

KNOWLEDGE AND ENGAGEMENT

Building Capacity for the Next Generation of
Community Based Researchers



Edited by
**Rajesh Tandon, Budd Hall,
Walter Lepore and Wafa Singh**

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United Nations
Educational, Scientific and
Cultural Organization



UNESCO Chair in Community Based
Research and Social Responsibility
in Higher Education



University
of Victoria



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Foreword

To do a foreword for a book as comprehensive as this one is no easy task. Not only is it rich with new concepts and ideas, it is also enhanced by many examples, practices and case studies which make it even more relevant and practical. This book and its companion user's manual, published by the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education, co-chaired by Rajesh Tandon of PRIA in India and Budd Hall of the University of Victoria in Canada, is indeed very timely to support the 'third mission' of universities and higher institutions of learning to engage meaningfully with the community. Many institutions of higher education are overwhelmed by this new mission, given their limited experiences and capacities to deal with diversely different challenges at almost all levels (local, regional and global), and with the phenomena of global warming and climate change as well as the widening disparities that all communities are being subjected to like never before. It is exactly for such reasons that this book is very timely and welcome, as it provides a spectrum of creative solutions and worldviews based on a two-year empirical study carried out by the UNESCO Chair team of university instructors, students and workers in civil society organizations to meet the training needs and skills of the next generation of community based researchers. It is the first global study done of the need for new opportunities to learn, and of locations where people have learned theories and practices of community based research (CBR). Clearly the motivation behind this book is a concern for youth and for providing them, i.e., the next generation of community based researchers, with an easier way of acquiring skills than has been the experience of their predecessors. The book is well-organized, comprising a strong theoretical section, reflections from a global survey and 21 case studies from around the world where capacity building is being undertaken.

The book also draws on very contemporary theories of knowledge democracy that emphasize the importance of what the authors refer to as 'co-construction of knowledge'. It should be read alongside other works that argue for the decolonization of knowledge, respect for the knowledge-creating powers of local people and local organizations, and those arguing for trans-disciplinary and sustainability in higher education. The authors rightly highlight that knowledge creation has been liberated from the monopoly of universities, but they demonstrate that the act of carrying out CBR, whether independent of a university or in collaboration with university-based scholars, is complex and can benefit the learning of both the theory and practice of what has been done before (including Paolo Freire's seminal work *The Pedagogy of the Oppressed* [1970] that articulated a methodology for working with the marginalized in which the principal roots of CBR can be found).

The authors succinctly capture the principles that can help in developing the skills sets of researchers. They also promote the development of a true aptitude for research in a holistic manner, which in many ways sets the pace for a paradigm shift ‘with new forms of knowledge or recovered indigenous forms of knowledge coming to the fore.’ This in turn can lead to ‘much more relational (and less individualistic and scientific) modes of knowing, doing and being.’ As noted by the authors, it forms ‘part of this new wave of thinking’ underpinning CBR. Moving forward, they push the boundaries way beyond the oft-mentioned academic axiom of ‘publish-or-perish’. And therein emerges another ‘do-or-die’ idea, which is vital in building the capacity of the next generation of community based researchers in order to realize ‘The World We Want’ as envisaged by UNESCO.

Dzulkifli Abdul Razak

President, International Association of Universities (IAU)

Acknowledgments

The initiatives of the UNESCO Chair are an outcome of collaboration from our respective home institutions, the University of Victoria (Canada) and the Society for Participatory Research in Asia (India), and a wide variety of partner organizations, friends, researchers, funding agencies and civil society leaders. For more than forty years, Drs. Budd Hall and Rajesh Tandon, the Co-Chairs, have worked on research projects and advocacy that have intensified their commitment and passion for community-based participatory research, and collaborative and transformative partnerships between civil society and higher education. In the last four years the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education has worked with many global and regional partners in identifying issues of policy development and advocacy for the vision of knowledge democracy, community-university research partnerships, and the role of civil society in knowledge creation, and in the theory and practice of the co-construction of knowledge.

A very special thanks to the Social Sciences and Humanities Research Council of Canada (SSHRC) for its generous support to undertake the Next Gen project, and to Eric Bastien, Deputy Director of the Partnership Division in particular. The UNESCO Chairs are grateful for the support from colleagues in India including Sheela Patel, PRIA's Chair of the governing board, as well as Pawan Agarwal, Pankaj Mittal, Meenakshi Gopinath, Devi Prasad, Lalita Ramdas, Bindu Baby, Sujit Sourav, Zakir Husain, Satheesan, T., Surjit Singh and Col V.P. Gupta. Likewise in Canada we are deeply indebted to the following people for their wonderful support: Jamie Cassels, President of the University of Victoria; David Castle, Vice President Research; Patricia Marck, Dean of Faculty of Human and Social Development; Catherine Althaus-Kaefer, Director of the School of Public Administration; Shawna McNabb and Emma Stuart with the Human and Social Development Research Administration Centre; Rosemary Ommer and Nicole Kitson with the Office of Research Services of the University of Victoria; and Crystal Tremblay, Director of Research at the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education.

We would also like to acknowledge the many individuals, organizations and networks that have helped us reach out to so many to seek their ideas and experiences. In the course of undertaking this global study, we have benefited from special inputs and support from the thematic experts of the project who played a crucial role in every stage of this research: Leila Harris (IRES at UBC), Alison Mathie (Coady International Institute), Martha Farrell (late) with the PRIA International Academy, and Leslie Brown, former Director of the Institute for Studies & Innovation in

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*Rajesh Tandon
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Wafa Singh*

CHAPTER 1

Introduction

We live in times of great achievement and failure. For citizens of this planet, standards of living have never been higher. Quality of food, housing, clothing, travel—just about everything—has improved. Credit for much of this achievement goes to human creativity, knowledge, science and technology. But Planet Earth is also facing huge crises—ecological degradation and irreversible climate change, pollution of air and water, conflict, violence and war. Humans and their science have also been responsible for these failures.

At this juncture of humanity, as we stand at a crossroads, we seek to ask: What should be the nature of human thought, emotion and action? Should we continue on this path forever? Or, should we pause to discover another? The human mind, its knowledge and capacity to dream can provide seeds for re-discovery. In taking steps towards such re-discovery, we need to look around the world, at institutions of higher education.

An increasingly large number of young persons are entering post-secondary educational institutions to advance their knowledge and competencies. A large body of 'new' knowledge is being generated in such institutions. How are such institutions of higher education measuring up to the challenges facing humanity? Are they finding new ways of human thought and action? Are they conducting their teaching and research functions in a socially responsible manner? It is in this context that universities and other higher education institutions are being encouraged to review themselves in the framework of social responsibility.

The UNESCO Chair in Community Based Research and Social Responsibility in Higher Education was inaugurated in 2012, after the UNESCO World Higher Education Conference held in 2009 called for more attention to aspects of social responsibility within the world of higher education. Uniquely, it was structured as a shared Chair between a civil society research and training organization in the global South, Society for Participatory Research in Asia (PRIA), and a university in the global North, the University of Victoria located in British Columbia in Western Canada. The objectives of the Chair have been to work with other global networks to support

capacity building in the fields of community based research and social responsibility in higher education through South-South and North-South-South partnerships. The Chair undertook research, policy development and advocacy activities in more than 35 countries over four years. In addition it served as editors of the World Report on Higher Education 5 – *Knowledge, Engagement and Higher Education Contributing to Social Change* under the Global University Network for Innovation (GUNI). The International Development Research Centre (IDRC) and the Social Sciences and Humanities Research Council (SSHRC) of Canada have generously supported the Chair's research as have the respective organizations, PRIA and the University of Victoria.

This book is the third in the UNESCO Chair series of books on the theories and practices of community based research and social responsibility in higher education. It follows *Strengthening Community University Research Partnerships: Global Perspectives*, which provides evidence that institutional structures that support community-university engagement are advancing rapidly at higher education institutions (HEIs) and civil society organizations (CSOs); and *Institutionalizing Community-University Research Partnerships*, a user's manual to organizational change in the context of community based research (CBR) and community-university engagement. Both books were an outcome of the IDRC supported 'Mainstreaming Community-University Research Partnerships (CURP)' project. They reported on an international study of experiences around the world with institutionalizing organizational arrangements and policies to support community-university research partnerships at HEIs and CSOs. Findings in *Institutionalizing Community-University Research Partnerships* included evidence that the presence of national policies on research and engagement make a positive difference, that academic knowledge culture continues to denigrate CBR in many places, that civil society's role in knowledge creation is under appreciated, and that networking is a powerful tool to advance work in CBR. It was also found that the term 'community based research' has found broad acceptance as an umbrella term to refer to many other similarly intended engaged or participatory research processes, and that community-university research initiatives of some type are becoming more common within and outside academia. Also, importantly for purposes of this study and book, our previous research also provides evidence that there is a large appetite for training and learning about how to do CBR around the world.

While policies and practices regarding the creation of structures to facilitate community-university research partnerships are emerging and there is a rich literature on methodology of CBR, little research has been done at a global level on the training opportunities for building capacities within universities and community organizations.

Without attention to the training of new generations of collaborative researchers, we cannot expect to realize the full benefits of this stream of research. Questioning where the next generation of community based researchers would be able to learn CBR, the Chair turned to Canada's Social Sciences and Humanities Research Council (SSHRC) to support a global study titled 'Building the Next Generation of Community Based Researchers' (a.k.a. the Next Gen project). The project had three objectives: find out where people in various parts of the world have been learning to do CBR, what principles of CBR might be derived from these diverse learning locations, and explore various partnership arrangements that might lead us toward more collaboration in building global capacity in CBR.

The Next Gen project

A Partnership Development Grant from SSHRC funded the Next Gen project. This initiative aimed to create new interdisciplinary knowledge on pedagogies of learning and teaching participatory research in four thematic areas: (i) asset-based community development, (ii) governance and citizenship, (iii) water governance, and (iv) Indigenous research methodologies. The partnership included four international lead organizations respectively working in those areas: the Coady International Institute at St. Francis Xavier University (Canada), Participatory Research in Asia (India), the Institute for Resources, Environment and Sustainability (IRES) at the University of British Columbia (Canada), and the Institute for Studies & Innovation in Community-University Engagement (ISICUE) at the University of Victoria (Canada). The four thematic lead partners have extensive research, teaching experience and global reputations providing CBR training in their areas of expertise. There were also diverse regional and global partners working in the broader field of community-university engagement in Latin America, Asia, Europe, North America and the Arabic speaking countries. The project built on existing networks constituting the heart of information and outreach on training in CBR.

The overall objective of the Next Gen project has been to increase access to high quality training in CBR within HEIs and CSOs. The project's goal has been to identify and examine: 1) current regional sources for the training of new community based researchers; 2) CBR training practices and programs related to the four thematic areas of interest; 3) lessons learned in pilot studies on training in CBR; and 4) experts and institutions involved in participatory research to collaborate as partners in a global network of training in CBR. Of critical importance to this study was the issue of how the next generation of knowledge practitioners and researchers will gain access to the methods, tools and values of CBR in order to promote the use of research

by community members and encourage the collaborative creation of knowledge democracy. This research project aims to understand the current state-of-the-art in pedagogies and strategies for building CBR capacities, and to work towards the strengthening of existing training fieldwork and the theoretical and curricular content on participatory research in HEIs and CSOs around the world.

To collect relevant data on training in participatory research and describe existing pedagogies and strategies for building CBR capacities, the project triangulated information gathered through three instruments:

(i) Five thematic reviews on CBR training (including practices, literature, curricula, material, best practices, institutions and experts, etc.) looking at the application of CBR to the fields of water governance, citizenship and action, asset based community development, participatory research in Latin America, and Indigenous ways of knowing. The thematic reviews were conducted by a research assistant (graduate student) and a thematic supervisor affiliated to one of the partner institutions. Expertise in the thematic clusters comes from Dr. Leila Harris with the IRES at UBC, Dr. Alison Mathie with the Coady International Institute at St. Francis Xavier University, Dr. Leslie Brown, Director of the ISICUE at the University of Victoria, Dr. Martha Farrell (late), Director of PRIA Academy for Lifelong Learning, and Dr. Budd Hall, UVic and UNESCO Chair in Community Based Research and Social Responsibility.

(ii) A global web based survey on training CBR that supplements what we know from existing literature and materials on training in participatory research. The questionnaire was designed in collaboration with our partners in order to capture a diverse and broad understanding of concepts, materials, approaches and practices of training and teaching CBR around the world.

(iii) Twenty-one institutional in-depth case studies of organizations or networks of organizations in various parts of the world that have been active in the training of community based researchers. The thematic reviews and the global survey helped us to identify these exemplar CBR training practices. Researchers working with our various partners wrote up the case studies. We followed up the case studies with a comparative analysis designed to identify good practices, important principles and contextual advice.

The Next Gen book

This book summarizes the main findings of the global Next Gen project and includes a series of principles for the training of CBR that have come out of the various

data sources. The full report of the thematic synthesis, reviewed training materials and the global survey are available at our online repository hosted at the Library of the University of Victoria (<http://dspace.library.uvic.ca/handle/1828/5949>). All the materials available there are free and open access.

The book begins with a theoretical chapter on pedagogical thinking about training, teaching and learning CBR. It advances the discussion on capacity building for CBR because, as we have noted, while large amounts of literature abound on doing CBR, examples and methods, very little is available on training for CBR. The most comprehensive work on the topic is *Learning and Teaching Community Based Research* (Etmanski, Hall & Dawson, 2014), which is focused on work done in the Victoria area of Western Canada. Nothing similar has been done on an international level.

Chapter 3 presents the methods and results of the global survey on training. To our knowledge, this survey of training locations for CBR around the world is the first one ever to be done. It confirms, among other things, what we found in the CURP study, that the demand for training in CBR far exceeds the supply of training opportunities. Chapter 4 begins with an overview of the 21 case studies from all regions of the world, followed by each detailed case study with lessons. Chapter 5 is dedicated to a detailed and exhaustive analysis of the trends and findings that have emerged from the 21 case studies. Chapter 6 wraps up the book, summarizing the diverse knowledge and the broad range of ideas it offers with respect to CBR training. The appendices contain the guidelines for conducting the thematic reviews, the survey questions, a list of institutions providing top training programs in CBR and the case study framework.

Towards international collaboration to build capacity for CBR

Our work over the past four years has been focused on strengthening networks, identifying lessons to share and continuing to build relationships amongst the many important networks that are promoting CBR. We have learnt about the requirement of broad-based partnerships in multiple sites to take forward this agenda of capacity development. If we are to benefit from the lessons learned about collective impact, about knowledge democracy, about the co-construction of knowledge moving beyond the monopoly of knowledge production and more, we need to find a way to combine our energies and focus on the training of those working in movements, in CSOs and in higher education settings to be leaders in the field of CBR.

As ‘veteran’ researchers on this project, Rajesh Tandon and Budd Hall are very aware that they have learned over the years to carry out CBR through a series of trial and error. Beginning with a deep sense that the hitherto dominant approaches to research were not effective in contexts of complex social issues, where marginalized

people had been shut out as knowledgeable contributors to understanding, Rajesh and Budd struggled over the years to build practices and theories that changed the dynamics of knowledge construction. They referred to this as *participatory research*, now seen as one of the streams of CBR. But given the seriousness of climate change, inequality, violence against women, health disparities, it is not good enough to turn our backs on the challenges of democratizing knowledge production and tell current generations of researchers to figure it out by themselves. We cannot wait another 25 years for this generation to acquire these skills. We have a collective responsibility as persons in the world of knowledge creation, knowledge sharing, knowledge as a key to social change and transformation to work intentionally on providing the resources, materials, formal and non-formal learning opportunities to accelerate the acquisition of CBR perspectives and skills.

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CHAPTER 2

Theoretical Pedagogical Framework for Community Based Research

Budd Hall, Rajesh Tandon, Walter Lepore, Wafa Singh, Angela Easby and Crystal Tremblay

What does it mean to teach or to learn community based research (CBR)? Is there an underlying theory or set of principles that structure these encounters? And how are these pedagogies being taken up and implemented in diverse settings around the world?

Answering these questions is not a simple endeavour as there is a relative scarcity of literature on how we teach or facilitate learning about CBR. What predominates among the academic studies on the topic are case studies or descriptions of how CBR was implemented in a particular context, rather than well-grounded theoretical explorations or empirical investigations on pedagogies and training approaches. The accumulation of knowledge on teaching and training CBR and the integration of research efforts of different disciplines on building capacities for CBR is still quite thin. Morton (2009), for example, describes the process of teaching of CBR within two sociology classes at York University. Rosenthal et al. (2009) discuss teaching community based participatory research (CBPR) to physicians in a fellowship program at four American universities. Stocking & Cutforth (2006) present challenges to building CBR into a curriculum and structuring the CBR experience. More recently, Etmanski et al. (2014) have compiled a volume highlighting experiences in learning, teaching and training in CBR, with contributions from a diverse array of individuals and communities affiliated with the University of Victoria. In addition to academic literature, many universities or institutions also have web pages with resources available which outline CBR, its main goals, and ethical considerations. For example, the Centre for Teaching at Vanderbilt University has a page entitled “What is Service Learning or Community Engagement?” which includes a description of models and how to integrate CBR into a course. The Centre for Social Justice and Community Action at Durham University has a Participatory Research Hub with guidelines, case studies and toolkits, and the University of Washington has developed an online skill-building curriculum for developing and sustaining CBR partnerships. However, while literature related to the

practice of CBR abounds, that which documents the ways in which the values, skills, and knowledge associated with CBR are communicated to, and fostered among, the next generation of researchers is still hard to come by (Etmanski et al., 2014).

The goal of this chapter is to contribute to a theoretical framework of teaching, training and learning (TTL) within CBR, based on a large body of literature, combined with findings from five systematic reviews of pedagogical and training materials and other insights from the Next Gen project. The intention for this framework is to be robust and theoretically well founded, but also flexible and simple enough to be readily translated into effective TTL strategies and practices in geographically, politically and culturally diverse contexts. Exploring and deepening understandings of the fertile common ground of the pedagogical principles in CBR is the main focus of this chapter, and represents an important step in facilitating greater cross-pollination and collaboration amongst CBR practitioners and learners. As will be discussed further in this chapter, the limited number of sources that describe TTL in CBR complicates this attempt. At the same time, however, this indicates the very need to establish a framework based on sound theoretical and pedagogical foundations that can define the core principles of TTL in CBR across disciplines, institutional settings and contexts.

This chapter is organized in four sections. The first section is a discussion of the history of CBR, including the popular education traditions and other areas of critical research, which helped give rise to the contemporary participatory research paradigm. This is followed by a presentation of the various contemporary manifestations of CBR. This is not intended to be a comprehensive review of CBR methods and approaches around the world, but rather our goal is to create awareness of how CBR has grown and changed with time and its journey ‘in from the cold’ (Hall, 2005). The second section focuses more specifically on a synthesis of the literature on TTL on CBR in five thematic areas: water governance, asset-based community development, Indigenous research methodologies, citizenship and governance, and participatory research in Latin America. The synthesis is the result of qualitative systematic reviews on TTL in CBR conducted by five research teams (i.e., research assistants and thematic supervisors at partner organizations) involved in the Next Gen project. The third section presents the pedagogical principles that form a framework for describing effective pedagogy in CBR across its various manifestations and, it is hoped, for guiding the development of common TTL goals and initiatives across disciplines. In the final section of this chapter, we summarize and discuss our findings.

Origins and history of community based research

Before discussing the origins and pedagogy of CBR, it is necessary to specify what exactly we mean by the concept ‘community based research’ itself. In the context of this chapter, it is useful to refer to the definition provided by Strand et al. (2003, p. 5):

Community-based research (CBR) involves research done by community groups with or without the involvement of a university. In relation with the university, CBR is a collaborative enterprise between academics and community members. CBR seeks to democratize knowledge creation by validating multiple sources of knowledge and promoting the use of multiple methods of discovery and dissemination. The goal of CBR is social action (broadly defined) for the purpose of achieving (directly or indirectly) social change and social justice.

The essence on which CBR builds is that engagements between practitioners/communities and researchers offer opportunities to bring very diverse resources to bear on difficult problems. When these two worlds of practice and research come together, it produces new knowledge that is grounded in practical experience and innovations in practice that are rooted in improved understanding. ‘Practice’ in this context refers to the activities by which civil society actors carry out strategies to achieve their missions. ‘Research’ refers to systematic efforts to develop new knowledge. Joint inquiry by practitioners/communities and researchers can draw on the insights of deep experience with practice as well as the broad knowledge and generalizable conceptual frames of research (Brown et al., n.d.).

Social transformation as a goal of research that occurs as a collective learning phenomenon is a common theme across different conceptualizations of the term. Israel et al. (1998), for instance, define CBR as ‘research that will benefit the participants either through direct intervention or by using the results to inform action for change’ (p. 175). The degree to which knowledge production is collective, the politics of the collective, and the transformations that the research aspires to are all elements which differentiate streams of CBR (Glassman & Erdem, 2014). However, an important underlying common element across different iterations of CBR is the perceived need to construct an alternative to positivist forms of research and respond to the urgent demand for a more socially just world (Freire, 1970; Hall, 1975; Kindon et al., 2007). CBR can even be seen as an activity that grants a competitive advantage to those institutions that promote it. It may serve to develop interdisciplinary research skills, provide students with ‘real world’ experiential learning, promote the ‘public purpose’ of the university, and even attract funding from philanthropic donors. These very real issues—especially salient in the period of economic and philosophical crisis—add a note of urgency to current attempts to generate local, national and transnational platforms for CBR as part of the broader engagement mission (Munck et al., 2014).

A number of critical disciplines and areas of research have informed what is now known as CBR. In addition, a number of key events and social movements have contributed to its growth and application throughout the world. In this brief background, we look mainly at the liberatory and critical traditions in research, which have sought to change society and subvert unequal power structures. While a complete background of CBR is beyond the scope of this chapter, this emphasis on research as a tool for social change and as a challenge to the status quo somewhat reduces who and where we look for origins. We present here a brief and partial overview that highlights the liberatory and emancipatory origins of participatory research in the global South and the contributions from feminist and critical race theorists that also help inform CBR.

Participation has been an old associate of development discourse. Its meaning kept changing along with the changing meaning of development. As development changed from service delivery to means of empowerment and then to governance, so did participation from effective and efficient ways of delivery of development to ownership of development through active engagement and paying for developmental benefits to finally rights to engage and demand accountability (Mohanty, 2006, p. 69).

Glassman and Erdem (2014) identify the origins of critical participatory research as emerging in the 1960s and 1970s in the developing world. According to Tandon (1981), theoreticians may give the label of participatory research, but its practice is quite common in groups engaged in the process of re-awakening the weakest sections of our society. As examples of such efforts, one may mention the organization of landless labourers in Dhulia district of Maharashtra, India that has used a similar methodology in identifying the records of people whose land was illegally alienated from them. Another well known case is the Chipko movement in Uttar Pradesh, India, where as a result of people's reflection on the causes of the 1970 floods, deforestation caused by some industrialists, the forest department's refusal to let the local people use the Ash trees for their needs and the permission they granted to commercial contractors and industrialists, the people organized themselves into a resistance group. A community forestry scheme based on the rights of the local people to the forest produce and the maintenance of its environment was born out of it (Tandon, 1981).

The emergence of participatory research in the developing world and the political activism accompanying the social movements of the 1960s and the 1970s sparked off a variety of participatory research projects by North American social scientists. John Gaventa, for instance, investigated political and economic oppression in Appalachian communities and grassroots efforts to challenge the status quo (Pant, 2014). Participatory research practices in the fields of adult education, literacy, health care, women's empowerment and tribal development have demonstrated the following contributions (PRIA, 2000):

- *Valuing people's knowledge:* In the face of continuing delegitimization of people's knowledge and alternative systems of knowledge production, participatory research has served as a means to re-legitimize these. It has demonstrated that ordinary people are knowledgeable about their social realities and are capable of articulating this knowledge.
- *Refining capacities:* Participatory research has helped to recapture and refine ordinary people's capacities in conducting their own research. Experience has demonstrated that active participation of ordinary people in the research process is a form of education. This entails enhancing their self-confidence about their capacities in order for them to analyze their situation and to develop solutions.
- *Appropriating knowledge:* Participatory research has provided assistance to ordinary people in appropriating the knowledge produced by the dominant knowledge system. In contemporary societies, participatory research has assisted the oppressed in acquiring, incorporating and re-interpreting the knowledge produced by the dominant system for their use.
- *Liberating the mind:* Participatory research has contributed to the forces of liberating the minds of the poor and the oppressed by helping them reflect on their situation, regain their capacities, to analyze and critically examine their reality, and to reject the continued domination and hegemony of oppressors.

This wave of critical research was 'looking to throw off the intellectual, social, and material shackles of colonialism...and it was more revolutionary as opposed to being simply reactionary to the existing social order' (Glassman & Erdem, 2014, p. 207; see also Fals Borda, 2006). Researchers identified a need to challenge what constitutes knowledge production and who is allowed to take part in this process, with the idea that education and knowledge for real life contexts were key to emancipation. Central to this new way of doing research was the idea that social change needs to happen from the grassroots (Fals Borda & Rahman, 1991). In Latin America, the popular adult education movement gained attention principally through the work of Paulo Freire and Orlando Fals Borda. Freire's seminal work *The Pedagogy of the Oppressed* (1970) articulated a methodology for working with marginalized, rural populations in Brazil that emphasizes a process of conscientization in which the oppressed become aware of, and critically analyze, the conditions of their own oppression. This conscientization leads to praxis, which Freire (1970) defines as 'the process of acting upon the conditions one faces in order to change them' (p. 33). Francisco Vio Grossi (1981), a researcher working in Venezuela and Chile, developed the concept of *disindoctrination* to describe the process by which participants in participatory research become aware of the ways in which their knowledge has been dictated or limited by existing power structures. Together, these contributions describe an approach to research that is profoundly non-

hierarchical and is primarily concerned with producing knowledge for the immediate context of oppression and marginalization in Latin America at this time. The rise of participatory research in Latin America was therefore a direct response to specific social and political conditions, and was an attempt to change society by empowering marginalized populations through knowledge co-production (FalsBorda, 1987).

Another early and important site of CBR was the Institute of Adult Education at the University of Dar es Salaam in Tanzania, and the work of Budd Hall, Marja-Liisa Swantz (1982) and others. Beginning in the early 1970s, a variety of Tanzanian and expatriate researchers working in Tanzania had grown uncomfortable with the limitations of what they felt were colonial approaches to research in the fact of a nation that was in transition to socialism. In the context of this early work, the concept of 'participatory research' was first coined (Hall, 1975). Adult education is a process by which people gain the skills to understand their lives and their role in community more generally (Hall, 1982; 1985). Hall (1992) describes adult education in Tanzania at this time as 'a practice that attempted to put the less powerful at the centre of the knowledge creation process; to move people and their daily lived experiences of struggle and survival from the margins of epistemology to the center' (p. 15-16). This practice is profoundly oriented toward action and emerged as a response to an uncertain post-colonial context of marginalization and oppression.

At the same time as these movements in Latin America and Tanzania, forms of participatory action research (PAR) were being developed in India. Gandhi and Tagore were important historical activist intellectuals who helped inspire the development of participatory research approaches through their own commitments to adult education and action for social change (Rahman, 2006). The new generation of academics also argues for the importance of participatory action research, through which 'people's knowledge', long suppressed by dominant knowledge systems, had to be recuperated or created through popular processes (Gaventa, 2006). By the 1980s, participatory action research was linked to alternative ideas about 'development'. Its central tenet was that if development was for the people, then as primary stakeholders in the development processes, people themselves should represent their case in the stage of knowledge generation as well as of its use. Participatory action research drew strength from debates around participation in development programs, questioning the top-down design of development policy (Pant, 2014).

Rajesh Tandon, the early coordinator of the first international participatory research network (IPRN), has been the most productive of the later 20th century activist scholars in this field. He led many CBR projects in the contexts of the Bhopal gas disaster and the Narmada dam actions of the 1980s. In addition, he published many of the early works in the field (e.g., Tandon, 1988 and 2005) and founded the Society for Participatory Research in Asia (PRIA), a key institution for the development

and implementation of participatory methodologies since 1982, specifically in the domains of citizen participation and democratic governance. The guiding vision of PRIA has been spreading knowledge and giving access for the marginalized sections as a path to empowerment, in short, ‘knowledge is power’. It stems from the fact that lack of knowledge, information, education and literacy has forced the already marginalized to remain powerless (Pant, 2013). Quoting Dr. Rajesh Tandon, ‘*Lofty as these ideals were, I really did not know how to proceed and what to do. But, it was clear to me that I would use knowledge as a vehicle for empowerment*’ (Pant, 2013).

Vandana Shiva (1989) is another Indian scholar who has criticized the Western positivist research paradigm as inherently discriminatory towards other epistemologies, helping to pave the way for research that seeks to move beyond this paradigm. Robert Chambers made an enormous contribution to the spread of practices of generating local knowledge for development purposes. Chambers elaborated a series of practices that allowed for local people to become involved in rural development plans that were being put forward by national planning bodies, the World Bank and others. These practices became known as Participatory Rural Appraisal (PRA) (Chambers, 1983; 1994).

Glassman and Erdem (2014) suggest that taken together, these traditions of popular adult education and participatory action research in the global South describe a distinct research process: ‘a cycle of continuous exploration and understanding, an ongoing cycle of action as praxis, research as conscientization, and reflection leading to transformation of praxis—all within the context of *vivencia*, lived experience’ (p. 214). Clover (2014) says that thematic investigation, like participatory research, combined collective investigation, action and adult education to enable people to collectively identify problems and to produce and use knowledge to bring about social change. The focus of this collaboration between participatory research and adult education is on marginalized and oppressed groups in society, the goals being to empower them to exercise greater determination and to fundamentally transform social realities that are imbalanced (Clover, 2014).

While the principal roots of CBR can be found in Latin America, Tanzania and India, other approaches to research and other critical disciplines originating from around the world have also contributed to CBR and merit attention. In particular, feminist research has been an important source of a rigorous theoretical disassembly of objectivity in research, or the researcher-as-expert (Haraway 1988; Harding 1987). The argument put forward by feminist action researchers was that aspects of participatory action research and critical feminist theory cohered ontologically and epistemologically as both sought to shift the centre from which knowledge is generated. They also shared an intention to work from social justice and democratization (Reid & Gillberg, 2014). Often overlapping with feminist research, critical race scholarship

has been instrumental to the development of CBR by raising questions around power relationships in knowledge production. Audre Lorde (1984, 1990) and Bell Hooks (1989, 2003), for instance, have both questioned: who is allowed to speak, and in what conditions do people speak? And, who listens? The work of Franz Fanon (1982) is also an important benchmark in the development of theory on the impact of colonialism on the psyche of oppressed subjects. These scholars address questions that have important answers for how community based researchers situate themselves in relation to others and to systems of power, and as such they represent important early contributors to the development of the CBR approach.

Contemporary manifestations and cross-pollinations

When discussing contemporary manifestations of CBR, there is an issue of terminology: researchers and communities around the world use a wide range of terms to identify CBR. There is also an issue of breadth: if we understand CBR broadly as knowledge co-production for social change, then the number of research projects, institutions and communities who engage in this kind of research becomes unmanageably vast. Finally, there is an issue of visibility: communities around the world are constantly co-producing knowledge for social change without seeking or receiving institutional validation. This section addresses the following question: what are the key ways in which CBR has been applied to different contexts, and how has it been reshaped and labelled in that process?

The varieties of different terms that exist to describe CBR reflect the diversity of academic traditions and social contexts within which these terms have gained popularity. Etmanski et al. (2014) identify 28 terms and traditions associated with CBR (e.g., action learning, engaged scholarship, participatory action research, collaborative inquiry, just to name a few), and note that ‘there are two defining characteristics of this body of research: it is action-oriented and it is participatory’ (p. 8). The account of the origins of CBR in this chapter focused principally on the evolution of participatory research or participatory action research. As described above, work in participatory research and participatory action research clearly aims for social transformation and researchers in these fields have developed critiques of the power structures that characterize the social context in which the research occurs. One key difference that distinguishes CBR from participatory research and participatory action research is that the former has a stronger focus on the engagement of students alongside faculty and community members in the course of their academic work. CBR combines classroom learning and skills development with social action in ways that ultimately can empower community groups to address their own needs and shape their own futures (Bivens, 2013). The terms participatory action research and participatory research continue to be used in the 21st century, principally in the Majority World, to describe research

with emancipatory goals that uses popular participation to democratize knowledge production (Hall, 2005; Lykes, 2013; Pain, 2004; Swantz, 2008; Tandon, 2002; van der Riet, 2008; van der Riet & Boettinger, 2009). Participatory research and participatory action research occur in a wide range of contexts, from research with North American urban youth (Fine, 2009), to unauthorized migrants (Brabeck et al., 2015), to state development and rural extension workers in Iran (Kamali, 2007).

PRIA, for instance, has been bridging the divide between HEIs and CSOs stressing the value of indigenous knowledge available in the community and the need for a mutually supportive approach in research partnerships. As a consequence, the practice of CBR has gained certain acceptability in several HEIs in India (PRIA, 2014). Referring to an example, as part of a larger initiative of building capacities of the youth, particularly girls, along with engaging in CBR, PRIA engaged with Dr. Ambedkar Study Centre, Kurukshetra University to use the tool of participatory research as a platform for ushering social change (PRIA, 2014).

Community based participatory action research (CBPAR) and community based participatory research (CBPR) are two other terms which are used to describe action-oriented research with similar goals of democratizing knowledge and subverting unequal power relations in contexts including, but not limited to, the field of health (Beh et al., 2013; Christensen, 2012; Israel et al., 1998; Koster et al., 2012; Maiter et al., 2008; Minkler & Wallerstein, 2003). According to Minkler (2014), growing calls for research that is ‘community based’ rather than ‘community placed’ and increasing attention to translational research that can improve intervention outcomes have contributed to the growing popularity of community based participatory research. Building on the work of Barbara Israel and her colleagues in Michigan and of Lawrence W. Green and his Canadian colleagues, community based participatory research is a collaborative and systematic approach to inquiry that involves all partners in the research process, emphasizing their complementary strengths. It commences with a research topic that comes from, or is of importance to, the community and stresses co-learning, capacity building and long term commitment, with action integral to the research (Minkler, 2014).

Meanwhile, academics have debated whether or not action research (AR) is related to the liberatory traditions of participatory research and participatory action research, since historically action research was often applied to questions of organizational management and did not explicitly include a social justice imperative (Brown & Tandon, 1983; Peters & Robinson, 1984). However, more recently, Kemmis (2009) defines action research as ‘a critical and self-critical process aimed at animating...individual and collective self-transformation’ (p. 463; see also Reason & Bradbury, 2001). According to Coghlan and Miller (2014), ‘action research’ is a term that is used to describe a global family of related approaches that integrate theory

and action with the goal of addressing important organizational, community and social issues together with those who experience them. It focuses on the creation of areas for collaborative learning and design, enactment and evaluation of liberating actions through combining action and reflection, in an ongoing cycle of co-generative knowledge. Further, the underlying principles of action research—self-reflection and critique through dialogue, collaboration, mutual learning and action—formed the basis of participatory action research (Pant, 2014). In recent years, action research has been applied largely but not exclusively in educational contexts such as public schools, adult learning programs and youth engagement programs (Hodgson et al., 2013; McKim & Wright, 2012; Mertler, 2006) as well as amongst health professionals (Stringer & Genat, 2004; Williamson et al., 2012).

Feminist theories and critiques have both informed and been woven in with CBR, producing areas of research that identify explicitly as feminist and are committed to feminist goals in addition to the broader liberatory goals expressed through the adult education tradition. These goals include: addressing gendered power dynamics (Maguire, 1987); the meaningful inclusion and participation of women at all stages (Clover 2011); critical reflexivity (Langan & Morton, 2009); listening and speaking carefully (Butterwick & Selman, 2003); an attentiveness to the ways in which research outcomes impact women (Williams & Lykes, 2003); and a critique of patriarchal systems of power (Brydon-Miller et al., 2004). Gatenby and Humphries (2000) note the specific importance of feminist participatory action research (FPAR), since the early history of participatory action research was dominated by men and gender as an axis of power was often lost within broader critiques of power. Feminist participatory action research is profoundly critical, yet hopeful: Cahill et al. (2013) describe feminist participatory action research as a research process ‘informed by an effort of care’ in which the researchers remain ‘purposeful, hopeful, and dreaming’ (p. 407). According to Reid and Gillberg (2014), feminist participatory action research is a participatory and action-oriented approach to research that centres gender and women’s experiences both theoretically and practically. It blends the most promising aspects of feminist theories and participatory action research with four central concepts and practices: (1) feminism, (2) participation, (3) action, and (4) research. Feminist participatory action research has the potential to transform the way research is done as well as how practitioners think about their opportunities to change their communities, organizations and practices.

Another fruitful area of cross-pollination has occurred with the literature on Indigenous research methodologies (IRMs) (Tuhivai Smith, 1999). Responding like early participatory research and CBR proponents to the challenges of acknowledging knowledge creation processes that give visibility to excluded or marginalized epistemologies, Indigenous research methodologies draw strength from Indigenous

and land based ways of knowing. Because IRMs are also working in areas of power differences, resistance to subjugation and social justice, there are inevitably similarities with feminist, post-colonial and anti-racist research (Jordan, 2014). While CBR and IRMs have key differences, and research with IRMs does not necessarily fall within a participatory paradigm (see Walter & Andersen, 2013), many commonalities exist including an emphasis on research as a 'situated response' (Hermes, 1998), and a disrupting of the traditional Western concept of the researcher-participant relationship (Hall, 1984; Israel, 1998; Ochocka & Janzen, 2014). A large body of literature asserts the suitability of CBR within Indigenous communities (e.g., Dickson, 2000; Fisher & Ball, 2003; Kildea et al., 2009; Laveaux & Christopher, 2009; McHugh & Kowalski, 2009). Cochran et al. (2007) explain that participatory research in Indigenous contexts should be led by Indigenous epistemologies in order to ensure that processes of knowledge production are relevant and culturally appropriate.

Within CBR, different creative strategies have emerged for co-producing knowledge that is sensitized to the local context and the interests of participants. The field of arts-based research often overlaps with CBR as participants collaboratively use art as a method of inquiry and a way to produce knowledge about their lives and the world around them (McNiff, 1998). Different forms of arts-based research include participatory theatre (Francis, 2013; Sloman, 2012), participatory video (Brickell, 2015; Milne et al., 2012; Tremblay & Guberlet, 2013), photography/photovoice (Lykes, 2010; McIntyre, 2003; Mejia et al., 2013), and collective or individual art making (Clover, 2011; Zurba & Berkes, 2014). Participatory theatre, for instance, aims to combine entertainment with an exploration of attitudes and to share knowledge in order to stimulate positive social changes. The terms 'theatre for development', 'theatre for the oppressed', 'community theatre', 'intervention theatre', 'protest theatre' and 'theatre for social change' are often used interchangeably and are associated with the transformation of a social reality by using community and individual participation (IPPR Course, PRIA International Academy).

Arts-based research as a methodological genre in academia has gained in popularity since the 1970s. This is in part the result of work done in arts-based therapies by health care researchers, special education researchers, psychologists and others, who have turned to the arts for their therapeutic, restorative and empowering qualities. Contemporary arts-based research has since evolved and flourished across the disciplines (Leavy, 2015). Etmanski (2014) describes arts-based research as a way to co-create knowledge, to learn and teach one another that involve people as whole human beings. She demonstrates that the process of research can 'honour and respect our own and our participants' agency and complex identities, and can engage our whole body, all of our senses, our imagination, heart, spirit, and our intellect' (p. 2). In this way, arts-based CBR offers unique ways to build empathy and understanding

and tap into our collective creative potential. This type of inquiry recognizes how we perceive the world through multiple senses, not only through our rational minds but as a science that allows us to access other ways of thinking, doing, being, and knowing.

Scholars such as Clover (2011) have revealed the transformative outcomes of using art in CBR, particularly with vulnerable or marginalized communities. In her work with homeless/street-involved women, Clover (2011) found these methods built trust and a sense of community, encouraging artistic skills development, and allowed an artistic identity to emerge to combat the stigma of the label 'homeless'. She also documented the individual and collective empowerment that came from creating artworks collectively but also the recognition the women received through public sharing of their artworks.

Visual arts methods such as artworks, photographs, video and artifacts can be created as sources of data, often collaboratively with research participants and co-researchers, or as unique aesthetic interpretations of the research. Participatory video (PV), a set of techniques to involve a group or community in shaping and creating their own film, has gained considerable attention in recent years as a powerful and creative tool for enhancing a range of interpersonal skills (e.g., self confidence, agency) and community relationships that help to build autonomy and leadership (Tremblay, 2013; Tremblay & Jayme, 2015; White, 2003). It does so, in part, by enabling individuals to be creative and tell their own stories, by bringing people together to explore issues and voice concerns, stimulating dialogue and ultimately by encouraging shared ownership of the research. Participatory video has the aim of fostering embodied learning and enabling critical reflection regarding one's understanding of self as well as one's relationship to others in the community (White, 2003; Corneil, 2012; Tremblay & Jayme, 2015). It has also been argued that participatory video can help to address power imbalances and facilitate learning, action and capacity building for marginalized populations (Khamis et al., 2009; Tremblay, 2013; Evans & Foster, 2009). The very process of training and enhancing communication skills can serve to democratize communication by provoking processes of identity deconstruction, the reversal of power relations, critical reflexivity and increasing collective power (White, 2003). This process can be very empowering, enabling a group or community to take action to solve their own problems and also to communicate their needs and ideas to decision-makers and/or other groups and communities. As such, participatory video can be a highly effective tool to engage and mobilize marginalized people and to help them implement their own forms of sustainable development based on local needs (IPPR Course, PRIA International Academy).

Photovoice is another process through which people can identify and represent their community through a specific art-based technique. According to Wang and Burris (1997), as a practice based in the production of knowledge, photovoice has

three main goals: (1) to enable people to record and reflect their community's strengths and concerns, (2) to promote critical dialogue and knowledge about important issues through large and small group discussion of photographs, and (3) to reach policymakers.

Within a CBR context, art offers ways to *'tap into what would otherwise be inaccessible, make connections and interconnections that are otherwise out of reach, ask and answer new research questions, explore old research questions in new ways, and represent research differently, often more effectively in terms of reaching broad audiences and nonacademic stakeholders'* (Leavy, 2015; p. 21). This experience enables new ways of thinking about and being in the social world and adds considerably to the field of CBR.

Community based research is growing in popularity and has become a standard approach for research with many communities, including communities affected by HIV and of Indigenous people (Guta & Roche, 2014). Munck (2014) suggests two propositions that might underpin a successful CBR movement: another knowledge is possible and another university is possible. Quoting Munck (2014, p. 25): *'A paradigm shift is underway with new forms of knowledge or recovered indigenous forms of knowledge coming to the fore, not least in Latin America. It has been referred to as 'epistemic decolonization', as local, gendered, and indigenous knowledges are recovered, reinvigorated and revalorized. We see coming to the fore much more relational (and less individualistic and scientific) modes of knowing, doing and being. We could argue that the newfound interest in community-based research with all its variants and contradictions is part of this new wave of thinking.'*

Thematic literature reviews on training, teaching and learning in community based research

A key goal of the Next Gen project is to uncover the contemporary global landscape of TTL opportunities in CBR at HEIs and CSOs. To this end, from September 2014 to April 2015, research teams associated with the project carried out five qualitative systematic literature reviews of such opportunities in the following thematic areas: governance and citizenship (Santha-Jayanthan & Sing, 2016), Indigenous research methodologies (Easby, 2016), asset-based community development (Cameron, 2016), water governance (Sharp, 2016), and participatory research in Latin America (Haffenden, 2016). The goal of the reviews was to conduct online searches to identify, categorize and analyze: i) empirical and theoretical material on TTL within CBR in global and local settings; ii) pedagogies, strategies and materials for building CBR capacities (e.g., curricula, participatory video, photovoice, community theatre, community consultations, etc.); iii) best practices related to each thematic area and lessons learned in several pilot studies on training CBR. The analysis stage of the

review process was mainly focused on training modalities, content, pedagogy and expected impacts in terms of learning and application among other more specific aspects relevant to each thematic area. Given the exploratory and global nature of the Next Gen project, the reviewers were asked not to limit their searches by date, language, country or geographic region, and to include a variety of study designs (such as phenomenology, grounded theory, ethnography, feminist research, participatory action research, arts-based research), and types of sources (peer-reviewed literature, conference abstracts, expert opinions, discussion papers, policy papers, reports, bibliographies from included studies). The five thematic syntheses and the guidelines provided to the research teams to conduct the review process are available in the open access repository of this UNESCO Chair which is hosted at the Library of the University of Victoria (<http://dspace.library.uvic.ca/handle/1828/5949>). The review guidelines are available in Appendix 1. In this section we aggregate and summarize the main findings obtained from the thematic reports, which are grouped under the following categories: terminology; location, length and type of TTL; content; underlying pedagogies; and limitations.

Terminology

Within each of the thematic areas, researchers identified a wide range of terminology that appeared in the TTL literature due to a variety of terms (participatory research, participatory action research, and community based participatory research being the most common) used to describe, first, CBR approaches across the thematic areas and, second, the thematic area itself. The terms ‘participatory citizenship’ and ‘asset-based community development’ were both found to be highly consistent throughout the investigation process; however, within both ‘Indigenous research methodologies’ (IRM) and ‘water governance’, researchers identified a large number of terms that yielded search results. For example, in addition to water governance, researchers found TTL materials identified as ‘water management’, ‘integrated water management’, ‘watershed management’, and ‘sustainable wetland management’.

An added layer of complexity across all thematic areas was the fact that there were often limited (explicit) references to CBR, despite that many TTL materials found aligned with the core principles of CBR. The inclusion or exclusion of materials was therefore at the discretion of each review team. The Latin American and IRM reports both identify that grassroots organizations and communities, while certainly conducting research that can be considered CBR, may not be familiar with this terminology and thus not include it within TTL materials. HEIs, research institutes and large CSOs often provided more detailed explanation of terms used than community groups or small CSOs.

Overall, language varies significantly across all thematic areas in terms of describing and understanding CBR. There are multiple ways of naming CBR and issues related

to diversity of languages, contexts and origins. Despite these differences, three core elements seem to be common to the training and teaching practices reviewed: a) learning, b) analysis, c) change/action (i.e., ‘social transformation’).

Location, length and type of training

In geographic terms, TTL opportunities in CBR are widespread. Both the water governance and asset-based community development reports identified that TTL opportunities existed all over the world. TTL opportunities at the intersection of CBR and governance and citizenship were found to exist primarily in the global South, with a particular concentration in India. The Latin American report identified opportunities in 12 countries. The IRM report identified opportunities throughout North America, New Zealand, and Australia; while Internet research indicates that other opportunities exist in the global South, materials or information on this training were not available. TTL opportunities in Latin America and in the realm of asset-based community development primarily occur in rural areas; for example, the AGRUCO program, created by the Universidad de San Simón (UMSS) of Cochabamba (Bolivia), brings local university students and farmers from rural areas together as co-investigators in an agricultural context. Meanwhile, the water governance report identified an urban bias that exists in the distribution of TTL opportunities in this realm.

Each thematic report identified a range of training lengths, ranging from 1 to 3 day workshops, 4 month courses, 2 year degree programs, and online courses. The IRM report noted that many of those who practice IRMs see this as a journey of ‘lifelong learning’, and that one is never truly finished. IRM, water governance and asset-based community development reports all noted the importance of long-term relationships between communities and HEIs or CSOs for good CBR. However, the water governance report noted a discrepancy between this stated importance and many participatory water governance initiatives which lack a long-term agenda.

Generally, there are major differences between the CBR training provided at HEIs and CSOs. In academia, the training in CBR is usually a sub-set of research methodology that doesn’t emphasize change orientation, only ‘exciting new’ knowledge creation. On the contrary, learning to do CBR in practice at CSOs is closely linked to desirable changes being sought with an emphasis on making an impact, not just search for ‘truth’. In addition, HEIs tend to offer longer forms of training in the form of courses up to 4 months, while CSOs tend to offer short term, intensive workshops. HEIs may have an advantage here since training can be incorporated into the delivery of a degree program, which means that participants/students are able to commit more time to learning. On the other hand, CSOs provide TTL opportunities that are often much more accessible to marginalized or impoverished communities.

Content

Content of TTL opportunities varied both across thematic areas as well as within them. The content of training in CBR, even within each thematic area, is incredibly diverse because TTL offerings depend on the specific context as well as the needs and desires of students/participants. For example, accredited academic courses in IRMs include a range of the following: quantitative and qualitative data collection methods; how to create and write an Indigenous research plan; learning how to undertake self-location; preliminary training in researcher conduct in an Indigenous context; and ethical frameworks. However, an emphasis on training in ethics was not apparent in other thematic reports. Topics that appear consistently in TTL opportunities across thematic areas include the following: theoretical explorations of subalternity and marginalization; climate change; sustainable development; public health; agriculture and agroecology; and natural resource management.

TTL opportunities across thematic areas featured a wide range of training in specific methods. For example, the governance and citizenship report noted participatory video, visual methodologies and participatory theatre; the water governance report noted participatory mapping, transect walks and conflict resolution; the asset-based community development report noted asset mapping, community economic analysis, and skills and capacities inventories; the IRM report noted storytelling, arts-based inquiry and dreaming.

In general, current training opportunities generally focus more on specific methods/data collection techniques; while training in theory/philosophy, communication and dissemination of research in academic and non-academic contexts and social skills may be present, it is less articulated. Issues related to ethics, mutuality, partnership, respect, dignity are critical for practitioners of CBR, though rarely focused upon in any formal training.

Underlying pedagogies

While the underlying pedagogies of TTL initiatives across the thematic areas differ widely, several common elements can be distilled. These include the following: i) the use of community engagement as a tool for structural social change; ii) faith in the capacity and motivation of marginalized groups; iii) belief that democratized knowledge production is more socially just and therefore preferable.

The discourse of 'popular adult education' was used by several institutions featured in the asset-based community development report, including the Coady International Institute (Canada) and the International Institute for Rural Reconstruction (Philippines). Meanwhile, the governance and citizenship report noted that pedagogies in this area are founded on a belief that citizens must find alternative ways to engage

the state to demand that their rights are respected and needs met. The IRM report also noted that the marginalization of Indigenous peoples within the nation-state is a huge issue that CBR in this area seeks to redress; as such, the pedagogy of many TTL institutions has been to advocate an ‘Indigenization’ of knowledge production and a focus on increasing the wellbeing of Indigenous communities with the help of key allies and researchers. These pedagogies are compatible; however subtle differences exist regarding the perceived role of the state in the co-creation of a healthy future.

Other, more pronounced differences exist across thematic areas in terms of the motivation for engaging in training. For example, the report from Latin America noted that training opportunities in CBR often emerge as projects around a particular problem or issue. Training thus occurs in a context in which co-participants attempt to address a problem through research. Meanwhile, TTL opportunities at the intersection of CBR and asset-based community development occur in the opposite context, in which participants are asked to focus on community assets rather than deficits or problems.

A special pedagogical distinction must be made in the case of IRMs. IRM practitioners explicitly stated that Indigenous research occurs within Indigenous paradigms that carry their own teachings, epistemologies and ontologies. Thus, while many of the core tenets of CBR are compatible with these paradigms, the root of IRM pedagogies originates in Indigenous knowledge systems rather than CBR.

Limitations

Three main limitations affected our systematic reviews. First, the main focus on English language training offerings and literature is an obvious blind spot. Some thematic reports have identified a potential bias such that smaller universities, organizations or projects, especially in the global South and with limited web presence, have not been included in the syntheses although they may fit the criteria of the reviews.

The second limitation is that some of the institutions do not formally document their training processes, which made the identification of relevant training material quite challenging. This is particularly common in cases where the training practices are tailored to the context and pre-existing relationships to partner communities. This sense of non-formalization or non-bureaucratization can also be viewed as positive, and in some ways could result in more organic development of CBR and its application. As the core CBR values remain solid, there is also flexibility and space for participants and facilitators to adjust, alter and expand on the ways in which CBR is connected to specific topics and communities. Two questions to pose in this regard for future research are: how do more rigorous forms of CBR training processes differ from more fluid and less structured CBR approaches? How do formal and informal training

opportunities affect research and teaching outcomes, community involvement and long-term impacts?

Third, most reports agree that identifying CBR training in specific thematic areas has been difficult. Each theme is quite broad (and often complex) and limited resources fall perfectly within the theme and ‘training in CBR’ specifically. Moreover, the thematic embeddings of CBR tend to be somewhat irrelevant for academic institutions teaching research methodologies, and don’t seem to fall under one strict category. There is therefore a clear overlap amongst many of our own thematic areas, as well as thematic areas we did not cover in the reviews.

Overall, this summary shows that there are at least two large spheres of training opportunities: training in the thematic area or training in CBR. While training opportunities that incorporate both do exist, they are less easy to find. In addition, although some institutions do not offer programs or courses in CBR specifically, some may offer alternative modes of learning that are grounded in communities. These learning modes are then paired with theoretical work and literature, but may not be recognized as CBR (service learning courses and projects, for example).

The syntheses also reveal two areas for further investigation. On the one hand, across all thematic areas there is a considerable amount of TTL material that aligns with the core principles of CBR, which does not however use the language of CBR or its associated terms. In some cases this appears as though the ‘language’ of CBR may not be known to communities or grassroots organizations engaged in TTL. Therefore, there is an opportunity to increase the scope of the global conversation on CBR to reach communities and practitioners who may not interact with HEIs or large CSOs familiar with this language. Broadening this conversation could create opportunities for communities, smaller CSOs and grassroots movements to more clearly articulate their TTL goals and agendas vis-à-vis CBR. This in turn could heighten their profile and facilitate more connections with other CBR practitioners/learners.

On the other hand, in some areas there is also an absence of CBR references in larger CSOs and HEIs, which may indicate an institutional or ideological ‘distancing’ from this term. The asset-based community development report in particular notes that many U.S. institutions offering training in asset-based community development do not include mention of CBR where it might be expected. Similarly, the IRM report indicates that in many cases the connection to CBR must be inferred since institutional websites and materials heavily emphasize their status as an institute engaged in Indigenous research methodologies. Further research would be useful to uncover these institutions’ perceptions of CBR, and reasons for not using this language explicitly in their TTL materials.

A case for a theoretical pedagogical framework within global contexts

This section makes the case for a theoretical pedagogical framework of CBR within a global context. Currently, as said, literature on the pedagogy of CBR is limited. However, there is also a plethora of institutions and communities engaged in CBR throughout the world already conducting CBR, which indicates that somehow they have learned how to do so despite the lack of systematized knowledge on how to build capacities for CBR. In the context of the absence of clear and coherent information on how to teach or learn CBR, establishing a pedagogical framework serves two main goals: first, this framework will lend some coherence to the commonalities that exist within the sets of practices, commitments, priorities and agendas which make up the pedagogy of CBR. In a field of research where terms are often debated and the relationship between them is often unclear, any clarification of their common elements and their common pedagogies is helpful. Second, this framework has the potential to enrich the pedagogy of CBR by inviting discussion and reflection among practitioners and potential learners. For example, the framework may be of use to institutions or communities looking to refine their teaching practices in CBR, with an interest in reviewing how their current practices reflect or diverge from this framework.

Within the literature and practice of CBR, five common themes (i.e., ‘pedagogical principles’) tend to underpin the pedagogy of CBR and appear relevant to be included in future training of community based researchers:

1. An orientation towards research ethics and values
2. The development of a deep understanding of power and partnerships
3. The incorporation of multiple modes of enquiry
4. Participation in learning CBR and ensuring a balance between classroom (theory) and field (practice)
5. The role of the researcher as CBR facilitator

1. An orientation towards research ethics and values

A key role for HEIs is not only to give solid skills for the present and future world, but it must also contribute to the education of ethical citizens committed to the construction of peace, the defense of human rights and the values of democracy (UNESCO, 2009). Based on our global study, we found nevertheless a discrepancy between the emphases on ethics in the CBR literature versus the lack of explicit mention in CBR training offerings. There is a need to widen the scope of knowledge

and teaching, and move beyond creating socio-economic wellbeing towards a true knowledge-based society through engagement with citizenry at all levels. In this way, knowledge can also help in developing ethical awareness and facilitate the civic commitment of citizens and professionals (UNESCO Chair CBR-SR, 2015). CBR facilitators and trainers need to become more conscious of the importance of values such as respect, authenticity, equity and mutual learning. Such values tend to be generally overlooked in the training of researchers as, by its very nature, research is assumed to be ‘objective and value-neutral’.

The ethical considerations in conducting CBR are not merely about the quality and rigour in research process, but also focus on the nature of relationship between the researcher and the researched. Most training of researchers tends to ignore examining this relationship. Ethical considerations emerge in a host of different ways in the practice of CBR: confidentiality of data, protection of respondent identity, leveraging community knowledge with macro studies, use of findings, control over research process and resources, etc.

Teaching CBR would thus require pedagogical attention to values and ethics in the research enterprise.

Exploring those ethical dilemmas and value conflicts is therefore an integral part of learning to do CBR.

2. The development of a deep understanding of power and partnerships

The process of the co-construction of knowledge implies a redefinition of power relations. CBR methodologies are grounded in a critical enquiry of political economy of research in contemporary times. Exploration of questions like what research is funded and by whom may provide some insights into the political economy of research. The current relations of power between the researcher and the researched can be analyzed by posing questions such as how research is conducted, who is authorized to do research, how findings are reported and by whom.

Therefore, approaching co-construction of knowledge by using CBR methodology will entail redefining relations of power between the research funder, research team leader, research assistants and the researched communities. Pedagogy of training in CBR therefore must find ways to build the critical political economy perspective of CBR learners. Understanding relations of power is not merely a cognitive exercise; it also comprises paying attention to one’s own personal power relations and dynamics thereof. Building relationships of mutual trust is an essential enabling condition for co-construction of knowledge. Explorations of power dynamics and its relevance to partnerships needs to be an integral part of the pedagogy of CBR.

3. The incorporation of multiple modes of enquiry

Knowledge about complex issues facing our communities is created, represented and shared in very many different ways. Knowledge in Indigenous communities is created through ceremony. Knowledge in a village setting is created through a village meeting. A narrative on how best to recycle waste may be documented and shared through video or photographs. Knowledge can also be represented through more traditional means such as surveys, individual interviews and focus groups. CBR is not a single method calling for a single means of co-creating knowledge. One can be a statistician, a graphic artist, an Indigenous story teller, an engineer or either a text based or an oral history based historian. The challenges of complex societal issues call for an openness to making use of many forms of knowledge creation, knowledge analysis and knowledge dissemination.

Research is not merely a cognitive process, where thinking (and manipulating concepts and symbols) has been regarded as the most critical process of enquiry. Conceptual theorizing is viewed essentially as a thinking process. However, emotions and actions—two other modes of being—are equally critical in any research process. Emotions, phenomenology, arts, music, drawing, theatre, dancing and various other forms of understanding a given reality are part of the repertoire of human knowing. Such a diversity of human experience, reflection and narration in forms that are rooted in the emotive side of human existence needs to be brought into the pedagogy of CBR.

Likewise, certain phenomenon can only be understood when acted upon. Action research, for instance, has its roots in enquiry that is based on acting to change certain realities. As Levin and Martin (2007, p. 220) assert: ‘AR is research with others; inquiry and reflection are in collaboration with others. So, too, should be the learning of action research.’ Coherence between the democratizing and social justice goals of CBR and the pedagogy used to teach it is important.

The epistemology of CBR in this perspective entails multiple modes of knowing—thinking, acting and feeling—and, therefore, learning to design, use and conduct research based on methods for collecting and analyzing data need to be so learnt in a diversity of modes. Preparing such a diverse repertoire of competencies amongst researchers will enable them to feel equipped with a diversity of methods and tools of research: conducting survey, community mapping, dance/theatre and arts.

4. Participation in learning CBR and ensuring a balance between classroom (theory) and field (practice)

Teacher-centric teaching will need to be replaced with learner-centric pedagogy in CBR. Participation of the learner is critical in acquiring competencies of CBR. ‘Learning to learn’ needs to be catalyzed in the pedagogy of CBR as preparing students

of CBR to unlearn is as critical as re-learn. This necessitates learning to think, read and write; it also requires learning to be, relate and engage. CBR pedagogy therefore requires a balance of classroom and field learning designs. The pedagogy of training the next generation of community based researchers requires extensive experiential learning opportunities so that competencies illustrated above can be learnt during the training itself. Field immersion is also necessary to ‘understand the person’ of the researcher, her own values, attitudes, motivations and hang-ups. Unlearning and re-learning then become part of field immersion, not merely field exposure. Linking such experiential learning opportunity with theoretical and historical concepts and debates is essential to prepare the next generation of researchers. Classroom sessions (both online and face-to-face) can thus be crucial in supporting theorizing, conceptualizing and imbibing values, perspectives, methods and tools in undertaking CBR.

5. The role of the researcher as CBR facilitator

Building capacities for CBR requires coaching the whole person, which starts from a deep understanding of oneself. Training the mind and cognitive apparatus of researchers is essential in all research training. Affective, spiritual and intuitive aspects of human capacities also need to be honed in CBR training. In order to listen to practitioner knowledge, to enable understanding different points-of-views, to integrate diversity of meanings and to build relationships of trusts, researchers have to become facilitators. Learning social skills of communication, listening, respecting, enabling, sharing and synthesizing—training of researchers must include a range of social and inter-personal skills. In this methodology, the person of the researcher is the most critical instrument; an instrument that needs calibration and sharpening. Preparing the self of the researcher is a critical aspect of this pedagogy.

In summary

Community based research as a global discourse has blossomed over the past years. It has become a much-used umbrella term for a diverse set of concepts and practices as we have shown. Central to our understanding of CBR is its core focus on social change, transformation or resistance by those whose knowledge has been marginalized or excluded. Methodologically, CBR is context specific and participatory and interactive in nature. It supports ethical and respectful co-creation of knowledge. Our previous study on mainstreaming community-university research partnerships provided evidence that there was much interest on a global basis for learning about CBR (Hall, Tandon & Tremblay, 2015). The challenges are that learning and training opportunities are still fragmentary in terms of provision, and that TTL in CBR has been under-theorized at an international level. This book, based on our global study, should be seen as a contribution to both a deepening of our theory and practice, but

also insights into those exciting people and locations around the world where such teaching is going on.

As also shown in Chapter 3, there is an urgent need for researchers in academia and civil society to share their experiences in CBR projects in different contexts and disseminate their work, events, activities and debates. However, there are also epistemological and conceptual barriers that complicate the interaction and communication between, and within, HEIs and CSOs interested in the co-creation of knowledge. The pedagogical framework proposed in this chapter, built on five common themes found in different disciplines and settings, can be seen as a ‘common language’ with which knowledge workers in university and community settings can discuss training issues and challenges in an expansive and blurry field as CBR.

In framing the future thrust of training of community based researchers, we want to emphasize four broad ideas that are relevant for all forms of research, especially those embedded in social systems:

- **Co-construction of knowledge.** This perspective implies that actors within a social system (community, organization, program, etc) and external researchers jointly construct knowledge—design and conduct research jointly in ways that achieves the purposes of these two sets of actors.
- **Knowledge democracy.** This perspective argues that there is a diversity of knowledge systems, traditions and modes; this diversity needs to be embraced in democratic practice of research.
- **Awareness around language in general.** Fieldwork, relationships and research methods and practices may be grounded in CBR ideas, but institutions, participants and/or communities may not be using the same language to express what they are doing, which may fall under a CBR approach. We need to be clear about definitions and differences between CBR and other related types of research. For instance, although some institutions do not offer programs or courses in CBR specifically, some may offer alternative modes of learning that are grounded in communities, which is then paired with theoretical work and literature but may not be recognized as CBR (e.g., service learning).
- **Learning contexts.** Here we suggest that there are three main learning contexts of CBR: self-directed learning, community based training, and higher education based offerings. These contexts are highly simplified and may not be exhaustive, but they are useful for the purposes of this book because they provide a structure for communicating the diversity of pedagogical approaches across CBR and, at

the same time, the similar themes within these approaches. Regarding the first context, self-directed learning occurs by reading peer-reviewed or academic literature on CBR, or by doing it, alone or with others, but in a ‘self-initiated’ way. Second, in community based training from organizations or movements, learning occurs with others, and is both informally learned and initiated by the organization or the movement. Third, in higher education based offerings, CBR learning occurs in classrooms or through courses in universities, is initiated by the individual who registers at the university or signs up for courses, and may or may not include engagement outside of the classroom or the online environment. A researcher’s training in CBR may occur in one of these contexts, a combination, or all three. As we delve into the pedagogy of CBR, it is important to keep these contexts in mind because the learning context influences how much, and to what extent, different pedagogical themes are incorporated into training. Thus, some learning contexts produce training programs that emphasize certain elements and pedagogical principles over others, and thus the context in which learning occurs is fundamentally linked to the content of the training program.

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CHAPTER 3

Global Survey on Training Community Based Research in Higher Education Institutions and Civil Society Organizations

Walter Lepore

This chapter presents the main findings of the first global survey that we know of on training in CBR. The UNESCO Chair in Community Based Research and Social Responsibility in Higher Education conducted the survey between November 2014 and May 2015. It was distributed via national, regional and global networks in the field of community-university engagement and CBR. We received 413 responses from 60 countries, covering each region of the world. The questionnaire was designed in collaboration with our partners in order to capture a diverse and broad understanding of concepts, materials, approaches and practices of training and teaching CBR around the world. This survey provides much needed information about the current state-of-the-art in CBR training and capacity building in various regions of the world. We are grateful to the many individuals, organizations, networks and partners who have helped us reach out to so many to seek their ideas and experiences.

Description of the survey instrument

Conceptual and methodological limitations and challenges have to be taken into account when designing a survey to collect data on contextually important training experiences from different regions of the world. In order to increase the validity and reliability of our instrument and reduce confusions about key terms— such as ‘community based’ or even ‘training’—a pilot survey was launched in October 2014. Twenty-six respondents answered the pilot from 10 countries (Canada, Bolivia, Argentina, U.K., Netherlands, Germany, India, Malaysia, Uganda and South Africa).

After making adjustments to improve the quality of the questions, the survey was launched globally in November 2014 and remained open until May 2015. We developed a self-administered Internet-based questionnaire using the Fluidsurvey’s online survey software. The questionnaire was initially designed in English and then translated into Spanish, French and Portuguese. Given the large diversity of conceptualizations and

training practices in the field of CBR, we decided to translate the term ‘community based research’ (widely accepted in North America) as ‘participatory research’ which, in other parts of the world, is the most common way of naming research which originates in the community and flows back to the civil society and the academia.¹ The survey consisted of 12 questions organized into four primary sections: 1) Geographical and demographic characteristics; 2) Learning CBR; 3) Training the next generation of CBR practitioners and scholars; 4) Recommendations and suggestions. The questionnaire was designed to be completed in approximately 15 minutes. The English version of the survey instrument is available in Appendix 2.

To reach the highest number of respondents we used a snowball technique. Invitation emails were sent to 598 potential participants (response rate: 32.1%) who were also asked to forward the invitation to their colleagues and contacts who have experience as learners and/or instructors of CBR. We received 413 valid responses (average completion rate: 91%) from 60 countries, as shown in Figure 3.1.

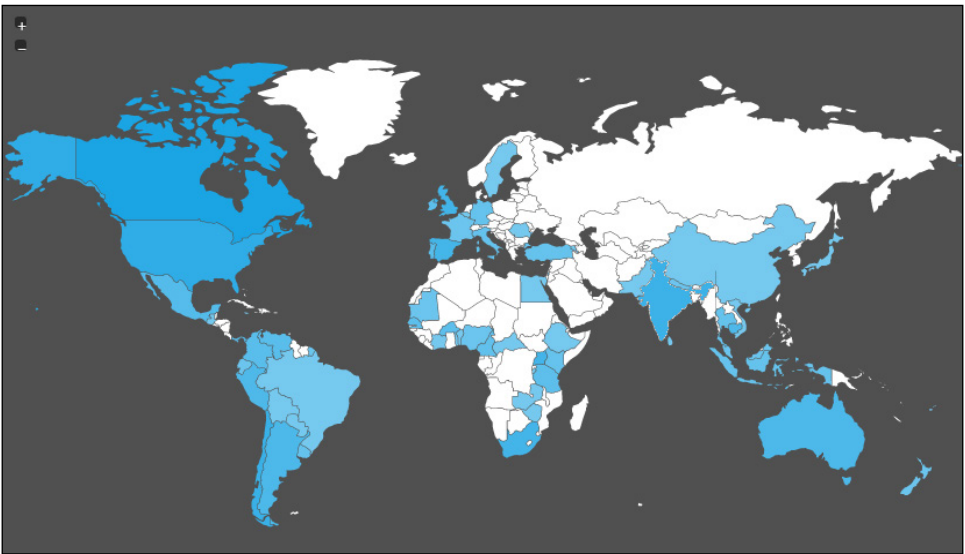


Figure 3.1. *Map of survey responses*

¹ We used the terms *investigación participativa* in Spanish, *recherche participative* in French, *pesquisa participativa* in Portuguese.

Survey findings

This section summarizes the key results of the survey according to the aforementioned four primary sections of the questionnaire. The full survey report that includes all the tables and infographics is available at the UNESCO Chair website (http://unescochair-cbrsr.org/unesco/pdf/resource/SSHRC_Survey_Results_2015_July.pdf)

1. Geographical and demographic characteristics

In total, 413 individuals from a diversity of countries and regions of the world responded to the survey. In addition to places that have strong tradition in building CBR capacities (e.g., U.K., Canada and U.S.A.), we also found CBR training practices to be present in ‘less common’ countries (e.g., Armenia, Cisjordan, Burundi). As shown in Figure 3.2, we obtained a broad and well-balanced representation of the global South—especially from Africa, Latin America, and South and Southeast Asia—that taken together represents 56.4% of our sample. Despite the questionnaire being available in four languages, limited language capacities may explain the low responses rate we received in certain regions of the world (e.g., Middle East, Eastern Europe, China).

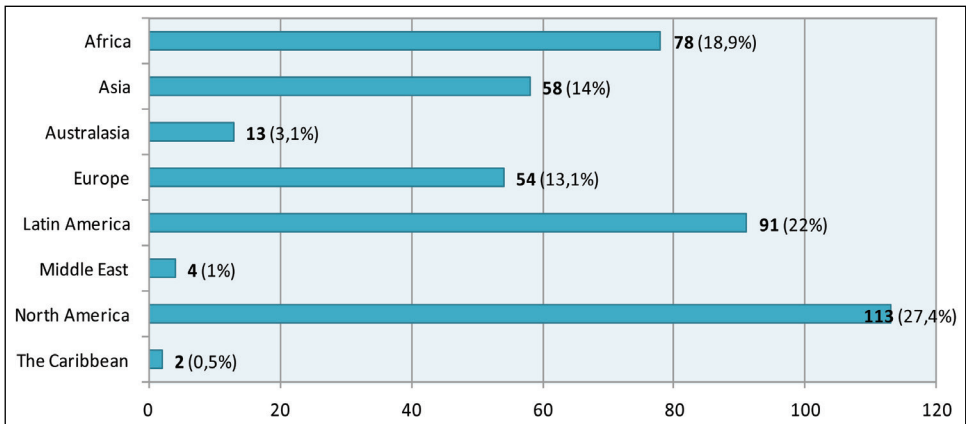


Figure 3.2. Survey responses by region of the world

The majority of the survey responses (295 out of 413 total responses, 71.4%) came from individuals working at HEIs, primarily faculty members and professors (Figure 3.3). However, we also found that other members of the university community are actively involved in CBR projects or have experience as learners and/or trainers of CBR. University managers (e.g., school directors and deans) and personnel affiliated to university centres (e.g., practitioners and researchers) represent over 16% of our sample and a fifth of the responses we received from HEIs.

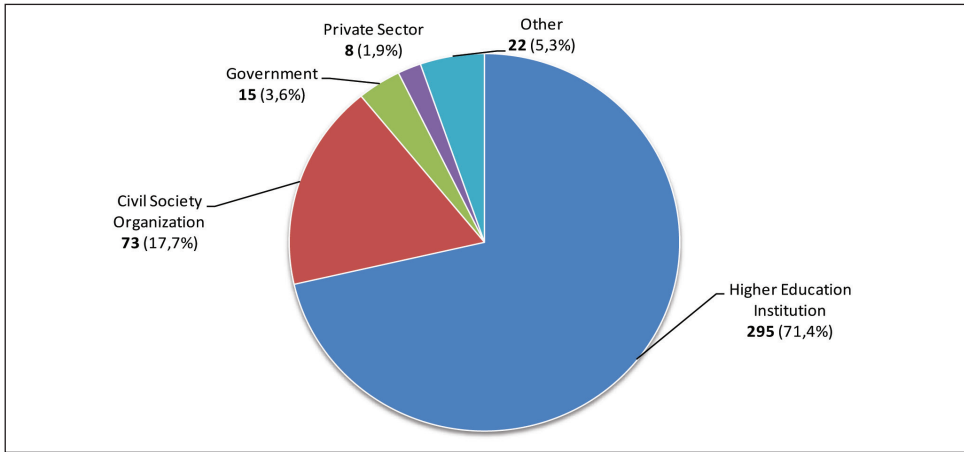


Figure 3.3. *Institutional affiliation of survey respondents*

Although the questionnaire was sent to various CSOs and networks around the world, the response rate was relatively low for this target group (17.7%). This could indicate the existence of a small number (and a limited web presence) of CSOs providing training in CBR compared to HEIs, as well as scarce resources at the CSO level—such as time and personnel—to conduct the survey and a different understanding of the language associated with training, teaching and learning CBR. In this sense, it is possible that many CSOs are actually offering and receiving some kind of CBR training and capacity building in participatory research, either informally or formally, without using the academic terminology identified in this survey.

We also found that only 8% of respondents identify themselves as ‘CBR facilitators/trainers’. In other words, just a minor fraction of respondents dedicate themselves exclusively to teach participatory research approaches in HEIs or CSOs. This finding may suggest the need to build more capacity for training CBR and more dedicated ‘facilitators of learning’ (Stringer, 2014) in a variety of settings (HEIs, CSOs, communities, etc.) and different education levels (undergraduate, graduate and post-graduate levels). As explained in Chapters 2 and 5, by *facilitators* we mean ‘catalyst’, ‘change agents’ who do not operate from a teaching position of dominance, but rather are meant to learn from and with local people and help them learn for themselves. How such considerations are embedded in a particular research methodology, what values underpin ethical research principles between the university and the community, and how practitioners’ knowledge and Indigenous systems of knowledge are valued, are a matter of debate and need to be thoroughly discussed and understood to actually strengthen the capacity of all citizens to undertake systematic and critical reflections about realities.

2. Learning community based research

The second part of the survey consisted of four questions focused on the respondents' involvement in any form of CBR, places where they have received training in CBR, if any, how they have learned to do CBR, and the usefulness of different types of training materials. We found that over 90% of the respondents have had previous experience in CBR. Similar results were obtained across groups of respondents (Table 3.1). However, when we asked specific questions about the type of CBR training they have received, we discovered that 16% of respondents were never formally capacitated to do CBR, while most respondents have not had any formal learning experience in this approach to research. This result is consistent with the study of Tremblay, Hall & Tandon (2014) which found over half (52.4%) of their surveyed practitioners and researchers never received training in CBR or simply learnt to do it through trial and error.

Table 3.1. *Previous involvement in CBR*

Response	College/ University instructor	CBR Facilitator/ Trainer	Practitioner	HEI Student	Other	Total
Yes	173 (91,1%)	30 (90,9%)	105 (89%)	28 (93,3%)	38 (90,5%)	374 (90,6%)
No	17 (8,9%)	3 (9,1%)	13 (11%)	2 (6,7%)	4 (9,5%)	39 (9,4%)
	190	33	118	30	42	413

As shown in Figure 3.4, respondents have learned to do CBR through a combination of learning experiences in a variety of settings. The predominant ways of acquiring CBR capabilities are autodidactic, self-directed learning (56.9%) and on-the-job training (47.7%), a form of training that takes place in a normal working situation. Among formal opportunities, the training offering is mainly dominated by workshops (1 to 10 days' duration) and university courses, and to a lesser extent by short-term courses (2 to 10 weeks), medium-term training programs (3 to 6 months) and online training programs.

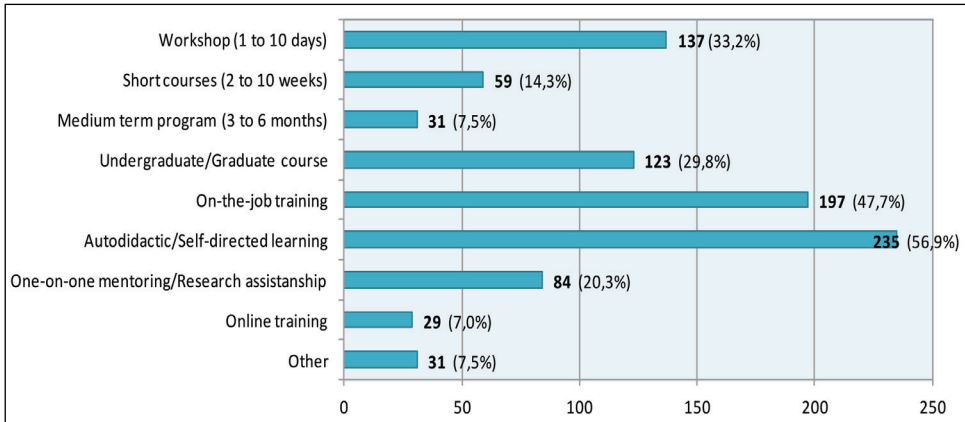


Figure 3.4. *Types of training in CBR received*

Regarding the usefulness of teaching and training materials, activities and resources, approximately 45% of respondents believe that traditional published research and grey literature were highly useful for learning CBR. Over 60% of the survey respondents consider that the most effective training approach to CBR is participating in community actions, i.e., any collective action taken with a community to address or engage with a particular issue, and almost half (47.9%) valued performing art-based activities (e.g., music, theatre, storytelling) as very or extremely useful for building capacities in CBR.

We also found that almost a quarter of respondents (24.1%) have never received any CBR training using video materials although there are lots of educational videos on participatory research available on the Internet. As of June 2015, a quick search on YouTube.com using the terms ‘community based participatory research’ and ‘participatory research’ revealed 2,340 and 9,390 results, respectively. It has to be noted, however, that web-based video training is relatively new (approximately less than 10 years old) and most of our respondents may have more experience with traditional educational activities, such as lectures, face-to-face interactions and audio-visual tools. The relatively low usage of these resources could indicate also a lack of systematization of available video materials that makes their use difficult for teaching purposes.

As an initial effort to systematize video training resources for pedagogical purposes, between October 2015 and January 2016, the UNESCO Chair conducted a systematic review of such materials to publish a summary of videos on key topic areas related to teaching and training materials for CBR from around the world. The resource guide presents an annotated bibliography that covers over 80 training videos, which is available at the open access repository of the UNESCO Chair hosted at the University of Victoria (<http://dspace.library.uvic.ca/handle/1828/5949>).

Despite the aforementioned relevance of experiential learning approaches, our survey results reveal that over a third (36.8%) of students enrolled in HEIs have never taken community actions or performed art-based activities as part of their training in CBR, as shown in Table 3.2 (see ‘Not applicable’). Traditional scholarly research on CBR is ranked high in terms of its usefulness by many students; however, many others rated those resources, along with grey literature and in-house training materials, as slightly or not at all useful to learn CBR. Experiential learning activities and less traditional training materials, such as videos, are still not commonly used in university courses to teach CBR. These findings suggest that HEI-based training continues to be taught in traditional classroom-type approaches for the most part, while learners are calling for experiential opportunities (such as community actions) to develop CBR capacities that apparently most current academic programs are not properly structured to offer.

Table 3.2. *Usefulness of training material, resources and activities (Student responses)*

	Not at all useful	Slightly useful	Useful	Very useful	Extremely useful	Not applicable
Scholarly published research	10%	20,8%	19,4%	22,8%	26,1%	6,1%
Non-academic literature	10%	37,5%	19,4%	20%	13%	6,1%
In-house training material	30%	4,2%	19,4%	20%	8,7%	20,4%
Videos	0%	16,7%	11,1%	8,6%	4,3%	30,6%
Creative activities (art-based)	30%	8,3%	19,4%	14,3%	17,4%	18,4%
Community actions	20%	12,5%	11,1%	14,3%	30,4%	18,4%
	100%	100%	100%	100%	100%	100%

3. Training the next generation of CBR practitioners and scholars

Our survey underscores a strong interest in the provision of training for participatory research: 9 out of 10 respondents manifested their interest in building capacities and receiving more training to do CBR. It has to be noted that among the respondents who are not interested in learning more CBR, over 60% are university professors. On the contrary, 100% of surveyed students formally enrolled in a higher education institution expressed their interest in getting more training in CBR (Table 3.3).

Table 3.3. *Interest in receiving more training in CBR*

	College/ University instructor	CBR Facilitator/ Trainer	Practitioner	HEI Student	Other	Total
Yes	165 44,7%	30 8,1%	109 29,5%	29 7,9%	36 9,8%	369 100%
No	24 61,5%	2 5,1%	8 20,5%	0 0%	5 12,8%	39 100%

Regarding future opportunities for building capacities for CBR, almost a third of respondents (31.8%) considered short-term learning experiences (i.e., workshops) as the preferred learning modality, followed by short-term courses (26.3%), online training courses (23.2%), medium-term programs (18.8%) and university courses (15.1%).² Among the informal types of training, respondents would prefer to get on-the-job (workplace) learning and one-on-one mentorship rather than autodidactic experiences.

Despite self-directed learning being one of the predominant ways of acquiring CBR capacities, the previous result may indicate however a strong interest in realistic and relatively inexpensive forms of direct instruction. Most respondents are interested in learning CBR in different ways, but they need different training options (for instance, not everybody has the resources to pay for an intensive training course), and a minimal structure and guidance to reflect on the work done and the learning experience.

Although we didn't find major differences when these answers were compared across groups of respondents (HEI instructors, students, etc.), we discovered different training preferences across geographical regions. Looking at the global South, for example, we noticed in Africa a stronger interest in short-term courses (31.6%) but not so much in university courses (6.8%), as in other parts of the world. Asian respondents, on the other hand, expressed a much higher interest in workshops (38%) and short-term courses (33.5%) but less in online training (16.7%). In Latin America, on the contrary, less than 20% of respondents considered workshops as a highly useful training option, but there is a much higher demand for university courses (30.8%), online training (30.5%) and 3-to-6 month courses (25.1%) than in the rest of the world.

² We consider a high interest/preference for a particular type of training when the respondent ranked the answer option as 'very useful' or 'extremely useful'.

These different training preferences may be related to cultural factors (e.g., learning pedagogies, language), structural aspects (i.e., infrastructure, access to computers and Internet) and personal preferences of the survey respondents. For example, while some people may be interested in online training, which is mostly an individual experience, others may prefer collective learning practices. Notwithstanding, what seems clear from these results is that there is a high interest in CBR training around the world, demanding diversified training and teaching modalities in a variety of settings.

Regarding the funding mechanisms for supporting future training in CBR, we noticed a diversity of potential sources (Figure 3.5). While we didn't discover major differences among groups of respondents or geographical regions in this regard, we found different preferences for funding sources according to the institutional affiliation of our respondents. The majority of people working in HEIs and the private sector expect their future training to be funded through professional development funds, while those in CSOs would mostly apply for grants from national/international foundations. Respondents working in the public sector would consider government funding agencies as the primary source of funding to receive more training in CBR. As we will see in the next section, greater targeted funding is still required for those mandated to learn research methodologies, as well as for training needed for CSOs and courses for HEI students. It is therefore critical for funders to understand the importance, and the theoretical and practical challenges, of getting and supporting training in CBR, which is mainly a holistic capacity building experience that comprises the acquisition of methodological/theoretical foundations along with the development of social and inter-personal skills.

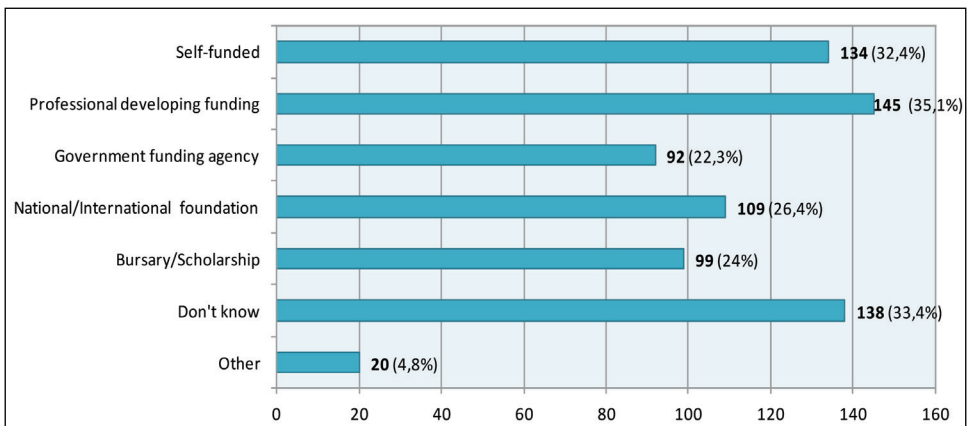


Figure 3.5. Potential funding opportunities for receiving training in CBR

4. Recommendations and suggestions

The last part of the survey included a set of open-ended questions for the respondents to provide more information about relevant resources, key experts and institutions that have proved the most useful in their CBR experience. The survey respondents were asked to identify organizations that qualify as ‘best practices in CBR training’, which were later analyzed by the research team to determine their relevance for the case study stage of the Next Gen project. Appendix 3 shows a not very exhaustive list of recommended HEIs and CSOs providing top CBR training programs, projects or practices. The institutions have been grouped according to the thematic areas of interest of the Next Gen project and geographic regions. We have also included institutions providing CBR training in other thematic areas not addressed in this project (e.g., health, women rights, social justice, etc.).

We also asked for recommendations, actions and strategies that would help improve teaching and training in CBR in both HEIs and CSOs. Based on the respondents’ answers, those recommendations were grouped under five main themes: (i) knowledge systematization and dissemination; (ii) leadership and mentorship; funding and incentives; (iv) teaching and training; (v) community-university engagement (CUE) and partnerships.

(i) Knowledge systematization and dissemination. A common suggestion from our respondents is to systematize the existing information and experiences in the training of CBR to improve the dissemination of challenges and successes of participatory research projects amongst academics and communities from different parts of the world. We need greater documentation and open data demonstrating the value and impact (both global and local) associated with CBR work; for example, how quantitative data could be validated and substantiated through using mechanisms of CBR in a variety of settings. Some specific recommendations include: the creation of national and regional hubs where practitioners and researches could exchange ideas; more avenues for publishing CBR based researches; regular conferences and symposia to generate recognition of the importance of CBR amongst the more ‘traditional’ sectors in university and professional communities; and to enhance the use of social media to disseminate current work, events, activities and debates.

(ii) Leadership and mentorship. Several respondents underscored the importance of finding passionate people to participate in and expand CBR projects to others and to build on the passion of the youth and young researchers. Some recommendations in this regard include good mentors at the graduate level who have experience doing quality CBR and a critical pedagogical approach, experts in the community who do CBR well to collaborate as partners, and the appointment of innovative individuals to drive CUE and CBR at the university and community levels. The challenge here is to find committed tutors and educators with a wealth of experience in the field,

willing to share their experience and practice and build champions in the participating institutions. Passion about CBR is an essential pre-requisite for teaching and learning participatory research in any setting and context.

(iii) Funding and incentives. Many respondents consider the lack of support for citizen-focused initiatives and institutional resources as a major obstacle for providing workshops and courses on CBR. Strengthening relationships between the community and HEIs is a key condition to do CBR, but it requires a significant investment to build capacity for CBR. More financial support for community practitioners, dissemination events outside of the northern hemisphere, and university awards and recognition to CUE practices is needed to support the work that CBR practitioners are doing on the ground. A major recommendation in this area is the institutionalization of CBR within academic institutions by implementing policies supportive of faculty and students who engage in CBR, such as internships and scholarships for students, the use of the institution's facilities for providing training to community members, and the adoption of community engagement as one of the major criterion for the personal promotions of academics and tenure decisions.

(iv) Teaching and training. One of the most recurrent, but also ambitious, suggestions is to encourage the 'early immersion' of students in participatory methodologies since their first years at the university and, then, mainstreaming the CBR approach into all research methods and related courses. This strategy, suggested by many respondents, would expose as many students as possible to participatory research tools, principles and benefits as part of their degree programs. This would also help to extend university engagement in CBR beyond individual thesis researches and short-term projects to long term engagement with recognized accountability pathways. Embedding CBR within the curricula at all levels of HEIs would require, among other actions, not only changes in existing teaching programs but also the following: co-developing research projects with community partners and students; providing students the opportunity to work alongside faculty members right from the beginning of the project so they can understand and appreciate the time, effort and thinking that happens behind the scenes; and building a fluid learning environment so that community members are invited into the classroom, while students and faculty members go into the community as a platform for mutual learning.

In this same vein, this section of the survey revealed a high demand for practical training with solid theoretical background outside of the higher education sector. This would entail a better use of community resources, informal training from community members, and the necessary modification of training modules based on participants' feedback. In this sense, what was commonly suggested is to put the emphasis on praxis and improve existing CBR fieldwork. Some recommendations involved the engagement of community members in HEIs' teaching function, using practical teaching sites, offering 'job shadowing' opportunities to learn in applied settings, on-

site programs that provide hands-on experience to participants, and practical mentored internships within the community, to name just a few examples.

Most respondents agree that field experience is the single most useful learning approach to CBR. Preparation and formal training can obviously help ensure that standards of ethics and scientific rigour are met, but there is no substitute for interacting with people. In order to do so, the university community needs to get out of the classroom and into the field, encourage experiences in the design and implementation of CBR projects, set multidisciplinary teams and include more practical exercises when teaching and training CBR. Overall, these recommendations aim to help put theory into practice through experiencing realistic situations and challenges.

(v) Community-university engagement and partnerships. A major concern of several respondents is the huge disconnect between the knowledge HEIs produce—and are expected to produce (journal articles and books)—and the research and knowledge produced, and needed, in the community. As such, the available teaching and training in CBR tends to be siloed, marginalized and without the quality of resources often directed towards other teaching and training opportunities. Different recommendations were suggested to enhance a long-lasting relationship between these two bodies: for instance, providing funding that is specifically directed towards meaningful community based partnerships (i.e., sustainable projects with longer term impacts and mutual benefits); rewarding scholars who engage in community based projects and produce community based knowledge; advocating with funders to provide resources and reward non-profit organizations that pursue research connections with universities; and supporting institutional framework for community-university engagement and CBR at higher organizational levels. The overall goal is to support interest from the best and brightest scholars to engage in teaching and training in CBR, as well as to attract the time and attention necessary to develop and provide high quality training opportunities.

Other recommendations included training in-group facilitation skills—in particular, consensus decision making, conflict resolution, delegation of tasks, and cross-cultural communication; continuous reflection on ethics issues; and the creation of community based advisory communities for long-term projects. Developing interpersonal relational capacities is critical to accurately reflect the needs of the community over the goal of the researchers, treat the community as active and not passive participants in the research projects and teaching programs, and involve community partners from the very beginning in the development of research priorities, research questions and methodology. The expected outcome of such actions is the development of real equal partnerships between HEIs and communities, with a strong focus on inclusion and recognition of the huge value of knowledge gained from practical experience.

Summary

The first global survey on training, teaching and learning community based research shows the following key results:

- i. We received 413 valid responses from 60 countries, with the global South representing 56.4% of the sample. Over 90% of the respondents have had previous experience in CBR.
- ii. 71.4% responses came from individuals working at HEIs and only 17.7% from CSOs and networks around the world.
- iii. Most respondents have not had any formal training experience in CBR. The predominant ways of acquiring CBR capabilities are autodidactic, self-directed learning and on-the-job (workplace) training. Among the formal opportunities, the training offering is mainly dominated by workshops (1 to 10 days' duration) and university courses.
- iv. Over 60% of the survey respondents consider that the most effective training approach to CBR is participating in community actions, and almost half (47.9%) valued performing art-based activities (e.g., music, theatre, storytelling) as very or extremely useful for building capacities in CBR. However, over a third of students enrolled in HEIs (36.8%) have never taken community actions or performed art-based activities as part of their training in CBR.
- v. 9 out of 10 respondents manifested their interest in building capacities and receiving more training in CBR.
- vi. Overall, almost a third (31.8%) of respondents have considered intense short-term programs, such as workshops, as the preferred learning modality. However, we discovered particular preferences for training modalities across geographical regions. For instance, in Africa we noticed a stronger interest in short-term courses of 2 to 10 weeks duration, Asian respondents expressed a much higher interest in workshops, while in Latin America there is a much higher demand for university courses and online training programs than in the rest of the world.
- vii. Greater targeted funding is still required for providing more training opportunities in a diversity of modalities, settings and regions. The lack of support for citizen-focused research initiatives is still a major obstacle for those interested in learning CBR methodologies within and outside academia.

This survey provides evidence that there is a high demand for training and learning about doing CBR, but formal, structured training opportunities are scarce. It also shows that training in CBR provided at HEIs usually offers little practical exposure to real life experience and community problems. Thus, some of the main challenges for

knowledge workers within and outside academia are to meet the increasing demand for effective modular training in CBR, generate contextually important learning materials and develop praxis-based learning, while taking into account regional differences (learning cultures, infrastructure, languages) and the range of local learners and training needs.

In order to address the pent-up demand for effective training in CBR, specialized training is needed in the four thematic areas of the Next Gen project (water governance, Indigenous research methodologies, asset-based community development, and governance and citizenship) as well as in broader multi- and inter-sectoral fields. Given the variety of contexts, future learners and differential accesses to funding opportunities, there needs to be a mix of training opportunities in every region, including face-to-face learning, online options, experiential learning, as well as short- and long-term training courses. Different dimensions have to be taken into account when designing, offering and funding more training opportunities in CBR, for instance: the location of training (e.g., HEIs, CSOs, community settings, online); the expected length of engagement in CBR (i.e., over a long period and/or controlled by local community, or short-term projects like in some participatory action research and service learning activities); the content of training (e.g., specialized training in CBR and participatory methodologies, or training in thematic areas including a participatory component); and the profile of the CBR learners and the skill set that they are expected to acquire (e.g., general research skills and/or specific capacities and knowledge to undertake participatory research).

Overall, more training is needed not only on participatory research methodologies and theories, but also on knowledge mobilization and dissemination, consultation and community engagement, research ethics and equity in interdisciplinary partnerships. Such skills would help the future generation of community based researchers to actually work in, and with, communities, building relationships based on mutual respect. Research methods can always be developed and learned; however, a way of being that makes community partners feel valued and builds their confidence, so that they can participate fully, is a skill that takes time to master. As a respondent expressed, ‘what many researchers need is not only an open mind but also an open heart, sit down and listen with empathy’.

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CHAPTER 4

Case Studies on Training, Teaching and Learning Community Based Research

Based on the findings of thematic reviews and the global survey, 21 case studies were identified for in-depth analysis of current and live examples of institutions engaged in providing training in CBR across the globe. Each of the thematic reviews and the global survey came up with examples of institutions offering model training programs in CBR, some of which were then selected for the case study stage of the Next Gen project. While the thematic reviews came up with good practices by institutions across the world, the global survey further strengthened the case for authentic documentation of the former. The survey also showed that a huge demand for CBR training exists across the world, as opportunities present at the moment are limited and scarce. Keeping this in mind, it was decided to document detailed institutional case studies of those institutions that were engaged in providing CBR training and also doing exemplar work in the field. The idea of exhibiting these cases is to share the respective institution's experience with other potential CBR training providers so that they can take cue from it, and get in place needed institutional arrangements. Our goal in presenting the case studies is therefore not only to illustrate the current state-of-the-art in pedagogies and strategies for building capacities in CBR, but also to contribute to strengthening the current training (fieldwork, theoretical and curricular content) on participatory research in HEIs and CSOs around the world.

The case studies consists of 12 CSOs and 9 HEIs located in 14 countries: Canada (4), India (3), New Zealand (2), U.K. (2), and in Argentina, Brazil, Ecuador, U.S.A., Italy, Egypt, South Africa, Zimbabwe, Philippines and Indonesia. They show the diversity of training in both university and extra-university settings, accounting for the variety of approaches, regional differences, learners, training needs, etc. Broadly, there were two basic objectives behind the documentation of the cases. First, an assessment of these cases helped us analyze the current state-of-play, its strengths and weaknesses. Accordingly, the material of the case studies has been used to draw up broad conclusions and suggest recommendations and ways forward for others who are interested in this area of work. Second, we aspire to build an international consortium on training in CBR and include all individuals and institutions that have been part of our research journey as partners in the consortium in the next phase of the project on building capacities for next generation community based researchers.

Content development and documentation

The 21 institutional case studies documented in this book present the current ‘good practices’ in the field of CBR training. They were carefully picked after an exhaustive literature review of five thematic areas (see Chapter 2) and the identification of ‘top training programs’ provided by the survey respondents (see Chapter 3 and Appendix 3). Initially, six cases were selected from each of the reviews to be developed into a case. However, we lost three cases due to time constraints at the partners’ end and other unavoidable reasons. After the selection, an invitation letter was issued to the respective colleagues in the institutions, which detailed our idea of developing a case of their institutional practice of CBR training. This letter was accompanied with a background note on the project, which provided a brief conceptual framework. Our partners in the respective institutions were offered full, partial and supportive role for the authorship of the cases, which were to be developed jointly by our research assistants in the thematic teams (Coady Institute ([Audrey Michaud], IRES [Kelly Sharp], ISICUE [Angela Easby], and PRIA [Wafa Singh]).

While some of the institutions agreed to full authorship and drafted the case study on their own, with little help from the research assistant, some preferred joint authorship. The rest offered to supply all the literary material, which was then collated and drafted in the form of a case study by the respective research assistant.

Considering the specific demands that emerged from the survey and in an attempt to document the experiences in the best way, a detailed questionnaire was created and shared with the respective partners (see Appendix 4). It was divided into five sections:

1. Introduction to the Institution

This section introduces the institution to the readers, with a brief on its history, origin, mission, its idea behind offering CBR training, and the courses offered.

2. CBR training program

This section goes deep into the training content and pedagogies of the CBR training offered by the institution.

3. Learner’s and Trainer’s profiles

This portion of the case provides information as to who the trainees and trainers are in the training programs. Information on their background and expertise is documented.

4. Capacity building

This section of the case study strictly focuses on the capacities that the institution builds in researchers through its training programs, the competencies developed and the skill sets acquired.

5. Conclusions and future actions

This gives a sneak-peak into the future plans of the institution with respect to the current programs being offered. This includes their reflections on the present and plans for upscaling current efforts.

Some authors have also included at the end of their case study a list of key training and teaching materials on CBR and references that might be useful for a diversity of readers.

After the respective case study authors submitted the first draft of the cases, it underwent scrutiny and examination by the project coordinators who examined them from the lens of the broad purpose of the project, as also the specific objectives of documenting the cases. Thereafter, crisp suggestions and feedback was given to revise the case, in line with the identified gaps and missing perspectives. This feedback was used by the authors to refine and finalize the cases, after which they were included in the book

Brief introduction to case studies

The case study on *Arctic Institute of Community Based Research (AICBR)*, Canada, is co-authored by *Jody Butler Walker, Norma Kassi, Marilyn Van Bibber* and *Katelyn Friendship* (all from AICBR). An independent non-governmental organization, AICBR brings together academic and Indigenous knowledge and strives to provide meaningful solutions to health disparities. Since its inception, CBR training at AICBR has been linked to specific issues/projects. This training incorporates aspects such as ethics, knowledge mobilization, capacity building and youth engagement, in addition to developing a range of training materials, which aids the process of training in CBR.

CBR practice and training at *State Islamic University of Sunam Ampel*, in Surabaya Indonesia, was put together by *Nadhir Salahuddin* from the Department of Community Development, Faculty of Communication at the university. Managed by the Centre for Community Outreach, the CBR course at the university compulsorily includes exposing students to experiential learning in the form of field work with communities. In addition to 40 hours' training before beginning the course, the students are trained in basic concepts of social sciences, methodologies of participatory action research and report writing as part of the course to develop necessary skill sets and capacities. The university has lately also started using the asset-based community development approach for training students in CBR.

The case study on *Centre for Development Services (CDS)*, based in Cairo, Egypt is co-authored by *Alaa Saber* (Chairman, CDS) and *Hesham Khalil* (Director of Programs). It emerges as an important study as it invests in capacity building of individuals and

organizations in an attempt to build vibrant societies, as its core mission. Here, CBR training is offered under the guise of participatory rural appraisal training, which includes training the learners in basic concepts, research methodologies, tools and techniques, etc.

The case on *Ceiba Foundation* is written by *Kelly Sharp* (research assistant). Ceiba Foundation is a non-profit organization based in Ecuador working towards advancing the field of conservation ecology. The innovative aspect about Ceiba is that it uses the philosophy of ‘community engagement’ in providing CBR training. It invests in building the capacities and skill sets of local people in the field of environmental education. This is done both through a course offered in conjunction with the University of Wisconsin and a program on ‘Citizen science water monitoring’, which is executed in association with the communities in the field.

The Argentinean case of *Centro Experimental de la Vivienda Económica (CEVE*; or Experimental Centre of Economic Housing) is jointly written by *Daniela Gargantini*, from CEVE, and *Angela Easby* (research assistant). As a centre for research, it applies a collaborative approach for the production of housing research by involving various social groups/actors in the process. Here, CBR training to learners is not manifested by classroom courses, but as part of various field projects. Through these projects, the trainees are trained in CBR methodology. CEVE uses empirical practice and participatory elements to foster the learning process and the knowledge generated is then shared on a wider platform.

The case study on *Coady International Institute* is co-authored by *Audrey Michaud* (research assistant) and *Alison Mathie* (Associate Director of Research and Publications, Coady Institute). Renowned as a centre for excellence, the institute uses adult education philosophy in running its courses which train students/researchers in CBR. It incorporates interactive and participatory teaching modalities in all its educational offerings and focuses on shared and experiential learning within and outside the classroom. Courses such as Action Research, Asset Based and Citizen Led Development stand out as effective CBR training modes.

The *Committee of Public Entities in the Struggle against Hunger and for Life (COEP)* case, co-authored by *Gleyse Peiter*, *Marcos Carmona* and *John Saxby* (all from COEP), presents a case of a regional network promoting the case of CBR and also providing CBR training to learners/students across regions. COEP’s institutional goals include citizen empowerment and their capacity building for achieving social transformation. In order to achieve this, it invests in a number of training initiatives such as courses, workshops and face-to-face training programs. Professional training is also provided via a number of conceptual and instrumental courses offered under its Distance Education Program.

The case study on *Durham University, UK* is co-authored by *Rachel Pain, Sarah Banks, Gina Porter and Kate Hampshire* (all from Durham University), edited by *Angela Easby* (research assistant). Through the Centre for Social Justice & Community Action, the university offers training to faculty members, students and community partners in participatory action research, which includes field exposure through participatory research projects in addition to theoretical sessions. Workshops and forum theatres are some of the other methodologies used to impart training in CBR.

The case on *First Nations University of Canada* is co-authored by *Andrew M. Miller, Kathleen E. O'Reilly, Carrie Bourassa* (faculty members of the FNUUniv), and *Roland Kaye (Oskâpêwis [Elder's assistant])*. FNU has prioritized courses and teaching programs with the long-term goal of restoring the circle of Indigenous education, and has incorporated CBR in almost all courses offered. It privileges Indigenous knowledge, values and practice in course content and pedagogy, providing training and education about, for, with and by Indigenous communities.

The case on *FOIST laboratory*, based at the University of Sassari, Italy, has been co-authored by *Stephano Chessa, Mariantonietta Cocco, Andrea Vargiu* (all from the University of Sassari), and *Kelly Sharp* (research assistant). It represents the case of an university's initiative towards building a centre which focuses on promoting students engaging with the community, and training, educating and sharing knowledge with them. CBR training in the student's curriculum is manifested through various projects, on-field activities, dissertations, summer schools, etc.

The case study on *International Institute of Rural Reconstruction (IIRR)*, based in Philippines, was put together by *Marissa Espineli* from IIRR and *Audrey Michaud* from Coady International Institute. IIRR emerges as a dedicated training institute in South East Asia, which uses a people-centred approach for promoting and practicing rural reconstruction. The field programs and training courses conducted by IIRR are built on the adult education philosophy and the premise that community based and participatory development models are learnt, experienced and tested within the communities themselves. While the courses highlight participatory methods of learning, field practicums involve putting to use tools for participatory research and analysis.

Katoa Ltd's case study from New Zealand/Aotearoa, co-authored by *Fiona Cram* (Director, Katoa) and *Angela Easby* (research assistant), puts forth an example of how a research organization has been delivering tailor-made CBR training programs to learners. As part of training and capacity building activities, support, mentoring, coaching and supervision is provided via a number of courses to Maori researchers, community researchers, evaluators, etc. Another interesting point is that at Katoa the content of the training programs is determined by the learners themselves and,

therefore, tailored to their specific needs in order to ensure sustained relevance of the initiatives.

The *Training And Research Support Centre (TARSC)*, case study of Zimbabwe, is jointly written by *Rene Loewenson* (Director, TARSC), *Barbara Kaim* (Program Manager, TARSC) and *Artwell Kadungure* (community based researcher). As a non-profit organization engaged in learning and knowledge organization, TARSC builds capacities of individuals and organizations by providing training, research and support services. TARSC uses the methods of short courses, web based courses and training workshops to build capacities in different forms of CBR. Theoretical component in courses is complemented with mentoring, exchange visits and attachments. It also collaborates with institutions to provide a longer skill building program to students/researchers.

The case study on the *Public Science Project (PSP)*, based at the City University of New York, is co-authored by *Michelle Fine* and *Maria Elena Torre* (founding faculty member and Founding Director of PSP respectively). PSP, as an interdisciplinary and multi-constituency hub, builds spaces that cultivate ‘public science’ as common good. Collective capacities for critical participative inquiry are built through research camps and summer institutes. While the research camp offers a platform for discussions and deliberations over a research topic, summer institutes involve an intense week of immersion in critical participatory methods. A week-long institute on Critical Participatory Action Research (CPAR) is a step forward in the direction of training researchers on participatory action research.

The case study on *National University of Ireland (NUI)*, in Galway, is co-authored by *Ann Lyons* (Coordinator, Community Knowledge Initiative, NUI), *Caroline McGregor* (Professor, School of Political Science & Sociology, NUI) and *Kelly Sharp* (research assistant). Through its Community Knowledge Initiative (CKI) unit, NUI engages in a number of aspects of service learning and CBR. At the university, CBR is currently coordinated through the Engaging People in Communities (EPIC) initiative. CBR training is often embedded under research modules (as part of the masters course in social work), with extensive experiential learning opportunities. Additional support to CBR is provided through workshops and seminars.

The case of *York University* in Canada, and the work of *Patricia E. Perkins* in particular, is documented by *Kelly Sharp* (research assistant) and *Prof. Perkins* from the Faculty of Environmental Studies at the university itself. Prof. Perkins’ work emerges as one of the best practices in CBR in the field of water governance. The projects (involving students and faculty) executed in association with civil society actors and academia focus on community based education as the key to increased political participation by communities. Built on inclusivity and participation, CBR training

within projects includes online available materials, story-telling, community-mapping, photovoice, etc.

The *Praxis* case from India, authored by *Wafa Singh* (research assistant), emerges as a great example of a non-governmental organization investing in building the capacities of practitioners in CBR. Workshops and need-based training programs are the channels which PRAXIS uses to build CBR capacities of researchers. The former is conducted annually and provides a theoretical understanding of participatory approaches, in addition to experiential learning opportunities. Need-based training, on the other hand, is tailor made to suit specific requirements of clients and may, accordingly, be of a short duration or longer. All the programs primarily focus on participatory methods of learning and research, and use a mix of theoretical sessions and field-based practicums.

The case study of *PRIA*, authored by *Wafa Singh* (research assistant) and *Dr. Rajesh Tandon* (President, PRIA & Co-Chair, UNESCO Chair in Community Based Research and Social Responsibility in Higher Education), symbolizes the unique case of a non-governmental organization which has been created on the premise of ‘participatory research’ itself. Therefore, since its inception, it has invested resources in building the capacities of next generation of researchers in CBR through training them in collaborative inquiry methods, participatory approaches, etc. A specialized program, ‘Training of Trainers’, has been devised to further the idea of professional training of practitioners. Additionally, the training process is tied to the execution of field-based projects, and also conducted via a number of distance education courses.

The *PUKAR* case from India is documented by *Anita Patil Deshmukh*, *Sunil Gagwane*, *Mansi Chavan* and *Rohan Chawan* (all from PUKAR). As an independent research collective unit and an urban knowledge production centre, PUKAR uses the tool of community based participatory action research (CBPAR) as a key to social change. In particular, it invests in building the capacities of youth, based in universities/ communities, in collaborative research. The CBR training programs at PUKAR essentially include aspects of perspective building, group work and participation, activity based pedagogy and community engagement.

The case study of *Tē Kotahi Research Institute*, based at the University of Waikato in New Zealand/Aotearoa, has been authored by *Leonie Pihama* (Associate Professor and Director of Tē Kotahi). Established with an objective to enhance engagement in research, the institute offers capacity building programs through a collaborative co-design process with the Waikato-Tāinui Research and Development College. The institute provides training in Kaupapa Maori Research, a concept synergistic with Community Based Participatory Research (CBPAR). Training modes include research workshops, conferences, etc.

The case on *Umphilo waManzi* is co-authored by *Mary Galvin* (Associate Professor, Department of Anthropology and Development Studies, University of Johannesburg) and *Kelly Sharp* (research assistant). Based in South Africa, Umphilo uses local involvement in action research to strengthen the capacity of individuals to take part in developmental processes. CBR training at Umphilo is mostly project based and takes place in a participatory manner, with Umphilo facilitators engaging with community members. As an outcome of projects, training materials are produced which serve as literary resources for individuals/organizations planning to do similar work in the future.

CASE STUDY 1

Arctic Institute of Community Based Research, Canada

Jody Butler Walker, Norma Kassi, Marilyn Van Bibber and Katelyn Friendship

Introduction

The Arctic Institute of Community Based Research (AICBR) was co-founded by a Northern non-Indigenous woman and a Northern Indigenous woman in Canada's North with the purpose of contributing to the production of meaningful solutions to health disparities, with a focus on and with Indigenous Northerners (see www.cds-mena.com).

The AICBR incorporated as an independent, non-profit, non-governmental organization in February 2007 in Whitehorse, Yukon Territory (YT), under the leadership of Jody Butler Walker and Norma Kassi. Jody has lived and worked in all three Canadian Territories North of 60° over the past 30+ years, incorporating the principles of CBR in her work in multiple ways. Norma is an Indigenous (Vuntut Gwitch'in) woman from Old Crow (YT), a former Chief, and long-time international advocate for Indigenous peoples and the sustainability of traditional practices, particularly in relation to food security. They had previously worked together on Arctic contaminants issues, and welcomed the chance to bring Northern-focused academic knowledge and Northern Indigenous knowledge together in a new organization. From the beginning, they have co-produced all aspects of the organization's growth and development, in partnership with others both within and outside the organization. Marilyn Van Bibber, an Indigenous (Selkirk First Nation, YT) woman joined the organization soon after it was incorporated, and her work on indigenous research ethics and in indigenous circumpolar health issues has contributed importantly to AICBR's development. Katelyn Friendship joined the team in 2009 and brought with her complementary skill sets and perspectives that have contributed significantly to the range of projects they have successfully completed.

Additional information about the development and growth of the Arctic Institute of Community Based Research is reported in two Highlights reports. The first is titled *Arctic Health Research Network-Yukon Highlights Report 2008-2011*, and the second reflects the organization's name change, and is called *Arctic Institute of Community Based Research Highlights Report 2012-2014* (www.aicbr.ca).



Operationally, for each project they develop and implement they bring together additional team members according to the types of specific expertise required, which can include academics, government and non-government agencies in addition to local/community expertise, which rounds out the organization's capacities according to its needs. The organization currently (2015) does not have core/administrative funding; their funding has come from successful adjudications through competitive funding processes from more than 20 different funding agencies and academic institutions over the past 9 years, including several multi-year initiatives.

Demographics

The Yukon is the smallest of Canada's 3 Territories North of 60° at 482,443 km². The population is approximately 37,400, with 77% of the total population residing in the capital city of Whitehorse and the remaining population dispersed in 14 communities throughout the Yukon (www.eco.gov.yk.ca/stats). Indigenous Yukon residents (First Nations) constitute 20% of the total population, with 11 of the 14 Yukon First Nation communities implementing self-government agreements (www.cyfn.ca). The rural communities consist of Yukon First Nation residents as well as non-Indigenous residents co-located geographically, with populations ranging from 50 to 2070 inhabitants. All but two rural communities have less than 1000 residents; the other two have populations of about 1470 and 2070 (www.eco.gov.yk.ca/stats). At any given time, these small rural communities are dealing with multiple complex issues, which can impact the availability of community members to participate in various training and capacity building opportunities.

Target populations

Indigenous peoples in Canada have long been burdened with health disparities that can affect all areas of their lives, as well as their families and communities (http://www.ahrnets.ca/files/2011/02/NCCAH-Loppie-Wien_Report.pdf). In the Canadian North these disparities are compounded by lack of resources in small remote communities, large distances to regional hubs/capital cities where more services are available, and high turnover rates of remotely based health professionals. Building capacity and training opportunities for community members to become more self sufficient in meeting their own information needs and initiating their own research becomes even more important for sustainable progress towards social change under such challenging circumstances.

Accordingly, AICBR's early and ongoing attention has been with Indigenous communities in the Yukon. Additionally, AICBR has expanded its focus in response to funding successes to now include working with Indigenous and non-Indigenous communities in both the Yukon and the Northwest Territories (adjacent to the Yukon), working on healthy lifestyles and chronic disease prevention.

Identification of priority areas to focus training and capacity building

Diabetes prevention and food security were two of the priority community health issues identified by Yukon First Nation communities during early conversations in AICBR's development, which took place at General Assemblies and other gatherings. During these events, community members were asked about what their key community health issues were that AICBR could assist with. A list of issues was ultimately consolidated to 6 topics through facilitated dialogue with the Health Directors from each of the 14 First Nation communities. Other priorities included residential school trauma, substance use, depression. Injury prevention was added in 2008. Norma and Jody subsequently used these priorities to guide the work of identifying funding opportunities (local, regional, national) and partners (communities, non-governmental agencies, governments, community development agencies and academics) who could contribute to improvements in these community-identified priority areas. With several federally funded initiatives in residential school trauma and mental health underway in the Yukon early in AICBR's development, they focused their efforts on diabetes prevention, food security and injury prevention.

Training

Since the organization's inception, training in CBR has been linked to specific issues and projects, in preparation for taking relevant community-based actions on priority issues, rather than training for trainings sake.

The components of ethics, knowledge translation/knowledge mobilization, capacity building and youth engagement are incorporated into all of their projects, including training. Project specific examples of these components are summarized at the end of this chapter.

The following detailed examples of how training has been incorporated into their work will provide details on a project specific basis. As the examples show, training in CBR is embedded in the larger project of training in community engagement, collaborating on local plans to address priority issues and evaluating change.

Yukon First Nations Health Promotion Planning Spring School 2007

Within months of the organization being incorporated, the *Yukon First Nations Health Promotion Spring School 2007* was developed and hosted for Yukon First Nations Health Resource workers from across the Yukon. Local Health Resource workers included front line workers involved with the delivery of various programs, as well as Directors of Health within the First Nations governance structure of both claim settled and non-claim settled communities. Both front line workers and Directors are often from the community they're working in, and may or may not have had specific health training. The training in this course was designed to be relevant to those working directly with community members, as well as those working in management within the First Nation governments.

The 4 day event was organized and developed in partnership with communities, local experts and an academic whose practice includes delivering similar training elsewhere in developing countries. The focus was to develop capacity (knowledge, community development, and a holistic, strengths-based approach) for ways of promoting health and to engage community members in addressing the priority areas previously identified, including evaluation. A quote from a participant at the Spring School captured the spirit of this work: "We need to train our own people so that the North will speak for itself".

As mentioned, the training approach was developed in partnership with a global health promotion and CBR specialist from the University of Toronto, Dr. Suzanne Jackson. Dr. Jackson had conducted similar health promotion planning training in several developing countries, and together with local partners, they adapted her approach to meet the needs of the participants and local circumstances. Participants worked on the priority issue of their choice (diabetes, food security, depression, substance use and residential school) through the 6 step planning process over the course of the workshop, bringing their experiences and knowledge from their communities to share with each other. Participants identified key agencies and individuals who they could work with back home, reviewed key reports related to Yukon residents' health as part of their situational analysis, and developed goals, objectives, strategies and activities.

The results of the training and planning workshop are summarized in the document *Yukon First Nations Health Promotion Spring School 2007*, which provided a basis for future partnership and proposal development (www.aicbr.ca). In addition, AICBR conducted a thematic analysis of the results between each of the topic areas covered, and identified themes for strategies and activities that include the following categories: elders and youth working together; elders activities; youth activities; traditional foods; the community coming together; and identified research needs. The

report includes several examples of training in relation to the various topics covered, including a situation analysis and the development of indicators to evaluate progress of plans for action developed at the community level. Factors such as literacy level, cultural relevance, local context and situated knowledge were taken into consideration in the training and the production of the final report. The DVD referred to in the Spring School report is on the AICBR website, as is a photo- documentary of the activities of Spring School, including comments by participants and facilitators (www.aicbr.ca).

The training provided participants with knowledge from multiple sources about the health issue they worked on, the experience of working through all stages of a health promotion planning process including activities for education of communities and families, the opportunity to do facilitated group work with participants experiencing similar circumstances from other communities (validating situated knowledge), and increased awareness about how locally based activities contribute importantly towards improvements in various community health issues.

The learner becomes the teacher – Community-based diabetes prevention training in Northern Canada (2008)

In response to the identification of diabetes prevention as a priority of Yukon First Nations' community health, along with requests from communities for diabetes awareness and prevention training, the *Do it Yourself (DIY) Diabetes Prevention Activities – A Manual for Everyone (2008)* ('DIY Manual') (www.aicbr.ca) was produced. It was developed to provide evidence-based diabetes knowledge for front-line health resource workers, coupled with the skills and confidence for them to deliver it in their communities. In keeping with practices of adult education, they decided that the Manual should be as interactive as possible with visual and hands-on activities included to facilitate learning from experiencing, reflecting, thinking and doing, rather than just reading or talking. The DIY Manual was developed in consultation with multiple health leaders and First Nations to ensure that it was relevant for a rural, remote, Yukon context, as well as dieticians and a certified diabetes educator. CBR training was incorporated throughout the manual, and there were various tips for success where community engagement and adaptation of the resources for the community context were encouraged. Through its interactive nature, the Manual facilitates two-way knowledge exchange and relevancy.

The introduction in the DIY Manual provides important context to the situation that often, in rural/ remote Northern communities, front-line health resource workers without clinical health training are being asked to provide information about diabetes prevention to members of their community. These workers have many demands

on their time, so require easy to use and quick to prepare teaching resources. These considerations guided all aspects of the design of the resource materials. Some of the factors that pose challenges to delivering consistent, evidence-based diabetes prevention training and education in these communities include the high turnover of front-line health workers, the shortage of locally-based health professionals, the limited resources of time and funds, and access to plain language, culturally relevant materials and resources.

During the training sessions, health workers learned about various diabetes related health topics from the DIY Manual, which they then translated into displays and activities with the props from the resource kits. The learner was then transformed into the teacher as they shared their knowledge with other participants/ learners in a group setting. This approach gave participants experience with learning information and then teaching it, and speaking in front of a group in a teaching role, thereby reinforcing both the content and processes they would undertake in their own community. The training resulted in greater confidence of participants to fulfill their role in promoting their community's health and educating others about diabetes. The DIY Manual for Everyone was accompanied by a large clear plastic resource box that contained all the props and materials needed to deliver all the specific teaching activities described in the Manual. The resource boxes were distributed to all Yukon communities during in-service training with the Manual.

An opportunity presented itself to share this work with a larger audience when our abstract was one of two accepted from Canada for a book called *Diabetes Prevention in Practice*, which was released in Dresden, Germany in 2010 at the World Congress on the Prevention of Diabetes and its Complications. Our chapter, "The Learner Becomes the Teacher: A Community-Based Diabetes Prevention Training Programme for First Nations Health Workers in Northern Canada", describes the processes that we developed and implemented to facilitate the training of front-line health resource workers using the activities in the DIY Manual for Everyone, which resulted in increased capacity at the community level (<http://www.aicbr.ca/reports>).

Working together to achieve healthier lifestyles in Yukon and Northwest Territories communities (2013-2017)

Multi-year funding from the Public Health Agency of Canada's Innovation Strategy to work in both Territories has provided opportunities for partnership development and collaboration within and between these regions that would otherwise not have been possible. Early results indicate that government and non- government agencies and communities are eager to share and learn from each other on issues of mutual interest, particularly Northern food security and active living. The Community

Gardener workshops held in 2014 and 2015 are examples of work taking place with this project, which are available on the AICBR website. Working from a strengths-based (asset-based) perspective and within a collective impact framework, this project seeks to understand factors contributing to the sustainability and scalability of successful healthy lifestyle initiatives in rural/remote/Northern communities.

Training in CBR

The main characteristics of the training courses/programs (e.g., duration, teaching modalities, pedagogical approaches) are linked to skills and knowledge relevant to the specific project or area of focus in the context of a funding proposal. They are fundamentally grounded in the work of Paulo Freire, Drs. Budd Hall, Rajesh Tandon, Ted Jackson, and others. Of the utmost importance is to develop training materials specifically so that considerations of participants and their input are part of the process from the beginning, and that they include factors such as literacy, culture, strengths, particular challenges of rural/remote Indigenous communities, limited resources, overworked staff and high staff turnover.

Funding for training is incorporated into the budgets of proposals we develop, with a full rationale as to why this work is essential to the success of the project. In circumstances where funding for training is not included in the budget for successfully adjudicated proposals, they either make a strong case for reconsideration, and/or seek funding from other sources.

Other examples of training in CBR by the Arctic Institute of Community Based Research that can be found at www.aicbr.ca:

Ethics

Doing Good Health Research in Northern Indigenous Communities: A Guide to Research Review (2012)

This report summarizes processes that Indigenous communities can undertake when reviewing research proposals, including those from southern-based academics. The purpose of this work is to assist communities in ensuring that research is conducted ethically and according to community values.

Principles of Community Based Research

AICBR First Annual Conference Report (2012)

This summary report includes the Principles of CBR in the Yukon that were developed collaboratively at the conference between participants from Yukon First

Nation communities, territorial and federal government representatives, academics, non-government agencies (territorial and national) and others. These principles were adapted from published principles to reflect both Northern and Indigenous perspectives.

Capacity Building and Knowledge Mobilization

Healthy Lifestyles

Celebrating Our Stories – Building a Healthier Yukon Together (2012)

This report shares stories about healthy ways of living in Yukon communities from people who are engaged in initiating and implementing activities contributing to healthy lifestyles, with information to facilitate communications between communities.

Working Together to Grow More – Yukon Community Gardening Gathering (2014)

This report summarizes the results of a 2-day workshop that brought together community gardeners from across the Yukon, together with various kinds of expertise required to produce food locally.

Working Together to Grow More 2 – Community Gardeners & Economic Development Gathering (2015)

This workshop brought together 55 participants from most Yukon communities as well as representatives from Atlin British Columbia, and from the Northwest Territories. Community economic development was included to contribute to the sustainability of community gardens in rural Northern communities.

Injury Prevention

Checklist and Action Plan (“Falls Prevention Checklist”) – Yukon First Nations Version (2009)

This report summarizes the results of collaborative work between Dr. Vicky Scott, and Yukon First Nations Home Care Support workers to adapt Dr. Scott’s Falls Prevention Checklist to be relevant for Indigenous communities in the Yukon. This tool was also shared with the Yukon Government’s Health and Social Services Department for use by physiotherapists and occupational therapists who travel to rural communities, to provide a common perspective and facilitate collaboration between communities and specialists.

Mind Body Spirit – Promising Practices in First Nations and Inuit Home and Community Care (2010).

A chapter in this report describes the collaboration between various levels of government (First Nations, Federal and Territorial) and community-based organizations in the development and implementation of a *Falls Prevention Checklist and Action Plan* throughout the Yukon.

Conclusions and future actions

At the community level, a limitation for the implementation of training in CBR is that individuals who have received training do not always have the support to practice or maintain their skills, or are able to apply them to other issues in their communities. This is mostly related to the small size of communities and having fewer interested people to recruit for training and high staff turnover. This is challenging in terms of building on previous training to expand skill sets, and the loss of a knowledge base if someone leaves the community. Similarly, with a small population, community members often wear many different ‘hats’ and their roles and positions frequently change. It is important when offering training to balance reaching out to community members who are from the community and will therefore be more likely to stay in the community (and thus their skills) with local health practitioners who have specific expertise yet who may leave the community in one to two years.

An important step towards sustainable training and capacity building in CBR in the North is to embed the principles and practices of CBR into relevant activities with a strong emphasis on youth engagement to foster ongoing learning and practice.

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The Learner Becomes the Teacher: a Community-Based Diabetes Prevention Training Programme for First Nations Health Workers in Northern Canada. (2010)

CASE STUDY 2

Center for Development Services' (CDS) Practices of CBR in Egypt and the Middle East Region

Alaa Saber and Hesham Khalil

Introduction

The Center for Development Services (CDS) is an entrepreneurial venture that invests in individuals and organizations to build vibrant societies and prosperous economies in Egypt and the Middle East. We use participatory approaches in research, training, capacity building, technical assistance, the creation of new businesses, and the mobilization of technical and financial resources for planning and undertaking development endeavors with a network of affiliated organizations across the region. In addition to managing our own projects, we provide technical assistance, as well as represent other organizations that advance these goals.

Since its beginnings in 1989, CDS has trained hundreds of individuals and organizations throughout the Middle East on CBR, particularly the use of 'participatory' methods of which the Participatory Rapid Appraisal (PRA) is the most prominent. CDS developed a two-pronged approach to its CBR training: 'in-class' training focusing on theory and explanation of tools; and 'practical applications' through field visits to local rural and urban communities, particularly in informal or slum areas. During this time in the early 1990s, CDS' development in the CBR field was closely associated with the Institute of Development Studies (IDS) at the University of Sussex, particularly with Professor Robert Chambers who paid several visits to Egypt and Jordan to assist CDS in developing its CBR theory and practice.

Currently, CDS offers tailored training courses related to specific projects. These tailored courses are proving to be a vital strategic component to increasing participation in community development. Egypt and the Middle East region are undergoing swift changes. Therefore, the use of needs assessment and diagnoses are vital at the early stage of planning training courses. Institution and capacity building inherent within these should assist organizations to create and focus their sense of purpose, objectives and responsibilities. If this is not done, information derived from training will be

largely based on existing and often inadequate (and largely un-shared) perceptions of the organization itself and of the environment in which it works.



*Local residents and CDS team discussing Post 2015 Agenda using participatory techniques.
Photo by CDS.*

CDS is indebted to several donor agencies for supporting its efforts to spread the CBR approach and practice in Egypt and the region, particularly the Ford Foundation, which invested heavily in pilot testing new approaches and ideas in the field. CDS also received funding from DFID and other bilateral donors and UN agencies to conduct CBR in specific sectors of development. Our CBR training and practical applications were launched in preparation for a particular project or in a specific field such as health, education or small and micro-enterprises (SMEs).

Training in CBR

CDS' CBR training is often delivered under the title of "PRA training". We define PRA as "a research methodology which fosters local ownership over and management of information. It uses a variety of techniques and activities to which local people can easily relate. This enables them to express their thoughts, to analyze the factors which shape their lives, and to realize the value of their own knowledge and information.

This process of collective reflection helps communities to mobilize and harness their information resources to their own uses.”¹

The PRA training overall aims to assist individuals and community members to portray their communities, analyze problems and identify solutions with the ultimate aim of reaching sustainable development of these communities.

By the completion of the training program (ranging between 10-15 working days), participants should be able to:

- Understand more fully the concept of participation and its relationship to research;
- Understand the difference between PRA and other research methodologies;
- Learn issues to consider in selecting PRA;
- Use the different techniques of PRA;
- Use different PRA tools;
- Analyze and evaluate information;
- Set participatory action plans.

CDS also provides training on ‘Participatory Development’. This five-day training course provides a framework for reflection on participatory development that realizes it both as a methodology and a strategic goal of development. By the completion of the workshop, participants should be able to:

- Understand the different definitions and characteristics of participation;
- Understand more fully the limitations and boundaries of participation;
- Apply participatory development techniques in designing and planning their projects;
- Analyze and reflect on the impact of participatory approaches;
- Reflect on and apply the concept of empowerment in their work.

¹ Albee, A. & CDS (January 1999). Participation Matters: An analysis of the use and impact of participatory development methods in Egypt. (Internal report prepared with funding from DFID).



Young women in a Participatory Development Workshop. Photo by CDS.

In all its training workshops, CDS' training techniques emphasize skills acquisition through using participatory approaches and group work. Different training tools are used such as: group discussions, brainstorming, case studies, role play and others.

In each training course, a number of reading materials are distributed to the participants. Relevant and well-presented materials derived from trainees own experiences are always needed. The aim of distributing reading materials is to rebuild the interest of learners in reading and not to accept the existing lack of motivation. This requires practical materials in a language understood by the trainees.

Redressing the PRA methodology to become a popular practice in the region has had its significant mark on the historical period that extends from the late 1980s to late 1990s. In our conduct of CBR, it has been customarily associated with field applications. In a nutshell, it is the link of CBR to action that mattered the most to CDS. As such, the discourse of CBR has forged not only significant opportunities to change prevalent perceptions and modes of thinking about local realities from 'pessimistic fatalism' toward 'rational awareness' of the forces shaping such realities, but also for involved parties to act upon the results of CBR.

Learners' and trainers' profiles

CDS' CBR trainers were and still are senior development practitioners with vast field experience in social sciences or technical specializations such as healthcare, agriculture

and economics. The range of trainees varies from government sector employees such as healthcare providers, or agriculture extension workers; to development specialists working in non-profit organizations involved in or newly participating in the fields of socio-economic development and training; as well as academic research institutions and universities. Trainees are either employed in existing organizations or simply interested in pursuing a career in this new and promising field.

From our reflections on numerous training workshops conducted, we realize that much work remains to be done to develop the trainees' self-confidence and willingness to acknowledge and face-up to their challenges and express their needs. To do this, training must instill confidence as well as impart information. As in most situations, trainees in Egypt are more willing to use what they themselves have helped to create than what someone else has provided to them. Participatory strategies are not simply desirable but are absolutely necessary if trainees are to become active and they themselves are to confront and deal with the various constraints facing them. Effective training combines new ideas with existing perceptions of reality and consists of a 'give and take' between the two.

CDS' Board of Management and key members of staff are themselves senior trainers on CBR. They have extensive experience in the field of community development and using participatory approaches. Among the most prominent are the following:

Dr. Alaa Saber

Dr. Saber is a founding member and Chair of CDS. His postgraduate studies are in Behavioral Science at Cairo Medical School, and Public Administration at the Harvard Kennedy School of Government. For over 25 years of his career, Dr. Saber has occupied positions within public, business, and non-profit organizations, and served in diverse cultural settings in the Middle East and North America. He translated Paulo Freire's "Pedagogy of the Oppressed" into Arabic, and wrote on civil society in the Arab World for Alliance magazine. He served as the Middle East representative in a faculty-student committee at the Kennedy School of Government to establish an executive program on "Democratic Processes in Governance." Over the past ten years, he has been focusing on poverty alleviation, leading Egypt's participatory poverty assessment for the World Bank in 2000. Dr. Saber is adept in managing and consulting development studies and research, training and organizational development projects, developing human resources management systems, and designing analytic models for organizations and society.

Mr. Ali Mokhtar

Mr. Mokhtar is a founding member and the Chief Executive Officer (CEO) of CDS. Mr. Mokhtar has more than 25 years of international development experience.

His postgraduate studies at the Cranfield School of Management in Bedford, England focused his early career on economic development, particularly in relation to small and micro-enterprise development. Mr. Mokhtar provided technical assistance to different national and international organizations. He is experienced in complex program coordination with large agencies – whether in planning, management, or evaluation phases. His extensive field based experience in community development and project management gained him the position of the Global Coordinator for the RCPLA Network as well as jury member for the World Bank Development Marketplace.

Mr. Ahmed Farouk

Mr. Farouk has more than 25 years of experience in agriculture, water resources, rural and urban development, and community development work. As a well-experienced development, capacity building and management professional, he has been providing management, research, needs assessment, evaluation, training and other related consulting services in Egypt and the Middle East region for over 20 years, not only to government officials, but also to community development associations, agricultural cooperatives, NGOs and local/international aid organizations. Throughout his years of work with CDS, he has provided a wide range of services in a number of countries such as Syria, Iraq, Palestine, Lebanon and Yemen. He also has over 16 years of direct work experience and cooperation with Canadian, American, British and French colleagues and supervisors, making him able to engage and network with people of different backgrounds. Mr. Farouk has strong professional experience in everyday operation management, supervisory tasks, technical and financial management, and control responsibilities.

Capacity building

Contrary to what many may expect, the demand for CBR training and training on participatory approaches only sometimes occurs from donor agency (clients of CDS). In general, there is even less demand for participatory approaches from government and from local CDAs (Community Development Associations). There appears to be a trend in CDAs in which they sense a need for participation but do not know how to begin. There is a lack of knowledge rather than a lack of interest. Experience reveals that those who have doubts about participatory approaches (whether government or CDAs) often recognize the value of the process once it is finished.

CDS training offers increased leadership skills and (in some cases) self-help initiatives are noted, as are increased abilities to plan and organize. Communities' own understanding and knowledge about their situation, their resources, and resources available outside their community seem to be increasing and there appears to be an increased understanding of these amongst a wider number of community members.

Impact is most immediate in instances where services such as training are provided directly to a CDA. This is because CDAs in Egypt include community members who implement the new tools and techniques in their local area. In contrast, in cases where training is provided to government staff or staff of an international NGO who then implement through a CDA, impact may only occur after several interventions. Working through project-implementing organizations has the potential to have a major impact in terms of the scale of use of participatory methods. This is because of the strategic approach of influencing the way development practitioners do their work.

Conclusions and future actions

From an opportunities-limitations perspective, CDS' relatively long history clearly tells that the limitations outweigh the opportunities. No wonder, a prime motive for training on CBR has been to create the otherwise scarce opportunities confronting such research in the Middle East context. Whether in the countries where traditional systems of authority and command rule, or in those where very centralized autocracies govern, CBR has been at variance with the political environment under which universities or NGOs function. The CBR discourse has been certainly entangled with power and politics. It constitutes a challenge to the power structures and the way decision-making processes are handled. As such, the opportunities that CBR training has been creating largely centre on its impact on individual trainees or small NGOs, while the many limitations have stemmed from the more macro-level crippling laws and domineering institutions hindering the application of CBR and the use of its results.

For development practitioners, CBR oftentimes falls short of achieving its goal of locally inspired and sustained development processes. While CBR training was sought as the means to envision solutions for local problems and help create a momentum for action, it turned into an aim in itself. In certain cases and to our disappointment, the momentum CBR helped to inspire went nowhere, and left the involved actors with a feeling of frustration. The research-action link was oftentimes lacking and thus hindered the internalization of learning of CBR; learning that the local actors through their own initiative, and through cooperation among them, could develop.

In 2004, when we looked back on our past history with CBR, an interesting insight developed: the emphasis of CBR training on individuals and civil associations had in effect further alienated them from the dominant institutional environment in which they live and function. It implied that government is not amenable to carry forward the CBR mandate or integrate it with its working systems. The role of CBR had then been to correct for the mistakes that government commits by planning development without involving local communities and people, the beneficiaries that CBR training aims to involve and empower. The dichotomies that words like 'putting the last first',

the marginalized, the powerless, etc., which dominate the discourse tends to put CBR against the government. In such a polarized situation, opportunities for CBR to attain its whole range of impact remained scarce.

More recently, we started observing a change in the rhetoric of governmental officials, who are now talking more about 'participation', 'partnership', and the use of 'participatory approaches in community development'. However, in reality, the practices are still detached from this theoretical rhetoric and development jargon.

To solidify our (i.e. CDS') interest in a full participatory experience that would leave a sustainable impact, CDS sought to combine CBR with a scheme for action at the local community level, a scheme that would use CBR as a means to facilitate the emergence of a process of locally sustainable forms of collaboration between all relevant stakeholders in the community, a process that we named Collaborative Community Action (CCA). Our operative assumptions were simple. We divided the bodies at the community level into four types: governmental, non-governmental, private and informal. We assumed that if we manage to instigate a process that engages these four types of actors with a CBR process to guide their collective work towards a common goal (or goals) that community members accept as developmental, and that if this process succeeds in reaching its set goal(s), then we shall create an experience that others can emulate. We also assumed that the similarity of the political and cultural milieus would make experiences gained useful throughout the Middle East. Last but not least, our role was meant to be one of facilitation rather than engineering or control. We were partially watching as we were oiling the wheels to carry CBR to ultimate action; we only helped others to direct the way they saw as most appropriate.

In the experiences that we have then had with this new approach to CBR and its applications, a fuller potential of CBR could be attained. CBR even served as a platform on which leaders at local level emerged from among community elders, mosque preachers, church priests, tribal sheikhs, and even local government officials, who stepped forward to influence others around them toward achieving specified aims of actions based on identified local needs. From that perspective, leadership evolved around the CBR process and action rather than around personal traits of a given leader. Once looked at this way, the discourse could manifest in various and diverse forms of leadership. A lesson our numerous experiences have confirmed is that possibilities of success are higher when the "circle of participation" is wider in both the research and application parts of the initiative. The inherent risks of failure are lowered when that circle becomes wider. Moreover, we realized the necessity of giving participation the chance to grow into more permanent forms of partnership that involve all concerned bodies, including governmental ones.



Young participant presenting challenges in his local community. Photo by CDS.

It has become clearer from our experiences that CBR is better thought out as a means to guide action among the various parties involved at the local level. It is also clear that the success of CBR lies in setting action to address expressed needs by community members, rather than normative needs that officials and technocrats put forward. The ‘collaborative’ behaviours within such CBR discourse do not need to come at once. They can rather be thought of as ‘learned’ behaviours evolving over a long-term of ‘working together’ practices. Capacity building interventions seem indispensable for such learning and change to take place. Whether governmental or non-governmental organizations, on-the-job training in setting continuous community assessment processes, planning attesting to local capabilities and resources, and devising strategies for sharing information, power and joint planning are important. Capacity building interventions should also aim to bridge the skill gap between involved actors in order to increase the chances of success.

In the future, CBR needs to be embedded within a well-thought out collaborative action paradigm; much like PRA fell within a participatory paradigm. For CBR to be perceived as a powerful tool, it must demonstrate tangible results at community level and have an added value to these local communities and society at large. These results should be both process and impact oriented. Otherwise, CBR would run the risk of ending as an isolated technique or a process with a narrow range of use and limited impact.

There is an immense need to introduce such a paradigm in academic institutions in particular, so as to establish links with the outside society. The challenge remains to preserve CBR from being misused by universities and civil associations to extract data

without the community members analyzing it or discussing its implications. There is an 'oddly speaking' debate about the scientific basis of CBR, particularly among academic circles and universities. The question, however, remains what 'scientific' research has added to society.

The current circumstance of uncertainty about the future across the region, in the advent of what is widely coined as the 'Arab Spring', may not however be pertinent to meet such a need. In many settings, the uncertainty is even extended to questions about what constitutes a community. Nevertheless, CBR can still serve as a means for new aims that can lessen the mounting level of frustration and anger at local levels, and transforming conflicts over limited resources into productive means for larger benefit.

CASE STUDY 3

Ceiba Foundation's Conservation and Research Nexus: Biodiversity Promotion and Collaborative Community Education in Ecuador

Kelly Sharp

Introduction

The Ceiba Foundation for Tropical Conservation is a non-profit organization founded in 1997 with the purpose of advancing the science of conservation ecology, and the preservation of tropical habitats in forests and coasts of Ecuador. Their mission is to “sponsor scientific research, provide public education, and support community-based actions that promote the conservation of ecosystem integrity and biodiversity” (see <http://www.ceiba.org/research.htm> for more information). Ceiba has five specific objectives: (1) to support Ecuador's wildlife and habitat conservation efforts at the community level; (2) implement resource management initiatives that work towards maintaining biodiversity and ecosystem integrity; (3) to teach practical and applied conservation management and ecology in field courses, seminars and technical training workshops; (4) to monitor the impacts of humans and their use of land on ecosystems, habitats and species diversity; (5) liaise and facilitate dialogue between resource managers, scientists, farmers, and conservation organizations.

In the spirit of their mission and five objectives, their projects vary from explicit conservation to education. In terms of habitat conservation, they played a critical role in establishing two reserve areas: El Pahuma (which was established in 1999 and formally protected through the use of a conservation easement in 2000) and Lalo Loor (established in 2004 and opened the same year), both of which are intended to be educational and tourist destinations, while conserving forest habitats and maintaining a critical forest corridor. In terms of education initiatives, they offer several field courses for American and Ecuadorian university students, as well as citizen science, public education, and community-based actions for local Ecuadorians, several of which focus explicitly on water. Their courses include a Tropical Conservation Semester (featuring Spanish language, conservation biology, tropical ecology and a conservation internship), and four summer courses: Tropical Ecosystems, Water for Life, Environmental

Photojournalism, Engage Children in Science, as well as conservation internships and volunteering. Credits for these courses are offered through the University of Wisconsin (UW). Though Ceiba is an independent organization, it was founded and is managed by professors from the University of Wisconsin, and thus there is a relationship between the two institutions, and undergraduate students from UW can participate in a semester abroad hosted by Ceiba (more information can be found at https://www.studyabroad.wisc.edu/programs/program.asp?program_id=210).

Ceiba examines water specifically through the role it plays in ecosystems and habitats, rather than through the political and administrative processes that are a part of the traditional definition of water governance. They engage communities in Ecuador in water quality monitoring in order to provide understanding and management strategies for their own water sources. In this way, the hope is that training and participation will provide a deeper understanding of what affects water quality and how negative impacts can be avoided.

In terms of training for CBR, the organization follows a community engagement philosophy: that conservation cannot succeed without the direct involvement of the people who benefit from that conservation. As such, a certain level of capacity building and education are required in order to involve local people; this provides an opportunity for environmental education. The initiatives that involve CBR training are the Water for Life field course offered through the University of Wisconsin and the citizen science water-monitoring program, both of which take place in Ecuador.

Ceiba is almost entirely funded by individual donations. Individuals can donate to the community education projects, scholarship programs, habitat protection, or donate good condition home or office supplies that they no longer need (see <http://www.ceiba.org/donate.htm> for more information). Some projects are also funded by grants. The Global Health Institute at the University of Wisconsin Madison specifically funded the water quality work and other projects have been funded by Conservation International and the Orchid Conservation Association. In terms of the university courses, students participating in the Summer Programs and the Spring Semester Program pay tuition to participate that covers the cost of the courses. Additionally, day and overnight visitors to the nature reserves, including researchers, volunteers and tourists, are required to pay a small fee (between USD\$2-\$5 per day and USD\$25-\$32 per night) that goes towards the maintenance of the reserves. All other information regarding courses, instructors, contact information and links to articles and reference material can be found at www.ceiba.org. There, one can also find links to conservation websites, and species lists from the parks; however training materials were not available online at the time of publication.

Training in CBR

Ceiba has a diverse mandate, with a variety of initiatives and goals. This case study focuses on the Water Quality Monitoring Program, which stands out in terms of being an exemplary initiative in training for CBR. Its foundations were in the recognition that aquatic ecosystems and human health were both being negatively affected by land use practices through their impact on water quality. In Ecuador in particular, deforestation and agriculture (including cattle ranching) has resulted in water pollution by manure and other agricultural runoff, which creates algae blooms, results in higher turbidity and more extreme river water levels (both in rainy and dry seasons). Additionally, individuals from neighbouring communities dump trash in the streams, and detergents contaminate rivers as people bathe and do laundry. In this vein, the Water Quality Monitoring Program was designed to engage local people in learning about their water supply, as well as teach them how to collect monitoring data themselves so that they could better understand the impacts of their land use decisions on water. The goal was that through engaged learning, local individuals would eventually be able to identify actions that they could take to improve water quality.

Training materials for the program were adapted and translated into Spanish from the Water Action Volunteers program in Wisconsin. Through the program, community members are hired and trained as citizen scientists. The program training occurs once every year in the month of June, with a one day session including a training PowerPoint and videos in the morning, followed by a practical component where the citizen scientists practice the various monitoring techniques. The materials are visual and hands-on, and are delivered through a morning classroom component and an afternoon field session to practice. Returning citizen scientists are divided amongst newcomers, with the intention of a train-the-trainers pedagogical strategy. However, this faces several challenges, which are described below. The training itself has six objectives, including: to monitor the quantity and quality of water used by humans; identify contaminated water sources; assessing health risks from water; assessing the quality of aquatic habitats; understand the effects of land use on the quality of water; understand improvements or deterioration of water based on human activities. Communities from Tabuga, Camarones, Tasaste, and Don Juan are invited to participate; they live along rivers of the same name that are included in the research initiative.

The Water Quality Monitoring Program fits into Ceiba's larger research initiatives in forest conservation and corridor preservation in Ecuador. The data collected from the Water Quality Program serves to answer the broad research question "What impact does land use (specifically forest cover) have on water quality?" A sample of some of

the training materials are included in an appendix, and videos regarding training and awareness of Ceiba's work can be found on their YouTube channel 'Ceiba Foundation' (http://www.getlinkyoutube.com/channel/UC234PO1RpY7hO_UKGAoIQww).

Ceiba also offers a "Water for Life Sustainability and Community Health" service-learning course, where post-secondary students at the University of Wisconsin can enroll to learn about water-related human health risks in a field context. This course is two weeks in length and focuses on a holistic approach to understanding the link between land use, water quality and human health. Students are required to take a pre-departure training that provides cross-cultural skills and competencies. Through this course, they are given the opportunity to work with communities in participatory planning and asset-based community development related to conservation, as well as understand basic hydrology, water-borne diseases, and understanding various pathways to water contamination. Students engage with the Water Quality Monitoring Program throughout the course, as they work with citizen scientists, assess water quality and discuss strategies to prevent water-related health problems.

All the training materials for citizen science are written and conducted in Spanish. The undergraduate course is taught in English, but community engagement is done in Spanish. Ceiba has also created Careware (software that is free of charge) as VB macros in Excel for use by scientists and educators that assist in data management; for example 'MatrixtoVector' converts N x N square data table into a single vector, and 'MultipleCounter' uses the keyboard as a counter, and is useful for counting several categories simultaneously (see <http://www.ceiba.org/careware.htm> for more information).

Learners' and trainers' profiles

Citizen science students are recruited from villages near the four rivers studied within the project. They are generally young high school students or high school graduates, but from time to time older adults join. The citizen scientists are majority male, possibly due to the physical requirements of hiking to collect samples, as well as local gender inequalities. The Water for Life course is typically taken by undergraduate students often studying health, but can be from any discipline.

Undergraduate students of the Water for Life course also aid in facilitating the practical component of the workshops. Dr. Woodward also teaches the Water for Life course with the help of local Ecuadorian microbiologists or aquatic specialists.

The Water Quality Monitoring Program was developed by Catherine Woodward, and she also leads the training every June. The training is co-led by local staff, including Paolo Durango (2013), Gabriela Vasco (2014), and Karla Vasco and Jael Martinez (2015).

Catherine Woodward is the president and co-founder of Ceiba as well as a Faculty Associate at the University of Wisconsin-Madison in the Institute for Biology Education. Her background is in botany, where she holds a PhD from the University of Wisconsin. Dr. Woodward is passionate about teaching, and has taught field courses ranging from primatology to coral reef ecology and she instructs the Water for Life course in particular. Her experience in participatory research comes from her work with the University of Wisconsin-Madison Institute for Biology Education (now known as WISCIENCE) where she acted as the Director of the Mazomanie Outreach Outpost from 2009-2014. There she assisted with teacher and citizen-scientist training sessions on water quality monitoring together with Kris Stepenuck of the statewide Water Action Volunteers program. As an outreach specialist with WISCIENCE, she also instructed summer science camps and teacher training in inquiry-based science pedagogy from 2009-2012.

Joe Meisel is the current Vice President and the founding director of Ceiba. As a wildlife ecologist with a PhD in Zoology from the University of Wisconsin, Dr. Meisel has experience studying the conservation of both flora and fauna in the American tropics. Though trained as a science researcher, he has taught field courses for many years, particularly in tropical ecology and conservation.

The two each have over 20 years' experience working in community-based habitat conservation in Ecuador.

Capacity building

The Water Quality Monitoring Program has three levels of skills that participants are expected to learn. The first are specific, precise, and practical scientific skills including how to: use a turbidity tool, measure dissolved oxygen, identify common macro invertebrates, read a thermometer, assess e-coli indicators, and assess habitat quality in the riparian zone. Habitat quality indicators include erosion, run-off, turbidity, and human impacts, and they are assessed using a 4-point likert-scale. The second set of skills is more general to science: how to fill in data sheets and calculate averages. Finally, there is an expectation that learning will make up a set of bigger picture skills: inquiry based thinking, understanding linkages between human action and environmental outcomes, empowerment and changing attitude towards scientists (such that civil society feels that they can participate and engage in science).

Overall, Ceiba has trained dozens of high school and grade school students, as well as dozens of teachers on the water quality monitoring protocols. Further, eight community members have conducted semi-monthly monitoring of the rivers. Manuscripts, which will detail the outcomes and targets reached, as well as experiences of the programs, are forthcoming.

Students of the Water for Life course are expected to gain skills related to solving the global water quality crisis and the ability to: identify the many factors that impact water resource sustainability, identify health impacts from drinking unsafe water, and use field methods to assess water quality, among others.

Conclusions and future actions

Involving local communities and landowners is seen as an essential and common component of the conservation process, including conservation research. In that sense, training CBR is accepted and welcomed within conservation rhetoric. However, as with other domains, limitations for CBR training exist.

Firstly *project sustainability*: it is a constant challenge to obtain funding for training workshops and, importantly, to pay the citizen scientists. In rural Ecuador, people live in poverty and do not have the luxury of volunteering for a citizen-science river monitoring project when they could instead be working for a wage to feed their families. For that reason, Ceiba pays the citizen scientists a honourarium equivalent of an average daily wage (US\$15/day) to carry out the monitoring; however, it is a challenge to find the resources to support this.

Another aspect that affects the project's sustainability is to keep citizen scientists engaged: many are young people of high school age (18-25) who have not always been reliable in the past when scheduling field sampling and occasionally fail to show up for a sampling day. Further, given that most of the citizen scientists have recently graduated from high school, they are looking for employment or to continue their schooling. Since there are few jobs available in rural areas, most of them leave for the city eventually. This means that despite efforts to use the training-the-trainer approach, whereby citizen scientists would train new participants, this has not come to fruition as the majority of trainers leave the area. One potential solution would be to hire a permanent trainer for several years; however, this has been too costly for previous budgets.

The project faces two *technical* challenges. The first is that there has been very little entomological research in the region in particular, which makes macro-invertebrate identification nearly impossible. Though there are now individuals working to create a valid biotic index, this is a slow process. The second technical challenge relates to data quality and analysis. Ideally, the citizen scientists who collected the data would also enter it, analyze it, and write up the results. However, few are proficient with computers and computers are not widely available. Ideally, the project would include a training component in basic computer skills and data entry in Excel, including analysis and reporting, but a lack of skills and resources has prevented it to this point.

Population growth poses a threat to CBR initiatives such as water quality monitoring. The area has a growing population both in terms of increasing birth rates but also in terms of foreigner tourism. This puts a strain on the water system as there is increased consumption as well as sewage and refuse output, and even agricultural expansion. These pressures are exacerbated by climate change, which could increase the length of dry seasons. The goal for the water quality project is to educate and empower local communities to better manage their water resources, but changing knowledge, attitudes and behaviour is a slow and sometimes intergenerational process. Population growth and development may outpace the efforts of Ceiba, which puts the project's ability to lead real change and improve the quality of aquatic resources in jeopardy.

Fourth, *poverty*, can undermine efforts in CBR and water quality, as individuals may not have necessary skills to participate in CBR (for example, arithmetic needed to calculate averages used in water quality monitoring) and be able to afford to change their behaviour (such as planting trees near rivers, if they see that it takes away from productive cropland). Support from local government, alongside strong community leadership and NGOs like Ceiba will be required for the necessarily structural change that goes beyond the learning experience of the project.

The fifth challenge relates to *policies and incentives*. To date there are few policies that incentivize individuals to manage their water resources; therefore if individuals find out their water is contaminated with E. coli, for example, community members have little political will or voice to engage in solutions (which include CBR water monitoring). In order to address this, Ceiba is collaborating with the Ecuadorian Ministry of Environment, as well as local government, to implement a forest conservation incentive program called Socio Bosque. One of the program goals is to protect water sources through reforestation or riparian protection. Awareness building initiatives have begun to change attitudes about the value of ecosystem services such as water provisioning, as the government is providing financial incentives. This fosters a sense of collective responsibility rather than sacrifice. However, the difficulty is to ensure that these policies are implemented effectively in order to prevent disillusionment.

Finally, these projects require *behaviour change*. Though assessments of the Water Quality Monitoring Program show increases in knowledge and a transformation of attitudes about water resources, it does not necessarily translate into a behaviour change that will positively impact water quality and associated health issues. Aligning the goals of the project with realistic expectations is essential.

In terms of future action, Ceiba plans to focus more effort on attracting Ecuadorian and foreign graduate students to conduct research on macro invertebrates and other specific aspects of stream ecology, as well as to engage local young people in these projects as field assistants. This goal will require effort, as parity and equity between

participants from different contexts, who bring different skills and objectives to a CBR context, is a common challenge to many CBR projects. Ceiba is also expanding the teacher training initiatives to add water quality monitoring into curriculum, in the hopes that this will effectively facilitate training-of-trainers.

Key training materials

Ceiba Foundation for Tropical Conservation. (2012). *Proyecto Calidad de Agua Fundación Ceiba*. Training Material.

Ceiba Foundation for Tropical Conservation. (2014). *Stream Monitoring Procedures*. Training Material.

Ceiba Foundation for Tropical Conservation. (2014). *Bacterias Fecales (E. coli)*. Training Material.

Ceiba Foundation for Tropical Conservation. (2014). *Hoja de Datos del Monitoreo de Esteros*. Data Collection Tool.

Ceiba Foundation for Tropical Conservation. (2015). *Ceiba Foundation for Tropical Conservation Summer Service-Learning – Water for Life Course Syllabus*. Pre-Departure Information and Syllabus.

Ceiba Foundation for Tropical Conservation. (2015). *Proyecto Corredor de Conservación de Jama*. Project Executive Summary.

Ceiba Foundation for Tropical Conservation. (2014). *Proyecto de Monitoreo de la Calidad de Agua*. Training Presentation.

For further information and a copy of the training materials, please contact mail@ceiba.org

CASE STUDY 4

Centro Experimental De La Vivienda Económica (The Experimental Centre of Economic Housing), Argentina

Daniela Gargantini and Angela Easby

Introduction

The Experimental Centre of Economic Housing (CEVE) is a centre of research/action, experimentation, development and technology transfer that applies a comprehensive and collaborative approach to the production of housing, by incorporating target social groups and different social actors throughout the process. CEVE is based in Cordoba, Argentina and is a national benchmark institution for CBR in housing. CEVE is an institution of the National Council of Scientific and Technical Research (CONICET- government entity of science and technology) in partnership with the Association of Affordable Housing (AVE- NGO nonprofit).¹ The involvement of these two organizations allows CEVE to articulate its work both in terms of academia, field work on housing and advocacy in social spaces, and housing policy from the grassroots. In order to fulfill the main mission of sustainable housing construction, CEVE produces and disseminates research (in Spanish), and promotes actions in favour of the popular sectors at local, national and regional levels. CEVE carries out diverse activities with AVE related to the direct production of housing and other components, complementing technological processes that link the production systems and the habitat policies of the country and the region. Since its inception, research and development of constructive and social technologies related to housing and popular habitat has occupied a privileged place in the agenda of CEVE. In the last two decades the Centre has continuously engaged in research, development and innovation in sustainable technologies of housing, and research and analysis of public policies related to this issue.

¹ In Argentina, all research centres associated with CONICET have a partnership structure in which the centre relies both on CONICET as well as a partner organization for human and financial resources.

The Experimental Centre of Economic Housing was founded in 1967 by the architect Horacio Berretta within the Faculty of Architecture of the Catholic University of Cordoba (UCC). Together with a group of students, he launched a program of alternative social research on housing. Years later, in 1974, CEVE split from the UCC and established itself as an entity regulated by CONICET and the Association of Affordable Housing.

The strategic objectives of CEVE are:

- Develop knowledge and technologies related to sustainable habitat, appropriate for and applicable to the popular sectors.
- Promote direct and indirect actions, in coordination with other stakeholders, to help improve habitats and strengthen local development.
- Generate contributions and influence in the realm of social housing as well as scientific and technological contributions to housing policy.

CEVE is currently involved with the following research areas:

Construction systems: This is one of the oldest lines of research and experimentation at CEVE, and involves the development of construction systems, components and supplies for housing and habitat.

New materials and components: This research aims at the development of traditional construction elements made from nontraditional materials recovery and reuse of industrial and domestic waste.

Integrated management of housing: Here the fundamental purpose is to address the problem of housing from a comprehensive and interdisciplinary perspective that includes a multiplicity of actors and actions.

Public policy, socio-productive development and habitat: Research and analysis of public policies related to housing issues in order to provide input and evidence, and looking at housing in at-risk/impooverished areas.

Training in CBR

While CEVE is committed to the implementation of a CBR methodology, the Centre does not offer formal courses for credit; rather their mode of research is structured on a project basis for interaction with public, private and community institutions within Argentina and Latin America. All research projects generated from the Centre are based on housing needs identified with other social actors, or they contribute to processes of housing or urban improvement in different contexts. Through the implementation of these projects, researchers, support technicians,

trainees and interns receive training from senior researchers in the CBR methodology used at the Centre. This methodology involves interdisciplinary execution of tasks in both the office and the field, with cyclical evaluations (controlled experience) that generate a “return” on the research and “responsible ownership and modification” by the adopters. Reasoned criticism of empirical practice (learning by doing) and participatory elements (do and learn alongside other actors) are used to foster progressive degrees of abstraction, openness and synthesis among adopters. At CEVE, knowledge generated through this methodology is then shared with and transferred to public and private actors in workshops, trainings, and technology transfer sessions (*lo que se investiga, se transfiere*). The success of this methodology is made evident through the popularity and successful use of the tools and project designs generated through this training process. These training sessions can be divided into two main categories:

1) *Collaborative project design*. Often, municipal groups, cooperatives, or other public actors wish to receive training and advice from CEVE on how to collaboratively design a housing project. CEVE typically provides a 2-3 day workshop in which participants are trained in how to explain and articulate the ‘problem’, identify housing needs and goals, evaluate available resources, and create a plan. Through this process, junior researchers and participants are both trained in the CBR methodology described above. For a CEVE publication in Spanish that contains materials on how to facilitate this process of project design, see Ferrero et al. (2009). More information at: http://www.ceve.org.ar/publicacion_4_capacitacion-para-la-gestion-local-del-habitat.php

2) *Knowledge and technology transfer*. Public or private actors may already have a project design, and request from CEVE the transfer of knowledge or construction technologies required for a particular housing project. These training sessions can range in length, depending on the knowledge or technology transfer that participants ask to receive. CEVE emphasizes technologies which are “appropriate and able to be appropriated”, so participants are equipped and empowered to fulfill their own housing needs. For example, the Sistema UMA is a construction plan developed by CEVE using the methodology described above, and participants in technology transfers have used this plan to construct 1390 housing units in various regions of Argentina as well as Uruguay. For more information on Sistema UMA, see <http://www.ceve.org.ar/constructivas-1.php> (in Spanish).

For a CEVE publication that contains materials on facilitating transfers, see Basso et al. (2011). More information at: http://www.ceve.org.ar/publicacion_7_otras-herramientas-para-emprender.php

These trainings are not a linear progression; a group may demand a technology transfer session, and later realize they wish to learn collaborative project design. Groups may participate in both types of training, or only one. Together, these projects have

contributed to the housing solutions of over 6,000 families. For more information on the different technology transfers offered by CEVE, the numbers of homes constructed, the areas in which these housing solutions have been implemented, see <http://www.ceve.org.ar/tecnologias-constructivas.php> (in Spanish).



Construction of a housing unit using technologies developed by CEVE. Photo provided by Dr. Daniela Gargantini.



Constructing housing solutions with public and private actors in Argentina. Photo provided by Dr. Daniela Gargantini.

Along with the advisory processes and processes of transfer explained earlier, researchers, support technicians, trainees and interns also gain skills around coordination with other actors, viewing problems through an integrated and interdisciplinary lens, development of methodologies for group and community work, participatory monitoring and evaluation, as well as strategies for influencing public policies. In CEVE's long career of 48 years more than 800 institutions and 4,000 technicians and leaders throughout Latin America have received training. These institutions have included the National University of Córdoba, the Catholic University of Córdoba, the Catholic University of Santa Fe, the University of Mendoza, the Polytechnic University of Madrid, and the Polytechnic University of Barcelona. For more information on past participants in training with CEVE, contact comunicaciones@ceve.org.ar or see <http://www.ceve.org.ar/servicios.php>.

The CBR opportunities available through CEVE are funded by CONICET and AVE; CONICET finances the salaries of researchers, as well as 5-year stipends for fellows until they attain the academic qualifications to enter as researchers. In addition, CONICET and the Ministry of Science and Technology provide annual funding for the implementation of research and technology transfer projects.

Learners' and trainers' profiles

Researchers, interns, support staff and technicians at CEVE receive training in the CBR process. Members of CEVE either come from CONICET (researchers, interns and support staff) or from AVE (technicians). For admission as interns or support staff, individuals must be Argentinian, graduated, with good academic average level and previous history in research and scholarship. CONICET has a very rigorous and demanding process by which researchers and personnel are chosen, for which the base requirement to submit an application is to have attained a PhD. Within CEVE, there are different categories of researchers; each have their own quality standards for academic knowledge production and transfer. Lower-level researchers and support staff are evaluated annually, while higher-level researchers and trainees are evaluated every two years. Evaluation is also very rigorous and demanding, and this reflects the high quality of research and researcher that is promoted by CEVE. In the case of CEVE fellows, support staff and researchers are mostly architects, although there are isolated cases of other complementary disciplinary backgrounds (law, economics, political science, social work, etc.).

In the case of AVE, candidate profiles for hired technicians are evaluated based on their interests (not simply to deepen their specialized training, but also seeking a commitment to the institutional values of CBR and ability to work productively in diverse settings with other actors).

Once having received training through CEVE in the CBR methodology, researchers, fellows, support staff and technicians become responsible for conducting training and knowledge transfer workshops linked to housing. Participants in these workshops are mid- to high-level professionals, leaders of community organizations, members of the public, leaders of cooperatives, small business entrepreneurs, community monitoring organizations, and members of municipal or provincial levels of government.

Researchers with experience training in CBR include:

Aurelio Ferrero: Architect, independent researcher for CONICET, Director of CEVE and professor in the Faculty of Architecture, Urbanism and Design in the National University of Córdoba (Argentina), as well as a professor for national and European postgraduates.

Daniela Gargantini: Doctorate in Architecture, Master's in Habitat and Housing (Argentina), with a specialization in Promotion and Management of Local Development (Spain). Researcher for CONICET, member of CEVE and lecturer for the Faculty of Architecture in the Catholic University of Córdoba (Argentina), as well as for national and European postgraduates.

Further information on researchers at CEVE can be found at <http://www.ceve.org.ar/>.

Capacity building

The development of construction technologies for sustainable housing is a field of experimentation, implementation and ongoing adjustment in the research process at CEVE. The Centre has developed components and construction systems. CEVE also develops technologies related to the local management of housing and works to strengthen projects related to construction. These technologies seek to strengthen the capacity of technical teams and other actors to implement integrated solutions to issues around housing and labour.

In addition to research and experimentation, CEVE provides advisory services and technical assistance, adaptations and/or process improvements, and trainings to various public and private institutions, both in construction technologies and management technologies (described in *Training in CBR*). These are provided in the form of agreements and/or High Level Technology Services (STAN). These services are performed under the following categories:

Special research agreements: CEVE conducts special research agreements and/or consulting with government agencies, companies and other institutions linked to the technologies of construction and/or management.

Technology transfer: This transfer takes place through advice, training and monitoring for the implementation and commissioning of the technologies developed by CEVE. The transfer of construction technologies and management has contributed to the production of 10,000 housing solutions in different parts of the country and Latin America. 400 agreements on social housing counseling have been signed in Argentina, Brazil, Chile, El Salvador, Paraguay and Uruguay. For more information on these transfers and agreements, see <http://www.ceve.org.ar/servicios.php>.

Undergraduate and graduate higher education: CEVE is involved with undergraduate and graduate study programs in various public and private universities in the country, Latin America and Europe.

Senior researchers in CEVE are responsible for progressively introducing young researchers, fellows and interns in the CBR methodology that characterizes the Centre's research projects. The most important critical competencies that researchers acquire are: the ability to apply academic knowledge to resolve specific problems in the housing field; gaining a holistic view of housing problems and solutions; the capacity to articulate and negotiate with other disciplines and social actors; as well as teaching skills that facilitate transfers and advice. Other skills are linked to the specific training of the non-academic popular sectors mentioned above.

Overall, the most important skill of researchers at CEVE is the ability to articulate abstract and theoretical thinking with concrete thinking linked to the resolution of existing problems. Social sensitivity and high profile institutional membership is also considered when selecting candidates who submit to CONICET's annual calls for scholars and researchers. Above all, it is about capacitating people responsibly around social production of habitat, aspects of management, and organization.

Conclusions and future actions

In terms of training in CBR, the main limitation that CEVE faces is the greater Argentinian academic and scientific community's incomprehension or misunderstanding of CBR; for this reason, more traditional forms of knowledge production and academic formation are still privileged and demanded. Evidence of this can be seen in the current process used by CONICET to evaluate candidate profiles and research, which limits the availability of human resources for the institute and favours candidate profiles with more background in traditional knowledge production. Against this limitation, the main opportunity is the emerging national science policy in Argentina that promotes social and technological transfers and linkages between institutions of science and technology, in order to fulfill specific needs of the country. The continuation and deepening of this policy would provide more financial and human resources to the Center.

In light of these policy changes, CEVE's future plans consist of further strengthening its human resources within the CBR paradigm in order to maintain a policy influence over science and technology around housing. Additionally, CEVE will continue to evaluate trainees, support staff and researchers with the aim of improving knowledge transfer activities, processes of co-producing knowledge, consulting and field work in communities, all as avenues to produce and improve socially-relevant knowledge.

Training and teaching materials

Further resources (including videos and news articles), information regarding specific sustainable housing technologies, and publications related to CEVE's work are available (in Spanish) at <http://www.ceve.org.ar/> and <http://www.ave.org.ar/>. Recent publications include:

- Bosio, Graciela; Scardino, Lucio; Baima, Marta; Buthet, Carlos; Rodríguez, Marcela. (2015) "Estrategias populares de acceso al hábitat y políticas públicas para favorecerlas." En Centro de Estudios Legales y Sociales (CELS) Derecho a la tierra y a la vivienda, aportes al consenso nacional para un hábitat digno. 1a ed. Ciudad Autónoma de Buenos Aires: CELS. P. 93-113; ISBN 9789872908027.
- Ferrero, Aurelio; Rebord, Gustavo. (2013). *Aprendizajes desde el Hábitat popular: Una experiencia pedagógica en la Universidad Nacional de Córdoba - FAUD 1991-2011*. 1ª ed. Asociación de Vivienda Económica – FAUD-UNC. ISBN 987-987-27779-1-3. Prólogo de Enrique Ortíz.
- Gargantini, Daniela. (2014). *Hábitat, acceso al suelo y financiamiento: experiencias alternativas de producción socio-habitacional*. 1a ed. - Córdoba: Asociación Vivienda Económica- AVE. ISBN 978-987-27779-3-7

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- Basso, L.; Iparraguirre, E.; Bertotto, N.; Fajreldines, S.; Venturin, E; Scardino, L.; Giménez, M; Bosio, G. Minoldo, M; Bellin, N.; Valle, S. *Otras herramientas para emprender. Manual de Capacitación para trabajadores y emprendedores de la construcción*. Serie Habitando - Editorial Asociación de Vivienda Económica, 2011. ISBN: 978-987-27779-0-6.
- Ferrero, Aurelio; Mendizábal, Marta; Gargantini, Daniela; Berretta, Cristina. *Capacitación para la gestión local del hábitat*. 1ª ed. Buenos Aires: Espacio Editorial, 2009. ISBN 978-950-802-319-3.

CASE STUDY 5

Coady International Institute, Canada

Audrey Michaud and Alison Mathie

Introduction

The Coady International Institute is a world-renowned centre of excellence in citizen-led development and leadership education, based in Antigonish, Nova Scotia, Canada. Established by St. Francis Xavier University in 1959 and drawing on the Antigonish Movement's history of promoting economic and social justice, its educational programs attract development practitioners from around the world. With a focus on strengthening local economies, building resilient communities, and promoting social accountability and good governance, the Coady Institute provides an opportunity for participants from both the global South and Canada to exchange innovations and learn from each other.



Action Research for Citizen Led Change participants, 2015

With a dedicated focus on CBR, the certificate course “Action Research for Citizen-led Change” was launched at the Coady Institute in 2014. However, several of its educational offerings include a CBR component. One of these is another three week certificate course – Asset-based and Citizen-led Development (ABCD)¹ – held annually at the Coady Institute since 2003 as well as in several locations overseas in response to demand. In the following sections we profile these courses and show how they are linked to the Coady Institute’s various educational programs offered throughout the year.

Educational programs

The Coady Institute’s educational offerings include campus-based programs as well as customized in-country training with overseas partners. The flagship of the campus-based programs is a 20-week Diploma program in Development Leadership. In addition there is a suite of 2-3 week certificate courses, and specialized courses under the Women’s Leadership program (Indigenous Women in Community Leadership, Global Change Leaders, and the Canadian Women’s Foundation Leadership Institute) and the OceanPath Fellows program.

In the Diploma program there is considerable ‘cross-pollination’ between different courses. Several courses offer similar foundational principles of asset-based approaches and CBR but introduce different specialized content. Examples include courses in the following thematic areas: Building Resilient Communities, Strengthening Local Economies, and Building Accountable Democracies.

Those participating in the Diploma program have exposure to the principles and practice of asset-based approaches throughout the program. They also have the opportunity to specialize in CBR by taking the Action Research for Citizen-led Change certificate course, which is offered as an intensive program for both Diploma participants and participants for the 3 week period only. The full listing of all certificate courses and when they are offered during 2016 is provided below.²

While asset-based approaches and CBR are covered throughout the Diploma program, the ABCD and Action Research for Citizen-led Change courses are opportunities for an intensive 3-week certificate option. Each course includes: discussion of core concepts; the application of tools and methods; learning from case studies and local field visits.

¹ There have been several different names for this course over the past 12 years (Asset-based Community Development, Mobilizing Assets for Community-driven Development and Building Assets and Agency for Citizen-led Development)

² The Coady Institute also offers programs in youth and women’s leadership. Please check the website for further details.



Course participants on a field visit

The pedagogical approach used by facilitators is grounded in participatory adult education principles which emphasize the agency of the learner to contribute to social change. The Coady Institute is recognized for its interactive and participatory teaching modalities, and participant engagement is considered crucial for the programs and courses to be most effective. A characteristic of these courses is the strong focus on shared learning and experiential learning within and outside the classroom. Because of the small class size (approximately 15-25), participants share experiences and build strong relationships with Coady faculty and fellow colleagues over the 3-week course duration.

The curriculum for the ABCD course includes concepts such as multiple types and dimensions of assets, active citizenship, “agency” and the value of associational life and collective action. A fundamental principle is the importance of working with communities in more respectful ways acknowledging their own capacities and expertise. Participants role-play an example of citizen-led change. As “community members” they carry out CBR using appreciative interviewing techniques and popular education tools to map assets such as a community map, a transect walk, an associational map/Venn diagram, an institutional inventory, and a body map of head, heart and hand skills. In this way physical, social, individual, economic and natural assets are identified. Alternative economic opportunities are uncovered through the use of the “leaky bucket” tool for community economic analysis. Combining their findings, they then organize around “low hanging fruit” – opportunities that they can plan to act on themselves before requesting outside assistance. Subsequently the maps and diagrams generated during this phase can be used as a base line for reflecting on

methods for data collection and analysis, and planning effective ways to communicate findings and influence policy.

Central to the Action Research for Citizen-led Change course is the principle that the research must answer a research question set by people in the community itself. The differences between citizen-led research or participatory action research and more conventional forms for research are discussed. Course participants are also expected to understand the different criteria for assessing effective CBR and the tensions that can occur between these quality criteria: the rigour of the research design; the depth of participation of community members; the learning by all stakeholders in the research; and the level of influence the research has at the community level and beyond.

Participants at the Coady Institute are presented with a course syllabus for all courses that indicates clear course objectives, teaching or facilitation methods and assessment procedures. In both the courses outlined here, a field visit to a local rural community is integrated into the curriculum to both test tools and methods and learn about local citizen-led research initiatives.

Tuition

The Coady Institute's programs and courses are funded by a variety of private and public sources with major financial support from the Canadian government's Department of Foreign Affairs and Trade (DFATD). Under a match funding agreement, scholarship funds are raised from multiple private and public sponsors to help participants pay for tuition and expenses.

The Coady Institute's goal is to make these learning experiences as financially accessible to the learners as possible; therefore, most participants are granted partial scholarships. Participants are, however, fully responsible for travel expenses, visa fees and additional expenses. Details of current tuition can be found at <http://www.coady.sfx.ca/education/>.

Learners' and trainers' profiles

Students and learners at the Coady Institute are referred to as *participants*. They are leaders in development and social change, with the majority coming from the global South. Typically, they are senior development practitioners and policy-makers from NGOs, donors, universities, and the private and public sectors. To date, the Coady Institute has hosted participants from over 130 countries. A few participants are from North America, including some from the Atlantic region. Not only are the participants a diverse group in terms of geographical and cultural origins, they also vary in age, educational background and area of expertise. Most have university degrees or some

other form of post-secondary educational credentials, and all have considerable experience, with five years' minimum required.

All core teaching faculty at the Coady Institute have a Masters degree, and several have a Masters in Adult Education. For the purposes of this case study specific attention is placed on ABCD and CBR courses, but it is important to note that the facilitators for each course have diverse and rich backgrounds in development work and research.

In its first year in 2014, the Action Research for Citizen-Led Change certificate course was team-taught by Alison Mathie (PhD), John Gaventa (PhD) and Eileen Alma (MA).

Alison Mathie is the Associate Director for Research and Publications at the Coady institute. She has over 40 years of experience in international development as a practitioner, educator and researcher. Her more recent work focuses on asset-based approaches to community development, political and economic citizenship, and strategies for inclusion. This builds on earlier work in rural livelihoods, gender analysis and participatory evaluation. (<http://www.coady.stfx.ca/coady/staff/alison/> Accessed May 19, 2015)

John Gaventa is a political sociologist, educator and civil society practitioner with over 30 years of experience in research, teaching and facilitation, and organizational leadership in North and South. (www.ids.ac.uk/person/john-gaventa/ Accessed May 20, 2015)

Eileen Alma is the Director of the International Centre for Women's Leadership at the Coady Institute. She has over 20 years of interdisciplinary experience in development research and practice. Eileen's focus is on women's empowerment – political, economic, social and legal – which is considered key to addressing poverty and inequalities both locally and globally. (<http://www.coady.stfx.ca/coady/staff/eileen/> Accessed May 19, 2015)

From 2015 onwards, the team comprises Alison Mathie and Eileen Alma.

Core course facilitators for the ABCD course include Gord Cunningham, Brianne Peters and Alison Mathie (as above).

Gord Cunningham has more than 25 years of experience in community economic development, community-based microfinance and asset-based community development in Canada and internationally. At the Coady Institute, he has been involved in: designing and delivering training and education programs; researching and writing case studies and practical tools and undertaking collaborative action research. (<http://www.coady2.stfx.ca/coady/staff/gord/> Accessed May 19, 2015)

Brianne Peters manages the Coady Institute's partnerships in ABCD in Ethiopia, Kenya and South Africa. As part of this work, she has produced several publications, toolkits and evaluation reports, documenting and sharing on-going learning and feeding this learning into curriculum. She facilitates Coady courses on campus as well as overseas.

All have experience working in collaboration with civil society, government and private sector organizations testing and applying ABCD with communities in Ethiopia, Kenya, South Africa, Egypt, Haiti, India, Indonesia, Vietnam, the Philippines and in Canada. All three facilitators have published extensively in this area.

Capacity building

In both Asset-based and Citizen-Led Development and Action Research for Citizen-Led Change, participants are expected to be able to facilitate citizen-led initiative. They build confidence not only in themselves but also in local knowledge and expertise at the community level. They are equipped to nurture local capacity to mobilize to take action informed by citizen-led research. In the Action Research for Citizen-led Change course, participants are expected to understand the ethics of research, to make choices between appropriate methods for research, and to assess the quality of CBR. They are able to go through the different steps of the research process and continuously reflect on their role with respect to community members.

Conclusions and future actions

The Action Research for Citizen-Led Change at the Coady Institute is fairly new. However, action research through its partnerships feeds into an evolving course curriculum. These include its asset-based and citizen-led initiatives with partners around the world, and the action research initiatives developed by women-focused organizations in Ghana, Zambia and Ethiopia in the Coady Institute's EMPOWER program. The possibility of creating a sequence of programs that explores research methods, ABCD and participatory evaluation research is also something that the Coady Institute is considering. Currently a new short course that integrates ABCD with Community Driven Health Impact Assessment has been piloted in several locations off-campus.

One challenge with short courses is balancing breadth and depth and being realistic about what can be accomplished. Fortunately, most of our participants come with prior experience of some kind of applied research and so this builds on what they know and exposes them to alternative ways of doing research than what they have been exposed to before.

For further details of the educational programs at the Coady Institute, see <http://coady.stfx.ca/education/>

(Note also that customized off campus training programs are also available if requested. Courses have been conducted in many countries in Sub-Saharan Africa, Southeast Asia, South Asia, Latin America and Eastern Europe.)

Relevant publications

Coady International Institute (2014). Research for Change: Cases for discussion. Learning materials from the IDRC Coady International Institute learning forum “How can academic institutions and civil society organizations collaborate together to do quality research for social change?” Retrieved from: http://www.coady2.stfx.ca/knowledge/publications/conferences/research_for_change

Coady, M., & Cameron, C. (2012). Community health impact assessment: Fostering community learning and healthy public policy at the local level. In L. M. English (Ed.), *Adult Education and Health*. Toronto: University of Toronto Press, P.29-45.

Cunningham, G. (2011). Community Economic Literacy and the ‘Leaky Bucket’. *Occasional Paper #9*. Coady International Institute. Retrieved from: <http://www.coady.stfx.ca/themes/abcd/publications/>

Ghore, Y. (2015) Producer-led value chain analysis. *Innovations Series*. Coady International Institute. Retrieved from <http://www.coady.stfx.ca/tinroom/assets/file/IP1-PLVCA.pdf>

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SEWA (n.d). *Participatory Monitoring and Evaluation: A manual for village organizers*. Self-Employed Women's Association (SEWA) and the Coady International Institute. Retrieved from: <http://www.coady.stfx.ca/knowledge/publications/manuals/>

CASE STUDY 6

The Committee of Public Entities in the Struggle against Hunger and for Life (COEP): Building Capacity for Social Change in Brazil

Gleyse Peiter, Marcos Carmona and John Saxby

Introduction to COEP: Organization, mandate and program

Founded in 1993, the Committee of Public Entities in the Struggle against Hunger and for Life (COEP)¹ is a national network for social mobilization. Its mandate is to:

- eradicate hunger and misery;
- strengthen human rights, social participation, and active citizenship; and
- support communities which are vulnerable to climate change.

COEP challenges its members to mobilize both people and financial and technical resources to realize this mandate. The network builds partnerships to multiply resources and extend their reach.

A network of networks: COEP's original membership comprised 30-plus public corporations and semi-autonomous public agencies, organized as a national action network. These entities included significant public organizations, among them Brazil's largest bank, its national school of public health, its national agricultural research agency, its largest university, the Federal University of Rio de Janeiro, its largest electricity utility, and its national research council. In its first decade, COEP expanded its membership to include other public and para-public organizations, as well as NGOs and for-profit organizations. It also decentralized itself, building networks in all of Brazil's twenty-six states, in the Federal District, and in several municipalities.

¹ COEP's full title is "O Comitê de Entidades Públicas no Combate à Fome e Pela Vida". The most complete record of its founding and evolution is to be found in Rede Nacional de Mobilização Social COEP, *Das Ruas às Redes – 15 Anos de mobilização social na luta contra a fome e a pobreza*, No. 1, Coleção COEP/Cidadania em Rede, Rio de Janeiro: COEP, 2008; and www.coepbrasil.org/cidadaniaemrede

In its second decade, COEP has created a nationwide network of individuals² who actively support its mission, and a network of communities in the Northeast. It is now a network of networks whose memberships embrace more than 800 organizations, 38,000-plus individuals, and nearly 100 communities.

The *Programa Comunidades Semiárido* (PCSA) is an outstanding example of COEP today—its mission and methods, challenges and achievements. It provides the organizational setting for this case study because it best exemplifies COEP’s approach to applied research, learning and action with communities.

The PCSA is a 15-year-old collaboration between COEP and rural communities in the semi-arid zones of Brazil’s Northeast, advancing the social and economic development of those communities.

- Beginning with one community, it now includes nearly 100 in seven states, organized as a network.
- The development agenda began in 1999 as humanitarian drought relief. By 2009, it comprised five diverse axes of action:
 - ✓ Living with drought
 - ✓ Generating work and income
 - ✓ Education and active citizenship
 - ✓ Environment and climate change
 - ✓ Community organization and leadership
- These include a wide array of community activities: digital literacy, with the coming of the internet, computers, and telecentres; revitalized cotton production, including on-site processing; water supply and conservation; growing confidence, participation and leadership in community affairs, especially by women and young people.
- The PCSA rests on a trinity of effective relationships among COEP, the communities, and the partner institutions. There are nearly twenty of the latter, most within COEP’s own networks. They include public universities organized into a “Citizen Universities” network; Brazil’s national research council and its national agricultural research corporation; three federal ministries, including Science & Technology and Communications; electrical utilities; foundations and banks; and a civil society network comprising 800 organizations.

² “Mobilizadores”, or “mobilizers”.

- These relationships have been built on and nurtured by mutual respect, knowledge, credibility, responsibility, long-term commitments, and shared successes and responses to difficult circumstances.
- COEP has used print and audio-visual media to document the communities' real achievements in all these domains. See: www.coeppbrasil.org.br
- The most immediate challenge for the PCSA is also an opportunity: A friendly challenge by political champions to expand the network to 100 communities and more. This work has begun, led by a cadre of new young leaders within member communities. In concert with COEP, they are using computer and internet technologies to engage and mobilize neighbouring communities.

Capacity building as a mobilization strategy

In 2009, COEP and its members redefined the network's mission in its strategic plan: "To encourage and qualify COEP's national network (communities, organizations and individuals) to practise responsible behaviour and organized social initiatives promoting human and social development in Brazil." Institutional goals included "encouraging citizens' empowerment so that people can exercise social participation and control of public policy." COEP's work in the Northeast, for which the PCSA has been both the vehicle and the expression, has been its most sustained and intensive engagement with communities, and has shaped COEP's approach to capacity-building.

In accordance with its mission, and with Paulo Freire (1993) as its inspiration, COEP has adopted a progressive approach for all of its capacity-building activities. The central assumption of this approach is social transformation. It establishes dialogue and collective discussion as driving forces in meaningful learning, and envisages collective work, partnerships and critical and reflective participation among both teachers and learners.

The complexity and breadth of COEP's actions present a serious challenge to realizing these principles. COEP has responded with a sustained investment in building individual, community and organizational capacities within its networks.

Thus, in the last 10 years, COEP has initiated, developed and adapted a range of different capacity-building activities for its networks. At first, most of these were face-to-face. Regular network meetings also featured seminars, lectures, courses and workshops, with representatives of member organizations taking part. Similarly, specific meetings of the Network of Communities included training for community residents.

Face-to-face training activities were offered in all phases of the PCSA, following the methodology developed by COEP, the communities and their institutional partners. A full program of these activities was delivered in partnership with six public universities in the Northeast, which participated in the “Citizen Universities” project, carried out between 2003 and 2007. COEP initiated this project, inviting the universities to work together in supporting the communities, at that time in the early stages of the PCSA. Led by faculty members with a history of activism in COEP’s state-level networks, the Citizen Universities formed an institutional network devoted to capacity building with the communities in the PCSA. Integrated with the other activities of the PCSA, this network joined COEP’s experience and track record in community work with the skills of faculty and students of federal and state universities in research and human resource development.³

These activities were a very significant step forward in the development of community leaders, especially the younger ones, but also including women. For many young people and many women, this was the first opportunity to take an active part in public life of the community. Within the communities in those years, COEP created an organizational vehicle which facilitated their participation. This was the *Comitê Mobilizador* (“Mobilizing Committee”), an operational body of six members, of which at least two had to be young people, and the same number had to be women. The CMs have been effective organizations in the communities, coordinating contacts outside the communities with COEP and partners in the PCSA, and creating a space for dialogue and leadership within communities.

Activities were designed to meet the demands of the communities themselves. As noted above, the main issues were generating employment and income, coexistence with the *Semiárido*, education for rights and citizenship, and community organization and participation.

³ See the appended summary of the funding of the Citizen Universities project. This project exemplifies COEP’s mobilizing approach to financing for development. The resources involved are wholly Brazilian. They include financial budgets and in-kind resources from supportive institutions. They also include, critically, the capability of citizens to understand their rights as citizens, the range of relevant public policies and resources, and their confidence and capability to negotiate resources with public authorities. The summary also notes the budget of the PCSA as a whole (2000–2010).

One component of the Citizen Universities project neatly combined training in participatory methodology with a practical focus on building and assessing the communities' development agendas. The training worked as follows:

- The leaders of the Citizen Universities network asked the participating Mobilizing Committees to identify a team of at least three people to commit themselves to learning how to evaluate their community's development projects.
- The teams would also assess the external assistance the communities had received from government agencies, universities, and organizations such as COEP.
- The universities in the project assigned faculty members and students to work with the teams in their areas. Three simple but effective questions structured the investigation: "Que bom? Que pena? Que tal? (What's good? What's a problem? What to do?)"
- The teams stayed in touch with their university advisors, and with each other. COEP's electronic portal was vital as a bridge across huge distances.
- The teams assembled and synthesized their information, using agreed guidelines, and tabled their results before all the COEP communities in the Northeast.

At a forum of all members of the Network of Communities in September 2009, representatives of the evaluative teams presented their report. They complemented the report of the leaders of the Citizen Universities project, but they also challenged it: They presented a development agenda arising from the reflection and analysis which they had led, one which highlighted issues of primary importance to the youth of the communities, especially a cleaner environment. In doing so, they shaped the substance of their communities' development project, and they showed their readiness to take an active role as leaders within their communities, and within the Network of Communities.

For the Network of Communities, this initiative has organized 2150 events to date. These include courses, workshops, and lectures, both actual and virtual (distance), with a total of 21,000 participants.

By 2010, COEP had to contend with the size of its Network of mobilizers, embracing participants throughout Brazil, and that of the Network of Communities, operating in seven Northeastern states. Beyond the distances involved and the difficulty of ensuring attendance in face-to-face meetings, COEP felt it was urgent to develop capacity-building strategies such as Distance Education. The result was the Programa de Educação à Distância, the EAD (the Distance Education Program).

For this program, COEP has developed a purpose-built electronic platform, installed in the home page of the Network of mobilizers. Using this electronic tool, over the last five years COEP has carried out 496 interviews with experts, 217 opinion polls and 140 workshops, focusing on issues of interest in COEP's three domains of action: rights, social participation and citizenship; environment, climate change and vulnerability; and eradicating poverty.

The following sections focus on the EAD. This is COEP's pedagogical response to Brazil's vast geographical spread, and particularly to the challenge of working closely with the Network of Communities in the semiarid zones of the Northeast, an area the size of France and Germany combined.

The Distance Education Program (EAD)

The EAD strategy was designed from guiding principles and objectives, and offers both conceptual and instrumental courses. The conceptual courses are meant for discussions focused on important issues of Brazil's social reality. These are of interest to all citizens, especially those who already have some critical questioning of this reality and want to understand it in a deeper and more organized way. The instrumental courses are meant to provide guided use of tools which contribute to social action by members of the Network of Communities and COEP mobilizers.

Following the ideas of Paulo Freire, COEP set guiding principles for its Training Program: unlimited access to knowledge; the subject in the leading role of the learning process; nurturing a thoughtful and critical subject, using their multiple intelligences; production of knowledge with an independent, critical and investigative spirit; putting new Information and Communication Technologies (ICTs) at the service of the entire formation—ethics, citizenship and quality—of the person.

The objectives of the program are to:

- Provide quality personal and professional training which is extensive, continuous and free for all members of the Network of Communities, through distance education focused on the development of skills, abilities and attitudes;
- Contribute to the formation of citizens and critical professionals capable of reading different contexts, especially related to COEP's three axes of action noted above—eradicating poverty; environment, climate and vulnerability; and rights, participation and citizenship;
- Strengthen and expand the social participation of the Community in each of these three pillars of activity;

- Encourage the construction of knowledge with autonomy and a critical and investigative spirit, and not merely its reproduction; raising the awareness of students to the changeability of knowledge and the need for lifelong learning;
- Overcome geographical and temporal barriers, enabling participants to reach a greater number of residents of other communities;
- Promote social and digital inclusion, especially among the residents of the Network of Communities.

Within these general objectives, the specific objective of the conceptual courses is to promote understanding and critical reflection by community members on issues relevant to them, so that their social action is more conscious and conceptually grounded. The specific objective of the instrumental courses is to qualify residents of the communities in the use of tools that contribute to expanding and/or improving their role in society. The curriculum for both types of course is being continuously designed and adapted. Current and future themes include the following:

In the conceptual courses: social participation, activism and political action; citizenship and rights; public policy; globalization and its impact on the world of work; poverty in its different dimensions, including psychological suffering; understanding and overcoming prejudice; thoughtful consumption; and social mapping.

In the instrumental courses: agroecology; principles and practice of fair trade; project design; creating and maintaining networks; tools for digital media; how to prepare project proposals; conflict resolution; participatory community diagnosis; and community materials recycling.

Profile of participants in the EAD

The EAD serves two publics: Young leaders of communities in the PCSA, and members of COEP's nationwide Network of mobilizers. See Table 6.1 for profile of community members and network mobilizers.

COEP offers three types of online courses to these two groups of participants: General courses for all, and courses tailored to the particular interest and backgrounds of members of the communities and the Network of mobilizers.

Table 6.1: *Profile of community members and network mobilizers*

<p>Community members:</p> <p>Are young – the majority below 30, with a smaller number of older people.</p> <p>Have different levels of formal education: Among younger people, basic and middle school, with some post-secondary education. Some older participants have only rudimentary literacy.</p> <p>Perhaps 2/3 of participants have internet access in their communities or in nearby municipalities; others have internet access by radio. A growing number of young people have smartphones.</p> <p>Live in rural communities in the semi-arid inland regions of the Northeast.</p>	<p>Members of the Network of Mobilisers:</p> <p>Are older, nearly half above 50.</p> <p>The great majority have secondary or post-secondary education.</p> <p>The great majority have good access to the Internet.</p> <p>The majority live in the South and Southeast, mainly in inland cities.</p>
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The multidisciplinary team: Main functions and qualifications

Coordination of the courses is done by COEP through its Herbert de Souza Laboratory—Technology and Citizenship, which is ultimately responsible for all the capacity-building activities of the network. The Laboratory is the institutional and operational link between COEP and the Federal University of Rio de Janeiro (UFRJ).⁴

Tutors are professional guests or are hired by the network with specific resources from the partner organizations. The designer of the pedagogy is usually a professional who is part of the COEP framework, hired specifically for this function. Video production is also done by professionals within the wider COEP network, which already performs this function for other programs and activities. COEP course and workshop tutors include:

Elisabetta Recine is undergraduate in Nutrition, has her PhD in Public Health and her Master of Science (Human Physiology) from University of São Paulo, USP, Brazil. She has a Specialization in Communication and Social Mobilization by University of

⁴ The Laboratory was created in 2010 in partnership with the Alberto Luiz Coimbra Institute for Graduate Studies and Research in Engineering of the Federal University of Rio de Janeiro (COPPE/UFRJ). From the experience accumulated by the COEP throughout its life, focused on social mobilization and development of communities, the Betinho Laboratory intends to improve methodological strategies linking technological development to social innovation and to contribute to the generation of knowledge in this field.

Brasilia, UnB, Brazil. She is an associate professor of University of Brasilia, UnB. From 2001 to 2003 she was the general coordinator of the national food and nutrition policy in the Ministry of Health. Since 2015 she is the coordinator of the research project: “The woman and the dimensions of food social space: a tool for participatory approaches in food and nutrition education”. Elisabetta is responsible for the virtual workshop on “Human Right to Food” and “Food and Nutrition Security Policy”.

Adryane Gorayeb is coordinator of the Graduate Program in Geography of the Federal University of Ceará, guiding Masters and PhD. She has her PhD in Geography from the Universidade Estadual Paulista, her Master’s in Geography from the State University of Ceará (2003-2004), and bachelor degree in Geography from the Federal University of Ceará (1999-2003). She is currently Associate Professor in the Department of the Federal University of Ceará Geography, GIS Laboratory of the UFC coordinator of the Department of Geography and vice-coordinator of Geoecology Laboratory of Landscape and Environmental Planning. It operates mainly in the following areas: GIS in geographical analysis, social mapping, integrated water resources management and integrated analysis of landscapes. She has published articles in scientific journals of national and international circulation, guides undergraduate and graduate work and participates in research and extension projects in the North and Northeast of Brazil. Adryane is the instructor of the virtual workshop on “Social Cartography”.

Guilherme Soares is an agricultural engineer and has his Masters in Rural Administration and Rural Communication by Rural Federal University of Pernambuco, UFRPE, Brazil. He has a specialization in Building Community Associations and in Methodologies of Participatory Action by UFRPE, Brazil. Guilherme is a professor of the Rural Federal University of Pernambuco and of Faculty of Sciences and Administration in Ceará, Brazil. He was one of the coordinators of the research project called “Meanings and trends in solidarity economy in Brazil”. Guilherme is responsible for the course “Public policies for the semiarid region”.

Alexandre Ciconello is Bachelor of Law from University of São Paulo - USP, Master in Political Science from University of Brasilia - UnB, an expert on human rights by the American University - Washington College of Law. He currently works for Amnesty International. Alexandre teaches the course “Human Rights and Social Activism”.

Networked communities, social technology and youth: Today’s challenges

COEP’s actions in the Network of Communities take the central role of the community as their methodological starting point. They are structured so that the community has an active role, presenting its demands and reflecting on the way forward in developing and evaluating its projects. The community takes on the role

of entrepreneur, mobilizing its components and carrying out some of the actions required. COEP, in turn, leads the search for external partners and links them to the network, manages the resources, coordinates the various actions, and reports on the accounts of the entire undertaking.

In recent years COEP has emphasized the growth of participation by young people on issues related to community development. Younger people stand out as leaders in different places, and have assumed major responsibilities and positions as community representatives.

In line with COEP's community development methodology, a major challenge has been to strengthen the engagement of these young leaders as the main actors in the development of their regions. Thus, since 2013, COEP has encouraged a new phase of building the Network of Communities. It aims to expand the membership of the Network from 30 to 90 communities in the same 7 states of the Northeast, a process in which young people are the agents and subjects.

The central role of these young community leaders is the result of several training strategies within the EAD: learning in the classroom, at a distance, and by social networks. It is expected to generate changes in the articulation of the network and in COEP's performance. A redistribution of roles is foreseen, in which COEP will become more an adviser to the communities, encouraging initiatives and reinforcing the autonomous action of communities in their development processes. In this scenario, the communities become the proponents and managers of projects with the ability to create external partnerships directly, access public policies and resources, apply and/or develop technologies.

Therefore, recognizing the pressing need for young leaders to assume their political role in their local milieu, COEP has organized training activities for rural youth in order to encourage their social participation, contributing not only to the improvement of the individual involved, but to the empowerment, autonomy and development of the communities where they live.

Among the multiple activities that COEP has developed is the "Journey of the Communities". This Journey promotes wider participation in the growth of the Semi-Arid Communities Network. A series of actions has been developed to enable older communities to integrate neighbouring communities into the network. Young leaders of each community have organized outreach and getting-to-know-you meetings, and have helped newcomers to set up mobilizing committees. They have supported the design and implementation of diagnostics of demands and possibilities, and have been facilitating new members' adaptation to the working methodology. COEP has catalyzed the entire process of the Journey through social networks.

Conclusion

This case study summarizes COEP's practice in capacity building after more than a decade of experience and learnings with and from communities and institutional partners. There will be further chapters in this “never-ending story”, especially in the Northeast, where the newest phase of the PCSA has just begun.

Audio-visual resources:

Readers may access the following links for videos:

For the PCSA: http://www.coepbrasil.org.br/coepteve/arquivos/COEPTeVe_Video_C402.wmv

For the Citizen Universities network:

<https://www.youtube.com/watch?v=MUo16aGiEn4&feature=%20share&list=UUPsv08ggLMvPh8i6IQKNljA>

The portal of the Network of Communities offers the reader news, histories, photographs and videos created by the members of the communities:

<http://www.comunidadescoep.org.br/WebSite/Web/>

Appendix: Resourcing capacity-building

1. The Citizen Universities project.

This project exemplifies COEP's approach to mobilizing resources for development. COEP encourages public institutions to collaborate with their counterparts, and to use their resources to support community development initiatives. In this instance, six public universities formed a network of Citizen Universities (*Universidades Cidadãs*) to work with 24 communities in a networking-in-the-making in Northeastern Brazil. COEP members catalyzed the Citizen Universities project, working closely with COEP's secretariat, which coordinated the larger *Programa Comunidades Semiárido* (PCSA). The financial costs of this project were contributed by the CNPq, Brazil's national research council, also a member of COEP. COEP administered the portion of the budget shown below; other parts of the overall budget were managed by the universities themselves. In-kind resources were substantial, and included:

- Community members' time and communities' meeting facilities;
- Salaried time of university staff and faculty;

- Complementary professional training offered by agencies such as EMBRAPA, Brazil’s national agricultural research corporation, which provides technical extension support for cotton production, small-stock upgrading, and water supply and conservation;
- Broadband satellite internet connections, plus technical support and training, offered by the Ministry of Communications, in concert with communities’ provision of buildings for telecentres, and COEP’s success in mobilizing computer hardware and software from its members. COEP also developed an integrated system of media, which has enabled community members to access technical resource materials in sectors such as agriculture, health care, water supply, and non-agricultural production.
- Salaried time of key members of COEP’s leadership team, whose employers have agreed to their working with COEP on company time.
- A major objective of the project, finally, was to promote active citizenship, building community members’ knowledge of public policies and resources, and of their rights and obligations as citizens. The intent was to empower communities to negotiate effectively with public authorities such as municipal and state governments, and national institutions such as those participating in the PCSA.

Project Title	Program Objectives & Strategy	Use of Resources	COEP Budget	Funder	Duration
	<p><i>Objectives:</i></p> <p>Validate the participation of the network of public universities in the implementation of community development projects in the <i>Semi-árido</i>, promoting action to strengthen participation and citizenship, and to improve the quality of life in low-income communities.</p>	<p>Grants to faculty and students</p>	<p>Brazilian Reais (R\$) 1,359,881</p>		

<p>The Network of Citizen Universities</p>	<p><i>Strategy:</i></p> <p>CNPq <i>provides</i> funds for teams of professors and students to work with communities. One professor in the network co-ordinates the project, including the work plans of the teams at the different universities.</p> <p>The network of “Citizen Universities” (6 public universities in the North-east) works with COEP and other partners to ensure a complementary role. The universities provide support to non-agricultural aspects of community development: non-agricultural production (e.g., artisanal products), community organization, and education and training, including the use of ICTs.</p>	<p>for outreach work with communities: diagnostics, management and technical training, usually in workshop form.</p>	<p>(Other CNPq funds are allocated directly to and administered by participating universities)</p>	<p>CNPq</p>	<p>2003-10</p>
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2. Budget of the PCSA as a whole (2000-2009)

COPE’s financial budget for the PCSA as a whole from 2000 till December 31, 2009 was R\$ 6,846,612. This figure includes the budget for the Citizen Universities project described above. Exchange rates fluctuated greatly in this decade (as well as before and since); at a rate of USD1.00 = R\$ 2.00, this budget is USD 3,423,406.

This budget is entirely from Brazilian sources – it includes no funds from international donors such as USAID, DfID, or CIDA, nor from international non-governmental development agencies or international foundations.

The important non-financial resources cited above are even more critical for the PCSA as a whole. In the decade summarized here, no fewer than 17 Brazilian partner organizations worked with COEP and the communities under the umbrella of the

PCSA. This number included government ministries and semi-autonomous funding agencies; technical agencies such as Brazil's national agricultural research organization; public and private universities; and non-governmental organizations, including a water supply and conservation network dedicated to the Northeast, comprising 800 civil society organizations.

Details of both the resources and the organizations may be found in COEP, *Cotton, Computers and Citizenship: A story of economic and social change among rural communities in Northeastern Brazil*, No. 5, Coleção COEP/Cidadania em Rede, Rio de Janeiro: COEP, 2011. Charts on pp. 78-85 and 100-105 show the institutional partnerships and the PCSA project budgets.

CASE STUDY 7

Centre for Social Justice and Community Action Durham University, United Kingdom

Rachel Pain, Sarah Banks, Gina Porter and Kate Hampshire
Edited by Angela Easby

Introduction

Durham University is a research-intensive higher education institution, with 17,500 students, located in the city of Durham in North East England (www.dur.ac.uk/about/) and close to some of the poorest areas in the UK. Whilst the University has played a role in regional and international economic development for many decades, since 2008 it has sought to develop its connections with its local communities, and especially to engage on a reciprocal basis with the NGO sector. Community consultations not only suggested that this was a key gap in the University's activities, but that many local people felt the University was 'just a few miles away but on another planet'.

This case study gives an account of the training in participatory action research (PAR) offered at Durham through the Centre for Social Justice and Community Action (CSJCA). It also includes examples of training offered in the field through participatory research projects in areas geographically remote from the University linked with the work of Gina Porter and Kate Hampshire in the Department of Anthropology.

The Centre for Social Justice and Community Action

The Centre for Social Justice and Community Action (CSJCA) was founded in 2009 by a group of researchers who had long experience of participatory approaches to research, but who had lacked support and institutional networks. Run by a steering group composed of both academics and members of community organizations, CSJCA's aim is to promote and develop research, teaching, community engagement and staff development on social justice issues (see <https://www.dur.ac.uk/beacon/socialjustice/>). Training for faculty members, students and community partners has

been central to CSJCA activities, which include networking, workshops, conferences and research projects. CSJCA's rationale is that closer, reciprocal and sustainable university-community relations require solid infrastructure.

As community engagement and participatory research have become more popular, so has training offered by CSJCA. The number of courses varies, but between July 2014 and June 2015 six events were held where training was the main aim.

For several years CSJCA's core PAR training days have been funded by Durham University's central staff development program. This covers administration, venue and refreshments. Courses are free to community partners, faculty members and graduate students at Durham and beyond, and trainers provide their time for free.

Funding for specific events through CSJCA has included awards from the Arts and Humanities Research Council linked to their annual Connected Communities Research Festival, which has allowed the development of training materials (guides, films and case studies), workshops on ethics in CBR, and the use of participatory theatre to explore ethical issues in participatory research. Several grants from the University's Institute of Advanced Study and Wolfson Research Institute have also been used for this purpose.

CSJCA has also taken advantage of funding streams linked to the recent impact agenda (UK research is now audited for its effects on society and economy). Most recently, through the UK Economic and Social Research Council-sponsored Impact Acceleration Account, a Participatory Research Hub was established in 2015 (see <https://www.dur.ac.uk/beacon/socialjustice/prh/>). This marks the first significant institutional support for provision of infrastructure for participatory research, and provides additional resources to support and develop training.

Training in PAR

Both institutionally and through the work of researchers, training in PAR is responsive to the particular needs of participants, and the changing demands of research projects. Training sessions at Durham University through CSJCA range from 2-hour workshops to 2-day events. Each session begins with introductions, discussion of previous experiences of research in general and participatory practice in particular, and logging expectations and questions so that these can be covered as the training progresses. Teaching methods include icebreakers, short presentations, group work, question and answer sessions, plenary discussion and practice of techniques. Understanding the theory of PAR comes from its practice, and vice versa, so hands-on activities are always included and followed by analytical reflection.



'Speed dating' event in June 2013 at Durham University, run in partnership with the CSJCA. The aim of this speed dating event was for representatives from community groups and organizations to meet postgraduate researchers and academic staff from across the University to find out more about each other and explore possibilities for collaborative research on any topic. Photo provided by the CSJCA.

Specific courses are as follows:

1. Participatory Action Research day-long training courses

Since the establishment of the Centre in 2009, two core training days per year have been offered. 'PAR 1: Introduction to Participatory Action Research' covers the limits of traditional models of research; what participatory research is and where it came from; when, where and how it might be appropriate to employ participatory approaches and methods; developing and using participatory techniques such as diagramming; critical perspectives on and the limits to 'participation', and some of the institutional and political barriers to using these approaches. 'PAR 2: Embedding Participation in Research Practice' is a follow-on course that covers working 'with' not 'on'; engaging participants throughout research processes; widening the repertoire of participatory methods; ethical issues in participatory research; analyzing the results of participatory research; and turning research into action. A third training day on 'Developing Policy and Practice through Participatory Research' focuses on working with policy-makers and practitioners in order to maximize the impacts of participatory research.

2. Ethics in participatory research

CSJCA offers a one-day workshop that explores the nature and range of ethical issues that arise in participatory research, using case materials; and a one or two-day workshop using Forum Theatre to explore ethical challenges in research, by developing scenarios based on participants' own experiences.

3. Postgraduate training

CSJCA runs an annual half-day workshop on participatory research for graduate students, where second and third year students reflect on their experiences, leading to open discussion. In 2015, we received funding from the regional Doctoral Training Centre to run a two-day course in PAR. Here PhD students and community partners worked intensively with tutors to consider the philosophy, theories, methods and practices of PAR and the particular challenges faced by doctoral students.

4. Other training courses

CSJCA has also held sessions on topics including: Community organizing, Asset-based community development, Young people as co-researchers, Ubuntu: Conversation for change, and Socratic dialogue. Visiting experts in PAR (notably Prof Michelle Fine, Prof Mary Brydon-Miller, Dr Caitlin Cahill and Dr Karen Schwartz) have provided one-off workshops.

Learners' and trainers' profiles

Across this portfolio of training, there has been a mix of academic and community researchers attending, with approximately 60% academics overall. Academic researchers come from a range of disciplines, mainly but not exclusively the social sciences and humanities (engineers and physical geographers have also attended), varied levels of experience with PAR, and a range of career stages. There has been a dramatic increase in Masters and PhD students using participatory approaches for social and environmental justice issues, and many attend our training. Combining PAR and a PhD is challenging, and CSJCA has responded to students' demand for more specific training (see above).

Community researchers come from a range of organizations, large and small, across the not-for-profit and public sectors – some of the most popular fields are health and wellbeing, youth work, community development, and intercultural work. Levels of experience range from none to participants having active PAR projects.

Learners' needs thus vary, from learning the basics of PAR to wanting to contextualize and support existing projects. Networking with like-minded researchers (and in some cases, meeting potential research partners) also provides motivation for

attending. Participants travel from other parts of the UK as well as other countries for core training days.

Our main faculty members involved in training are:

Professor Rachel Pain (Co-Director of CSJCA and Professor in Human Geography) has provided training in PAR to a range of voluntary and public sector organizations since 2000. She provides PAR1 and PAR2 training days and contributes to other sessions. She has published a number of articles and book chapters on PAR and research impact, and is co-editor of *Participatory Action Research Approaches and Methods* (Routledge 2007, with Sara Kindon and Mike Kesby).

Professor Sarah Banks (Co-Director of CSJCA and Professor in Applied Social Sciences) coordinated the two-day doctoral program in 2015, and runs workshops on ethics in PAR and participatory theatre. She has a background in community development and coordinated the work of CSJCA on ethics (see https://www.dur.ac.uk/beacon/socialjustice/ethics_consultation/).

Dr Andrew Orton (CSJCA member and Lecturer in Applied Social Sciences) runs “Developing Policy and Practice through Participatory Research” and contributes to other sessions. He has particular expertise in community development and dialogical research within the faith-based sector and has published in this area.

The community organizations involved in delivering parts of the training include:

Thrive in Teesside, a community organization that works and campaigns with people in poverty to get their voices heard and to mobilize for social change (see <http://www.thrive-teesside.org.uk/>).

Investing in Children, a social enterprise which works to further children and young people’s human rights (see <http://www.investinginchildren.net/>).

Refugee Youth, a charity run by young people to increase inclusion and belonging (see <http://www.refugeeyouth.org/>).

Capacity building

While more specific skills are linked to each course, some generic critical competencies that students enrolled in the training courses/programs are expected to acquire include:

- Critical understandings of the uses, advantages and limitations of PAR.
- The ability to draw on a range of theoretical and practical insights.

- Awareness of ethical and political challenges in PAR, particularly in community-university partnership working, and strategies for handling these.
- Increased confidence in working with the complexities of PAR within different disciplines and settings.
- Understanding of the impacts that PAR may have, and processes for creating and capturing these.

Conclusions and future actions

Amid the recent surge of interest in community engagement and participatory research, it has been important to restate CSJCA's distinctive values and principles, which are informed by critical PAR:

- The importance of participatory processes in community-university research partnerships, based on principles of cooperation, mutual respect, a valuing of expertise by experience and a striving towards equality of ownership and control;
- The importance of seeking research outcomes that lead to tangible benefits for research participants, particularly improving quality of life, redressing social injustice and inequalities in access to resources and power, and transforming ways of seeing, thinking and acting through fostering learning and increasing and consolidating knowledge, skills, confidence and power.

While training has been successful according to many measures, it has been somewhat precarious, depending on the goodwill of trainers and not always enjoying consistent institutional support. In the UK higher education environment, institutional priorities and funding streams change quite rapidly, and while in recent years some of these turns have been favourable to the activities of CSJCA, they are not always supportive of genuinely participatory research.

Nonetheless, with the resourcing of the new Participatory Research Hub, and ongoing success with research grants that have collaboration with non-academic partners and knowledge transfer activities as central components, CSJCA has been able to expand and consolidate its activities. Both within and outside Universities, interest is growing in learning more about participatory approaches to research that places the pursuit of social justice at its core. We take heart from this, at the same time as neoliberalism is changing the landscapes within and outside Universities.

For further information about CSJCA contact: socialjustice@durham.ac.uk, visit www.dur.ac.uk/beacon/socialjustice/

Examples of training offered in the field, linked to externally-funded research projects

As an example of training in PAR that takes place in the field, Gina Porter and Kate Hampshire are involved in an ongoing project investigating the impacts of mobile phones on young peoples' lives in Ghana, Malawi and South Africa. This project employs many young co-researchers who were trained and involved in a previous study on children's mobility (when most were between 11 and 18 years old). Both within the mobile phone and child mobility studies, the content of training sessions is centred around introduction to various participatory methods and data collection techniques. In the child mobility study, young researchers tested data collection techniques during a training week, learned about modes of analysis, and discussed ethical issues. Following this training, young researchers conducted studies independently or in pairs with support from the research team over the course of 2-3 months. Young researchers who remained involved with the mobile phone study were further trained in data collection and entry, and how to organize and present research findings. In a different collaborative study with older people in Tanzania on mobility and transport issues, Gina Porter has worked together with HelpAge International to train older people in the field in Tanzania as co-investigators. They learned how to conduct qualitative research in communities within their own age group, and research methods including interviewing techniques, visual mobility mapping techniques, seasonal calendars, mobile interviews, and ethnographic journals. Training workshops also included opportunities to test, question, and provide feedback on methods. The child mobility and mobile phones projects were funded by the UK Economic and Social Research Council (ESRC) and Department for International Development (DFID); the project on mobility amongst older people was funded by the African Community Access Program (AFCAP) at DFID.

Students in these three instances of training were either children/young people from Ghana, Malawi and South Africa, or older people from Tanzania. These individuals were from relatively vulnerable age groups of the population, although since literacy was a pre-requisite for involvement, participants may have been relatively privileged within their age group. Training sessions for young researchers were organized by Durham University but facilitated collaboratively by Emeritus Professor Michael Bourdillon of the University of Zimbabwe, researchers based in Malawi, Ghana and South Africa, and postgraduate research assistants in these respective countries. Training sessions for older people were facilitated by Gina Porter of Durham University, in collaboration with Amanda Heslop and Godfrey Mulongo working for the NGO HelpAge International, and research assistants.

Learners in these training workshops are expected to become sufficiently proficient in data collection and research methods to work independently or in pairs, conducting

research with their age peer group. Participants are expected to learn how to work productively in a research team, by communicating and sharing data with a group, providing feedback on methods, discussing ethical dilemmas, and sometimes attending meetings with key stakeholders and governmental staff. Learners in these training sessions also gain analytical and critical inquiry skills, social/conversational skills, and overall confidence. Co-investigators in the study on mobile phones also acquire skills on how to respectfully engage people in positions of power, write a research report, employ mixed methods and analyze and interpret research results, and network with potential future employers.



Older Tanzanian co-investigators in study on mobility and transport issues. Photo provided by Gina Porter.



Younger co-investigators reviewing data. Photo provided by Gina Porter.

For more information on these experiences and their impacts on learners, see www.dur.ac.uk/child.mobility/ for a booklet produced by the young researchers. See also:

Porter, G., and A. Abane 2008: Increasing children's participation in transport planning: reflections on methodology in a child-centred research project. *Children's Geographies* 6, 2: 151-167. DOI: 10.1080/14733280801963086

Porter, G., Hampshire, K., Bourdillon, M., Robson, E., Munthali, A., Abane, A., Mashiri, M., 2010a. Children as research collaborators: issues and reflections from a mobility study in sub-Saharan Africa. *American Journal of Community Psychology* 46 (1), 215–227.

Porter, G., Heslop, A., Bifandimu, F et al. 2014. Exploring intergenerationality and ageing in rural Kibaha Tanzania; methodological innovation through co-investigation with older people. In R. Vanderbeck and N. Worth [eds.] *Intergenerational space*, pp. 259-272. London: Routledge.

CASE STUDY 8

The Sweat Lodge and Ivory Tower: First Nations University, Canada

Andrew M. Miller, Kathleen E. O'Reilly, Carrie Bourassa and Roland Kaye



First Nations University of Canada, Regina campus. (Miller 2015)

Brief description of First Nations University of Canada

First Nations University of Canada (FNUiv) was founded in 1976 as the Saskatchewan Indian Federated College. As Canada's only indigenously designed and directed degree granting university, FNUiv has the long term goal of restoring of the circle of Indigenous education that was broken by the Canadian residential school system, the national policy which between 1876 and 1996 forcibly removed Indigenous children from their families and communities in an attempt to assimilate

them into euro-Canadian culture. The Federation of Saskatchewan Indian Nations initially conceived FNUUniv as an institution to meet the needs of First Nations students in Saskatchewan. The involvement of First Nations communities continues to inform who we are and what we do and is central to the academic, research, social and spiritual life of our institution.

While the initial program offerings of the university included certificates, diplomas and undergraduate degrees in Indigenous Education, Indigenous Social Work, and Indigenous Studies, there has been substantial program expansion since its inception. Currently, we offer degrees in Indigenous Fine Arts, Indian Communication Arts, Indigenous Languages, Literatures and Linguistics, Indigenous Public and Business Administration, Indigenous Health, Indigenous Resource and Environmental Studies, as well as graduate degrees in Indigenous Social Work and Indigenous Education. Since its beginning FNUUniv has prioritized courses and teaching programs identified by First Nations communities as important to their learners.

Community based research (CBR) is incorporated into courses in Indigenous Studies, Language and Linguistics, Health, Social Work, Business and Education. All of our courses have relevance to Indigenous community realities that allow students to engage with their own history, culture, language and broader Canadian and international social and economic contexts. Indigenous Fine Arts students engage in community-based development by becoming culturally aware and incorporating the creativity of their cultures into their work for healing and self-expression.

While FNUUniv comprises three campuses located in Regina, Saskatoon and Prince Albert, the university also offers several community-based programs so students can take courses within their home communities throughout Saskatchewan and western Canada. In addition, more and more courses are being developed and offered on-line, to ensure that students living in remote locations who are unable, or do not wish, to leave their families and communities have access to courses and programs.

FNUUniv provides training and education *about, for, with* and *by* Indigenous communities of Saskatchewan and Canada. These directions reflect our mission to foster understandings of First Nations' histories, languages and cultures for Indigenous and non-Indigenous students, to serve the interests of Aboriginal communities as they define themselves, collaborate with Aboriginal communities in shared research work and prepare Aboriginal community members to independently lead their own research programs.

FNUUniv privileges Indigenous knowledge, values and practices in course content and pedagogy. We strive to decolonize our teaching and pedagogical practices emphasizing Indigenous pedagogy and epistemology in what and how we teach.

First Nations consider learning a sacred and life-long process. Everyone has gifts and learning is implicitly a spiritual practice intended to benefit individuals and their communities. Reflecting this value, our Regina campus, designed by renowned Métis / Dakota architect Douglas Cardinal has at its centre a glass teepee, a sacred space where ceremonies are regularly conducted with guidance from First Nations Elders. Elders are a visible part of campus life, providing prayer and ceremonies for functions and are present for student and faculty guidance and consultation. Ceremony is a central part of campus life at all three sites, with regular Feasts, Pow wows, Pipe Ceremonies, Sweat Lodges and Round Dances. The university seeks to affirm First Nations' values of balance in the physical, mental, emotional and spiritual aspects of students' and faculty's lives.

First Nations University receives funding from provincial, federal and community sources. Individual courses (e.g., Indigenous Perspectives on Resource Development INDG 440/ADMIN 436) have also been developed with financial assistance of industry. Several programs offer community-based programming where faculty travel to communities (e.g., Pelican Narrows First Nation, Montreal Lake FN, Sturgeon Lake FN, Black Lake Denosulan FN). These programs are possible through financial support from these communities.

CBR instruction

In addition to effective communication skills (e.g., writing, transcribing, interviewing, computer technologies, making public presentations), a number of essential components we (Elders, faculty, students) espouse are fundamental to our approach to CBR:

- The importance of relationship building with communities is not a prerequisite or an add-on; it is seen as an integral part of the research journey. The emphasis is on reciprocal relationship building; we need to know the communities and they need to know us. Considerable time is spent building relationships before any “formal” research begins. Researchers must learn about the community history and context prior to engaging. Listening and being present as a learner is a fundamental show of respect.
- Our approach to research recognizes that different cultures have distinct values and worldviews. Working across cultures requires that all parties recognize and respect these differences when designing and implementing community initiatives (Ermine, 2007).
- Taking time to learn about proper protocols and understanding how protocols differ from community- to-community is emphasized.

- The research needs to be something that the community wants and that will make a positive difference. Research is viewed as pedagogy of service; how will this research benefit the community?
- We emphasize the importance of beginning CBR in a good way. This often takes the form of prayer and ceremony (Sweats, Feasts, Pipe Ceremonies, etc.) that are part of the research process.
- Communities are active participants in the research. We engage at multiple scales to involve community members in the creation of research objectives, setting research methods, data collection, analysis and validation and dissemination.
- The research findings need to be shared with the community in accessible ways. Communities are not merely research sites – they are our social fabric. Community celebrations often conclude research.

While some of our programs offer training in CBR we focus on education and mentoring – giving students the tools that will allow them to discover how to find answers. Training assumes that problems remain stable and that solutions are transferable – this does not match the reality of diverse cultures, histories and economic and social contexts of Canada’s First Nations communities. Student education programs are similarly diverse, ranging from organization of business plans, documentation of traditional knowledge for resource management planning and community curriculum development. Critical competencies are the ability to respectfully listen, think critically, know how to gather information in social and research settings and how to communicate effectively through a variety of media.

It’s difficult to pin down when FNUUniv began providing CBR education because everything we do is directed towards serving the Indigenous communities. This is reflected in our faculty annual performance criteria. While our professional development evaluations include teaching and scholarly activity, like other institutions, we are also evaluated on our work with Elders and Indigenous communities.

Students’ profile

The majority of students enrolled at FNUUniv are status and non-status First Nation, Métis and Inuit students. Many of our courses have enrollments from our three partner institutions, University of Regina, Champion and Luther Colleges. All of our students are required to take INDG 100, a course that provides them with an understanding of Canadian Indigenous cultures, histories and current social conditions and development needs. Whether students enter FNUUniv’s Business Program, Indigenous Health and Social Work or Indigenous Education programs, understanding of Indigenous perspectives and realities is foundational.

Whether urban or coming to us from rural reserves, our students have a strong sense of community engagement and responsibility. Many express the priority of serving their communities as a reason for their presence at First Nations University. Our students state that their sense of history, cultural identity and loyalty are frequently strong motivators for seeking post-secondary degrees. It's a frequent occurrence that students express their interest in sharing what they learn in our classrooms with their communities. The awareness of Indigenous histories and social conditions that individual students bring to classes makes these students powerful teachers for everyone, students and faculty alike. Our Elders remind us that no one person can be an expert in everything there is to know even in the discipline they choose to teach. This humility is an important aspect of Indigenous pedagogy.

Instructors' profiles

Faculty, Elders and community members facilitate and teach CBR methods and approaches in most courses. Our instructors are both Aboriginal and non-Aboriginal. They have been hired based on their proven proficiencies in their area through academic achievement, publication and community service. In addition to our full time faculty, we have a large pool of sessional instructors, many of whom are graduates of FNUniv.

Our faculty bring a diverse set of qualifications and experiences to their roles as instructors in CBR. Some are more overtly experienced in what typically is identified as CBR and community activism while others bring Indigenous feminist theory and scholarship. For example, *Dr. Andrew Miller* has an MS degree in Forestry and a PhD in Natural Resource and Environmental Management resulting from work with human rights and community-based environmental conservation groups in Northern Mexico (Miller in review) and community-based forestry management planning (Miller et al., 2010). His current research includes cultural landscape and heritage resource management policy, traditional ecological knowledge and Indigenous resource management (Miller and Davidson-Hunt, 2013).

Dr. Kathleen O'Reilly, along with other members of the Department of Indigenous Education, Health and Social Work, prepares students to work in urban and reserve communities as teachers and health professionals and social workers. Indigenous content, ways of knowing, pedagogical approaches and worldviews are privileged (Pete, O'Reilly and Schneider, 2014).

Dr. Carrie Bourassa is Professor of Indigenous Health Studies in the Department of Indigenous Education, Health and Social Work. Dr. Bourassa is Métis, and a member of Regina Riel Métis Council, Local #34. She is known for her work as an Indigenous community-based health researcher and has expertise in Indigenous health, Indigenous research ethics and methodologies. She is also well known

for examining root causes of Indigenous health including understanding the link between colonization and contemporary Indigenous health status in Canada. She was inaugurated into the College of New Scholars, Artists and Scientists of the Royal Society of Canada in November 2014.

Roland Kaye from Sagimay First Nation (Cree), is an Oskâpêwis, a traditional Plains Cree Elder's assistant – sort of an Elder in training. He works in the Elder's Office on the FNUniv Regina campus and provides cultural and spiritual grounding for our teaching and learning community. Mr. Kaye acts as a liaison with Elders, allowing faculty to bring their teachings into the classroom or to hold ceremonies as part of students' learning journey. He works with faculty to incorporate traditional protocols into design of CBR and initiation. Mr. Kaye assists students, many of whom are far from their home communities and traditions, by connecting them with Elders who can offer advice and guidance to help them navigate personal issues. Mr. Kaye assists Elders in bringing their voices and priorities forward to help guide our work as educators and researchers. In times of crisis, such as the evacuation of communities in northern Saskatchewan during the summer of 2015, Mr. Kaye provided ceremonial and physical support for evacuees. Similarly, Mr. Kaye offers support and traditional spiritual assistance during special events, like gatherings held at our Regina campus by neighboring First Nation communities, pow-wows or meetings of the Truth and Reconciliation Commission. Creating research and learning environments that reflect the epistemology and pedagogy of the people whom research is intended to serve is too often a neglected aspect of successful community engagement. While good research can be accomplished without consideration of spiritual values, their inclusion demonstrates respect, increases the ability of participants to engage in research and the probability of meaningful outcomes. The FNUniv approach is one where pride in traditional Indigenous protocols and values as a starting point for research and is a methodology that we endeavor to pass on to our students.

Information for these and other faculty members can be found at: <http://fnuniv.ca/faculty>.

Building capacities at First Nations University

What follows are a few of the many examples of the responsiveness First Nations University has to community needs for training in participatory research practices:

In 2012, Dr. Carrie Bourassa, Professor of Indigenous Health Studies in the Department of Indigenous Education, Health and Social Work, received a Canada Foundation for Innovation Grant that funded the Indigenous Community-based Health Research Labs. These labs are original and innovative in that they support the training of undergraduate and graduate students but it also supported the creation of a

community lab. The community lab is a safe space for Indigenous community partners to engage in various Indigenous CBR projects. While research still occurs in their own communities, they expressed a need to have their own space on campus and this community lab provides that space. Some examples of the kind of research that takes place in the lab are using Indigenous methodologies to code data; prepare tobacco bundles under the guidance of a research team Elder for project participants; review and edit video footage; learn about ‘body mapping’ and other participatory methods. The labs are also a space where critical mentorship of emerging health researchers takes place. A “Two-Eyed Seeing Model”¹ is used in our lab and is promoted by the Institute of Aboriginal Peoples’ Health (IAPH). In 2013, the IAPH, Canadian Institutes of Health Research signed a Tripartite Agreement with their sister institutions in Australia and New Zealand after an Indigenous Health Mentorship Workshop in Australia. The Tripartite Agreement highlights how research can help reduce the increasing health disparities among Indigenous people by increasing capacity of health researchers. The agreement called for increased mentorship and proposed to develop a plan to link mentors internationally.

Dr. Angelina Weenie and Dr. Kathleen O’Reilly of the Indigenous Education program ask students to complete biographies and family trees. These routinely evolve into community profiles including residential school experiences and colonial histories from the 19th century. By validating Indigenous experiences, emerging teachers begin to understand the significance of their role in their future students’ lives.

In April of 2015 a Cree Elder from a local community, Pasqua First Nation, requested assistance in helping his community navigate the provincial policy related to the treatment of cultural heritage sites within a development project. Dr. Andrew Miller (Dept. of Indigenous Arts Languages and Cultures) assisted the community through report writing and networking with provincial government regulators resulting in the expansion of archeological exploration of the site. First Nations University hosted the opening Pipe ceremony for a meeting of Elders and leaders from 8 communities, provincial government and industry (Benjoe, 2015). Over two days the community, industry government and academics made presentations in the run up to establishing a working group for the review of provincial heritage conservation policy. The ultimate objective is to find a larger role for First Nations in the identification, interpretation and management of cultural heritage sites in development contexts.

¹ Etuaptmuk is the Mi’kmaw word for Two-Eyed Seeing and means to “learn from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing”. Ermine, W., Sinclair, R., and Jefferey, B. (2004). The ethics of research involving Indigenous peoples. Report of the Indigenous Peoples’ Health Research Centre to the Interagency Advisory Panel on Research Ethics.

For further information on First Nations University programs and research, contact the authors or VP academic, Dr. Lynn Wells: lwells@fnuniv.ca.

Challenges and opportunities

First Nations University currently has a very narrow funding base, which compromises the ability of the institution to grow and even maintain existing programming. In spite of commitments made by the Crown in the Treaties to provide for education of Indigenous peoples, in the past few years First Nations University has been asked to justify its budgets in the same way that other federally supported institutions do. Our funding for the last number of years has not kept pace with inflation, creating difficulties in hiring new faculty. Naturally, this limits our ability to provide students CBR programming. While today many post-secondary institutions struggle with provincial funding, First Nations University's disproportionate reliance on federal and provincial funding sources that must be annually applied for creates institutional uncertainty challenging our ability to plan programs and maintain contract employees. First Nations University needs to diversify its funding sources and to secure firmer commitments from federal sources.

We receive funding from Aboriginal and Northern Development Canada whose criteria for successful funding applications for Aboriginal post-secondary education programming includes consideration of the employability of graduates of four-year degree programs, certificates and diplomas. Our response to this new funding criterion is developing certificate and diploma programs in Indigenous Economic Development. The Department of Indigenous Languages Arts and Cultures and Department of Indigenous Science, Environment and Economic Development contribute course work to help students acquire business administration skills with a foundation in Indigenous cultural education. These programs will be available online and through video conference course delivery; we are optimistic that they will have broad appeal to students in remote communities across the country.

In discussing with Roland Kaye, the Oskâpêwis (Cree) (Elder's assistant) the uniqueness of our institution, we came up with an apt metaphor for First Nations University's relation to other places of higher learning: if Universities are Ivory Towers, First Nations University is a sweat lodge. As Roland said, "Our ideas aren't up in the clouds disconnected from the people on the ground. Our work sits on the ground with the people. There is a simple teaching that I have [been given]: we are all equal. We're not above anyone else. ... When someone asks you for help in any way, you help them."

Conclusions and future actions

FNUniv is expanding its programs in a number of areas. We are reaching out to remote communities through partnerships with Northlands College in order to be able to deliver lectures to isolated communities from our three campus locations via video conferencing. We are also increasingly offering online instruction. While distance education presents challenges to teaching and learning, being able to reach students in the remote communities where they live is a long term objective and one which FNUniv is uniquely suited to.

According to Mr. Kaye, we are constantly seeking to reach out to Elders and community members in new communities in order to maintain strong language and cultural connections that elders and knowledge holders can provide. By maintaining an institution that attracts Elders we can provide engagement with different First Nations as well as expand the cultural support for our enrolled students. Our Elders provide us institutional direction.

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CASE STUDY 9

International Institute of Rural Reconstruction (IIRR), the Philippines

Marissa Espineli and Audrey Michaud

Introduction

The International Institute of Rural Reconstruction (IIRR) has over 80 years of grassroots experience working in sustainable development in Africa, Asia and Latin America. It was an outgrowth of the Mass Education Movement in China. Its founders, Dr. Yen Yanchu “James Yen” and his wife Alice, established IIRR as a non-profit research and training institute in 1960 in Silang, Cavite province, in the Philippines. It was dedicated to promoting and practicing rural reconstruction, a people-centred and sustainable approach to development. It has been guided to this day by the following credo:

**Go to the people,
Live among them
Learn from them
Plan with them
Work with them
Start with what they know
Build on what they have
Teach by showing
Learn by doing
Not a showcase, but a pattern
Not odds and ends, but a system
Not piecemeal but an integrated approach
Not to conform, but to transform
Not relief, but release.**

In keeping with this credo, “The Learning Community,” is at the core of rural reconstruction. This is a group of people who share common values, geographic interest, beliefs and aspirations and who are actively engaged in learning together to find innovative solutions to their common problems or attain common goals. In this

way, community members affected by poverty lead and fully participate in the entire process of development.

IIRR currently implements the following programs in its learning communities: Education for Marginalized Communities, Food Security and Sustainable Wealth Creation, Community-Managed Disaster Risk Reduction and Climate Change Adaptation. It is in the learning communities where community-based and participatory development models are experienced and tested. The Applied Learning Program (ALP) synthesizes and shares these experiences through its international training courses, tailored training courses and study programs, South-South and South-North learning exchanges, technical assistance, learning workshops and write-shops (<http://iirr.org/our-impact/global-learning/application-for-training/>). The ALP targets development professionals and their organizations who are interested in learning more about how participatory development works within the realities of various development project implementation contexts.

Currently, IIRR training courses generally range from 5 days to 10 days in length. At the heart of its training courses, since it offered its first international training course in 1967 and up to this day, is learning with communities. It has offered training courses on PAR on various themes. Since its field work is guided by CBR theory and practice, tools for participatory data collection and analysis have been in place since the early 1980s, building on the PRA concepts and tools introduced by Robert Chambers of the Institute of Development Studies in the U.K. Over the years we have developed tools to facilitate disaster risk reduction, climate change adaptation, gender and livelihoods assessments and these are used by participants, as applicable, in the IIRR training courses.

Training in CBR

The following are the CBR related courses IIRR has organized in the last 10 years (2005-2014):

- Participatory Innovation Development Training of Facilitators
- Participatory Action Research in Rural Development
- Participatory Monitoring, Evaluation and Learning (PMEL)
- Building Resilient Communities: Community-Managed Disaster Risk Reduction
- Community-Based and Integrated Watershed Management
- Participatory Extension and Farmer-Led Approaches
- Co-creating Knowledge with Farmers: Re-imagining Research Relationships
- Facilitating Climate Change Actions with Communities

Most of these courses have been offered at least three times during the period. The course designs of these training courses follow the general approach described below:

- A. Situation analysis – the first module provides participants understanding of key issues, concepts, principles, assumptions on thematic focus (for example, basic concepts in participatory action research, historical timeline, principles of PAR, etc.). During this module, IIRR and participants share experiences in PAR, their successes and challenges. The same is applied to PMEL, Community-based and Integrated Watershed Management, Community-managed Disaster Risk Reduction, etc.).
- B. Practice – One or two modules cover the practice in each of these themes. This includes learning about a range of participatory tools that can be used to facilitate data collection and analysis on a selected project that the groups of participants want to explore. The participants practice the use of participatory tools through a simulation exercise. The training facilitator provides orientation on the field practicum. The participants prepare a 2 day plan for data collection, feedback, and analysis. The participants report back to class their findings and recommendations.
- C. Sustainability – one module covers sessions that support or enhance the sustainability of the action/ interventions they were exposed to during the previous modules. For example, there may be a session on Enhancing Capacities for PMEL or PAR or CMDRR or a session on Policy Advocacy for PAR or a session on fundraising or gender, whichever is important to include.
- D. Action Plan – this module is about learning application. Participants, individually or in groups (if they come from the same organization), present ideas for doable actions to implement what they learned in their respective work context for the next six months. The Training Director endorses the participants’ action plans to his/her/ their nominating official. This is also the basis for the IIRR follow-up after 6 months.

Adult education philosophy

IIRR uses an adult education philosophy/pedagogy which is embedded in the Rural Reconstruction Credo. Typically, at the beginning of each course, facilitators form participants into three “Responsible Teams” that are responsible for (1) giving feed-back and lessons learned by collecting and sharing information and reports with other participants, (2) ensuring that the learning environment such as seating, boards and charts are arranged properly at the beginning of the day and collected at the end of the day, and 3) preparing for any social interaction for the day, which can include energizers, evening socials and movies/film clips that will be shown after dinner. The teams take turns for 2-3 days each, depending on the length of the course.

Courses highlight participatory methods of learning and sharing. Methods such as simulation exercises, focus group discussions, workshops, role-plays, video showing, case study analysis, games, field practicum, and interactive lectures are used. Participants are active resource persons, facilitators and learners during the training and their learning journey.

The field practicum embodies the “Go to the people...Learn from them” and “Teach by Showing, Learn by Doing” part of the Credo. The process of the field practicum is just as important as the content of the study that the participants explore. Participants practise using the tools in the classroom before the actual field practicum. After the practicum, they go back to the classroom and share their experience in facilitating data collection and analysis using the tools. The facilitators provide additional inputs and ask hard questions about their own behaviours and attitudes in working with people. The learning process ends with the participants reflecting on the course and what they can apply within the next 6 months.

Course material is drawn from both existing knowledge and theory about farmer research and from the knowledge that is transferred from the farmers to the participants during the hands-on practical work. In 2009, it published a facilitator’s guide to PAR and Learning. This is the main reference material for PAR related courses of IIRR. Participants are encouraged to sustain partnerships with the farmers, researchers and other players involved. Participants also prepare an action plan showing how they intend to use and apply the skills and tools learned from the course upon their return to their respective institutions and communities.

Co-creating Knowledge with Farmers: Re-imagining Research Relationships

Launched in 2014, the most recent addition to its international training courses on participatory action research is a new course *Co-creating Knowledge with Farmers: Re-imagining Research Relationships*. This course covers notions of multi-stakeholder engagement, and farmer/citizen-led research principles. It is an example of a training course that incorporates CBR.

This 8-day training course provides a framework for effective collaboration between farmers, extension professionals and scientist to co-create knowledge. Its objective is to ensure the effective participation of farmers in the design, planning and implementation of agricultural field research. The training aims at enhancing skills and behaviors essential for developing researches that are meaningful to farmers. It includes discussions about power differences, and in-depth conversations about farmers’ changing roles and responsibilities in conducting field research. Participatory innovation development is discussed to appreciate farmers’ ability

to experiment and develop farming innovations with scientists, researchers and extension workers.

Participants conduct field studies through a two day practicum in the IIRR learning communities. The training facilitators prepare them for the field practicum through a simulation exercise where they demonstrate the use of the tools to facilitate data collection and analysis.

The course content is organized as follows:

Module 1: Agricultural Research and Extension Practices: Challenges and Changing Paradigms
Session 1: Current Global Challenges on Agricultural Research and Extension

Session 2: Basic Principles in Participatory Research and Extension

Module 2: Participation and Community Engagement
Session 1: Approaches to Co-learning with Farmers

Session 2: Framework and Methodologies to Facilitate Learning and Action with Communities
Session 3: Field Practicum

Module 3: Nurturing Research and Extension Partnerships

Session 1: Issues and Challenges in Promoting Research and Extension Partnerships

Session 2: Mechanisms for Institutionalizing and Nurturing Research and Extension Partnerships

Module 4: Action Planning

The training is evaluated at the reaction and learning levels during the training. Participants reactions on the various aspects of the course are collected through evaluation questionnaires and using the Spider's Web tool. The Action Plan and Competence Assessment before and after the training measure the indicative changes in learning by the participants.

Courses require students to pay a tuition fee (currently \$1800 per course), which goes towards funding the course essentials, such as the facilitators, facilities and materials including room and board for 8 days. Training courses, technical assistance and study programs are funded by organizations requesting training, and grants from external donors.

Learners' and trainers' profiles

Based on the last 10 years of data, participants that attend the IIRR short training courses typically occupy senior positions in their respective organizations. These

positions include: advisor, department heads, project heads/coordinators/officers, regional coordinator/director, program/project managers, administrators, program specialists, country program managers, field officers, faculty members and technical coordinators. They have an average of 5 years' experience and range from 21 to 62 in age. 70% are male and 30% are female. Most of them come from NGOs (64%), with 31% from local NGOs and 33% from international NGOs. Twenty nine percent (29%) come from government organizations and 7% from academe, private business organizations and consulting organizations.

Training courses are taught by practitioners and experts from the field who draw on extensive experience working in community development to develop topical and professional-level courses. The diversity of the facilitators' field-level and professional backgrounds provides participants with useful practical training on a variety of topics in community-led and participatory development.

In the past 10 years, facilitators and resource persons come from the IIRR's technical staff and pool of experts (most of whom are ex-IIRR staff and other development professionals who have been positively rated by participants in conducting their sessions). Experienced in their respective technical fields in more than one country, they are a mix of Bachelor's, Master's and Doctoral degree holders.

The facilitators have to be able to:¹

- use adult learning concepts and principles
- ensure the achievement of their session's learning objectives
- engage participants effectively using participatory training methods and use PowerPoint for interactive presentations
- select training materials that contribute to achieving learning objectives
- use examples to drive home concepts and ideas
- monitor participants' ability to grasp ideas and use tools introduced during the course
- provide participants feedback on their work and responses to group discussions

The core facilitators of IIRR during the period 2011 to 2015 were the following: Marissa Espineli, Julian Gonsalves, Rene Vidallo, Emilita Oro, Sheilah Vergara, and Wilson John Barbon. Together these facilitators reflect an impressive background in development work and CBR. Their areas of expertise range from participatory monitoring, evaluation, training, and networking, to program formulation,

¹ IIRR 2015. Course Evaluation Format.

management and institutional capacity development. Facilitators have experience in a range of specific subject areas such as: disaster risk reduction, enterprise and livelihoods development, value-chain development, food security, gender, participatory local governance, farmer-led extension, community-based natural resources management, participatory development, integrated conservation development, and health and nutrition areas. Each facilitator has at least 10 years or more of experience in rural development and all have impressive international and local field work backgrounds (See www.iirr.org)

Capacity building

At the end of all IIRR training courses, students are expected to have: explored field realities and multiple perspectives on the practice of field research and extension on the thematic focus of the course; developed participatory methods and tools to engage farmers and communities in the process of learning; effectively facilitated the process of learning between participants and communities through data collection, validation and analysis; analyzed the link between organizational theory of change and participants' experience in conducting field experimentation and generating research outputs; and identified ways to apply learnings from the course in their specific work contexts.² Another critical competency and skill that participants are expected to acquire through this course is the ability to recognize unbalanced power dynamics in the field of research and to find strategies to break these hierarchies down.

Each participant is expected to be able to design a 6 month action plan based on their learning in the course and to offer critical advice to colleagues and peers. All participants are expected to ensure that they can defend their respective action plans to their colleagues and managers.

Conclusions and future action

Community based research is at the core of IIRR's existence. The rural reconstruction philosophy and principles have placed emphasis on the importance of learning from on-the-ground experiences with people in what we call learning communities. The IIRR will continue to adapt its CBR related courses to make it current and relevant. Historically, such courses have evolved from the sessions on Participatory and Sustainable Rural Development in the international leadership, senior managers' and middle managers' training courses in the 1980s to very specific training courses on Farmer-led Extension training in the 1990s to Participatory Approaches to Agricultural Extension, Participatory Extension: Farmer-led Approaches, Participatory Innovation Development, Participatory Action Research (PAR) in Community-Based

² Co-creating Knowledge with Farmers: Re-imagining Research Relationships training schedule of 16-15 September 2014 (<http://asia.ifad.org/events/-/events/6808/newsletter>).

Natural Resource Management and PAR in Rural Development in the first decade of 2000 and now to Co-creating Knowledge with Farmers: Re-imagining Research Relationships in 2014. All this proves that IIRR has continued to innovate CBR in the light of new issues in development. On its website are several examples of the materials that IIRR has produced for training purposes to reach a wide audience interested in participatory approaches and community ownership, such as “Enhancing Ownership and Sustainability: A Resource Book on Participation”.³

Some limitations that PAR related courses face are mostly related to funding. Local organizations have difficulty raising funds to cover their way to these courses. Being away from work stations for more than 5 days is a challenge for most development professionals; thus, the preference for shorter courses. In the case of the IIRR training courses, there is already a substantial cut in the number of practicum days so it is difficult to reduce the number of training days further.

The emerging new interest on participatory action research by the CGIAR and other research bodies is a new opportunity for targeting participant recruitment for these courses.

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³ https://app.etapestry.com/cart/IIRR_2/default/category.php?ref=1621.0.125967401

CASE STUDY 10

CBR Practice at State Islamic University of Sunan Ampel Surabaya, Indonesia

Nadhir Salahuddin

Introduction

The State Islamic University of Sunan Ampel is a public funded university located in Surabaya, the second largest city in Indonesia. It provides comprehensive training on Islamic teaching and its Indonesian context, which is characterized by respecting humanity and diversity as well as peaceful and harmonious order. Many scholars on the history of Islam discover that this true character of Indonesian Islam has developed as part of the religion, introduced and spread to this region through trade and syncretism with existing beliefs. The university celebrates this uniqueness with the establishment of an International Journal entitled Indonesian Islam published biannually. Today the university has invested its resources to become a community-engaged university that seeks to establish mutually beneficial relations with the community, embedded into three functions of the university (teaching-learning, research and outreach).

CBR practice started with the introduction of Participatory Action Research (PAR) by the Ministry of Religious Affairs (MORA), Government of Indonesia in the beginning of 2002 as a new approach for doing community outreach for several state Islamic universities/institutes. Through workshops and trainings, several university lecturers and researchers learned and practiced this new approach. The reason for applying this was due to a change in understanding of community practice, previously seen as charity and providing moral guidance in the form of patron-client relationship. Academics from Islamic universities used to play a role as Islamic preachers who perform activities to give moral and ethical instruction to communities. The new approach, however, has shifted how academics think about the role of intellectuals to be more critical and to ensure the growing capacity of grassroots people to lead and act. They are more sensitive to the idea of power relations, authority, and the importance of dialogue. In 2014, MORA released a new regulation on how universities can perform the outreach function to bring empowerment to the people. This initiative became

stronger when in 2015 MORA published guidelines that capture budget allocations and mechanisms that should be applied by universities to perform their outreach.¹

Across the universities, CBR was started in 2006 to be applied for undergraduate students to conduct community placement. This is a course that for many years was offered as part of the requirements for every undergraduate student to have experience working with the community before they graduated. This mandatory course usually takes place in the third year of the four year undergraduate degree. It used to be part of a specially designed course to support development programs promoted by the government. Some universities even employ specific themes for this course, such as dealing with family planning program, public health issues, and many others. In this course, students work at community level and ensure people's participation in the development process. Since the application of CBR, the course concentrates on changing people's minds rather than government programs.



Asset-mapping conducted by community facilitated by Students. Picture taken by Student who performed community placement in Pamongan Village that has just affected by eruption of volcanic mountain in 2012.

¹ See PMA (Peraturan Menteri Agama/Regulation of the Ministry of Religious Affairs), No. 55, 2014, and SK Dirjen Diktis/ Decree of Director General of Islamic Higher Education, No. 4834, 2015. State Islamic University of Sunan Ampel committed to becoming a community-engaged university by developing strategic planning of university community engagement for the period 2014-2019.

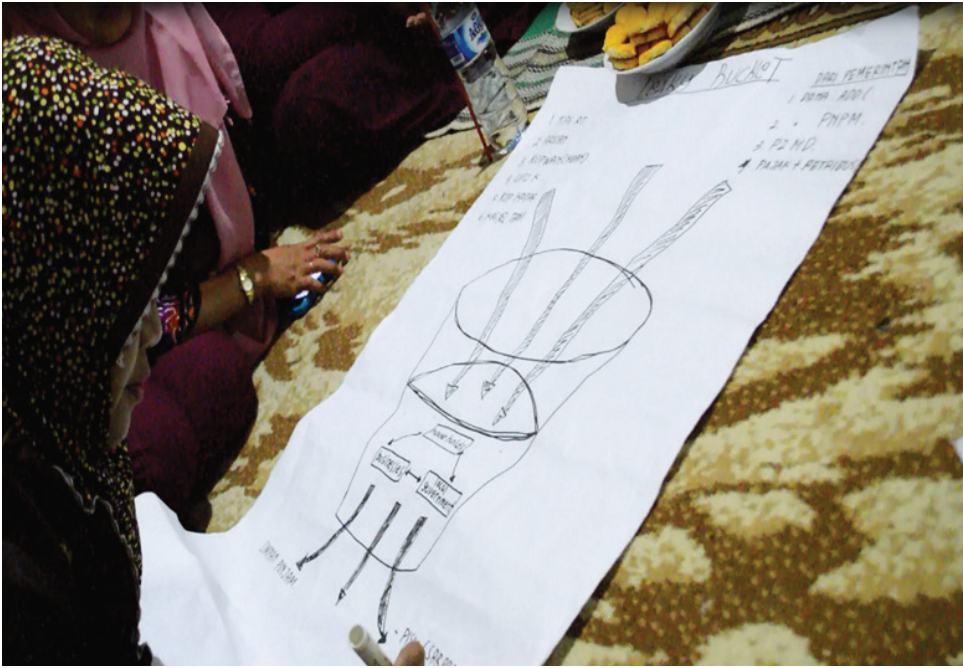
The CBR course is managed by the Center for Community Outreach and funded by government through a yearly budget allocation. The Center provides training and supervision for the students in the community. Students and community cover the expenses of field activities. In addition, every year the government offers a competition-based fund to support faculty members to apply CBR for their community outreach project. This program aims to sharpen skills of the professors.

Training on CBR

The course is entitled ‘Kuliah Kerja Nyata’ (KKN) or, literally, “doing real work course”. Students stay in a village for one to three months. With limited time and logistics, the PAR team modified the approach to become four steps of doing community work. The first is ‘to know’, the second is ‘to understand’, the third is ‘to plan’, and finally is ‘to do’. These steps are conducted by students to facilitate local people to take action to change the problems they face. It is specifically designed in the context of rural areas of Indonesia. Students are encouraged to do enculturation the first time they arrive in a community setting. It is a process whereby the students learn to live the way the local people do, thereby establishing rapport with the community. The students have to ensure that there is no gap with the people. Students are encouraged to speak the local language, follow local customs, as well as attend communal meetings and religious congregations. Students share this process in a reflective paper on how this process helps to build trust among the people.

The new approach is very useful because it focuses on changing the mind-sets of the people. KKN now is understood as the way to facilitate social transformation whereby local people have the capacity to understand their problems and take action to solve their problems through collective understanding. Once the students of the university are able to facilitate the locals to understand the root of the problem and the solution through problem tree and hope tree analysis, they are able to increase the capacity of the local people. KKN has become an effort to increase capacity of the local to act and to lead. The participatory approach has made people as actors in their life, which is very close to the concept of being a good Muslim.

Starting in 2013 students are offered another approach for doing CBR that applies ABCD (asset-based community development), an approach that is grounded in the strengths and assets of the people. Its focus is on shifting people from being a client to becoming an active citizen. It is a very promising methodology that has a stronger sense of establishing self-reliance among the people, enabling them to become partners with the university.



Community is analyzing in-flow and out-flow economic activities using leaky bucket. Picture taken by student who is doing community placement in Manggis Village, Kediri, East Java in 2014.

Content of the course

Before the students are sent to the community to do KKN, they have to do up to 40 hours of training in preparation. The preparatory training aims to equip students with a good understanding of services and PAR, both in terms of the basic concept and paradigm as well as the practical things of how to do it. The KKN course is transformative as it consists of three major areas. The first is about Islamic teaching, social science and change. The second is about how to conduct PAR. The third is about writing up reports and learning experiences by the students.

The first part of the course – foundation – is designed to introduce the basic concepts in social science, theoretical foundations and historical background of the rise of the transformative paradigm. Students and faculty members need to understand the context of various schools of thought within social science, and of the transformative function of knowledge. Using this understanding, students are facilitated to discuss about service by the university to the community, and come up with the understanding that services should be a way to maximize human potential to both solve the problems the community face and exercise self-reliance to fulfill what they want to achieve. The

foundation develops students' understanding about the nature of community work that they will perform and the extent to which PAR and ABCD will strategically help to initiate social transformation.

The second part of the training is about method. Students are expected to get good skills in facilitating people at the community level to do mapping and formulate problems and research questions, as well as use LFA (Logical Framework Approach) to analyze the problem and develop action agreed by the people.

The third part of the training is basic skills for the students to take notes and to write about their work. The students are also trained to make presentations as well as basic photography. Some issues related to the principle of inclusivity are also discussed during the training, as well as gender sensitivity. This part of the whole training is very practical in nature, as is the second part. During this practical training, some very thoughtful discussions usually arise, especially those related to the way pictures can be a very powerful way to unveil gender relations, both for students and the community, and therefore has the potential to be an instrument to initiate discussion on inclusivity.

The ABCD approach is applied differently compared to PAR. It is initiated by unveiling people's strengths through story telling of past successes, then formulating dreams, followed by designing and implementing a plan. In comparison to PAR, this approach is very unique, which facilitates people not to talk about their weaknesses and needs, but rather focuses on their assets and strengths.

Learners' and trainers' profiles

As learning the CBR approach for community placement is mandatory, every student thus has to pass this course before they graduate. The State Islamic University sends around 2000 students every year to conduct KKN. The students are all Muslims, and around 70% come from rural areas of Indonesia. Faculty members provide training and supervision for CBR. The university now has around 30 faculty who are CBR trainers. They have completed basic and advanced CBR training, and have practiced the approach for their community work. They are familiar with both problem-based and strength-based approaches to conducting action research to facilitate social change. In addition to them, the university also has around 60 faculty who have just started to embrace the concept and practice of CBR. They usually take part as co-facilitators in the CBR training. With regular CBR training being conducted in the university, it is expected that the number of people (both faculty and students) who are trained in CBR will be higher in the future.

Facilitators are mainly university lecturers with diverse academic backgrounds and field experience. Amongst them are:

Agus Afandi teaches at the Department of Community Development, Faculty of Communication, State Islamic University. He chaired an office for PAR at the Center for Community Services at the University from 2006 to 2011. Agus graduated from State Islamic University majoring in Islamic Philosophy.

Nadhir Salahuddin teaches at the Department of Community Development, Faculty of Communication, State Islamic University. He is a graduate of King's College London, University of London in Anthropology and Sociology of Religion as well as an alumnus of Coady International Institute, St. Francis Xavier University, Canada. Since 2011, he has been promoting university and community engagement at this university.

Muhammad Hanafi holds a Master's degree in Islamic Studies from University of Georgia, Athens, USA. He is concerned with gender and empowerment, as well as social inclusion.

Competencies acquired

Basic competencies that the students will acquire for both approaches are facilitation, critical thinking (problem based and strength based), various asset mapping techniques, appreciative interviewing, as well as community organizing. Civic skills of the students are also intended to be developed through this community placement program. Students also experience various social issues, but most notably they will understand about decision making processes, participatory planning challenges, and power relations at the community level.

Conclusions and future actions

Today, more people in Islamic higher education in Indonesia have arrived with a new understanding of community outreach and that they have to perform it as an activity to strengthen the capacity of the people to lead social change. For many years, the relations between the community and the faculty of the State Islamic University used to be like a 'patron client', which is not suited to the practice of CBR. Doing community work used to be part of government's effort; however, now there is a growing belief that people are one of many actors of development, just like the university. Therefore, we need to create a good environment for establishing partnerships between the community and university. This movement in turn has made university faculty rethink their role in this partnership, including what knowledge they have gained during the encounter, and the way it is translated, and mobilized. This is an area that needs to be explored, nurtured and developed in the future plan of the university. Community-engaged knowledge management and mobilization are closely attached, and the university is now trying to find how it can be operationalized in the context

of ‘student placements’. Including the issue of sustainability and development of self-reliance in the community is an agenda for future development the university would like to pursue.

The university realizes several limitations, such as support for logistics and most importantly the timeframe for students doing community placement/work. There have been discussions about the best strategy to face this challenge, such as utilizing collective impact framework and strategic partnerships. The discussion is still ongoing and hopefully we will be able to formulate a good and doable plan.

The university has another concern: to provide better learning experiences for students through the practice of CBR and other community engagement initiatives. The very basic question of ‘what are we trying to provide for students through community engagement’ has attracted faculty members and decision makers at the university to discuss the way community engagement can be one of the best strategies for university students to immerse their learning in the real world, thereby giving the students of this university a unique characteristic of being identified as socially pious. This will need a well suited operational design to be followed.

The Southeast Asian economic community began in 2015. Indonesian higher education would like to embrace this as an opportunity to work more closely and intensely in a collaborative manner, including the practice of CBR. The State Islamic University of Surabaya recently sent its students to do community work using CBR among the Pattani community of Thailand. The students, with the community, have made efforts to utilize local assets for school improvements in order to provide a good education for the younger generation of the community. The university would like to promote this great experience and develop it further in collaboration with Thailand and other Southeast Asian countries. The practice of CBR is well placed in the context of cultural preservations and for strengthening collaboration between multi stakeholders.

More information about the State Islamic University of Sunan Ampel Surabaya is available at <http://www.uinsby.ac.id>

CASE STUDY 11

Katoa Ltd, A Māori Research Organization in Aotearoa/ New Zealand

Fiona Cram and Angela Easby

Introduction

Katoa Ltd is a Māori research organization that undertakes Kaupapa Māori (by Māori, for Māori) research and evaluation, as well as offering a range of research and evaluation training. Katoa Ltd was established in 2003 and continues the commitment of its Director, Fiona Cram, to research and evaluation skill sharing and capacity building within Māori and Iwi (tribal) organizations and communities. Prior to establishing Katoa Ltd, Director Fiona Cram worked alongside Prof. Linda Tuhiwai Smith as Deputy Director of IRI (International Research Institute for Māori and Indigenous Peoples) at the University of Auckland.

Katoa Ltd delivers courses either as packaged offerings, or tailored to particular audiences and/or projects. Current examples are:

- Indigenous Evaluation, one-day workshop with Bowman Performance Consulting. Offered annually in conjunction with *CREA*, University of Illinois.
- Introduction to Evaluation, one-day workshop, offered every six months in conjunction with the *Centre for Social Impact*, New Zealand.
- Health Equity Tools, one-day workshop, on demand, for the Ministry of Health, New Zealand.
- Whānau Ora Health Impact Assessment/Health Impact Assessment, two-day workshop, on demand, through Ministry of Health and District Health Boards.
- Investment Planning, series of six one-day workshops annually for potential high engagement grantees of Foundation North. Offered annually (beginning 2015) in conjunction with the Centre for Social Impact.
- Kaupapa Māori Research/Evaluation – range of presentations and workshops, offered on demand to community and tribal organizations, and also as part of research project consultation and collaboration with Māori and other communities.

Support, mentoring, coaching and supervision is also provided to Māori researchers undertaking postgraduate qualifications, community researchers, and evaluators working as internal developmental evaluators within non-government organizations.

Funding for courses comes from government agencies with requests for specific courses; from tribal organizations that want to build their own research or evaluation capacity; and from philanthropic funders who want to build grantee evaluation capacity. Workshops given in conjunction with conferences are funded by small stipends from conference organizers.

The costs of workshops are intentionally kept low (and sometimes communities are not charged for anything apart from travel costs if Katoa does not already work in their area). Katoa will also help organizations and communities seek funding if they want to offer courses that need to be funded.

Training in CBR

There are several main elements that run through all of Katoa's offerings. The first is an emphasis on relationships. Courses begin with cultural protocols that are about welcoming people, and allowing people to introduce themselves in terms of where they come from and who they're related to. Time is always set aside in workshops for people to strengthen existing, and to build new relationships. This emphasis is fundamentally compatible with a Māori worldview – as the Māori world (ontologically, epistemologically) is relationships.

All courses embrace the principle of 'by the people, for the people, with the people'. This is an extension of Kaupapa Māori (by Māori, with Māori, for Māori); owes a tribute to the deaf community's saying of 'nothing about us, without us'; and is about the co-design (of anything, including research) with the community that it's supposed to serve. Conversations about research relationships have evolved from the 1990s, when researchers asked how research should be done in order for it to honour Māori communities. Now, Katoa brings this conversation to a local context by encouraging and supporting (particularly Māori) communities and organizations to come up with their *own* sets of expectations and principles about researchers' and evaluators' ethical practice. A key goal with this shift is to teach communities and organizations about research and evaluation so they 'know the rules' and can then break them; Māori communities and organizations are trained to think through their own models for assessing what works and how they can make good decisions.

In courses and programs, a strength-based or systems analysis, as opposed to a deficit-based, approach is always taken. For example, the determinants of current Māori disparities may be investigated further where others might put a full stop. People are encouraged to always ask, "But why?" in order to keep unpacking explanations

for a more structural analysis that looks at how Māori (as a population) are positioned within New Zealand society. This can be quite empowering for Māori participants. A strength-based approach is also about the co-design of solutions, with stakeholders bringing their expertise and knowledge to bear; these solutions are often more sustainable and gain more traction with communities than solutions that are imposed.

Finally, the Māori principle of *ako* is central to programming. *Ako* means both teacher and student, so programs work in ways that enable people as both teachers and learners. Recently, terms like transdisciplinary have been used to describe the range of expertise that people bring with them into a workshop setting. Workshops are very interactive with lots of sharing of knowledge and insights. Large workshops often break into groups to work on different tasks and then report back. The lovely thing about Māori forums is that the feedback often comes back from the whole group and is accompanied by song. At the end of sessions, a wrap-up session is held where people problem-solve among themselves about the opportunities and challenges of putting what they've learned into practice back in their workplace or community. This practice grounds the learning from the day back into people's everyday realities and creates a link that strengthens the likelihood that the workshop or program content will be useful to them.

Programs and workshops are continuously evaluated in order to learn how content, delivery, and other aspects can be improved.

The content of training often depends upon the audience. This might be planned in advance by asking the organization that requests training who the intended audience is and what they will want to know about. At the start of any course, participants are asked about their own experiences and expertise, and what they would like to gain from the workshops. While this may create extra work for facilitators (e.g., re-organizing workshop content as they go), this practice is well worth it in terms of meeting the needs of the audience. Recently, at a training session with a colleague from Canada, he worked from a large set of slides while presenting, shuffling as he went to respond to what the audience wanted to know. This could be the next step for Kato's programs.

In terms of more general content, some common themes are often addressed, including:

- *What's the problem?* This connects with strength-based, above. The intent is to disrupt people's understanding of problems or issues or priorities that relies on ideas about Māori and other vulnerable people's deficits.
- *What do we need to know?* Often what a community is seen to need is not what they will want to know – their questions might be completely different and

possibly even surprising. This is where the co-design of the research questions becomes very important.

- *The importance of methodology and ethics / axiology.* Axiology/ethics are privileged as a key driver of the decisions that are made in research and evaluation. Co-design with communities and organizations means that it's about them and how they want to be treated within research and evaluation, so it can be an experience that is engaging and (hopefully) enjoyable for them.
- *Method agnosticism.* While qualitative (importance of story and narrative) and quantitative methods (e.g., surveys) are discussed, mostly a mixed method approach is encouraged so that findings engage with a wide audience.
- *Co-design and advisory mechanisms.* Connectedness to community needs to happen throughout the research process – it's not just about preliminary consultation. So emphasis is placed on thinking through the different ways in which connections can be made and maintained so that research and evaluation findings are relevant and useful. This harks back to relationships; namely, that research and evaluation should be conducted within the context of longer-term relationships.

Learners' and trainers' profiles

Learners have included government agency staff, district health board staff (managers, funding and planning staff, and health practitioners), tribal organization staff, non-government organization staff – including Māori non-government organizations (e.g., social service providers), community leaders, advocates and others, researchers, and evaluators. Sometimes there is a mix of people from all these walks of life in the one workshop. Sometimes, an audience of learners ranges from Māori learners wanting to know more about research, through to researchers who want to know more about how to work with Māori communities. This was the experience, for example, in a course on Kaupapa Māori Epidemiology – the audience of learners ranged from Māori wanting to learn about epidemiology and epidemiologists wanting to learn more about Māori.

A large part of programming is with largely Māori audiences, but work is also done with mixed audiences of Māori and non-Māori learners. There is often a wide range of ages among learners, with women generally outnumbering men by about 2 to 1 (at least).

Trainers are chosen based on a combination of their values/disposition, expertise and connectedness. In terms of values or disposition, this means people who want to impart their skills and expertise and give freely of what they know to others. Another important quality is a commitment to transformation, decolonization, and

understanding the world a bit differently than a mainstream, colonial commonsense. In terms of expertise, this means experience and a good reputation of undertaking CBR or evaluation. Many colleagues and partners do not hold stacks of university qualifications; rather they have been apprenticed into research and evaluation, and are highly capable of connecting with communities. Connectedness expresses the importance of trainers knowing who they are, how they can connect to others, and being known for being both lovely and doing good research and other work. While most work is done with other Māori, Katoa is not adverse to working with non-Māori who have the ability to connect with and share their expertise with Māori.

Key trainers who have been involved with Katoa include:

Dr. Fiona Cram, a Māori woman from Aotearoa New Zealand. Her tribal affiliations are to Ngāti Pahauwera on the east coast of Aotearoa. Fiona's research interests are wide-ranging including Māori health, justice, and education. The overriding theme of Fiona's work is Kaupapa Māori (by Māori, for Māori).

Dr. Nicole Bowman (Mohican/Munsee) is known nationally as a leader in “multi-jurisdictional” research, evaluation, and policy studies that include projects with Native American communities (rural, Reservation, and urban) across the public, private, and non-profit sectors. Her consulting work extends into economic development, education, justice, health, culture/language, and human services projects.

Capacity building

Learners are expected to practice self-reflection about how they are researching or evaluating during their day-to-day lives, so that they might look at issues with new perspectives. Learners also gain knowledge of the vocabulary of research or evaluation and how to apply this vocabulary to the things that they are curious about (e.g., research questions). Tied to this is reflection about who they might ask about research questions or seek to co-design research questions with.

Learners acquire an understanding of research ethics, and how participants and knowledge should be treated respectfully. This also involves gaining knowledge about how to keep oneself safe within the research process, and some of the precautions that are available within research methodology.

Learners also build a capacity for two methods that can be applied ‘out of the box’: methods they can use, or at least discuss the use of, straight away. These methods are often devised with workshop participants in specific training sessions. Usually one of these methods would be quantitative and one qualitative. Learners also gain skills in how to report on research findings.

Conclusions and future actions

Providing CBR training through Katoa Ltd affords many opportunities which greatly enhance the quality of the learning experience. Katoa training sessions emphasize the building of relationships and acknowledge the time that is required to do so; these concepts are fundamental to a Māori ontology, and their inclusion in training help ensure its relevance. Additionally, the wide spectrum of learners that engage with Katoa present a rich opportunity for knowledge-sharing in training sessions; in this sense, the principle of *ako* (people as both teachers and learners) is made evident. Finally, as mentioned in the *Training in CBR* section, some of the content of training sessions is tailored to specific audiences, to further ensure relevance.

However, one key limitation for Katoa is the amount of work required for this process, as this requires considerable time, flexibility, and familiarity with a broad range of content. Nonetheless, this planned flexibility is a potential 'next step' for Katoa's courses and programming more broadly. Another approach to mitigate the extensive time and energy requirements of CBR training more broadly is to work in collaboration to 'train the trainers'. In this model, instead of always going into communities to do the training, Katoa tries to leave these training skills with local people who can then share them. Finally, funding remains a limitation for Katoa's operations, as funding successes have been hit-and-miss. Katoa has applied for research grants that have components of working locally to co-design and implement research projects, and community partners have often been enthusiastic about the possibilities these proposals present. However, this makes it difficult when excitement is generated and funding does not come through.

Specific future plans at Katoa include training to build the evaluation capacity of philanthropic grantee organizations so that they can undertake their own evaluation, in order to develop a culture of developmental evaluation that supports innovation and transformation.

Another plan involves workshops to build the reliability and validity of a (drafted) tribal wellbeing measure that can be used in research and evaluation. This would involve tribal members in a discussion of tool development, psychometrics, and journeying together to come up with a wellbeing measurement tool about them.

If there is a mission for Katoa, it is about sharing skills and encouraging lay people to know that they have important contributions to make to the design, implementation, reporting and championing of evaluation and research – so that it works for them and represents their world as well as it can. The vision at Katoa is to enable Māori ownership of research and evaluation, making it their own tool, for their own purposes. As such, plans for the future include further work on culturally responsive assessment

and evaluation methods. And, as always, Katoa will remain responsive and open to requests for research support from Māori.

Training and teaching materials

The Katoa Ltd website (<http://www.katoa.net.nz>) contains a wealth of resources regarding CBR training opportunities, including a to-date library of publications and conference presentations on projects related to education, health, justice and corrections, Māori language, Māori service providers, and building research methods. The website also includes an extensive overview of the Kaupapa Māori research framework, including an explanation of ethics and protocols and further resources; resources are also provided for conducting action and participatory research outside the specific terrain of Indigenous research methodologies. For more information on Katoa, contact Dr. Fiona Cram at fionac@katoa.net.nz.

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CASE STUDY 12

The National University of Ireland - Galway's EPIC Initiative: Knowledge and Research Exchange between Graduate Students and Communities

Ann Lyons, Caroline McGregor and Kelly Sharp

Introduction

The National University of Ireland (NUI) – Galway is a regional university in the West of Ireland. The university places particular emphasis on engagement with its local community and has a special unit – the Community Knowledge Initiative (CKI) – that leads the university in community engagement. CKI partners with a large number of civil society organizations, at local, national and international scales, in a range of activities: from informal teaching and learning activities, to student volunteering up to formal curriculum-based activities that include service learning and CBR. Volunteering and service learning were both established a number of years ago; however, CBR is a more recent activity for CKI, and is currently coordinated through the Engaging People in Communities (EPIC) initiative (explained in further detail later). Also based at the university is Community-Engaged Research in Action (CORA), a network of university and community practitioners of CBR researchers. Established in 2010, CORA has the objective of developing capacity in CBR among community and university practitioners as it supports and carries out collaborative research projects using participatory research methods.

A certain amount of CBR training at the university is program-specific, for example, embedded within research methods modules or offered as a stand-alone module. CORA has developed one such stand-alone module for students at both Master's and PhD levels. CBR training is also included in a module entitled “Civic Engagement in Higher Education”, run by the Centre for Excellence in Teaching and Learning (CELT) and offered to members of staff in NUI Galway and other higher education institutions in Ireland. Support for CBR is also provided through public seminars and workshops run by CKI.

The broad purpose of EPIC is to support collaborative models of research and knowledge-exchange activities between the wider community and the university. It acts as a key point of contact for civil society organizations, and for students and staff in the university who are interested in developing collaborative relationships including playing an important role in the brokering of these partnerships. With regard to collaborative models of research, EPIC was informed by the Science Shop model,¹ and in this way, civil society organizations are invited to propose a research topic for an NUI Galway student to take on as their research project at Master's level or at final year of their degree. One such Master's program, which became the pilot for the EPIC initiative, is the MA in Social Work, within the School of Political Science and Sociology in the College of Arts, Social Science and Celtic Studies. This MA program is the main focus of this case study.

Although still in its infancy, EPIC represents an excellent framework for supporting CBR in research dissertations, wherein the student is provided with direct mentoring from the faculty supervisor, the coordinator of EPIC, and the community partner. EPIC, as a unit dedicated to coordinating the CBR process, has been particularly useful in facilitating this kind of research. EPIC leads a well-managed CBR approach based on partnership, team working and shared learning. The CBR element of the courses is built into the overall program and funded from program budgets, with additional smaller amounts of funding available from EPIC to support partnership activities such as knowledge exchange and dissemination of research results. To date, no external funding has been used for the projects involved.

Training in CBR

The MA in Social Work was established in 2004, and the CBR training was first piloted for students in the 2013-2015 cohort, where in 2014-2015 they were offered the opportunity to do their Year 2 dissertation through the CKI project. After a successful pilot, the project is continuing into subsequent years. The MA in Social Work is a two-year program and the CBR training runs over approximately 12-18 months throughout the two-year cycle. The training in CBR is introduced to students

¹ Science Shops are a particular model of participatory research. They began in the early 1970s in the Netherlands, and were designed to carry out research in response to concerns brought forward by civil society. They can be based within universities or in communities; however in either case there usually is a partnership between the research unit and the civil society organization. In a university setting, research is carried out by students as part of their studies, under the supervision of Science Shop staff and other academic staff from the university. In a community setting, a community based research centre leads the research in partnership with civil society organizations. The term 'Science Shop' is common within many institutions, however some use alternate terminology, such as NUI Galway, which refers to their Science Shop initiative as 'EPIC'. See <http://www.livingknowledge.org/livingknowledge/science-shops>.

during their first year of study with a view to the research taking part during Year 2. The length of time reflects the importance attached to the process of preparation and planning collaboratively, ensuring there is time for building relationships with the community partner, devising and designing the research and ensuring the student has the necessary training required. As outlined above, training on CBR approaches is built into research methods modules in the program, with further training provided individually through the faculty supervisor and mentoring provided by the EPIC coordinator throughout the period of the program; however, opportunities to attend one-off seminars during the research process are also available. The program is designed such that CBR is in itself a pedagogical approach, characterized not by particular methods but by methodologies that are positioned within a participatory paradigm. This paradigm is action-orientated and, with regard to the production of knowledge, emphasizes the co-creation of knowledge. It has a commitment to process as well as outcome and to certain partnership principles and values, including: respect for diversity, promotion of equality and a critical awareness of power and power relations in knowledge-production, academic-practice relations and wider socio-political contexts. A commitment to promoting change and breaking down barriers to shared knowledge – production, exchange and dissemination – are inherent within the approach.

The emphasis in the MA program is to use and teach resources that help students understand the distinctiveness of CBR as a research methodology, its associated theoretical and epistemological characteristics, and its ethical framework. The key principles of CBR as a methodology are that it is participatory, collaborative and change-oriented, and these are core to the EPIC initiative. The MA program also focuses on the nature of each student's particular CBR project; for example, with regard to the degree and extent of participation that will be feasible, the scope of partnership, the research methods to be used and the dissemination activities.

Learners' and trainers' profiles

Within the current CBR initiatives at NUI Galway, the students are Master's candidates in Social Work. Master's level Social Work students are well suited to CBR as their disciplinary backgrounds provide them with prior experience of working with communities and consequently, familiarity with the core principles and values associated with CBR. They also have skills from their Master's that they are able to apply to the CBR process, such as facilitation, communication, interviewing, observation, understanding of social problems, awareness of diversity and inequality and critical reflection.

The CBR projects are facilitated by: the community partners, the Social Work lecturers and the coordinator of EPIC, who each bring particular competencies to the

partnership. The community partners are skilled in: identifying the research question, having local knowledge, facilitating access to the research participants, helping to translate the university requirements of research for dissertation purposes into their organization's needs and interests, working in partnership with all stakeholders and leading the application of CBR theory to a practice context. The Social Work lecturers bring their own expertise in supervising students across a range of areas relevant to social work and their critical awareness of issues relating to, and impacting on, CBR, such as power relations, academic-practice relationships, partnership working and its challenges, and the value of collaborative research with the wider community. The EPIC coordinator, Ann Lyons, brings competence in CBR practice that is invaluable with regard to brokering, negotiating and facilitating the project between the university and the community partners. This includes competence in managing expectations, supporting partnership relationships, dissemination and knowledge-sharing activities, designing a CBR framework that is flexible and can be adapted as required for each project, and generally supporting the various stakeholders in the project.

Caroline McGregor: Caroline McGregor is a Professor at NUI at the School of Political Science and Sociology, where she focuses on social work, particularly child protection. Her knowledge of CBR developed through her work as a social work educator and researcher, as many of the principles are similar to CBR (including: awareness of power relations and mediation skills). She has supervised a number of research projects that contain a dimension of partnership working, and has developed her specific CBR expertise through her engagement with the EPIC project. With colleagues in the MA Social Work program and CKI, she intends to develop more complete and ongoing training modules for students and supervisors who are engaged in CBR.

Ann Lyons: Ann Lyons is the coordinator of EPIC, and she has experience with linking civic engagement and higher education in Ireland, as she was previously the coordinator of Campus Engage. In terms of gaining a background in CBR, much of her learning occurred during summer schools and training events organized by the Living Knowledge Network (an international network for researchers; <http://www.livingknowledge.org/>) while she was working as a community liaison worker at the CKI. She also has wide experience of collaborative partnerships with civil society organizations.

Capacity building

In CBR projects, students need to acquire all of the usual competencies in research, and more besides.

The additional critical competencies, skills, capacities, knowledge that they need to acquire include:

- Capacity to work in accordance with the general principles and values of CBR (openness, respect, promotion of equality, appreciation of diversity, awareness of barriers to research, etc)
- Empathy with the ethos of CBR
- Ability to work collaboratively with the various stakeholders
- Ability to manage meetings and facilitate discussions amongst stakeholders
- Flexibility to work around partner schedules
- Capacity for clear and open communication skills
- Capacity to listen
- Sensitivity towards others
- Commitment to being a change-maker
- Commitment to disseminate research in ways which are relevant and useful for the community partner
- Knowledgeable about disseminating findings in a range of different ways
- Ability to communicate findings in clear and accessible ways
- Knowledgeable about the distinctive features of CBR
- Conversant with the debates within the field of CBR
- Critical awareness of the history and development of CBR methodologies
- Critical awareness of the historical imbalances regarding knowledge production, valuation and dissemination
- Confidence and competence in the use of CBR methodologies

Conclusions and future actions

Opportunities

The university is very committed to engagement with the wider community and included in its current strategic plan is the objective of being a 'catalyst' for positive social change. This broad strategic purpose of the university aligns well with CBR as CBR is seen as an effective catalyst for social change: extending development of expertise in the use of CBR amongst its students and staff can help to realize this objective. Having congruence between CBR and the university's strategic plan is also

useful as it provides an opportunity for growth in CBR training rather than potential for constraints. Already, training is embedded in a number of the university's programs and there are many examples of research with communities ongoing in the institution, by both staff and students. In addition to these individual activities, CKI also provides training opportunities through EPIC, which successfully links staff, students, and community partners as explained above. There is great opportunity, given the momentum and expertise that currently exists in the university, and indeed some plans underway, to develop core modules on CBR for PhD, Master's and Degree level students in other departments and disciplines beyond Social Work. The development of training and the expansion of initiatives such as EPIC and CORA, echo the university's commitment to engage with communities more effectively in a grounded and constructive way.

Limitations

The limitations in CBR training are mostly related to the amount of time and commitment required from all stakeholders to achieve a CBR process such as that coordinated by EPIC. While viewed to be thoroughly worthwhile, all participants, including the student, have to invest extra time to ensure that the process works. This requires commitment and great enthusiasm in an environment which is pressurized for all stakeholders and can be a deterrent to more students stepping forward to participate. NUI does not currently award additional extra credits or awards for CBR engagement and this can be a limitation in terms of a lack of incentive for students. With regard to staff, it is necessary that community engagement be given a real equivalence to research and teaching for recruitment, tenure and promotion purposes, so that community engagement activities, including CBR, are considered feasible and attractive by staff.

Future plans

There is a plan to continue to develop and expand CBR initiatives for programs and departments as they express interest. EPIC also plans to develop more core training modules that programs can utilize to supplement and support their own training within their courses. Providing additional accreditation of the CBR dissertation to recognize the effort involved and seek to extend this 'award' to all stakeholders involved is also under consideration. It may also be possible to have CBR added to the categories of awards offered by the university's Research Office for research at the university. Putting in place a small grants scheme to incentivize CBR is also under consideration.

Key resources

Key information regarding the EPIC Initiative, including contact information, networks, and ways to get involved, are online at <http://cki.nuigalway.ie/epic/>. In

In addition to the resources found on the website, the work of EPIC has been featured in several information sheets. This includes:

A study of training needs in the non-profit sector (<http://cki.nuigalway.ie/download/file/2342/>)

A study regarding the outcomes of experience with JIGSAW (a non-profit supporting youth in times of distress) (<http://cki.nuigalway.ie/download/file/2343/>)

A summary of the user experience of the Strengthening Families Programme, designed to alleviate stress between parents and their teenage children (<http://cki.nuigalway.ie/download/file/2344/>)

Finally, some of the work the NUI Galway and The EPIC Initiative has been involved in can also be found at Campus Engage (<http://www.campusengage.ie>), a network designed to promote community engagement at the higher education institutions within Ireland. Specific documents can be found at the following links:

<http://www.campusengage.ie/groups/sustaining-science-shops-guide-developing-strategy-and-policy>

<http://www.campusengage.ie/groups/community-based-participatory-research-guide-ethical-principles-and-practice>

<http://www.campusengage.ie/groups/capturing-‘insight’-dimension-framework-qualifications-learning-civic-engagement>

<http://www.campusengage.ie/groups/international-living-knowledge-network-resources-cbr>

CASE STUDY 13

PRAXIS - Institute for Participatory Practices, India

*Wafa Singh*¹

Introduction

Praxis – Institute for Participatory Practices is a not-profit organization committed to the democratization of development processes by bringing to the forefront voices of the poor and marginalized sections of society. Praxis devises practices to enhance the participation of the community in all its endeavours while at the same time acknowledging that ‘participation’ is not a technical or a mechanical process that can be realized through the application of a set of static and universal tools and techniques, but rather a political process that requires challenging the existing power structure. Therefore, for Praxis, the community is not seen as an object but rather an agent of change. It works towards participatory democracy through social inclusion, public accountability and good governance. Praxis engages in participatory research and capacity building, advocating rights of the excluded to live a life of dignity and choice. It offers two types of training/capacity building programs for community based researchers. They are:

1. Annual International Workshop

The Workshop is an annual residential event that brings together development workers, policy makers and proactive individuals from across the world to learn, share and grow in the field of participatory development. It provides a theoretical understanding of participatory approaches and tools as well as the opportunity to apply them in a field setting. The workshop has been running since 1998 (there have been 19 editions so far, with the last one in September 2015). During the workshop, eight modules are typically offered and three or four of the most subscribed ones are run. This is a self-funded event and Praxis runs it as a largely no-profit no-loss venture, i.e., the fees charged from the participants fund the operating costs of the workshop. The fee is inclusive of food, accommodation at the training venue, field visit and a stay in the field and reference materials.

¹ With inputs from M J Joseph and Sowmya Bharadwaj, members of the Praxis team

2. Need based training

Praxis is also engaged in providing need based trainings to organizations and agencies on a demand basis. Such programs are tailor made keeping in mind the specific requirements and expectations of the clientele. Further, they vary from being short term to long duration trainings, in line with the nature and extent of activities to be completed therein. Here, we will provide examples of a short duration immersions program, *Insight*, the need-based training and longer duration embedded capacity building.

(i) *Insight: An Immersions program*

An Immersion is a guided process of development practitioners or policy makers coming face to face with the daily realities of the communities they work very closely with. It helps them to test old assumptions, develop new perspectives and strengthen their commitment to equity, vulnerability reduction and other issues they feel strongly about. *Insight*, the Immersions program to understand development from a people's perspective, was evolved in 2006. *Insight* is not offered at regular intervals, but on a need basis by organizations that place a demand for it. It is self-funded and the costs are recovered through the participation fees received.

(ii) *Tailor-made trainings*

Five or six day trainings, largely demand-led, are facilitated by Praxis for various organizations. These are typically theme or skill specific trainings in the use and application of participatory methods. It could be for organizations working in certain specialist areas like health or education; with certain vulnerable populations like the aged, children or sex workers; or on specific application of participatory tools such as for monitoring and evaluation or for advocacy. The trainings could be for core staff of the implementing organizations or for front-line workers.

(iii) *Long duration embedded capacity building*

Praxis undertakes long-term capacity development of community-based organizations either in the form of embedded participatory monitoring; or development of self administrable tools and hand-holding support through the facilitation and analysis from this (<http://praxisindia.org/images/from-beneficiaries-to-agents-of-change.pdf>); or capacity building aimed at front-line government machinery in India and other countries, such as developing the Participatory Community Empowerment Programme for the National Solidarity Programme (NSP) of the Government of Afghanistan. The emphasis in this chapter is on this program of capacity development of the Community Development Councils (CDCs), and is funded by MRRD (Ministry of Rural Rehabilitation and Development). NSP aims to strengthen CDCs

as institutions for local governance and socio-economic development by building its capacities, for which it has set up the Capacity Development Department.²² NSP engaged Praxis for the development and delivery of CBR known as Participatory Community Empowerment processes.

Training in CBR

The key emphasis of all CBR capacity building is to help make the transition from conventional to participatory approaches and beyond that to community-led approaches. A summary of what this means is detailed in the table below:

TRANSITIONING PARTICIPATION		
Conventional →	Participatory →	Community-led
Project implementing agencies take responsibility of implementation of projects	Implementation is responsibility of the external agency but it is done by listening to communities and responsive to community priorities	Community taking up responsibility and ownership of change process by undertaking planning, local actions and reflection on the results and process
Focus is on monitoring and management of project activities	Project activities, results and systems are monitored and managed	Goes beyond project activities towards outcome and impact and create learning platforms of the primary stakeholders
Communication is generally from project offices to funding agencies or heads of departments and ministries	Communication is from project offices to funding agencies and at the same time to communities too	Communication from community to project offices and policy makers and vice versa
Development engagements are limited to project period	Development engagements are limited to project period	Development engagements continue beyond the project period
Project staff such as managers / officers as planners, monitors or supervisors and decision makers	Project staff as facilitators but they take dominant role in decision making	Outsiders are catalysts and community as decision-makers; and eventually people from within the community become the catalysts
Style of management is top down, coercive, supervisory mode of monitoring	Interactive mode of monitoring and management	Community initiated social audits, reflective and iterative learning process
Attitude and behaviour is bureaucratic and institutionalized	Changing attitude, behaviour and mindset of bureaucracy and development workers towards pro-community	Empowered communities demand accountability and claim for rights, entitlements and quality services

Source: *Participatory Community Empowerment Training Manual*, created by Praxis for National Solidarity Programme, 2013

²² Capacity Development Department (CDD) as a unit remains committed to holistic capacity development of CDC members. Its core responsibilities include: overseeing CDC capacity building, coordinating the preparation of standardized training packages. It also monitors, evaluates, assesses and reports on the quality of capacity building programs.

Workshop

Characteristics

The international workshop is held for a period of 8-10 days. The first two days are facilitated by Prof. Robert Chambers and focus largely on the Attitude and Behaviour Change (ABC) required for facilitating participatory methods, followed by three days of classroom sessions in the specialized module chosen by participants. Then, there are two days of field interactions where participants have the opportunity to practice and test some of the methods they have learned in the classroom, in a community setting. This is followed by a day back in the classroom, of wrapping up and application of the tools and field experiences to the specific work context of the participants. On the last day, a *'share fair'* is organized where participants of each module present the outcomes from the field process and share it with fellow participants of other modules. This facilitates exchange of ideas and experiences between participants from different modules.

Content

All modules in the workshop vary with respect to their content; however, they do have in common the principles of participatory approaches. Past modules have included *Public Accountability, Community- Led Local Level Planning, Training of Trainers, Participatory ICT, Participatory Monitoring and Evaluation and Participatory Methods and Approaches*. With the gradual evolution of urbanization and growing links between corporate entities and the development sector in the past few years, relevant modules like corporate social responsibility and community development, and participatory planning for inclusive cities have been introduced in the workshop and run successfully.

The content of select modules that have been subscribed the most in the past two-three years has been:

1. Community Mobilization

This module focuses on building a system to facilitate community members to overcome their isolation, identify with one another and build social ties based on their shared experiences. The objective is to familiarize participants with different concepts of community mobilization, various participatory and community- led methods and associated tools. It also seeks to facilitate the process of community mobilization and provide hands-on experience in designing monitoring and learning cycle frameworks to facilitate knowledge building based on community mobilization. The participatory nature of the module is manifested in the form of group activities, case study analysis, simulation games, interactive learning, etc.

2. *Participatory Methods and Approaches*

The aim of this module is to go beyond a mechanical understanding of the process of ‘participation’. It helps the participants to not only learn the basic skills and tools of participatory research, but also to take the next step and change the way development is perceived. This module introduces participants to the fundamentals of participation, facilitation skills, various participatory tools and methods including spatial analysis, prioritization, time analysis and other such tools and its role in the development sector. The module also includes various tools and methodologies within the larger domain of PRA. The module is experiential; hence participants have plenty of opportunities to practice their day-to-day learning.

3. *Participatory Planning, Monitoring and Evaluation: Focus on Equity and Sustainability*

Participatory monitoring and evaluation (PME) is not an end in itself, but a way forward. This module helps the participants to not only learn how to take feedback from concerned stakeholders, but also prepares them to play a decisive and inclusive role in achieving a larger outcome. The objective is to explore and discuss effective ways of enabling communities and primary stakeholders of any development process to have a decisive influence over the objectives, processes, policies and outcomes of transformations aspired by them. Here the discussion is aided by presentations of relevant case studies and experiences along with sessions on suitable participatory methods, e.g., social audits, citizen jury processes and large-scale PME systems. The field component focuses on the use of social equity auditing tools along with other generic participatory planning, monitoring and evaluation tools.

Need based training programs

Immersion (Insight)

Characteristics

An Immersion is a guided experience in which a participant spends a number of days fully immersed in the daily realities of the marginalized and vulnerable communities. It is seen as a complete, holistic approach for bridging the gap between policy makers and communities by enabling the professionals to draw on their lived experiences, for bringing about change and affecting policy. It is a well-planned process spaced out over 5 to 10 days depending on the context and customized to the learning needs of the participants. A pre-immersion session is followed by three days of spending time with families in a specific village, being a part of their household and carrying out chores they do. During this time, the participant is not just expected to be a passive observer but integrate with the family as much as possible and exchange and discuss with them

various aspects that they want to know more about. It is different from a field study in that it is a much deeper and more powerful experience with structured days of stay with the family including participating in their daily activities, unlike field visits where the individual always remains an outsider.

Content

The program involves:

1. *Pre-departure orientation:* The participants as well as the host families are briefed about the process, and participants are encouraged to explore their individual learning objectives. This also includes an orientation on the use of appropriate participatory tools and approaches to interact with the family members and the community in order to maximize their learning from the community.

2. *The Immersion* itself where the participants spend time within the community, participating in daily activities.

3. *Post-immersion:* There is a debriefing session, meant to serve as an opportunity for reflection and sharing of experience. The participants revisit their learning outcomes to make more informed decisions about future course of action in their programmatic interventions or organizations.

Tailor-made trainings

Characteristics

The CBR training is typically suited to the organizational and specific project context on whose behalf Praxis is conducting the training. It is usually conducted for between 15 and 30 team members from the organization and includes a component of field-testing of the concepts shared in the classroom.

Content

The module is evolved in close consultation with the organizational team and makes constant reference to and reflects the organization's formats and templates to ensure better learning (through familiarity).

Long duration embedded capacity building: Participatory Community Empowerment

Characteristics

The PCE training package envisages primarily motivating communities for local development initiatives and building capacities of the CDCs to envision integrated

development of the communities. The vision is for the process to be highly community led, where CDCs take a lead role in the appraisal and situational analysis, developing comprehensive community development planning, implementation of plans by mobilizing resources and linkages, and undertaking reflective learning processes. For this, the CDCs are capacitated to apply various community-led methods and tools to understand and analyze multiple dimensions of life situations of people. This includes unfolding of problems, resources and opportunities in the areas of education, health, livelihoods and employment, infrastructure development, good governance at the local level and disaster reduction/management.

PCE in numbers

PCE training program aims to build the capacity of 50 resource persons, which includes the CDD team and Master Trainers through two Training of Trainers. The trained individuals will then build capacity of Social Organizers (SOs) at the CDC level and facilitate the process at the CDC level by the SOs. Eventually CDC office bearers will carry on the process by themselves. It is a one year long step-by-step process, which will cover almost 100 CDC clusters spread over around 100 districts in 20-25 provinces of Afghanistan.

Learners' and trainers' profiles

Workshop and need based training programs

The participants hail from different backgrounds where the objective is not to solely learn from the trainers but also get an opportunity to learn from each other's experiences. The profile of the learners varies, including students, academicians, proactive individuals, development professionals, policy makers, representatives of community based organizations and grassroot level campaigns, government employees and development sector practitioners.

In the case of immersions, the key teachers are the host families that the participants live with. The trainers in other cases are typically Praxis colleagues or renowned practitioners of participatory methods. Some of them include:

Robert Chambers: a well known advocate and promoter of participatory methods has run the first two days of all the annual international workshops since inception.

Sam Joseph: key contributor to thinking on community managed institutions and adaptive systems for sustainability.

Anindo Banerjee, M J Joseph, Pradeep Narayanan, Sowmyaa Bharadwaj, Tom Thomas and others. Bios can be read at <http://praxisindia.org/team-praxis.php>

Capacity building

For Praxis, capacity building aims at empowering individuals and institutions towards inclusion, social justice, and democratization. Moreover Praxis focuses on helping every individual and institution to realize their intrinsic values, vision and capabilities to bring about equity and justice in society. Skill building has value when it is a means to achieve the above. For Praxis, capacity building involves critical skill building towards empowerment. Praxis strongly believes that power to bring about change rests with the individuals and institutions and hence every capacity building is a process to unfold the power of change within the individuals and institutions. Hence Praxis gives due emphasis on self-learning, discovery, learning by doing/ performing and ensures that every training is grounded in reality and is practical.

Conclusions and future actions

In engaging with CBR trainings, some of the key challenges or limitations include addressing biases and preconceived notions that participants carry, the unnecessary complication and jargonizing of concepts and the tilt towards becoming very toolistic with focus turned mostly on creating beautiful looking tools rather than on shared learning, generation of knowledge and raising of critical consciousness. ABC in this context becomes a critical component of any training and completing the interconnected cycle of learning steps like internalizing attitude and behaviour, overcoming blind spots, learning nuances of the tool and why it is being used in addition to the how, reflecting on the learning, synthesizing learning, and so on. This has often posed the challenge of a longer training duration. Balancing time without compromising this essential learning is key.

There are immense opportunities to embrace, which advancement in communication and information technology offers—all of which are finding ways to integrate themselves with the principles of participatory methods. This need is immense as there is a whole new generation of development professionals, young people who have never practiced or sometimes not even heard of the various PRA approaches and methods. This is an immense opportunity as PRA is as relevant today as it was in the 1980s and 1990s. A much wider exposure amongst communities and capability of faster communication is another opportunity that helps in richer and more informed engagement to produce superior results that can help deepen democracy.

Praxis engages itself in ongoing research and experimentation for developing and innovating with tools and methods that can empower the people and ensure a society that is more equitable and just. Continuous innovations of tools and methods are future actions for Praxis. Improving on the lessons learnt and experiences constitute the basics of Praxis' future actions for which it concurrently engages in dialogue with

people, especially the poor, excluded and marginalized sections of the society, and involves itself in action research. All the CBR of Praxis is based on the above principles and aims at bringing in new partners at the local, national and international level towards empowering marginalized and excluded communities.

Key resources

Praxis has through 15 years of its role in facilitating participatory development developed resources you can use for your own experience. While some are in the form of tools that have evolved for different contexts, others are publications, reports and tools used on the field. These can be found on: <http://www.praxisindia.org/resources.php>. Additionally, a CBR training for urban development functionaries on building child friendly inclusive cities is available at: <http://www.praxisindia.org/InclusiveCities.php>.

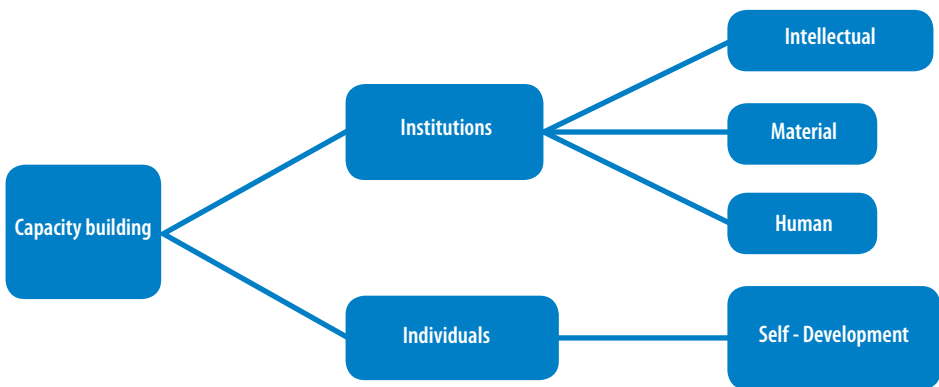
CASE STUDY 14

Participatory Research in Asia (PRIA), India

Wafa Singh and Rajesh Tandon

Introduction

Participatory Research in Asia (PRIA) is a global participatory research and training centre with its headquarters in New Delhi, India. Since its inception in 1982, PRIA has consistently engaged in a process of change to simultaneously empower citizens, in particular the poor and marginalized, while sensitizing government agencies and shaping policy. PRIA has pioneered the concept of participatory research (PR) in bringing about social change among the marginalized in India. The essential premise of participatory research is recognition and utilization of people's knowledge for purposes of transforming the relations of power between marginalized communities and those in positions of power and authority.



Capacity building trajectory (Source: PRIA)

Over three decades, PRIA has built human and institutional capacities of NGOs and community based organizations, citizen leaders, elected representatives and government officials in India and abroad. Strengthening individual and institutional capacities is a continuous and ongoing process, which builds on the needs and knowledge of the individuals and organizations involved. PRIA follows participatory

training methodology in all its capacity building programs. The approach focuses on motivational learning through experience and practice, combined with clarity on generic concepts. This problem-solving approach helps learners translate the concepts into the reality of their lives, and find practical solutions for the problems they face.

Therefore, citizen participation and building their capacities lies at the core of all PRIA's activities.

Practitioners are trained in the concepts of PR/CBPR via three modes. They are:

I. Face to face interaction, through the *Training of Trainer's* program

During the late 1980s, PRIA began emphasizing capacity as learning for empowerment and learning to value our experiences and knowledge. The principal activity was to use participatory research and adult education in development practice to promote participation. The focus on learning as empowerment emerged in practice as participatory training methodology in Training of Trainers (ToT) workshops with grass-roots activists and change agents. Training of Trainers programs became a vehicle for self-development of change agents in the development sector. This was supported by flexible grants provided for institutional development by donors such as Ford Foundation, Cordaid, etc.

II. Online mode, via the *PRIA International Academy*

To extend the reach of its capacity building initiative, PRIA established its academic wing, PRIA International Academy (PIA), in 2005. PIA is based on the premise that education is a lifelong process. PIA currently offers 27 short-term and long-term courses on human and social development. The educational courses offered in Open Distance Learning (ODL)¹ mode are a perfect blend of cutting-edge theory, practical and field based insights from PRIA's years of practitioner experience, and global academic perspectives. Many courses are available for translation in local languages (in India and other developing countries). DVV International has primarily funded the academy.

III. Capacity building via *field practice*, through various field based interventions, which are a part of various projects

In recent years, PRIA has supported leadership of young women and men to work together to bring about social change. One such project included a youth led campaign to prevent violence against women in rural Haryana, where capacities of rural youth were built for steering the campaign in local areas. Such efforts are aimed at making

¹ Open and Distance Learning (ODL) is a general term for the use of telecommunication to provide or enhance learning. Around the world, the academic community is discovering and exploring the Internet, teleconferencing, and related means to achieve an extended classroom or learning experience

the people responsive, responsible and able to seek accountability from authorities on provision of services and facilities. As these interventions were project based, funding came from clients for whom the work was being done.

Training in CBR

Face to face interaction, through the *Training of Trainer's* program

Training of Trainers is a powerful tool to enhance the capabilities of people who design and deliver trainings at different levels and context. Based on the principles of participatory research and adult education in development practice, it is generally a residential program, the duration of which varies from 7 to 8 days. It is designed in a way which offers a good mix of theoretical understanding and practical insights about the issue in question to the respective participants.

At every stage of designing a ToT, such as assessing needs, determining objectives, choosing content areas, sequencing them and choosing methods, PRIA ensures that the needs of the learners are articulated and met. Every ToT program aims at initiating/strengthening a self-directed process of learning in each learner. Enhancing the self-concept of learners is crucial because learners have to believe in themselves as capable of assuming responsibility for their own learning. PRIA, as providers of participatory training, recognizes that learning is an active process and such a program has to be based on the principle of respect for learners. The basic methodology that is followed is:

- i. The training program is conducted in a participatory manner, in which participants are involved in mutual learning and sharing process.
- ii. Emphasis is placed on using methods of adult learning such as small group discussions, case studies, role plays, simulations, video reviews, etc.
- iii. Case study presentations and the material prepared on the theme forms the basis for group discussions. Other components include direct reading, relevant exercises, and assignments on specific topics, etc.
- iv. Participatory learning games and energizers are used to create a conducive environment for learning.

PRIA has facilitated a number of ToT programs on several topics such as strengthening citizenship leadership, gender mainstreaming, etc.

PRIA and Other RSO Networks

PRIA works in association with a number of Regional Support Organizations, such as Sahbhagi Shikshan Kendra (SSK), Unnati, Gram Vikas, etc. These organizations are also engaged in providing training to community members through ToT programs or other interventions. For example, Unnati conducts ToT on developing accessible tools on situation analysis and capacity assessment for organizations working with differently abled persons. On the other hand, SSK, in collaboration with PRIA, offers annual ToT program for development professionals on participatory issues.

Online mode of teaching CBPR: PRIA International Academy (PIA)

PIA, as all other divisions of PRIA, works on the principles of adult education. It strongly advocates that people have a natural inclination toward learning that will flourish if nurturing and encouraging environments are provided. Further, since all courses are offered online, it allows learning to be place and time independent. Distance education is seen as a vehicle to advance knowledge dissemination and capacity building roles of PRIA. PIA's courses are offered under three distinct categories:

- *Certificate courses* (offered for a period of 6 months): PIA currently offers 12 certificate courses in subjects such as *International Perspectives in Participatory Research, Participatory Training Methodology*, etc.
- *Appreciation courses* (offered for a period of 10 weeks): PIA currently offers 13 appreciation courses in subjects like *Designing Participatory Adult Education Programme, Participatory Social Audit: A tool for social accountability*, etc.
- *Online Training Capsule*: PIA has also recently developed an innovative online training capsule on 'Understanding the Sexual Harassment of Women at Workplace.' The course contains exhaustive learning materials, illustrative cases, and assessment based tools. The modules are presented in a video format, on the web-based Moodle platform, used by educational institutions across the world as virtual classrooms.

The courses offered by PIA provide learners with a learning agenda suitable to their needs. The course curriculum is designed in such a manner as to encompass theoretical knowledge combined with practical experience gained by working in the field. The courses, though online, are taught with an approach that incorporates the essence of participatory methodologies to the extent possible. This is done through online interactive discussion forums available to each learner where they interact with facilitators and peers. The exchange of practices from field, academic queries, etc., among the group of learners and facilitators help broaden the understanding of the

issue and they also learn from different cultures, regions, etc., as learners come from all across the globe. Course material is uploaded online along with additional material that can be downloaded by learners.

ODL recognizes that each individual has a wealth of life experiences and knowledge, the relevant aspects of which must be tapped to enhance and give value to the learning. Other elements of ODL give importance to the fact that adults are goal oriented, practical and must be respected as equals in the process of learning creation. It is also a crucial factor in enabling students and working professionals to participate. In the recent past, the academy has started offering courses in the blended mode, i.e., online course teaching and face-to-face interaction. An example of such an initiative has been PIA's customized course for capacity building of staff of Save the Children Bangladesh (SCB). This mode of customized course teaching is being promoted to suit institutional demands and is offered for those courses where field component can be added.

Development sector professionals need to keep pace with ever changing knowledge and accordingly develop cognitive, affective and skill based competencies. In light of this, PRIA's training programs for community based researchers or learners are tailor made, keeping in mind their professional expectations. It is expected to help the learners develop conceptual clarity, analytical skills, practical insights, and to develop confidence to scale up efforts without external assistance. For many professionals who wish to upgrade their knowledge base in terms of new learnings, trends and experiences in the field, one of the most practical and viable ways of doing so (given the constraints of time and other resources) is to undertake learning in a distance mode of education. Such learning also provides an individual with a holistic understanding of development issues, including current debates, emerging challenges, best practices and replicability. This methodology enables the individual to continue with her/his career and with a little additional effort and little cost, it also allows for learners to:

- Develop knowledge in a new but related area of learning in the context of a core area of work
- Gain further insights and be exposed to current debates and thinking in specific areas of work
- Understand international perspectives and global dimensions to national and local issues

PIA's ties with Bangladesh

During the staff needs assessment in 2014, SCB identified research capacity building as a priority area. For this, it partnered with PIA for capacity building of its staff through online teaching. To fulfill this need, PIA offered a course on International Perspectives in Participatory Research (IPPR) customized to suit the needs of SCB staff. This blended mode of course teaching included online teaching, face-to-face interaction and on-site coaching. The course duration was from third week of July 2014 till December 2014. The main objectives of the course were:

- To understand international perspectives of participatory research and its implications in own work
- To develop skills on participatory research methods
- To strengthen alternative participatory research designs

Capacity building via *field practice*, through various field based interventions, which are a part of various projects

The field practice mode of training community based researchers is done as part of various project based interventions. Here, PRIA facilitators help communities acquire certain skill sets and experience, which is useful for them, and can be scaled up for acquiring more meaningful outcomes. For instance, in a project aimed at empowering dalit youth and creating awareness on violence against women, PRIA specifically aimed at building the leadership and analytical capacities of these groups. This was done so that they are able to raise the issue of violence against dalit girls and women within their community and in panchayat meetings. These youth groups were targeted to be sensitized on gender, to understand the nature of patriarchy, gender discrimination and the socialization processes which culminate in violence against women in general and dalit women in particular. In a first-of-its-kind intervention for PRIA, young dalit boys were also brought together on the same issue. Monthly meetings were initiated where the boys were given a platform to talk about the importance of being the youth of today and their role in society, peer pressure, etc.

A variety of games, role-play and group discussions were used in the sensitization workshops. Writing, on charts, words which are used in their daily lives to define girls and boys helped them understand the difference between sex and gender. For both the boys and the girls, this was new knowledge, of referencing the distinction between girls and boys based on the difference between gender and sex. Group discussions were also held on different forms of abuse. This form of capacity building values the participant's knowledge, enhances their skills and enables them to contribute towards social justice.

Capacity building of communities through various kinds of field practice is aimed at making the latter more self-reliant and conscious of their surroundings. They are made to believe that their knowledge is valuable, and that they can use it to bring about a change in their neighborhoods. The outcomes resulting from the work done by PRIA are testament to the success of this approach:

- Traditional experiential knowledge is valued
- New knowledge is co-created
- It creates informed options
- People learn to exercise control over their own lives
- Process of collective understanding motivates communities and institutions to initiate social change

Learners' and trainers' profiles

PRIA's training courses are designed for mid-career development professionals who want to build their knowledge; adult learners who have an interest in development issues; and fresh graduates searching for a career in the development sector.

PRIA's facilitators come from rich and diverse backgrounds comprising of academic rigour and intensive field practicum. In the recent past, PRIA has had many facilitators out of which we would like to mention the following:

(Late) Dr. Martha Farrell

Dr. Martha Farrell (1959-2015) was an alumnus of Delhi University and a Ph.D. from Jamia Milia Islamia University, New Delhi. Her professional career spanned over 25 years working nationally and internationally in the field of education, research and policy advocacy, especially on issues related to gender. Martha Farrell also worked extensively on the issues of Adult and Non-Formal education. She developed and nurtured PRIA International Academy to provide Open and Distance Learning to a global community of students on development issues.

Dr. Rajesh Tandon

Dr. Rajesh Tandon is co-founder and President of Society for Participatory Research in Asia (PRIA), New Delhi. Over the past 34 years, under his leadership, PRIA has worked towards the empowerment of the poor and marginalized so that they can collectively claim their rights and organize for self-reliant development. He is a pioneer in innovative methodologies in participatory research, participatory planning, monitoring and evaluation. Dr Tandon is Co-Chair of UNESCO Chair in Community Based Research and Social Responsibility in Higher Education.

Dr. Mandakini Pant

Dr. Mandakini Pant is a researcher and educator with over 25 years of research and teaching experience. She worked with PRIA for more than a decade in areas of women and gender studies, citizenship, governance, social development, and adult education and lifelong learning. Dr. Pant has also taught at SNDT Women's University, Mumbai, India. She has published articles in national and international journals of repute and also presented papers at national and international forums.

Conclusion

Building capacities of young professionals on participatory methodologies is an area that PRIA is paying greater attention to. While PRIA's efforts in practicing and refining the methodology of participatory research has promoted greater acceptance in institutions and academe, opportunities for training the next generation of practitioners, scholars and champions of participatory research in developing countries have not been keeping pace. PRIA has re-committed itself to building linkages with academic and practitioner organizations for such training efforts. PRIA's strategic efforts over the past two to three years to meet a changing reality is through systematic investments in internal governance, building capacities of internal leadership and strengthening practices for systematization of knowledge.

New professionals are being trained through practical internships and in situ training under mentorship of seniors to build and deepen their perspectives on the methodologies and processes deployed by PRIA. PRIA has also begun incorporating technological solutions to the issues of participation, accountability and governance into its interventions. Non-governmental organizations face several economic and political constraints within the country in taking forward their commitment to deepen democracy. The organization also confronts the challenges of communicating to an increasingly interconnected world. PRIA's knowledge service has multi-faceted elements, which have evolved over its 34 years of history. In order to revitalize different components of its knowledge services, the organization has embarked on creating a Knowledge Resource Centre, and is investing in enhancing its web and social media presence.

Key training materials

Reading materials on training programs facilitated by PRIA can be accessed at: <http://digitallibrary.pria.in/cgi-bin/library?e=d-000-00---0ngostren--00-0-0-0prompt-10---4-----0-11--1-en-50---20-about---00031-001-1-1-0utfZz-8-00&a=d&cl=CL3.17>

We are listing some of the documents that are available at the link given above:

Training of Trainer's on Participatory Training for CBED Managers Training of Facilitators (Lahore)

Training of Trainer's: An Advanced Programme Training with a group of heterogeneous learner's

Training of Trainers Programme under PRJA for Cluster II

Training of Trainers on Participatory Approaches to Community Development: A Report, Tata Chemical Society for Rural Development (TCSRSD)

Some other documents can be accessed at

<http://digitallibrary.pria.in/cgi-bin/library?a=q&r=1&hs=1&e=q-000-00---0ngostren--00-0-0--0prompt-10---4-----0-1l--1-en-50---20-about---00031-001-1-0utfZz-8-00&ch=ddc&ct=1&q=Training+of+trainers>

Report on Participatory Training for Training 17-23 Nov. '98

Report of Training of Trainers (TOT) on Strengthening Citizen Leadership Programme for PRIA and Partners Facilitation in Participatory Training

Report of Training of Trainers Programme, Held at Surajkund, During 15-21 November 1996 Overall evaluation of training of trainers programme

Practicing Participatory Training Strategy of Training/ Learning Learning- Training Methods Role of Training

You may get in touch with PRIA Library (library@pria.org) if you wish to access more reading material and documents related to trainings organized and facilitated by PRIA for community based participatory researchers.

CASE STUDY 15

The Public Science Project at the City University of New York, USA

Michelle Fine and María Elena Torre

Introduction

The Public Science Project took root within what is now called the Critical Psychology doctoral program at The Graduate Center of the City University of New York (CUNY) in 1998. At that point, a diverse research collective of women in prison and women from The Graduate Center formed and we gathered, once every two weeks for four years, at Bedford Hills Correctional Facility, New York's maximum security prison for women, to document the impact of college in prison on the women, their children, the prison culture, and post-release outcomes. Together we investigated the economic, educational, criminal justice, parenting and recidivism consequences of college in prison, with interviews, focus groups, cost benefit analyses and a secondary review of re-arrest data for women who had been through college in prison, and those who had not, controlling for crime and incoming education. Our questions were rooted in a national policy debate (President Clinton had just removed federal funding for college in prison), and, at the same time, in the rich experiences of those women-in-prison-researchers who knew intimately what a difference college made to them, their children, friendships and sense of hope in the prison and what happens to college educated women upon release. When College was removed (1994), the women organized with university and community based allies on the outside to restore college. Within a few years, a consortium of university faculty mobilized to resurrect College, and participatory evaluation was undertaken. Two graduate students from the CUNY Graduate Center taught a Research Methods course for the women in prison (offered as part of the BA degree in sociology); seven of the 15 students in the course elected to join a research team with five of us from the outside. We met to design and implement the research; using mixed methods we gathered data about experiences of college from women students, those who dropped out, children of women who participated in college, correctional officers, faculty, university presidents, and community allies for four years.

In 2001, we published a report called *Changing minds: The impact of college in a maximum-security prison for women* (Fine et al., 2001). More than a decade post-publication, *Changing Minds* was cited in 2015 as one of the key empirical pieces that underlay President Obama’s decision to restore federal funding for college for women and men in prison. The report is rigorous and poignant; a blend of statistics and poetry; a cost-benefit economic analysis sits beside narratives from corrections officers and photographs of women with their children/pets/colleagues, which sits beside endorsements from parents of murdered children, testimony from University faculty, and stories from the children of women educated in prison. The research was born in the soul of the college program, shaped by the experiences of those who understood most exquisitely how, for whom and why college in prison mattered. The text was ultimately distributed to every governor in the country and every state legislator in New York State.

This was our first deeply and wholly participatory project. On our own, as external evaluators, we (María and Michelle) could never have crafted a project as complex, nuanced, and ultimately impactful on social policy on our own; as the questions, analyses, and even decisions about dissemination had to come from the deep experience of the women in collaboration and sustained dialogue with university researchers, community advocates, sympathetic policy makers, and even a small collective of the children of incarcerated women.

With just over two decades of experience, the Public Science Project has emerged as an interdisciplinary and multi-constituency hub from which nearly a dozen activist-research projects are currently percolating, each committed to collaborative collective inquiry among university faculty and students, community members, activists, policy-makers, and practitioners from in and around New York City, as well as allies from across the globe (more below). Funded through modest grants, largely through private foundations, each project is rooted in the radical belief in the right to research for communities long excluded from policy and research realms.

Advancing our collective capacity for CBPR: With a wide network of allies engaged in various community based organizing campaigns, the Public Science Project – often in collaboration – hosts lectures and community discussions, “sidewalk science” sessions, and informal talks, about data, research, activism, and policy related to school closings, aggressive policing, school discipline policies, neighborhood change, the prison industrial complex, discriminatory practices against LGBTQ youth, college access, and more.



Young people engaging where they feel a sense of community and where the police interrupt this feeling on a map of their South Bronx neighbourhood. Part of a Sidewalk Science session of Morris Justice Project: Documenting the Human Impact of Broken Windows Policing, see <http://morrisjustice.org/>. Photo credit: Maria Elena Torre.

We build spaces that cultivate “public science” for the common good, within The Graduate Center but also in local libraries, community based organizations, street corners, and spaces where social movements gather. Examples of two major spaces where we grow our collective capacities for critical participatory inquiry are our “research camps” and “summer institutes.”

Research Camps: Each PSP project begins with a research camp, a dedicated space where the members of the research team come together to share their different situated knowledges and craft together a common language through which to research. This is done through a braiding of lived experiences and discussions of past research, public data, what we want the research to accomplish, and who we want to engage, as well as through critical discussions and challenges to conventional assumptions about research and “expertise.” In the prison, this occurred in the Research Methods course.

Depending on the topic we map the local community, review public data, historical accounts, and media coverage; and together learn how to design a survey/conduct a focus group/facilitate an interview, and conduct analyses.



Mapping neighbourhood changes in the context of aggressive policing. Photo provided by María Elena Torre.

Together we figure out a common question from across perspectives, that we feel worthy of inquiry: What does it mean to grow up policed in communities of colour? What are the critical elements in school culture that reduce the systemic violence against youth of colour and LGBTQ young people? In our research camps we review the dominant stories being told about communities in popular media/music/academic/policy texts; we interrogate the epistemological violence (Teo, 2008) and victim blaming of traditional science “fictions” and we try to craft research questions attentive to cumulative dispossession, but also possibility – questions that will yield what Arundhati Roy describes as “stories that are different from the one we are being brainwashed to believe” (Roy, 2003, p. 112).

Research camps take many forms. Sometimes they are a weekend away at a college that has donated space; or a series of Saturdays in a local library or tavern; they may be at the Graduate Center or, in the case of Changing Minds, it was folded into a research methods course taught in the prison. Funded as part of the larger research, they are spaces where our co-researchers develop their appetite for critical inquiry-rooted frustrations of policy, injustice, and in their experiences.

Summer Institutes: While all of our projects begin with some form of a research camp, the Public Science Project has also been hosting Summer Institutes at the Graduate Center for the past six years. Where nearly 600 researchers, faculty, students, community activists and policy makers have enjoyed an intense week of immersion in critical participatory methods. Held each summer since 2011, 20 to 30 activist research teams arrive at The Graduate Center in mid-town Manhattan – they vary from indigenous anticolonial scholars and organizers in Canada, juvenile justice organizers in New Orleans, prison abolitionist researchers partnering with death row researchers in San Francisco, school closing/high stakes testing opponents in Chicago, environmental justice research activists in Oregon, to Black feminist scholars in South Africa. All come to build local research projects, to learn with and from other research collectives, and to join a community of activist researchers interrogating social (in) justice with the always-inadequate but sometimes- useful tools of social science.

Our Summer Institutes have a sliding-scale tuition and with sweat equity by our facilitators and work- study opportunities we try hard to make the week affordable to graduate students, activists, and community workers. Individuals or teams find their own housing and we pay for food, materials, and often a participatory performance mid-way through the week. Thus far our university has provided space and technology in-kind. As a public university we argue our “Critical PAR work” is foundational to the mission of the university to create public scholarship for the public good.

Our facilitators include a core group of critical participatory researchers who have deep experience and feet rooted in the blended soil of research and activism. We are intentionally diverse in terms of methodological and substantive areas, race/ethnicity, sexualities, and personal biographies. Yet we are all dedicated to research with and for communities under siege; interrogating the circuits of dispossession and also privilege, and cultivating a “good enough” set of practices to move policy and organizing a bit closer to justice and human rights. Examples of recent faculty include: Caitlin Cahill, Michelle Fine, Madeline Fox, Monique Guishard, María Elena Torre, Brett G. Stoudt (their bios can be read at <http://publicscienceproject.org/about/who-we-are/>).

Training in CBR

Our CPAR (Critical Participatory Action Research) week-long institute is designed to loosely follow the “arc” of a PAR project; much of our early time together focuses on transforming the group into a research collective, making visible the gifts, wisdoms, needs and desires of the members, sharing resources and deepening each other’s capacities. We do this by recreating the institutional, windowless (!) room where we meet into a living museum of the projects and participants in the room, covering the walls with photos, letters, artifacts, data, and big poster paper with questions

like “what is evidence?” “what is action?” “who are we in the work?” “what is the purpose of our research?”. The week functions as a holding environment in which each project gets “time” to be workshopped with others; in which we grow shared research skills; and in which we collaborate on a common mini-project for the week (e.g., studying surveillance practices in midtown Manhattan). We set aside open times for itchy questions, difficult dialogues, and significant concerns that we know will rupture throughout our time together, and we tighten the networks of faculty, activists, educators, practitioners and “organic” researchers.



CPAR Participant work-shopping ideas at the weeklong Institute. Photo provided by María Elena Torre.

By mid-week – after theory-talk, methods workshops, and “spontaneous difficult dialogues”, immersion in participatory analysis, and viewing a series of provocative, non-traditional research products – the room hums with questions like “do I have a right to research in a community not my own?”, “how do I go back to my community when the people there now see me as a university person, not really a community member?”, “how do we protect confidentiality in a small community?”, “how can we link projects, for instance on police violence across neighborhoods, state lines even national borders?”, “how do we talk about race and racism in our projects without falling apart?”

We begin with Arjun Appadurai's (2006) assertion that marginalized communities have a "right to research." To make this real, we take seriously Ignacio Martín-Baró's call to prioritize those most marginalized and argue that in CPAR projects, the research designs, questions, methods, analyses, and products must be crafted by/for/with those most impacted by what is being researched. In addition, we believe that any materials that are gathered as part of the research belong to the community/ies wherein they were produced. In other words, the justice agendas of communities determine the research products, how the research will be used, which stories should be told, and which are sacred and not for wide circulation.

The "right to participate" means – ideally – that we are all engaged in building theory, designing methods, collecting and analyzing data, and creating products for policy, organizing, social movements, and theory. This doesn't always happen – but it is our commitment and aspiration. We spend much time talking through the "choques" – a term borrowed from Gloria Anzaldúa (1987) – or "clashes" of power, privilege, difference, seeing them as speed bumps useful for slowing us down to think through and theories hegemonic dynamics and assumptions in our research.

We have built a research collective of (on any given day) activists, practitioners, scientists, lawyers, artists, high school push-outs, LGBTQ organizers, and formerly and presently incarcerated men and women, and together we pursue *participatory policy research* on the treacherous landscape of structural dispossession and radical possibility. Our projects produce critical community-led research on aggressive policing on the streets and in schools; harassment of LGBTQ youth by public authorities; violence against girls and women; racialized mass incarceration; college in and after prison; school closings and the abusive consequences of audit culture on communities of colour. Our research collectives produce a wide range of empirical, data-driven products, from scholarly articles, popular websites, organizing materials, public forums, community theatre and performances, to visual art, as we feed our data to policy makers, lawyers, movement-based organizers. And we have lots of hiccups, places where we stumble; times when we have to "check" dynamics of privilege; moments when we are conflicted about who should and shouldn't be invited onto the research team (e.g. the Superintendent of the prison; principal of the school; police officers...); how wide can our zone of inclusion be and still feel like a safe-enough space?

A delicate blend of activism and inquiry, participatory research is organized around question(s) of theoretical import and political urgency, drawing upon rich historic and theoretical frameworks, relying upon multi-level designs, qualitative and/or quantitative methods. We build with and from our epistemological, methodological, and political ancestors stretching back to W.E.B. Du Bois's meticulous and provocative analysis of "the Philadelphia Negro" in the early 1900s and Jane Addams' investigations at Hull

House in Chicago, documenting the day-to-day struggles of immigrants and poor women and children (Addams, 1910). We see ourselves as the academic grandchildren of Kurt Lewin's Center for Community Interrelations (Cherry & Borshak, 1998); allies of Myles Horton's Highlander Center in Tennessee; dear friend and kin to Paulo Freire (1994) whose designs for the problem tree and speeches on freedom lie at the heart of our work; we borrow from Playback Theatre (Salas, 1993) and Theater of the Oppressed (Boal, 1985); and we consider ourselves cousins of liberation psychologist/theologian Ignacio Martín-Baró (1994) who, with colleagues, established a research and action collaborative at Universidad Centroamericano, in El Salvador, dedicated to empirically grounded liberation campaigns (see Lykes, 2012).

Who is the “we”? Profiles of our collectives

Committed to public science for and with social movements, and organized through principles of “contact” articulated decades ago by Gordon Allport and elaborated more recently by María Elena Torre in the concept of “contact zones” (Torre et al., 2008), our research teams include a range of people who know much about traditional scholarship and those who know even more about structural dispossession and community knowledge: high school push-outs, formerly incarcerated college students, undocumented youth, women experiencing domestic violence, grandmothers living in communities scarred by aggressive policing, youth and educators whose public schools are being closed.

Our most current project, *What's Your Issue?*, is a critical participatory survey of the dreams, desires, and priorities of LGBTQ youth across the US, with a focus on youth at the margins – youth of colour, poor youth, undocumented youth, and youth with disabilities. The advisory board of LGBTQ youth, adults, and allies, and queer youth collectives around the US have been foundational to generating and vetting the survey, and creating diverse, expansive, and robust questions that can produce the data necessary to explode the narrow lens of conventional research that restricts narratives of LGBTQ youth lives to depression, bullying, and suicide.

Capacity building

As we scaffold CBR, we draw upon and teach about a variety of methods including large-scale community based quantitative surveys, secondary analyses of “Big Data” (e.g., NYC police or education data), mapping, interviews, focus groups, archival analysis, and ethnography. In communities and sometimes at The Graduate Center, we offer methods sessions for community people, university based researchers, practitioners and policy makers on topics such as building community surveys, Stats 'N Action (participatory quantitative analysis), conducting oral histories, mapping,

visual methods, and focus group strategies. We conduct secondary analyses of official databases and technical reports and produce original evidence about experience, desire, resilience, injustice and resistance on the ground. Choosing to privilege complexity over parsimony, contextual validity over internal validity and situated knowledges rather than a God's eye view of social dynamics (Harding, 1992), we craft research spaces – labs in spaces of everyday practice – where academic expertise sits in intentional dialogue with local experience/expertise.

Critical competencies: These vary of course by project and community, but at base, we all learn the delicacy, humility, and care we need to work with deeply diverse research collectives; to craft questions that re-centre those at the margins; to build delicate and dignified processes of critical inclusion and participation (honoring community knowledges and cultivating loving dissent). We spend time attending to power, scientific colonialism, relational ethics, White privilege, refuting dominant narratives, introducing aesthetic and performance based methods, valuing the wisdom – not just the pain – of historically marginalized communities, and piercing the laminated shield that protects privilege from interrogation. Everyone is encouraged to think through how to build meaningful research collectives and (when meaningful) activist advisory boards, how to facilitate community-based sessions on critical statistics, surveys/focus groups/ interviews, art-based and performance-based methods, and what Monique Guishard calls Ubuntu ethics – ethics for and with community. We invite you to visit <http://publicscienceproject.org> to review some of our projects, institutes, and products.

Conclusions and future actions

Where next: We build as we grow. The Public Science Project launches, incubates and collaborates on half a dozen to a dozen projects at a time. We are now building networks with friends, colleagues and allies in Brazil, Chile, and South Africa as we track some of the painfully common circuits of dispossession (global capital, precarious economic conditions, the rising separation of the cosmopolitan class from everyday people, the censorship of critics and activists), attend to the stubborn particulars of history, and sharpen our shared commitments to both resistance and radical possibilities.

Limitations. There are many limits to the kinds of Critical PAR we engage. There are obvious limitations as we are based in a university and many communities, for good reasons, are suspect of how universities – as a settler colonial project and unchallenged hierarchy of expertise – have tried to extract but not contribute resources, land and knowledge. We are too often limited by financial resources, staff, the numbers of community based organizations we can work with, and by the biases in the “evaluation” and policy worlds against CBR. And of course all of us are struggling in a deeply unjust world, and contributing with humility the tools of critical inquiry to critique and re-

imagine a different tomorrow. We wish we had the resources to make our institutes free; to fund more collaboration with activists and researchers in the global South. And we wish that policy makers and journalists were interested in complex rather than simple stories.

Yet we believe, fiercely, in the right to research and the right to participation. We believe, indeed, that social inquiry is more valid, social movements are more powerful, and communities are stronger when policy research is conducted by a wide range of people, for an inclusive net of the people, and toward a very different tomorrow.

Key training materials

The websites below highlight CPAR projects affiliated with PSP. Each site provides an overview of the research, methods, findings, and products.

<http://publicscienceproject.org>

http://www.prisonpolicy.org/scans/changing_minds.pdf

<http://morrisjustice.org/#/id/i8622615>

<http://researchersforfairpolicing.org/>

<http://bushwickactionresearch.org/>

A film useful for explaining how CPAR “flips the script” of conventional research see: Polling for Justice: http://publicscienceproject.org/polling_for_justice/

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CASE STUDY 16

Partners for Urban Knowledge Action and Research (PUKAR): Barefoot Researchers for Better Communities, India

Anita Patil-Deshmukh, Sunil Gangavane, Manasi Pinto and Rohan Chavan

Introduction

PUKAR began in 2001 as an incubator of new urban knowledge production, anchored in the local yet shaped by the global processes. Ideated by Professor Arjun Appadurai and the late Professor Carol Breckenridge, PUKAR recognizes the centrality of a space for reflection, conversation and activism for fostering inclusive, sustainable urbanization processes and cities.

PUKAR began its engagement in Community Based Participatory Action Research (CBPAR) in 2005 with the Youth Fellowship Program (YFP). Drawing upon Professor Arjun Appadurai's essay "Right To Research" this fellowship, anchored in the principle of 'experiential learning' aims to *democratize knowledge, thus challenging the mode of knowledge creation, profiles of the creators and ownership of such knowledge*. PUKAR uses CBPAR as a tool for alternative pedagogy, advocacy for and interventions in the community and transformations. This approach enables youth to become leaders and change-makers in their communities. PUKAR's past experience has informed us that this unique process of knowledge creation through multiple epistemologies and community based action-research from the lens of the youth has a strong transformative power for social change in the youth, their families, the communities and the society at large. The youth become critical thinkers, conscious and assertive citizens and leaders of their communities, thus enhancing the quality of life for themselves and their cities.

The conceptual framework of Youth Fellowship (YF) is based upon privileging indigenous knowledge located within each youth, and her community (asset based) helping them to build upon that knowledge and document the new knowledge in any format that *suits their capacity and creativity*. Therefore the youth while conducting the research is simultaneously the learner and a knowledge producer. The unique

part is that the research is posited in their neighbourhoods and anchored in their living experiences, thus creating distinctive knowledge about the city which is perhaps seldom possible in the high end, strongly academic, research based formal institutions.

PUKAR conducts research-action under three distinct rubrics using CBPAR with certain variations in the instrument.

1. Youth and Urban Knowledge Production
2. Urbanism: Spatial Utopia and Contested Realities
3. Healthy Cities and Wealthy Cities

Deep community engagement is the constant factor in all three rubrics but the intensity differs from program to program, it being strongest in health related programs. In each the focus is on marginalized city youth that cannot avail formal education systems on multiple accounts.

1. Youth and Urban Knowledge Production

A group of marginalized youth, supported by facilitators, resources persons, workshops, debates and dialogues are provided with research and communication skills and they conduct research over one year in their community. They partake in the research design based upon the needs assessment of the community and they collect the data. Armed with their research data, together they design, advocate, disseminate and implement change in their communities. These Barefoot Researchers (BRs) use the city itself as a learning lab to build new knowledge *without the intermediary of a formal structure of learning that tends to otherwise distance them from their contexts.* In this process, the youth get exposed to existing hierarchies and social, cultural and economic diversities of the world to which the learner/researcher belongs, thus enabling them to reflect upon themselves, challenge the prevalent wisdom to make arguments about their future and become problem-solvers for the future of their cities.

Financial Support: Supported by Sir Ratan Tata Trust from 2005-2013 (300 youth per year).

Currently supported by India Development Service Chicago and EdelGive Foundation (20 youth each, 2014-15).

2. Urbanism: Spatial Utopia and Contested Realities

PUKAR invites citizens to participate in the process of inquiry, knowledge production and documentation about the gentrification and redevelopment processes as well as issues related to *spatial and distributive justice.* This knowledge is circulated to wider audiences encouraging sustained debate about planning processes, policies

and practices, thus formulating an argument about *creating inclusive and sustainable smart cities*. The Mythologies of Mumbai was a six-year long project addressing many of these issues.

Financial Support: Ford Foundation: 2007 till 2015; Guggenheim Foundation: 2009-2010.

3. Healthy Cities and Wealthy Cities

Focuses on research related to the social determinants of urban health; mostly in the unrecognized slum of Kaula Bandar. The local teams of trained 20+ Barefoot Researchers collected critical data with full rigour presented their data to the policy makers and were responsible for bringing health camps to their slum. This was supported by door-to-door education about immunizations, diarrhea and Oral Rehydration Solution and awareness about TB and its spread in order to encourage people to seek immediate treatments and prevent spread. The health camp intervention *has increased the immunization rate in the community from 29% in 2009 to 90.7% in 2012.*¹

Financial Support: Rockefeller Foundation: 2009-2012; Cipla Foundation: 2015-Continuing



PUKAR Barefoot Researchers conducting survey and door-to-door education in slum. Photo provided by PUKAR.

¹ Subbaraman, R., O'Brien, J., Shitole, T., Shitole, S., Sawant, K., Bloom, D.E., & Patil-Deshmukh, A. (2012) Off the map: the health and social implications of being a non-notified slum. *Environment and Urbanization*. 24(2): October 2012. Available at: <http://www.ncbi.nlm.nih.gov/pubmed?cmd=search&term=Subbaraman%20R%5Bau%5D&dispmax=50>

CBPAR and social change: From PUKAR lens

PUKAR offers capacity building in CBPAR to youth who are based at various educational institutions or communities and the content of the *program is tweaked depending upon whether the youth are community based or college based*. For the cycle of July 2015-June 2016 we have four programs under the rubric of youth and urban knowledge production:

1. St Xavier's College, Mumbai: Mumbai University
2. Guru Nanak Khalsa College of Arts, Science & Commerce: Mumbai University
3. BMN College of Home Science: SNDT University
4. Four community based programs (two in collaboration with a community based organization) Under the other two rubrics, the following programs are currently operational:
 1. CBPAR in three tribal villages near Mumbai peri-urban areas related to Research on Internet access to rural poor: Total population approximately 6000 people
 2. CBPAR in one unrecognized slum of approximately 15,000 people, about TB and chest symptoms.



Capacity building of barefoot researchers

The four main pillars of the capacity building are:

1. Perspective building
2. Participation, group research and team work
3. Activity based pedagogy
4. Community engagement

1. Perspective building:

- i) Society
- ii) Self
- iii) Research techniques
- iv) Community engagement and leadership
 - i) Societal realities like caste, religion, gender, environment, India's pluralistic, multi-religious, multi-ethnic culture and issues of equity, social change and social justice are debated through multimedia presentations by experts.
 - ii) Personality building effort is focused on training youth to do self-reflection, communications, empathetic listening, peer learning, unlearning and co-creation of knowledge through activity based workshops by resource persons. Cultural confidence building that plays a *transformative role* is embedded in the project's structure.
 - iii) The study of research instruments as an alternative pedagogy is detailed and includes ethics, interviews, survey, case studies, focus group discussions, observations as well as photography, mapping and Right To Information (RTI). Data analysis, synthesis and interpretation form a significant aspect of developing critical thinking, analytic skills and problem solving skills.
 - iv) Workshops on community engagement and leadership building include active citizenship skills like learning to develop rapport with the community, being participatory, inclusive, learning social and political dynamics within groups and community and negotiating with them. Concepts of equality, equity and social justice are viewed from the lens of communities where the Barefoot Researchers are conducting their

projects. Disseminating research findings to the communities and local authorities leading to advocacy for and interventions in the community becomes a critical part of community engagement, *bringing about social change*.

2. Participation, group research and team work:

Participation of every individual at some levels remains the hallmark of this process.

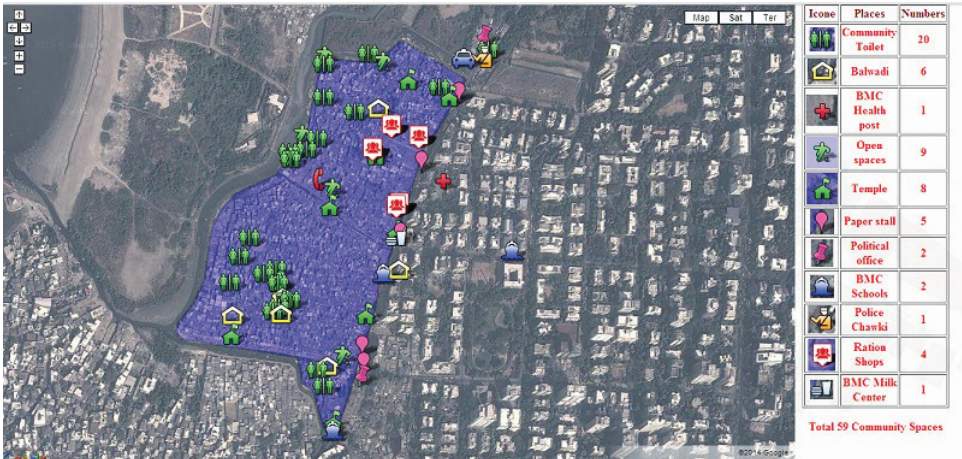
The idea of group research and teamwork is embedded in the multi-religious, multi-linguistic, pluralistic ethos and the historically significant syncretic and tolerant traditions of India. The group has to sustain itself despite diversity within the group and in between the groups, learn to respect diverse backgrounds, exposures and negotiate differences of opinion, so as to build consensus. These processes help inculcate values and a mindset required to sustain a strong *'inclusive, electoral, participatory democracy* in the nation, fostering skills like people engagement, conflict resolution and *being inclusive in the process of decision making without excluding anyone*.

3. Activity based pedagogy:

Believing strongly in the Paulo Freire methodology to treat the learner as a co-creator of knowledge, the instrument believes that each youth is a depository of indigenous knowledge and she is encouraged to build upon that knowledge through her research techniques and community engagement. Most training is workshops based and most issues are debated within the groups and in between the groups, thus creating the atmosphere of inquiry. Everyone is encouraged to partake in the debates in order to hear voices that are out of the normative or unheard. Youth is encouraged to raise questions about prevalent social practices, current policy executions, and cultural ethos that impact their lives, their decision-making capacities and those of their communities. What, Where, When, Why, Who and How remain important tools for fostering critical thinking capacities and problem solving skills in the youth. *This nurtures the real skills for building a voice of reason through people-engagement.*

Mapping forms an important tool of research and community engagement. Mapping and self-enumeration has the potential of becoming a strong source of power and moral force for the communities. "Mapping and self-enumeration are active, generative and self defining practices that become part of political self-consciousness of these communities, reminding their members that their communities are greater than themselves," says Professor Appadurai.²

² Appadurai A. (2012). 'Why Enumeration Counts', Environment and Urbanization Volume 24, Number 2, October 2012.



Community Mapping Gazdar Bandh Slum (Santa Cruz West). Photo provided by PUKAR.

Other mediums like films, photography, theater, poetry, puppets, etc., are also used to create discussions about certain complex and fragmenting issues like caste, reservations, identity, etc.

4. Community engagement and leadership building:

Community engagement remains the most critical part of the pedagogy and the most difficult even though most of the youth hail from the communities. *Empathetic listening* becomes very critical for successful community engagement. Proper articulation of the intentions and objectives of the research, sincerity in approach and ethic of research remain valuable in building rapport with communities, and gaining their trust. Meetings and discussions in the community, advocacy, knowledge dissemination, creating an action plan based upon the results of research, taking that plan to the policy makers for bringing about changes in the communities form the essence of strong community engagement and leadership building process. The final goal of projects is to *make the community the real stakeholders in the decision-making processes related to the proposed social changes.*

Profiles of the barefoot researchers

Diversity remains the strength and the weakness of the program. Our barefoot researchers come from diverse backgrounds including students from vernacular and English medium colleges, occasionally professionals but majority of them (50- 60% at any given time) are from deeply marginalized sectors like construction workers, transgender, brick kiln workers, rag pickers, Naka Kamgars, orphans, drop out girls from minority community ghettos, tribal and children of sex workers. Those who

Other important components of capacity building besides the four pillars

1. Ethics in Research

PUKAR ensures that each and every researcher undergoes a full day workshop on 'ethics in research'. The participants are taught the importance of asking questions in a sensitive, polite manner, importance of people's right to their own privacy and their right not to participate in any research, keeping critical information about the respondents' safe and keeping the identity of the respondents anonymous. They are taught ways to seek and record consents – oral, written, visually recorded or audio recorded.

2. Facilitators, Trainers and Co-Travellers

Facilitators and trainers are mostly the youth fellows who have been through the program themselves and hence understand the nuances of the program. They foster the concept of asset based, community based knowledge creation through experiential learning and to apply that knowledge for problem solving. Each one has received very specific training for this role through various capacity building workshops.

The facilitators need to be encouraging, patient, leading by example, and *catalyzing cross-pollination and co-creation of knowledge as well as co-learning*. They must possess the aptitude for research as pedagogy and to be able to connect the local issues chosen by the barefoot researchers to larger socio-political systems, urbanization and globalization that affect the systems. Ability to mentor barefoot researchers to engage with the community and to make them equal stakeholders requires a very specific set of abilities that facilitators bring to the program. Since the *facilitators mentor very impressionable youth* and as this is their first exposure to this kind of open, secular, space for many youth, the facilitator's job acquires a very critical position in the program. Profiles of facilitators can be found at: <http://pukar.org.in/about/people/project-team>.

3. Resource People

These include academicians, activists, practitioners, media people, and journalists. More information on resource persons can be accessed at: <http://pukar.org.in/about/people/project-team> and <http://pukar.org.in/resource-persons>.

are semi-illiterate use more visual instruments like photo-essays and audio-recorded interviews for their data collection. *This diversity creates the most fertile ground for cross-pollination of ideas and helps to break down many social barriers, thus bringing about social change.*



Ashish, a transgender leader, as resource person for the group working on masculinity. Photo provided by PUKAR.

Kishan Mantri: A story of everyday struggle and everyday victories, this photo essay made as part of PUKAR’s YF program sums up migrant construction worker Kishen Mantri’s dual life in the city. While he constructs luxurious and pristine buildings during the day, Kishen returns to his humble makeshift home in Thane in the evenings. Anchored in his very own contrasting everyday and fuelled by research skills and photography learnt as part of the fellowship program Kishan along with his group went behind the lens to create this self-reflective documentation. The group’s advocacy efforts bore fruit when their community managed to procure drinking water from the dishonest contractor using their learnt skills.

Suraiya Kazi: From being taunted for hailing from ‘Mini Pakistan’ and compelled to contest her own notions of belonging, to now, bustling with confidence and unafraid of opinions, Suraiya, a youth fellow, spent one year in chronicling outsiders’ perceptions of Mumbra. It was in an attempt to look beyond the common notions of this neighbourhood suburb of Mumbai as a “Muslim ghetto” – in lieu with the Bombay riots of 1992-93 – Suraiya and her friends conducted a series of interviews and discussions with the non-residents. Armed with skills and a more nuanced understanding taught at YF, Suraiya has now become secure in her own skin, and has developed strong arguments about her community when negotiating the city.

Skills students and learners must acquire

The most critical skill students/learners must acquire is the value of *participation*. CBPAR is essentially based upon the fundamental practice of making the community based people equal stakeholders in the process of research-action. PUKAR believes that *participation* and *inclusivity* are two ‘MUST’ attitudes necessary for community engagement and lasting social change.

Everyone is encouraged to participate at some level by contributing some aspect of the research action process, bringing her/his own skills to the process. Youth’s understanding of different levels of participation is enhanced through activity where self-reflection, learning to ask questions and challenging the prevalent notions become important part of transformational processes. Learning to gather many different perspectives becomes important for developing astute decision-making capacity. Ability to accept lack of knowledge and use that as a motivation for erudition is important. *Accepting that different exposure, situations, identities and other things shape everyone’s opinion becomes fulcrum for successful group dynamics and societal cohesions.* Taking risks, creating innovations, facing failures and learning from them is encouraged. Recognizing everyone’s ability and utilizing it in the group process makes the process and the outcome richer. Inquiry and multiple points of views are accepted as a part of the system.

Conclusions and future actions

One limitation of the instrument remains embedded in the operationalization. If not operationalized with rigour, the data may not be as robust as is needed from a research perspective. Another limitation pertains to the interactions between the community youth and the respondents. At times caste and gender issues can play havoc between the researchers and the respondents and either can prevent interactions altogether or create difficult situations for everyone involved, thus impacting the data. That interaction can become difficult to manage and the granularity of information may be lost. One additional factor is the mobility of the urban poor. People from the informal settlements are often very mobile, related to seasons, work demands, dispossessions, evictions, etc. Approaching the middle class or upper echelons of society for any data collection is almost impossible in these days of increased gated communities and ghettoisation of the poorer communities in the urban sector.

The opportunity lies in strengthening the technique of CBPAR and giving it recognition and validity. That has the potential of *attracting youth to the sector by creating livelihood opportunities while simultaneously creating youth leadership for social change.*

We have started institutionalizing the program in some mainstream educational institutions in Mumbai where students have to pay part of the expenses for the course. We are deeply interested in spreading this program to all the mainstream educational institutions across the state of Maharashtra. This could be feasible only if there is recognition of the program from the University Grants Commission (UGC) that would give some sort of credit to students for this course. PUKAR also sees a role in training of trainers from across the states and to emerge as a training centre for CBPAR.

Key training materials

Readers, trainers, others who are interested in receiving the multiple training materials prepared by PUKAR are encouraged to write to us since we tweak the materials, the workshops, based upon the space where the youth are located. For example, community youth, college going youth, activist youth, rural based youth, etc. Please feel free to write to Dr Anita Patil-Deshmukh at anita@pukar.org.in; pukar@pukar.org.in.

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CASE STUDY 17

The FOIST Laboratory: University Student Engagement and Community Empowerment Through Higher Education, Sardinia, Italy

Stefano Chessa, Mariantonietta Cocco, Kelly Sharp and Andrea Vargiu

Introduction

The earliest form of the FOIST (“Formation, Occupation, Information, Services, Territory”) Laboratory was established between 1977 and 1978 at the University of Sassari. It stemmed from working groups established by Professor Alberto Merler for students in his sociology courses at the Faculty of Magistero, in order to encourage students to work in, and create lasting relationships with, their own communities. FOIST’s mission is to educate, train and share knowledge and information with communities, and as such it was designed to support community action and research, as well as to become a point of reference for students and practitioners as a “documentation centre”. This documentation centre makes tools, documents and materials available to a growing community of practitioners including: scholars and university researchers, but also public administrators, social workers and educators, decision makers, specialists and scholars outside the university. In this way, FOIST realized a need identified by academic authorities to promote the university as a community service institution, by establishing relationships between academic and local communities, and promoting research towards social action and change.

Through the 1980s and 1990s FOIST hosted a number of workshops including one on minors deviance (1992) and one with jail prisoners where students, administrators and convicted individuals interacted (1995). These workshops facilitated connections across generations and between groups of different backgrounds, they created group solidarity and eventually led to the establishment of a self-training course on psychiatry. This course, “Beyond the wall: Coordination for mental health” (1994), enabled students and researchers to engage in the empowerment and emancipation of families and patients, experimentation and transformative action.

In 1998 – representing the University of Sassari – FOIST researchers joined a consortium of civic associations (Consorzio SIS: Development of Social

Entrepreneurship), where they worked on different projects covering research, formation, and consulting for and with non-profit organizations. The research projects focused on practical dimensions of the non-profit sector in Sardinia, as well as theoretical aspects of the non-profit experience from a sociological perspective. Training included Master's courses on the running and management of non-profit organizations, and shorter seminars for individuals already working in the sector. A book collection was published on the work of SIS, and new books are still being added (see http://www.francoangeli.it/Ricerca/risultati_ricerca_collane.asp?Collana=613).

Generally, FOIST has conducted research on organized solidarity and social responsibility, responsible consumption, social exclusion and citizen participation in social policies. They have also worked specifically on action oriented and CBR, such as with the European funded research program, Socio-Economic Research on Fusion (SERF) between 1997-1998. Main activities at SERF included: "classical" research (main statistics, interviews, historical and cultural background, mapping of relevant actors through social network analysis), awareness raising, and implementing a European Awareness Scenario Workshop (EASW). A mixture of researchers, students and practitioners took part in the project, and it led to a concerted action plan by several community actors.

Students of FOIST were also involved in a program focusing on the *maison familiale rurale* ("rural family school"). The project aimed at contrasting young people's abandon of rural areas through the valorization of local knowledge and "savoir faire". To support the project, FOIST used both private and public sources of funding, and built on international collaborations. This long-term project aimed at evaluating the feasibility of a rural family school with participants and administrations with varying backgrounds, from 18 municipalities. FOIST did this through classical "background" research, as well as more participatory activities including: public meetings, exchange visits, and information and awareness raising activities such as an international seminar in 2001. Due to complicated legalities and a lack of continuity within some community institutions, the rural family school was not implemented. However, the project raised considerable community awareness, particularly on educational issues related to community development.

It was during a period of change within the Italian and European higher education systems that FOIST first connected with the Living Knowledge (LK) network in 2004. The respective experiences and shared belief in participatory approaches to research, community empowerment, positive social change and the importance of student engagement made a partnership between FOIST and LK possible. After participation at the LK Conference in Paris in 2007, FOIST became a partner in Public Engagement with Research and Research Engagement with Society (PERARES)

(<http://www.livingknowledge.org/projects/perares/>). PERARES is a European project funded under the 7th Framework Program which ran from 2010-2014 and aimed at strengthening public engagement in research by developing multi-annual action plans, and involving researchers and civil society organizations (CSOs) in the formulation of research agendas and the research process. By participating in the PERARES project, FOIST was able to incorporate some of the relevant experience and know how developed by Science Shops to further elaborate on institutional architecture towards a more stable relationship with CSOs.



Students in Social Work and Social Policies courses on a study visit to a Recovering Community to meet with practitioners (2014). Photo provided by FOIST Laboratory, Università di Sassari, Italy.

A number of partners that were involved in PERARES and the LK network have now joined a new project funded by the European Commission under the New Horizon 2020 program. This project, Enhancing Responsible Research and Innovation through Curricula in Higher Education (EnRRICH) (<http://www.livingknowledge.org/projects/enrrich/>), began in July 2015 and was specifically designed to embed public engagement, ethics, open access, governance, gender issues and the teaching of science, technology, engineering, and mathematics in graduate and postgraduate level curriculum (see also below).

Currently, FOIST is engaged in four projects, and has applied for the funding of a few others; several of these projects, including EnRRICH, are discussed in further detail below. Each project is funded separately; however, FOIST often contributes to pre-existing projects and thus receives funds from various sources that currently

include the European Commission and a bank foundation. Often, funding comes from regional and local administrations, and many of the past projects were funded nationally. Projects are often run in partnership with CSOs, and therefore operate without direct funding; FOIST is able to support these through the assistance of tenured personnel, students' contributions and/or association with ongoing projects.

Training in CBR

FOIST does not provide a structured CBR training curriculum; rather, training for CBR is embedded in most of its activities and projects. Qualitative research methodology courses at both undergraduate and graduate levels in the disciplines of Social Work and Social Policy introduce the use and impacts of social responsibility in research, as well as themes of transparency, anticipation, reflexivity and participation. These courses focus on attention strategies, uncertainty ethos and systematic doubt.

Graduate and postgraduate students additionally engage with the public through their final dissertation projects, where students respond to the knowledge or mobilization needs expressed by CSOs, citizens, or local administrations. Often, these dissertations build on the PERARES project pilots and are directly inspired by Science Shops. There have been about 20 projects of this kind, led primarily by MA students in Social Work and Social Policies, but also by a few BA and PhD students in Social Work. Generally, the projects stem from organizations' demands but can also be a joint initiative from students and organizations, building on issues connected to the students' internship. From either starting point, initial demands are often vague and difficult to translate into a research question: negotiation between FOIST instructors, the student, his/her tutor, and the organization aim to clearly identify issues at stake, objectives of research, methods, and outcomes. Understanding how to develop research questions and define a strategic research plan in this way is critical to the pupils' learning. Contracts stating timing, outputs, as well as use of eventual funding and other resources are drawn-up and signed by the partners.

Postgraduate students are involved in courses and seminars specifically dedicated to CBR and action research. Presently, PhD students in Social Work and Social Policies participate in an experiential seminar situated in a disadvantaged neighborhood, where they use interviews, focus groups and public meetings to understand what community members think of their present situation and hopes for the future. The project fits within the larger Equity and Sustainability Field Hearing program launched by Initiative for Equality (www.initiativeforequality.org), a worldwide initiative involving over 250 partners in 80 countries that was designed to give a voice to marginalized communities in the global dialogue and decision-making process on sustainable development.

Summer schools serve to teach a condensed version of the guiding principles of FOIST's pedagogical and relational approach based on conviviality. In Illich's terms, conviviality is when learning tools not only act as a knowledge transmission machine but are also created by their users. Action research was the main theme of the first Mediterranean Summer School on Sociological Theory and Method (October 2006), and community-university partnerships was at the core of the third Mediterranean Summer School titled "Research, training, civil society" (October 2012: <https://scuolamed2012.wordpress.com>). The majority of participants at both summer schools were PhD students and young researchers in sociology, but some practitioners and CSOs administrators attended as well.

In order to function as a convivial laboratory, some guiding principles are to be cultivated and practiced:

- The laboratory is a social space, as a strong ties among people are built and maintained through rites and collective practices;
- The laboratory works as a community of practices. Informal learning and (tacit and explicit) knowledge exchange take place through mentoring, peer relationships, imitation, impregnation;
- Work is based on cooperation rather than competition and therefore collective achievements are sought rather than individual excellence;
- The laboratory is conceived as a place for autonomy, awareness and significance where people can build ownership of what they do because they are enabled to appropriate the work process as part of a meaningful whole;
- Fixing and maintenance are currently valued practices whereas innovation and originality are not regarded as the only driving principles of collective and individual activity and achievement;
- Authoritativeness is based on wisdom and experience rather than bureaucratic hierarchy or legal authority.

In FOIST's experience, collectively conceived and run projects are an effective means to put those principles into practice. Group work and mutual exchange seminars generate circulation of ideas and knowledge exchange. Seminars can be used to ensure the alternation of group work with open plenary, thus promoting wide participation and direct involvement of participants.

Learners' and trainers' profiles

FOIST's educational activities target undergraduate, graduate and postgraduate students mainly in Social Work and in Professional Education, as well as practitioners,

particularly social workers, professional educators and CSO workers. Although FOIST strives to overcome the classical trainer-trainee dichotomy, training staff is made of researchers who were themselves trained through FOIST Lab activities during various stages of their education, including their PhDs. In this way, research has and continues to facilitate training of trainers. Finally, trainers also obtained their skills in participatory research during individual experiences and studies elsewhere in Europe (thanks to a well established Erasmus Program network on peace and intercultural exchange named Euomir) and beyond (notably through long lasting exchanges and collaborations with colleagues from North Africa, Japan, Brazil). Trainers that are not FOIST staff are either fellow researchers from other universities or research centres or practitioners with relevant background in Social Work or CBR.

Alberto Merler is a sociologist with over 40 years in research, teaching and community engagement. With a large international experience, notably in the global South, he is the founder of the Foist Laboratory. He has held several positions at the University of Sassari, and is presently Director of Research and International Relations at Inthum.

Other key personnel of the Foist Laboratory are *Antonio Fadda* (full professor of Sociology, until recently Coordinator of the Doctoral School in Political and Social Sciences); *Mariantonietta Cocco* (PhD, Researcher in Sociology with major research interests in human mobility, integration and social policies); *Romina Deriu* (PhD, Researcher in Sociology with major interests in local knowledge and identities); *Stefano Chessa* (PhD, Researcher in Sociology with major interests in education, student mobility and socialisation); and *Andrea Vargiu* (PhD, Professor of Sociology with interests in CBR, action research and participation).



Making International Connections (2008): Alberto Merler (right) and Michinobu Niihara. Prof. Niihara actively collaborates with FOIST Lab and has created a similar organization at Chuo University in Tokyo. Photo provided by FOIST Laboratory, Università di Sassari, Italy.

Although roles were delineated and labeled above, the authors of this piece critically question if defining individuals as trainers and trainees is the best way to define them, as each one of them is something more complex and, at the same time, more distinctively precise than those general categories appear. They are citizens, community members, fathers, mothers, sons and daughters, and more and as such their relational, intimate and spiritual life is definitively more profound, complex and varied than that of just another “student” or “practitioner”. By considering them as “people” in general, we recognize their personal, familial, and community knowledge, and the value that goes along with those. Value is not exclusive and it can even increase when knowledge is shared and when it comes into contact with other traditions, ideas, ways of looking at things, perspectives and sensibilities. Eventually, they may thus find out that rather than being simply rationally instrumental, knowledge can be generative because, as Rullani recalls, it “provides people with a base of experiences, emotions, learning that changes the way they see things, and thus the ends to be pursued”.

Capacity building

FOIST’s approach to capacity building acknowledges the incredible potential of knowledge creation and sharing that can sprout from relationships among human beings that mutually recognize each other as persons. That approach has profound pedagogical implications, of course. Moreover, it can be said that this approach serves as the main content of the learning process: a means and an end at the same time. Therefore, the pedagogic method cannot but be a dialogical, circular and open one.

Students of FOIST’s learning and knowledge exchange activities are expected to mature competencies in relationship building first and foremost, but also in basic research skills including gathering, organizing and analyzing data, notably through participatory approaches. The introduction of Science Shop activities mentioned above have made it possible for learners to develop skills that are otherwise challenging to acquire. Such skills include those identified by the “Dublin Descriptors”, which state students successfully complete the second cycle of their MA when they:

- can apply their knowledge, understanding, and problem solving abilities in new or unfamiliar environments within broader (or multidisciplinary) contexts related to their field of study;
- have the ability to integrate knowledge and handle complexity, and formulate judgments with incomplete or limited information, but that include reflecting on social and ethical responsibilities linked to the application of their knowledge and judgments;
- can communicate their conclusions, and the knowledge and rationale underpinning these, to specialist and non-specialist audiences clearly and unambiguously;

- have the learning skills to allow them to continue to study in a manner that may be largely self-directed or autonomous.

Having said that, capacity building is not just about skills and competencies; rather, the goal of the FOIST Lab as a craftsman's lab is connected to the development of sociable and enabling experts. In order to do so, autonomous and critical thinking along with the ability to look at reality from multiple perspectives is promoted; excessive specialization is avoided as it implies fragmentation of the work process, thus hindering a holistic approach to problem solving and limiting workers' control. Therefore, the exchange of ideas and experiences is promoted through seminars, workshops and highly participatory activities that make use of different didactic and intellectual supports not limited to "scientific" literature, but rather building on diverse sources of knowledge and wisdom. *Reflexivity* is conceived as a specific – although not exclusive – feature of scientific knowledge production and is strongly promoted in learners, eventually amplified by means of cooperative mindfulness building. *Collective reflexivity* is encouraged by means of "altervision": a peculiar way of stimulating idea generation and circulation through the sharing of experiences among peers. *Altervision* is a method used among social workers to bring out, make recognizable and shareable the professional capacities of participants through group discussions. *Collective reflexivity* is stimulated when students recount real situations that required expertise and the use of implicit competencies, and as such they are comparable even across different professional settings. Care, attention strategy, uncertainty ethos, systematic doubt and skepticism are at the centre of the learning process.

Conclusions and future actions

FOIST's future will primarily depend on the ability to cope with the growing marketization of knowledge and the broadening neoliberal conception of a 'university'. In the past, the sustainability of the person-centred-approach on which the FOIST Lab rests was put at risk when the external stakeholders, who have the power to change the working environment, reduced FOIST's autonomy and agency. Presently, bureaucracy and the administrative burden are becoming increasingly time and energy consuming. The recent changes in the Italian higher education system push for fragmentation of the learning process and experience, hyper regulation, "productivity", individualization, and competition. In this regard, students are often encouraged to acquire credits rather than organically develop a useful and truly enriching learning process. For professors, funding and awards do not value public and community engagement in either teaching or research. Rather, increasing pressure is put on "measurable" aspects of processes and outcomes to the detriment of substantive work with persons and care for quality of relationships, of working conditions and of the learning experience.

Other challenges come from inside FOIST: the very idea of the craftsman's lab raises the issues of sustainability and scalability. *Sustainability* refers to the care of work that is necessary to maintain the ideal of the person-centred-approach: it requires relational work that is not always compatible with the specifications of funders. *Scalability* relates to the number of people that can be intensively involved in activities and projects before the whole system becomes “counterproductive”, i.e., stops developing enabling processes and starts producing disabling ones. Both of these challenges are addressed by reinforcing the core ideas and ideals that drive FOIST. This includes constantly working to preserve internal cohesion, along with building and maintaining alliances and networks within and outside academia, at local and international levels, that would ensure mutual support. In response to this notion a “Chart of Sassari for Community-University Alliance” was created and shared with stakeholders in 2011, designed as a “working document to establish a pact between a plurality of actors who share its principles and are willing to put it to work, as well as to create occasions for dialogue and cooperation.”

In order to reinforce dialogue and collaboration with CSOs, a social promotion association was created in 2011 that included FOIST personnel and individuals from four CSOs. The association Intercultural Laboratory for Research and Promotion of Human Condition (Inthum) (see <http://www.inthum.eu/>) was established thanks to the PERARES project and it ensures participation and stakeholders' involvement in research. It was established expressly to strengthen already existing collaborations and to give them continuity through structural cooperation based on a common long-term endeavour. This project will continue for years to come.

As mentioned above, FOIST is involved in the EnRRICH project which aims to gather information on best practices in Responsible Research and Innovation (RRI) embedded in academic curricula. The goal is to examine and share these models of practice, and draw on lessons to influence both practice and policy. This project will improve the capacity of students and staff in higher education to develop knowledge, skills and attitudes that will support the integration of RRI in curricula by responding to the research needs of society as expressed by CSOs. It will do this by identifying, developing, piloting, and disseminating good practice and relevant resources to embed the different RRI methods in academic curricula across Europe. Through sharing learning and initiating discussion and debates at institutional, national and international levels both within the consortium and beyond, the EnRRICH project will create a better awareness of, and enhance the policy context for, RRI in curricula and thereby produce more responsible and responsive graduates and researchers. The project will run until December 2017 and involves 13 partners across ten European countries. The EnRRICH project is one of the drivers of the 7th Living Knowledge Conference, which will take place in June 2016 in Dublin, Ireland. The project's

website (<http://www.livingknowledge.org/projects/enrich/>) will have relevant documents and useful material for enhancement of RRI through higher education curricula. At the time of publication, FOIST did not have a website or an online repository of documents, but they are hoping that a website will go online in the near future. Please contact FOIST directly (e-mail: foist@uniss.it) for any of the other materials or projects mentioned here.

CASE STUDY 18

Training And Research Support Centre (TARSC), Zimbabwe

Rene Loewenson, Barbara Kaim and Artwell Kadungure

Introduction

Trainning And Research Support Centre (TARSC) is a non-profit organization that provides training, research and support services to develop capacities and evidence on health and social policy issues, particularly within state and civil society organizations. TARSC is a learning and knowledge organization, with a particular focus on skills building and methods to support community based work, and with a commitment to long term capacity building in the public sector and in civil society.

For 20 years, TARSC has carried out and built skills for research, including participatory action research and CBR and provided evidence and technical advice to support policy dialogue on public health, health systems and social determinants of health. TARSC has supported capacities and processes to strengthen social participation and power in health and social systems.

We work with communities, membership based and solidarity oriented civil society and states to strengthen public–public links, i.e., between community and state–government at all levels, to deliver on social and economic wellbeing and justice. We build capacities, networking and dialogue across these actors, and the generation of evidence to inform dialogue on policy and practice. We are a knowledge organization, and see knowledge as a self determined, people driven, societal, technical and scientific contribution to current and future wellbeing.

TARSC works in east and southern Africa region and internationally. We consider regional networking and South-South alliances to be essential for effective engagement in the current globalization, and that it is important to tap into the assets of globalization – information technology, social and institutional connectedness, solidarity across communities – to address its deficits. We are, for example, the hub or member of numerous regional or international networks that have shared values, and

particularly the Regional Network for Equity in Health in East and Southern Africa (<http://www.equinetafrica.org/>).

TARSC has provided training in different forms of CBR for over 20 years (since its inception in 1994). We provide capacity support for and implement various forms of CBR, including:

- Community monitoring, using sentinel surveillance on social determinants of health (SDH) and service delivery for health (e.g., CMP 2014);
- Community based research using surveys, assessments and qualitative methods on specific areas within the strategic focus on building evidence and capacities for communities to engage the state and market (e.g., TARSC, CWGH 2009; TARSC CFH 2010);
- Budget tracking work on health and other public sector funds (e.g., TARSC 2013);
- Participatory Action Research (PAR) on health equity and people centred health systems for processes of problem identification, analysis, local action and learning to take place within those directly affected by issues and within wider learning networks (e.g., Machingura et al., 2011). This work may also use visual methods such as photovoice (e.g., Loewenson et al., 2009).

‘Training’ is provided in different forms, including short courses, embedded skills building in specific research activities and mentoring. TARSC has links with institutions that provide longer skills building (graduate or postgraduate) to complement these programs for specific personnel. TARSC has run web based programs on specific areas, such as a web based course on state and social policy with University of York, Canada.

In a one year period TARSC implements about 3 short courses/training workshops, such as on public health and on participatory action research (e.g., TARSC, HEPS 2011; TARSC, MoHCW 2014); 3-4 training/capacity building activities within specific research programs, such as on health and foreign policy; health financing or on maternal health or urban environments for health (e.g., TARSC, MoHCW, UNZA 2013); and provides capacity building through mentoring in 7-8 or more sites of work nationally and internationally. The number may vary from year to year. TARSC also provides support to a wider number of sites who raise specific queries or areas for capacity input in CBR work. TARSC also provides accessible resources to the general public on its website (<http://www.tarsc.org/>) and the EQUINET website (<http://www.equinetafrica.org/>).

The courses are funded from participants and their organizations, contributing to their travel, accommodation in regional courses and making small contributions



Methods Reader on PAR on the EQUINET site



Report of a National Research Forum, 2015

(\$50-\$100) in local courses, with those not able to meet costs fully sponsored by TARSC, with support having been provided from external funders such as IDRC Canada, OSISA, SIDA and from TARSC own resources.

Training in CBR

The methods and courses vary by the type of research capacities and mode of skills building. Short courses are usually about 5-6 days duration, and are used for specific areas of skills building (e.g., TARSC, CWGH 2011). Training that is embedded within specific CBR activities is often iterative, with 4-5 day skills training at inception that is more focused on design and methods for field work and after data collection is more focused on analysis and reporting. Training for PAR work is done through short course inception training followed by mentoring on specific site work and review and deeper skills building through e-exchanges and 3-4 day workshops of a learning network. Mentoring programs for skills building often take place over much longer periods (several months and in some cases several years) using Skype, email and face to face exchanges. Longer 'taught' courses have also been implemented, such as the web based training referred to above, which was implemented over 9 months. The pedagogical approach in all cases follows similar principles, but with modifications for different settings and purposes:

- It draws and makes use of participant experiences and draws on existing knowledge and skills;
- It applies new skills and knowledge to areas that have practical relevance to participant work, to solve problems, apply innovation, etc., and supports learning from action (e.g., TARSC, AWIDE 2014);
- It uses a mix of information/presentation, participatory methods, practicals and course work, mentoring, etc., to build skills;
- The 'trainers' are 'facilitators', co-researchers, in joint work or expertise identified for the specific skills they contribute in an area;
- It makes connections across different communities, expertise, etc., for ongoing exchange of information in longer term learning and research networks. (e.g., MoHCC, NIHR, TARSC 2015).

The training aims for scientific quality, innovation and relevance to communities and public services. It seeks to demystify research as a tool for building, sharing and using knowledge for social change, including by networking actors from different institutions and sectors. TARSC uses an interdisciplinary approach, covering skills areas that relate to occupational and public health, HIV and AIDS, health equity, social

security, food security and nutrition, gender equity, child and adolescent health and social development and reproductive health. Formal training in workshops and short courses is complemented by mentoring and exchange visits and attachments. TARSC also offers free interactive web based training materials in the areas of adolescent health and in civil society and health (at <http://www.tarsc.org/>).

The content varies and depends largely on the training activity, research area and the type of research. So, for example, content for the following modes of CBR may include:

- For community monitoring: quantitative and qualitative measures of different social determinants of health; measures for ensuring data quality, reliability, validity; data tabulation, analysis and reporting
- For CBR using surveys, assessments and qualitative methods: different research design and methods; data collection tools; ethical issues; quantitative and qualitative measures; data quality, reliability, validity; data tabulation, data analysis; reporting, communicating evidence; visual presentations.
- For budget tracking work: as above but also as applied to health financing;
- Participatory Action Research (PAR): PAR principles, methods, tools, analysis, forms of meta-analysis (e.g., thematic analysis); ethics in PAR; reporting and communicating evidence from PAR; use of specific methods (e.g., photovoice) (Loewenson et al., 2009; Loewenson et al., 2014).

Learners' and trainers' profiles

The 'learners' are varied:

- People working in community based organizations, civil society who work at community level or with communities;
- People working in local level public services, local government and related public institutions;
- Parliamentarians and those working with them such as clerks and research officers of parliament committees;
- People working in technical agencies and universities who support community based work;
- International agency personnel who work with or support different forms of CBR.



*Training community based participatory research facilitators in Goromonzi, Zimbabwe.
Photograph by F. Machingura, 2012.*

The ‘facilitators’ are also varied depending on the nature of the skills building:

- People who have expertise in specific content areas relating to the focus of the research
- People with skills in CBR methods from TARSC and partner institutions/networks;
- People who were prior ‘learners’ and have built skills from practice. They often bring more than method to their work and regard research as a vehicle for change. In some forms of work, such as PAR we use a learning network model to allow for skills exchange between those implementing the work, so that those with experience in specific approaches and methods can support/mentor or train others.

TARSC in-house facilitator skills include capacities in public health/epidemiology; health systems research; social sciences; finance and accounting; social security; statistics; and information sciences. For example, the authors of this paper who are

involved in the research programs include *Dr. Rene Loewenson*, an epidemiologist with 30 years history of research, training, policy analysis on health and social policy and coordinator of national and international research consortia, with publications including joint methods guidance on PAR in health systems with WHO, Alliance for health policy and systems research and EQUINET; *Barbara Kaim*, a graduate in English and sociology, with 25 years' experience in participatory research and facilitation, development of participatory education materials, health equity and social justice, reproductive health, HIV/AIDS and gender; and *Artwell Kadungure*, a graduate in risk management and insurance, with experience in community research and community monitoring. The network of personnel TARSC engages in its research programs cover skills in law, economics, policy analysis, environmental health, food and nutrition sciences, political sciences, and medicine, amongst other fields.

Capacity building

Those enrolled in the capacity building processes come from different backgrounds and disciplines, as noted in the range of 'learners' highlighted above. The agenda for any research emanates from existing processes, whether to inform policy or practice or to address an identified problem. Those involved in the training programs are thus drawn from personnel directly involved with the policies or practices under study, and bring experience and/or a possibility to act on the issues under investigation. Beyond this the skills and capacities depend in part on the specific program. The PAR methods are adapted to the literacy levels of the communities. The PAR facilitators are drawn from local civil society and frontline workers and managers. They have basic education but also need to have respect for and an ability to listen to and draw on different forms of knowledge, capability and resources and to be sensitive to different contexts and cultures. They need to enable dialogue and support group reflection, to use communication skills for the benefit of others, including to manage conflicting views, and to report and reflect critically on the research experience. These skills are not learnt overnight. PAR facilitators who have been doing this work for years maintain that they never stop learning new ways on how best to approach and engage with communities, what tools to use and how to enable a community-driven process of learning and change. For other forms of CBR, the researchers bring at least secondary level education and a range of background experience and disciplines.

Conclusions and future actions

Locating the process for capacity building on research within those directly affected by problems and building learning from action enables more direct links between capacities, knowledge and action within processes of change. It has the potential to empower those affected by situations to understand and use knowledge for change in a systematic manner. Many features bring both opportunity and challenge:

The people involved are not full time community researchers (by design) and use the methods within their other work. This provides an opportunity to embed the work within existing processes, but can also affect the time they have for research and innovation, especially given the paucity of resources in many community systems and frontline services.

Facilitators are drawn from a range of organizations. This presents the opportunity that those who do the training are often locally available within systems for mentoring and support, but also raises the possibilities of people moving posts or being overburdened with other work, as many are not doing this type of work full time.



Research with participatory methods and local communities: Social mapping in Chibombo, Zambia. Photograph by A. Zulu, 2012.

Some approaches, such as PAR, use methods to ensure reliability, rigour and validity that are different and often not well understood (e.g., collective review, transferability of context driven insights, etc). This means that mentoring is a significant element of the process and this can be time consuming and intensive.

Depending on the context and design, the findings are often specific to particular social groups and sites, and the methods for meta-analysis across PAR sites are not as well developed, affecting the scale and generalizability of findings.

The institutions involved bring local skills and resources to training processes; however, many institutions involved at community level have insecure and limited resources to sustain or contribute to programs. Some of the methods are not well understood by larger funders (development banks, research funders) and so the resource flows to this type of work may be significantly lower than to more academic research approaches. Publication may be in the form of reports, briefings, through to drama and photographic exhibits more than peer reviewed journals, also weakening the wider visibility of and thus resource flows to this type of work and the capacity building for it.

TARSC has gained significantly from the partnerships, networks, experiences and change processes involved in the various forms of CBR. We have also tried to address challenges, such as through supporting publication in a range of forms from technical papers through to community products, embedding training within wider programs to sustain resource flows for such work, building partnership and learning networks to support exchange of learning and meta-analysis, and so on.

We will continue to develop, document and build capacities in the approaches outlined earlier, and we build in evaluation and reflection on processes to improve and strengthen the work. In CBR, the network of several hundred community based researchers that have been trained over the past 10-15 years are a resource for a range of areas of work and for horizontal peer to peer skills building. Equally for the PAR work, there is now a greater level of peer to peer learning where those trained in prior rounds are trainers of new facilitators.

We have strengthened our links across regions in the South, especially between east and southern Africa and Latin America, and will aim to strengthen these to benefit from the new approaches, methods, and ideas used in different contexts and cultures. We are also exploring and developing innovations in use of internet platforms to build skills and facilitate use of methods such as PAR to address issues that affect common communities living in a range of countries. As internet cost barriers become less significant and access grows, we will in the coming decade increase our work using IT platforms to build both skills and research processes in the communities of practice we already work with.

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CASE STUDY 19

Te Kotahi Research Institute, Aotearoa/New Zealand

Leonie Pihama

Introduction

The Kotahi Research Institute is a research institute based at the University of Waikato in Aotearoa (New Zealand). Te Kotahi is a multi-disciplinary, university-wide entity that has been established to enhance engagement in research and development by improving access to research and providing pathways for innovation for Māori. The institute is named after Sir Robert Te Kotahi Mahuta, who was the founding director of the Centre of Māori Studies Research and the Principal Negotiator for the Treaty of Waitangi settlement process for the iwi (tribes) of Waikato-Tainui. The institute has a direct relationship with the Waikato-Tainui Research and Development College and has a commitment to a collaborative relationship that enhances iwi knowledge of and access to research services.

Te Kotahi Research Institute is also a part of the unified vision of Te Rōpu Manukura, a unique advisory body representing 18 iwi within the university's region. Te Kotahi Research Institute serves to provide research and development opportunities to the 18 affiliated iwi. The institute supports the work of the Pro Vice-Chancellor Māori to sustain iwi (tribal groups) relationships and develop the research capacity amongst staff and students while realizing the research needs and aspirations of iwi. The vision for Te Kotahi is to contribute to Māori and Indigenous aspirations through transformative research. The Mission statement "*Koi te mata punenga, maiangi te mata pūihoiho*" encompasses Māori notions of excellence and the aspiration for Māori researchers to always seek and acquire knowledge and expertise. This mission drives the work of Te Kotahi across our research and capacity building for Māori.

The capacity building programs provided by Te Kotahi are undertaken through a collaborative, co-design process with the Waikato-Tainui Research and Development College. This ensures the programs cater for the diverse nature of Māori research and the strong basis in Kaupapa Māori research requiring collaboration with iwi, Māori, and communities. The program commenced in 2013 with the first series including 30 iwi and Māori community based researchers. We currently offer up to 5 workshops per series.

Te Kotahi is a research institute that is committed to Kaupapa Māori theory, research and action. It is a cultural and philosophical position we have taken in line with the knowledge that Māori cultural frameworks enable us as Māori researchers to prioritize the research aspirations of Māori and to do so within clearly defined cultural protocols and processes.

Training in Kaupapa Māori research

The training undertaken by Te Kotahi Research Institute is located under the term ‘Kaupapa Māori’ rather than the term ‘community based participatory research’. There are clear synergies between the two frameworks; however Kaupapa Māori approaches are grounded upon Māori understandings, values, protocols and practices.

Kaupapa Māori: Theory and Methodology

Kaupapa Māori provides the cultural approach for the work undertaken within Te Kotahi. Smith (1999) states that Kaupapa Māori provides us a way through which to frame and structure our thinking and approaches to research. It enables an analysis of issues within Aotearoa from an approach that is distinctively Māori. The research leaders involved in Te Kotahi community training have been engaged with, and at the cutting edge of Kaupapa Māori theory, methodology and praxis. One of these leaders is Linda Tuhiwai Smith, whose seminal publication ‘Decolonising Methodologies’ (1997) is recognized both nationally and internationally as a critical text within the field. Within ‘Decolonising Methodologies’ it is argued that Kaupapa Māori methodology must be transformative and provide clear pathways to translation for change within our communities.

Kaupapa Māori theory and methodology provides culturally defined approaches within Māori research. ‘Kaupapa’ relates to notions of foundation, plan, philosophy and strategies. Kaupapa Māori, therefore, relates to Māori philosophies of the world, to Māori understandings upon which our beliefs and values are based, Māori worldviews and ways of operating. Kaupapa Māori knowledge is distinctive to Māori society and has its origins in the metaphysical (Nepe, 1991). Kaupapa Māori, Nepe states, is a *‘body of knowledge accumulated by the experiences through history, of the Māori people’* (p.4). This knowledge form is distinctive to Māori in that it derives from Māori epistemologies that include complex relationships and ways of organizing society. Kaupapa Māori is located as part of a wider struggle by Indigenous academics and researchers who have begun to seek ways in which to make transformative change in the wider framework of self-determination, decolonization and social justice.

Kaupapa Māori research training

Over the past few years it has become increasingly evident that there is a gap in the provision of research and development training for Māori researchers, in particular those that are iwi and community based. As the Māori research workforce increases, there is a real need to provide a range of research training and professional development that is open to the entire Māori research workforce irrespective of their organizational affiliation.

Te Kotahi provides community based researchers with the opportunity to train in Kaupapa Māori research. These research training programs align to the institute's strategic vision to organize research fora which are effective in creating a strong Māori research culture.

Kaupapa Māori research workshops

The 2015 research workshop series builds upon the 2013/2014 workshops and has been developed in line with a call from Māori researchers across Aotearoa to provide a further series that focuses in the area of Kaupapa Māori theory, methodology and methods. The 2013 workshop series was partially funded by the National Centre of Māori Research Excellence (Ngā Pae o Te Māramatanga), with the additional costs being covered by contributions from the participants, Te Kotahi and Waikato-Tainui Endowment College. The 2015 workshops have been supported by funding from the Ministry of Business, Innovation and Employment (MBIE).

Over the past few years it has become increasingly evident that there is a gap in the provision of research and development training for Māori organizations and individuals, in particular those that are iwi and community based. The Kaupapa Māori Research Series focuses on developing capability and research capacity. Each workshop runs over 2 days and includes presenters who provide a range of approaches to understanding the role of Kaupapa Māori in enhancing research and development processes and opportunities. This provides opportunities for Māori organizations and communities to engage with senior Māori academics and researchers. It also enhances understanding of the role and significance of research in the Māori community and supporting Māori development. The workshops are informed by a need to provide vehicles for the development of robust research approaches and collaborations that can enable a shift in strategy and decision making by iwi and Māori entities leading to meaningful cultural, social and economic outcomes.

By providing and enhancing knowledge of the place of research within social, cultural and economic development, the workshops increase greater research uptake and application by the Māori organizations and iwi involved. The workshops introduce critical Māori research theories, methodologies and methods that can support individuals and organizations who are seeking to engage in research and development activities for their organization. All of the training material is Aotearoa based.

Workshop focus areas

Kaupapa Māori Theory

An understanding of the key principles of Kaupapa Māori theory is provided in this workshop. Kaupapa Māori theory provides the underpinning to a depth of understanding the development of Kaupapa Māori methodologies. This workshop also provides an opportunity for participants to engage with senior Māori researchers who deliver a range of examples that they have utilized in their research projects.

Kaupapa Māori Methodology

This workshop provides an understanding of the key principles of Kaupapa Māori research methodologies. It is expected that participants will have completed a prerequisite workshop in the area of Kaupapa Māori theory in order to be a part of this workshop. Discussion of Tikanga and ethics are included in this workshop. This workshop also provides an opportunity for participants to engage with senior Māori researchers who deliver a range of examples that they have utilized in their research projects.

Kaupapa Māori and Qualitative Methods

Kaupapa Māori qualitative methods is presented in this workshop to support Māori researchers, in particular emerging and midcareer researchers, to gain an understanding of a range of research methods being utilized under a Kaupapa Māori umbrella. Experienced Māori researchers provide participants with case study examples of the use of qualitative methods within research projects.

Kaupapa Māori and Quantitative Methods

Kaupapa Māori quantitative methods are presented in this workshop to support Māori researchers, in particular emerging and midcareer researchers, to gain an understanding of a range of research methods being utilized under a Kaupapa Māori umbrella. Participants will workshop with case study examples on the use of quantitative methods within research projects.

Research Proposal Development

An overview of a range of writing techniques that provides a framework for research proposal development and enables Māori researchers to develop capacity in seeking external research funding from organizations such as Ngā Pae o te Māramatanga, the Marsden Fund, MBIE and other government and non-governmental agencies.

He Manawa Whenua Indigenous Research Conference

He Manawa Whenua is a community based Indigenous knowledge sharing event that has been held biannually since 2013. The event brings together Indigenous thinkers from a diverse range of community and academic groups. The conference provides a space for collaborative knowledge sharing among Indigenous peoples from a number of countries including Hawaii, Canada, Australia and the United States.

Underlying philosophy

He Manawa Whenua conceptualizes Indigenous knowledge as a pool of knowledge that is situated within the heart of the people. Like the water, this knowledge has been filtered throughout time by the community as well as the environment to become central to the life and well-being of Māori. This Māori and Indigenous centred knowledge also has the potential to deliver unlimited benefits for our people, both now and into the future. This conference explores the pool of Māori and Indigenous knowledge and research that aligns to the following saying,

“He pukenga wai he nohonga tangata. He nohongatangata he pukenga kōrero” Bodies of water, bodies of people, bodies of knowledge

This saying refers to the connection between bodies of water, human settlement and the emergence of knowledge. People have always inhabited locations with ready access to water which has given the people both life and identity. This combination has resulted in the growth of Māori and Indigenous knowledge.

He Manawa Whenua provides an opportunity for the voices of Indigenous researchers to be prioritized. It is a conference where Indigenous peoples speak for ourselves. This is a conscious and deliberate intention which aligns to the Kaupapa Māori and decolonizing methodologies that are the key focus of the training and research undertaken by Te Kotahi Research Institute.

Learners’ and trainers’ profiles

Research trainees and workshop participants are exclusively from iwi and Māori community organizations. Past workshops have also included participants from both tertiary institutions and community research organizations who are either currently researching at graduate and post-graduate levels or who are engaged in research activities.

Each of the subject areas is supported by the senior researchers with the overall goal of providing diverse Māori organizations and individuals with an understanding of the relationship between Kaupapa Māori research to broader development aspirations and objectives for Māori communities, whānau, hapū, iwi and organizations. Profiles of Kaupapa Māori workshop facilitators are as follows:

Associate Professor Leonie Pihama (Te Ātiawa, Ngā Māhanga ā Tairi, Ngāti Māhanga) is Director of Te Kotahi Research Institute. She is a leading Kaupapa Māori educator and researcher. Leonie was recipient of the Hohua Tūtengaehe Post-Doctoral Research Fellowship (Health Research Council), and was the inaugural Fulbright-Ngā Pae o te Māramatanga Scholar Award (2011) at the Indigenous Wellness Research Institute, University of Washington. Leonie is the Host for the He Manawa Whenua Indigenous Research Conference.

Dr Sarah-Jane Tiakiwai (Te Rarawa, Waikato, Ngāti Awa, Ngāti Pīkiao –whāngai) was appointed the inaugural Academic Director of the Waikato-Tainui College for Research and Development in May 2010. Sarah-Jane has a strong background in and passion for iwi education and development. Her PhD (completed 2001) examined the factors that contributed to the success of Māori in higher education. Sarah-Jane was the first recipient of the post-settlement Waikato Raupatu doctoral scholarship offered by Waikato-Tainui in 1995, and an inaugural recipient of the Amorangi Māori Academic Excellence Awards, receiving the Social Sciences award in 2002.

Professor Linda Smith (Ngāti Awa, Ngāti Porou) is Professor of Education and Māori Development and Pro-Vice Chancellor Māori at the University of Waikato. She has worked in the field of Māori education and health for many years as an educator and researcher and is well known for her work in Kaupapa Māori research. Professor Smith has published widely in journals and books. Her book 'Decolonising Methodologies Research and Indigenous Peoples' has been an international best seller in the Indigenous world since its publication in 1998. Professor Smith was a founding Joint Director of New Zealand's Māori Centre of Research Excellence from 2002 to 2007 at the University of Auckland. She is well known internationally as a public speaker, senior researcher, and international Indigenous scholar.

Dr Carl Mika (Tuhourangi, Ngāti Whanaunga) is a senior lecturer in Te Whiringa School of Educational Leadership and Policy, Faculty of Education, at the University of Waikato, New Zealand. He has a background in legal practice, and research interests in Indigenous and Māori phenomenology and critical metaphysics, and aspects of Western philosophy, in particular German phenomenology.

Dr Tahu Kukutai (Waikato, Ngāti Maniapoto, Te Aupōuri) is Senior Research Fellow at the National Institute of Demographic and Economic Analysis at the

University of Waikato. She has degrees in history and demography from the University of Waikato and a PhD in sociology from Stanford University. She is a 2014 World Social Science Fellow and former Fulbright recipient. Tahu is Vice President of the Population Association of New Zealand and serves on numerous advisory groups.

Shirley Simmonds (Raukawa, Ngā Puhī, Tūwharetoa) is Māori health researcher and teacher, whose areas of work have included BreastScreen Aotearoa Māori monitoring, the Māori rural health reports, and the recent Māori Health Profiles for District Health Boards. She has also worked in the area of Māori health workforce priorities and Māori health ethics, and has contributed to the development of Kaupapa Māori Epidemiology. She is interested in making Māori health data accessible and useful so that it can be utilized to achieve our aspirations of a healthy Māori population.

Dr Jenny Lee (Ngāti Mahuta) has been the Head of School of Te Puna Wananga, School of Māori Education at the University of Auckland for the past three years. Previously a Māori secondary school teacher, Jenny worked in the community, tertiary and business sectors with a focus on teaching and learning, and Kaupapa Māori research. Her doctoral research focused on purakau of Ako (Māori pedagogies) of Māori secondary school teachers. Jenny is author of “Jade Taniwha: Māori-Chinese Identity and Schooling in Aotearoa”, that draws on accounts of four Māori-Chinese, recollecting their experiences of identity and schooling.

Whetu Fala (Ngā Rauru ki tahi, Ngāti Maniapoto, Samoa, Rotuma) is a writer, director and producer of screen content. In 2015 Whetu produced the award winning music video ‘SIVA’ directed by Pati Umaga. Whetu is the Chair of Ngā Aho Whakaari-Māori in-screen production national guild and is their representative on Te Pūtahi Pāho, the Māori Broadcasting Electoral College.

Capacity building

Te Kotahi Research Institute is committed to supporting Māori organizations, businesses and communities to create a context where research for Māori development is seen as a critical component. We believe that providing opportunities for professional development and capacity building for Māori in regards to research and development is critical to growth of the Māori economy and social/cultural aspirations. The bringing together of the Māori academic community, iwi-based researchers with Māori communities, whānau, hapū, iwi, organizations and businesses, to share in the workshop experience is a means of achieving stronger relationships, networks and partnerships.

Kaupapa Māori theory, research methodologies and methods provide an opportunity for a wide range of creative approaches to research and knowledge

translation. The workshops provide key content for understanding research and the importance of Vision Mātauranga Māori and Māori research developments to iwi, and also create an opportunity for participants to create strong networks between iwi and Māori organizations and the Māori academics and researchers who will facilitate and contribute to the workshops. Networking and working collaboratively through the research workshops enable strong connections to be made and significantly enhance the formation of both formal and informal networks. This is further highlighted by the fact that all of the iwi who are represented in Te Rōpu Manukura are also actively involved in the Iwi Leaders Forum and therefore there is the opportunity to expand the networking and connections to a much wider group of Māori organizations.

The workshops provide participants with a solid foundational understanding of Kaupapa Māori research, theory, methodology and methods, and how to develop research proposals for future developments. It enables Māori organizations and communities to develop research programs which align to their iwi aspirations and enhance their organizations. Participants learn how to develop appropriately defined research questions, objectives and aims in ways that are grounded within a Kaupapa Māori approach. They also develop skills in creating appropriate methodological approaches and to determine the research methods that are most conducive to the research area and the issues at hand.

Conclusions and future actions

Te Kotahi Research Institute has been developing and delivering a range of academic and research workshops within the university and academic context for the past year. Kaupapa Māori informs all of the work undertaken by Te Kotahi and as such the research capacity building program is one that is based upon the research and capability building needs of Māori and Indigenous communities.

A key issue for the provision of the workshop series, and knowledge events such as He Manawa Whenua, is the limited funding available for capacity building activities. One of the key success elements for the program is that the training is free for participants. This ensures that the workshops and training is accessible for all who are seeking to engage in a Kaupapa Māori approach to research. The need to find annual funding for the program is a key limitation. The critical opportunity and positive contribution of the training program is that it provides those working alongside Maori communities to strengthen their cultural knowledge and approaches specific to the research domain. This has supported Maori organizations and iwi to develop research projects within their own regions and to be more self-determining in regards to their research needs and aspirations.

A driving force in the future development of the program is an aspiration for the support and training of tomorrow's research leaders grounded in tikanga and te ao (Māori language and culture), confident in their specialisms, able to forge and co-lead partnerships, communicate their research to change agencies, and co-produce world class research. It is the intention of the research training undertaken to make step changes to the capacity and excellence we have helped establish through both enhancing existing provisions and adding new offerings in terms of capacity building. This includes ensuring that Te Kotahi is actively involved in both national and regional provision of capacity building opportunities in order to align to the needs of the iwi and community organizations that we support. As a part of the training development, we are currently investigating ways to provide more formal pathways to credential participants in the training workshops. We currently provide certificates of participation and are exploring ways of creating a university based certification for the training.



Kaupapa Māori workshop participants 2014.

Photo: Rawhitiroa Photography (<http://www.rawhitiroa.com/>)

Link to the Kaupapa Maori Workshops: <http://www.waikato.ac.nz/rangahau/research-training>

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CASE STUDY 20

Shifting Power Dynamics through Community Based Research: The Experience of Umphilo waManzi, South Africa

Mary Galvin and Kelly Sharp

Introduction

Umphilo waManzi, or Water is Life in isiZulu, is a South African NGO that was established in 2008. Its goal is to improve livelihoods and services, particularly related to water, for poor communities through action research and advocacy. It operates at the local level using active involvement in action research to strengthen the capacity of participants to engage in advocacy and development processes, widening participants' exposure to networks, and complementing local knowledge with external inputs. At the national level it uses research findings as "evidence" to highlight issues with implementation and problems at the local level, and advocates their policy implications. Umphilo waManzi aims to resolve the disparity between community knowledge and the technical and exclusive nature of knowledge in the water sector, and to influence policy so that water delivery systems address community needs. In order to do this, it focuses on shifting power dynamics that control water governance by its community driven projects that engage with key stakeholders.

Since 2008 Umphilo has participated in, coordinated or led 7 large projects and programs that engage in participatory water governance. Its Director coordinated The Water Dialogues in South Africa where, for over four years, a series of national multi-stakeholder dialogues explored the most effective and equitable institutional arrangements to provide water and sanitation to poor communities in South Africa. Dialogues were based on extensive research that it conducted in 8 municipalities throughout the country (<http://www.waterdialogues.org/south-africa/>). The participatory research element was the basis for Umphilo's action research approach, which was developed further through its implementation of climate change and water work with York University (discussed at length in this book in a case study by P. E. Perkins and K. Sharp). Another of Umphilo's major projects that relates to training in CBR for water governance directly is "Planning for adaptation: Applying scientific climate

change projections to local social realities”. In this project, Umphilo, together with the Environmental Monitoring Group (EMG) and the University of KwaZulu Natal, facilitated participatory workshops in order to understand community perceptions of climate change and water projections and to identify potential adaptation strategies. It is discussed in detail as an example of Umphilo’s best practices.

Umphilo operates on several fundamental principles that it believes are essential to any CBR, but are often absent from traditional and exploitative CBR that has occurred in South Africa in the past. Firstly, it works to enable people’s individual and sense of collective agencies by providing opportunities to share and build on their existing knowledge through knowledge translation. Second, it assesses and makes explicit power dynamics that exist within local settings and with external stakeholders, and in doing so it demonstrates how these can act as a constraint that requires attention and awareness. In this regard, they support working in “invited” spaces as well as working towards “created” or “invented” spaces, so that the two approaches promote common aims. And finally, it recognizes the heterogeneous nature of “community”, in acknowledging that there is no single voice or vision that will inform or emerge from its CBR.

Obtaining funding for the type of work done by Umphilo has been challenging (see the Conclusions and Future Actions section for more information). To date, funding for its programs has come from a range of national and international donors including the Netherlands Embassy, IDRC (through York University in Canada), the Water Research Commission, and the Department of Water Affairs/Mvula Trust.

Training in CBR

Umphilo’s work, including the “Planning for Adaptation” project, engages with the underlying power dynamics of development and, through action research and related training, aims to shift these dynamics over time. This entails:

- a) Gathering information/evidence from and with the community, and documenting it in a form that is recognized by other stakeholders;
- b) Supporting selected community members to learn through doing;
- c) Creating opportunities for community members to learn through the sharing of experience and knowledge, using workshops over formal training sessions; and
- d) Creating spaces for community members to engage with other stakeholders as equal participants, not beneficiaries of development projects.

In general, people’s experience of CBR in South Africa is that it has been extractive and even exploitative, with officials and consultants taking information from people

and making money and careers from it, with no benefit to the community. The action research conducted by Umphilo is designed as a conscious corrective to this history.

Training in CBR works at different scales and has taken a few forms in Umphilo's projects. First, community members work with Umphilo facilitators in participatory processes to gather information in community workshops. This information is then available to community structures in the form of reports to inform their work. The second method is through the inclusion of community activists who work closely with the project team, co-facilitating workshops and taking responsibility for communication with the "community" as a whole. These activists also play a central role in project planning workshops, ensuring that the process is designed to work effectively in their context. Finally, Umphilo's experience in conducting action research has been shared in the past through presentations to other organizations and, most recently, documented in written guidelines.

Umphilo's projects have focused on various aspects of CBR for water governance. For example, in "Planning for Adaptation" the goal of the project was to create a communication channel between technical researchers and poor communities in South Africa in regard to climate change adaptation and its relationship to water. The project team did this through workshops with communities, which were not labelled "training" as such but had a significant training element in the form of awareness raising around climate change. The team then produced a document, "Guidelines for Community Based Adaptation Workshops in South Africa". The guidelines are based on the experience of the project team in implementing action research in four areas in KwaZulu Natal and the Western Cape provinces. This document is now available for NGOs and municipalities for researchers to engage in local areas around climate change adaptation activities (retrieved from http://www.wrc.org.za/Pages/Display-Item.aspx?ItemID=11508&FromURL=%2fPages%20fKH_AdvancedSearch.aspx%3fdt%3d%26ms%3d%26d%3dPlanning+for+adaptation%3a+Applying+%20scientific+climate+change+projections+to+local+social+realities%26start%3d1).

The "Guidelines for Planning for Adaptation" focus on conducting research that is likely to be taken up by communities and which will be conducted in a manner that is not extractive but develops an ongoing, supportive relationship with the community. The guidelines discuss how to choose, enter, and stay in communities. It also outlines the qualities and skills required for facilitators as well as how to incorporate science into the workshops, understand climate change as it relates to development, work in an interdisciplinary team, and integrate workshop results into adaptation strategies. In terms of specific learning outcomes, the guidelines serve to act as a template for how to best run workshops related to climate change and water in developing countries with tasks including: exercises to find out what people know about climate change, participatory mapping, visualization, and transect walks.

By working through this document, organizations are expected to obtain the following learning outcomes: ability to formulate plans to conduct CBR around climate change and to assess areas where these can best be conducted, ideas of how to structure workshops on climate change, understanding of skills needed for facilitation and self-assessment of what skills require practice and strengthening, and ideas about the role of science and external inputs vis-a-vis local knowledge base.

Learners' and trainers' profiles

A small team of facilitators has conducted Umphilo's CBR projects. Team members are all competent in participatory rural appraisal methods and experienced in facilitation of community processes. They are knowledgeable about the substance of the research in terms of its place in development as well as an analytical and political understanding of issues. Fieldworkers have the capacity to assess interventions that are most appropriate at the community level and communicate in isiZulu to questions and issues as they arise. Researchers are aware of the larger issues related to information being gathered and generated, and provide overall direction to events. Researchers have received training in participatory methods as part of formal degrees and training courses, and have trained fieldworkers in a structured training organized by Umphilo as well as through strategy and preparation sessions for workshops.

The project team also includes recent graduates of MA degrees in development studies, who contribute a consciousness of theory versus practice, ability to observe and comment on the process, and an openness to see things with fresh eyes. They are also able to take responsibility for recording activities and outcomes. In the process of engaging in this project, students are exposed to developmental realities and local challenges that provide a "hands on" training experience.

Umphilo's fieldworker is Duduzile Khumalo, who has extensive experience organizing at the community level and facilitating community processes. Over the last 10 years she has worked closely with the Umphilo Director, Mary Galvin, who has 20 years of experience coordinating development processes related to communication, advocacy, and research. She is now an associate professor at the University of Johannesburg but assists with directing Umphilo on a part-time basis. MA students have come from Europe and North America for internships or have been hired from the School of Development Studies at the University of KwaZulu Natal.

The profile of participants, depending on the groups in the community who participate, can vary widely. The community activists who are selected have evidenced community leadership potential and are involved in the community and interested in participating in this project. Participants may not have a high level of literacy or formal education; they may be well-recognized as church leaders or from community based

organizations; youth who are committed to improving their community; or people who lack employment and are interested in personal development and community-wide benefits.

Returning to the Guidelines: they were written for a broad audience and thus the document is not specifically targeted to water governance researchers or climate scientists. The document indicates that facilitators can be NGOs working at the grassroots level, as well as any CBOs or municipalities who would like to design adaptation strategies, plans and interventions. To use the guidelines successfully, facilitators should embrace participatory approaches, encourage full participation of workshop participants, be flexible and able to “think on their feet”, and be adaptable to the different levels of education and understanding of participants. In terms of participants, the guidelines recommend engaging with communities that the facilitators already have a pre-established relationship with, such that research is not exploitative and truly does serve the community by strengthening a working relationship and understanding. Further, the research should take place in areas which have climate signals, have a history of civic engagement, a high level of community leadership and social mobilization, and interest in engaging in the project and climate change research.

Capacity building

Capacity building is a central element of action research. Umphilo aims to strengthen the capacity of community activists who learn by doing through their involvement in workshops and meetings convened for Umphilo’s projects. By providing this experience as well as a collation of information gathered from the community, it is expected that activists will play a central role in taking issues forward with their community. Of course Umphilo continues to have a relationship with community members, making follow up visits and providing advice and support as requested.

Umphilo also seeks to build on community members’ existing or indigenous knowledge of the area and of the topic being explored. For example, in the case of climate change, community members developed a highly accurate timeline of previous extreme weather events and were able to reflect on how they had coped with them. This informed the action plans that the researchers assisted communities to develop.

Finally, broadening community exposure to issues and experiences of other communities as well as to networks of stakeholders strengthens community members’ ability to assert their agency. Exposure to what is happening at different governance levels and in different communities opens up members’ sense of possibilities for action.

Conclusions and future actions

The main limitation of Umphilo's approach to training in CBR is a lack of access to funding: funding tends to be for formal training initiatives or for formal research projects, which does not allow for research to adapt to community needs or for an on-going supportive relationship. The blending of training and research through action research tends to mean that it does not "fit" within the funding requirements of organizations, so Umphilo is forced to package its work in order to qualify within the existing categories of funding organizations. As a result, the work that is conducted is generally compromised in terms of its focus and Umphilo has to combine elements in order to fulfill donor aims. This style of funding leaves financial gaps, and thus a substantial portion of work carried out for Umphilo ends up being voluntary.

With the help of the International Development Research Centre (IDRC) of Canada through York University and the Water Research Commission, Umphilo waManzi has been working in rural communities to help them adapt to climate change that directly impacts their water supply and livelihoods. One of its future projects carries this research forward, as it seeks funding to work with community-based organizations that have emerged during its work over the past years. Located in three areas, organizations include a farmers' association of garden groups run primarily by women, a youth cooperative working to restore river health, and a housing cooperative to assist those who live on wetlands. This project aims to establish relationships between these community-based organizations and local government and government departments to implement community action plans and activities around climate change adaptation and water services. The project will be conducted via a bottom up approach with active participation and will provide training and mentoring to members of these community-based organizations. One way in which it plans to do this is to send post-graduate development studies students to work with them on the use of CBR. This future project, and projects like it, also incorporates civic training and is a means to developing local leaders; this is critical to create a basis for effective development, holding leaders accountable, and strengthening local capacity.

More information regarding Umphilo can be found on their website, <http://www.umphilo.co.za>

CASE STUDY 21

Building Resilience and Networks across the Global South and North: Community Based Research Initiatives at York University, Canada

Kelly Sharp and Patricia E. (Ellie) Perkins

Introduction

Patricia Perkins' research at York University in Toronto is seen as a best practice in CBR training for water governance. She led two particularly wide reaching and connected examples: The Sister Watersheds Project and "Strengthening the role of civil society in water sector governance towards climate change adaptation in African Cities – Durban, Maputo, Nairobi," also known as CCAA.

The Sister Watersheds Project was based at York University in partnership with Ecoar, a Brazilian NGO, and the University of São Paulo and took place from 2003-2008. CCAA was a subsequent project that ran from 2010-2012 and took place in Durban, Maputo and Nairobi, with the assistance of civil society organization (CSO) partners in Kenya, Mozambique and South Africa. Both aimed to improve water governance for climate adaptation and resilience, particularly for vulnerable communities and women living in urban areas. In total the initiatives ran from 2003-2012 (the final year of CCAA), but partner organizations, which were critical in facilitating and implementing the projects, are still providing training. These include: Umphilo waManzi (Durban), South Durban Community Environmental Alliance (Durban), Justiça Ambiental (Maputo), Kilimanjaro Initiative (Nairobi), and Ecoar (São Paulo).

Marcos Sorrentino and Larissa Costa, experienced Brazilian environmental educators from Ecoar in São Paulo, designed the Sister Watersheds project. They incorporated the project's emphasis on popular education facilitated by NGOs, links between universities and vulnerable communities both locally and globally, and community-based education as the foundation for increased political participation by marginalized community members, especially women, leading to better water policy.

A small follow-on grant for the Sister Watersheds project allowed African partners in the subsequent CCAA project to visit Brazil together for the new project's inception meeting, and visit some of the sites of Ecoar's community-based work. The African partners got to know each other and were able to discuss and refine the new project's design in a participatory way during this trip, thus starting it out in a closer-to-participatory action research way than project funding procedures usually permit. The principal investigator's goal was to put research funding, insofar as possible, into the hands of community-based organizations involved in equity-focused water-related community development; the research focus of these projects was on the community-based partner organizations' methods, successes, and policy impacts of their activities. The projects employed field research assistants based in partner organizations to carry out and document their work and to supervise student interns as research assistants. The partner organizations thus controlled the project's detailed activities, each in its own area. Students gained academic credit for their internships, and many wrote academic papers or theses about the community partners' work and their own CBR participation.

The Canadian Social Science and Humanities Research Council (SSHRC) and the International Development Research Council (IDRC) in collaboration with the UK Department for International Development (DFID) funded the projects. CBR training was offered in São Paulo, Durban, Maputo and Nairobi and is described in detail here.



The Sister Watersheds and CCAA groups gather during the Inception Meeting in Brazil, August 2010. Photograph by CCAA Project Coordinator, Patricia Figueiredo.

Training in CBR

These two projects were designed to increase the knowledge, interest, and engagement of urban residents in water related issues, as they are associated with climate change adaptation. While focusing on impoverished urban residents, as well as women, the goal was to educate these communities in water governance, which would ultimately lead to more empowerment in democratic processes, as well as to provide university students with opportunities to engage in participatory research.

Both programs included elements of community engagement, student exchanges, research, community based research, and capacity building. They focused on water management, environmental education, community development and democratic participation while emphasizing female empowerment and socioeconomic equity.

The project workshops targeted urban residents of Toronto, São Paulo, Durban, Maputo and Nairobi. Their workshops and methods were based on a bottom up approach with eight components, including an inclusive and participatory process beginning at the community level, which prioritized local subsistence and basic needs. Students and faculty at York University worked together with local partners and communities in order to create training materials, which were designed to increase knowledge and confidence on water governance. Various types of training included: Materials accessible online (blogs, websites, books, articles, etc); Storytelling Parade (participatory performance); community mapping, photovoice, community-based water monitoring, watershed learning circles, and learning journeys. There was an emphasis on creating linkages between NGOs, community-based organizations, universities (including faculty and students), and civil society, in order to create channels of understanding and shared learning.

The Sister Watersheds and CCAA projects were based on the belief that by educating communities and women in water governance, they would be better able to participate in democratic processes. More specifically, the projects shared a fundamental certainty that educating and including women and communities of low socioeconomic status in formal-decision making processes can enhance their adaptive capacity, as well as lead to more empowerment to engage in other decision making processes. Second, there was also an understanding that an exchange between higher education institutes and local communities would serve to benefit both groups, such that the exchange would provide tools and skills to both groups. The projects were based on a bottom-up approach to training.

Both of the projects involved CBR from start to finish including: what materials were needed, what the topics were, where to do the research, how many participants and who would attend. They were all developed by local partners and grounded in their

knowledge of the local situations, the communities, and their needs. In this way, they were context-specific in acknowledging that the context is crucial for such research initiatives. For example, Umphilo waManzi¹ worked largely with seniors, because they were available to come to daytime community meetings, and as such their facilitator was appropriately an organizer with many years of experience. Umphilo used a form of asset-based development, where they started with what the participants knew, as the groups of seniors had a vast historical memory and were able to build an impressive repository of information about water and climate change in their community. On the other hand, the Kilimanjaro initiative in Nairobi worked with violence-affected youth and young organizers, and together they improved a soccer field located in the flood plain, which served both to protect the watershed and contributed to community development. In Mozambique, the project's focus was different again: rather than trying to change the school curriculum at the government level, Justiça Ambiental created environmental clubs using art and drama in order to engage and educate students about climate change. These various examples illustrate the importance of building on strengths based in local contexts and catering projects to local community needs, since what is useful in one situation may not work in another.

The materials for the Sister Watersheds and CCAA projects were written and delivered in Portuguese for the Brazilian and Mozambican audiences, and English for the South African, Kenyan, and Canadian audiences, and a few of the CCAA project materials were published in Zulu. Many of the Portuguese documents have subsequently been translated into English. All project materials including publications and links to project partner contact information are available on the websites: <http://www.yorku.ca/siswater/> and <http://ccaa.irisnyorku.ca/>. Examples of what can be found online include: journal articles, book chapters, conference presentations, photo galleries, films, training manuals, student presentations, and partner profiles among others things.

A note concerning the curriculum training materials on the websites: given that the projects' education initiatives were locally focused, the materials produced were designed for training on the specific issues in areas of the projects. The training materials themselves can be found, with considerable detail, on the aforementioned project websites. There, it is also possible to find information on the techniques partner organizations used for their workshops and other activities; see especially the Praxis Mapping report: <http://ccaa.irisnyorku.ca/wp-content/uploads/ccaa/2013/04/Praxis-Mapping-report-Apr-25-2013.pdf>. However, what is more widely applicable than the context specific materials is the *approach* of the projects wherein: student

¹ For more information on Umphilo waManzi, see the case study by M. Galvin and K. Sharp in this chapter of the book.

research skills are brought together with community activists' local connections and individuals who have local knowledge of environmental/water issues, and as such they work together to establish and prioritize problems. The approach then includes publicizing, publishing, and making government officials aware of the concerns raised and work together to establish ways of addressing the concerns to bring about policy change.

Learners' and trainers' profiles

Participants and collaborators included government officials, civil society members and organizations, government officials, working professionals (including public health agents, nurses, teachers), and disempowered members of society. Though the initiatives targeted all individuals living in urban residential areas of low socioeconomic status, including youth and seniors, they focused on women.



Students performing dances about the environment for project partners, Maputo Mozambique, August 2011. Photograph by CCAA Project Coordinator, Patricia Figueiredo.

Project facilitators included Professors and Masters students in Environmental Studies or Geography at York University, as well as faculty and students from other partnering universities, and staff from NGOs and CSOs who were interested in participatory approaches to water governance. Faculty and students from other partner organizations for the CCAA project included the Department of Urban and Regional Planning at the University of Nairobi, the Faculty of Education at Eduardo Mondlane University in Maputo, and the Center for Civil Society at the University of KwaZulu-Natal in Durban. The diversity of departments and countries allowed the program to be interdisciplinary, such that the students could learn from each other and their disciplinary approaches to knowledge production. In this way, with the help of enthusiastic professors and out of the classroom experiences, the projects broke down social distinctions and created alliances.

Patricia Perkins is a Professor in the Faculty of Environmental Studies, York University, where she teaches and advises students in the areas of ecological economics, community economic development, and critical interdisciplinary research design. Her research focuses on feminist ecological economics, climate justice, commons governance, and participatory community- and watershed-based environmental education for political engagement. She is the editor of *Water and Climate Change in Africa: Challenges and Community Initiatives in Durban, Maputo and Nairobi* (London/ New York: Routledge/Earthscan, 2013), which includes chapters by partners in the CCAA project. She taught economics at Eduardo Mondlane University in Maputo, Mozambique (1990-91), and served as an environmental policy advisor with the Ontario government (1992-93). She holds a Ph.D. in economics from the University of Toronto (1989). Patricia Perkins teaches a graduate course in the Faculty of Environmental Studies at York University on critical interdisciplinary research design and qualitative methods, which emphasizes participatory action research (PAR), CBR, and research justice as well as the importance of mixed methods in situations of dynamic complexity.

Capacity building

In general, the outcomes of the two projects were to educate local communities in water governance, empower vulnerable populations, establish curriculum on participatory water governance and engagement, improve the ability of civil society to engage in democratic processes surrounding watershed management and planning, improve the ability of the partner universities and NGOs to facilitate such participatory training and research projects, create a strong international network of universities, NGOs, and CSOs. These outcomes were written about in the report of the final meeting (found here: <http://ccaa.iris.yorku.ca/wp-content/uploads/ccaa/2013/04/Final-Meeting-Report-09-Apr-13-small.pdf>) and were specific to each country and

case. For example, the Maputo group strengthened the formal education system in order to enhance civil society roles in climate change, and the Nairobi team's experience encouraged them to seek alternative official structures.

Outcomes regarding education and empowering vulnerable communities are also mentioned in the following project publications:

“Women and water management in times of climate change: Participatory and inclusive processes” (2015) co-authored by Patricia Figueiredo and Patricia E. Perkins, Faculty of Environmental Studies, York University. In the *Journal of Cleaner Production* special issue on “Women, Water, Waste, Wisdom and Wealth,” vol. 60 (December 2013), pp. 188-194. (May 16, 2011; accepted February 18, 2012.) reprinted in *Gender and the Environment*, edited by Susan Buckingham (Routledge), vol. 4.

“Water rights, commons and advocacy narratives” (June 2013) by Patrick Bond, *South African Journal of Human Rights*,.

“Women, watershed governance, and climate change,” (2015) by Patricia Perkins and Patricia Figueiredo Walker. In *A Political Ecology of Women, Water and Global Environmental Change*, edited by Stephanie Buechler and Anne-Marie Hansen (Routledge).

“Climate justice partnership linking universities and community organizations in Toronto, Durban, Maputo, and Nairobi,” (2012) by Patricia Perkins and Ana Louise Tavares Leary. In *Sustainable Development at Universities: New Horizons*, edited by Walter Leal (Frankfurt: Peter Lang Scientific Publishers), pp. 207-215.

It is important to note that in programs such as this (unlike official classroom based courses with registration) program facilitators are unable to control who and how many people will come to the workshops. In this way it was difficult to generalize the outcomes, as they were different for each group. As mentioned above, the overall purpose was for participants to overcome internalized oppression, to be put in touch with what they already knew (including articulating their existing knowledge of water, climate change and governance basics), and to know about and respect the abilities and knowledge of other people in their community as a foundation for political action. For the CCAA project in particular, taking account of the political culture and history of each place was critical in success, and the local communities and NGOs were essential in facilitating this understanding. For example, there was a difference between Mozambique, where individuals were hesitant to assert their right or obligation to engage in political discussion, and South Africa, where political engagement is commonplace but acting on this understanding might not be possible without on-the-ground knowledge.

Conclusions and future actions

There are significant practical limitations to this approach to research, particularly in terms of funders' priorities and restrictions, since iterative PAR-type open-ended research with objectives determined by the participants often has difficulty falling within funders' strict requirements and programming rules. It can also be challenging to meet research accounting rules when working with multiple CSOs who operate on a shoestring; they are extremely efficient and can do a great deal with very little funding, but don't have the cash flow to stake project activities without advances of funds. Organizing student exchanges among universities in the global South and North can also be challenging, given differences in academic calendars, program and credit requirements, and flexibility.

As funding opportunities emerge, however, Patricia Perkins and other partners hope to continue developing this model of CBR and training, linking CSOs and other partner organizations and universities in the global South and the North. This is especially important in light of emergent and pressing climate justice challenges. Additionally, students are eager for the training and experiences afforded by such projects. The CBR approach also fits well with research in the area of Commons governance (as an alternative to both Market and State), which involves developing the equity-oriented democratic skills and institutions needed to govern Commons sustainably. There is also considerable scope for working with diaspora communities to build CBR linkages; in Canada many university students now have family ties to countries in the global South which are severely affected by climate change, as well as cultural and language skills which are great resources for this approach.

The philosophy of engaging local community organizations and documenting their creative knowledge- production via university-based research is grounded, efficient, and sensible, as it allows research outputs to focus on what is most important to local communities rather than generating a paternalistic, top-down vision. These projects emphasize the value of knowledge-exchange networks as a way to strengthen community participation and democratic processes.

CHAPTER 5

Comparative Analysis of Case Studies

Rajesh Tandon and Wafa Singh

It is essential to study the underpinnings and the corresponding implications of the 21 case studies presented in the previous chapter. Keeping in mind the broad idea of the kind of content and pedagogy followed in CBR training by institutions worldwide, this chapter aims at bringing out a crisp, detailed analysis of the trends and findings that have emerged from the case studies, how CBR ideas are currently being operationalized, whether they are in sync with the ideals of CBR training, and, if not, what elements need to be incorporated for a successful manifestation.

As an analytical framework to compare the case studies, we build on the five pedagogical principles discussed in Chapter 2. Additional references were reviewed in order to come up with specific analytical categories for each pedagogical principle to help us systematize the analysis. The following account provides first-hand information of categorically assorted findings, as also some ways forward into the future of training of next generation community based researchers.

An orientation towards research ethics and values

Ethics and values are one of the most critical aspects of conducting community based/participatory research. Simply put, ethics is the '*conscious reflection on our moral beliefs and attitudes through the use of normative ethical theories*', while values are '*what we choose as worthwhile or believe to have merit in general or broad sense*' (Ursery, n.d.). It is essential that practitioners of CBR understand the ethical considerations and related values in conducting CBR projects, as this is the basis of any form of participatory, collaborative research. Let us take the two concepts separately.

Ethics

The ways in which a community of researchers is constructed and conducts itself is of upmost importance. This is an 'internalist' question regarding the '*ethics of a research community*'. At the same time, researchers, whatever their perspective, are routinely faced with choices about what is right or wrong in the conduct of their research on a given subject. This is the 'externalist' question of the relationship between researchers

and the subjects of their research (May, 1997). Therefore, the ethical considerations in conducting any enquiry in social systems need to be discussed and understood. What are those ethical considerations? How are they embedded in a particular research? What values underpin those ethical principles?

How do we define the term ethics? To a layperson, *the word “ethics” often suggests a set of standards by which a particular group or community decides to regulate its behavior – to distinguish what is legitimate or acceptable in pursuit of their aims from what is not* (May, 1997, p. 54).

From what we have analyzed and known, Canada and New Zealand are two countries who place enormous emphasis on ‘ethics in relation to research’. Accordingly, these countries have put in place a clear code of ethics, which all researchers and research institutions are expected to follow and propagate. While Canada mandates the process of ethics review of research projects involving living human subjects, which is done by a Research Ethics Board (REB), in New Zealand, seeking approval for research projects (non-health/ non-tertiary research) from the New Zealand Ethics Committee (NZEC) is voluntary. Further, while REB is an initiative of the Public Works and Government Services of Canada, the NZEC operates as a registered charity, which received initial funding from the Ministry of Social Development.

It is important to first understand what the term ‘ethics’ actually implies in this particular context. However, before understanding research ethics, one must also understand where does the need for research emerge?

Research involving human subjects is premised on a fundamental moral commitment to advancing human welfare, knowledge and understanding, and to understanding cultural dynamics.

Researchers, universities, governments and private institutions undertake or fund research involving human subjects for many reasons; for example, to alleviate human suffering...and to understand human behavior and the evolving human condition (Interagency Secretariat on Research Ethics, 2005, p. i.4).

Further, such research processes have a moral imperative attached to them. This moral imperative is based on having respect for human dignity, and is known as ‘ethics in research’. The Interagency Secretariat on Research Ethics, Canada relates ethics involving human subjects around two components:

- (1) selection and achievement of morally acceptable ends, directed at defining acceptable ends in terms of the benefits of research for subjects, for associated groups, and for the advancement of knowledge, and
- (2) the morally acceptable means to those ends, directed at ethically appropriate means of conducting research.

For example, even in the most promising of research initiatives, the Agencies object to a person being tricked into participating through a promise of false benefits... The objection provides moral insight that proves pertinent to human research in several ways: First, it translates into the familiar moral imperative of respect for human dignity. It is unacceptable to treat persons solely as means (mere objects or things), because doing so fails to respect their intrinsic human dignity and thus impoverishes all of humanity. Second, it translates into the requirement that the welfare and integrity of the individual remain paramount in human research (Interagency Secretariat on Research Ethics, 2005, p. i.5).

Before we analyze the case studies in this light, it is important to review the guiding ethical considerations which express common standards, values and aspirations of the research community (Interagency Secretariat on Research Ethics, 2005). They are:

- Respect for human dignity
- Respect for free and informed consent
- Respect for vulnerable persons
- Respect for privacy and confidentiality
- Respect for justice and inclusiveness
- Balancing harms and benefits
- Minimizing harm
- Maximizing benefit

The Royal Society of New Zealand, an independent government body which provides funding and policy advice in the fields of science, technology and humanities, has made available the *Royal Society of New Zealand Code of Professional Standards and Ethics in Science, Technology and the Humanities*. It builds on similar principles of professional behaviour and conduct, directing scientists, technologists and humanities scholars to:

Undertake research with integrity through the use of rigorous methods. Such investigations expand knowledge and it is the responsibility of all members of the Society to ensure that the application of that knowledge conforms to standards acceptable to the wider community. To this end, all practices and advances in science, technology, and the humanities, and their application and dissemination, must be open to scrutiny and criticism. All members of the Society must strive, in undertaking their work, to ensure that their actions do not detrimentally impact on society, or on the living or physical environment (Council of the Royal Society of New Zealand, 2012, quoted from webpage).

Based on similar principles is the Code of Research Ethics adopted by the Association of Social Work, New Zealand, which drives all social sector research initiatives. It obligates social science researchers in New Zealand ‘to study, incorporate

into professional practice, adhere to and promote the code while conducting research' (ANZASW, 2015, p. 1). Modelled a bit differently, but based on similar ideas as its Canadian counterpart, the code details the responsibilities of the social work researcher towards different entities, such as society, wider community, clients, organization, including his/her colleagues and own self. These responsibilities/obligations are similar to the principles listed earlier. Broadly, they include the aspects of ensuring mutual respect and dignity, social justice, facilitating people's engagement in constructive action, maintaining objectivity of data, and ensuring professional accountability, including self-commitment to grow and mature professionally, for enhancing the aims and ethics of social work.

These examples highlight the importance of professional research ethics and how it can be realized in practice. How have the respective institutions in the case studies incorporated the issue of ethics in their research? Explicit reference to '*ethics in research*' is made in the following cases:

At the Coady Institute, based in Canada, the CBR training course on 'Action research for citizen-led change' places special emphasis on teaching the students/learners about ethics in research. With a strong code of ethics in Canada, special effort is taken to orient students on various ethical issues and to enhance their knowledge on practice of ethical research. In the course, a two-hour block is dedicated to research ethics code, REB's requirements, larger issues of ethical responsibilities, relationship of knowledge to power and decision making, multiple agendas of multiple stakeholders and their ethical consequences. '*They are expected to understand the ethics of research, be able to make choices between appropriate methods for research, and be able to assess the quality of community based research. They are able to go through the difference steps of the research process and continuously reflect on their role with respect to community members*' (Mathie, this volume).

The Centre for Social Justice and Community Action (CSJCA) at Durham University ensures competency in this regard by offering free workshops, organizing conferences and providing free, open-source materials on ethics. A guide to ethical principles and practice with respect to CBR is also available on the University's website (<https://www.dur.ac.uk/resources/beacon/CBPREthicsGuidewebNovember20121.pdf>). It offers a training course on 'Embedding participation in research practice' (PAR 2). This course is inclusive of the concepts related to ethics in participatory research. Further, the Centre offers a one-day workshop which '*explores the nature and range of ethical issues that arise in participatory research when community organizations and universities work together on research projects; and how these are tackled in practice, using case materials; and a one- or two-day workshop using Forum Theatre to explore ethical challenges in research, by developing scenarios based on participants' own experiences*' (Pain et al., this volume).

The training programs at COEP (Brazil) have set guiding principles which shape its structure and content. These principles essentially include the subject of ethics in research and of the researcher/learner in general.

The Public Science Project (PSP) based at CUNY (U.S.A.) offers CBR training programs which are inclusive of theoretical and practical sessions. Brainstorming on questions based on '*ethics in times of widening inequality gaps*' are central to the discussion. Everyone is encouraged to think on constructing meaningful research collectives and facilitating community based sessions on critical statistics, all of which culminates into what is known as '*Ubuntu Ethics – ethics, for and with the community*'.

At PUKAR (India), CBR training and capacity building of learners/researchers includes orienting them towards 'ethics in research' through a full day workshop particularly dedicated to it. '*The participants are taught the importance of asking questions in a sensitive, polite manner, importance of people's right to their own privacy and their right not to participate in any research, keeping critical information about the respondent's safe and keeping the identity of the respondents anonymous. They are taught ways to seek and record consent; oral, written, visually recorded or audio recorded*' (Deshmukh et al., this volume).

CBR training courses at the Training And Research Support Centre (TARSC) in Zimbabwe include the issue of 'ethics in participatory research/participatory action research' as an important component. This is in addition to illustrating various related qualitative and quantitative techniques, methods, tools and analysis.

At NUI, Galway (Ireland) CBR training as an integral component of the Master's courses aims to teach students about resources that help them '*understand the distinctiveness of CBR as a research methodology*' (Lyons et al., this volume). This pedagogical approach includes theoretical and epistemological characteristics along with the ethical issues associated with CBR.

At Katoa Ltd (New Zealand), ethics in participatory research occupies an important place in all CBR training programs and related discourses. Katoa structures its teaching of ethics on 7 Maori cultural principles, which were first explained by Linda Tuhiwai Smith in her book *Decolonizing Methodologies* (Smith, 1999, p. 120). All research at Katoa is guided by these principles, and learners involved in workshops or other trainings are expected to become familiar with them. The seven principles are (Katoa, 2016, quoted from webpage):

1. **Aroha ki te tangata** - a respect for people that is about allowing people to define the research context (e.g., where and when to meet). It is also about maintaining this respect when dealing with research data (e.g., quantitative research), and extends to the physical sciences when research involves, for example, the examination of human tissue samples.

2. **He kanohi kitea** - being a face that is seen and known to those who are participating in research. For example, researchers should be engaged with and familiar to communities so that trust and communication is developed.
3. **Titiro, whakarongo...kōrero** - Look, listen and then, later, speak. Researchers need to take time to understand people's day-to-day realities, priorities and aspirations. In this way the questions asked by a researcher will be relevant.
4. **Manaaki ki te tangata** - looking after people. This is about sharing, hosting and being generous with time, expertise, relationships, etc.
5. **Kia tupato** - be cautious. Researchers need to be politically astute, culturally safe, and reflexive practitioners. Staying safe may mean collaborating with elders and others who can guide research processes, as well as the researchers themselves within communities.
6. **Kaua e takahia te mana o te tangata** - do not trample on the *mana* (dignity) of people. People are often the experts on their own lives, including their challenges, needs and aspirations. Look for ways to collaborate on research reports, as well as research agendas.
7. **Kia mahaki** - be humble. Researchers should find ways of sharing their knowledge while remaining humble. The sharing of expertise between researchers and participants leads to shared understanding that will make research more trustworthy.

Training exercises also attempt to embody these principles. For example, lots of time is given for everyone to introduce themselves and get to know each other, which may not be as emphasized in other training contexts. However, at Katoa this is important because it relates to many of the principles (through sharing, relationship-building, building trust). Further, in line with the code of research ethics in practice in New Zealand, the content of such CBR training courses essentially includes the 'importance of methodology and ethics/axiology' as being a significant part of the entire process. *'Axiology/ethics are privileged as a key driver of the decisions that are made in research and evaluation. Co-design with communities and organizations means that it is about them and how they want to be treated within research and evaluation, so it can be an experience that is engaging and (hopefully) enjoyable for them'* (Cram & Easby, this volume). This allows the *'learners acquire an understanding of research ethics, and how participants and knowledge should be treated respectfully. This also involves gaining knowledge about how to keep oneself safe within the research process, and some of the precautions that are available within research methodology'* (Cram & Easby, this volume).

Similarly, at the Te Kotahi Research Institute, based at Waikato University in New Zealand, CBR training workshops for learners includes a discussion on ethics in participatory research initiatives.

Values

It is important to be aware of the issues which surround the production of a piece of work and the place and influence of values within it. As a matter of routine the following questions can be asked of any piece of research:

Who funded it? With what intention in mind? How was it conducted and by whom? What were the problems associated with its design and execution and how were the results interpreted and used? (May, 1997, p. 45).

This enables an understanding of the context in which research takes place and the influences upon it, as well as countering the tendency to see the production and design of research as a technical issue uncontaminated by political and ethical questions. All research, implicitly or explicitly, contains issues of this sort. This is not to render the research invalid but, on the contrary, a recognition of such issues heightens our awareness of the research process itself and thereby sharpens our insights.

Therefore, values of particular relevance to research are drawn from political training and experience as well as from large cultures in which researchers have lived. Although value-free observation and analysis may be possible in social sciences, they are virtually impossible, particularly if these sciences purport to provide guidance to solving social problems.

Values have been defined as preferences for courses of action and outcomes; relevant values shape choices among perceived alternative actions... Recurring value themes in community based research include equitable distribution of resources, empowering oppressed groups, increasing self-reliance, and transforming social structures into more equitable societies (Tandon, 2002, p. 57).

The way in which ethical considerations lay the foundations of a quality research work, in a similar way incorporation of research values into research projects makes up its essence. It is observed that in traditional research, researchers are trained to work objectively and individually, with no personal commitment towards the work. However, in CBR, a collaborative and empathetic mode of approaching research work is emphasized. It is around these aspects that values in CBR are built and incorporated. Some such values include respect, mutuality, authenticity, etc. Therefore, the values researchers hold exert powerful influences on the choices they make in the course of inquiry.

The stages in which values enter the research process are (May, 1997):

- (a) Interests leading to research
- (b) Aims, objectives and design of the research process
- (c) Data collection process
- (d) Interpretation of the data
- (e) The use made of the research findings

How crucial is the aspect of values in CBR training, and how does it get manifested in various forms at the institutions/training organizations? Broadly four kinds of values around which CBR training is majorly structured emerge from the case studies. They are:

- ***Valuing people's knowledge/experiential knowledge, in a way that it has its own validity (and not considered as third rate knowledge)***

For instance, PRIA essentially builds its interventions around the concept of participatory research. Participatory research, as practiced by PRIA, recognizes and utilizes people's knowledge for social transformation of communities. PRIA as a global participatory research and training centre utilizes '*people's knowledge for purposes of transforming the relations of power between marginalized communities and those in positions of power and authority*' (Singh & Tandon, this volume).

PUKAR's interventions in the field of CBPAR are based on the premise that '*research from the lens of the youth has a strong transformative power for social change in the youth, their families, the communities and the society at large.*' The Youth Fellowship Programme offered by PUKAR is also based on '*privileging indigenous knowledge located within each youth, and her community (asset based) helping them to build upon that knowledge and document the new knowledge in any format that suits their capacity and creativity*' (Deshmukh et al., this volume).

The Te Kotahi Research Institute at Waikato University in New Zealand also acknowledges the Indigenous knowledge and research capacities of Maori researchers. '*Kaupapa Māori...is a "body of knowledge" accumulated by the experiences through history of the Māori people. This knowledge form is distinctive to Māori in that it derives from Māori epistemologies that include complex relationships and ways of organizing society*' (Pihama, this volume).

- ***Belief in people's capacity to produce knowledge***

The Center for Development Services (CDS), based in Cairo, Egypt places enormous importance on the capacities of local communities to bring about a change in their lives and achieve the goals of sustainable development. The training

methodology in participatory rapid appraisal followed by CDS *'fosters local ownership over the management of information'*. By doing this, it empowers the communities and enables them to *'realize the value of their own knowledge and information'* (Saber & Khalil, this volume).

The pedagogical approach adopted at the summer schools at the FOIST Laboratory, based at the University of Sassari (Italy), focuses on conviviality. Here, the learning tools developed during the course of the study are created by the users themselves, in addition to serving as a knowledge transfer mechanism. The pedagogy also focuses on action research and working in association with the community, as also expressing trust in the latter's own capacities to create knowledge. Further, *'the laboratory is conceived as a place for autonomy, awareness and significance where people can build ownership of what they do because they are enabled to appropriate the work process as part of a meaningful whole'* (Chessa et al., this volume).

Praxis is also engaged in bringing to the forefront the voices of the poor and marginalized sections of society. It devises practices to enhance the participation of the community in all its endeavours. Therefore, *'at Praxis, the community is not seen as an object but rather an agent of change. It works towards achieving participatory democracy through social inclusion, public accountability and good governance'* (Singh, this volume).

Umphilo waManzi, a South African NGO, is engaged in improving livelihoods and service delivery to marginalized communities through action research and advocacy. *'It operates at the local level using active involvement in action research to strengthen the capacity of participants to engage in advocacy and development processes, widening participants' exposure to networks, and complementing local knowledge with external inputs'* (Galvin & Sharp, this volume). Umphilo works to enable people's individual and collective sense of agencies by providing opportunities to share and build on their existing knowledge base.

- ***Active involvement of the researcher with the community***

In the State Islamic University of Sunam Ampel, Surabaya, Indonesia, CBR practice, following a new approach, *'has shifted the way academics think about the role of intellectuals to be more critical to ensure the growing capacity of grassroots people to lead and act'* (Salahuddin, this volume). This is a clear deviation from the old approach which viewed community practice as a charity activity and providing moral guidance in the form of patron-client relationship.

The Ceiba Foundation for Tropical Conservation, based in Ecuador, strives to *'sponsor scientific research, provide public education, and support community based actions that promote the conservation of ecosystem integrity and biodiversity'* (Sharp, this volume). In line with this, CBR training at the Ceiba Foundation follows a 'community

engagement style philosophy'. It believes that, '*conservation cannot succeed without the direct involvement of the people who benefit from that conservation. As such, a certain level of capacity building and education are required in order to involve local people, which provides the necessity for environmental education*' (Sharp, this volume).

The Experimental Centre of Economic Housing (CEVE) based in Cordoba, Argentina, '*applies a comprehensive and collaborative approach to the production of housing, by incorporating target social groups and different social actors throughout the process*' (Gargantini & Easby, this volume). CEVE accords importance to local engagement and therefore promotes direct and indirect actions, in coordination with other stakeholders, in order to help improve habitats and strengthen local development.

At the First Nations University (FNU), in Canada, communities are active participants in research. The student researchers, '*engage at multiple scales to involve community members in the creation of research objectives, setting research methods, data collection, analysis and validation and dissemination*' (Miller et al., this volume).

The International Institute of Rural Reconstruction (IIRR) in Philippines works on a fully participatory model. At the core of rural reconstruction is 'The Learning Community', '*a group of people who share common values, geographic interest, beliefs and aspirations who are actively engaged in learning together to find innovative solutions to their common problems or attain common goals. As a research centre, it ensures that community members fully participate and also lead the process of development*' (Espinel & Michaud, this volume).

At York University in Toronto, Dr. Perkins has been leading innovative CBR projects, which involve local and global engagement between communities and universities, popular education facilitated by NGOs, and community based education as the foundation for increased political participation by marginalized community members. '*While focusing on impoverished urban residents, as well as women, the goal of the projects was to educate the communities, which would ultimately lead to more empowerment in democratic processes, as well as to provide university students with opportunities to engage in participatory research*' (Sharp & Perkins, this volume).

- ***Collaboration, as a value driving research (and, not as a means to pursue research)***

The founders of the Arctic Institute of Community Based Research (AICBR), in Canada, looked for opportunities to bring western science and traditional knowledge together. The CBR approaches incorporated by AICBR sought engagement with local communities in an attempt to address priority areas and local challenges. Various training approaches involved the communities in an interactive manner, which facilitated the exchange of knowledge, information and expertise.

COEP, the national network for social mobilization in Brazil, also works to strengthen human rights, social participation and active citizenship. COEP has adopted a progressive approach for all of its capacity building activities, which is aimed at social transformation. *‘The approach establishes dialogue and collective discussion as driving forces in meaningful learning, and envisages collective work, partnerships and critical and reflective participation among both teachers and learners’* (Peiter, this volume). In addition, COEP’s institutional goals include, *‘encouraging citizens’ empowerment so that people can exercise social participation and control of public policy’* (Peiter, this volume).

Since 2008, Durham University in the UK has sought to *‘develop connections with the local communities, and especially to engage on a reciprocal basis with the NGO sector’* (Pain et al., this volume). The university recognizes the importance of community engagement and has therefore established a specialized Centre for Social Justice and Community Action. The Centre aims to promote research, training and community engagement on various social justice issues. One of the important modes through which it is done is specialized courses which are built on the premise of participatory research/participatory action research.

FNU, in Canada, was initially established to address the needs of the First Nation’s students. Since its inception, the university has prioritized courses and teaching programs, which are identified by First Nation communities as important to their learners. Community based research, in particular, is incorporated into courses such as Indigenous Studies, Language and Linguistics, Health, Social Work, Business and Education. *‘All courses have relevance to Indigenous community realities that allow students to engage with their own history, culture, language and broader Canadian and international social and economic contexts’* (Miller et al., this volume).

The National University of Ireland (NUI), in Galway, places particular emphasis on *‘engagement with its local community and has a special unit – the Community Knowledge Initiative (CKI) – that leads the university in community engagement’* (Lyons et al., this volume). Further, Community-Engaged Research in Action (CORA), a network of university and community practitioners of CBR researchers (at the university), supports and carries out collaborative research projects using participatory research methods. In addition, the EPIC initiative supports collaborative models of research and knowledge exchange activities between the wider community and the university.

Key takeaways

- ✓ Orientation on research ethics and values are basic, which inculcates the correct research aptitude in researchers.
- ✓ Presence of a country-wide research ethics code encourages institutions to pay more attention to this important tenet of CBR training.

- ✓ Training institutions affiliated to academia are paying more attention to research ethics, as compared to civil society trainers. On the other hand, research values are more or less equally emphasized by both categories of training institutions.

The development of a deep understanding of power and partnerships

Power is a central theme of participation and all participatory social action entails widely shared, collective power by those who are considered beneficiaries (Fernandes & Tandon, 1981). In essence, power, both in the economic and political sense, determines the extent to which people participate in determining their own futures. Their practices promote shift of power in order that the needs and aspirations of traditionally less- powerful groups are addressed. In the context of community development, for example, CBR approaches are utilized to empower the poor and marginalized members of a community. Therefore, researchers from universities (or other research institutes) need to learn to understand the dynamics of power and asymmetrical relationships that generally operate between local communities and external experts (local practitioner world and external academic/expert world). Therefore, the foremost implication of such CBR projects is its clear attempt at power equalization. While the researcher may initially begin the research process with an advantageous power position, it has to be followed in a manner that power equalization takes place.

Considerable energy must be directed at ensuring reciprocity and symmetry of relations in the research group and at maintaining community control of the project. The group must ultimately engage an ideology critique to ensure its work is not misdirected and its understandings not distorted by deference to illegitimate authority. When status and power differentials exist among participants, these must be suspended to allow collective work to begin (McTaggart, 1997). This is a pre-requisite for ensuring harmonious and respectful relations between the two entities as also a smooth passage of the research process.

Further, building relationships of mutual trust, creating enabling conditions for co-construction of knowledge, and ensuring that multiple purposes of research for diversity of actors are accomplished necessitates building and nurturing partnerships between communities and academia. Practice also tells us that relaxed rapport between outsiders and communities can and should be established early in the process, as building of rapport/relationships is the key to facilitating participation.

Individuals define themselves partly through their relationships with others, but the nature and significance of these social relationships should be understood against the fabric of social relationships that characterize wider groups, institutions and societies (McTaggart, 1997, p. 32).

Training of the next generation of community based researchers must therefore essentially include discourses on ‘power analysis’ and ‘understanding partnership structures’. From the case studies it has emerged that training institutions differ in the way they deal with this aspect. While some have adopted a generalized approach, other institutions specifically state that discourse on power and partnerships constitute an integral part of their training pedagogy.

- ***Generalized approach***

At the AICBR, CBR training takes into consideration factors such as cultural relevance, local contexts, situated knowledge, etc. *‘Of utmost importance is to develop training materials specifically so that considerations of participants are part of the process from the beginning, and include factors such as literacy, culture, particular challenges of rural/remote Indigenous communities’* (Walker et al., this volume).

The Programa Comunidades Semiárido (PCSA) exemplifies COEP’s approach to applied research, learning and action with communities. *‘It rests on a trinity of effective relationships among COEP, the communities, and the partner institutions’* (Pieter, et al., this volume). The building block of such meaningful relationships has been mutual respect for each other, knowledge, credibility, responsibility for research, long-term commitments towards the research output, and shared successes and responses to difficult circumstances.

One of the principles of pedagogical approaches followed in CBR training courses at TARSC is making *‘connections across different communities, expertise, etc., for ongoing exchange of information in longer term learning and research networks’* (Loewenson et al., this volume). This illustrates the fact that the Centre places emphasis on relationship building with the communities as part of the CBR process.

Similarly, the FOIST laboratory serves as a social space. This space is used to build, maintain and nurture strong ties among people through rites and collective practices.

The CBR project workshops organized for the students and faculty at York University use a decentralized mode of information delivery. *‘The workshops and methods were based on a bottom-up approach with eight components, including an inclusive and participatory process beginning at the community level, which prioritized local subsistence and basic needs. There was an emphasis on creating linkages between NGOs, community based organizations, universities (including faculty and students), and civil society, in order to create channels of understanding and shared learning’* (Sharp & Perkins, this volume).

- ***Specialized approach***

CBR training at FNU, in Canada, includes aspects of mutual trust and reciprocal relationships among researchers and communities as integral to the CBR process. *‘Our*

approach to research recognizes that different cultures have distinct values and worldviews. Working across cultures requires that all parties recognize and respect these differences when designing and implementing community initiatives' (Miller et al., this volume).

At IIRR, the course on 'Co-Creating knowledge with farmers: Reimagining research relationships' uses both classroom and applied field work for providing CBR training. *'The course content includes discussion about power differences, and in-depth conversations about farmers' changing roles and responsibilities in conducting field research'* (Espineli & Michaud, this volume). Further, the participants of this training course are taught to acknowledge the communities' knowledge and expertise, as also the power structures and partnerships prevalent within, which further facilitate the process of collaborative research.

At NUI, the first year of the MA students is dedicated to understanding the nuances of CBR projects and its implications when conducting it on the ground and with communities. Therefore, ample time is allocated for the process of building mutual and reciprocal relationships with community partners. This also helps students get first-hand knowledge of the realities and build rapport with the locals, which will be of utmost importance in the upcoming research process. *'It has a commitment to process as well as outcome and to certain partnership principles and values, including: respect for diversity, promotion of equality and a critical awareness of power and power relations in knowledge-production, academic-practice relations and wider socio-political contexts'* (Lyons et al., this volume).

The Immersion (Insight) program offered by PRAXIS addresses the issue of understanding power and partnerships within the community quite well. Integrated into the structure of the program is a period wherein the participants spend *'time with families in a specific village, being a part of their household and carrying out chores they do. During this time, the participant is not just expected to be a passive observer but integrate with the family as much as possible and exchange and discuss with them various aspects that they want to know more about. It is different from a field study in that it is a much deeper and more powerful experience with structured days of stay with the family including participating in their daily activities, unlike field visits where the individual always remains an outsider'* (Singh, this volume). This process allows the learners to understand relationships and imbibe the power dynamics present in communities. It orients the learners with ground realities, and maximizes their learning opportunities.

As part of the Youth and Urban Knowledge Production Program offered by PUKAR, the barefoot researchers who undergo CBR training get an opportunity to spend time with the communities. *'In this process, the youth get exposed to existing hierarchies and social, cultural and economic diversities of the world to which the learner/ researcher belongs, thus enabling them to reflect upon themselves'* (Deshmukh, et al., this

volume). Further, CBR training at PUKAR, aimed at building capacities of researchers, also includes issues like social understanding and community structure. *‘Societal realities like caste, religion, gender, environment, India’s pluralistic, multi-religious, multi-ethnic culture and issues of equity, social change and social justice are debated through multimedia presentations by experts’* (Deshmukh et al., this volume). Hence, students are given a fair orientation regarding power, partnerships and relationship structure prevalent in communities.

Katoa Ltd’s offering with respect to CBR training places a special emphasis on relationship building and creation of a rapport with communities. This is exemplified in the manner the training programs are structured. *‘Courses begin with cultural protocols that are about welcoming people, and allowing people to introduce themselves in terms of where they come from and who they’re related to. Time is always set aside in workshops for people to strengthen existing and to build new relationships’* (Cram & Easby, this volume).

Key takeaways

- ✓ Much focus is on providing training with respect to partnership/relationship building, with fewer efforts channeled towards developing an understanding of power structures in particular.
- ✓ Emphasis is given on ‘knowing the community’ (field exposure), rather than on deeper analysis of power structures and relationships.
- ✓ Some institutions like CDS and Coady only refer to ‘limitations and boundaries of participation’ and ‘influencing factors on research’.

The incorporation of multiple modes of enquiry

The word ‘research’ usually conjures up images of laboratories and scientific experiments of expert researchers armed with questionnaires and interview schedules, endless statistics or other ‘quantified’ expressions of reality. For many of us working in human concern professions such as education, social science research or social development, this view of research is often frustrating. It puts a distance between us and the people we work with. It makes inquiry an academic exercise rather than a basis for social action and, quite often, limits our understanding of social reality (PRIA, 2000). It is essential to understand that research is not merely a cognitive process, where thinking (and manipulating concepts and symbols) has been regarded as the most critical process. Conceptual theorizing is viewed essentially as a thinking process. However, emotions and actions—two other modes of being—are equally critical in any research process.

CBR is essentially based on the principle that ordinary people are capable of critical reflection and analysis, that their knowledge is both essential and valuable in any research, educational or development intervention. Therefore, capturing this knowledge becomes extremely essential from a community based researcher's point of view. However, apart from cognitive methods of collecting data/knowledge, there can be a number of other methods which can yield information and, therefore, need to be utilized for effective conduction of CBR. For instance, emotions, phenomenology, arts, music, drawing, theatre, dancing, or use of various other forms of understanding a given reality are part of the repertoire of knowing. Likewise, certain phenomenon can only be understood when acted upon.

Within the discipline of sociology, there has always existed a research tradition based on qualitative methods of investigation which concerns itself more with the 'inner' aspects of man's behaviour:

Those research strategies, such as participant observation, in-depth interviewing, total participation in the activity being investigated, field work, etc., which allow the researcher to obtain first-hand knowledge about the empirical social world in question. Qualitative methodology allows the researcher to 'get close to the data', thereby developing the analytical, conceptual and categorical components of explanation from the data itself—rather than from the pre-conceived, rigidly structured and highly quantified techniques that pigeon hole the empirical social world into the operational definitions that the researcher has constructed (Pilsworth & Ruddock, 1982, p.69).

Action research has its roots in enquiry that is based on acting to change certain realities. Epistemology in this perspective entails multiple modes of knowing—thinking, acting and feeling. Therefore, there can be a number of action based or affection based methods which can be sources of critical data while interacting with the community. Unless the researcher is adequately trained in capturing data through a number of other methods which exist, a strong possibility of missing out key information can occur. This is so because a particular method may have limitations in a particular context, such as language, levels of literacy, research subject in question, etc. In such cases, the researcher must be able to switch to a different mode which is better suited and may yield positive results.

For this, it is essential that we understand the different tools and techniques which can be used in the process. Listed below are multiple modes of enquiry and associated techniques which can be used by community based researchers.

- *Cognition:* This includes tools used in a normative research process such as questionnaires, quantitative means of data collection such as mapping/diagramming, transect walks, surveys, interviews, case studies, etc.

- *Action*: This involves methods like field immersion, community activity, field exposure, etc., where people get an opportunity to learn while they do things. These may involve participatory mapping, community based resource monitoring, etc.
- *Affective dimension*: This involves all the expressive methods of data generation and collection. Essentially, it includes art, drama, poetry, role play, storytelling, and all such forms which involve expression of emotions.

The case studies discussed in this book also present several varieties of techniques that a particular institution uses to train researchers in CBR. Let us have a look at the methods they are using (Table 5.1).

Table 5.1 *Diversity in modes of enquiry*

S. No.	Institution	Training Method	Mode of Enquiry		
			Cognition	Action	Affective Dimension
1.	AICBR	DIY manual	–	<i>Includes visual and hands-on activities to facilitate learning from experiencing, reflecting</i>	–
2.	CDS	PRA training	<i>Group discussions, brain storming, case studies</i>		<i>Role play</i>
3.	Coady Institute	CBR training courses	<i>Presentations, case studies</i>	–	<i>Story-telling, role-playing, creative writing</i>
4.	Ceiba Foundation	Water quality monitoring program	<i>PowerPoint and video presentations</i>	<i>Field training sessions</i>	–
5.	COEP	Capacity building programs	<i>Distance education courses (conceptual, instrumental)</i>	<i>Dialogues, collective discussions</i>	–
6.	CEVE	Project based interventions (housing & urban improvement)	–	<i>Empirical practice (learning by doing)</i>	

7.	CSJCA, Durham University	PAR training	<i>Short presentations, group work, question and answer sessions, plenary discussion, visual mobility mapping techniques, seasonal calendars, etc.</i>	–	<i>Forum theatre, experience sharing</i>
8.	FNU, Canada	Academic courses	<i>Regular course work</i>	<i>Experiential learning opportunities</i>	–
9.	FOIST Laboratory	CBR training	<i>Training courses (summer schools, experiential seminars, as part of PhD)</i>	<i>Interviews, focused group discussions, public meetings, mentoring, peer relationships, exchange seminars</i>	–
10.	Public Science Project (CUNY)	CBR training	<i>Scholarly articles, lectures, theory talks, method workshops</i>	<i>Community discussions, informal talks</i>	<i>Public forums, community theatre performances, visual art</i>
11.	PRIA	Training of Trainers (ToT) program	<i>Case studies, presentations, etc.</i>	<i>Focused group discussions</i>	<i>Role plays, simulations, participatory learning games, etc.</i>
12.	PRAXIS	Training/ capacity building programs	<i>Workshops, tailor made training programs</i>	<i>Field immersion</i>	–
13.	PUKAR	Capacity building programs	<i>Workshops, surveys, case studies</i>	<i>Focused group discussions, debates</i>	<i>Photography, mapping</i>
14.	IIRR	CBR training courses	<i>Workshops, case study analysis, interactive lectures</i>	<i>Focused group discussions, field practicum</i>	<i>Role-plays, video showing, games</i>
15.	NUI, Galway	EPIC Initiative (Master's courses)	<i>Regular course work</i>	<i>Action based paradigm, including field immersion/ activity for students</i>	–

16.	Sunam Ampel University	Master's courses	<i>Course work</i>	<i>Field based activities</i>	<i>Story-telling</i>
17.	TARSC	PAR training	<i>Course work, web based training</i>	<i>Field work, exchange visits, practicals</i>	<i>Photovoice</i>
18.	York University	CBR training programs (for water governance)	<i>Materials accessible online (blogs, websites, books, articles, etc); community mapping</i>	<i>Field activities of the students (community based water monitoring, in association with communities)</i>	<i>Storytelling parade (participatory performance), photovoice, art, drama</i>
19.	Katoa Ltd.	CBR training courses	<i>Surveys</i>	–	<i>Story-telling, narratives</i>
20.	Umphilo waManzi	Project based interventions	–	<i>Participatory mapping, visualization, transect walks</i>	–

Source: Institutional case studies, this volume

Key takeaways

- ✓ Most institutions engaged in providing CBR training use a combination of two modes of enquiry while training researchers; the most common being a combination of cognitive and affective mode of enquiry.
- ✓ Action research involving field immersion is mostly limited to universities, who provide students an opportunity to work with communities. However, some NGOs doing work on the ground and in collaboration with communities also use action research as a means to train researchers.
- ✓ Hands-on activities during a training session can be regarded as a subset of action research.
- ✓ Much emphasis is paid to group discussions and case study analysis under cognitive mode of enquiry; while story-telling and role plays are more common under the affective dimension.
- ✓ Some organizations like PUKAR, IIRR, PRIA, TARSC, Public Science Project (CUNY), and York University emerge as institutions using all three modes of enquiry for training community based researchers.

- ✓ Use of a particular mode of enquiry depends on the CBR training method (courses, project interventions, etc.) by the host institution. For instance, indoor training programs restrict the opportunities for field immersion, although it is made up by hands-on practical sessions. Similarly, NGOs who are engaged in providing CBR training in the field, by way of project interventions, have limited opportunity for cognition.

It may not be necessary for a researcher to use more than one mode of enquiry in a particular situation. Nevertheless, it is essential that training of the next generation of community based researchers includes training on how to use all different modes of enquiry. In traditional research, researchers are usually not trained to use expressive modes of communication as relevant data. Quantifiable data gains prominence and importance. However, while working in community settings, there are a number of qualitative aspects that may emerge as crucial, especially in collaborative and CBR initiatives. In such instances, the researcher must possess the skills and capabilities to tap relevant information for documentation and future use. This will also help equip them with expertise, and they may be in a position to apply the relevant mode of enquiry depending on the local context.

Participation in learning CBR and ensuring a balance between classroom (theory) and field (practice)

Human beings are unique among all living organisms in that their primary adaptive specialization lies not in some particular physical form or skill or fit in an ecological niche, but rather in identification with the process of adaptation itself in the process of learning. We are thus learning species. However, this learning process must be re-imbued with the texture and feeling of human experiences shared and interpreted through dialogue with one another. Therefore, at the heart of all learning is the way we process our experiences, especially our critical reflections on our experiences. As Albert Einstein put it, *'the only source of knowledge is experience'*; it can thus be stated with fair validity that experience adds to dimensions of knowledge. In its simplest form, experiential learning means learning from experience or learning by doing. Experiential education first immerses learners in an experience and then encourages reflection about the experience to develop new skills, new attitudes, or new ways of thinking.

Experiential learning engages students/researchers in critical thinking, problem solving and decision making in contexts that are personally relevant to them. This approach to learning also involves making opportunities for debriefing and consolidation of ideas and skills through feedback, reflection, and the application of the ideas and skills to new situations (UNESCO, 2010, quoted from webpage).

Various terms have been used to label the process of learning from experience. John Dewey discussed ‘learning by doing’, while Wolfe and Byrne used the term ‘experienced-based learning’ (Gentry, 1990, p.10). Experiential learning is a well-known model in education. Kolb’s Experiential Learning Theory (Kolb, 1984) defines experiential learning as ‘*the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience.*’ Kolb’s experiential learning theory presents a cycle of four elements (Kolb, 1984, p. 40):

1. Concrete experience
2. Reflective observation
3. Abstract conceptualization
4. Active experimentation

The cycle begins with an experience that the student has had, followed by an opportunity to reflect on that experience. Then students may conceptualize and draw conclusions about what they have experienced and observed, leading to future actions in which the students experiment with different behaviours. Internships, field placements, work/study assignments, structured exercises and role plays, gaming simulations, and other forms of experience based education are playing a larger role in undergraduate and professional programs. In all these methods ‘...*the learner is directly in touch with the realities being studied... It involves direct encounter with the phenomenon being studied rather than merely thinking about the encounter or only considering the possibility of doing something with it*’ (Kolb, 1984, p. 5).

Further, experiential learning encourages students/researchers to question the assumptions and conventions underlying many practices. It turns them away from credit hours and calendar time towards competence, working knowledge and information pertinent to jobs, family relationships, community responsibilities and broad social concerns. It also contributes to more complex kinds of intellectual development and to more pervasive dimensions of human development required for effective citizenship (Kolb, 1984).

Experiential learning can be divided into two major categories: field based and classroom based.

- *Field based experiential learning*: It is the oldest and most established form of experiential learning, having been integrated into higher education in the 1930s. Field based learning includes internships, practicums, cooperative education and service learning.

- *Classroom based experiential learning*: It can take a multitude of forms, including role playing, games, case studies, simulations, presentations, and various types of group work.

In essence, experiential learning is characterized by the following propositions (Eliot, 1984, p. 25):

- ✓ Learning is best conceived as a process, not in terms of outcomes
- ✓ Learning is a continuous process grounded in experience
- ✓ The process of learning requires the resolution of conflicts between dialectically opposed modes of adaption to the world
- ✓ Learning is an holistic process of adaptation to the world
- ✓ Learning involves transaction between the person and the environment, and
- ✓ Learning is the process of creating knowledge.

Therefore, pedagogy of training community based researchers requires extensive experiential learning opportunities so that the competencies illustrated earlier can be learnt during the training itself. Field immersion is also necessary to ‘understand the person’ of the researcher, her own values, attitudes, motivations and hang-ups. Unlearning and re-learning then become part of field immersion, not merely field exposure. Linking such experiential learning opportunity with theoretical and historical concepts and debates is essential to preparing the next generation of researchers. Classroom sessions (both online and face-to-face) can thus be crucial in supporting theorizing, conceptualizing and imbibing values, perspectives, methods and tools in undertaking CBR.

Table 5.2 *Learning CBR, the participatory way*

S. No.	Institution	Training pedagogy (balancing classroom and field)
1.	Ceiba Foundation	The CBR training materials (visual and hands-on) developed for the Water Quality Monitoring Program ‘are delivered through a morning classroom component and an afternoon field session to practice.’ Similarly, ‘Water for Life Sustainability and Community Health’, a service learning course, is one in which post-secondary students at the University of Wisconsin enroll to learn about the fine nuances of water-related human health risks. As part of field based activity, ‘the students engage with the water-quality monitoring program throughout the course, as they work with citizen scientists to assess water quality and discuss strategies to prevent water-related health problems’ (Sharp, this volume).

2.	COEP	<p>Under its Distance Education Program, COEP offers both conceptual and instrumental courses.</p> <p>While the former is meant for discussions focused on Brazil's social reality, the latter is meant to provide a guided use of tools which contributes to social action. Further, as part of capacity building activities, it <i>'establishes dialogue and collective discussion as driving forces in meaningful learning, and envisages collective work, partnerships and critical and reflective participation among both teachers and learners'</i> (Peiter et al., this volume).</p>
3.	PRAXIS	<p>The 'workshop' which PRAXIS organizes as a means to train researchers in participatory/ community based methods specifically involves field interactions which follows classroom sessions. These field interactions give the participants an opportunity to <i>'practice and test some of the methods they have learned in the classroom, in a community setting'</i> (Singh, this volume).</p> <p>Similarly, the Immersion program allows for quality field based learning to the learners as the participants spend time with the community, and get an opportunity to understand the relationships, caste hierarchies and social structures within.</p>
4.	PRIA	<p>Project based interventions, as part of various projects implemented by PRIA, are aimed at capacity building of learners through the mode of field practice. Being implemented on the ground, this gives an opportunity to learners to acquire experience hands-on, as it provides meaningful experiential learning opportunities. Following the principle of 'learning while doing', the learners refine their skill sets and capabilities as they perform the various tasks and project interventions.</p>
5.	PUKAR	<p>PUKAR, <i>'anchored in the principle of "experiential learning" aims to democratize knowledge, thus challenging the mode of knowledge creation, profiles of the creators and ownership of such knowledge'</i> (Deshmukh et al., this volume). The facilitators and the trainers of various CBR programs <i>'foster the concept of asset based, community based knowledge creation through experiential learning and to apply that knowledge for problem solving'</i> (Deshmukh et. al, this volume). At PUKAR, the youth while conducting the research are simultaneously the learner and a knowledge producer. Their experiential learning is enhanced via various field activities like data collection, organizing door- to-door awareness campaigns, etc.</p>
6.	Public Science Project	<p>It places emphasis on drawing out social realities and builds the research on it. <i>'We craft research spaces – labs in spaces of everyday practice – where academic expertise sits in intentional dialogue with local experience/expertise'</i> (Gargantini & Easby, this volume).</p>
7.	FNU	<p>CBR is incorporated in the courses offered by FNU, such as Indigenous studies, language and linguistics, health, etc. All these courses essentially have a practical component integrated into the structure, which provides experiential learning opportunities to the students. <i>'All of our courses have relevance to Indigenous community realities that allow students to engage with their own history, culture, language and broader Canadian and international social and economic contexts. Indigenous Fine Arts students engage in community based development by becoming culturally aware and incorporating the creativity of their cultures into their work for healing and self-expression'</i> (Miller et al., this volume).</p>

8.	FOIST Lab	<p>At the FOIST laboratory situated at the University of Sassari in Italy, <i>'Postgraduate students are involved in courses and seminars specifically dedicated to CBR and action research. Additionally, PhD students in social work and social policies participate in an experiential seminar situated in a disadvantaged neighbourhood, where they use interviews, focus groups and public meetings to understand what community members think of their present situation and hopes for the future'</i> (Chessa et al., this volume).</p>
9.	IIRR	<p>The courses and programs offered include a practical component in all offerings. The learners and researchers are encouraged to apply their theoretical learnings when working in the field. For instance, in the 'Applied learning program', the portion on community based practicum includes the use of participatory tools and techniques. <i>'Participants practice using the tools in the classroom before the actual field practicum. After the practicum, they go back to the classroom and share their experience in facilitating data collection and analysis using the tools'</i> (Espineli & Michaud, this volume). Similarly, the course on 'Co-creating knowledge with farmers' uses both in-class teaching as well as opportunities for participants to apply their learning in community settings.</p>
10.	NUI	<p>Masters' students, after the first year of orientation to CBR concepts and approaches, are introduced to actual CBR project work on the ground in the second year. The students complete their dissertation in the second year, being attached to project work under the Centre for Knowledge Initiative (CKI) program. <i>'The program is designed such that community based research is in itself a pedagogical approach, characterized not by particular methods but by methodologies that are positioned within a participatory paradigm. This paradigm is action-orientated and, with regard to the production of knowledge, emphasizes the co-creation of knowledge'</i> (Lyons et al., this volume).</p>
11.	Sunam Ampel University	<p>At the Sunam Ampel University in Indonesia, the CBR training course is titled 'Kuliah Kerja Nyata' (KKN), which means 'doing real work'. Therefore, as the title suggests, along with classroom teaching, students are exposed to real-time situations and are made to stay and work in the community. They are also encouraged to participate in the events of the communities and build mutually beneficial relationships with them. It is this 'enculturation' that helps students to enable the communities to identify problem areas, and work on them in a collaborative manner.</p>
12.	TARSC	<p>TARSC offers CBR training through short/long courses and workshops, which focus on specific areas of skill building. Longer taught courses assume the form of web based training. The courses are often complemented with mentoring, exchange visits and attachments. Therefore, TARSC <i>'uses a mix of information/presentation, participatory methods, practicals and course work, mentoring, etc. to build skills'</i> (Loewenson et al., this volume).</p>
13.	York University	<p>York University's initiatives under CBR training are manifested in the form of projects such as the Sister Watershed Project and the CCAA project. Designed to increase citizen engagement in water related issues, these projects provide an opportunity to university students to engage in participatory research. This augments their theoretical knowledge as they are able to apply CBR principles in the field and work with communities and local partners.</p>

Key takeaways

- ✓ Logically so, universities appear to be in a better position with respect to balancing classroom sessions and field practice for CBR training (FNU, NUI, York, Sunam Ampel, FOIST Lab [University of Sassari]).
- ✓ Some NGOs like Ceiba and PRIA collaborate with universities to give field exposure to students to help them build on their theoretical concepts.
- ✓ Some other NGOs like CEVE, whose activities are mostly project based, try to balance desk job (theory) and field work (practice). A strict classroom component in such cases has obvious limitations.
- ✓ However, some like PRAXIS and IIRR offer specialized training programs and provide opportunities to learners to apply the concepts they have learnt in the classroom in the field.
- ✓ Field exposure mostly includes processes such as building rapport/relationships with the community, data collection, conduction of campaigns, using participatory tools and techniques, etc.

The role of the researcher as CBR facilitator

Researchers working among and with communities often initiate CBR interventions. However, these researchers adopt the position of ‘facilitators’, ‘catalysts’ or ‘changeagents’ rather than positions of dominance. Their role is to initiate a participatory process and take steps to ensure that the control local people and groups have over that process steadily increases. The emphasis on outsiders as facilitators requires some amount of de-learning and sensitization of practitioners of these approaches. To emphasize this, practitioners of PRA speak of ‘role-reversals’ or the need for outsiders to learn from and with local people. The literature on CBR also emphasizes that the attitudes of researchers towards the less privileged groups they work with is critical in determining the extent to which participation takes place in the research process (PRIA, 2000). Therefore, in order to listen to practitioner knowledge, in order to enable understanding different points-of-view, in order to integrate diversity of meanings and in order to build relationships of trusts, researchers have to become ‘facilitators’.

As a ‘facilitator of learning’, a community based researcher does not operate under the traditional concept of teaching, but rather is meant to guide and assist and encourage the people/community in learning for themselves—picking apart ideas, forming their own thoughts about them, and owning material through self-exploration and dialogue. (Stringer, 2014, p.21).

A research facilitator provides practical support that enables the people/community to continue their research activity. This support can be provided in many ways.

✓ *Communication*

Ensure regular and effective ‘communication’ between people, so that they can discuss problems, celebrate achievements, maintain focus and sustain their identity with the research project.

✓ *Personal nurturing*

Facilitators should constantly be sensitive to the need to provide affirming comments to people engaged in research activities, not in a patronizing or mechanical way, but authentically and specifically.

✓ *Reflection and Analysis*

Facilitators should encourage people to review each aspect of their tasks. They should ensure that the procedures and working styles of the people enact the processes and principles of CBR.

✓ *Linking*

Linking participants in networks of support enables them to engage new people in research activities and extends the breadth and power of the research process itself.

Apart from these, training of researchers must include learning social skills of communication, listening, respecting, enabling, sharing and synthesizing, and a range of social and inter-personal skills. In this methodology, the person of the researcher is the most critical instrument; that instrument needs calibration and sharpening. Preparing the self of the researcher is a critical aspect of CBR pedagogy. This facilitates learning about one’s own self and being sensitive towards one’s own values. This also includes instilling skills in the researcher for helping people reflect through their own experiences, encouraging their participation and motivating them to speak up their ideas.

This aspect of self-development is crucial in the training of community based researchers. The first and foremost reason for this is to develop congruence, that is, to ensure that the researcher does not contradict in his/her actions, what they speak of and believe. The second reason is to develop sensitivity towards and understanding of the learner’s process of self-development. The third reason is to develop as finely calibrated instruments that can sense each undercurrent during the CBR process and facilitate accordingly.

The researcher also needs to be trained in building a conducive learning environment. Finally, the researcher needs to use the self directly and explicitly as a model, and demonstrate behaviour expected of an ideal participant in a CBR process (PRIA, 2011, p. 125).

Further, along with the facilitation of people's participation in a CBR project, the researcher should also be able to facilitate the synthesis of emerging ideas. He/she should be able to facilitate the process of linking the dots and weaving the common threads between conversations and discussions. Simply put, the idea is to have the researcher not as the 'know-all' entity in the community, but someone who can help people gather information, discuss, synthesize and take action accordingly. He/she assumes the role of the 'facilitator', instead of a 'doer', as in the traditional research process. Therefore, unlike the latter, in CBR the dominant role is set aside for the community, who are expected to steer the process, with help and guidance from external researchers.

A major contribution of CBR has been:

...re-capturing and refining of ordinary people's capacities in conducting their own research. Experience has demonstrated that active participation of ordinary people in the research process is a form of education. This entails enhancing their self-confidence about their capacities in order for them to analyse their situation and develop solutions. Also, it has contributed to the forces of liberating the minds of the poor and the oppressed by helping them reflect on their situation, regain their capacities, to analyze and critically examine their reality, and to reject the continued domination and hegemony of oppressors (PRIA, 2000, p. 21).

Therefore, it is essential that CBR training programs/courses for the next generation of community based researchers address this aspect holistically. This is because the role played by the subjects in the research process, and how they play it, has an enormous bearing on the outcome of the initiative, especially in social work settings. For ensuring successful and quality interventions, the researcher needs to perform his/her role to perfection, for which his/her training needs to develop him/her as a thorough professional.

A number of the case studies focus on this aspect while providing training to the next generation of community based researchers:

- At CDS, the use of PRA training as a research methodology facilitates the learning of individual and community members in a way that they are able to analyze problems and also identify solutions to achieve the goal of sustainability. This form of training '*enables them to express their thoughts, to analyze the factors which shape their lives, and to realize the value of their own knowledge and information.*

This process of collective reflection helps communities mobilize and harness their information resources to their own uses (Saber & Khalil, this volume).

- The new approach for CBR training adopted at the Sunam Ampel University in Indonesia facilitates the growth of the ‘person of the researcher’ in a true sense. The four pronged strategy followed in this approach (i.e., to know, understand, plan, and do) proves to be very useful as it focuses on the mind-set of the researcher. It also trains the university students in building the capacities of local communities in a way that they undergo an ‘enculturation’ when they start work in the community. Here, *‘the students learn and put an effort to live as the local people, therefore the student can establish rapport with the community’* (Salahuddin, this volume).
- CBR training offered by the DIY manual, an initiative of the AICBR, was developed to provide evidence- based diabetes knowledge to front-line health resource workers. *‘During the training, various related health topics were translated into displays and activities where the learner was transformed into the teacher, resulting in greater confidence to fulfill their role in promoting health and public speaking... The activities in the DIY Manual for Everyone resulted in increased capacity at the community level’* (Walker et al., this volume).
- The Distance Education Program offered by COEP, Brazil places special emphasis on the skills, abilities and attitudes of the student/researcher. Through its conceptual and instrumental courses, COEP aims to *‘encourage the construction of knowledge with autonomy and a critical and investigative spirit, and not merely its reproduction, raising the awareness of students to the changeability of knowledge and the need for lifelong learning’* (Peiter et al., this volume).
- At FOIST, collectively conceived and run projects are an effective means to ensure reciprocal and mutual partnerships. The pedagogy adopted at the laboratory contributes to the process. *‘Group work and mutual exchange seminars generate circulation of ideas and knowledge exchange’* (Chessa et al., this volume). Further, open seminars are used to ensure promoting wide participation and direct involvement of participants.
- PRIA, as a training provider, places special emphasis on the ‘self’ of the researcher while designing and implementing training programs and sessions. The Training of Trainers (ToT) program bears testimony to this. *‘Every ToT program aims at initiating/strengthening a self-directed process of learning in each learner. Enhancing the self-concept of learners is crucial because learners have to believe in themselves as capable of assuming responsibility for their own learning.’* (Singh & Tandon, this volume).
- The Immersion (Insight) training program offered by Praxis also tends to support the learners in the process of self-learning. It gives an opportunity to the researchers

to intermingle with the community and develop inter-personal skills and social skills in the bargain. *‘The participant is not just expected to be a passive observer but integrate with the family as much as possible and exchange and discuss with them various aspects that they want to know more about. It is different from a field study in that it is a much deeper and more powerful experience with structured days of stay with the family including participating in their daily activities, unlike field visits where the individual always remains an outsider.’* (Singh, this volume).

- The Public Science Project (PSP) based at CUNY is dedicated to researching with and for the community and cultivates a good set of practices which can shape policies in line with justice and human rights. *‘Everyone is encouraged to think through how to build meaningful research collectives and (when meaningful) activist advisory boards, how to facilitate community based sessions’* (Fine & Torre, this volume).
- At PUKAR, the program on ‘Youth and Knowledge Production’ facilitates the process of learning of researchers in a way that helps them introspect and self-reflect on situations and prospective solutions. *‘The Barefoot Researchers (BRs) use the city itself as a learning lab to build new knowledge without the intermediary of a formal structure of learning that tends to otherwise distance them from their contexts. In this process, the youth get exposed to existing hierarchies and social, cultural and economic diversities of the world to which the learner/researcher belongs, thus enabling them to reflect upon themselves, challenge the prevalent wisdom to make arguments about their future and become problem-solvers for the future of their cities’* (Deshmukh et al., this volume).
- FNU builds its CBR training methodology on certain principles which give due importance to the development of the researcher as a facilitator. It acknowledges that the researcher must have due respect for communities, and for which they need to adjust and adapt to community lifestyles before working with them. *‘Researchers must learn about the community history and context prior to engaging. Listening and being present as a learner is a fundamental show of respect’* (Miller et al., this volume).
- At IIRR, the course on ‘Co-creating knowledge with farmers: Reimagining research relationships’ pays special attention to the development of participants into real time and efficient facilitators as well. Participants develop strategies for facilitating and sustaining farmer-led and participatory action research. Participatory Innovation Development training, which is part of the course, encourages development professionals to acknowledge the ability of farmers to experiment and develop farming innovations, with scientists, researchers and extension workers in a supporting role. *‘Participants are active resource persons,*

facilitators and learners during the training and their learning journey' (Espineli & Michaud, this volume).

- At Katoa Ltd., the principle of 'Ako' (meaning, both teacher and student) is central to programming and designing CBR training. The programs are structured in a way that enables people as both teachers and learners. The process of facilitation (workshops, sharing, wrap-up sessions) is an important aspect of the program, wherein the participants learn the nuances of CBR. *People are encouraged to always ask, "But why?" in order to keep unpacking explanations for a more structural analysis that looks at how Māori (as a population) are positioned within New Zealand society. This strength based approach can be quite empowering for Māori participants*' (Cram & Easby, this volume).
- The 'Guidelines for planning and adaptation', developed by Umphilo waManzi, aims at establishing a research process which is collaborative and based on supportive positive relations with the community. The guidelines in particular list the facilitating skills to be acquired by the researchers/learners. *The Guidelines discuss how to choose, enter, and stay in communities. It also outlines the qualities and skills required for facilitators as well how to incorporate science into the workshops, understand climate change as it relates to development work in an interdisciplinary team, and integrate workshop results into adaptation strategies*' (Galvin & Sharp, this volume).

Key takeaways

✓ These case studies listed here illustrate how training institutions incorporate the aspect of training researchers as facilitators in the overall process. Most institutions pay equal emphasis to the evolution of the researcher in a facilitator's role as well as motivating communities to take a lead in processes that impact them directly. This is an important aspect, as both are complementary to each other. The facilitative role of researchers requires support from the communities, as much as communities require researchers to help shape and steer CBR initiatives. Some, like the Public Science Project, give equal importance to all actors and views them as a team which collectively facilitates community based sessions.

✓ Development of inter-personal and social skills emerges as a key takeaway from such efforts. The researcher is trained to mingle with the community and to learn to appreciate their value systems before taking on a facilitative role. Facilitation often involves bringing the communities out of their comfort zone in a manner that is comfortable and respectful towards them. It is only then that communities can come to the forefront and take a leading role in collaborative ventures. This ability can only be achieved when the researcher understands the social realities and intricacies

of community settings. Praxis and the University of Sunam Ampel offer opportunities to researchers/students/learners, which help them take on their responsibilities as facilitators in a more effective and meaningful manner.

In summary

Spread across countries and continents, the CBR training institutions in the case studies have been engaging in the training process differently. Bringing all of them together in this book helps gauge their similarities, differences and uniqueness from the lens of the ideals of CBR training pedagogy. This chapter has assessed (highlighting similarities and differences) the current practices in terms of what is actually required or called for such training procedures and processes. It used the five pedagogical principles of CBR training (outlined in Chapter 2) as the basis for comparing the diverse case studies.

First, the importance of ethics and values as basic tenets of quality research and its role in shaping the thought process of researchers cannot be contested. The point to be noted here is that there is a need to go beyond lofty proclamations of ethics and related principles. Its operationalization in day-to-day life in general, or CBR training in particular, is important. Although ethical positioning of individuals, with respect to judging what is right and wrong, starts early in his/her life and career, reinforcing those principles while providing CBR training can help a person become more sensitive to ethical requirements/choices in research. Therefore, such ethical values and principles need to be learnt and reinforced as part of CBR training. It helps researchers practice the norms and principles of ethical behaviour, thereby strengthening their concepts in research ethics as also contributing to their development as a holistic professional.

While some institutions have displayed a strong commitment towards training researchers in ethics and values, others have not shown a similar degree of advocacy. Various institutions are seen as promoting research ethics in training via a separate set of guidelines/basing the interventions on guiding principles on ethics in research/exclusive modules on the same/specialized orientation sessions, etc. The provision of a country-wide code of conduct with respect to research ethics helps in evolving an environment which emphasizes ethics and values.

Second, CBR essentially involves co-construction of knowledge, with communities and researchers working together towards shared goals and mutual interests. However, this process is much more complex than it appears. The dynamics of the process itself, with involvement of several stakeholders, puts a lot of emphasis on power relations and partnerships. Therefore, what is needed is an understanding of the existing power equations and respect for the asymmetries before embarking on working together towards common goals/interests. While the case studies present examples of institutions

dealing with this aspect in varied ways (generalized/specialized approaches), we would like to emphasize that this is one aspect of CBR training which future training providers ought to keep in mind while preparing researchers to do CBR.

The practices followed by CBR training providers, as documented in the case studies, are shown as emphasizing 'building partnerships/relationships with the community' through field exposure/immersion. Delving into the details of power structures and corresponding inequalities/differentials is an aspect which has not been paid much attention. Therefore, this is one aspect that needs attention and must be duly incorporated in training procedures.

Third, as CBR entails multiple modes of knowledge generation and production, its epistemology too involves multiple methods of research. Going beyond the traditional cognitive approach to research, it is essential to understand the dynamics and varying perspectives of the people involved and the knowledge they entail. Resorting to only perceivable modes of performing research may be far from adequate. Further, grassroots realities in the field may limit the scope of one research method, while paving opportunities for another. Therefore, the need is to explore varying and multiple modes of generating knowledge. Thinking, knowing, feeling about a particular subject (manifested in the form of arts, music, theatre, role-plays, photovoice, etc.) needs to be promoted as equally effective methods as cognitive methods.

The case studies come up with a number of examples of institutions investing resources in developing cognitive/active/affective modes of data collection capabilities in the researcher. While course work, group discussions, presentations, workshops, etc., constitute the cognitive modes, action mode involves focused group discussions, field immersions, public meetings, etc. Affective dimensions involve processes such as role-plays, story-telling, photovoice, photography, simulations, theatre, visual art, etc. By building the skills of researchers in diverse data collection methods, institutions enable them to adapt to circumstances and not be limited by situational constraints.

Fourth, CBR, which builds on 'experiential learning' (that is, learnings derived from practical experiences), calls for moving beyond the confines of the classroom. It entails following participatory practices while learning CBR itself. It involves exposing the researchers to practical and lived-experiences of the people, to be able to understand and appreciate the principles of CBR. It further helps to broaden the researcher's world vision, and think beyond procedures or prescribed approaches. This, in turn, facilitates creative thinking and inculcates the ability to deal with different situations, differently. Therefore, those providing training to the next generation of community based researchers need to complement classroom sessions with experiential learning opportunities to prepare the researchers to deal with practical situations more effectively and meaningfully.

In line with this principle, most cases have shown an equal emphasis on both components (classroom/ practical) in training community based researchers. However, set structures and processes facilitated this aspect more in academia than in CSOs. It seems easier for universities to incorporate both components as part of the training, partly due to the structure followed in academia (which provides for practicums to complement theoretical sessions) and partly because they have human and financial resources for the same. Civil society organizations who primarily work with communities via project mode in the field face limitations in providing classroom and practical training. It is for this reason that we advocate a collaborative approach for providing CBR training, so that the participating institutions can fill in each others' gaps and build on their strengths to offer quality training programs.

Finally, an ideal CBR training aims to prepare the 'person of the researcher' as a whole and as a complete unit in itself. It moves beyond preparing the mind of the researcher or refining his/her cognitive skills towards enabling him/her to develop a deeper understanding of his/her existence. In addition to training the individual in basic research skills, those providing training must also emphasize the sharpening of the researcher's affective, spiritual and intuitive capacities. This then helps the latter to transform from an initiator to a facilitator wherein he/she can help facilitate the process of knowledge generation. It is an important skill that the researcher ought to have before he/she embarks on a CBR project. The central idea is to '*enhance one's own learning by promoting the learning opportunities of others*'.

It is heartening that most of the training institutions documented as case studies invest sufficiently on this front. They pay particular attention to transforming the researcher as 'facilitator'. What followed in this process was the refinement of interpersonal skills of communication, thereby enabling them to listen, analyze, reflect and understand a particular situation. This approach treats the researchers not as participants alone, but as active resource persons, facilitators and learners during the entire process of training and learning.

Simply put, any training program needs to be built on certain ideological principles to successfully achieve its purpose. Similarly, training in CBR too needs to incorporate certain pedagogical principles which are essential to preparing researchers for collaborative and participatory approaches. Therefore, CBR as a dynamic field of study calls for some amount of dynamism in its training programs to build capacities of the next generation of community based researchers in an effective way.

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CHAPTER 6

Conclusions

Rajesh Tandon, Budd Hall, Walter Lepore and Wafa Singh

As mentioned in the Introduction, this book proceeds from the efforts of the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education towards capacity development and enhancement. Summarizing the diverse knowledge and range of ideas with regard to CBR training into broad, replicable suggestions is far from easy, but we make an attempt in this last chapter to outline some proposals and recommendations which we hope will help us—academia and practitioners—take appropriate steps in building capacities of the next generation of community based researchers.

This book most importantly recommends establishing a common pedagogical framework for CBR training processes to be followed worldwide. Incoherence in CBR training practices across the world makes the case for this endeavour. We put forth five key pedagogical principles of a CBR training program, which could guide potential CBR training providers to carve out relevant and meaningful training procedures. These five principles relate to various aspects and dimensions involved in training a community based researcher. Not only do these principles help in developing the skills sets of the researcher, they also promote the development of a true aptitude for research in a holistic manner. The principles are:

1. An orientation towards research ethics and values

Realizing the importance of understanding the connotations of ethics and values in a research process, the first pedagogical principle categorically emphasizes the importance of orienting researchers on this. Its importance can be judged by the fact that it precedes any other rules/procedures/processes of CBR training.

2. The development of a deep understanding of power and partnerships

Community based research as a collaborative process between communities and researchers ultimately leads to co-construction of knowledge. However, this collaboration has several subtle and dynamic underpinnings, the most important among them being the existing power structures and differentials between the stakeholders in the process. This principle, therefore, emphasizes equaling of power

equations and building relationships of mutual trust before embarking on a CBR project.

3. The incorporation of multiple modes of enquiry

A collaborative approach, by default, involves multiple sources of knowledge generation as well as multiple methods to capture this knowledge. The third pedagogical principle, therefore, advocates training researchers in multiple modes of enquiry. Here, action and affective based modes of data collection (such as art, drama, photovoice, role-plays, story-telling, etc.) is treated on par with other cognitive methods.

4. Participation in learning CBR and ensuring a balance between classroom (theory) and field (practice)

The dynamism involved in CBR requires the researcher to actively think, read, respond, write, etc. These skills cannot be developed if the teaching process is one-way. Therefore, CBR training processes need to be participatory, with the researchers participating in the process of learning as much as the trainer. Therefore, the fourth principle calls for balancing of classroom sessions and field activities in a way that the trainees participate as active stakeholders.

5. The role of the researcher as CBR facilitator

Finally, the fifth principle goes beyond building individual capacities and skills sets of researchers. It talks about moulding the mind of the researcher in a way such that he/she develops a deeper understanding of his/her existence. This development of the 'self' of the researcher is crucial for developing inter-personal skills of communication, essential in any CBR process.

The above stated principles are placed as a starting point for potential training providers to conceptualize and design effective CBR training programs. However, going further from lofty vision to reality, the global survey which was undertaken in 60 countries has thrown up major areas of concern. The survey found that most respondents did not have any formal training experience in CBR; autodidactic learning and on-the-job (workplace) training were the predominant ways of acquiring CBR capabilities. Over 90% of the respondents also expressed their interest in receiving more training in CBR in the near future, though formal structured training opportunities were scarce. In light of the variety of contexts, training needs and differential access to funding opportunities, the survey findings show a need for a mix of training opportunities in every region, including face-to-face learning, online options, experiential learning, as well as short- and long-term training courses.

The main challenges associated with the provision of diversified CBR training are related to the creation of high-quality contextually and culturally important learning

materials in local languages and the development of praxis-based learning practices in a variety of settings, within and outside academia. Overall, the survey suggests that more training is needed in participatory research methodologies and theory, along with more opportunities for the development of social and inter-personal skills that help community based researchers build trust, ownership and equity in research.

Documenting live examples of CBR training institutions and their experiences from around the world was done with the idea of presenting the diverse nature of CBR training currently being pursued by researchers worldwide. A close scrutiny and comparative analysis of the cases, from the lens of the recommended pedagogical principles, throws up interesting innovations as well as an ocean of opportunities for the future.

- The training institutions profiled were either being administered singularly—by a university, a CSO or an independent research collective. Collaborative efforts in general were missing. There are a few exceptions like Ceiba and PRIA which collaborate with universities for field exposure of students to build on their theoretical concepts. This should be developed and more collaboration between institutions to provide quality training opportunities to community based researchers should be encouraged.
- Countries demonstrating a strong research ethic culture via a national code of conduct leads to training institutions paying more attention to building values and ethics of community based researchers compared to countries which do not have a national code.
- Most training providers use a combination of cognitive and affective modes of enquiry, with action based modes being practiced in field immersion activities (in universities) and in the training administered by CSOs.
- Developing a sense of respect for a community's values and belief systems is equally emphasized by most institutions engaged in providing CBR training. This is done by processes such as 'enculturation', orienting the researchers towards the practices and beliefs of the community, etc.
- Much emphasis is given to 'partnership/relationship building' with the community through field exposures, rather than developing a deeper understanding of power differentials and structures present within the community.
- Academic institutions appear to be in a better position with respect to balancing classroom sessions and field practice for CBR training (FNU, NUI, York University, Sunam Ampel, FOIST Lab at University of Sassari). Here, NGOs training researchers, via project mode, have obvious limitations with respect to provision of a structured classroom component.

On the whole, it emerges that good work in a diverse range of areas is being done in scattered pockets across the world, with many institutions, to a great extent, closely following the ideology behind the principles of CBR. What is needed is to build on these good efforts, work on the weak links, and explore more opportunities for building capacities of the next generation of researchers.

Based on the findings that have emerged from this study via various research tools we can arrive at certain broad conclusions:

- *While the practice of CBR continues in a wide variety of themes, there is unfulfilled 'demand' for professional training from around the world. Small local training programs and learning opportunities are available in several countries, but they lack scale and outreach.*

Interestingly, although a lot is written about and debated on CBR, training researchers on CBR is an aspect that still needs attention. Our own combined experiences along with the survey suggest that although organizations and institutions indulge in varying degrees of CBR, formal training is less frequent. The time has come when research and non-research fraternity begin to invest in this very important aspect.

The case studies show that much interesting and innovative work is being done in isolated pockets in the field of training in CBR. Most importantly, it is being done across a wide variety of sectors, ranging from environmental conservation, water governance, urban housing and habitat, democratic governance, rural reconstruction, food security, climate change adaptation, asset based community development, etc. Therefore, there are plenty of opportunity areas where the potential of CBR and its training can be realized to accrue true benefits of research. Further, the global North and the global South are both contributing to this area of work, with relevant work being done in countries like Canada, U.K., U.S.A., Ireland, India, Indonesia, Egypt, and Aotearoa/New Zealand. What is required is to scale up the good efforts, make connections, share training approaches and materials and expand to neighbouring areas and other fields of work.

However, a challenge that assumes important proportions here is the dissemination/sharing of CBR training experiences. As we concluded this study, we realized that although very good work was being done in isolated patches around the world, a majority of researchers continue to be unaware of other similar work around them. There is a lack of sufficient communication/sharing amongst the regional pockets. A vibrant communication and sharing strategy to let the world know what is being done in a particular region/country regarding training in CBR is vital.

Some organizations like PUKAR in India and CDS in Egypt do not have their training material accessible online, thereby restricting the distribution of their good

practices to others. This again calls for concerted efforts aimed at placing the materials online, which can then be shared and used by researchers worldwide.

- *The 'supply' of training in CBR is skewed; either conceptual classroom, or only experiential in practice. As a result, the curriculum for CBR training currently being used is partial and varied. This is not only true for content, but also pedagogy.*

This perspective emerged strongly from the global survey carried out. It reveals that *'over a third (36.8%) of students enrolled in HEIs have never taken community actions or performed art-based activities as part of their training in CBR.'* As a result, the predominant learning materials offered to students are traditional and grey literature, which many of the students considered was of little or no use at all in learning CBR in its real sense. This is despite the fact that *'over 60% of the survey respondents consider that the most effective training approach to CBR is participating in community actions, i.e., any collective action taken with a community to address or engage with a particular issue.'* Unfortunately, a field of work as vibrant and diverse as CBR remains trapped in confines, even while the students/researchers voice their demand for more experiential opportunities to help them build and refine their capabilities in CBR.

However, looking at the brighter side of things, the documented case studies in this book do showcase examples wherein institutions engaged in providing CBR training pay special attention to combining the world of theory and practice for building capacities of community based researchers. Efforts have been made by institutions to make training in CBR a versatile and vibrant program, inclusive of theory, field practicums, networking, workshops, lectures, community discussion sessions, role-plays, games, activism, conferences, research projects, etc. Additionally, the trainees are also encouraged to develop views and shape the training program as per their needs, an approach often adopted by PRIA. This model is followed by many institutions and should be kept in mind by those who plan to conduct such training in the future.

- *Widespread practice and reference to teaching CBR does not imply a shared definition. There is no global standard for competencies of CBR (intellectual and practical). There is no quality assurance mechanism at the regional or global levels.*

The survey has given us a fair idea of the amount of work with respect to CBR being pursued by academics and practitioners the world over. However, it is important to note that such work notwithstanding, a shared and globally accepted definition of CBR is still lacking. This leads to a situation where institutions and individuals engaged in CBR work and training appropriate the meaning of the term according to their local context. This does not mean to say there is much variation in its practice or much difference in the way the term is understood. The point we are trying to make here is that the absence of a global definition, standards for competencies (intellectual

and practical), guidelines on practice and usage in academia/non-academic fronts leads to the work not being streamlined under a common banner. This identity crisis also fails to give this important concept a standardized character, which will in turn facilitate its acceptance and effective practice at the global level. Further, the survey and the case studies also point to the fact that there is no quality assurance mechanism for judging and assessing the CBR being practiced across the world. This absence of checks and balances fails to give CBR a standardized character, which can then be emulated everywhere.

However, a common criterion characteristic of all the CBR training programs is that they are built on the idea of re-imagining research relationships and co-creating new knowledge in association with local communities. Designed across varying formats and different areas of work, all such programs put communities at the centre of ideas and activities. Most of them even give communities a leading hand in decision-making and execution of tasks. It is here that the essence of CBR is realized, and is an aspect that must be kept in mind by all potential CBR training providers.

- *Given the very nature of contextual relevance of CBR practice, dominance of certain languages (English and Spanish, primarily) reduces relevance and access for the next generation. Local teaching-learning materials in local languages are critical for scaling up access to CBR.*

Picking up from the point made earlier about CBR being applied in a context-specific manner, makes the dominance of languages such as English and Spanish quite overwhelming. The flip side of this is that it results in reduced access to and therefore relevance for Indigenous scholars of the next generation, or such researchers who use a different first language. Therefore, it is of utmost importance that efforts are made towards incorporating more languages for the purposes of CBR training, including developing teaching- learning materials in the same.

Looking at it another way, language barriers pose a huge challenge in the dissemination of learning material, training curricula and materials across regions. Training materials printed in local languages like Bahasa, Maori and Mandarin fail to be useful to researchers and trainers in other parts of the world. Therefore, an attempt to translate such material to a globally used language such as English will have tremendous benefits in terms of wider dissemination.

- *The practice of CBR necessitates partnerships of mutual benefit and support between communities and researchers. However, in the training of CBR, partnerships between the world of academia and the world of practice are still rare.*

Although CBR as a field of practice does document and advocate cases of mutually beneficial partnerships between the community and academia, the same does not

hold much ground when it comes to CBR training. Barring a few exceptions, it is seen that universities and other institutions engaged in providing CBR training often remain boxed in to their exclusivity. Networking and collaborative efforts for CBR training continues to be a rare phenomenon. This is despite the fact that true training, especially in CBR, requires the learners to get acquainted with both the worlds of theory and practice. This calls for concerted efforts towards opening up academia and non-academia to the benefits each of them can deliver. Entering into a partnership will result in being beneficial, especially to the students/researchers who desire to be effectively trained and equipped with theoretical and practical knowledge of CBR.

Some of the case studies do offer hope with respect to prospective partnerships between the world of academia and the world of practice. As the world aims at going 'glocal', the universities/organizations providing training in CBR are seen to be connecting on regional/global networks promoting similar work. For instance, the University of Sassari, Italy connected to the Living Knowledge Network in 2004, and has also been a partner in the PERARES project. PRIA, located in India, is part of several networks including the Service-Learning Asia Network (SLAN), Big Tent, etc. What is desired is increased frequency of such mutually beneficial partnerships. Both worlds (academic and civil society) must explore opportunities for collaboration and seek ways in which they can strengthen each other to help build a next generation of responsible, ethical and efficient community based researchers.

- *Critical macro considerations of ethics and political economy are largely not part of the curriculum of teaching CBR. As a result, student learning focuses on tools and does not prepare them with worldviews and values underpinning CBR.*

As we have seen from the case studies, the importance given to considerations like ethics in research and political economy of knowledge varies across different institutions providing training. Institutions based in Canada and New Zealand, in particular, give more emphasis to these criteria. This may in part be because of the strong research ethic culture existing in these countries. This does not appear to be emphasized or dealt as common practice elsewhere. As a result, the training programs solely focus on the mechanics of CBR as a concept and area of work, such as theory, modes, methods, tools, ways of practice, and other applicatory details. Focus on the process alone misses bringing out its relevance and values. Therefore, it is of equal importance to orient the trainees/learners about the 'real meaning' of performing this work and how to do it in the most desired way. They need to be taught about the 'ethically correct' manner of researching with the community, or else they will be merely mechanical when using the process.

The culture of reflecting on values, respecting research subjects, acknowledging privacy, etc., need to be engrained into the students/researchers and it is important to

include these into the training program as issues at par with any other curricular content and pedagogy. Therefore, CBR training providers all across the world need to tailor these aspects into the pedagogies of the training programs, since these considerations are as essential as any other theoretical discourse or experiential learning that may be a part of the program. It fills the learner with the real essence and relevance of CBR, and helps her connect with her work area in a more substantial way, thereby facilitating the process of learning more effectively.

- *There is nothing like a 'one plan suits all' when it comes to providing training in a concept as diverse and varied like CBR. Needs, preferences and requirements change based on research subjects, language, local context, etc., and therefore the training needs to be designed differently for different situations.*

CBR training is seen to step beyond the confines of conventional and traditional areas of work like social work and fine arts into wide and varied fields like health, business and education, public administration, resource conservation, architecture and planning, to name just a few. This points towards a bright future in CBR training, with ample opportunities to expand to areas of work where it is currently non-existent. However, this then also calls for designing training programs in a context-specific manner. It has been observed that institutions modify the nature and content of the training programs as per the needs and requirements of the audience. This is substantiated in the global survey findings where *'different training preferences may be related to cultural factors (e.g., learning pedagogies, language), structural aspects (i.e., infrastructure, access to computers and Internet) and personal preferences of the survey respondents. For example, while some people may be interested in online training, which is mostly an individual experience, others may prefer collective learning practices.'* Some programs are also planned in advance by asking the organization that requests training about who the intended audience is and what they would like to learn. This is followed at Katoa Ltd and Praxis who tailor-make their training programs. This is a progressive aspect in designing and conducting training programs, and should be followed and adapted by other institutions that are involved in providing CBR training as it improves the scope, usability and relevance of such programs.

It is also seen that universities mould their CBR training programs in accordance with local societal requirements. For instance, at York University, the CBR training program in the field of water governance is planned in such a way that maximum benefits reach vulnerable communities and women, stakeholders who deal with water issues on a day-to-day basis. This is a lesson for the future as to how such training programs can serve a dual purpose.

Distance/Online education programs are another upcoming model for providing training to CBR researchers. This model comes with a lot of flexibility in terms of

time, and has the potential of reaching out to thousands of researchers from different parts of the world at the same time. This model has been adopted by COEP, Brazil and PRIA, India, and both these institutions have been running their programs successfully. This model, therefore, needs to be replicated by more institutions in different parts of the world.

- *The need to mobilize more resources towards financing CBR training continues to be a crucial aspect. Unless the requisite resources are available at hand, not much can be achieved despite concerted efforts and suitable circumstances.*

Funding issues have been a constraint in the facilitation of CBR training programs. Some institutions are left on their own to mobilize funds and resources to conduct such programs. Certain positives are available in the example of Durham University, which gets funded through the UK Economic and Social Research Council-sponsored Impact Acceleration Account; not many others enjoy such benefits. Thus, there is a need to mobilize more funds to finance this area of work, along with sensitizing various public/private funding agencies about the importance of financing CBR training for social/scientific research.

- *There have been concerted efforts towards building a ‘community of practice’ on CBR. What is needed is to train this group of practitioners in the most effective manner, so that, together they can take forward the legacy of CBR as a tool for social change.*

Experience has shown that there is an increasing trend towards formation of consortiums (including university and non-profit organizations) to promote training in CBR. This helps expertise from both ends of the table to come together to provide the best of experiences and learning to the next generation of researchers. Examples are: PRIA collaborating with various Indian universities, FOIST researchers at University of Sassari, Italy teaming up with civic associations, etc. Similarly, the PSP at the City University of New York is aimed at crafting research labs in spaces of everyday practice where academic expertise sits in intentional dialogue with local experiences. Further, increasing focus has been on training, not only student researchers, but a ‘community of practitioners’ as a whole, which includes scholars, university researchers, public administrators, social work professionals and educators, decision makers, support technicians, interns, specialists, and scholars outside the university. Therefore, efforts should be made to bring in more professional sectors under the ambit of CBR training.

Training opportunities are many and varied. Our work, as outlined in this book, demonstrates the importance of making CBR training widely available at HEIs and CSOs over the long term in order to solve some of the thorniest global problems of social, economic and political development through co-creation of knowledge. We tried to cull out aspects critical to CBR training and the manner in which they can be applied in different contexts. We acknowledge that challenges in a field like CBR training, one which was not given fair attention till date, are many, but also believe that they can be dealt with. We do not prescribe, but have suggested valid options and, in conclusion, highlight five immediate issues that have to be critically addressed in order to provide effective training to the next generation of community based researchers and improve their research expertise and abilities to engage with the community.

- i. What are the main strategies to strengthen fieldwork in HEI settings and improve theoretical and analytical content provided by CSOs so as to co-create knowledge that would help them collectively address specific community problems?
- ii. How can international collaborations strengthen globally relevant and locally appropriate training opportunities and participatory research capacities at HEI and CSO level?
- iii. How can formal accreditation and certification in CBR help ensure training standards and quality for a variety of learners in different settings and regions of the world?
- iv. How do personal, social, professional and cultural contexts influence capacity building for the co- construction of knowledge in HEIs and CSOs?
- v. How do university-community research partnerships and the pedagogies for training in CBR evolve over time and vary across local contexts?

Appendix 1. Guidelines for Global Review on Training in Community Based Research

Introduction

The UNESCO Chair in Community Based Research (CBR) and Social Responsibility in Higher Education is carrying out a global study on training practices for CBR in four thematic areas: asset-based development, indigenous research methodologies, governance and citizenship, and water governance. Our overall goal is to increase access to high quality training in CBR within higher education institutions and civil society sectors with a particular focus on the Global South.

A key part of this project consists of a global review of the following key elements:

- 1) relevant empirical and theoretical literature on training, teaching and learning CBR in global and local settings;
- 2) different pedagogies, strategies and materials for building CBR capacities (e.g., curricula, participatory video, photo voice, community theatre, community consultations, etc.)
- 3) best practices related to each thematic area and lessons learned in several pilot studies on training CBR;
- 4) current regional sources (e.g., CSOs, universities) for the training of new community based researchers;
- 5) potential for collaboration amongst partners as a global CBR training network.

This document presents a guide for conducting this global review on training, learning and teaching CBR. Section 1 introduces a literature review protocol for searching and extracting data from published studies and grey literature on training CBR. The following two sections describe some general guidelines to identify regional sources of CBR training and potential partners (Section 2) and to compile information and material currently used for training in community based research (Section 3)

Section 1. Literature Review Protocol

Search strategy

The goal of our search strategy is to find both published and unpublished studies (grey literature) on training, teaching and learning CBR. Grey literature is usually defined as resources produced at all levels of government, academia, business and industry in print and electronic formats, but that are not controlled by commercial publishers.

Examples of grey literature: conference proceedings, research reports, unpublished and ongoing studies, dissertations, policy documents, internal reports.

A **three-step search strategy** will be utilized in this systematic literature review:

- 1) An initial search using all identified keywords across all included databases and major journals in each thematic area. After reading the abstract and filtering the search results, full-text of selected studies will be obtained and analyzed.
- 2) The reference list of all identified sources will be searched for additional sources.
- 3) Inquiries to our major networking partners, other project partners, and known experts in each field of study.

Databases to be searched include:

- Academic Search Complete
- Web of Science
- JSTOR
- Google Scholar
- ScienceDirect
- Humanities Index
- Social Sciences Index
- LexisNexis Academic
- CBCA Complete
- Worldcat
- IDRC Library
- Muse Project
- Directory of Open Access Journals

Major journals to be searched include:

- Water governance: *International Journal of Water Resources Development, Ecology and society, Water alternatives, Water International, Environmental Science and Policy, Environmental Politics, Antipode, Development in Practice, Geoforum, Environment & Planning, Society & Natural Resources, Water Policy, Journal of Water & Health, Ecological Economics, Natural Resources, Forum, International Journal of Water*

Resources Development, Environmental Policy & Governance.

- Asset-based development: [insert here]
- Governance and citizenship: Participatory Learning & Action [insert here]
- Indigenous research methodologies: [insert here]
- Community based research and related methodological titles: [insert here]

Networks and project partners to be consulted include:

- Global University Network for Innovation (GUNI)
- PASCAL Observatories
- Talloires Network
- Asia-Pacific University-Community Engagement Network (APUCEN)
- Living Knowledge Network
- Extension and Engagement Network (Association of Commonwealth Universities)
- Centro Boliviano de Estudios Multidisciplinarios (CEBEM)
- AsiaEngage
- Comit e de Entidades P ublicas no Combate a Fome e Pela Vida (COEP)
- Centro Latinoamericano de Aprendizaje y Servicio Solidario (CLAYSS)

Search for unpublished studies

Some of the suggested databases contain grey literature. However, it is recommended to include other sources:

- Open Grey (<http://www.opengrey.eu/>)
- Education Resources Information Center (<http://eric.ed.gov/>)
- OECD iLibrary (<http://www.oecd-ilibrary.org/>)
- Oxford Handbooks online (<http://www.oxfordhandbooks.com/>)
- Cengage Learning (www.cengage.com)
- ProQuest Dissertations & Theses Global (<http://www.proquest.com/products-services/pqdtglobal.html>)

Keywords to be used

“Community based research” is an umbrella term that refers to different participatory approaches to knowledge production and dissemination. In order to obtain more specific results, it is important to build the search strings using other **initial keywords** that are usually identified as CBR practices:

- *action learning*
- *action research*
- *arts-based research*
- *community action research*
- *community based participatory research*
- *community service learning*
- *community-university research partnerships/engagement*
- *collaborative/co-operative inquiry*
- *Indigenous research methodologies*
- *knowledge democracy*
- *knowledge mobilization*
- *knowledge translation*
- *organizational action research*
- *participatory action research*
- *participatory development*
- *participatory evaluation*
- *participatory research*
- *participatory video*
- science shops

Given that we are interested in finding specific CBR training and teaching literature for our four fields of study, narrow your searches using **thematic search terms**. Examples:

- Water governance:
 - *sustainable watershed management*
 - *water policy*
 - *water sustainability*
 - *community co-management*
- Asset-based development:
 - *asset building*
 - *community development*
 - *asset-based community development*
- Governance and citizenship:
 - *participatory governance/democracy*
 - *engaged citizenship*
 - *citizenship education*
 - *participatory public policy*
- Indigenous research methodologies:
 - *indigenous/aboriginal knowledge*
 - *decolonization*
 - *knowledge democracy*

Search Operators

In order to broaden or narrow your results, make use of search operators (e.g., AND, OR, *, parenthesis, etc.).

Examples: “water governance” AND action (learn* OR research*)

participat* (citizenship OR democracy) AND knowledge translation See more details about search operators here:

<https://www.google.ca/>

<url?sa=t&rct=j&q=&esrc=s&source=web&cd=5&cad=rja&uact=8&ved=0C-D8QFjAE&url=https%3A%2F%2Fwww.kent.ac.uk%2Flibrary%2Ftraining%2Fguides%2F-word%2FBoolean%2520Handout.doc&ei=A0HAU4ycN8TvigLX4ICQBw&usq=AFQjCNG-ZHMPiEzB3TZheUSUvifSuge88iw&bvm=bv.70810081,d.cGE>

<http://www.vhcc.edu/Modules/ShowDocument.aspx?documentid=100>

http://images.webofknowledge.com/WOKRS5132R4.2/help/WOS/hs_search_operators.htm-1#dys863-TRS_search_operator_precedence

Inclusion criteria

The review is focused on qualitative data including, but not limited to, study designs such as: phenomenology, grounded theory, ethnography, feminist research, participatory action research, photo voice, arts-based research, participatory video.

- We will not limit by date
- We will not limit by language
- We will not limit by country or geographic region
- We will include conference abstracts, expert opinions, discussion papers, position and policy papers, reports, bibliographies from included studies, known reviews and text for additional citations.

Assessment of methodological quality and Data Collection

Documents selected for retrieval will be assessed by one independent reviewer for methodological validity prior to inclusion in the review. **Appendix 1.1** presents an appraisal instrument (checklist) for assessing the quality of each selected document. Keep log of excluded studies, with reasons for exclusions. Once a document has been selected, extract metadata elements and specific details about each study (see **Appendix 1.2**).

Data Management

Records

- 1) Keep track of all your searches using the following chart (or similar)

Database / Journal	Date	Key Terms/Search string	Search field (e.g., Topic, Title, Abstract)	# Results

- 2) When saving documents try to keep a similar naming convention. For example: LastName_FirstName_Degree_Year.pdf (e.g. Smith_John_PhD_2014.pdf)
- 3) Use the chart presented in **Appendix 1.3** to keep track of the reviewed records. Assign an ID number to each record and include as many metadata elements as possible.

- 4) After a document has been selected for analysis, upload it to the Dropbox folder entitled “UNESCO Chair CBR.” Use the corresponding thematic sub-folder or the Generic sub-folder if the record does not pertain to one of the four specific thematic areas.

References

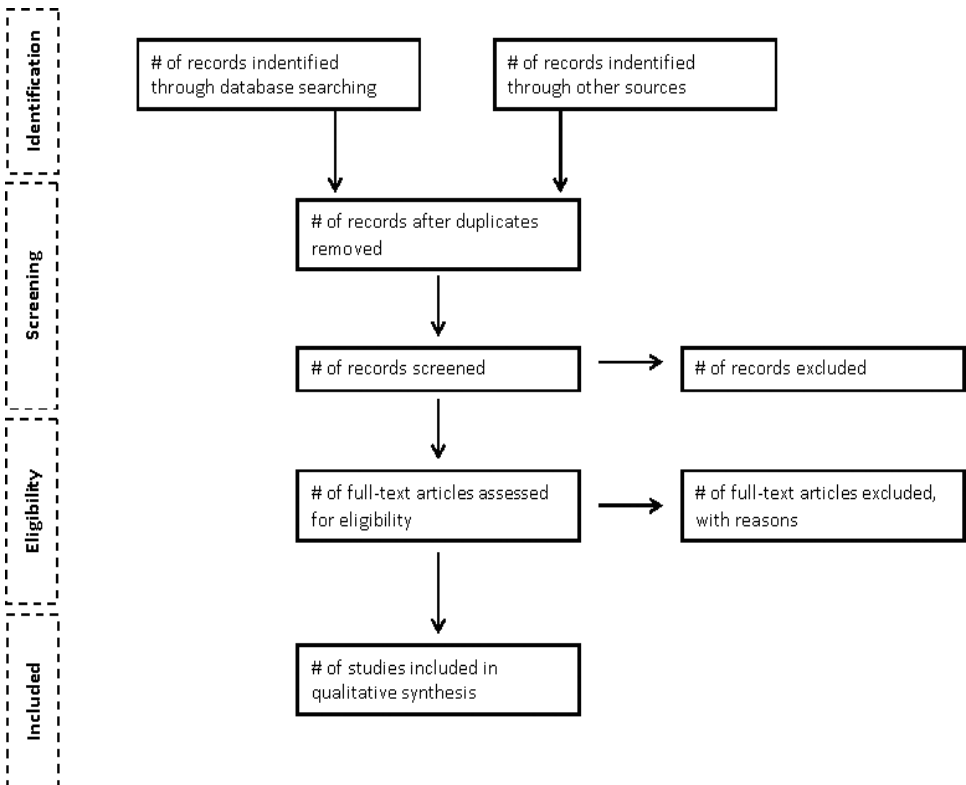
Use Refworks to keep your records organized and create bibliographies. APA citation style is recommended.

See more details about using Refworks for systematic reviews here:

http://lgdata.s3-website-us-east-1.amazonaws.com/docs/505/651084/Refworks_for_Systematic_Reviews_2013.pdf

Search Report (Optional)

After conducting the quality assessment, collecting metadata elements and selecting documents to be analyzed in detail, write up a search report according to the following flow diagram.



Data Synthesis

This stage involves the aggregation and summary of key findings obtained from the literature review to generate a set of statements about the literature on training and capacity building in CBR.

Key aspects to consider:

1. The main sources of and intended audiences for the literature on training in CBR.
2. The research methodology used to learn about (i) training modalities in CBR and (ii) CBR cases which could be used for teaching purposes
3. If (i) The content of the training:
 - a. What the training objectives are, who it is aiming it at, its content, its design, its underlying philosophy, its main influences, its facilitators
 - b. The pedagogy of the training and rationale
 - c. What the impact has been in terms of learning and application
4. If (ii) some comment on its usefulness for teaching purposes
5. The quality of the extant literature -whether (i) or (ii)- in terms of methodological rigour, inclusive participation, relevance, biases, etc.
6. Implications for future research and practice

Section 2. Guidelines for institutional mapping

Identification strategy

The goal is to find a wide variety of CSOs (e.g., community groups, cooperatives, local organizations), universities, networks, public institutions and other actors that currently provide training to new community based researchers and/or that may be our potential partners in a global CBR training network we intend to build in the future. The objective of the institutional mapping is to discover roles and activities of these various institutions in terms of CBR training.

A **four-step search strategy** will be utilized in this part of the review:

- 1) Initial search of the institutional affiliations of the authors whose documents have been selected for systematic review according to Section 1 of this guide.
- 2) Google search using initial and thematic keywords (see Section 1). Filter results focusing on different types of institutions carrying out CBR activities.

- 3) Look for initial and thematic keywords throughout the website and in the search engines of each institution identified in the first two steps. Obtain brief information of each institution and categorize them according to the activities they undertake (or have undertaken) in terms of CBR training.
- 4) Inquiries to our major networking partners, other project partners, and known experts in each field of study (see Section 1).

Useful Questions to Search and Filter Results

- What kind of educational/training institution is this? (e.g., NGO, work groups, cooperatives, associations, public or private university, regional network, etc.)
- What activities does the institution undertake in terms of CBR training?
- What are the institutional goals in terms of CBR training?
- What is the institutional role/function in training CBR? What are the relations like between the institution and the community when providing CBR training?
- What is the faculty/members role when providing CBR training?
- How many members does the institution have?
- Who are the persons whose expertise is related to training in CBR?
- What partners does the institution have when providing training in CBR?

Data Management

Keep track of all your institutional searches using the following chart (or similar)

Institution	Date	Key Terms/Search string	Results (Total)	Publications (#)	People (#)

Use the following sample format (or similar) to map institutions:

Name	Type	Date established	Country / Geographic area	CBR training activities carried out	Role/ Function	Number of members	Who does it work with	Contact (name and email address)	URL / Institutional Website

Report

After completing the review and summarizing key institutional information write up a report highlighting the following elements:

- types of institutions currently providing CBR training
- potential partners
- key institutional activities and roles carried out when training CBR
- type of training offered
- a map or sketch showing the spatial distribution of the various institutions that provide CBR training in each thematic area
- the type of relationship they maintain with the communities

Section 3. Guidelines for reviewing CBR training material

Search strategy

A **three-step search strategy** will be utilized in this part of the review:

- 1) Look for different types of CBR training materials embedded in the websites of the institutions identified following the guidelines of Section 2.
- 2) Videos can be searched by key initial and thematic words using Youtube, Vimeo and other media search engines.
- 3) Inquiries to our major networking partners, other project partners, and known experts in each field of study (see Section 1).

Inclusion criteria

- *We will not limit* by date
- *We will not limit* by language
- *We will not limit* by country or geographic region
- *We will include* different types of CBR training materials, including but not limited to: curricula, course modules, class exercises, case studies, manuals, digital learning objects (e.g., audio and video files), dossiers, news, events, other products and services

Quality Assessment and Data Collection

Materials selected for retrieval will be assessed by one independent reviewer for pedagogical relevance and quality prior to inclusion in the review. **Appendix 1.4**

presents an appraisal instrument (checklist) for assessing the quality of each selected material. Keep log of excluded training materials, with reasons for exclusions. Once specific training material has been selected, extract metadata elements and specific details (see **Appendix 1.2**).

Data Management

Records

- 1) Keep track of all your searches using the following chart (or similar)

Institution	Date	Key Terms/Search string	# Results

- 2) When saving documents try to keep a similar naming convention. For example: LastName_FirstName_Degree_Year.pdf (e.g. Smith_John_PhD_2014.pdf)
- 3) Use the chart presented in **Appendix 1.3** to keep track of the reviewed material. Assign an ID number to each item and include as many metadata elements as possible.
- 4) Classify the CBR training material using the **TIKA classification system**. TIKA is based on PRIA's knowledge management system whose aim is to utilize the existing as well as historically accumulated knowledge, and encapsulate knowledge to reach the needs of different types of learners. The TIKA classification system makes a simple assessment of each item of raw 'knowledge' (whether it is a book, a paper, a mimeograph, report, etc) to determine what type of knowledge it represents:
 - Knowledge about **Tools**, methods and approaches – this is **T** knowledge
 - Knowledge in the form of **Illustrative** applications – this is **I** knowledge
 - Knowledge about **Key** Concepts and Principles – this is **K** knowledge
 - Knowledge in the forms of **Analyses**, evaluations and critiques – this is **A** knowledge
- 5) After an item has been classified and selected for analysis, upload it to the Dropbox folder entitled “UNESCO Chair CBR.” Use the corresponding thematic and TIKA classification sub-folders to share the material with the rest of the team. Use

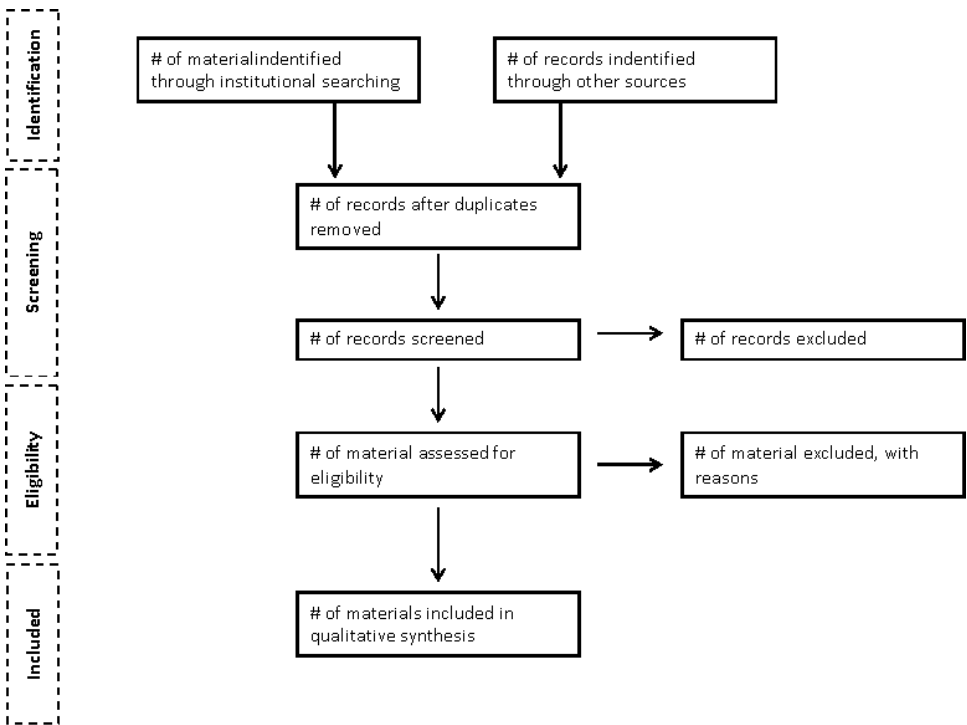
the Generic sub-folder if the record does not pertain to one of the four specific thematic areas.

References

Use Refworks to keep your records organized and create bibliographies. APA citation style is recommended.

Search Report (Optional)

After conducting the quality assessment, collecting metadata elements and selecting documents to be analyzed in detail, write up a search report according to the following flow diagram.



Data Synthesis

Summarize key findings obtained from the material reviewed to generate a set of statements about the CBR training material. Key aspects to consider:

1. The main sources of and intended audiences for the CBR training materials.
2. The research methodology used to learn about (i) training in CBR and (ii) CBR cases (which could be used for teaching purposes)

3. If (i) The types and contents of the training:
 - a. What the training objectives are, who it is aiming it at, its content, its design, its underlying philosophy, its main influences, its facilitators
 - b. The pedagogy of the training and rationale
 - c. What the impact has been in terms of learning and application
4. If (ii) some comment on its usefulness for teaching purposes
5. The quality of the extant material -whether (i) or (ii)- in terms of methodological rigour, inclusive participation, relevance, biases, etc.
6. Implications for future research and practice

Appendix 1.1: Appraisal instrument

Reviewer: _____ Date: _____

Author: _____ Year: _____ Record Number: _____

Title: _____

Source: _____

Question				
Does the author present and discuss a specific CBR training, teaching and/or learning approach?				
Is there congruity between the training/teaching/learning approach and the research question or objectives?				
Is there a statement locating the researcher in a specific pedagogical philosophy?				
Is the influence of the researcher on the participants, and vice-versa, addressed?				
Are the participants, and their voices, adequately represented?				
Are there reference to extant literature on CBR training, teaching and/or learning approaches?				
Are the congruencies and/or incompatibilities with the extant literature logically argued?				
Is the CBR training/teaching conducted ethically according to current criteria?				
Do the conclusions about CBR training/teaching flow from the analysis, or interpretation, of the data used in the document?				

Overall appraisal:

Include: _____ Exclude: _____

Comments (including reason for exclusion)

Appendix 1.2: Data extraction instrument

Reviewer: _____ Date: _____

Author: _____ Year: _____ Record Number: _____

Title: _____

Source: _____

Thematic area: _____

Type of item (e.g., published article, report, etc.) _____

TIKA Classification _____

Language _____ Country _____

1. CBR training, teaching and/or learning modality:

2. Training/teaching philosophy:

3. Phenomena of interest (e.g., citizenship education for building social capital):

4. Facilitators:

5. Intended audiences (e.g., civil Society sector, academic, general audience, undergraduates etc.):

6. Research methodology used to learn about training in CBR, if applicable:

6.1. Design and Objectives of the CBR training/teaching modality:

6.2. Content of the CBR training/teaching:

6.3. Pedagogy of the training/teaching and rationale:

6.4. Impact in terms of learning and application:

7. Research methodology used to learn about a CBR case which could be used for teaching purposes, if applicable:

7.1. Usefulness of the CBR case for teaching purposes:

8. Authors conclusions:

9. Quality of the study (whether a CBR training modality or a CBR case) in terms of methodological rigor, inclusive participation, relevance, biases, etc:

10. Comments (e.g., Implications for future research and practice):

Appendix 1.4: Appraisal instrument (CBR training material)

Reviewer: _____ Date: _____

Author: _____ Year: _____ Record Number: _____

Title: _____

Source: _____

Does the material present and discuss a specific CBR training, teaching and/or learning approach?				
Is there congruity between the training/teaching methodology and the material objectives?				
Is there a statement locating the researcher in a specific pedagogical philosophy?				
Is the influence of the trainer/teacher on the participants, and vice-versa, addressed?				
Are participants, and their voices, adequately represented?				
Is there reference to the extant literature/evidence/material and any congruency/incompatibility with it logically argued?				
Is the training/teaching conducted ethically according to current criteria?				

Overall appraisal:

Include: _____

Exclude: _____

Comments (including reason for exclusion)

Appendix 2. Survey Instrument (English Version)

Part 1: General Information

Full Name:

Email:

Name of Institution/Organization:

Which geographical region are you from?

- Africa
- Asia
- Australasia
- Europe
- Latin America/South America
- Middle East
- North America
- The Caribbean

1. You work primarily in:

- Higher Education Institution(HEI)
- Civil Society Organization(CSO)
- Government
- Private Sector
- Other, please specify... _____

2. Your role in the institution/organization can be best described as...
- College/University instructor
 - Facilitator/Trainer
 - Practitioner (e.g., program manager, project coordinator, etc.)
 - Student (enrolled in a formal institution)
 - Other, please specify... _____

Part 2: Learning Community Based Research (CBR)

3. Have you been involved in CBR?

Various terms are used to describe CBR as an action-oriented and participatory approach to research. Some examples of CBR are: Action Research, Participatory Action Research, Action Learning, Participatory Research, Community-University Partnerships, Arts Based Research, Community Service Learning, Knowledge Mobilization, Science Shops, etc.

- Yes
- No

4. Where have you learned to do CBR? (Check all that apply)

- Community setting
- Higher Education Institution(HEI)
- Civil Society Organization(CSO)
- Government unit
- Research organization/network
- Never received training in CBR
- Other, please specify... _____

5. How have you learned to do CBR? (Check all that apply)

- Workshop (1 -10days)
- Short course (2 to 10weeks)

- Medium term program (3 to 6months)
- Undergraduate/Graduate course
- On-the-job training
- Self-taught/Self-directed learning
- One-on-one mentoring/Research assistantship
- Online training
- Other, please specify... _____

6. What materials, activities and resources have been the most useful during or after your training in CBR?

	Not at all useful	Slightly useful	Useful	Very useful	Extremely useful	Not Applicable
Traditional/scholarly published research	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Grey literature (e.g., reports, unpublished manuscripts, working papers, dissertations)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In-house training material	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Videos	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creative activities (e.g., music, theatre, storytelling, role-playing, painting)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community actions (e.g., walks, weaving)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Part 3: Training the next generation of CBR practitioners and scholars

7. Would you be interested in receiving more training in CBR?

- Yes
- No

8. Which of the following learning opportunities in CBR would be the most useful for you?

	Not at all useful	Slightly useful	Useful	Very useful	Extremely useful
Workshop (1 -10days)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Short course (2 to 10weeks)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Medium term program (3 to 6month)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Undergraduate/Graduate course	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
On-the-job training	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Self-taught/Self-directed learning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
One-on-one mentoring/Research assistantship	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Online training	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. How would you access funds for participating in a training in CBR? (Check all that apply)

- Self-funded
- Professional development funding
- Grant from government funding agency
- Grant from national or international foundation
- Bursary/Scholarship
- Don't know
- Other, please specify... _____

Part 4: Recommendations and Suggestions

10. We are particularly interested in the practice of CBR in the following thematic areas: water governance, Indigenous research methodologies, asset-based development, and participatory citizenship. Can you please indicate relevant resources (e.g. books, videos, papers, curricula), key experts and/or training and teaching institutions that have proved the most useful in your CBR experience. Please provide information and/or URL.

11. Does your institution qualify as a ‘best practice’ in CBR training?

- Yes
- No

11a. If yes, please describe what makes it unique and a best practice.

12. Could you please provide any recommendation that would help improve teaching and training in CBR?

Thank you. We appreciate your time and contribution to the Next Gen project.

Appendix 3. Institutions Providing Top CBR Training (Survey Responses)

	Africa	Asia	Australia	Europe	Latin America	North America
Water Governance	University of Zambia (Zambia)	University of Peradeniya (Sri Lanka)		International Water and Sanitation Centre (The Netherlands)	Instituto Desarrollo (Paraguay)	University of Guelph (Canada)
	Mbarara University of Science and Technology (Uganda)	PALM Community Development Service Ltd (Sri Lanka)		Institute of Environmental Systems Research (Germany)	Centro de Investigaciones en Geografía Ambiental, UNAM (Mexico)	
	Uganda Coalition for Sustainable Development (Uganda)	International Collective in Support of Fisheries (India)		University of West England and National Association of Professional Environmentalists (UK)		
	Aurecon Ltd (S. Africa)	S M Sehgal Foundation (India)				
	Africa Groundwater Network	Anjuman Samaji Behbood (Pakistan)				
	University of the Witwatersrand (South Africa)	India Water Portal (India)				
		Environment Support Group (India)				
		Center for Biodiversity and Indigenous Knowledge (China)				
		PALM community development service limited				

	Africa	Asia	Australia	Europe	Latin America	North America
Indigenous Research Methodologies	Centre for Civil Society, University of KwaZulu-Natal (S. Africa)	Anjuman Samaji Behbood (Pakistan)	Katoa Ltd (New Zealand)			University of Manitoba (Canada)
	Uganda Adult Education Network (Uganda)					University of Victoria (Canada)
						Arctic Institute of Community Based Research (Canada)
						Centre for Aboriginal Health Research, University of Victoria (Canada)
						University of Saskatchewan (Canada)
						National Congress of American Indians Research Centre (USA)
						Indigenous Geographies Group, Association of American Geographers (USA)
Asset-based Development	University of Pretoria (S. Africa)		University on Canberra (Australia)	Swiss Agency for Development and Cooperation (Switzerland)	Grupo Balsas (Mexico)	Coady Institute
	Geography Department, University of South Africa (S. Africa)					
	Uganda Coalition for Sustainable Development (Uganda)					

	Africa	Asia	Australia	Europe	Latin America	North America
	Daystar University (Kenya)					
	Tai Solarin University of Education (Nigeria)					
Governance and citizenship	Makerere University (Uganda)	National University of Singapore (Singapore)		University of Barcelona (Spain)	Misión Urbana y Rural América Latina (Peru)	Social Planning and Research Council of BC (Canada)
	Mbarara University of Science and Technology (Uganda)	Freedom Forum (Nepal)		Campus Engage Network (Ireland)		Toulon School of Urban Studies and Planning, Portland State University (USA)
		PRIA (India)		HelpAge International (NGO) (UK)		
				Durham University, Centre for Social Justice (UK)		
				Research Centre for Migration Studies, University of Huelva (Spain)		
			Insight Share (UK)			
General	Universite Polytechnique de Bobo Dioulasso (Burkina Faso)	Jawaharlal Nehru University (India)	Queensland University of Technology (Australia)	University of Huddersfield (UK)	Universidad de Panama (Panama)	Progreso Community Center/Nashville Latino Health Coalition (USA)
	Réseau MARP-Burkina (Burkina Faso)	Department of Development Communication, University of Delhi (India)		University of Strathclyde (Scotland)	Centro Latinoamericano de Aprendizaje y Servicio Solidario (CLAYSS) (Argentina)	Kettering Foundation (USA)
	University of Malawi	Centre for Society University Interface and Research, BPS Women University (India)		EdQual Research Program (UK)	Universidad Nacional de General Sarmiento (Argentina)	UN GEF Small Grants Program (USA)

	Africa	Asia	Australia	Europe	Latin America	North America
	ONG Agir en Faveur de l'Environnement (Mauritania)	University of Mumbai (India)		University of Liverpool (UK)	Universidad Nacional de Mar del Plata (Argentina)	Medical University of South Carolina, Community Engaged Scholars Program (USA)
	Institut Pan Africain pour le Developpement Afrique Centrale (Cameroon)	University of Allahabad (India)		Practical Action Organization (UK)	Universidad de Buenos Aires (Argentina)	Michigan State University (USA)
	Institut Pan Africain pour le Développement de la Région Afrique de l'Ouest et Sahel (IPD/AOS)	Assam University (India)		Scottish Community Development Centre (Scotland)	Fundación Ensayos para el Aprendizaje Permanente (FEPAP) (Venezuela)	Ohio State University (USA)
	University of the Free State (S. Africa)	Tata Institute for Social Science (India)		CADISPA Scotland (Scotland)	Ministerio de Educacion y Cultura, Consejo de Educación Primaria (Uruguay)	Center for Participatory Research, University of New Mexico (USA)
	Ujamaa Centre for Biblical and Theological Community Development and Research (S. Africa)	Community Development Centre (India)		Laboratorio de Investigación Prosocial Aplicada, Universidad Autónoma de Barcelona (Spain)	CLAYSS Uruguay (Uruguay)	University of Washinton Community- Campus Partnerships of Health (USA)
	University of Witwatersrand (S. Africa)	Jyothi Welfare Society (India/ Canada)		Universidad de Huelva (Spain)	Centro Boliviano de Estudios Multidisciplinarios CEBEM (Bolivia)	Empyrean Research (USA)
	Ethekwini Municipality (S. Africa)	Yunnan Academy of Social Science (China)		Facultad de Ciencias Sociales, Universidad de Castilla-La Mancha (Spain)	Universidad Católica de Colombia (Colombia)	The Communication Initiative Network (Global)
	University of Dar es Salaam (Tanzania)	Phnom Penh International University (Cambodia)		The Living Knowledge Network (Germany)	COEP- Rede Nacional de Mobilizacao Social (Brazil)	McMaster Health Forum, McMaster University (Canada)
	Association des Juristes Catholiques du Burundi (Burundi)	Royal University of Phnom Penh (Cambodia)		Swedish International Development Cooperation (Sweden)	Universidad Alberto Hurtado (Chile)	Universite du Quebec a Montreal (Canada)

	Africa	Asia	Australia	Europe	Latin America	North America
	Kyambogo University (Uganda)	CBR Division, Thailand Research Fund (Thailand)		Centre for Social Studies, University of Coimbra (Portugal)	Universidad Católica de Temuco (Chile)	ISICUE, UVic (Canada)
	Institute of Peace and Strategic Studies, Gulu University (Uganda)	Directorate of Research and Community Engagement, Universitas Indonesia (Indonesia)		Red Cimas (Spain)	Universidad de Valparaíso (Chile)	Department of Geography, UVic (Canada)
	Uganda Adult Education Network (Uganda)	Villgro (India)		Programme REPERE du ministère français de l'Ecologie (France)	Universidad Central de Chile (Chile)	Community First: Impacts of Community Engagement, Carleton University (Canada)
	Vesta Network (Kenya)	Community Development Centre, Tata Institute of Social Sciences, India		Programa GRUNDTVIG (Spain)	Universidad de Chile	Centre for Healthy Communities Research, Vancouver Island University (Canada)
	University of Nairobi (Kenya)			Firab (Italy)	Universidad Católica de Chile	Dalhousie University (Canada)
	Action-research programme PROFEIS			CAFS (Coventry Univ., UK)	Univ. Pedagógica Nacional (Unit 161 Morelia, Mexico)	Centre for Community Based Research (Canada)
	Formation Développement et Education de Adultes, 'Université de Ouagadougou (Burkina Faso)			FRACP (Switzerland)	Red Iberoamericana de Compromiso Social y Voluntariado Universitario (REDIVU) (Mexico)	PeerNet Association of British Columbia (Canada)
	Rhodes University (S. Africa)			Universidad de Valladolid (Spain)	Universidad Autónoma Metropolitana (Mexico)	University of Toronto (Canada)
	Assemblée Citoyenne Sahélo-Saharienne (Mauritania)			Fondation Sciences Citoyennes (France)	Centro de perfeccionamiento pedagógico (CEPES) (Univ. de la Habana, Cuba)	Institute for Community Engaged Scholarship (Canada)

	Africa	Asia	Australia	Europe	Latin America	North America
	Enda Tiers Monde (Senegal)				Fundación Universitaria Claretiana (Colombia)	Natural Resources Institute, University of Manitoba (Canada)
	WiLDAF/ FeDDAF				Universidad de Antioquia (Colombia)	Centre for Health Education Scholarship at UBC (Canada)
					Universidad Pontificia Bolivariana (Colombia)	Clearfork Community Institute (U. Notre Dame, USA)
					Universidad Tecnología de Pereira (Colombia)	State of Alaska (USA)
					Fundación Solidaridad por Colombia	
					Centro experimental de la Vivienda Económica and Universidad Católica de Córdoba	

Appendix 4. Case Studies Framework

The following sets of questions need to be answered in preparing each case study. Each section has to be presented as a narrative (i.e., connect the answers and experiences in a story-like way) and make sure that all the necessary information is contained. In addition, there may emerge some nuances which may be important to capture, beyond the check-list below.

The case studies are expected to show the diversity of training in both university and extra-university framework, accounting for the variety of approaches, regional differences, etc. Please keep in mind the purpose of this stage of the research while collecting data about the case study and writing it.

Introduction

- Brief description of the institution
- Provide information to answer the following questions:
 - (i) When did the institution start providing training in CBR?
 - (ii) How many courses/programs are currently offered?
 - (iii) How are those courses/programs funded?

Training in CBR

- Provide information to answer the following questions:
 - (vi) What are the main characteristics of the training courses/programs (e.g., duration, teaching modalities, pedagogical approaches)?
 - (v) What is the content of the CBR training courses/programs?

Learners and trainers profiles

- Provide information to answer the following questions:
 - (vi) What are the profiles of the students/learners enrolled in those courses/programs?
 - (vii) Who are the facilitators/trainers/teachers? What are their main competencies?

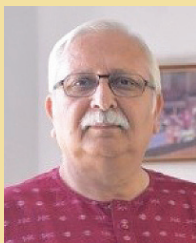
Capacity building

- Provide information to answer the following question:
 - (viii) What are the critical competencies, skills, capacities, knowledge that students enrolled in the CBR training courses/programs are expected to acquire?

Conclusions and Future actions

- Provide information to answer the following questions:
 - (ix) What are the main limitations and opportunities of training CBR?
 - (x) What are the future plans/actions of your institution related to training CBR?

ABOUT THE EDITORS



Dr. Rajesh Tandon

Dr. Rajesh Tandon is an internationally acclaimed leader and practitioner of participatory research and development. He founded Society for Participatory Research in Asia (PRIA), a voluntary organization providing support to grassroots initiatives in South Asia and continues to be its Chief Functionary since 1982. In 2012, he was appointed Co-Chair of the prestigious UNESCO Chair in Community Based Research and Social Responsibility in Higher Education. The UNESCO Chair grows out of and supports UNESCO's global lead to play 'a key role in assisting countries to build knowledge societies'. Dr. Tandon has authored more than 100 articles, a dozen books and numerous training manuals. The University of Victoria, Canada, awarded Dr. Tandon the degree of Doctor of Laws (Honoris Causa) in June 2008 in recognition of his pioneering work in the area of civic engagement, governance and community based research. He was inducted to the International Adult and Continuing Education (IACE) Hall of Fame (class of 2011).



Dr. Budd L. Hall

Dr. Budd Hall is Co-Chair of the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education, and Professor of Community Development in the School of Public Administration at the University of Victoria. Former Dean of the Faculty of Education at the University of Victoria, Budd Hall served as the Chair of the Adult Education Department of the University of Toronto from 1995-2001, and as Secretary-General of the International Council for Adult Education. He is a member of the International Adult Education Hall of Fame and was selected for the 2005 Canadian Bureau of International Education Innovation in International Education Award. He was granted an Honorary Doctorate by St. Francis Xavier University in 2011.



Walter Lepore

Walter Lepore is a PhD candidate in the School of Public Administration at the University of Victoria, Canada. Walter grew up in Buenos Aires, Argentina and lived for eight years in Mexico where he worked as an associate professor of the Division of Public Administration at the Center for Research and Teaching in Economics (CIDE). He has co-authored more than twenty scholarly essays in books and peer-reviewed journals in the fields of public administration and organizational analysis, and a book on accountability and performance evaluation in the public sector. In May 2014 Walter joined the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education as the Coordinator of the Next Gen project.



Wafa Singh

As the India Research Coordinator of the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education, Wafa Singh has been engaged in numerous national/international projects and initiatives under the higher education theme. She has represented the Chair at international forums such as the 2nd Asia Engage Conference in Bali and the CUExpo, 2015 in Canada. Prior to this, she worked as an independent researcher working on various consultancy projects. Her research interests include water resources and participatory research, and sustainability. She has completed her Master's course in Water Resources Management from The Energy and Resources Institute (TERI), India.

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Knowledge and Engagement: Building Capacity for the Next Generation of Community Based Researchers

Knowledge and Engagement summarizes the main findings of a global study titled 'Building the Next Generation of Community-Based Researchers' (a.k.a. the Next Gen project) undertaken between May 2014 and April 2016, funded by the Social Sciences and Humanities Research Council of Canada (SSHRC). The overall objective of the Next Gen project was to increase access to high quality training in Community Based Research (CBR) within higher education institutions (HEIs) and civil society organizations (CSOs). The research aimed to understand the current state-of-the-art in pedagogies and strategies for building CBR capacities, and to work towards the strengthening of existing training fieldwork and the theoretical and curricular content on participatory research within and outside academia.

The book opens with a theoretical chapter on pedagogical principles about training, teaching and learning CBR, which have been elaborated by triangulating three data sources: systematic literature reviews, a global survey, and case studies on CBR training. It advances the discussion on capacity building for CBR because, while large amounts of literature abound on doing CBR, very little is available on training for CBR. The results of the first-ever global survey on training modalities, materials and locations for CBR are presented in Chapter 3. It confirms, among other things, that the demand for training in CBR far exceeds the supply of training opportunities.

Twenty-one case studies (of nine HEIs and 12 CSOs from 14 countries) with lessons form Chapter 4, followed by a comparative analysis of the case studies using the pedagogical principles of training, teaching and learning CBR as an analytical framework. A detailed summary of the project's findings, conclusions and recommendations round off the book, with appendices containing the guidelines for conducting thematic reviews, the survey questions, a list of institutions providing top training programs in CBR, and the case study framework.

Knowledge and Engagement represents a collective effort to highlight many issues and areas of work in CBR training, analyzes the current scenario and opportunities, and provides recommendations on what can be done to provide best quality training for the next generation of community based researchers.



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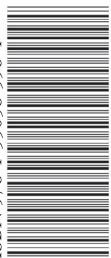
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