For all children of the world; they deserve better. For Grace, in particular, as she flexes her wings to fly out into a world in urgent need of the gifts she brings. Knowing that she will continue my work brings me immense pride.

For Ian, whose love has been a constant companion and who has consistently supported my work in the world. It has truly been a shared journey.
Contents

List of figures and tables ix
Glossary x
Acknowledgements xvii

Introduction: Our stories 1
  Jane’s story 1
  Margaret’s story 4
  Our joint story 10
  Note on terminology 10
  Note on icons 10

PART I A participatory paradigm

1 Participatory practice 13
  What is participation? 16
  Theme 1: Participatory practice as social justice in action 18
  Theme 2: Participatory practice as a worldview 19
  Theme 3: Participatory practice as the embodiment of values and principles 21
  Theme 4: Participatory practice as a relational process 23
  Theme 5: Participatory practice as interdependence and interbeing 25
  Theme 6: Participatory practice as inner and outer transformation 28
  Theme 7: Participatory practice as living the questions and critical thinking 30
  Theme 8: Participatory practice as an ecological imperative 31
  Towards collective health and well-being through participatory practice 33
  What is to come in this book 34

2 Troubled times 37
  Values lie at the heart of the matter 37
  We are living through an epoch in world history 38
  Critique of the political context is the catalyst for transformative practice 40
  Question contradictions! 40
  Values change the way we see the world 41
  The British welfare state: a social justice revolution 41
  The Beveridge Report: a common good embedded in policy 43
  The invention of neoliberalism 44
  The year of the barricades that heralded an opportunity for change 46
  A missed opportunity 48
### 3 The participatory worldview

- The Western mind
- Indigenous ways of knowing
- The medicine wheel
- Ecological and complex systems as participatory thinking
- Western participatory worldviews: ecological ways of thinking
- Characteristics of a living system that help us to think participatively
- The Relational: cooperation, co-evolution and co-creation/co-production
- Consciousness, the self and the spiritual
- Putting it all together: reframing our view of the world to change our practice
- So, what does thinking participatively really mean for our practice?

### 4 Participatory practice in a non-participatory world

- Participatory practice over the last decade
- Participatory practice in the arts
- Community arts in health as a case study
- Participatory practice in health research
- Participatory practice in local government
- Participatory practice in food and resource management systems
- Reflections on participatory practice in a non-participatory world
- The embodiment of values

### PART II Participatory praxis

### 5 Storytelling praxis

- The relevance of story to participatory practice
- The personal is political
- The importance of voicing values
- The use of story to critique the dominant narrative
- Counternarratives
- Be curious!
- Emancipatory action research as a unity of praxis
- Change the story!
- Listening from the heart
<table>
<thead>
<tr>
<th>Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slowing the mind and reaching inside to the spirit</td>
<td>140</td>
</tr>
<tr>
<td>Imagination in the art of storytelling</td>
<td>141</td>
</tr>
<tr>
<td>Imagination in the art of poetry</td>
<td>143</td>
</tr>
<tr>
<td>‘Transformation of silence into language and action’</td>
<td>144</td>
</tr>
<tr>
<td><strong>6 The role of dialogue</strong></td>
<td>147</td>
</tr>
<tr>
<td>So, what is dialogue?</td>
<td>148</td>
</tr>
<tr>
<td>Going deeper: deconstructing the essence of dialogue</td>
<td>152</td>
</tr>
<tr>
<td>Creating a collective identity</td>
<td>156</td>
</tr>
<tr>
<td>Creating the conditions for dialogue: understanding your context</td>
<td>157</td>
</tr>
<tr>
<td>and preparing people</td>
<td></td>
</tr>
<tr>
<td>The conditions for dialogue: circle as a safe dialogical space</td>
<td>160</td>
</tr>
<tr>
<td>Creating dialogical/rhetorical/communicative spaces: some examples from practice</td>
<td>162</td>
</tr>
<tr>
<td>Dialogue and social change</td>
<td>166</td>
</tr>
<tr>
<td>The dynamic of dialogue as a key to transformation</td>
<td>168</td>
</tr>
<tr>
<td><strong>7 Critical reflection and reflexivity</strong></td>
<td>169</td>
</tr>
<tr>
<td>Being critical</td>
<td>170</td>
</tr>
<tr>
<td>Understanding reflection as the key to learning and transformation</td>
<td>171</td>
</tr>
<tr>
<td>Opening up space for reflection in a non-participatory world</td>
<td>174</td>
</tr>
<tr>
<td>Towards critical reflexivity</td>
<td>175</td>
</tr>
<tr>
<td>Becoming critically reflexive: drawing on critical theorists</td>
<td>177</td>
</tr>
<tr>
<td>Reflecting on power</td>
<td>178</td>
</tr>
<tr>
<td>Antonio Gramsci</td>
<td>178</td>
</tr>
<tr>
<td>Jürgen Habermas</td>
<td>182</td>
</tr>
<tr>
<td>Pierre Bourdieu</td>
<td>182</td>
</tr>
<tr>
<td>Michel Foucault</td>
<td>185</td>
</tr>
<tr>
<td>Moving critique further</td>
<td>187</td>
</tr>
<tr>
<td>Taking critical reflection forward</td>
<td>192</td>
</tr>
<tr>
<td><strong>8 Transformative practice</strong></td>
<td>195</td>
</tr>
<tr>
<td>How to make participatory practice transformative</td>
<td>195</td>
</tr>
<tr>
<td>What sort of world do we want to live in?</td>
<td>198</td>
</tr>
<tr>
<td>Paulo Freire and transformative practice</td>
<td>199</td>
</tr>
<tr>
<td>Values are the bedrock of change</td>
<td>199</td>
</tr>
<tr>
<td>Radical empathy</td>
<td>201</td>
</tr>
<tr>
<td>Empathy in action</td>
<td>204</td>
</tr>
<tr>
<td>Getting familiar with Freire</td>
<td>208</td>
</tr>
<tr>
<td>Digging deeper into Freire</td>
<td>209</td>
</tr>
<tr>
<td>Extending Freire into intersectionality</td>
<td>218</td>
</tr>
<tr>
<td>Acting on Freire</td>
<td>220</td>
</tr>
<tr>
<td><strong>9 Becoming whole</strong></td>
<td>223</td>
</tr>
<tr>
<td>Crisis is a chance for change</td>
<td>223</td>
</tr>
<tr>
<td>Critique is essential for change</td>
<td>224</td>
</tr>
</tbody>
</table>
Storytelling is great at raising questions 225
Digging deeper 226
A participatory ideology 229
A counternarrative of change 230
A participatory paradigm shift 231
An ecological framework for a participatory worldview 232
From Ego to Eco 232
Paradigm wars 233
The International Panel on Climate Change (IPCC) Report 2021 236
Neoliberal paradigm vs an indigenous paradigm 237
Practising participatory values 240
Gramsci: the old is dying and the new cannot be born 242
Gramsci and feminism 243
Freire and intersectionality: reconceptualising power 246
Education for critical consciousness 248
Storytelling as problematising 249
Critical connections in participatory practice 250
Participatory action research as a unity of praxis 252
Ideas are the basis of change – but are we asking the right questions? 254
Changing love of POWER to the power of LOVE! 256

Notes 259
References 261
Index 279
List of figures and tables

Figures
1.1  The themes in this book 16
3.1  The medicine wheel 75
3.2  Building our community connections 77
3.3  Self-care medicine wheel 77
3.4  An integrative model of our experience of the world through a participative lens 90
4.1  Participatory practice in a non-participatory world 92
6.1  Broadcast vs Gathering 150
7.1  The process of transformation through presencing 173
7.2  Gaventa’s Power Cube 191
8.1  Three pivotal connections in transformative practice 196
8.2  Freirean dialogue 217
9.1  Skywoman 238
9.2  The PAR model 253

Tables
3.1  Different ways of seeing the world 74
6.1  The fundamentals of the dialogue process 158
7.1  Becoming critical in thought and action 176
Glossary

**Action/reflection**: the foundation of community development praxis, where our knowledge base is developed through reflection on action, and our subsequent action is informed by this analysis – hence theory in action and action from theory.

**Alienation**: a state of bring socially fragmented and disconnected from the whole. Power asserted over people results in a loss of personal control over life circumstances, a disconnection from society, and condemnation to the margins that dehumanises, resulting in the erosion of belonging.

**Austerity**: under neoliberal governments, ‘austerity’ is the political imposition of policies that have no apparent benefit other than to punish vulnerable social groups for their own poverty by cutting funding for housing, education, health, work and welfare, privatising public ownership, at the same time as giving tax cuts to and allowing tax avoidance for the rich. Throughout this book we often use inverted commas to denote that unnecessary, punitive ‘austerity’ measures have been imposed on the poor since the financial crisis of 2007–08 at the same time as the rich have got richer.

**Banking education**: this is Freire’s term for the traditional approach to education in which a powerful teacher pours dominant knowledge into the unquestioning minds of passive learners, reinforcing dominant power interests. It is an approach to education which is controlling, which is why Freire also refers to it as ‘domesticating’. Changing this system is the aim of the knowledge democracy movement so that subordinated knowledges are recognised and claimed as legitimate.

**Civil society**: in Gramscian theory, civil society is the site in which the dominant ideas of the ruling class invade our minds persuading us that their way of seeing the world is common sense. The institutions of civil society which engage us in life – the family, media, schools, religious organisations, community groups, and so forth – play a role in getting us to consent to ideas that favour the already privileged in society. It is also the site for grassroots action for change.

**Codifications**: in Freirean pedagogy, these are representations of familiar local situations that capture life experience in photographs, drawings, drama, story, poetry, music and so on, in order to ‘see’ a situation decontextualised from reality more critically as the focus for dialogue.

**Colonisation**: the process by which one group of people dominates another to control and exploit for its own gain. The term has often been used to cover European colonisation of territories but is also used to describe other dominations in the past, and on-going.
Common inheritance: every last one of us is indebted to those who have gone before us, and the natural world, for the advantages we are born into. From roads to fresh water, to hospitals and to developments in art, literature and science, the bedrock of all this is the biosphere that makes all else possible – energy, minerals, rivers, oceans, soil, plants, animals and the climate. We are but one small part and have no given entitlement. We have responsibility for reparation of the wrongs of the past and present – slavery, xenophobia, misogyny, racism and environmental degradation – all exploitations which live on through inheritance to continue to privilege some at the expense of others.

Common sense: dominant narratives are told with authority and repeated through the media until they become accepted as a form of common sense that is not challenged as nonsense! In this way, political strategies, such as ‘austerity’, designed to make the rich richer and the poor poorer, are accepted as inevitable, with the result that foodbanks become the order of the day in rich countries and social inequalities widen to push the poor towards destitution.

Commons, the: resources, natural or cultural, held collectively by groups of people for individual and collective benefit. Originally applied to land in the medieval period in Europe but now applies to all sorts of different resources. We mean a wider concept of the commons, a sense of collective ownership of the outcomes of progress, including of knowledge and action. Under neoliberalism much of the commons has been privatised and sold for profit when it belonged to the people, so was not for sale.

Communicative space: where time is put aside and a safe space is held so people can talk to one another freely and intentionally, listening and talking in equal proportions.

Conscientisation: translated from the Portuguese conscientização, Freire used this concept for the process of becoming critically aware of the structural forces of power which shape people’s lives as the basis for critical action for change.

Counternarratives: compelling stories that inspire hope and possibility for a different social reality based on values of equality, cooperation and connection running counter to the dominant narratives that justify inequality, competition and alienation.

Critical alliance: strategic alliances across difference, which are built on the collective strength of diversity in mutual collective action for social justice.

Critical analysis: refers to the theories and conceptual tools with which to analyse practice so that the contradictions we live by and accept as common sense get exposed and subsequent action is targeted at the source, not the symptoms, of oppression and therefore has the potential to bring about transformative change for social justice.
Critical consciousness: Freire’s third level of consciousness (after ‘magical’ and ‘naive’), indicating a level of insight at which people recognise oppression as a structural problem rather than as an individual failing. Critical consciousness is reached when life situations are connected with socio-economic contradictions, such as seeing hungry children in a rich society as a political contradiction rather than as a personal pathology.

Critical pedagogy: refers to that type of learning based on a mutual search rooted in a ‘profound love for the world and for people’ (Freire, 2018: 89). It is a democratic process of education that encourages critical consciousness as the basis of transformative collective action.

Cultural invasion: is a Freirean concept which captures the way that the values, beliefs, ideology, cultural norms and practices of a dominant culture are superimposed on the culture of those it oppresses. It links to Gramsci’s concept of hegemony.

Culture circle: Freire’s term for what we would call a community group, which provides the context for mutual, critical dialogue of equals intent on questioning life’s contradictions in order to act collectively for change.

Culture of silence: Freire used this concept to capture the dehumanisation, apathy and disaffection that silence people into accepting their alienation. His challenge was to release their innate energy by teaching people to question lived reality, exposing the contradictions we live by.

Decolonisation: analysis and action which seek to expose the effect of colonisation, for example, slavery, ethnic cleansing and the suppression of indigenous groups.

Degeneration: where a place, ecosystem or a community declines due to the taking away of energy and resources.

Dehumanisation: people are robbed of the right to be fully human when they are stigmatised as worthless, incapable objects. Freire saw dehumanisation as an act of violence; his prime concern was humanisation – how to restore people’s right to be fully human subjects in the world.

Democratic fascism: refers to the current extreme Far Right populist movement founded on old political and social values of violence, patriarchy, xenophobia and racism, wrapped up in a politics of hatred of ethnic minorities, women, the disabled, gay, refugees … and all advocates of equality and social/environmental justice – intellectual activists, the judiciary, feminists, anti-racists, anti-poverty activists (see Imogen Tyler’s 2017 blogpost discussed on p 133).

Dialogue: in Freirean pedagogy, is a mutual, respectful communication between people engaging the heart and mind, the intellect and emotions, which Freire saw as the basis of praxis.
**Dichotomous thought:** refers to a binary, either/or way of seeing the world that defines one thing in relation to its opposite, with a subject/object power implicit in the relationship, for example, working class/middle class, male/female, White/Black. This is a limited understanding of power relations, which hides more than it reveals. Intersectionality challenges current thinking to embrace the complexity of interconnected oppressions as one mutually reinforcing system of domination.

**Difference:** is shorthand for the wide range of social differences that create our identities, and which are related to the process of discrimination, for example, ‘race’, class, gender, faith, ethnicity, age, sexuality, ‘dis’ability and so forth.

**Discrimination:** refers to the process by which people are disadvantaged by their social identity and therefore given unequal access to rights, resources, opportunities and power (Thompson, 2020).

**Diversity:** a rich multidimensional community which honours difference and benefits from the richness.

**Dualism:** is the idea that the mind and the body are two separate things and not connected.

**Ecosystem:** a collection of communities of both living and non-living things that are connected and which interact with each other and their environment.

**Ego-system:** where the system is directed towards enhancing individual egos through competition and the accumulation of monetary wealth.

**Empowerment:** people have their dignity and self-respect restored through empowerment, which is the consequence of critical consciousness: the understanding that life chances are prescribed by structural discrimination, an insight which brings with it the freedom to take action to bring about change for social justice. Empowerment is not fully achieved unless it becomes a collective process.

**Environmental justice:** calls for action to redress exploitation of the environment by capitalism which is destroying biodiversity and causing climate change, endangered species, pollution and degradation of land and water resources. The impact is experienced disproportionately by already disadvantaged communities and poorer nations, and so is inextricably linked to social justice.

**Epistemology:** ways of seeing and making sense of the world.

**False consciousness:** refers to the unquestioning view of the world in which subordinate groups accept their reality in passive and fatalistic ways, leaving the power and privilege of dominant groups unchallenged.

**False generosity:** Freire saw this in empty gestures that give illusions of equality without changing structural discrimination. He saw charity, benevolence and tokenism as forms of violence that perpetuate poverty for the masses.

**Feedback loops:** the flow of energy within a system that comes from the connection between things. Such flows can either dampen change or encourage it.
Feminism: feminist theory in community development places patriarchy as an all-consuming oppressive force, a system operating in an intersectional way over boundaries of class, ‘race’ and other oppressions to maintain domination of the privileged and powerful. Feminist theory, committed to the flourishing of everyone and everything, seeks to inform action for change for a diverse and biodiverse world where peace, cooperation, participation and sustainability are the imperatives to change the essentially exploitative system created by capitalism.

Framing: the gaze or the viewer with which you look at reality, ‘framing’ can be a theoretical perspective or socialised perception.

Generative theme: an issue that repeatedly crops up in the stories people tell about their lives. Freire referred to it as generative because its relevance generates an energy for action for change out of the hopelessness that is often a result of alienation.

Globalisation: refers to the acceleration of neoliberal capitalism’s global reach by the most powerful systems in the West, not only exploiting the most vulnerable people and environments in the world for economic gain, but also invading other cultures with a Western ideology which reproduces discrimination on a complex global level within and between countries.

Hegemony: conceptualises the ways in which one class maintains dominance over the rest of society by a subtle system of coercion and consent. Coercion is maintained through the law, the police and the armed forces, and through a parallel but mutual process of ideological persuasion. Gramsci’s important contribution gives insight into the way that our minds are colonised by dominant ideas through the institutions of civil society – the family, religious organisations, schools and so on – persuading us to consent to our lot in life.

Intersectionality: the way that power relations of ‘race’, class, gender and all other differences overlap and intertwine as a complex whole to benefit the interests of White, patriarchal supremacy. Intersectionality is a flexible analytic tool that emerged from Black women’s wisdom to deepen knowledge of power by connecting the overlapping, intertwining, mutually reinforcing complexities of social inequality, power and discrimination to reveal one overriding system of mutually reinforcing oppressions, operating in diverse contexts, at diverse levels.

Knowledge democracy: seeks to re-claim multiple epistemologies and ontologies subsumed under the weight of a dominant truth as a legitimate right, and key to the process of diversity and inclusion. This places cognitive justice as inextricably connected to social justice and environmental justice.

Liberating education: Freire’s vision was the transformation of humanity to a participatory democracy founded on diversity and biodiversity, achieved by dispelling false consciousness for critical consciousness simply by teaching people to question. This frees people to see discrimination for what it is and to act collectively for change. This process of liberating education is action for freedom, and runs counter to domesticating or banking education.

Love: a multidimensional consciousness that accepts others just as they are.
Magical consciousness: is Freire’s concept of a fatalistic, disempowered and passive way of seeing the world.

Naive consciousness: is Freire’s concept of partial empowerment that relates to the symptoms of oppression, engaging with single issues rather than the underlying roots of injustice.

Neoliberalism: refers to a free market non-interventionist ideology based on profit, individualism, competition, privatisation and the deregulation of trade and finance.

Neoliberal capitalism: refers to the accelerating system of modern capitalism that operates from a profit-over-people-and-planet imperative and has taken on global proportions.

Ontology: ways of being and acting in the world.

Oppression: is the outcome of discrimination. While categories of discrimination can be seen as class, ‘race’, gender, ethnicity, and so forth, the forms of oppression which result are classism, racism, sexism, xenophobia and so forth, which are now seen in intersectional terms as a complex overlapping net of oppressions which act in the interests of the dominance of White, patriarchal supremacy.

Participation: true participation is achieved in community development through the empowerment of people to engage in collective action for justice and democracy from a critical perspective. Social change comes from bottom-up grassroots action, not top down.

Participatory democracy: people directly and actively participate in decision-making through deliberation and dialogue. Participatory democracy is seen as a more authentic form of democracy.

Praxis: a unity of theory and practice, which, in community development, involves theory generated in action, the link between knowledge and power through critical consciousness which leads to critical action.

Prejudice: can be seen as the expression of discrimination at a personal level in overt or covert ways, and involves judgemental attitudes which are based on stereotyping and resist reason or evidence (Thompson, 2020).

Presencing: being in a situation or with a person, without judgement and paying full attention to the moment.

Problematising: the essence of Freirean pedagogy; people are encouraged to ask thought-provoking questions and ‘to question answers rather than merely to answer questions’ (Shor, 1993: 26). This calls for strong democratic values as the basis of a mutual, transformative learning context where educators expect to be co-learners.

Radical community development: is committed to the role of community development in contributing to transformative change for social, cognitive and environmental justice, and develops analysis which moves beyond local symptoms to structural causes of oppression, and action which moves from local to global.

Regeneration: the development of a place, community or landscape through enhancement so that it flourishes economically, ecologically and spiritually.
Salutogenesis: the creation and promotion of health rather than the prevention of disease.

Social justice: for radical community development, social justice aims to create equal worth, equal rights, opportunities for all and the elimination of inequalities reinforced by poverty (Commission for Social Justice, 1994). Today we know that we cannot achieve social justice without environmental justice and without knowledge democracy; all oppressions are interlinked, to solve one, we need to solve all.

Stigma politics: based on social abjection theory, explains the way that the state targets some social groups as disgusting and unworthy, reinforced by the media and normalised in everyday conversations. The powerful are represented as worthy, deserving subjects; the disempowered as unworthy, undeserving objects. The one reinforces the other, justifying social divisions of poverty and privilege.

Systems thinking: the idea that everything is connected and there is an energetic relationship between things. Thus, all is relational and it is the connections that should be the focus not the things.

TINA, or ‘There is no alternative’: the mantra of Margaret Thatcher and rally cry of neoliberalism designed to persuade us to accept that this broken capitalist system is the only choice we have.

White privilege: refers to an invisible, assumed entitlement of Whiteness as superior. It calls on us to engage with intersections of ‘race’, class, gender and all other discriminations, including environmental degradation, in order to understand, challenge and change Whiteness as a political ideology that acts in the interests of the privileged.

Worldview: a set of attitudes, beliefs and values that are held by a society or an individual about how the world is and should be.
Acknowledgements: Margaret

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