d].

[c] May 2019: Yes – themes... codifying/ sorting A-ELC in proximal praxis happening here

[d] Oct 2019such clear eyed 'wonder'... in the full positive sense of that word as the culturally appropriate manner of questioning of A-ELC and therefore DBD

The germ of this unexpected possibility had become practical reality in part through an early offshoot of the growing [e] Continuing Education COPX back in 2009. In a 'roots and shoots' tracking of what seems to be 'DB cycling' again, similar to the 2009 illustrative story (p1 of 2009 narrative reflexion), the developing personal, political, professional relationships had 'caused' me to be invited by a colleague to work on a paid 'consulting project'. This meant that I could take up the offer of my eldest daughter in 'the East' to share the cost of her youngest sister and I holidaying and travelling with her in Thailand, and then Taiwan where she lived. Suddenly, the idea that I could actually physically access the

[e] May 2019

I feel-think that I need to be able to take a further back perspective overview on such issues.....to avoid this over detailing...
(again...find the 'tools' of the 3B move – from reflexive and archiving and memory literature I think)
...though this paragraph is all a perfect illustration of 'opening'...through participation in doing being
...firmly contextualised within privileged historical location, but nonetheless speaking to the dynamic of DBD
...as I see reflect on in the following paragraph, indicating that I knew this then, back at what I now know to the BE(COM)ING cusp.
From this telescopic, and conceptually developed, distance perhaps I can 'write these all down' to smaller, more analytically condensed pieces
...the process intention of the whole in a way...to be able to recognise, articulate and realise all these CSRX dynamics of the complexity of being...indicating real possibility of how to reduce through Boring lens? Some of this sort of awareness is already present below...becoming clearer through the realisation of the 3B Moves...as I [re]work my way through the years now

wider world came to life. This might sound ridiculous to many people, but I hadn't been aware how hemmed in I was at the time by outdated narratives of travel expense hanging in from my childhood, when it was much more expensive, firmly entrenched by my financial survival mode for so many years. Such is the serendipitous 'magic' of dung beetle doing. Putting oneself in the direction of doing what needs to be done to make the world work better for itself and yourself and everyone you share it with – I think in well balanced measure where at all possible, but otherwise probably in that order of priority [f].

[f] Oct. 2019: I feel the matter of 'balance between' so excruciatingly ...as I grapple with [/myself] through 12 Step processes and DBD connectivity ...individual(ism) vs collective(ism) meets agency 'vs' systemic.... I have to struggle to accept that 'balance of priority' is (contextually appropriately) dynamic. This is of course the matter of DBD deluxe.

Such increased consciousness from deeply personal experiential awareness of the way internalised and external forces shape our sense of possibility never fails to impress me. The importance of the force of so many different and unexpected dynamics cannot be overestimated in consideration of processes of [education for] liberation. The difficulty of imagining and therefore desiring, that which is outside the realm of possibility from within our experiences, even though 'desire' is widely recognised as key to motivation (see for example Mahmood (2001) for a good discussion on transverse affect on agency among the many), which both the Trajectory Model and DB recognise. Luckily. Nonetheless, even though I put it there myself, I still tend to give less attention to the 'arms'[g] of the Trajectory Model that name motivation and imagination, as opposed to its other CE's: CIKC, position & stance; and agency & praxis.

[g] Oct. 2019: ...bringing me back to 'Arms to Fight and Arms to Protect' (Bennet, Bexley, & Warnock, 1995) that I've had for a while but not being able to stomach engaging...until now when my own personal confrontations drive me there (...into the arms of :) ...making strong links with Being 'moments'(Brandt, 1989; Cavanagh, 2000), specifically Time To Remember and the Book of WOMB (Bean 7)

In the Trajectory Model the arms are directional indicators. In the Dung Beetle cycle motivation is one of the 'dynamically driving' 'three things', so at least it gets more appropriate recognition in the context of critical ESJ TD through this Seed Pearl.

Some words in that sentence become 'key'. That is, 'openers of new vistas' through providing a conceptual mechanism for a particular praxis perspective. *Context/ually appropriate* and *recognition* are words that have crept into being a part of my 'discursive' vocabulary. They are words that seem to match the "sociology of emergences"(de Sousa Santos, 2015, p. 239) of my experientially learning what I'm doing, feeling and thinking, clearly coming from and feeding into the process and purposes I'm practically participating in among the people in the places within the power relations that I am *doing being presently*. (Sometimes I can't resist a sentence like this that lets me celebrate the

practical simplicity of the Star holding together accessibly and useably like this all the complexity of [dung beetle] doing being:).

The genealogy of these [*italicised*] concepts in the formulation of my understandings through this thesis continues over the years. *Recognition*, which later magnetises to *articulation*, both 'come into their own' more in later years, so I will refer to their thread further down the timeline [g].

[g] May 2019 ...as *realisation* becomes material, and from the sorting distance now of the 3BMoves, can point to their 'contextually appropriate' situation having settled in the A-ELC Seed Pearl ultimately. See also [j] for theory and praxis interweaving in practice.

These are key learnings that emerge through the Stalk growing fed by the brewing broth that produce and are enriched by the Seed Pearls conceptual praxis tools in precisely the way I have come through the process of doing being in this way to understand CSRX radical participatory praxis to be as dung beetle doing. And today, hopefully the final day of still working on '2011', as I make a construction note hand-written in my little blue book about what stays in the Year Tables and what goes into the overview section currently called "As I do these years"[h], I make another profound connection. Suddenly I can see the direct link between the *three connected concepts* whose genealogy I have been referring to in this section, and 'the three things' of DB doing.

[h] & [i] Oct 2019: [h] has become absorbed into the 'unfolding' of the Moves from ...now more clearly understood as that in Being. Mostly making plain again how necessary the 3BMoves are being for me to situate all this lovely DBD discovery work within a PhD for submission. It enables surrendering in the best sense of that notion.

The *link* itself will be looked at in the DBD Seed Pearl. Here I pay a little attention to noticing the radical praxis *process unfolding* [i] through moments of making meaning of the 'thesis learning', the Seed Pearl production. Even if the moment spans a week, as this one does, in the direct genealogical tracking or referencing here of the awareness of how this link happened over the past week.

In this past busy week [20 November 2015?), as I have been writing about the roots and shoots of the emerging key concepts of contextually appropriate, *recognition and articulation* in my PhD work time, I have also been making much use of my existing and developing praxis concepts, in practical application [j] contexts for social justice. At a campaign meeting of organisations confronting on Gender Based Violence (GBVNSP Meeting, Mpumalanga) the '3Things of DB' and 'critical ART' were useful reference tools quite a few times; and later in the week, the Star was really useful in explaining the rationale of a suggested route to go when asked for advice about a workshop plan for beginning a process of women's empowerment in some big organisation. The 'asker', in this case,

was a friend, colleague and political ally [k], in her [radical] pursuit of endless assistance of people in all spheres of life. Being who she is, of course, she asked the right questions for me in the moment: *Where did the Star come from? How did it come about?*

[k] Oct. 2019: ... whose name I have removed to avoid 'ethical clearance' committee confrontations, which is not at all the same thing as avoiding ethical transgressions and compromises.

Trust [her] to ask exactly the right question. Because I could happily tell her that the answer is what most of the thesis is about, but especially this section of Beanstalk now.

Having such articulated recognition in mind from 'working with the work' of the thesis appropriately to the context of my praxis for social justice, stewing in my being over a weekend break, enabled the deeper 'link' – sense making connection – of these emergent key concepts with my 'raw' 'three things' finding of DB doing from work of CA SJE TD that the DB Bean concentrates on [l]. They all come together more accessibly as they do too though, because I am so regularly writing this work. Practicing the need to explain myself better in words in one straight line of writing [and speaking for that matter] is paying off. I am exercising my brain appropriately and clearly creating better 'reflexive arcs' for doing so with regard to finding the words I want and being able to order them more coherently.

[l] May 2019: hmmm...this is a rather mess[ier than many] 'technical' issue throughout. Ultimately, the – now two DBD Beans – focus on these CSRX processes ... which dialectical dialogic trialectically becomes the matter of present-ation of the whole PhD production processes [?]

I think I am also paying attention to this aspect because somewhere in the back of my mind is the age related blurt of 'alzheimerish moments' which all of such development discounts. This is another practical demonstration of the recognition and articulation of contextually appropriate ways of knowing better what to do now and next through CSRX, more strongly enabled by the Seed Pearl tools.

This 2011 Annual Table carries some encounters that have been particularly useful for noticing – observing and reflecting on – the weight and therefore importance of 'blurts and affirmations' (a la Artists Way) of the doing being 'SAAIC'. Something that strongly comes to mind when looking at the printed 2011 Table is the 'memorable affirmative moments' of the 'TDasAEd' (Teacher Development as Adult Education) workshop and the subsequent 'GTT' (Generic Tutor Training) among other

a C4B May 2021 switch to avoid multiple over-sewing zig-zags:
2019 May and October comments note sectional 'topping and tailing' perspectives that pertain as well to more than that which they are directly referring to, prefiguring the 'combinatory' (Bouzanis, 2019) stepping back (Attia and Edge, 2017) overviews of retro- and pro- spective of particularly 'C4B' mode of reflexive resolutions, including of finite PhD about and with_in infinitely be(com)ing Dung Beetle Doing.

'memorable moments' from 'events'[j] of that year making me more conscious of the value of the multiple communities in which I was participating.

[j] Oct 2019...referring to the 'moments and movements' literature that emerged for me through conversations in Being, linking current 'events' to Badiou, from the cusp between *Borning* and *Becoming*.

Two colleagues whose political and academic opinion I value highly both recognised the facilitation skill in the *TDasAEd* workshop. I know that this affirmation was a key dynamic driver enabling me to be motivated and brave enough to offer a participatory workshop instead of a 'presentation' at the *Discourse Power and Resistance*(DPR) conference in 2012. And because of that experience I went on to put myself forward for doing a feminist consciousness raising workshop at *UK Feminista*, which led to all sorts of other connections that can be seen in the 2012 table and more going forward. The numerous 'aha' moments of participants in the *Generic Tutor Training* workshop provide the root of what has become the Participatory Pedagogy module, through which the Star of PP first emerged. *The fuller story of its genealogy is in that Seed Pearl section of the thesis.*

C4B May 2021: ...the fate of which being retained or not has swung perpetually in balance, coming to rest as a decision of the closing cusp of *Being*.

[+-15 November 2015]

I have needed the weekend break from a highly pressurised space in order for this reflexive analysis to take shape as clearly as it has, *enabling me to see the dynamic drivers of my present, radical, participation in doing being.* Which equates to 'contextually appropriately' personally, politically and professionally in relation to all the P's of the Star. This has been the weekend of 'the Paris attacks by ISIL', the Gender based Violence National Strategic Plan (GBV-NSP) campaign participation which inter alia took me into practical contextual application engagements in faraway Mpumalanga, producing a lot of new collaboration possibilities; as much as the lowering morale moments in the 'Outsourced Workers' campaign from Management blocking, as the co-animating #feesmustfall hype rapidly recedes for the year, and my shocking letter informing me that I will have 'no further employment' at UKZN beyond 2019... as a result of a ridiculous but very problematic error from the institution [which has still not

[k] Oct. 2019. It turned out I was wrong on this point. A 'meeting' of this sort did happen ... information I would only receive sometime in the future of this 2015 point, rocking the balance of my writing frame about 2011!...and still later, in *Being*, recognisable – 'see-able' – as forces of alienation, here made differently visible in relief of having the opposite spectacles of dynamic drivers of participation. With critical questions of its radical presence having formatively pervaded the brew feeding through to *Being*.

> I now know too how *Flags* would have been a better way to represent this series of events, but they hadn't been invented by me, for my purposes yet, so I keep to the truth procedures I had the time.

> There is a way in which this whole piece is a potential and fitting ending as a *Borning* overview, bleeding as it does into *Becoming*, here now seen in this way from within *Being*.

> This is precisely the organising principle of *Beastalk* I'm trying to realise as a praxical solution to the tenses of the 'Moves' between past present and future...of and with in relation to each other too.

> Also this kind of triple dipping zig-zagging is making me relieved that I'm reaching the end of *Borning*, because this commentary process is threatening to swamp its original purposeful praxicality.

been rescinded weeks later (13Jan2016) [k], despite my instituting a PAIA application for details of an apparently fictitious meeting!). Nonetheless, the combinations have needed me to reflect really hard on how to keep...regain...my motivation balance. My praxis tools from within the love in my spaces of committed belonging are the *dynamically driving enablers of CSRX radical – present – participation*. Threads of love coming from participation in doing life [as a struggle of education for liberation] can be seen throughout this Table really, but hasn't as yet been clearly recognised by me in the presence of that space, as ways of 'looking for the light' (Amsler, 2015) supported by supported by having 'a handful of Seed Pearls to hold'.

Which brings me to a final aspect essential to pick up on here in this reflexive writing space among the myriad more that I could dwell on: and that is how, increasingly, I begin to think that even using the word *present* instead of *radical* may be more appropriate...at least as a discursive tool for school teachers in SA now...possibly depending really on how the #feesmustfall 'radical' address is picked up and lauded or vilified in appropriate media. From my own point of view, I think I am frequently using these two words interchangeably in my mind. It is worth noticing this is something to be more conscious of as I work between teacher development and activist spaces in different places. A graphic tracking reception of the notion of radical would probably look like a zigzag stitch on a sewing machine that has lost its stitch size regulation. 'Present', on the other hand, probably has far less common, but also therefore less politically loaded, traction and association altogether.

While I certainly don't want to depoliticise this work into the liberal land of happy 'holistic' 'spiritual' speak, I also don't want people to close down the possibility of any engagement simply because they are instantly [re]actively[?] triggered by the word 'radical'. Again, I think being contextually conscious in relation to all the P's of the Star is an appropriate guideline. However, 'we in the world', do also need common articulations of mutual recognition of value and usage, so that words that can be used in and for a more inclusive dynamic are necessary and important. Both 'present' and 'participation' I think are good words to use to encapsulate the period-proximity connection of the process-purpose of 'being radical', as I'm making meaning of it in (word and deed). At least until they also become oppressively discursively perverted by hegemonic colonisation in the way that 'social justice' and 'free' are made meaning of in neoliberal mainstream popular media.

Skipping tendrils reaching for the gateway: closing Borning

... and in so doing, also *leaving/exiting the hallway gallery of Borning process and place: space [!]*.

[!] Oct. 2019. Hmm...of course the terminology provokes the simile of leaving the cervical area of sex and conception and following the zygote into the womb...the place of becoming. Am I inviting such intimacy? I think I prefer to stick to the homestead level of engagement. Quite close enough for anonymous readers :)

October 2019

My question of Borning in this October Being process is: do I have a 'breaker' between Borning and Becoming. I ask it with the original 2015/6 'Reflective Conclusion of Beanstalk in mind, prosaically called "As I do these Year Tables Again". I love it when I can laugh at the wandering follies of this PhD and chalk it all up to still prospective necessary learning for me. I can only feel this affection though in moods of optimism that I'm finally finding my way out. And I can more lightly here now because I have decided to stop struggling with the Becoming Years, and let them be, as they are. They have May 2019 commentary annotating from the perspective of the developing notion of the 3BMoves. I don't need to go into the finer details of this process that Borning has shown the productivity and vulnerabilities of, as a mechanism of prospective and retrospective developmental reflexivity.

So I joyfully skip and bound over the next 40 pages except for [m] possibly highlighting anywhere I need to reference in *this* context. Which I don't think they really do. More about this Being.

C4B May 2021: (with great relief) *I enclose the final Borning 'comment box' in combinatory process fitting unfolding epistemological methods employed appropriately for this particular context: [m] Oct. 2019 ... and inevitably, an 'uh oh' moment: there are names to remove and links to unattached hardcopy notes I see in a quick scan of the existing comment boxes...*

I also now, hopefully reasonably successfully practically *elide* exemplar pieces of re-cycling staggered iterations of the multi purposeful practical processes.

Present_ing unfolding Being: [as] Reflective recycling...

...back through the Being Years, to get back to the Gateway...and/to Beyond

Coming back to being [with_in the garden pathway] as/@ last :)

Written like this [in September 2020] because I'm infected with social media expressionism. Which, while I have serious prevarications around, I prefer to being infected by coronavirus, which forces dialectically promote means and mechanisms of the [long drawn out event-ful] moment. That is also being hopefully grasped as a portal (in the sense conveyed by Arundhati Roy in respect of the 'Covid-19 moment'³⁹) ... through to somewhere/way better.

³⁹ <https://www.ft.com>, 3 April, 2020

[8 & 9 Holding Place]: The numbers themselves refer to my re-arranging mechanisms to suit the present processes and consequent constructions of the PhD. Through the disaggregation of Being into a space of presentation for enfolding the genealogically unfolding spiralling historical Moves of the ethnography of its DBD CSRX production, I better, more certainly, reclaim such bricolage mechanisms of and for the purpose of it [being a process of] radical praxis Dung beetle doing as the struggle of education for liberation. Herein, through living learning of such a PhD.

To which 'way of being' I need to constantly re-remind myself to re-member to. Inevitably really, considering the power of the forces that push me away from such wholeness. But which DBD helps me counteract. As the present-ation of Being, above shows. How it helps guide me into spaces of mutual recognition.

I have more confidence from having done the chapter on text literature that I am [being better at] better straddling between existing and recognised norms and my 'new' ways, at least of articulating, related knowledge production processes. Straddling is a pertinent word because I have extended myself across so many stools of possible ways through the swampy maze that I'm still not clear how not to fall between the gaps instead of producing the beautifully embroidered web of good intentions infused with the rainbow traces of its intrinsically sewn in Seed Pearls dying the thread.

Here I hold, at least for now, the segment of Being as a Move that doubles up as a key *Reflective* process of this A-ELC stage of Beanstalking, as much as its own reflexive role

C4B: 14 September 2020

This is a block of be(com)ing Beyond, ...situated here to show the embedded prospection of the processes

[**May 2021:** as I now see is therefore interestingly marking the genealogical beginning space of this drawstring technique]

This constant disaggregation of words to emphasise their true? real? radical? meaning – or real true meaning with_in radical-ly present praxis – is something I'm happy to go along with as it brings me into confluence with the same sort of de- and re-constructions of regenerative African ecofeminists (https://mobile.twitter.com/feminist_rep) who make me want to sing and dance in happy relief. As within 'Lordes Love Rebels' (LLR)(<https://www.facebook.com/lordesloverebels>) (connected to p97 inset piece)

[**May 2021:** – which reference search has led to a rather shocking discovery of another very strange interconnection: the founder of LLR being a then (anonymous) person I was publicly arguing against around the 'forgiveness of De Kock' which thread is sewn into this PhD],

'Social Pedagogy National Conversation' and '#Sharp' community of praxis groups, all three of which are product processes of this contextual moment situated with_in the whole time-space of being, weaving in similar directions to DBD. Within three of which at least so far, I have been able to contribute through sewing in the Seed Pearls of (and from my) Dung Beetle Doing. All are consciously and purposefully political. All recognise being in a constant process of 'education', even though some are working more toward ecosystemic governance structures while others are more focused on educational institutions. Really just realising again the interconnections the whole that DBD Seed Pearls are helpful for recognising and articulating, and sharing for the same stream of development.

in the whole. Particularly in both these respects, for *enfolding* Becoming: as a Move of Beanstalking, and the productive and holding space of my (final) *Analysis* 'findings' of CA ESJ TD, as being DBD, [shown] through/with_in its Seed Pearls [with_in its Beans]. Especially at this stage of having one eye firmly fixed on [Closing for/toward] Beyond, so...and that, the tendrils can and do reach out the gateway [of further] PhD reflexive cycles.

Which present_ation of Becoming then is [hopefully] reduced to a highly synthesised 'data (reveal:) mechanism' of what is prosaically called '*the Combo Table*'. The meant-as-just-joking adjective is actually not too farfetched from the fecundity of the gravid tool for holding so much of the be[com]ing of the PhD artefact embodied DNA within it.

Certainly the *Combo Table* is now something I retain, whether or not *this segment* of Being remains/ survives the final cuts. That will largely depend I suppose on the brutality of the processes of transition [that most painful passage of birthing] the PhD is presently undergoing toward final fledging as an 'autonomous entity'.

C4B 10 September 2020: This [just] an in-process reflexively working box of 'closing for beyond'

... and retrospectively in May 2021 seeing that I'm clearly still only so tentatively claiming the mechanism at the time)

My aim here now is to return to the Seed Pearl rounding off for adequate polish for the[ir role in the] PhD, then sort out these remainders as I pull together Homestead and/including Closing with_in (beckoning) Beyond. What it does though, is finally let me begin to better [re]claim and own (at least late 2020 as Closing ...for Beyond). That is...dragging some of the circular reflexions more strictly into that realm and mode. Like the learning I'm currently gleaning from listening (better) to more philosophy from with_in Africa now, discovering notions of 'entities' as places as much ways of being are sociohistorically geopolitically recognised, such as in the understanding of 'Kemet' (as I learned from a webinar promoting a culture of recovery through feminism and indigenous African healing in August 2020) That I em/bracingly engage with ... despite the choppy waves and currents of some voices claiming it is 'laughable to work with philosophies outside one's language base' (e.g. someone in Daily Maverick podcast choices, Friday11 Sept 2020?) as related swords of cultural [in]appropriation pervasively swipe through cloudy airwaves of decolonialising social media being so well managed by invisible forces of power and motivations.

Mulching through: doing being from 2016 to 2019

2016 Considering

... as [being] a (Being) year of free Higher Education (HE) productivity and alienation from formal

Practical difficulties described above [have] force[d] a change of tack. 'Now' (*in Closing*), fresh options arise. See C4B box alongside.

As the naming of 2016 suggests, it turned out to be somewhat of a watershed year of DBD productivity, rather like 2012 had been for me. In both cases, a predominant 'essence' is 'free[dom]' *as productive force...despite the accompanying separations and/or alienations in both instances. In both cases, I experienced them as participation being pivotal. 'Being there' – where I was within the moments and events – led to being there in the way I was.*

C4B 2 June 2021: *as of yesterday here now, literally on 1 June 2021, I hear in the most casual I aside from a UKZN administrator that "except we no longer need the 3 hardcopies ...since covid". !!! ... as though that is a fixed date, and that there is no conceptual and therefore practical difference between electronic and hardcopy production. That is product and process, in real time period of people and purpose processes. In consequence, I take the opportunity to insert the one page of Flags in a closed pop up box to be open as curiosity or need dictates. There is some fun in this idea, like the excitement of seeing what will jump out at you when you open the flap in cleverly folded children's books of this sort.*

This is the list of 'processed' Flags I've selected to illustrate what I am seeing of 2016 as Being 'a year of free HE productivity and alienation from formal':

- #1. [Jan] UKZN retirement letter*
- #2. [Feb] PMB/New university first meeting*
- #3. March] UKZN 'Support Workers' win 'in-sourcing'*
- #4. [April] WOMB Project begins in earnest [...though as Feb – proposal time]
- #5. [April] LL Prejudice workshops...!...and Undoing racism together?
- #6. [June] Undoing Racism workshop for Information Officers at KZN Premiers Office
- #7. Humanisation conversation with Lucky
- #8. Letter to Supervisor*
- #9. [June] 7P Star article for Amsler? Heathwood...
- #10. #FeesMustFall dominates [in...sort of]
- #11. Independent Research Project year with Luci, Siya
- #12. Hyundai Accent comes to a sticky end
- #13. M.Ed cohort session on Ethics
- #14. Rosa Action Research Group (RARG) Gay & Lesbian Network (GLN) Evaluation Project.
- #15. PhD cohort presentation: *Proximal participation: you, me and #feesmustfall. A perspective from UKZN-PMB.**

The # numbering here is for ease of reference matching with the small selection of actual artefactual Flags ultimately only included, as discussed further below.

(In a strictly speaking C4B insertion), no longer presented whole alongside the list, as originally envisaged, the Flags can instead be seen here in this pop-up box, (as averred to in the C4B box on the previous page) for as much engagement or not as a reader sees fit. Or feels like, as indicated now in the C4B box alongside instead.



I found that my own 'pre-researched' – 'top of my head' memory list if you wish – works better for my motivations in Being, and clearly picked up on what was closest to my heart – though only of course in that moment of re-remembering, with all the attendant affective vagaries of present period dynamics likely privileging some of the more emotive over the cognitive. Which is an observation of apparent reality, not a criticism or invalidation of the list.

I used this list as the *primary* selector of which 'slivers of slivers' (Harris, 2002) to show the 'polishing and promise' – the gravid immanence – of the Seed Pearls in and for DBD productivity – in respect of my SAAIC. That is, recognising the more obvious articulations of the 'reflexive arc' realising DBD CSRX Being in the praxis of this thesis Ultimately, through physical and cognitive sifting and sorting through reams of material, I added 5 more Flags from the full list, marked with an with an asterisk* for rigour. Both their previous absence and now presence has significance, consequently adjusted to fill out a better balanced more whole 'will and way' match illustration.

A single Flag [#8] from the full 3 page list referred to above added to this 'off the top-of-my-head list' is the '*Letter to Lebo*' that my comparisons indicated as a gap to redress. Mostly because it was so significant a crossroads clash moment, similar to the Heathwood article [Flag #9], that 'fell victim to' the tidal contestations of this year that pushed me away from formal education learning into all the chaotic fullness of a collective movement....with just enough traction of being with_in to help hold and keep me there. Still productively seen retrospectively from the years 'beyond'.

The list is somewhat, though not really, in chronological order, largely due to overlapping periods making that impossible. For practical purposes, I've placed the items in the list where I think their appearance in relation to the year as a whole makes most sense, dispensing with further complicated possibilities like overlapping tabled diagrams etc. that I think are inessential in this context. I have indicated months appropriately to a respectively purposeful role. Mostly I'm keenly

aware how one dimensional chronological 'period' reading is. The multidimensional density, and therefore intensity of complex whole being, is invisible in the single line perspective. 2016 was a period when time expands through depth of intensity of present being. An originally 'left hand' writing piece illustrates the latter.

A 'left hand' *reflexive analysis* (retrospectively recognising 'left hand as therefore a misnomer) from the process of working with the 'actions' of the year is illocutory:

Okay, there is simply too much to track this year. That is one 'key significance' for me. Like Goldilocks following the flowers into the forest leading her to come across the Bears' house...with all its consequential events....as I write one Flag, I wonder how I got to be there in that way, leading me further and further back to processes and events that put me, for example, alongside, positionally recognised and in contact with students [through the support workers struggle, new university conversations and the nature of my IR teaching] so that a portal was there when the #FeesMustFall 'hit the fan' and I was so viscerally affected by the intimacy of moments of being drawn so deeply in. Like being at RMS in protest at maltreatment of students by police on campus when the woman student came by who blurted her sexual assault by a policeman in the process sparking a whole set of new circumstances... including face to anguished-angry-face confrontation with a previously arrested ex-SRC President who was leading the charge to overturn a van with the suspected perpetrator policeman inside it as I try to hold and protect all concerned from further literal fallout; and the contagious connection through the belts and phones of the arrested students being passed out of the charge office window to me for safe keeping. The intense intimate connection of raw naked trust and need across separations simply by being there then in that way. Brought together by myriad small threads of interconnection along the way... being on parallel paths for a space guided by some similar stars.

The construction of the 2016/Being Flags in and for this context help to counteract this limitation at least through iteratively reflexive condensation processes resulting in their form of presentation here, in a slightly skewed version of the original conceptualisation of Flags, while still holding true to their function as moment or event markers. Each Flag is a zoomed in moment or event forming and from within the contextualising current of the year as a whole.

The Flags are written here now from the perspective of a number of iterations of working with the context and dynamics they're situated in. Their form of presentation here is a practically purposeful compromise for the purpose of indicating enough about a whole CSRX-ly read contextualisation of an event or process...as artefactual illustrator for the meso/meta reflexive/ELC of their respective DBD role in the Being years. That is, the Flags *reflexively* present 'dynamic drivers' of participation in 'free HE' and alienation from the formal institutions of the status quo, illustrating productive aspects of my '*DBD education through the struggle for liberation*'.

In many way, closer scrutiny indicates to me that my alienation from colleagues in general was less extreme in some ways that I have retained it in memory. There are numerous examples of reaching out across divides despite quite extreme differences of experience and participation in relation to the student struggle and formal Higher Education. This confusion and conflation between personal and political manifestations in the professional is SO instructive, at least for slow learner me, concerning the value of the DBD tools for systematic truth procedures.

Having the lens of the DBD conceptual tools, the confluent and contesting interconnections of so many fascinating intersecting historical threads emerge from the apparent chaos. Importantly, having the Seed Pearls for sorting, helps me track better the persistent progress toward my dreams/motivations in pursuit of the stars the outstretched arms of my Trajectory Model reach toward in 'looking for the light'[ref Amsler]. It becomes possible to see a little more certainly how will and way coalesce in making more effective collective means of control through small individual acts of contextually appropriate agency within and despite the dominant forces of the status quo.

A cluster of #FMF Flags in relation to the listed events illustrate so clearly the catalytic conversion of the dynamic drivers of DBD in action: from my history of engagement with the UKZN support worker struggle being where my relationship with student leadership developed, so that I could then be in that conversation around the new university, so that I was in conversation with students about free higher education when #FMF exploded and was called about the attacks and the police arrests; to the overlap with other supportive staff through shared history with the support worker struggle; leading me to 'being there' when GBV bumped smack into #FMF, and colleagues came when called to make a buffer between police and students and saw first-hand as close as some were ever going to get the nature of the moment we were in from the perspective of the students instead of themselves....prefiguring productive struggle and support relations in the years 'beyond'. Some of which can be seen in the still future Flags of the following Being Years.

As I write these Being Years, I am aware of so many unwritten threads of threats in the contextual dynamics interwoven through this milieu that make the positive productivity even more miraculous. As Kurt Vonnegut Jr. says, "Science is magic that works".

I don't think showing all the details serve much purpose here. I'm not trying to prove a case – merely noting it as dynamically driving momentum of DBD that is so helpful to remember for staving off overwhelm of waylaying fear, and remember instead the hopeful possibilities of willing a way forward with in love instead when one has the Seed Pearls to work with.

Dynamic threads making ongoing free HE possible in and outside the academy as a slowly spreading DBD way of being, distinctly indicating the principle of proximity, the more the more and the difference of one degree in operation.

And it is precisely the balance between the dynamic, intersecting continua that illustrates/gives insight into the role of DBD in tilting the scales 'toward the light'. At least in my experience of their possibility. Which is not without losing balance, and traction in some important life respects, but by clinging to them if necessary in moments of drowning overwhelm, to maintain a sense of going forward more fruitfully in making better balance between self, other and all including the earth.

The triologically intersecting 'trialectics' between the personal, professional and political, as much as self, other and all are abundantly plain. The pleasure for me is in their DBD productivity, where the Seed Pearls' promise became clearer and stronger through polishing in praxis.

4 September 2020

So with that, I fly again in giant 'three stick' leaps bounding over and between much detail of ground covered, just lightly touching down here and there to present some solid sense of view.

Weeding and watering: Reflexive Observations

...of Being with_in Beanstalking

2017 as a year of chaos and collapse.

No – not really/only. Trudge is more the word.

...mainly just a hard dogged one foot steadfastly in front of the other year. Mostly, I *retain* a sense of it as a hard, cold year. Why do I say this? What are the key Flags of 2017?

Having done such detailed working out of *how* I'm doing this section through grappling with 2016 material, I now change tack – to a much more direct writing of the 'doing' of 2017 *as* a Being Year, adjusting Flag selection and contextualisation accordingly. I keep to a leaner list of 'events', partly protectively around too personal threads, that are not invisible in effect but don't need the detail to be infinitely trapped in preserving oil. I also present it all a little differently, with a list of events maintaining the 'congruent' (Attia & Edge, 2017) chronological and contextualising purpose of the unfolding Beanstalk, which a few numbered Flags expanded into fuller magnifications of affective 'moments within movements'⁴⁰.

⁴⁰ thanks to Sphamandla Shezi student's study on 'movements and moments' interviewing me as #FMF person

I place the adjusted Flag list in the pop-up box for accessible reader if required, 'alongside' as it were, my own observations, reflections and analysis, trying to share both at once really, dialogically with a reader.



Observing the Actions of doing being so

The list is supplemented by unevenly embellished Flags that fail somewhat in their original task as short and simple place markers, largely by virtue of being written retrospectively and in elastic electronica instead of a finite sheet paper with a fat wax crayon which practically forces intended brevity. Nonetheless, culturally the Flag concept still has value for purpose here, just needing contextually appropriate structural adjustment :).

The listed items are now nearer in nature to original Flags, including concise originally intended content, though without the separating headings, while the Flags themselves illocutarily represent expanding concentric iterations of reflexive processing. The generically slightly tilted whirlpool of the 'widening gyre' (of things that fall apart if the centre cannot hold to contextually appropriately recognise the span from Yeats, through Achebe to being in the world here now) – that shifts one degree deeper or forward [as well as wider] as it winds around and around in expanding understanding, sense making and consequent actions. Sometimes as softly opening engagement of/and for participation, at others as shattering tornado flinging alienation. Depending on the dynamically driving forces of the current.

Some items are things that spread across the years pervasively weighting the balance of forces affecting my DBD being as their momentum nudges the direction of surrounding matter to move in the direction it does. Others are big period moment markers that shake it all up more sharply and starkly. I begin with whole year currents as the milieu in which the rest occur.

Reflective [...thinking, feeling and] wondering around [pun intended]

I'm aware of presenting a sort of censored airbrushed version of the year, in both Flag range and detail. I'm also aware that this is *because my memory of the year was most coloured by personally intimate moments when I first came to it in constructing the Being Years at the beginning of 2019*. It is good to see what then has survived the blackout pen in the dual job of protective erasure and purposeful, systematic study of DBD being.

Looking at the/this list now, in its slightly more detail and accurately corrected form, makes me wonder even more about my primary sense of it that made me name it a hard year. First softened to a slogging, trudging year, now looking like a reasonably balanced year. I know this is partly from effluxions of time...and other people and events. The intimacy-distance proximity factor again.

A key thing I notice here, in respect of the 'naming of the years', is what they indicate about systematic DBD. This year, 2017, the *fluctuations* in balance of forces between self, other and all *become* so evident...thus the hard slog trudging characteristic is more apt than chaos and collapse. Because while there is the latter, there is also super ordinary life and PhD learning...of resistors *and enablers*.

There is significance in my initial sense of the year as being extra-ordinarily fluctuating. The word 'aftermath' kept cropping up in my observations. The why of both of which matter.

Looking at the Flags, with the sometimes unwritten 'in-betweeners', there is large – sort of muffling or barricading – personal stuff going on 'in the background'. Consequently, I detect illustration of vulnerability to im-balance into alienation, that perhaps more attention to 'self' in the balance of the trinity [with 'other and all'] could have helped avoid or deal with better. In terms of my lack of attention to the affective downward vortex of living in close proximity to chronic untreated mental illness, this is certainly true. And the shift of light from the personally lurking fear factor of looming immanent forced retirement, contrasted with the relieving hopeful possibility of extension to the retirement age indicating a pervasive sea change across all my options. This dangerous tendency of inadequate attention to self is something I perpetually know and forget about myself. It is one of the key reasons I need the tools to balance my perspective. Especially because genuine care of others can be good camouflage of inattention to the weight of matter at the Centre of the SAAIC.

Integrating the productivity...production of...the Book of Womb (BOW) book and Bean article about its production, shows there is a huge amount of work that actually happened, but the initial perceptions of the year serve to remind me also of the alienation coming from *the undervalued nature* of the work not being recognised as university work – at least not the depth and intensity of time, energy, agency and value/importance of it 'for self, other and all' [...in these and the students and the IR battle]. So distancing dynamics in the professional micro and meso domain were still playing a part.

While the currency of social relations [the currency after all of new ways of being] doing much to sustain me in my determined efforts of claimed definitions of ways of being better. But nonetheless vulnerably within the power of the centrality of formal economic currency too while we work toward better ways of being in the – [seemingly sometimes more than others for self, other and all] – bitterly unequal, unjust, uncaring dominant status quo.

I think I read 2017 as this sort of year both – chaotic collapse on the one hand and dogged trudge on the other – in comparison to the animating intensity of deep participation in 2016 and the retrospective tunnel of where 2017 ‘went to’ by the beginning of 2018. Notions of freeze and thaw comes to mind when I look at 2017 bracketed by 2016 on the one side and 2018 on the other. The affective effect of the ‘Period’ P [of the Star] comes to the fore as further concentric layers of parentheses pervade the picture.

Images of Russian soldiers in rag-bound dilapidated boots in *Doctor Zhivago* and *War and Peace*, and cruel, cold *Narnia* ruled by the White Witch. How powerful are the pictures of historically deep enculturation. At least in this case, it’s not all through ‘foreign flicks’⁴¹. I did grow up in an area of biting white frost and sometimes snow...

The freeze is largely the alienation from formal university that I was being retired out of and the loss of my mother and the disintegration of my intimate relationship and the gender violent damage done to a dear dear young friend by a ‘comrade’ (in abhorrently prospective echo of the 2019 mentioned event). The trudge is typified in the endless hours of court dates postponed and prepared for through hours of tape watching, talking to lawyers...waiting, waiting, waiting. And the fight for ethical clearance refusing to seek permission to research ourselves! So, and, but, also more positively, not without ‘mutualism’: sustaining solidarity emanating from being connected through the collective court experiences; the strenuous standing-together of the IR class struggle against the

A genuine (practically old fashioned) ‘left-hander’:

...so that etched in me first hand is the biting temperature on fingers, toes and cheeks, to the crunching sound of across piercing frost tipped firebreak stubble accompanied by the deep dis-ease of knowing the painfully cracked heels of farm-school children. Not mine, as we looked sideways at others times at each other’s dusty feet in preparation for a flat race, where I disgracefully match the speed of the fastest boy so we girls can be gender happy but the race shame is silent on the privilege of the generationally well fed.

⁴¹ In what probably by right be another ‘left hander’: I imagine ‘flicks’ is South African slang for ‘the movies’. It reminds of what glamour looked like from the perspective of hot dusty days of shorts and dripping ice cream cones, corrugated iron houses and high blue gum trees always paradoxically accompanied by lazy haze buzz of busy honey bees. What a nostalgic view of a bygone environment.

dominant culture of the status quo reinforcement; and the pressured hard work on the *Book of WOMB* wonderfully woven therapeutically through our lives. All such – retrospectively obvious – examples of ubuntu driven/directed as/by dung beetle doing.

Where in the last case especially for the thesis purposes, the Seed Pearls came into their own beyond my imagining of accessibility and value, and the process made my PhD possible again. The Flags, the Chapter constructions and the combined collective reflexive responses produced a bouquet of blossoming. Prefiguring in some ways the contrasting thaw of 2018. The related article of that year (that has become Bean 7: The Book of WOMB) shows how a way was found to follow the will through ‘belief’ in practicable possibility.

[Ultimately] The main measures of selection I think are the movements of love and fear as dynamic drivers of alienation and/versus participation: opening versus closing. That’s why distance blurs and softens the insanity of moments so that a – more balanced? – picture in the context of the whole? can emerge? Which doesn’t mean the ‘insanity’ – the extremities – didn’t exist. It means what of the experience is retained in present being.

I recognise possibilities of greater clarity for reading forces at play enabling recalibration and redirection of one’s own part in the whole through one’s way of being present in the moments of being. How to be in better balance between self, other and all including the earth even at one’s most vulnerable. Even in moments of immobilisation, which may even be essential for a while. But the moment one moves at all, where one’s weight shifts to matters. Quite simply, having the tools to help hold and sharpen existing embodied learning helps insure the shifts are guided by the stars of one’s milky way that the arms of the Trajectory Model are reaching toward. So that momentum of one’s inclination in a contextually appropriate direction helps to drag more with it until the current flows that way, as a trickle or a torrent depending on what happens next...by all concerned.

Writing the article on the Book of WOMB as a documentation process, that I’ve since decided to retain/insert as a Bean (7) led me into literature that helped articulate so much of the challenge of the shifting sands of memories in a way that has helped me recognise the practical value of this Bean the whole thesis construction. In particular, Verne Harris’ ‘sliver of a sliver’ has given me an image I can work with to accept what is possible and not in creating congruence between the 3V’s. The rest of the productivity of this article – its role and retention for the thesis and as a future publication still

– is due to the carefully considerate human connections that have helped me hold onto it valuably, viably and validly for the thesis and more public sharing in the future.

A particularly useful thread of written Literature I'm led into this year arises from the ethical clearance battle. My pursuit is, as nearly always, is primarily through conversations with people I feel I have some common understanding with, who help connect me to their like-minded connections, who often give a little more of their time and interest because of the referring source, and so community links are made. In this case, a text that served the purpose for the IR application of course helps me here in the PhD, through direction from my partner in crime arrested colleague, without which conspiring #FMF activities I would not have been in contact. It adequately congruently references *conversation* as a valid source of data, providing reasonable means of addressing trustworthiness and vulnerability.

Other texts that came to have sufficient meaning for me in the context to have saved for referencing here are Graeber (2015) on radical alterity – with obvious connection concerning ways of being now for a better world in the context of present contrary dynamics; and a new reading interest unexpectedly sparked in geographers move toward sociological angles on subjectivity, space and distance and consequently proximity (in this case Simandan (2016)– satisfyingly making more holistic connections between the truth procedures of 'science, art, love and politics' (Badiou, 2005) of *Dung Beetle Doing*. Which notion of space László Faragó, (2016, p. 3) neatly contextualises through interdisciplinary threads as "the functioning mode of the relations that connect those who exist together; it is a zeitgeist and context", fittingly for my purposes.

An article about the '*Movimento dos Trabalhadores Rurais Sem Terra*' (MST), (Flynn, 2018) using Butler's notions of '*performance and performativity*' has resonance among so many others because I identify with her work; I feel 'affinitive' affection for the MST movement; and it fitted my learning experience from hanging about at court with the students in terms of learning through doing helping to grow and reinforce ways of doing and being better among all of us. Critically, through queered power relations of participation. And this, importantly, feels weirdly vulnerable to write, but the connection for me was a *human(ism⁴²) survival* mechanism. These were the friends who came to my mother's funeral. We knew, experienced and were there for each other raw – in nearly naked mutual vulnerability I suppose – through a myriad typical and possible obfuscating barriers of the

⁴² of the same "letters with Lucky" #7 Flag 2016. The inclusion of Keet and Zinn's 'mutual vulnerability', which clause has since become a touchstone statement included in my Guidelines, as seen in Part One and Bean 8.

status quo. Reminding me again starkly of the 3V's (value, viability and validity) of the *Guidelines* along with the Seed Pearls (as seen in Bean 8), helping me now know more clearly how and why these dynamics worked and mattered in this way.

Enabling intimate connection through *position*, sometimes overcoming, or at least counterbalancing, *location* (Bean 1). Reminding me of something similar between us children who *knew*, in the wide open way of innocence of the weight of agency in the world, each other's feet between frost, dust, cars and not. Exactly echoing my far off proposal writing time of 'knowing' this nature of consciousness...that we have to work with, to be/come whole owning the power in agency of socially foisted and enabled 'adulthood'.

So that hopefully others of similar will can likely benefit from Seed Pearl use too. Openly and freely from each other's other 'stuff'. Not requiring *more regulation*, as Finn Mackay (2015) for one notices about changes in feminist organising processes, and in, against and beyond existing system rules in all directions, motivated as much by 'dignified rage'(Holloway)⁴³, as love (Hayes, 2017; Lazar, 2015). Realising in everyday moments the 'we', as 'verbs not nouns' (Holloway & Sergi, 2010, p. 130) in the ubuntu of being...intimately interconnected communities of [un-individually named and separated⁴⁴] constructive collaborators, 'presently prefiguring' more of what is possible 'beyond'.

My Flag absences this year particularly touch on this aspect: simply leaving out what I don't feel like putting into print for random gazes, despite knowing as I do their pervasively shifting of the sands across the whole of the personal within the political. But this is an ownership choice of 'better balance between', where the whole can do without the details more than their presence would add value. I know they're authentically considered in the presented iterations, and that's a good enough fit for purpose here as far as I'm concerned. Again, such 'claiming confidence' fore-shadows (-light?) the rising work of 2018.

⁴³ of which I was reminded in 2019 at a 'Padkos' event (local radical liberation learning space run by Church Land Programme in Pietermaritzburg) about Holloway, but grew in significance for me because of the consequently vehement conversations in various spaces about different views of the validity of the #FMF students' way of doing things, referencing the proximally intimate space of the UKZN-P community in particular.

⁴⁴ for example student (Publica[c]tion_Collective, 2017; RoarCollective, 2013) and feminist (Feminist Alternatives, 2011; House; kolektiv, nd)writer collectives claiming this position referred to elsewhere in the thesis

Plotting strings from surveying doing Being

What do I Observe...from the Action

*...of the 'ELC-ing' of all the Being years together, in respect of the Key Questions,
... through the lenses and mechanism described above.*

I can [reflexively analytically] 'see', that is, I am *now*...a little more... *conscious* of how having the tools to hold helped recognise mutual vulnerability, *enabling being in closer, enabling seeing more of the whole [of the] human[ity] of beings in my proximity*. Perhaps all it really means is that more of what we think of as our humanity is enabled. Only, and that, it is this humanity that helps us recognise the need to act – more – in greater love and care, urgency and certainty, for all our sakes. And having tools to help do that helps hold the balance between overwhelm and urgency. Also illustrating 'the more the more' of care and participation so clearly. In fact making DBD catalytic conversions of the dynamic drivers of doing being all so plainly evident.

So what do I say about 2018?

2018 is recorded as a year of recovery and consolidation

...productively fruitful ultimately for the PhD as much as DBD, by directly linking right back to the **end of September 2020** piece above... setting the Being Move in motion:

The notion of *recovery* is immediately present as the purpose of a presentation I was invited to give within the space of deeply 'local' Africa rooted holistic homespace ...boundary crossing aeons and ontologies. Which I can only possibly be in, at all for all the reasons of being in the real world as it all is here now, because of being a radical dung beetle.

Which retrospective reflexion back to 2020, slightly paradoxically perhaps if weren't for Dung Beetle realisations of reflexive 'degrees of more and more with_in proximity', rolling back around to linking in with 2019 *prospectively* rounding off of original Being construction, which remains a good bridge to Becoming, enfolded between this space of doing Being and the previously seen space of Borning.

Reaching tendrils

In 2019, I see DBD in praxis.

I see the interconnecting fluctuations, the ebb and flow of participation and alienation...s. Because it is of course the multiple forms of alienation that are key, and constructive to CSRX DBD as a CA ESJ 'response'...to and for...TD. In my inimitable way of weaknesses...only last night - literally - 22 May

2019 – did I discover that Marx talked of four forms of alienation⁴⁵...that, surprise surprise...coincide in many key respects with the ‘aspects of being’ – for want of a better way of putting it, with the conversely participatory ‘philosophical praxis’ of DBD: *being in better balance between self, other and all including the earth*.

The most obscure correlation is between Marx’s ‘alienation of labour/work’ and the wide open catch all ‘and all’ of DBD. I have had hints of the connections in my troubling of labour/ work/ energy/ agency in relation to ‘doing being’ – particularly fruitfully in working with Federici (2011) and Arendt (1958). But I haven’t taken it further. And that’s okay. This is part of my excitement for ‘beyond’.

While I am yet to insert all the formalised referencing into this thesis, a daunting task that of course changes me and the research in some substantive ways, I can a] only do it now that I’m ready for it in this final ELC moment of answering the A-ELC questions of Analysis ‘what *other* literature...etc. informs my thinking’; b] and because it belongs with – ‘what will I do more/differently/deeper now and next?’.

‘Now and next’ I will make many clearer links between my work and that of ‘those who’ve gone before’, as well as those with whom I travel/led alongside. But I still will not go much more deeply into these interconnections than I have already found to be productive for the process of this thesis. Although I already yearn to do so hereafter. For this study, I have simply HAD to claim and own ‘doing it my way’, in order to be true to doing it as a [struggling] PRESENT productive praxis of liberation. Which it is...has been.

I am aware that it is very vulnerable to perceptions of ‘scholarly weakness’ in respect of my handling of literature. Perhaps too much so for its own survival. But also perhaps this is my own insecurity of ownership of my way of working. The other major challenge I’m still grappling with even at this stage is the ‘technical’-ity of the construction of the whole. In particular the daunting mountains of material. Here again though, I have been as practically true to purpose and process as I have found possible in this what feels like quite a pioneering piece of work on *how to do* a critically self reflexive PhD thesis...as a way to demonstrate the value, viability and validity of the praxis for CA SJE TD.

Which brings me to another vulnerability: the wayward witch’s detour straying so circuitously from the path of answering that question from my already existing work experience – repeated again in

⁴⁵

my would-be quick review and corrections of 2016 and 2017! Had I known how to stop at the finding of the Seed Pearls, even in their rough iteration of the 2014 SAERA PPT presentation, presumably I would have completed in 2015/6 as I so fully expected to do. But obviously I, personally, couldn't. I have had to simply accept that. I have needed the Being years to...I suppose adequately affirm for me?...the 3 V's of DBD as 'my answer' to my MQ. That's all there is to it.

I had to be ready to arrive at this point.

And so I do and have. And now I can put it all together for submission. :)

Drawing the strings together for closing

March 2021

And so to *Becoming presentation*, with_in *Closing for Beyond*. As I only now, in this period of late 2020, early 2021 find the combinatory means of making sense of, contextually appropriately, between form and content myself, and hopefully presently readers in consequence. Because *Becoming* is the space of the primary knowledge production in the intersection of DBD and the PhD.

Which could then only be/come with_in *Being*.

All of which sense the opening quotation of Chapter 5 so clearly articulates.

Chapter 5: Present_ing Becoming

The association of space with vitality and contraction with death exemplifies an ontological assumption that Dewey and other theorists of social possibility share with radical democrats and educators of all persuasions: that human beings are not only unfinished but (while living) unfinishable, capable of learning and through active being in the world becoming otherwise; and that material and social realities are also unfixed and have the potential to become otherwise. This is why things that close, enclose and foreclose possibility – in other words, that make impossibility possible – therefore have dehumanizing or even morbid qualities. (Amsler, 2015, p.32)

Be(ginn)ing [again] with_in B/be(com)ing

From the realisation of the 3BMoves:

> the Becoming Years [2012-2015] – learning how to do ‘the thing’ as living learning in motion through which process ‘the thing’ becomes apparent/clearer/more solid & graspable*

... that began (coming together) in May 2019.

Physically presented in staggered back to front_ward fits and starts of illocuted by the somewhat irritating but helpful punctuating punning of inter- and intra- -secting and -acting multi-dimensional, -purpose, -process and -directional wholes of dynamically transforming Phd, Dung Beetle Doing and me, the being doing...them/in.

Working with_in the ‘back (end) with_in Closing for Beyond

Here, now, from the ‘back (end) of (closing for) beyond’ in June 2021

I open with a necessarily somewhat select, but nonetheless fairly extensive, gathering of ‘sound bites’ from text literature voices of the contributing conversation increasingly pervasively wandering through the PhD Homestead range, of a bewitched doing dung beetle, to help contextualise the paradoxical conundrums and resolutions of radical participation deeply shadowed by the ‘nihilist potential’ tentacles of such ‘foreclosure’ (Amsler, p 32), instead, hopefully recovering/recovering hopefully, re-embracing (is this what remembrance means?) some of the near erasures of my dung beetle truth procedures with_in the dynamics of ‘centrifugal forces nearly losing their hold’ (thanks Wordsworth and Achebe) on the essential *viva activa (Arendt)* of forever unfinished whole being pursuit [while en]closing the PhD project.

In necessarily seeking possible light...ness with_in being to bring these eternal ideas to bear on the grounding of my reality in truths around in this moment[ary period of PhD production and submission]...I playfully collected the cream of [such] 'sound bites' about *becoming*, that 'rose to the top' most immediately for one (infinitely 'reflexible' reason or another) at this point, from the text literature I've been working with_in, and put them into a conversation together regarding relevance to this work as pedagogy and research for education as the struggle for liberation. That I feel like I can only now really also participate in contextually appropriately more wholly across the spherical spectral matrix (spectral?) of interacting matter/s they engage. For this reason, I have not much recognisably integrated reference to them in this Chapter. It is more appropriate to the unfolding (of the be(com)ing) processes that they are more directly linked in the appropriate places of their emergence with_in the present_ed experiential learning cycles.

The idea of such a conversation presentation comes from a similar though much more artful sort at a *Discourse Power and Resistance Conference (DPR)* long ago, from a presenter whose name I have forgotten, but clearly not the experiential learning she provoked. The conversation helps to situate the unfolding of *Becoming* from the perspective of the standpoint (McFadden, ND), as always, of the coalescing 'P's of participation' with_in where I am presently in this PhD process.

I have not used quotation marks, nor indented the whole, nonetheless *italicised*, conversation to use space wisely and avoid confusion with such mechanisms employed when the 'participants' themselves bring the voices of other people directly into the conversation. Bolding could endlessly shift.

"Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world." **Freire (1970, p. 34)**

To summarise: it is a pedagogy that dares to question existing reality and explores a not-yet-visible world, an untested future. A pedagogy of transformation, of hope. Problem-posing education affirms men and women as beings in the process of becoming – as unfinished, uncompleted beings in and with a likewise unfinished reality [...] The unfinished character of human beings and the transformational character of reality necessitate that education be an ongoing activity [...] problem-posing education – which accepts neither a 'well-behaved' present nor a predetermined future – roots itself in the dynamic present and becomes revolutionary. **Pouwels (2019, p. 84) on Freire**

Is there not a contradiction in the Occupy Slovenia movement, I asked Marta after one Direct Social Work workshop, between, on the one hand, the declared rupture with representative democracy, the effort to start rebuilding society through practices of direct democracy that encourage encounters

between differences and **becomings**, and, on the other hand, the continued use of terms such as welfare or the development of demands for policy changes addressed to the state? She responded, Well, you have to understand the specific practices of **becoming** we're developing here. It's not just about bringing people together and hoping they change. Direct Social Work struggles to transform social relations in dialogue with the concrete conditions in which people find themselves. That's why participants, whether social workers or users, have to speak from their own experience. "Anyway, [beginning from the actual circumstances we find ourselves] isn't just some philosophical point," Marta added later, it's a very **pragmatic** one. **Razsa & Kurnik (2012, p. 249)**

Whatever enters the human world of its own accord or is drawn into it by human effort **becomes** part of the human condition. The impact of the world's reality upon human existence is felt and received as a conditioning force. **Arendt (1958, p. 9)**

[yet]

Good works, because they must be forgotten instantly, can never become part of the world; they come and go, leaving no trace. They truly are not of this world. **Arendt (1958, p. 76)**

the human being everywhere is still living in prehistory, indeed all and everything still stands before the creation of the world, of a right world. True genesis is not at the beginning but at the end, and it starts to begin only when society and existence become radical, i.e. grasp their roots. But the root of the history is the working, creating human being who reshapes and overhauls the given facts. Once he has grasped himself and established what is his, without expropriation and alienation, in real democracy, there arises in the world something which shines into the childhood of all and in which no one has yet been: homeland.

(Bloch 1995, p. 1376?) in Amsler (2015a, p. 54)

The Front as a co-ordinate of hope [...] is not a place; at least, not a fixed physical location that we can locate with a map. It is rather a contingent co-ordinate for the nomadic, always-already possible but not-yet-actual situation in which established parameters of possibility are unsettled, in which it becomes possible to work most critically and creatively with the 'undecided material' of the present, and in which 'the **Unbecome** is located and seeks to articulate itself' (Bloch 1985, pp. 148, 199).

Amsler (2015a, p. 57)

Importantly, any further '**dealienation** of our social worlds is not a discrete achievement of any one individual, discipline, or community, but **the task of a whole culture**' (Sandywell, 1996a: 426). With all this, reflexivity can serve to radically re-think and re-do management, organisation and society for an re-evolution towards a wiser and more sustainable present and future to become...

Küpers (2019, p. 30)

The path forward out of this situation is about becoming more human, not just 'more clever'. It is about transcending our fears of vulnerability, not finding new ways of protecting ourselves

Odora Hoppers (2015, p. 102)

This approach is underpinned by a prefigurative ontology, a theory of the social world which regards human beings, social and material conditions, and historical processes as 'unclosed' and 'unfinished', and which privileges the knowledge, sensibilities, and social and political arts that generate or

disclose the possibility of their transformation in seemingly foreclosed situations. 'Real possibility', wrote Bloch,

does not reside in any ready-made ontology of the being of That-Which-Is up to now, but in the ontology, which must constantly be grounded anew, of the being of That-Which-Is-Not-Yet, which discovers future even in the past and in the whole of nature. . . . [It is] the categorical In-Front-of-Itself of material movement considered as a process. (1995, p. 237)

For Bloch, this process included even the material dimensions of reality (being, therefore, not matter but 'unenclosed process-matter') (ibid., pp. 235, 236). He distinguished between different temporalities of matter: that which has been, that which is just now and, most importantly, that which is 'not-yet' – incubating or emerging over a horizon of intelligibility. **Amsler (2015a, p. 62)**

, ...matter is not just things or bodies but 'substance in its iterative intra-active becoming – not a thing, but a doing, a congealing of agency. It is morphologically active, responsive, generative, and articulate. Mattering is the ongoing intra-active differentiating of the world as 'mattering' or as 'material-discursive' (Barad, 2007, 2014; Kleinman, 2012). , of a yearning for social justice (Barad, 2007) and towards possible worlds (Haraway, 1997). Diffraction is thus seen as both a process and as a result – ontologically a being and becoming **Bozalek & Zembylas (2017, p. 7)**

But this only becomes a front if we work on 'crossing the border of the impossible', both intellectually and materially. **Amsler(2015a, p. 58)**

From this perspective difference is seen in an affirmative light, as a tool of creativity rather than as separation and lack. Difference here is not positioned as the opposition to sameness – but is also incorporated into the self as difference within and seen as a means of becoming. Diffractive patterns which reveal that there is light in darkness and dark in lightness are similarly fluid and provide an understanding of how binaries can be queered, and how differences exist both within and beyond boundaries (Barad, 2014). **Bozalek & Zembylas (2017, p. 6)**

Early writings of the Revoltes logiques collective announce its project to be that of creating an "alternative historical memory." This, I think, suggests a motivation akin to that of Benjamins to blast, as he put it, "a unique experience of the past" out of the "continuum of history" for the purpose of wresting meaning from the past for the present. As the collective put it: An episode from the past interests us only inasmuch as it becomes an episode of the present wherein our thoughts, actions, and strategies are decided. . . . What interests us is that ideas be events, that history be at all times a break, a rupture, to be interrogated only from the perspective of the here and now, and only politically.... The motivation is clear. But what are the formal or rhetorical strategies, what are the writing practices, that allow an episode from the past to become an episode in the present? In the case of The Ignorant Schoolmaster, the story of Jacotot opens and ends

Kristin Ross, in Translator's Introduction to Rancière (1991, p. xxi)

Towards this end, pedagogies of becoming concentrate on two types of work: creative and aesthetic ('art', in the broad sense), and dialogical and relational ('conversation', in the broad sense);

If radically democratic living demands that we ‘work on ourselves’ by ‘becoming receptive and answering the normative demand to think and act differently from how we have been thinking and acting’ (Kompridis 2011, p. 257), where is this work meant to take place and what does it consist of concretely? If conditions for it do not already exist, what possibility-enabling practices are conducive to their emergence, and how do we create them? **Amsler (2015a, p. 178)**

Freire draws from the famous writings of Fanon (Wretched of the Earth, 1963), Memmi (The Colonizer and the Colonized, 1957) and Fromm, to understand this psychological phenomenon (Schugurensky 2014, p. 70) of how the oppressor colonises the body and the mind of the oppressed. Fromm in particular, in his book Escape from Freedom or Fear of Freedom (1941), [...] There is a need to ‘surmount’ the contradiction between the two, to become ‘beings for themselves’ and to begin a ‘true development’ **Pouwels (2019, p. 5) on Freire**

For while participatory consciousness underpins the act of ‘throwing ourselves actively into what is becoming’ and anticipatory consciousness (...) informs the knowledge of and interaction with this becoming, co-operative consciousness enables us to work out how, in practice, this becoming is something ‘to which we ourselves belong’ together. **Amsler (2015a, p. 97)**

This process is not a kind of moulding through which emotions are repressed and forced into new paths. Rather, emotions are channeled expressively into a process of becoming and interacting creatively with the world. Anger is not channeled into resentful feelings of inferiority, but vented in a projectile, affirmative way. Crucially, emotions were expressed, not programmed in the groups (Brownmiller, 1970, p. 152). This parallels Stirner’s and Deleuze’s concerns with pedagogy as a process of becoming, rather than an attempt to mould participants’ subjectivity to some assumed notion of human nature or moral good. There is no knowing subject who tells participants what they are to become, but rather, there is a type of self-transformation.

*But how might such pedagogy, without moulding, culminating in an autonomous, joyful subject of **becoming**, happen in practice? We feel it is useful to look to feminist consciousness-raising (CR) from the 1970s as a non-exhaustive example of such a process*

Firth Robinson in (Haworth & Elmore, 2017, p. 68)

Problem-posing education affirms men and women as beings the process of becoming -- as unfinished, uncompleted beings in and with a likewise unfinished reality....Education is thus constantly remade in the praxis. In order to be, it must become. **Freire (1970, p 84)**

*Further, popular education is underpinned by what André Gorz (1999, p. 68) called ‘unconditional love’ in which a **subject emerges ‘by virtue of the love with which another subject calls it to become a subject’.*** **Lockett, Walters, & von Kotze (2017, p. 3)**

*In thinking about these processes through our research practices, we have become aware that it is important to remember that these practices are not something to be read about or applied, but they are better approached as social-material **becomings, knowings through beings entangled** through and with other objects and beings.* **Bozalek & Zembylas (2017, p. 16)**

...activities that actually bring a new public world **into being by becoming it** (Lummis 1996, p. 116).
Dewey's conception of democracy penetrates the deep structures of meaning and practice in
everyday life. **Amsler (2015a, p. 76)**

Diffraction from [Barad's] perspective can be used to acknowledge the influential role of the knower
in knowledge production and particularly how we learn about 'material configurations of the world's
becoming'(p. 91) **Bozalek & Zembylas (2017, p. 2)**

The world which brings consciousness into existence becomes the world of that consciousness.
Freire (1970, Ch. 2)

The problem is how to participate, as an African, in a dialogue on terms and norms established by
conquest and subjugation; especially when all of this is purposefully obscured, and made to appear
quite benign by scientific discourses which permeate through all tertiary institutions? How can one
participate in naming the world within frameworks that have difficulty with dealing with the idea of
equality itself? [...]
the challenge becomes that of humanising the very perspectives, methods, processes, and thereby
knowledge content: in short, the epistemological machinery that feeds the broader academic field
across its spectrum, and the practices that follow from it. **Odora Hoppers (2017, p. 4)**

] experience is valuable to the class, and drawing on this increases their comfort; I welcome their
comments, invite them to talk about their experience so that it becomes useful".
Cooper, Ralphs, Moodley, & Deller (2016, p. 54)

The overall theme "**Humanising is 'Becoming'**" captures our collective transformative learning: a
deep vision and understanding of the essence of a humanising pedagogy, the symbolic idea of giving
and receiving, taking responsibility and co-constructing learning through agency and action. The
spiral and its fractal iterations—**always becoming**. This was why we decided to position the pictures
in such a way that they represented an action learning cycle. And so our learning about a humanising
pedagogy continues. **Zinn, Adam, Kurup, & du Plessis (2016, p. 87)**

We are concerned with an interactive rather than a linear relationship between **becoming** and **being**,
and, therefore, with a sense of **being** that always involves a process of **becoming** [A&E p34]

Programme leaders noted the importance of students' acquiring the ability to deal with emotional
barriers to learning; also the development of an appreciation of the difference between advocacy
and analysis and making the transition from being an activist and/or professional to becoming a
critical enquirer **Cooper, Ralphs, Moodley, & Deller (2016, p. 59)**

[These can all be seen as ...] examples of **pre-figurative** politics, in the idea that the struggle for a
different society must create that society through its forms of struggle. The term 'describes the idea
that if you can **embody the change you struggle for**, you have already won - not by fighting but by
becoming. **Holloway & Sergi (2010, p. 45)**

*These activist values **become** embedded in the facilitators as well, as they “learn from each other and from the learners”, sharing their own experiences and struggles with the learners in a collective fashion. This has the effect of **shifting** and equalising power relations and eliminating “the disjuncture between the values of the lecturer and what they are teaching”,*

Cooper, Ralphs, Moodley, & Deller (2016, p. 77)

*And so we arrive, at this point in the “becoming” of the (post)qualitative, at the question of how we ontologise what remains in the next generation of qualitative inquiry as we collectively imagine sustainable possible futures via new thought and present-based practices of everyday life. In this methodology-to-come, we begin to do it differently, wherever we are in our projects. Here the term “post-qualitative” begins to make a certain kind of sense (St. Pierre 2011). **Lather** (2015, p. 104)*

*The more the researcher becomes part of the field and acquainted with the new practices, though, the more the research **shifts** toward a “being the phenomenon” situation—and it is precisely this **shift** that requires methodological decisions about subjectivity and disciplinary attitudes: It can be taken as epiphany, [and/] or as an occasion for a detached view. Accordingly, it will part of an evocative story [and/] or an exploration of a practice field. [my twisty insertions]*

Müller (2016, p. 713)

Be(com)ing together for Beyond..with_in closing

...in January 2021

Nothing shows the dilemmas of the PhD processes more starkly for me than this grappling with Becoming. Every time of working with it produces so much pro and retro *possibility*. Which is brilliant for live, in the moment, praxis. Potentially fatal for producing and ending a PhD for submission.

Which I feel like I can only [now] really ‘handle’ *adequately*...for my multipurpose motivations.

Coming back to the 3Things of DBD is critical. Crucial? critically crucial. As I re-member to the PhD as simply a contribution to knowledge through the existence of the body of work. It doesn’t *have* to be for a qualification. It can just *be*.

The project obviously carries more weight and therefore power if accorded ‘qualification’ within a recognised institution of society – representing the status quo or not. Which also has more potential veridity [with_]in parts than its whole. That is such an interesting back to front view of the equation in terms of reasons for recognising (intersectional (Crenshaw) of course) disaggregated differences to again understand the sum being greater than the whole. And how to make pragmatic sense of it with DBD.

Because of course the institution isn’t only one homogenous thing. It is itself a living contested space...that shifts exponentially by degree depending on how we all play our proximal parts to help

[it and us] work in better balance for all, other and self. And by derivation the earth when 'we' [as pursuers of a more just world] do so. Together/collaboratively as much as we can.

So while I still want to [confront] submission, in the hope of inserting the work as an interruption of present dominant norms of PhD acceptability [and confluence with radically challenging still more praxisly subordinate but critically DBD congruent,] and thereby recognised truth and knowledge production procedures and products, *that* is no longer of paramount importance. The learning I have gained from doing it, as truthfully to my procedural dreams as I have, is adequate for my ongoing praxis. But less helpful for the formal academic project of which it is also a part. And my trajectory hopes and dreams of contributing to such developmental recognition of more COPX work of this sort.

...asking myself what I was doing in July 2020,

reflexively facing (and embracing it turns out) *Becoming* content and process, I re-membered to acknowledge – access the knowledge (McConkey, 2004) – that I was combining by putting back together Beans and DBD PhD artefacts in one table, that became called simply the '*Combo Table*'. Now to be found in the final chapter, following this one.

C4B: March 2021: *As I briefly pursue my first recognition of this literal link between ack/knowledge and access to...I find a fitting perspective in McConkey (2004) linking access to knowledge with recognition in epistemic matters concerning cultural imperialism and oppression. Connecting nicely with DBD sense making between the Seed Pearls.*

Like other activist processes of those who consider transformation to be an ongoing process that begins here and now, in the interstitial(ly developing spaces (Pleyers, 2010, p. 91), '7P participatorily' adjusted *Homestead Tables of Part One Chapter 1*, enabled means of dropping in and editing accordingly the Stalk and Leaves columns of Year Tables (basically detailing artefacts of Beanstalk of DBD) ...though not all to be present-ed as such in the PhD (submission), as well as prospective possibilities for the presently still half-baked 'Rainbow' SAAIC Table (prospectively for inclusion in Chapter 6: Closing for Beyond).

I do think, having shown the detail of the reflexive processes through the present-ation of the Borning Years bit, the Combo Table has enabled me to jettison that kind of detail more and further. Even earlier than I (had prospectively) since (now retrospectively :) decided upon in Being, as I whorled my willing way through the torrential gates in a newly rushing current momentum toward the scent of Beyond...(in September 2020)

blossoming now in spring that I only discovered last week is also the new year in Africa, thanks to hearing Rutendo Ngara's wonderful story of the 'Journey to Kemet'⁴⁶. After 60 years of life in this one world, on this specific continental part of it. What a shocking reminder of the pervasive oppression of hegemonic powers. And what a love-ly way for this new-to-me knowledge to come into my [B]eing.. Magically connecting the 'neter' (two realms of being including the void) flowering papyrus streams of ubuntu (with multiple other dialect versions) dung beetle doing seeking 'ma'at', the principle of balance, across the source line of longitude from Phoenix near Durban to the source of the Nile in Egypt.

The liberating *Rapid Research Read Table* in particular frees me from the debilitating burden of choosing between erasure of the real journey of mud/ly DBD trials and errors, constrained by institutional PhD parameters required by current neoliberal culture, as much as my individual concern for potential readers/assessors. Reclaiming the radical praxis of engaging as holistically consciously as I possibly can in the present moment, I come to the present conclusions of what to do now next, more and less differently.

Accordingly, now that enough of the nature of the interacting elements of the whole are known of through generation and presentation, together with the pro and retrospective matter held in essential, though parenthesised as it were, awareness of elsewhere (Mbembe, 2019) I instead return to indicating a few Leaves that help illustrate the mechanisms of a Beanstalk, of a Dung Beetle Doing nominally 'PhD-by-Publication' (PbP).

Simply becoming. Fairly presently

August 2020

And so to 'Becoming'. All forty (pruned, pared and even pollarded!) pages of it. (Of course)...it is too much!

The 'reflexive note' alongside illustrates the boldly joyful 'Conclusions' recursively reached in multiple previous reiterations, noting the degree to which resolution has continued to concern and trouble and elude me as I balked at this gate annually for years.

from Reflexive Working Piece: 29 July 2020 note: And again, it is Becoming that nearly slays me, yet again. But I refuse. I can smell the spring of [B]eyond. With the added confidence of the text literature chapter now in hand, I'm simply going to pick and choose what I need to illustrate... illocute ...show... the notions of Becoming be(com)ing. As has been the original intention all along of course... So easy to say. So much harder to do. At least contextually appropriately communicably

⁴⁶ an excerpted version of a similar youtube presentation: <https://www.youtube.com/watch?v= mKxUycJHJo;>

And ... yet...here I still am. Back again in late August [...now September] 2020 [and back again now in Feb-March 2021].

Good grief. Where are my monkey-face-emojis again when I need them? The best I can do here is :/ and -_- Or just weep. And rage. And accept. And re-member the political and recursive nature of the project. Which further steps and processes unfold as I reach each new front [Amsler]. The possible cons of confront become so praxisly bald, between con_testation and con_fluence [in]congruences.

For present_ing Becoming, I [have] – contextually appropriately – turn[ed] toward the cuspy (rather unbe(com)ingly called) *Combo Table*, retrospectively constructed ‘now’ in Being melting into Closing for Beyond (C4B). Prospectively from here presented in *Chapter 6: Back at the Gateway to Beyond*. *Combo Table* practically amalgamates multiple process and purpose pieces realising pragmatic articulations recognised through the be(com)ing whole of the PhD with_in all ‘the P’s of Participation’ (of the 7P Star Seed Pearl).

Perhaps I now have a contextually appropriate way forward toward closing the PhD project ... that I ‘feel and think’ works...okay...enough to hold onto for crossing a PhD finishing line. The super slipperiness between Becoming (as PhD Move) and be(com)ing (as reflexive capture) is still so easily beyond my grasp. I can only hope to achieve it by infinitely conscientious recursive systematic rigorous application of DBD processes.

The pro- and retro-spective reflexivity between here and there – (be(com)ing) and Becoming) enable the ultimate enacted decisions of the enfolded and enfolding Becoming artefact selections for Observation [for Reflectively Analytical reading and reflexive writing]

[With_in that space therefore, wondering how to proceed accordingly...]

My ‘personal’ Trajectory Model and SAAIC mapping help me [keep] proceed[ing] with dung beetle conscientious consciousness to care_fully select that which I think works for the ‘T1 elements of doing [DBD with_in and PhD] conditioned by the T2 ‘triad’ (of the 7P Star) for appropriately showing my contextualised CSRX Becoming, [experiential learning with_in and toward CA ESJ, with more and less focus on TD], with_in the be(com)ing and closing of a PhD.

[Reflective Observation] As I work with the pieces, I rather regretfully, even somewhat sickeningly, see again more starkly the missed mechanisms and opportunities of shorter, and possibly better routes of resolution of the whole PhD, for submission in particular, but perhaps too for a more solid

DBD 'stance', realisable in articulation with the other intersecting 'critical elements' the Trajectory Model recognises. Especially as the words of *recovery* and *reclamation* from way back then jump out at me now, so many years later. Underscoring my failure to overcome the barriers of the task I set myself for so long.

[Reflexive Analysis] And/yet, with typical paradoxes that a SAAIC view distinctly shows, with/in relief too, I recognise that the selected pieces together now appropriately illocute Becoming articulation in ways that eluded me before, for whatever reasons I have so circularly tried to see and make sense of, which is material to the struggle this thesis takes on. The proverbial Confucian candle lighting the darkness...

...harking back to the theme of my 17 year old Head Girls' Speech on the occasion on the school's centenary celebration. In 1977. The year after 'Soweto' and the year Steve Biko was killed. Echoing back through decades of 'confusion of struggle and f[light]' (to borrow from Mathew Arnold's attempts to recover from war ravage) between portals of privilege and alienation.... in the context of South Africa. Strongly enough to still spring unwonted tears.

I think the sensed ray of light has to do with hopefully now having found a way to crack the route of adequate elision between be(com)ing DBD struggle for liberation through education with_in PhD submission. For [en]closing. At least sufficiently for realisation that comes together with_in the reflexive [A-ELC] matter of C4B, following – *physically situated after Becoming...also being the point of departure and return to the Gateway, as indicated in Part 1: Homestead*. Where reference to a multitude of mutual vulnerabilities (Zinn et al., 2009) are relatively resiliently addressed. Redressed to sufficient degree at least I think, if not resolved, through the 'Rapid Read route' Tabled map back at the Gateway in Part One: Homestead, prompted by DBD principles in praxis deluxe.

Yes. That literal 'out' (of a better way in :) provides more means of control for the protections and preventions informing my decisions. Not least because they show me a way back home.

Feb 2021: *My heart has a little smile seeing the sewing in of Amsler's (2015) 'looking for the light' woven together with Holloway's 'cracking capitalism, even though it shows again so clearly that I still don't know how to suitably integrate such connections. That I want to recognise way beyond formal academic protocol requirement. Appropriate application seems a skill beyond my PhD pail of learning. Perhaps meaning that a PhD is beyond my reach. I'm so okay with that by now. I just don't want to waste anyone's time, that's all, by making assessment onerously arduous through inappropriately undue length.*

"Home is a name, a word, it is a strong one; stronger than magician ever spoke, or spirit answered to, in strongest conjuration." Charles Dickens, found in *Pachinko*, by Min Jin Lee that I'm reading Jan-Feb 2021

Now I can tentatively be happy again with the presentation of the organic wild garden of my growing learning where inevitably some parts have become misshapen as I pay attention to a particular patch elsewhere. Where I'd never bring anyone in if I didn't accept such nature of dynamically living with_in and multitudinous doing being.

As I happily see yet again how, true to the 'dynamic driver of *proximity*', where Dung Beetle Doing (DBD) again enables better (*more*) DBD 'means of control' (Fig 10, Part One) (that is, together with the coinciding principle of *the more the more*) for balancing (*by degree*) their 'four factors' between all the 'P's of participation' with_in the PhD['s be(com)ing], when I maintain my Trajectory (model, SP) bearings from its starlight diffractions(Bozalek & Zembylas, 2017).. I think. Showing more clearly the pro- and retrospectives in other Parts and places, enabling better present_ation here. Contextually appropriately.

[To do 'now and next' according to the last question of Analysis of the A-ELC Seed Pearl]

...on 'the front' of now (Amsler, 2015), the Action of [reflexively analytically CSRX DBD] conscientious dung beetle progression enables selection of present_ation pieces providing the matter for *Becoming* Reflective Observation that [purposefully ...usefully... resolutely] elide intersecting threads of generatively interwoven (reflexive) Analysis infused throughout.

(That become) knotted together with_in closing for beyond (C4B). As a comma, marking a PhD process period pause, as opposed to a full stop, of DBD forever unfinishedness. Where the strings of *my more whole* [ongoing] learning offer/ing are drawn together for [en]closing with_in the homestead of the PhD, in tendrilling spirals back and around between there and getting back to the Gateway (to *Beyond*). Even as my mind turns too to submission pragmatics, provoking the nodal bud of formulating engagement with prospective assessors who might be prepared to collegially participate in the evaluation on the political project of this PhD.

Present_ing Beanstalk Becoming years bits

Laying out forthcoming Actions for Observing

...Observing [*what the*] processed matter of *Becoming presented* is

There are [flexibly counting] four '*Leaf sets*' of (obviously dialogical and thereby dialectical) concentrically cycling artefacts of the *Becoming* spiral[s...reminding me now so distinctly of the since lost pictures posted on my walls of these years, happily depicting the beanstalk contents of the

brewing and growing witch among spirals and 3-legged pots :). Only remnants of these renditions have survived my moves and moods. I think they've since grown and metamorphosed appropriately to appear in images and words elsewhere.

The layout plan of the Leaf sets

- 1) A Macro layer view: Elaborated Extraction Table (CEE)
- 2) A Meso layer of Genealogical Tables 2012-2015 and accompanying annotations
- 3) A Micro layer subset: The Stem of Bean 3
- 4) Another Micro layer subset: A becoming Seed Pearl elaboration

'Yearning' (as per the reaching arms of the Trajectory Model, for a reader to remember with me the rationale of purposeful inclusion of artefacts of what might otherwise be relegated to being appendices, I present the Sets together for Reflective Observation of their here *joint*, and following *several*, introductory selection rationale.

This is the best I can do in processed paring without losing the nutritious enrichments of its living literature, contextually appropriately, to show the be(com)ing brewing and growing of DBD *with_in* the PBP PhD.

Even so, (here now in C4B of January 2021) it still feels a bit terrifying, now that I'm here and down to the wire, to leave out all the detailed deliberations of the Becoming Years as they exist in their full degree. And perhaps somewhat sadly wistfully possessive too I suppose, considering all the painstakingly deep reflexive recognition and articulation that went into their analytical realisation/s. Yet I do now know that the *whole* of their reflexive engagement in original form is no longer essential here, considering the SAAIC [-ed] question of Beanstalk, and the other DBD processes since employed in the sense making processes retained overall. I've shown the *nature* of such genealogical work in Borning, which itself presents DBD PhD processing work of Becoming too. And I've long since moved from presentation of deep exploration of the separate Seed Pearls, to their amalgamation with_in DBD2: Bean 8.

The ecosystemic concentric whorls show the reflexive swirls of brewing and growing moments and events of DBD PhD production. The words of 'even so' and 'yet' so clearly illustrate my prevarications. Understandably. It is impossible to work with the Becoming material without realising so much richness of DBD clarity and subsequent re/mis-direction to finally (enable a 'willing way' to) resolve in consequence. As the, from here still prospective, development of the Rapid Read Route Table attests to.

Elaborating the layout plan

1) A Macro layer view: 'Elaborated Extraction Table' (CEE)

Working from [a/the] condensed Combo Table (in Chapter 6) showing intertwining DBD PhD be(com)ing across all 3B Moves at the Macro level of the whole, an awkwardly but pragmatically named '*Combinatory Elaborated Extraction Table*' (CEE) presents the most precis-ed telescopic paradoxically magnifying version of the 40 original pages of Becoming Tables and narratives I can systematically boil down to, for the particular purpose of illustrating symbiotic be(com)ing between DBD and PhD. At least the acronym, CEE, is phonetically appropriate, and counteractively brief. The 'CEE Table' shows intended PhD artefacts of the Move period, alternately indicated as since *retained* or *relinquished*, due to the dynamics engaged with throughout the study. Positively and negatively in some measure.

Presenting the Years with their named experiential descriptors alongside their *key* artefacts (both present and discarded) including Beans and other matter serves to show imagined possibilities of many more potentially included 'leaves' of the lush vegetation generated in the period. The intuitively pragmatic naming of 'Traceable events' also happily breathes life into articulating recognition of the nature and presence of traces (Badiou, 1997/2005) that become apparent in the links between the columns. Realising the dung beetle doing.

This *CEE Table* is then itself an enfolding pro- and retro-spective reflexive meso cycle artefact [re]presenting the appropriately contextualised situation of the following Micro Becoming artefacts with_in the Macro genealogically Tabled parameters of the period Move, in 1) above. It provides sufficient structure for further selected extrapolations from the full Becoming Genealogical Tables.

The situated naming continued from the Borning Tables is sufficient elaboration of fitness for purpose I think. Ideally such columns would be retained situated alongside the CEE Table, but the electronic medium disallows the possibility of horizontal extensions. In the circumstances, this is the best way I can find to retain a suitable selection of little 'Flag Leaves': Feeding mechanisms flagging episodes of personal political doing in pursuit of better being, within the Moves of making a contextually appropriate PhD.

C4B June 2021: *as averred to above, the very recent discovery that this whole PhD will now be only in electronic form of course suggests all sorts of other 'clever' mechanisms and possibilities. But not for me here now in this Closing stage, where such further reconceptualising of form and content interaction opens whole new vistas of wonderland mirrors that I'm not stepping into now as I bolt back toward the beckoning Gateway to Beyond..*

2) A Meso layer of Genealogical Tables 2012-2015 and accompanying annotations

The detailed contextualising set of *Genealogical Tables of Becoming (2012-2015)* is presented stripped bare of any narrative elaboration but for a single magnification of one item: An 'Aspects of Topic Table', a segmented subset, with some annotation. In this form, it is [contextually appropriately] available for perusal as a reader requires of (hopefully) multiple motivations of engagement.

As elsewhere, I have blotted out/removed information that is too personal to others and myself. I *know* (more solidly now through the systematic reflexive processes since the intuitive knowing referenced to Whitehead in Bean 1) that I have incorporated these aspects into my dung beetle doing living learning progression. Perhaps a little paradoxically, mutual intersubjective (anarchist?) faith (Jun, 2012) in the balancing processes of DBD trustworthiness between 'evidence' and vulnerability exposure is still required, requested, and hopefully by now earned through the surrounding showing processes.

3) and 4): Micro layer subsets

Otherwise considerable as aborted/pruned/cauterised buds of the Beanstalk: *The Stem of Bean 3*; and *A becoming Seed Pearl elaboration*

These two Becoming artefacts presented here are illustrations of tangential mechanisms of the knowledge production processes of the period [of] participation in be(com)ing with_in the Move, that have since been removed from the overall constructive presentation of the PhD through its circuitous wandering ways, but the making of which paths materially led to the final presentations. Both pieces are 'unfinished' in the sense of being unpolished for formal presentation with_in a conventional PhD setting. Their state is however appropriate to their contextualised role in the unfolding of this one as illustrations of working pieces of in-motion experiential learning and development.

The first of the two: 3) *The Stem is of Bean 3*, originally written in 2014, as I discover from its retained inserted comment boxes show, was last worked on in 2016. The Stem illustrates DBD working processes in action with_in the mutually be(com)ing PBP.

The second: 4) *A becoming Seed Pearl elaboration*, is a piece actually written in 2016, but I think still holds valid fitness for purpose here in Becoming as being relatively freshly captured at the time,

retrospectively tracing the development of the 7P Star or Participation, that came to fruition in 2015 (even though its name was still then wavy). In itself it contains two 'little leaves' of praxis events: the *Plan Handout of the Practical Transformative Pedagogy* and the *Abstract for the SAERA 2015 workshop*.

T(r)ying tendrils toward closing for beyond

More 'presently' (in August 2020)

...and delightfully, if you mix up the 'l's and 'r's, as some local language speakers are wont to do in the fondly remembered blurrings of my geosociopolitical worldspace, the heading almost becomes 'More pleasantly' :)

I notice that there is a possible cyclical pattern, between 'too much' – deeply being in, and 'cold hard alienation' [reaction]; and detaching... ostensibly 'back [?!] to balance'... between....?

Is it really acceptance? If so, of what exactly?...with regard to DBD and the PhD.

There's something to be said about the elisions of the processes here I think – especially as 2015 'redirected' me to what became the/my alternative route followed/developed of/for [re]making the DBD (PBP) PhD ... through the deeper study of my praxis of making it, as opposed to the earlier focus on the work as CA ESJ TD that showed up CSRX as the process of DBD practice, then praxis, with Seed Pearls.

So yes, the long years of Being have been about trying to make the material into a PhD for submission ... that doesn't fail the liberatory motivation of DBD. In which I successively achieve and fail to. Hence the repetitive waves and troughs. So be it.

The Be(com)ing Combo Table precisely *presents* Becoming of [the Seed Pearls of the grounded methodology of] DBD [even though it is also one] with_in the becoming PhD. It takes a reader right back to see the all the rest in [DBD PhD] appropriately contextualised situ.

Which tells me (here now, for 'doing next' as the A-ELD adjures) that 'Closing' belongs in Homestead, as the gateway back out to 'beyond' while gazing over the whole...as my now long ago (2019) original 'First and Last' chapter construction was. (Many expletive symbols have been here deleted.)

And I still haven't resolved if and or where I place the Seed Pearls – whole – as themselves!

This is actually fascinating. The puzzle pieces that can literally only be positioned as the whole falls into place. The point, I think, though, here now, is that I no longer need to *write about* what I'm doing...for the PhD (and why and how). I simply need to do it. Any writing improvements must be in the pudding: the [unfinished] Beans and Seed Pearls. The rest is dealing with the straggling threads and tendrils (...contextually appropriately, as always :).

C4B June 2021: ...the hopeful optimism of almost a year ago now, as though 'knotting and snipping' was as simple as that. Though this cusp illustrates beautifully the slip into the last added 'half' 3B Move of Beyond where I finally actually can and do (fingers crossed)

The actual sets of Leaves on the list

C4B June 2021:

Learning from the manner of inserting the Beans as 'collapsed' inserted PDFs as a differently dimensional form of attachment (maybe unfortunately punning here), I do the same with each of these 'raw material sets. Form and process really combine well here for constructive possibilities of for means of working with living learning praxis in radical research when taken together with the emergence of the Rapid Read Route Table better enabling subjectively and contextually situated reader engagement choices. Others following may manage it more elegantly than my roughly ground wholemeal version. But hopefully this attempt nourishes new possibilities in kind.

And, but, of course, as always, the devil is pretty literally in the detail.

In the moment of arriving at this point here now though, in the light of (some fairly extreme) events connected with the construction of this Chapter 5, and the actual processes of 'Closing for Beyond', I yet again make a radical switch. Obviously I think 'for the better'. Despite my determination not to say anything more about what I'm doing and just do it, I can't. That would of course belie the radical reflexivity of unfolding presence.

Accordingly, here now, I jettison the Elaborated Extraction Table. I think its purpose and value has been superseded by other semi-simultaneously developing mechanisms. I think Combo Table in particular adequately frames the situated Beans and other leaves or flags of Beanstalk. I don't erase the prospective build up to it though, in order to maintain the processes of this period move.

There is much to wonder at me not making a similar decision regarding the second Leaf set: the unevenly raw and rather rough work of the Becoming Years. I still find it too illustratively germane to expunge despite its form...that feels like an almost painful physical connection to the dilemmas Fine confronts about the 'unwanted messes' of 'leaky women'(2019) .

Teetering between the more emotional desire to 'bare all and bugger the consequences' and the more 'cerebral' challenge of critically contextually appropriate research processing, I find that I simply can't make a different decision on my own. I can only hope that the conversation of some sort with markers of this PhD that I hope to facilitate will enable a collaboratively productive resolution. Further reflexions on the whole of this Chapter are in Chapter 6: Closing for Beyond, where I pick up particularly on this hope.

1) Elaborated Extraction Table (CEE)

Now removed, as explained above

2) Genealogical Tables 2012-2015 and accompanying annotations



Chapter 5 Set 2 .pdf

3) The Stem of Bean 3



Chapter 5 Set 3.pdf

4) A becoming Seed Pearl elaboration



Chapter 5 Set 4.pdf

Knotting together tendrils in closing for Beyond

The 2015 'Getting Practical' heading illustrates so well a point of spiralling r/evolution back to reflexive alignment with_in C4B shifts. Resolving matters of Becoming pragmatically assist with coming to a close.

Tying together [March 2021]

Tendrils of unfinished strands reaching from the roots of Borning, through to Being, illocuted here along the Leafy stalk of Becoming, are tied together in closing for beyond: through the knotting C4B boxes along the way and altogether in the following Chapter 6: Back at/of the Gateway to Beyond. The process includes staking out some DBD nourishing beds for productive growth with_in and with_out the organic growth of the PhD wild garden even as the gate is being pushed closed. Between there and here now [15 September 2020]

I think the elisions between DBD and the PhD are made as much as they can be. The Beanstalking of DBD's, mine and the PhD's trialectically reflexive story has come as far as it valuably and validly needs to and can.

The 'phenomenal thing' re-remembering Fenwick (2010) from way back when) is Dung Beetle Doing DBD being the methodology of participation with_in this critically self-reflexive PhD be(com)ing in better balance appropriately between the dynamically moving forces of the context through the means of struggling to live and learn in liberation. The dung beetle doing be(com)ing with_in re/productive dung balls.

At this point, I don't think I have anything more to say *here*. For now, I am done with the thesis/PhD. It's the present redrawing the knots in the enfoldings with_in the 3BMoves that matter for this purpose. I can't make this unwieldy mass any more elegant. I like organic growth and find too much interference undoes so much of its liveliness. As I have already done and lost over the years. But I do know that, alternatively, sometimes when I weed, I can suddenly see again little pockets of beauty that had become obscured. I can't make a reader have to plough through all my wildness to find them.

For all its own awful clumsiness, this PhD presentation does indicate a way of doing such living learning for liberation through the mechanisms of the 3BMoves for submission of such a thesis, as it has much more distinctly I think, shown the everyday way of willing doing being in better balance for liberation through DBD and the Seed Pearls. I feel sad that I can't present it all more 'elegantly'. But that's just not with_in me/my capacity. On the other hand, the wild, productive careful loving untamed growth that the Seed Pearls produce is me. They are shareable tools for similarly doing being in better balance. In praxis. From with_in love with_in the whole.

Even in the past week, my doing has helped me be in spaces where I hear more remembering words of liberation and participate in more processes of the same. I just can't keep all the direct links to who said what in mind. It gets in the way of the main point of those words anyway. The one's that matter are the ones meant for the social good. To animate productive doing in kind. Not to aggrandise their orators. I really do try to recognise, and in particular honour, the informing confluent ancestors and participants present in these pages. I hope and trust they would feel justly done by if they were to read this work.

It is through the specifically crystallised combinations of the Seed Pearls that the radical praxis of complex DBD is more simply critically enabled [CSRX] for CA ESJ TD. It is in the Beans that the contextual drivers of DBD are seen.

Anything more I have to offer needs to be captured in the Beans and Seed Pearls.

So I go back the 'beginning', to prune and tidy accordingly. I hope improving condensation happens where it needs to. I hope and trust that the remaining straggling threads will be sewn into relevant patches as I knot the dangling ends sufficiently to hold the whole thing intact and prevent me from unravelling... it...myself... As I make my final round back to the Gateway.

March(ing) in 2021

Which @last! final cycle (fingers as tightly crossed as the knots I'm trying to tie :) has produced the *Tables of Homestead*, offering reading route alternatives amongst other means of sorting 'willing ways' of working with the PhD. Including the resolution of Seed Pearl presentation primarily being enfolded with_in the Bean 8.

The included *Combo Table*, following in Chapter 6: Back at/of the Gateway is a somewhat serious trifle to sweeten the route back to rejoining the Homestead pathway leading to the Gate out, after the sojourn with_in.

Chapter 6: Closing for Beyond

Back at/of the Gateway

The ancient Egyptians observed Scarab beetles rolling the balls of dung, in which they lay their eggs, and bury underground. They thought the sun was rolled around the sky in the same way, and like the ball of dung, the sun descended down into the underworld each night. As the ball of dung gave birth to another generation of beetles so the sun was reborn each morning bringing warmth and life to the earth.

African Dung Beetle - National Geographic
(eyelid productions, 1997-2012)

“Courage is the most important of all the virtues because without courage, you can't practice any other virtue consistently.”

Maya Angelou

seen by me in the Daily Maverick on Tuesday, 9 March 2021

I took the great gauchiste theme—the relations of intellectual and manual work—and put it in reverse: not the re-education of intellectuals, but the eruption of negativity, of thinking, into a social category always defined by the positivity of doing [...which] archival, narrative work has run parallel to—and entertains a crucial dialogue with—the second, more polemical and discursive front : Ranciere's critique of the claims of bourgeois observers and intellectuals (philosophers, social historians, New Philosophers, sociologists) to know, and thus “speak for” or explicate, the privileged other of political modernity, the worker.

Kristin Ross, p. xviii

Translator's Introduction to Ranciere's *Ignorant Schoolmaster*

“This is what happens to us in music: First one has to learn to hear a figure and melody at all, to detect and distinguish it, to isolate it and delimit it as a separate life. Then it requires some exertion and good will to tolerate it in spite of its strangeness, to be patient with its appearance and expression, and kindhearted about its oddity. Finally there comes a moment when we are used to it, when we wait for it, when we sense that we should miss it if it were missing; and now it continues to compel and enchant us relentlessly until we have become its humble and enraptured lovers who desire nothing better from the world than it and only it. But that is what happens to us not only in music. That is how we have learned to love all things that we now love.”

Nietzsche, “One Must Learn to Love,”

Borrowed whole from *Being and Learning: A Poetic Phenomenology of Education*
(Duarte, 2012, p. x)

C4B 7-15 June 2021:

*Love too easily sadly slips away when we don't or can't be bothered to engage because of insufficient means (of control) to countenance and cognitively and bodily confront....
ac_knowledge ... the pervasive entanglements of personal-professional-political participation
...with one another be(com)ing, including self and all with_in Earth.*

Enfolded be(com)ing regarding the whole

Trying to close the PhD, this Chapter holds/presents the latterly added 'half B Move': Closing for Beyond, referred to as 'C4B' in its back-stitching comment boxes knotting threads throughout, from the end of Chapter 1, Part One: Homestead. It moves in the opposite direction of opening. Folding back on itself it wraps up the whole, by drawing closed the strings of the PhD with_in, even as the forever unfinished tendrils of be(com)ing Dung Beetle Doing reach through the knotted gate to beyond.

'Closing' requires 'finishing the PhD' for submission, recognising the forever unfinishedness of its main matter: Dung Beetle Doing. The questions, quandaries and conundrums of the whole come home to roost. I need to be sure they are settled accordingly I can click the latch and hand over the keys to the 'keepers' of the faith of trustworthy qualification for a PhD, with_in consideration of its 'collaborative and public good possibilities' (McKenna, 2017). Even as I disentangle, detach and disengage myself with_in ongoing Dung Beetle Doing.

The 3Things of Dung Being Doing, the motivations, quandaries, queries, conundrums and conceptual framing for their 'resolutions' are picked out and threaded through the journaling and conceptual constructions of contextually appropriate praxis of drawing the strings of closing this PhD project, 'making the pathway' back out to the gate 'as I walk it' (Horton & Freire, 1990; Walsh, 2015).

Enfolding with_in

In March 2021, just coming from pulling together 'Becoming' (now as a Chapter of its own, since laying out the Tables of Homestead), so many things that I have personally been struggling with have come to seem so starkly obvious. Which is of course so often the case with_in a retrospective view, being the nature of learning, from experience in particular.

Yet in terms of 'winding up' the PhD, some of the things that I seem to have missed that appear to be so obvious to others still trouble[d] and concern[ed] me a bit too much. In this instance I'm thinking of the phrase 'so you're in the writing phase'. Well, yes. But also, when haven't I been? How is writing *itself* not the *capturing* of the sorting and interconnecting of *analysis*; of the *reflective* thoughts, feelings and wondering...about what I *observe* from I/we are *doing* in the world?

And then I re-member (Russell & Carey, 2002) my learning processes of arriving here, at this point: of closing (a PhD), in the way I am – do. And that it is through these same mechanisms that I can only now *'willingly'* – meaning in a way I can actively comprehend – even hear that common phrase. That is, from with_in the context of processes appropriate to my way of making sense: enabling enfolding 'the writing phase' into my 3 (and a half) B Moves in a way that enriches and enables my means and mechanisms of participation, instead of being toxically alienating and nihilist to them and me. As seen along the way of this PhD, these mechanisms are the critically developing articulation of realisations recognised with_in my seeking answers to my research questions. Which is the key value I have found through, and to be, the (re)generative development of the Seed Pearls with_in Dung Beetle Doing, dialogically and dialectically becoming. Trialectically promoting the possibility of sustaining self defined ways of *this* 'dung beetle' willingly wading in and through *this* PhD route of self determined seeking being better, through doing it, here now...as contextually appropriately as possible regarding all concerned within my accessible 'means of control'. Working with_in and despite the complex mire of informing matter ...of everything.

I am gratefully reminded how, through mentally glancing at the Seed Pearls in slowly twirling mobile in my mind, watching their glinting swirls reflecting momentary sparks of (en)light(ening) matrix as intersecting prisms of all their angles and aspects diffractively pierce the matter/s on hand, I have ways to praxisly spring between stepping stones of overlapping and slivered separations; between more common[ly accessed] knowledge, and a dung beetle way of arriving at something similar, through a journey of struggling to make better balance with_in the world in everyday doing be(com)ing. So that the contextually appropriate trajectory tilt helps discern light sources from where I/we are, working with what I/we have, with_in sufficient at least sense of 'elsewhere' (Mbembe, 2019) to help guide choices of where and how to participate without drowning and erasing what is possible and/or preferable here now. That difference of even one degree is what makes all the difference to the matter/s with_in our proximity, more and more. The matter of fine im/balance being so fundamental (Owen, 2016) to possible futures (Mbembe, 2019) productive of 'better'.

Bringing me in this case to the final 'half' B Move added to the other three.

From the present vantage point, I once again 'know I know' (Whitehead, 1989) that this is because I have been doing reflexive research: more and less intuitively and consciously over the period of the whole, feeding the feelings of such a need to (sometimes overly?) defend and (pro)claim what I'm doing, in the way I am. Partly I think because I didn't recognise how relatively common reflexivity has

become for quite lot of researchers, as Kemmis (2010) among so many others, points out and my earlier chapters of Part Three now more readily attest to. What I find is still the common challenge for those of who acknowledging its import is primarily the 'how' of it. While the broad reasons why reflexivity matters so much taking for critical participation in our common world could be considered the common thread, greater distinctions come through the means...that make the way/s ...differently, by degrees, materially *shifting* the consequent directions of such doing.

Dung Beetle Doing processes have led me to more clearly articulating the links between the reflexivity of the PhD with autoethnography and genealogy, using bricolage to help manage the presentation – of the 'phases' concentrically ecosystemically spiralling along with_in the stages of ELC-ing too. That the 3BMoves enabled me to realise more systematically. And that only by ploughing on toward the back of Being could I even adequately recognise and articulate the separations with_in the intrinsic combinations, of DBD and PhD....producing the essential 'half move' enabling this 'closing for beyond'.

So it seems that while I had just missed a critical piece of knowledge that other people doing a PhD already somehow seem to more easily have or find, at least from my presently enabled view, systematically working with my DBD mechanisms has brought me here 'contextually appropriately. In this chapter I hope to now close the gate on the PhD through brief reflexion enabling common reinforcement of its value, validity and value through rigorously 'facing and embracing' my ways of working with_in it. 'Gleaning'(Bourdieu, 1990; L. Roberts, 2018) from with_in 'openness to the complexities of the pluridimensional fabric of [the] everyday spatial worlds' (L. Roberts, 2018, p. 43) of my living literature, truth procedures and presentation of the whole, while, however narrowly, avoiding the possible pitfalls

'that self-ascribing as 'bricoleur' might give license to research practices that skirt(s) with superficiality and lack of rigour (much like opportunistically pinning the label of 'autoethnography' on to writing that stylistically is more suited to a blog journal'

to gather together Roberts' (2018, p. 5) support and warnings regarding such ways of working with_in my way esoteric way of '*refashioning territory*' (ibid., citing Back and Puwar, 2012).

Through which reflexive processes I *gather again with_in all the diffractions (which could be phonetically well punned without lisping Fs)*

Acting: Recovering love in be(com)ing all together now

Two artefacts of C4B, for such common reflexion regarding all the '*Ps of participation*', are something like garden beds laid out along the portal Pathway through the forest garden connecting back to the Gate, as the way in and out:

i) The *Combo Table* is more easily recognised as a traditionally formal 'bed', here primarily for overseeing what is and isn't (any longer) in the presented PhD through Dung Beetle Doing pickings and choosings across the 3½ B Moves;

ii) The (spiral) Rainbow SAAIC is a more diffractively reflexive mechanism. With_in more decolonised recoveries of my 'critical indigenous knowledge constructions' (CIKC – Trajectory Model Seed Pearl), the present_ed '*Rainbow SAAIC*, has become an appropriately graphically spiralled version of the original SAAIC Seed Pearl model, building on an older version originally demarcating 'period predominances'.

The original 'rainbow' version tracked social identity dominance affecting (im)balanced positioning from with_in our intersectional locations. Here, the evolved version is for working with the 3 ½ B-Moves to do something similar toward more subjectively centred 'SWOT-ing' (strengths, weaknesses opportunities and threats as seen in Bean 7) of the whole DBD project with_in a PhD trajectory. While somewhat typical of my seemingly esoteric intersecting design ideas that are wonderful when they work, but easily fall between their multiple stools too – especially in the changing lights of dynamic organic development – the models' imagery rather delightfully echoes symbols of some bigger more hopeful social movements, especially from our situation her in southern Africa, from transforming rainbows to decolonising ecosocial feminist recoveries.

Both the artefacts are constructed through 'C4B processes' that flow across the whole, sewn in zigzag here and along the way in various forms, be(com)ing finally knotted together here in this final chapter of being back at the Gateway. This time for exiting and latching the gate out to 'Beyond'.

Almost daily processing narrative 'journal' bulletins with_in the moments of the Move provide(d) much of the material for 'ELC-ing' these artefacts, helping to cobble together their Dung Beetle Doing matter regarding, across and between the P's of (participation with_in) the PhD. Helping to

consolidate what I now able to see and understand so much more, at least for PhD purposes; and sadly too, less of some of the other things I seem to have lost along the way.

Using Annotated Experiential Learning Cycle (A-ELC) processes, tacked with the 'journaling pegs' if and where appropriate and necessary, I try to make the artefacts work for present_ation of reflexions for this process of 'coming full circle' – with a difference of at least *one degree* of depth and breadth of understanding...ways of doing better *more and more, proximally*, as the dynamic drivers of dung beetle doing hopefully promise.

My motivation here is to use the Combo Table to *show* the centering of the *Becoming Move*, critically pragmatically (Vasilachis, 2009) visibly, as the period of productive brewing and growing of the 'raw' PhD and Seed Pearls with_in their separate and interrelated mutually vulnerable(Page, 2017; Zinn et al., 2009) [(dung beetle) doing] be(com)ing, [observably] rooted in the grounds of *Borning* , to their more consolidated [reflexively analytical] DBD 'flowering' with_in *Being*. Tying together with_in PhD processes, here in Closing for Beyond (C4B). With the [square brackets in this paragraph] illocuting the applied A-ELC processes of doing so – with due regard to all the Seed Pearls.

Which is really matter of returning to the actions in answer to question of SAAIC for A-ELC observation of the reflexively judged [reflectively analysed] to be adequately presented artefacts of the whole,

now that I have the range of Homestead 'buffet Tables' that I do, along with all the rest, as the spiralled rainbow SAAIC helps highlight,

with_in the P's of the Star of Participation

with_in the unfolding means of catalytically converting the dynamically driving direction of the 'Trajectory Model' of this Dung Beetle doing (DBD) PhD

of critically self-reflexive (CSRX) contextually appropriate (CA) education for social justice (ESJ) toward the enlightening stars of the milky way it is with_in.

Thus (reasonably :) praxisly realising the combinatory ontology of DBD methodology

epistemologically through Seed Pearl means of recognition and articulation of the 3Things

catalytically converting the PhD with_in its be(com)ing. That has ultimately led to the [possibility] of

Bean 8 and the PhD, being [able] to be what they have become. Together with the final Table

settings in Homestead, especially the Rapid Read Route. Simultaneously enabling Closing. For hopeful possibilities beyond.

Rainbow SAAIC is a/the be(com)ing tool with_in such final reflexive resolutions (x-ref MOC's) for presenting my realisations of the quandaries, paradoxes and conundrums recognised and articulated with_in this misfitting border crossing potential PhD from the margins, appropriately to the context of closing, while Combo Table shows the 'critically pragmatic' decisions made accordingly. Any further rationalisations of ultimate choices shown on the Combo Table, reflecting the dynamically driving 'enablers and resisters' of the Rainbow SAAIC, not adequately evident through the artefacts themselves are picked out of the reflexive zigzag journaling their mutually becoming constructions in respect of the whole, and sewn in situ accordingly.

Making the task possible, as this hopeful entry of 17 May 2021 almost sings:

In C4B

The 3B's come home to roost

in the Combo Table

nestling the new added half snugly with_in Seed Pearls in DBD whorls

at the swirling spiral of the Rainbow SAAIC

responding to the spectres of uncertainty

wondering what would be different 'If I could have known then...'

and if had done that then'.

which is surely the sorrow and joy of all CSRX research.

What matters

most is

now

how

I do

know and do,

and hopefully others can better too,

leap lightly between the Moves buoyed by the immanent latent learning

of CSRX with Seed Pearls with_in DBD.

Faithfully Observing the artefacts

(with apologies for this slightly odd title arrangement here, owing to the problem of fitting sections onto changing landscapes of horizontal Table pages)

The Combo Table

Being a combinatory Table of the 3BMoves and processes of this Dung Beetle Doing PhD, for observing the reflexive actions with_in the be(com)ing of Closing, appropriately. To/ward Beyond. It is perhaps less pragmatic as a sense maker for a reader, than it is a truth procedure place holder for the presenter. Though the graphic format is helpfully germane all round I think.

Years	Move	Beans with_in situating Beanstalk Period of public presentation	<i>Developmental production of removed# and re_presented* 'Leaves' and other key artefacts, conceptual parts or whole, with_in the Moves of the PhD, shown with_in the (primary) Period of their production and final presentation decisions of the whole with_in C4B</i>		
			In Becoming	In Being	In Closing4Beyond
2009	B O R N I N G	Bean 1: Growing Social Justice Educators: <i>a pedagogical framework for SJE</i>			
2010		Bean 2 :Not the Poor Relation: <i>regarding in-service education</i>			
2011		Bean 3: Teachers Changing Worlds			
		Bean 4 : A case study on RPL: <i>reflexive practice in continuing education for TD</i>			
Becoming			be(com)ing with_in*		
2012 <i>A year of Opening (to love)</i>	B E C O M I N G	Bean 5 [A] 'DBD 1': Copying the Dung-Beetle: <i>classic enablers & resisters in searching for CA teacher learning & knowledge</i>	> Dung-Beetle metaphor > Thesis Statement > 'Aspects of Topic' Table listing		
2013 <i>A year of being in (love)</i>		Bean 6 : The Formal Proposal: <i>Harvesting the Bean Pod</i>	> CSRX as stars in the sky > Witchcraft *Brewing and Growing [<->DBD [1] V4 C sub to Supervisor]		
2014 <i>a 'hard year': 'life gets harder but better'</i>		[<-> DBB [1] V4 D: <i>sub to collegial working group</i> <-> DBB [1] V4 E: <i>intended for Action Research Journal</i>]	> *August SAERA PPT presentation: CSRX: DBD <i>methodology for whole ones in one whole world</i> • A-ELC claimed as Seed Pearl # Stem of TCW		
2015 <i>all about 'being radical'</i>			'Getting Practical': Beanstalk Genealogical Table constructions with their 'narrative ELCs 2009-15' • Period arrow added to Star		

Being Move 2016 -->> C4B present		be(com)ing with_in			
2016 year of free HE productivity and alienation from formal	B E I N G		Seed Pearls 'written up': includes recognising TM as one # 9c File: The 7P Star of Participation/PP	submission and engagement rejection of whole	
2017 year of chaos & collapse? No. Trudge ... a(nother) hard cold year		Bean 7 :JAW-ly making the Book of WOMB: <i>in the way that Dung Beetles Do</i>	Writing Stems and more on Seed Pearls	Supervisor supports application for teaching relief	
2018 year of recovery and a year of consolidation			>the addition of 'less' to the A-ELC *Brewing and Growing melted in 3BMoves# [of Beanstalk] including reflexive BORNING commentary iteration HOMESTEAD arises...	Rearranging, jettisoning and re_forming+ (how literal) trying to fit supervisor requirements for imagined marker acceptability	
2019 year of letting go: detaching with love...		Bean 8 : Dung Beetle Doing: <i>CSRX as (decolonising) CA education for liberation</i>	...from which the 3 PARTS emerge BEANSTALK > Beginning with the Beans > Tables	building on imagined confluence	
2020 year of re/formation and 'schisms'?			drawstrings of unfinishedness# be(com)ing with_in un/en/folding heading sets	Closing for Beyond moments and shifts* + Re_forming etc. for supervisor support, including SAERA PPT dropped; Bean 8 reworking with Carmel+; Intention to submit > Abstract > Super-loopy-ness	
2021 Making shifts * Recovery and re/solutions				Re/moving Stems from Part 2, except for #TCW, now in Becoming; re-inserting #9c: 7P Star as Seed Pearl, in/as Becoming artefact; RRR etc. Tables added to Homestead; Combo Table and (Spiral) Rainbow SAAIC become with_in C4B; and * C4B comment boxes enabling drawstrings, including 'MOC' recognition insertion in more contextually appropriate situation.	

Hopeful reflexive gazing

Inevitably, the Combo Table has been through a series of edits as the enfolding purpose process practicalities of *Closing for Beyond* shift all, by degree, according to proximal conditions with_in the periods of doing, for more and more...elision of doing the DBD PhD with_in be(com)ing. Particularly as they relate to (re-)'emergent holistic' (Collier, 2011) recovery of wholeness in this period of reclaiming education as struggle for liberation, I think. Where the paradoxically coinciding clashing currents have produced the ultimate manifestations of the P's with_in submission as participation in present processes of academic recognition. Reflexion on which dynamics is provided by, and in turn provides, more clarity with_in the nature and components of the Rainbow SAAIC, showing as it does the elisions across situating ecomodel layering of the 3 ½ B Moves, contextually appropriately to be(com)ing with_in this final half:C4B.

C4B June 2021: *A journal entry note on rediscovering Collier from with_in Borning, that gathers strings – across the becoming of the Star's period 'P' on the cusp between Becoming and Borning; and recovery as such a feature of Being cusping into closing for Beyond: The structure of the PhD, hover imperfectly applied, does help to maintain integrity of showing the developmental processes, while enabling, even producing, the spaces for incorporating improved or growing reflexive understanding. Now when I search through my saved literature, I re-find Collier (2011) writing on 'holism and emergence' – a connection making obvious sense to Dung Beetle Doing...*

By Combo Table indicating what artefacts are placed [else/some]where in the whole, for making the roiling linkages of intensified perspectives of immersion and emergence apparent through the [other...culturally appropriate] structural mechanisms of DBD: the Seed Pearls, and/with_in the Beans – situated with_in the 3B Moves, it enables me to finally draw together the strings of unfinished but closer alignment between the Venn circles of the Seed Pearls with_in DBD and the PhD, even as lively curly tendril springs of crescent sickled separating commonality reach toward Beyond.

The Table helps to show the dialectical dialogical 'reading' of the Beans, as productive products of developing/be(com)ing DBD with_in the PhD participation [regarding all the P's, but with the *focus* on the content of the Beans], *together with* a 'reading' of participation with_in the be(com)ing DBD [and] PhD processes as the *focus*. It is a sorting of sorting of sorting reflexive analysis pragmatic artefact of my participatory experiential learning for CA SJ doing – in living learning teaching. Education. Lifelong transformative learning for liberation. Dung Beetle Doing.

Through ‘anarchiving’, as a delightfully fitting term I hear from Eric Manning in a webinar on Post Philosophies⁴⁷, from with_in the period of this time-space, where contextually appropriate DBD seeking promotes finding precisely such ingredients for enhancing the mix/meal. As I rather anarchically humanly wander/wanda/wonder from Pillow (2015)/pillars to posts – with_in and toward ‘B/beyond’ (Jun, 2012; Ziai, 2011) ...to punningly play) – in recovering some confidence in this work. Providing a suitably lovely opening for new ways of working with my material in future sharing. Of course the finding itself exactly illustrates the magical, and-but rigorous science, of ‘coming to it’, through systematic pursuit of particular political and philosophical trends. That tellingly I’m only now again being more open to even seeing, as the Duarte quote above suggests as the way of coming to love. Which is exactly the point of deep study – with_in Dung Beetle Doing, in my case.

As I [re]gain more confidence with_in the little solid kernels of my dung beetle Seed Pearls, I feel interested and able to wander into conversations with vast oceans of philosophical schema where I’ve just been having the barest overlap between intuitive doing and rigorous reading along the way. Which awareness is no longer dominated by fearful threat, as has occurred in various waves through the Moves. I’m settled enough now to be back in the space of interest and excitement for post PhD ‘walks in the literature woods’, when I’m not ‘back on the street’, which my whole being is craving. Which latter space, of course as Covid has combined with PhD closing to restrict the routes. But I’ll find my way back... to being among ‘my people’...somehow dung beetling along. As already this little foray reminds me, because it is to activists only virtually met online last year that I’m finding new bearings reconnecting with me ‘dreams of being bold’ (Feminist Alternatives, 2011). Reminding me, again, to embrace what works for me, to be able to develop and share my labours of love with_in the world.

Charitably wandering in the space between the two beds

‘Just now’ (in **January 2021**), while listening to a podcast of a class in Australia, practicing all ‘the right things’ of a clearly intentionally liberating decolonising university class in the present period⁴⁸, I waited with_in bated breath anticipating a matching third of the three aspects of the A-ELC’s *reflection questions* to be asked as the facilitator proposed ending with a reflective circle ‘sharing *thoughts, and feelings*’ about the session. Disappointingly ‘wondering/questions’ wasn’t included. Without which the chances of going beyond noting what one is ‘thinking and feeling’ potentially

⁴⁷ *Post Philosophies and the Doing of Inquiry Webinar Series*, Hosted by Dr. Vivienne Bozalek, University of the Western Cape, South Africa and Dr. Candace Kuby, University of Missouri, USA: <https://bit.ly/inquiry-mu-uwc>. Jan. 2021.

⁴⁸ Sent to me on this basis by a member of an active ecosocialist community of praxis...awfully which reference I *since* lost!

dwindle to dilettantish interest and self-affirmation, instead of provoking the critical next step of activating more critically conscious consequent doing.

Of course the facilitator in the space may have simply forgotten. But the beauty of the Seed Pearls is how they help avoid such ultimately significant differences in the kind of learning spaces we provoke and participate in. That a co-teacher in Education and Development (EDDE) around this time reminded me how our final year undergrad students are using appropriately with casual ease, echoing my experience with JAW (in Bean 7) and the student reflections in Bean 8. As others in Beans 3 and 5 used the Trajectory Model as ‘second nature’ tools of reflexive arcs.

All fitting together with_in my/our means of resolution (as one of the four factors of the vulnerability-resilience continuum of ‘means of control’) for ‘taking risks carefully’ (Bean 7) from with_in balancing recognition of our power of location *and* position (Bean 1), with_in trusting to the sense of the process ‘triologic’ between the Period and triangles of Participation (of the 7P Star) in the radical democracy (Amsler, 2015a) of the ‘social pedagogy’ (Von Kotze et al., 2016) approach of this thesis submission. Where I’ve had to learn to just ‘ignore’ – set and stand aside from, only acknowledging out the corner of my eye as it were – the weight of those things that don’t work for and with me in order to ‘keep pragmatic faith’ with the truth procedures of its vulnerable political pedagogical praxis. Not faith as blind acceptance of thick unknowns. But faith as critical acknowledgment of a balance between...known and unknown...and what is within my means of control...and not. Closer to what I think is Robert Young’s reading of Fanon’s sense of “faith conceived as the expression of a limit to what can be thought” (Fanon, 2018, p. 42) and a little akin to the angle of post development theorists in Siemiatycki’s (2005, p. 58) perspective. And of course Freire, who Roberts (2008, p. 4) reminds us that “[f]rom his earliest writings, Freire has emphasised the importance of human virtues such as love, hope, trust, faith and critical thinking” with reference to Freire’s (1970) *Pedagogy of the Oppressed*.

Bringing me right back to the vicinity of early writing in *Thesis Statement* (Part One, Chapter Two) about whether ‘it begins with no’... or yes (in response to Holloway), where now that seems to me a false binary in the finely waving line of nuanced balancing in moments of doing being. Where the smallest caveat of the action of ‘looking for the light’ – from with_in whatever possible scraps of love can be ‘will-ingly’ found and held fast, to combine senses I get from Amsler (2015), and Arendt (reinforced by Young-Bruehl (1982, p. 289) in these respects. Because the *no* against the present injustices is real matter of life and death driving fear and fight. But the chinks of possibility are more

likely found when we have the heart to look for them. That's all. That is the significance of one degree for more and more with_in proximity.

In turn, all together reminding me of my increasing awareness of 'means of control' (MOCs) as a sort of mistakenly missed, unrecognised and undeveloped Seed Pearl, that will need to be realised as such in the future, as I have 'sort of seen' and averred to 'MOCs' so frequently along the way, but not fully acknowledged as a Seed Pearl grain. Oddly enough, considering its frequency in my work with_in our participatory communities of praxis, as seen in multiple Beans. And because a way to pragmatically articulate our [multidirectional] power [needs and presence] within the moments and events of the moving about world that the other Seed Pearls help read, that 'means of control' (MOC) offers, is no small thing. I think perhaps because of its familiarity to me, I [have] tend[ed] to overlook its significance. As I have come to do with so much about the Seed Pearls.

'Means of Control' has been such a valuable concept from its earliest articulation. Originally conceived in response to a request for assistance from young women going to National Students representative Council (SRC) convention as feminist insider protagonists, 'back in the day' of the early '80's

I still have such strong sensory memory, including among others, the feel of the plastic covering on my hands and underfoot the wooden crossbars of the trestle table built from scraps, encapsulating beautiful moments of such purity of praxis that no wonder such clarity 'came naturally');

also inter alia superbly illustrating me at my best as a dialogical thinker in doing, as it becomes usefully further developed with_in the 'Social Issues' Learning Guide Quin (Quin, 2005) (for the Social Justice Education ACE for in-service teacher-students), to include the 'four factors of vulnerability and resilience',

unwittingly but unsurprisingly finding reminding echoes of its value from reading again Hannah Arendt's Human Condition (1958) that I have 'to hand', it being on my phone for reading as I awkwardly sit in a spaced out crushed clinic line waiting for a rabies inoculation booster during Covid times. Such being the wonderfully ironic coinciding oddities of life;

that has since become folded into my teaching Handout synopsis called 'Elements of Power', where it sits alongside Lukes' (2005) 'directions of power' and 'social justice education's conceptual framing of oppression theory (Kumashiro, 2000) including faces (Young (Young, 2000)) and features (Adams (M. Adams, 1997; Hardiman & Jackson, 1997) as since inserted in Figure 10, Part One.

Which discussion, in June 2021, has since been 'amended' through C4B reflexive processes, with 'means of control' being better foregrounded in a contextually appropriately situated C4B comment

box (x-ref) in Homestead, making this detour more of an illocution of such mechanisms than new information perhaps. Nonetheless, showing that such are the dynamics driving Dung Beetle Doing. Including the be(com)ing of Rainbow SAAIC with_in C4B. Enabling ever such slight shifts of even one degree with_in proximity to keep open ways of moving forward.

Rainbow SAAIC spiral

Even so, and despite the 'ditty' above preceding *The Combo Table* smugly chirping about nested fits, I still find it a bit of a struggle balance all when looking too long and hard at Rainbow SAAIC. Without having the Seed Pearls to help me hold all together, I simply couldn't, honestly.

As more and more such threads and items get/got added to my working Rainbow SAAIC model, including 'post-its' to make more writing space, I realise it has become untenable. Pragmatically unviable, and therefore no longer valid and valuable in its intended form with all its individual details.

Being so aware of my personal-professional-political growing aversion to labelling ways of doing and being as I try, for example to work out how to insert 'the rise of decoloniality within HEI's' as a key enabler, with almost instantly institutionally colonising resisters, crossing ecosystemic layers but also B-Move rays, differently, I realise that the *detail* of Rainbow SAAIC isn't what matters or works here, regarding all 7 Ps of the Star with_in the 'trajectory' (as in the Seed Pearl model) of 'Closing'.

The becomingly faithful Spiralled Rainbow SAAIC Model

The multidimensional overlaps and intersectional depths and differences in my encountering and subjective acknowledgement of the relationship between decolonisation education as the struggle of liberation here with_in this PhD with_in the institutional space of its submission, with my experience and praxis 'on the street', in the classroom, and in movements and text literature across countries and years can't be conveyed fully on the

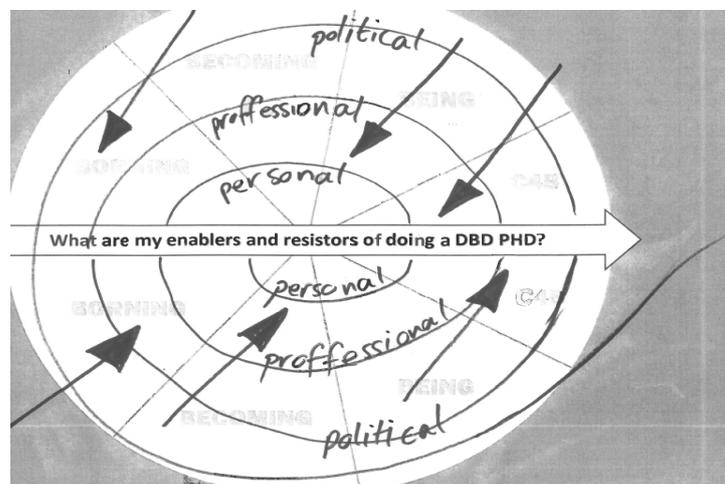


diagram any more than they can and should be in words here. That has been the job of the whole DBD PhD 'whose' strings I'm reflexively drawing together. Here In this context, it is the model itself that matters, to appropriately show the DBD dynamics of doing so.

So that what I insert instead is a simple diagram illocuting the *nature* of the sorting processes of C4B that dialogically generated its mechanisms. It is suitably the 'move_ment model' of the of the hardcopy working version, from which it is extrapolated.

In this context, the superimposed '*personal-professional-political*' spiral portrays the rationale of the almost tautological framing of critically self-reflexivity: illocuting the balancing between other and all everywhere, and self: as the dung beetle whose own[ed] agency of doing it is intended to [re]produce [with_]in be(com)ing better.

Spiralled Rainbow SAAIC as a model helps to depict the DBD balancing between the processes of the PhD and me as its producer, growing with_in it, and closing it. It helps me hold awareness of where what of me begins, end and blurs enabling or resisting my means of control in respect of all participation with_in the SAAIC-ed Trajectory of all three: DBD, PhD and me – in relation to 'the rest'. This contextually appropriately more distanced view of the model helps stick to the main structural matter from with_in culturally appropriate contextual structure for closing considerations of the PhD.

Even so, seeing such a large 'slice' for C4B is quite a big one to 'swallow'. It really emphasises how enveloping the PhD is in my life. I notice how the Covid pandemic almost pales to white noise in the background of this prolonged period of 'closing crisis' as I try to push the misfitting pegs of me and the PhD into the problematically skewed hole of present day academia. Recognising that as much as I know the PhD process has pervasively strengthened my work in terms of realising recognitions and articulations, I can't say that the trade-off of time taken away from practice and life has been worth it. If it now fails to become a PhD after all that really will be sad. It will be a net loss of my social contribution. I think this is a primary driver keeping me going on toward submission. Even though of course I still have the contribution of the ongoing improvement of my praxis for doing better in teaching and life in general, together with the still unpublished Beans to work on, that have been overarching *main* motivations all along. Which of course leave with me as I exit the PhD gate to Beyond.

Hopefully working with(in) the becoming Rainbow SAAIC spiral

So and yet, I do find it helpful to look at the Moves altogether like this with the superimposed personal-professional-political aspect of the individual, institutional and social spheres as Young (2000) and Adams (1997) among others, label such layers of an ecosystemic spiral in my 'SAAIC' combination model. It gives me some sense of reconciling, hopeful calm. In this context the 'PPP spiral' portrays the rationale of the 'almost but not quite tautological' framing of critically self-reflexivity: illocuting the balancing between other and all everywhere, and self: as the dung beetle whose own[ed] agency of doing it is intended to [re]produce [with_]in be(com)ing better. Ultimately it is this 'almost but not quite tautological' of DBD that makes its ongoing ever such slight shifts... of potential possible.

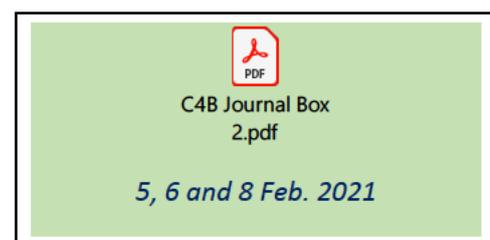
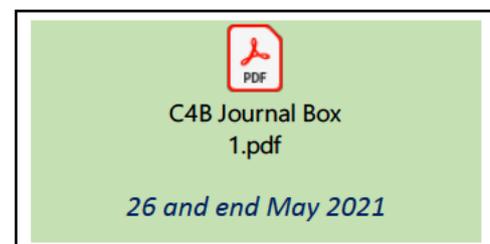
Tying the Gate latch closed, with_in love, against fear

Gazing at the Spiral Rainbow SAAIC model through DBD spectacles, with SWOT and PEST models alongside in my mind's eye for highlighting evaluative angles, I think there are a few key aspects to articulate. They aim to lightly touch on and 'put to bed' my concerns and resolutions about literature, presentation quandaries and conundrums of the paradox of domestic submission of wild witches organic beanstalk *umthakathi* immanently struggling for liberation. I aim to do so as briefly as possible.

Where possibly illuminating, or just illustratively interesting, I insert some of the Journal entries alongside in collapsed pop-up boxes as used prior to this since their

discovery, which now known can't quite be ignored as a possibility, as hard as I try to avoid it. Maybe more from the perhaps childish allure of the excitement of lifting the lid of another little 'secret' hidey-hole...in this case, like little interconnecting tunnels cross-stitching back and forth between enabling and resisting dynamics swirling over and under the rainbow SAAIC spirals.

I no longer predominantly see those tripping up things like the length, because, for example, I've overcome a main problematic of it through the insertion of the *Rapid Read Route Table*, even as I note with a resigned ache the semi dismissal of the real discovery work: the Beans and Seed Pearls in my efforts to prove academically validated knowledge.



My recurring sense of 'literature', *vulnerability* (rather than *weakness* I want to now more claimingly call it), through my ways of working with texts, requires that I re[-]member [to] the political 'paidea' (Jun, 2012) of my counteract/ive (Earl, 2018; Suissa, 2010, p. 7) philosophical praxis processes of contributing to productive knowledge for being in better balance with_in present doing and being. In the dung beetle way I do so. With its own validly, viable and valuable will and way of seeking through doing contextually appropriately within the inevitable contradictions that exist in respect of my SAAIC working with_in the prevailing 'social entity driving phenomena' (Jun p291). As Jun (p286) quotes Malatesta recognising: "All of us, without exception, are obliged to live more or less in contradiction with our ideals [that] we suffer by [...] and seek to make [...] as small as possible" (Malatesta, 1993, p. 142).

Overlaps with others in similar streams helps the reinforcing flow:

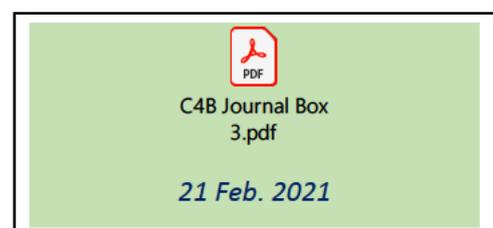
"All rational education," Bakunin writes, "is at bottom nothing save the progressive immolation of authority for the benefit of freedom, the final aims of education necessarily being the development of free men imbued with a feeling of respect and love for the liberty of others" (Bakunin, 2004, p. 41),

found in Jun (p294) as he battles with differently weighted dynamics with_in similarly positioned and located (Bean 1) terrain.

And with this rather nice illocution of elision - and not - between 'left hand/right hand' writing through pragmatic process and personal practice possibilities, I am be(com)ing re_minded of why I am *compelled* to produce knowledge in the way I do: absorbing it into my being for brewing and growing DBD more from what others provide. From great elephants to trees, fallen leaves and other bugs. I really mean no disrespect to anyone through lack of acknowledgement, but the importance of needing to make sense for life seems to crowd out that capacity in my limited brain space.

Knowing DBD as I do, I do know this also has to do with motivations, and it makes total sense to me how much more I can do this with the work of people I have met and engaged with...actually in life or text. Even though I'm

bad at sewing, I know that my explorations with text literature over the past year, largely as seen in Chapter 3 above, together with my political deliberations in Being in general, intensifying in terms of trying to articulate pedagogical ways forward with_in the crisis of the present, have made me more



aware of the validity of DBD as a viable metaphor for the value of the Seed Pearls. As much because of the praxical possibilities they articulate as my recognition of what is present-ly realisable, and not. And that's okay. They can make a tiny contribution to the general trajectory of CA ESJ for better being 'here' 'now', in the midst of mine and other's unknowing of the present, past and future dynamically moving about world. I think Bean 8 goes some way to articulating such realisations recognisably for other seekers of social and 'more than human' justice.

Yet again,

Remembering that what we can each subjectively countenance is of course strongly reinforced by 'our own' deeply enculturated hierarchies of knowledge in turn contributing to the manufacture of situated institutional lenses determining our desire and ability to find trustworthiness in the unfamiliar and invisible, seeking substantive roots is of course wholly valid for cautiously avoiding toxic matter. *Only* seeking such things because they are already known means of life, can also potentially blind us to new possibilities of other 'life forms' with_in yet unknowns – to ourselves and/or others. It is precisely what makes new notions so fragile and vulnerable, and difficult to strengthen. And make 'acceptable'. As with everything new...that has to make space with_in the existing. Bringing me right back again to the value of Seed Pearls as a concept in general. And the specific ones found through this PhD work for and from Dung Beetle Doing. They really do have the potential to aggregate dynamic matter of complex life in some productively usable form. Which is true of all useful tools and concepts of course.

In this case, the matter of the Seed Pearls systematically realised in the form they take, does produce the more accessible means and possibility of at least of more holistically systematic engagement with complexity of matter of being than I have otherwise found in my search for such '*pragmatix*' (as lovely 'critically pragmatic' combo word). In a way that enables more openly encountering, and usefully conveying, a little more of the same 'way and will' of participation with and to others in certain circumstances better than I could before their crystallisation. Helping to more consciously and conscientiously recognise and articulate the interrelationship between means and motivation of seeking with_in doing being in better balance, between self, other and all, including the earth. Using our individual power of collaborative participation as best we collectively can.

I know just repeating myself, based on my own convictions, doesn't make it any more true. But I also know the realisations of reader, writer and 'thing' potentially grow more and more articulation even by a matter of one degree at a time through proximal recognition of all the P's. I hope that I have,

through the interactive parts of the PhD viably presented such CSRX living learning knowledge in a way that makes this DBD (potential) PhD have value and validity for others too. Enough at least.

Hopefully some of the chorus lines ring true for other possible loving dung beetles too.

A prospective action 'beyond' closing the gate in this round of PhD processes is a shift in marking processes. I will be requesting appointed assessors to consider a collaborative engagement on the final report.

As things presently stand:

If there is major disagreement between markers on acceptance or not of the thesis as a PhD, a 'disinterested party' will be asked to adjudicate and make 'final report decisions', including the nature of changes and corrections, and who will adjudicate these;

Even with agreement on passing of failing status, decisions concerning corrections will need to be made. Typically, this would be the job of the supervisor.

In this, case with the absence of a supervisor familiar with the study, who might be able to sensibly engage, it seems to me there is an opportunity for dialogical collaboration that is more contextually appropriate to the task of socio-politically responsive knowledge production. If the three markers were prepared and allowed to engage with each other's submitted assessment reports to produce a combined final report, we would at least be trying a potentially more productive alternative? I realise this will require additional work on the part of assessors, and quite likely delay qualification proceedings. I am happy and willing to use this work to promote such pragmatic participatory shifts (Schreiber-Barsch & Rule) toward the broader project of radical democracy (Amsler, 2015a) within and between the lines of Higher Education (Walters, 2018) institutions, if you are. And if you are, your assistance in requesting such a process could be helpful.

It will be interesting at least to see what emerges.

End.

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