Table of Contents

Reformulating action research to facilitate territorial responses to climate change

Miren Larrea, Pablo Costamagna

Abstract: This article serves as an introduction to the special issue by presenting the results of a learning process shared by action researchers coming from different action research traditions and geographical areas. The goal of this learning process has been to generate explicit criteria and features that action researchers can integrate in their facilitative work in territorial development processes to make these development processes more effective in facing climate change. These criteria relate to the roots of climate change, justice, innovative ways to understand democracy and governance, the contribution of feminism to climate change and the role of emotions when facing it. These reflections and learnings are synthesized into twelve principles for *action research for territorial development* (ARTD).

Key words: Action research, climate change, territorial development, justice, democracy, feminism, emotions

Una reformulación de la investigación-acción para facilitar respuestas territoriales al cambio climático

Resumen: Este artículo sirve como introducción al número especial al presentar los resultados de un proceso de aprendizaje compartido por investigadores en la acción provenientes de diferentes tradiciones de investigación-acción y áreas geográficas. El objetivo de este proceso de aprendizaje ha sido generar criterios y características explícitos que los investigadores en la acción puedan integrar en su facilitación de procesos de desarrollo territorial, para hacer que estos procesos sean más efectivos a la hora de enfrentar el cambio climático. Estos criterios se relacionan con las raíces del cambio climático, la justicia, las formas innovadoras de entender la democracia y la gobernanza, la contribución del feminismo al cambio climático y el papel de las emociones a la hora de combatirlo. Estas reflexiones y aprendizajes se sintetizan en doce principios de la investigación-acción para el desarrollo territorial (ARTD).

Palabras clave: Investigación-acción, cambio climático, desarrollo territorial, justicia, democracia, feminismo, emociones

1. Introduction

There is growing awareness that we must transform how we live, produce, and consume if we want to ensure a future for the generations to come. We, the authors of this paper, believe that action research can play a role in achieving this. However, the formulations of action research in the past are insufficient to make the difference needed for the future. To respond to the eco-challenges of our time, we have to transform action research.

Like the rest of the papers in this special issue, this is a position paper. We argue for some critical transformations of our practice, framed as *action research for territorial development* (ARTD). Nonetheless, our position is not based exclusively on our own reflections; it is the result of three years of reflection and discussions with colleagues, as we presented in this issue's editorial. The first step was to publish our initial concerns on how climate change challenged territorial development and our proposal to use action research to respond to this problem (Larrea and Costamagna, 2023). We presented and discussed that document in various action research fora and invited various action researchers who we believed could make a relevant contribution to write short position chapters with their thoughts. We are from different territories and even continents, Pablo from Latin America and Miren from Europe, and we invited authors from the global South and North. We sought to include these diverse perspectives in the discussion because, in our experience, action research communities in Europe and Latin America often have little interaction due to differences in culture, language, and action research traditions, among other factors.

Once the first drafts of their contributions were written, we arranged conversations between authors who addressed similar issues, and together, we learnt about what transformations ARTD needed to undergo to be more effective. Our position here is the result of those learning processes, and we have expressed it through twelve principles we believe ARTD must consider to generate a territorial response to climate change. We hope they prove useful for action researchers working in neighbourhoods, municipalities, cities, or regions in processes where governments and public administrations and their policies are part of transformative projects.

Our paper is structured so as first to share our position in the form of twelve principles for ARTD. We then present the discussions that have inspired them.

2.   Action research for territorial development as a political position

We have always considered ARTD to be political (Costamagna and Larrea, 2018) and our arguments have often been inspired by the words of Paulo Freire:

> *It was no longer possible to exist except by being available to the radical and profound tension between good and evil, between dignity and indignity, between decency and impudence, between the beauty and the ugliness of the world. That is to say, it was no longer possible to exist without assuming the right or duty to choose, to decide, to fight, to do politics.* (Freire, 2008, p. 51).

Recognising the political nature of what we do means that, even though we are researchers and educators, our research is a transformation process with a specific directionality towards what we consider to be a better world. Given the diverse interpretations of what constitutes a better world, this section synthesises the elements that help us define the direction we want to take in transforming our action research. In the following sections, we address the specific contributions of each participant in the process, citing their publications in this special issue or the collective book (Costamagna and Larrea, 2024).

The twelve principles shared here are our proposal to the ARTD community, and they complement the five features underlined in Larrea and Costamagna (2023): praxis, capacity building, participation, explicit political nature, and facilitation. Our goal with this special

Transforming territorial governance to make it transformative: reflections from and for action research for territorial development

Ainhoa Arrona

Abstract: The challenge of the climate emergency has highlighted the relevance of local transformative action for the development of new paths to sustainability, but also the relevance of the connection between the local and the global so that these paths have a real impact. Delving into this local-global connection is key for action research, and specifically, for Action research for territorial development (ARTD) and the Pedagogical approach (PA), two action research approaches that work from and for the territories, and which are the subject of analysis in this special issue. With the aim of contributing to deepening of this relationship, this article adapts the concept of *transformative governance* proposed by IPBES to build an actionable framework for reflection on the contribution of territorial development policies and research to transformative governance. It then analyses the IADT and the EP with this framework and suggests strengthening the critical dimension of facilitation so that these approaches are better adapted to the challenge of climate change.

Key words: action research, transformative change, governance, multilevel, sustainability, facilitation

Transformando la gobernanza territorial para hacerla transformadora: reflexiones desde y para la investigación acción para el desarrollo territorial

Resumen: El reto de la emergencia climática ha puesto de relevancia la acción local transformadora para el desarrollo de nuevos caminos a la sostenibilidad, pero también la relevancia de la conexión de lo local con lo global para que esos caminos tengan un impacto real. Profundizar en esa conexión es clave para la investigación acción, y en concreto, para las aproximaciones de la investigación acción para el desarrollo territorial (IADT) y el enfoque pedagógico (EP), enfoques de investigación acción que trabaja desde y para los territorios, y que son objeto de análisis en esta edición especial. Con el objetivo de contribuir a la profundización en esa relación, este artículo adapta el concepto de *gobernanza transformadora* propuesto por el IPBES para construir un marco accionable de reflexión sobre la contribución desde las políticas y la investigación del desarrollo territorial a la gobernanza transformadora. Analiza después la IADT y el EP con ese marco y sugiere fortalecer la dimensión crítica de la facilitación para que estos enfoques se adapten mejor al reto del cambio climático.

Palabras clave: investigación acción, cambio transformador, gobernanza, multinivel, sostenibilidad

1.   Introduction

The climate emergency calls for the urgent development of new paths towards sustainability, which, in turn, requires profound changes in all spheres of society. Both the policy frameworks that guide global action in this area, like the Sustainable Development Goals, as well as the academic communities that have worked on sustainable transitions, recognise the importance of local-level action in addressing this challenge. It is at the local level where, among other aspects, experimentation and social innovation can generate innovative and appropriate responses to local needs, where social, economic, and green agendas can be interweaved in collaborative processes, and where the foundations can be laid for a global change. It is also at the local level that the transformative power of action research can be deployed as a mechanism that facilitates creating and articulating collective responses and change strategies, as proposed by two action research approaches that have been developed in parallel but interconnected ways and which are focused on territory and territorial development: the pedagogical approach (PA) and action research for territorial development (ARTD).

Developed in Latin America, PA is a methodological framework aimed at establishing learning processes and capacity building in the territory. In ARTD, an approach to AR developed mainly in the Basque Country, research is viewed as a strategy for change that focuses on creating dialogue spaces between researchers and public policy actors to transform how the policies are drawn up. While these two frameworks were built based on and responding to the characteristics of the contexts in which they were developed, they have generated collaboration mechanisms that allow their interconnected development to respond to common challenges that underlie and transcend local specificities. One of these challenges is the need to adapt the frameworks, along with the processes and governance they promote, to respond to the challenge of the climate crisis.

PA and ARTD consider that territorial development, with its spaces for creating collective and shared strategies, can act as a counterpoint to the global dynamics underlying and perpetuating a system that must be changed to address the climate challenge (Larrea and Costamagna, 2023). However, they also consider that strengthening territorial capacities and positioning the territorial perspective in global agendas and debates requires more explicitly examining the relationship between the local and global levels and exploring the multilevel dimension of these frameworks (Larrea and Costamagna, 2023).

This text proposes an exercise in that direction. Drawing on the definition and proposal of *transformative governance* made by several authors within the framework of the 2019 Global Assessment Report on Biodiversity and Ecosystem Services published by the Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES), I add a multilevel perspective and propose a simple framework to help us reflect on how territorial processes (research and/or policy processes) contribute to transformative governance. I then briefly reflect on how this framework questions PA and ARTD. Thus, my aim is to contribute to delving deeper into the multilevel dimension by conceptually connecting both scales (and different disciplines) so that it can benefit *us* and *them*.

I consider it relevant to clarify that I am a researcher who belongs to the ARTD community and who works in processes undertaken mainly with local and regional governments, accompanying the actors, i.e., policy actors. While these actors have little influence and decision-making capacity at the global level, they do have considerable influence and deci-

Democracy and agonism in the face of the climate crisis: in search of irruptive collaborative governance

Igor Ahedo Gurrutxaga, Andere Ormazabal Gastón, Izaro Gorostidi Bidaurrazaga

Abstract: The challenges of the new millennium make it essential to establish synergies between the instituting and institutional spaces that are trying to further democracy. From this standpoint, it is necessary to analyse the improvement of democracy made by the irruptive contributions of social movements. This article presents and exemplifies a new model of governance, that of irruptive governance, which aspires to enable protestors and institutional spaces to feed into each other in fuller democracy. Based on a specific example, it shows that environmental movements in the French Basque Country are managing to determine, oversee and improve municipal strategies aimed at mitigating the climate crisis. It concludes by suggesting that the collaboration of universities promoting participatory action research strategies can bring about synergies between irruptive and institutional actors, supporting the search for a choreography that allows agonism and democracy to work in harmony.

Key words: Instituting and institutional spaces, democracy, irruptive governance, social movements

Democracia y agonismo frente a la crisis climática: en busca de la gobernanza colaborativa irruptiva

Resumen: Los retos del nuevo milenio obligan establecer sinergias entre los espacios instituyentes y los institucionales que buscan profundizar en la democracia. Desde esta perspectiva, es necesario analizar la mejora de la democracia desde los aportes de la irrupción de los movimientos sociales. En este artículo se presenta y ejemplifica un nuevo modelo de gobernanza, el de la gobernanza irruptiva que aspira a que los espacios de la protesta y el institucional se retroalimenten respectivamente en una lógica de profundización democrática. Apoyados en un ejemplo concreto, se muestra como en el País Vasco de Francia, los movimientos sociales ecologistas están logrando condicionar, fiscalizar y mejorar las estrategias municipales ante la emergencia climática. Se concluye señalando que la colaboración de las universidades impulsando estrategias de investigación acción participativa pueden facilitar las sinergias entre los actores irruptivos y los institucionales, apoyando la búsqueda de una coreografía que permita poner en sintonía agonismo y democracia.

Palabras clave: Espacios instituyentes e institucionales, democracia, gobernanza irruptive, movimientos sociales

1.   Introduction

At a time marked by crisis surveillance capitalism (Fricke et al., 2022), the climate crisis is leading us to a crossroads in civilisation. The neoliberal project of positioning the economy as the main principle of life (Ahedo and Telleria, 2020) has taken humanity and the planet to a possible point of no return.

This project, which reduces life to commercial transactions, is taking root in minds, political cultures and institutional systems (Laval and Dardot, 2013), and its monistic, short-term, transactional postulates (Mirowski, 2009), based on the principles of freedom and individual interest, impede any consideration of what we have in common (Laval and Dardot, 2015), selling us a de-evolutionary system as if it were natural (Ahedo, 2021; Mirowski, 1989).

The neoliberal perspective on this is post-political, if we see politics as an attempt to find collective responses to problems with structural roots (Ahedo, 2022). Faced with the challenge climate change poses to civilisation, a short-term commitment to a minimum state in public policies is accompanied by a militarily fortified state. With this authoritarian turn (Goikoetxea, 2018), the aim is to guarantee that a minority becomes the owner of power like a board of directors in a public company. As a result, an authoritarian mutation of neoliberalism (Brown, 2019; Callison and Manfredi, 2019) has become shamelessly apparent.

On the citizens' side, this disruptive scenario boils down to a double radicalization of the demos.

–   On one hand, this comes in the form of discriminatory, reactive resistance identities, as defined by Castells (2000), which feed the drift of authoritarian neoliberalism and tilt institutions towards increasingly less democratic positions. This explains dystopian experiments like that led by Milei in Argentina.
–   On the other hand, it can be seen in challenges to the status quo, such as outbreaks, revolts, civil disobedience, or other agonistic expressions by social movements and NGOs that are trying to deepen democracy (rather than roll it back, like the previously listed actions) through repertoires that are increasingly confrontational (Letamendia, Ibarra and Ahedo, 2020). They are project identities, as defined by Castells (1997).

Leaving aside the relationship between regressive agents, we are seeing an evident contradiction in the interaction between institutions that are committed to deepening democracy, and movements that seek to radicalize it.

–   On the one hand, these institutions (and their legitimizing actors), not yet co-opted by authoritarian liberalism, are open to the improvement of democracy, although without problematizing the causes of its weakness (Martínez-Palacios, 2020). This generates the paradox that the time of greatest objective weakness of democratic sentiment is the moment when institutions and their legitimizing actors promote democratic innovations, often using commercial methods (Martínez-Palacios, Ormazabal and Ahedo, 2022).
–   On the other hand, in a game of smoke and mirrors between the instituted and the instituting, the opening up of institutions (and their actors) to democracy driven by governance (from here onwards DDG) as seen in the deployment of democratic innovations by invitation is now accompanied, in the words of Bua and Bussu (2023), by governance driven by democracy (from here onwards GDD), which can be seen in the

Action Research and socio-environmental justice: decolonizing perspectives for a global responsibility

Danilo R. Streck, Carolina Schenatto da Rosa

But what is man,
what is there under the name:
a geography?
a metaphysical being?
a fable without
a sign that dismantles it?
[…]
How much is man worth?
Less, more than his weight?
Today more than yesterday?
Is he worth less, if old?
Is he worth less, if dead?
One less than the other,
if the value of man
Is a measure of man?
(Carlos Drummond de Andrade)[1]

Abstract: The text explores the relationship between socio-environmental justice and action research, arguing that the global ecological crisis demands a reassessment of our practices and values. It proposes the idea of an "ethics of the fair measure" as a means to achieve balance between human needs and the planet's limits. Through an analysis of various philosophical and cultural traditions, it discusses the challenges and implications of socio-environmental justice for the theory and practice of action research, emphasizing the dimensions of inter-dependence, mutuality, and co-responsibility. As a conclusion, it highlights the need to de-colonize the concept of humanity and incorporate perspectives that consider nature as a living and participatory organism into research methodology.

Key words: Socio-environmental justice, sustainability, action research, interdependence, decolonization, ethics of the fair measure.

La investigación-acción y la justicia socioambiental: perspectivas descolonizadoras para una responsabilidad global

Resumen: El texto explora la relación entre la justicia socioambiental y la investigación-acción, argumentando que la crisis ecológica global exige una reevaluación de nuestras prácticas y valores. Propone la idea de una "ética de la justa medida" como un medio para lograr un equilibrio entre las necesidades humanas y los límites del planeta. A través de un análisis de diversas tradiciones filosóficas y culturales, discute los desafíos e implicaciones de la justicia socioambiental para la teoría y práctica de la investigación-acción, enfatizando las

---

1   In the original: "Mas que coisa é homem,/que há sob o nome:/uma geografia?/um ser metafísico?/uma fábula sem/signo que a desmonte?/[…]/Quanto vale o homem?/Menos, mais que o peso?/Hoje mais que ontem?/Vale menos, velho?/Vale menos, morto?/Menos um que outro,/se o valor do homem/é medida de homem?"

dimensiones de interdependencia, mutualidad y co-responsabilidad. Como conclusión, destaca la necesidad de descolonizar el concepto de humanidad e incorporar perspectivas que consideren la naturaleza como un organismo vivo y participativo en la metodología de investigación.

Palabras clave: Justicia socioambiental, sostenibilidad, investigación-acción, interdependencia, descolonización, ética de la justa medida.

Introduction

"Is a banker worth more than a street garbageman?"[2], provokes Leonardo Boff (2023, p. 99), when he reflects on the meaning of human wealth and concludes that this is more related to "fair balance" than to the accumulation of goods. Fair balance means self-control, self-limit; it means exercising sensible reason. In a world increasingly faced with climate challenges and social inequalities, how can finding the fair balance help us understand the sense of socio-environmental justice?

This concept emerges as a key to understanding and responding to the various crises humanity faces. The right balance suggests that we must seek harmony between human needs and the limits of the Earth. This means rethinking our consumption and production patterns, our economic policies, and our cultural values. In this article, we look for examples of the relationship between humanity and justice in some philosophical and cultural traditions, and the implications for action research. We found this approach especially relevant in the context of the current ecological crisis, where the need for justice that transcends human boundaries and includes the earth and all living beings is becoming increasingly urgent.

The text is structured in four parts, each organized around a problematizing question. In "Humanity or humanities? Can we fit our human diversity into one concept, into one idea?", we seek to exemplify how different cultures and philosophical traditions conceive humanity. In the second part, "What do we mean by socio-environmental justice?", we turn our gaze to the anthropocentric and colonial paradigm that has shaped the Western understanding of humanity, addressing how modernity, along with coloniality, created a view of humanity which promoted various forms of injustice and inequality. In the third part, "What does the concept of socio-environmental justice add to the idea of humanity?", the focus is on the conception of socio-environmental justice. Here, we explore how the concept includes not only human relationships, but also our relationship with the environment and argue that, in order to achieve true socio-environmental justice, it is necessary to recognize the interdependence between all aspects of life, and act according to principles of mutuality, co-responsibility, and sustainability. In the fourth part, "What are the challenges for action research?", we seek to identify some implications for the theory and practice of action research, both in the sense of corroborating what already exists in terms of the proposed reflection and pointing out emerging needs.

Through this analysis, we propose that socio-environmental justice is an important key to understanding and responding to the complex challenges of our time, respectively, to guide research practices. By integrating the multiple dimensions of humanity, this expanded concept

2   In the original: "Um banqueiro vale mais do que um cuidador de rua?".

Developing critical consciousness of epistemic (in)justice

Malida Mooken

Abstract: Societies and economies are, in part, structured and organised epistemically. However, who has the power to shape key territorial decisions and policies, and based on whose/which knowledges? Whose and which voices, practices, methods, problems, problem definitions and solutions matter in the process? Whose/which knowledge systems are legitimised or delegitimised? These are some of the questions that are raised in this paper on epistemic (in)justice. The discussion contributes to reflections on the development of action research pedagogies and methodologies, in particular on facilitating approaches and processes that are respectful and conducive to the central human capability of different people and groups to produce and receive knowledge. The genesis of the argument is rooted in a critical understanding of the on-going damages caused by epistemological hegemony and coloniality of power, and consciously working towards integrating perspectives of epistemic justice in our praxes. By stimulating the inclusion and participation of those who are marginalised, we contribute to countering dominant narratives and bringing forth nuanced perspectives of the lesser heard, and visible. With those in mind, I highlight the importance of epistemic governance, epistemic freedom, epistemic humility, and inter- and intra- territorial connectivity for enabling the co-creation of transformative relations, visions, spaces, dialogues, and actions in responding to climate change and the associated challenges.

Key words: epistemic justice, coloniality of power, humility, governance, knowledge, climate change.

Desarrollando una conciencia crítica de la (in)justicia epistémica

Resumen: Las sociedades y las economías están, en parte, estructuradas y organizadas epistémicamente. Sin embargo, ¿quién tiene el poder de formar decisiones y políticas territoriales clave, y enraizadas en qué conocimientos? ¿De quién y cuáles voces, prácticas, métodos, problemas, definiciones y soluciones de problemas importan en el proceso? ¿De quién/qué sistemas de conocimiento están legitimados o deslegitimados? Estas son algunas preguntas que se plantean en este artículo sobre (in)justicia epistémica. La discusión contribuye a las reflexiones sobre el desarrollo de pedagogías y metodologías de investigación-acción, en particular sobre cómo facilitar enfoques y procesos que sean respetuosos y propicios a la capacidad humana central de diferentes personas y grupos para producir y recibir conocimiento. La génesis del argumento tiene sus raíces en una comprensión crítica de los daños continuos causados por la hegemonía epistemológica y la colonialidad del poder, y en el trabajo consciente para integrar perspectivas de justicia epistémica en nuestras prácticas. Al estimular la inclusión y participación de aquellos que están marginados, contribuimos a contrarrestar las narrativas dominantes y revelar perspectivas matizadas de los menos escuchados y visibles. Destaco la importancia de la gobernanza epistémica, la libertad epistémica, la humildad epistémica y la conectividad inter e intraterritorial para facilitar la co-creación de

relaciones, visiones, espacios, diálogos y acciones transformadoras para responder al cambio climático y los desafíos asociados.

Palabras clave: la justicia epistémica, la colonialidad del poder, la humildad, la gobernanza, el conocimiento, el cambio climático.

1.   Introduction

Studies in territorial development have long demonstrated that knowledge is central to how we think and organise socio-economic activities, determine priorities, manage and allocate resources (including funding), and develop actions. However, whose knowledge is central? Whose knowledge counts and whose knowledges are marginalised and silenced? Which knowledge systems are (de)legitimised? Who makes those decisions? Epistemic justice, which is the focus of this paper, considers such fundamental questions in the context of climate change.

Notions like climate accountability, climate reparation, and climate justice are gradually entering discussions on climate change and actions. Yet, the burden and impacts of climate change, characterised by more severe weather events and disease outbreaks, exacerbated food insecurity, water insecurity, displacement, identity loss, illness, and mortality in different contexts, continue to be disproportionately felt by vulnerable communities and populations who are already discriminated against on the bases of intersecting structures of power not limited to race, age, class, ethnicity, gender, migratory status, religion, spirituality, nationality, and language (Sultana 2021; Srivastava et al. 2022; Deivanayagam et al. 2023; World Meteorological Organisation, 2023). People who have historically contributed the least to climate change are experiencing climate injustices, pointing to the "unequal historical and ongoing contributions arising from unsustainable energy use, land use and land-use change, lifestyles and patterns of consumption and production across regions, between and within countries" (Intergovernmental Panel on Climate Change, 2023, p.42).

As part of developing just climate policies and actions, we need to address the unequal relations and inequities between the global North and global South, deeply rooted in varied forms of power and discrimination. The historical responsibilities of the "states, corporations and ruling classes of the global North" in terms of excess emissions, and the climate change burden placed on communities in the global South cannot be ignored (Deivanayagam et al. 2023, p.1). Newell and Adow (2022) provide several historical illustrations. For example: how richer colonial states such as the UK "reject polluting fossil-fuel infrastructures at home but provide financial support for fossil-fuel infrastructures in formerly colonised economies"; and the United States, with a population of approximately 323 million emitting "5bn metric tonnes of carbon dioxide per year" in contrast to the sub-Saharan Africa region emitting "a combined total of around 823 m metric tonnes of carbon dioxide per year from a population of about a billion people" (p.33–34). Consider also Ndlovu-Gatsheni (2021) who discusses the "empire of trade", "colonies of settlement" also referred to as "territorial empire", and the "empires of the mind" (which use knowledge to dominate other parts of the world, not least to have control over economic resources in Africa).

Integrating the personal, relational, and political: empowering climate action through decolonial feminist action research

Patricia Carolina Gayá

Abstract: This article centres decolonial feminist contributions to action research, which orient us to see how the oppressive conceptual frameworks that enable sexism, gender violence, and gender inequality are fundamentally intertwined with those that enable racism, (neo)colonialism, and the pillaging and destruction of nature and planetary systems: all of which come together in the climate emergency. Given that climate change is unarguably a "threat multiplier", if action research is to help combat the climate crisis, it must mobilise intersectional feminist, anti-racist, and decolonial frameworks. Integrating decolonial feminism with action research offers long-overdue theoretical, methodological, and practical insights. I use the acronym DF-AR to refer to existing and emerging forms of action research underpinned by decolonial feminist principles, as well as aspirational imaginaries gesturing towards decolonial feminist futures. Drawing on empirical insights from DF-AR processes embedded within an undergraduate final-year course in the UK, I consider how the experimental and micropolitical practices associated with these imaginaries can strengthen our response to the climate emergency: that is, the strategies and qualitative differences they afford.

Key words: Climate change, climate justice, decolonial feminism, intersectionality, gender equality, Global South, patriarchy, racial capitalism.

Integrando lo personal, relacional y político: empoderando la acción climática a través de la investigación-acción decolonial feminista

Resumen: Este artículo centra las contribuciones feministas decoloniales a la investigación-acción, que nos orientan a ver cómo los marcos conceptuales opresivos que permiten el sexismo, la violencia de género y la desigualdad de género están fundamentalmente entrelazados con aquellos que permiten el racismo, el (neo)colonialismo y el saqueo y la destrucción de la naturaleza y los sistemas planetarios: todos los cuales se unen en la emergencia climática. Dado que el cambio climático es indiscutiblemente un "multiplicador de amenazas", si la investigación-acción quiere ayudar a combatir la crisis climática, debe movilizar marcos interseccionales feministas, antirracistas y decoloniales. La integración del feminismo decolonial con la investigación-acción ofrece conocimientos teóricos, metodológicos y prácticos largamente esperados. Utilizo el acrónimo DF-AR para referirme a formas existentes y emergentes de investigación-acción sustentadas en principios feministas decoloniales, así como a imaginarios aspiracionales que apuntan hacia futuros feministas decoloniales. Basándome en datos empíricos que surgen de los procesos DF-AR integrados en un curso de último año de pregrado en el Reino Unido, considero cómo las prácticas experimentales y micropolíticas asociadas con estos imaginarios pueden fortalecer nuestra respuesta a la emergencia climática: es decir, las estrategias y las cualitativas diferencias que permiten.

Palabras clave: Cambio climático, capitalismo racial, feminismo decolonial, justicia climática, interseccionalidad, igualdad de género, patriarcado, Sur Global.

1.   Introduction: Framing a decolonial feminist orientation to climate action

This article centres decolonial feminist contributions to action research, specifically in the context of the climate emergency. Decolonial feminism fortifies action research through its systematic critique of the heteropatriarchal, racialised, and colonial structures of power implicated in the climate crisis. Action research allied with decolonial feminism helps us exceed the limitations of climate action within the confines of modern/colonial systems. It works to challenge and revise forms of research, development, and even activism that reproduce, or are constrained by, heteropatriarchal, racial, and neo-colonial capitalism. In its most audacious modalities, it is a force of fierce resistance, resolute in its problematisation of the enduring binaries, inequalities, violences, and oppressions that are the foundations of modern globalised capitalism and runaway carbon economies. Simultaneously, it manifests itself in subtly strategic modalities: for example, working alongside current power structures, from the inside out. In such contexts, its task is to make visible, and thus to encourage (i. e., hearten) us to confront the reality of globalised capitalism as the foundation of a normalised contempt for life that too often destroys both people and the planet.

As intellectual and sociopolitical movements, feminism and decoloniality respectively resist and deconstruct patriarchy and coloniality. Patriarchal and colonial hegemonic power are profoundly interwoven: both are sustained by dualistic thinking, powerful vested interests, and technologies of *anti-relationality* (Wilson Gilmore, 2002) which "[reduce] collective life to the relations that sustain neoliberal democratic capitalism" (Melamed, 2015, p.78). The oppressive dualisms and technologies of anti-relationality associated with heteropatriarchy and modernity/coloniality have been largely internalised, and unsurprisingly, are at the heart of the climate crisis. It is therefore imperative that the purposes they serve are named and critiqued.

Dualisms work to legitimise and perpetuate frameworks of oppression. In their analysis of the psychology of oppression, David and Derthick (2018) explain how binary oppositions produce meaning in oppressive conceptual frameworks: by assigning value, power, and privilege to one category over another. Binary oppositions, as employed in the modern/colonial paradigm, are not counterparts conceived as otherwise equal. It is the hierarchical ordering of contrasting pairs into dichotomies which justifies the subjugation of the category that is conceived of as "inferior". The dominant group claims "superior" attributes, such as reason or mind, which it categorises as the norm or ideal. Non-conformance or non-belonging equates to being "less than". For example, in the human/nature dichotomy that is a defining feature of modernity and coloniality, nature is established as having less intrinsic worth, permitting its exploitation for narrow anthropocentric purposes.

Likewise, patriarchy enshrines the ontology of gender oppression, namely, the supposed superiority of that which is male/masculine over that which is female/feminine, and consequent forms of subordination, particularly of women and non-binary or non-conforming

Developmental Sensemaking for Transformative Action Taking: The Constructive Motion of Emotion

Hilary Bradbury

Abstract: The article refreshes the concept of learning from experience, by emphasizing how experience is primarily anchored by emotion not rational thinking alone. It then inquires into the potential value of engaging emotions as a resource that gives vitality to action research. The proposition is that by including disappeared and denied emotions, perhaps especially at this moment when we confront planetary crisis, we may find greater perspective and imagination in co-creating response with stakeholders. Insights from two bodies of literature, action-oriented psychology and constructivist adult development are brought to flesh out the argument. A rich learning chronicle from a large scale, successful action research at the Port of Los Angeles is used to illustrate. The relevance of this chapter for action researchers engaged in territorial development lies in the provocation that more action researchers enrich capacity for helping transformations happen by leveraging the motion of emotions at this time of eco-social crisis.

Key words: transformative action, emotion, action-oriented psychology, constructivist adult development

Una comprensión que nos prepara para la acción transformadora: el impulso constructivo de la emoción

Resumen: El artículo actualiza el concepto de aprender de la experiencia, al enfatizar cómo la experiencia está anclada principalmente en la emoción, no solo en el pensamiento racional. Luego indaga sobre el valor potencial de involucrar las emociones como recurso que da vitalidad a la investigación-acción. La propuesta es que, al incluir emociones desaparecidas y negadas, quizás especialmente en este momento en el que enfrentamos una crisis planetaria, podemos encontrar una mayor perspectiva e imaginación a la hora de cocrear una respuesta entre varios agentes. Para dar cuerpo al argumento se aportan conocimientos de dos cuerpos de literatura, la psicología orientada a la acción y el desarrollo constructivista de adultos. Para ilustrarlo se utiliza una rica crónica de aprendizaje proveniente de una investigación-acción exitosa a gran escala en el Puerto de Los Ángeles. La relevancia de este capítulo para los investigadores en la acción involucrados en el desarrollo territorial radica en la provocación para que más investigadores en la acción enriquezcan, en este momento de crisis ecosocial, su capacidad de acompañar transformaciones aprovechando el impulso de las emociones.

Palabras clave: acción transformadora, emoción, psicología orientada a la acción, desarrollo adulto constructivista.

1.   Introduction

Action researchers have a learning problem. Too often we neglect the feelings and emotions that direct – give motion to – our relational learning efforts. Sometimes we minimize or deny emotion; or we are simply oblivious. The thesis in what follows is that our model of learning takes insufficient account of emotion. It is a problem to the degree that it reduces agency among stakeholders. If, however, at this time of eco-social crisis, we care to help make transformations happen, action researchers for transformations (ARTists) can turn toward depth within.

In what follows I refresh the notion of learning from experience, by emphasizing emotional experience. I bring insights from two bodies of literature, action-oriented psychology and constructivist adult development. The relevance for action researchers engaged in territorial development lies in enriching our capacity for transformations at this time of eco-social crisis. In attending to inner and relational complexity lies capacity to respond to our increasingly diverse and divisive, complex environments. Despite training that neglects emotion, a mature reckoning allows for mourning the emotionless reasonable pictures of ourselves as agents of progressive helpful facilitation. Instead, we find expansion of perspective and imagination because we are facing more of reality.

The chapter proceeds with a rich learning chronicle from successful work at the Port of Los Angeles. As with any anecdote, albeit true, it is but a slice of reality. It is chosen, however, to telegraph key components of the type of action research now required at speed and scale as we muddle into the epochal shift from industrial modernity to postindustrial metamodernity (Korten, 2007; Macy 2009 Freinacht, 2017). With greater awareness of interdependency we may walk paths toward more caring ways of working and living.

2.   Our growth model of unsustainability in tandem with overemphasizing rationality.

Minimization and oblivion of emotion are not an accident, but a consequence of the intellectual Cartesian culture we have inherited. In this abstractions trump practice, mind is elevated over body. In Enlightenment thinking emotions, separate from more esteemed reason, were denigrated, and often coded as feminine. Thus, the significant destructive energies of say greed and hostility, as well as constructive energy of caring etc. were relegated away from the more focal concern of rational thinking, often coded as masculine. Yet subjectivity of experience is elemental in all human sensemaking; feeling states continue to operate. Those emotional states that operate outside of explicit attention of shared change efforts, may turn out to be quite worthy of attention if we are to meet and respond to the damage that the ecological Modern era has bequeathed.

For centuries, the West has been in a growth model of unsustainability. The age of industrialization radically altered how we live and work with nature and with one another. That educators, social scientists and action researchers are still trained to find neutral, objective, truths means we still teach in a vein that stops short of tackling deeper dynamics that hold the mainstream status quo is held in place. In the language of action researching

Solidarity and broadening the practices of action research

Davydd J. Greenwood

Abstract: We live in a world of runaway global social inequality and immanent planetary ecological collapse and action research is more necessary than ever. Solidarity across countries, regions, classes, and ecosystems is the only way out of these linked crises caused by neoliberal capitalism. Action research is a vibrant and heterogeneous set of democratic practices capable of addressing many of these dilemmas. Action researchers have for generations largely been content to develop their own approaches independently and the attempts to create better integrated global action research networks have yet to show the needed success. This essay argues that the lack of collaboration and solidarity across the whole spectrum of action research is an unaffordable luxury. Living up to our own ethical and political commitments, we need to find ways to treat the diversity among our own practices and political visions as sources of strength and dynamism. Beyond this, together we need to make a concerted effort to link with other groups and networks promoting fairness, democracy, sustainability and solidarity because the future without these collaborations is unsustainable.

Key words: global inequality, planetary ecological collapse, heterogenous action research approaches, collaboration, solidarity, global networking

Solidaridad y expansión de las prácticas de la investigación-acción

Resumen: Vivimos en un mundo de desigualdad social global desbocada y el colapso ecológico planetario inminente, y la investigación-acción es más necesaria que nunca. La solidaridad entre países, regiones, clases y ecosistemas es la única forma de salir de estas crisis causadas por el capitalismo neoliberal. La investigación-acción es un conjunto vibrante y heterogéneo de prácticas democráticas capaces de abordar muchos de estos dilemas. Durante generaciones, los investigadores-actores se han contentado en gran medida con desarrollar sus propios enfoques de forma independiente, y los intentos de crear redes mundiales de investigación-acción mejor integradas aún no han mostrado el éxito necesario. Este ensayo argumenta que la falta de colaboración y solidaridad entre todas las prácticas de la investigación-acción ya es un lujo inaceptable. Para estar a la altura de nuestros propios compromisos éticos y políticos, tenemos que encontrar formas de tratar la diversidad entre nuestras propias prácticas y visiones políticas como fuentes de fuerza y dinamismo. Más allá, juntos necesitamos hacer un esfuerzo concertado para vincularnos con otros grupos y redes que promuevan la equidad, la democracia, la sostenibilidad y la solidaridad, porque el futuro sin estas colaboraciones es insostenible.

Palabras clave: desigualdad global, colapso ecológico planetario, enfoques heterogéneos de investigación-acción, colaboración, solidaridad, redes globales

1.   Introduction[1]

While it seems like an utter commonplace to assert that the world is changing now at a faster pace and that global forces impinge on local communities and situation more insistently than ever before, I am not certain if these are simply set of new facts or that we finally are beginning to realize that we live in a world of dynamic interacting systems that we do not know how to manage in ways that support human welfare and ecological sustainability. What is clear is that what we are doing to deal with the global forces of inequality, authoritarianism, discrimination, ethnocide, collapsing infrastructures, starving social welfare systems, and rapid, dangerous global warming is not enough. Since the choice cannot be to do nothing and leave our children and grandchildren a world that is inhumane, the question that keeps forcing itself into my mind is what role should action research attempt to play in this situation. The following essay is my preliminary answer, offered in the spirit of convoking a conversation among action researchers about our role in the earth's future.

In addressing these very broad issues, I briefly take up our incomplete understanding of multiple histories of AR, the obvious global crises of inequality, ecological collapse, and emergent violence. I also try to imagine where the various strands of AR fit in and how the glaring inconsistencies between the values and approaches of AR and the way we have long handled the relations among action researchers affect our ability to deal with global crises. Finally, as I have been reading more broadly work on the analysis and possible solutions to these global problems, I am now aware of my own lack of sufficient connections to other pro-social actors who do not identify as action researchers but who share many of the values and even some of the approaches of AR. Since we all need each other in what is clearly now a pitched battle for a survivable future, this essay ends with a call for solidarity among us all.

2.   Competing histories of action research

I will not take up a lot of space with this subject because I think it is familiar to anyone who follows action research. The world of action research is filled with competing definitions of what action research is, competing names for our practices, competing practices that are often pitched against one another, and diverse and divergent assumptions about the world in which action research has to operate. Years ago, Morten Levin and I argued implicitly in our first and second editions of the Introduction to Action Research (D. Greenwood & Levin, 2007; D. Greenwood & Levin, 1998) that action researchers should be familiar with the various major approaches to AR and make a reasoned choice for themselves. While this still seems a fair way to introduce newcomers to action research, this sort of sedate choice of positions no longer is adequate. All the approaches to action research together have been capable of doing very little to stem the tide of global neoliberalism and ecological destruction.

---

1   While interactions among varieties of action research is a subject that has been on my mind for a long time, some of the key thoughts for this position paper, especially in the latter parts of this essay are direct results of a writing/thinking partnership with Koen Bartels and Johan Elvemo Ravn. We are completing what was to be a new version of the Introduction to Action Research but that, under their influence, morphed into a more ambitious book on action research and the human future. My thanks to them for this more daring perspective.