

So What's Changed?

Participatory action research through which diverse members co-evaluate their community organisation to creatively document their experiences and outcomes

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ABSTRACT

So What's Changed?

Participatory action research through which diverse members co-evaluate their community organisation to creatively document their experiences and outcomes

So many people do not tell their own stories, paint their own pictures, dance or sing to their own tunes, that it is hard, but not impossible I hope, to separate the authentic from the empty rhetoric. Authenticity of both process and experience was something actively sought within this research drawing as it did on a critical community psychology approach. In what I hoped would be a participatory action research process, an evaluation of a community organisation, led by people with lived experience of mental distress (myself included) was undertaken. Research questions focused on: the *outcomes* that *mattered most* to diverse member's; and the *fit* of the participatory process with members of the newly formed So What's Changed? Evaluation Team (SWC?ET). Whilst Participatory Video Production was the initial choice, collectively *becoming stuck* led to the co-development of a Body-mapping Evaluation Tool (B-mET). This supported co-researchers in documenting their past, present and hoped for future in relation to both them-selves and the organisation. A transactional analysis developmental theory Cycles of Power (Levin-Landheer, 1982) was used as a framework to map the PAR cycles that took place within this evaluation process. In addition, multi-modal thematic data analysis led to the creation of *collective communication collages* that privilege the visual and the voices of the co-researchers. The Universal Declaration of Human Rights was tentatively suggested as a framework for the *outcomes* that *mattered most* to members. What the participatory process offered was a shared, safe space in which to explore the ways in which members wanted to represent their experience. PVP initially proved useful and *fitted* as a tool to use within the group process. However, it did not *fit* when used individually. The body-mapping *fitted* with most though not all members. The knowledge gained, despite the challenges, supported members in the development of inter-personal relationships, awareness of self and others, knowledge and use of power and the subsequent activist and advocacy actions taken by SWC?ET members and for some within the wider community. Further research is planned to explore the use of creative methods, including digitisation of the B-mET tool, in evaluative work as a critical community psychologist in both an academic and an activist role.

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IN MEMORIAM

I dedicate this thesis to the memory of Dawn, Elaine, Marc, Paul and Simon
who soared higher than all of us, but sadly much too soon.

*Their bodies are gone,
yet all live on, in our hearts,
blood red in the sun.*

Dawn and Elaine were members of the Accessible Research Involvement for Service Evaluation (ARISE) Project, the precursor to developing partners (*dp*), the organisation in which this research took place. Both Elaine and Dawn died, at an early age, leaving their beloved children and grandchildren respectively behind them.

Paul was my ex-husband who died aged 44 years due to alcoholism leaving six daughters. Sometimes the girls walk up to Whitby Abbey to remember the £1 Paul gave them if they got the number of steps right when they reached the top. They tell 'dead dad' jokes on Father's Day in remembrance of Paul's *gallows* humour and sarcasm, definitely a North-Eastern trait!

Marc was my beloved brother who died aged 41 after an over-exposure to radiation at Bradwell Nuclear Power Station in an area that he was told was safe. Marc developed cancer that was untreatable and died following a short, tortuous illness. Marc told me he loved me not long before he died by tracing the letters in the palm of my hand with his finger. Something I will never forget. This was a cruel twist of fate, that impacted on my parents most of all. Marc left his son behind him, so we will never forget how handsome he was or how dashing his smile.

Simon was a member of the So What's Changed? Evaluation Team and died of a heart attack some months following the completion of this research. Simon died sitting at his desk, on his computer, posting on *facebook*. I can't help feeling that this is how *the man behind the wall*, as he referred to himself, would have wanted us to remember him, sitting at his desk on his computer, playing games for all eternity.

They are all much missed by those of us who loved them. They died too soon and their deaths were preventable had they been better protected from physical and psychological harm.

*May they rest in peace and may perpetual light shine upon them
world without end....*

PROLOGUE: TO PHD OR NOT TO PHD, THAT IS THE QUESTION

So many people do not tell their own stories, paint their own pictures, dance or sing to their own tunes, that it is hard, but not impossible, I hope, to separate the authentic from the empty rhetoric. Her-story was effectively omitted from his-story. The Bible was written, interpreted and skewed by men, supposedly men of substance, to suit their own ends. The media is owned and wielded by moguls who are the arbiters of power and political influence. White people tell the stories of Black people ignoring colonialism and imperialism and the privilege of their own 'whiteness' in the process. It has been duly noted that within the 'science' of psychology, even the rat was white (Guthrie, 1976). The focus on the accumulation of knowledge (yet more stories) in the academy, which has often done violence to the community, in both word and deed, cannot be lightly dismissed. This is truer for psychology than any other discipline. In fact, as psychology has shown, there is no aspect of life that has not been influenced and shaped by someone else's agenda.

As a feminist for me the personal is political therefore it follows that it is not possible that the people telling these 'stories', who are so wholly unconnected with me, have my interests at heart or indeed the interests of the people, places and spaces, with whom I am connected. The irony of this is that I sit here, as a white woman preparing to tell the 'story' of what we, a group of diverse people did together. I know this is only one version, it is my version and should be read as just that. I am aware however that at each cycle of this journey I have had to face myself, my own inadequacies and at times my strengths and always my feelings and thoughts. It has and continues to be a journey. One in which I have returned to where I started and as I have so many times already, I am yet again re-cycling. As I push my sinistral pencil across the many pages I have read, writing questions in the margins of papers and books, asking 'why' far more than I ever did before, I already know that I will probably not be part of the academy. So where will I be? What is my space and place? Does the space and place I want to imagine even exist?

Some of the places and spaces we shared as a group on the journey to writing this thesis have included the sort of people, places and spaces I would like to find myself with and in again. However, this process has culminated in my doing something which I am now, in theory at least, committed to undertaking in isolation namely the writing up of my thesis. What I do know is that to do so in isolation goes against the

ethos by which participatory action research is meant to be conducted therein lays one of the first problems I will aim to discuss. Why fit the round peg of a participatory action research cycle into the square hole offered within a PhD thesis? There are other problems associated with this process that warrant further exploration, in relation to the privileging of the texts used to support the arguments I will propose related to what we did, how we did it and most importantly, why we did what we did in the way that we did. This whole narration process is one of looking back, re-member-ing and expressing in order to attempt to transform the reality, that is my present, into one that incorporates the learning, insights, wisdom, failures, triumphs, thoughts, feelings and experiences that have brought me to where I think and feel I am now. Yet how is this story to be told? Not simply the format but also the language order to be used. Added to this are the details of the language in relation to my desire to use words and terms that are inclusive and that recognise the people I am connected to and to whom I feel I belong. I also want to include my feelings in this process, as well as my thoughts and my actions and not to give privilege to one aspect of the who and how I am, over another. Related to this are the responsibilities I feel toward the people I undertook the research with, in that I wanted to be able to ‘walk the walk’ and not simply ‘talk the talk’. Whatever and however I document this process needs to be respectful of our collective lived experience, our space, place and position, which for many of us myself included is at times precarious. So how much do I include and exclude about my own lived experience and our collective journey(s)?

Whilst I recognise that it is important to locate and position myself within this research, to be *up front* about where I am coming from on a whole range of issues directly involved in the ‘why’ of who and how I am, as these have a bearing on the reason for undertaking this participatory action research process, the how of doing this is the problematic part. How to be true to myself and my experiences, especially those that have shaped who and how I am, without inviting the reader to view me in a ‘victim’ role? How to reveal sufficient information, for the person(s) who read this document to have an understanding of why I choose to live my life with people on the margins and edges and not to remain in the centre as I could? (Well at least potentially anyway if I changed the habits of a lifetime and kept my mouth shut and my eyes from rolling!)

I also do not want to get into a competition with myself or anyone else. There can sometimes be a competitive element within certain spaces and places, in which people with lived experiences, can be viewed as ‘less than’, following their disclosure(s) and I do not want this to happen to me or anyone else for that matter. Undertaking the process of thinking and feeling my way through this has certainly increased my empathy and understanding of the process that people, with whom I undertook the research, may have gone through when telling and sharing their stories with me and each other. I have no doubt I am not the only person to have had this experience. This is one of many reasons why it would have been better, to have undertaken the thesis writing part of the process, as a shared and not an isolated experience. At least then I would not have had to ‘bend the ear’ of every person I tried to discuss this with in order to be able to process my thoughts and feelings, to some extent, prior to actually being able and willing to write this all down. Indeed, writing this down is itself a process in which all of the above becomes more real to me and therefore this has heightened the ‘potency’ of the problems, upon which I need to act. I have no problem with telling anyone anything about my life and my experience face to face. It is doing so in such a way that I don’t know and cannot gauge the response of the other person that I have a problem with. It is not the telling, as I think we all have a responsibility to be open and then it would not be so hard for other people to do the same. It really should be *no big deal* but it still is.

Lastly, I feel a responsibility to other people I would implicate in my ‘telling’ who have not chosen to be part of this process but who may be affected by my doing so, such as my parents, my extended family and to some extent my daughters. Though to a lesser extent my daughters, given that they are all familiar with my story and are ok with this. Though this may in itself be a test of how ok they are, with my telling it in such a public way. At the same time, it is worth acknowledging that there exists a poverty of documented experience, directly related to living within a patriarchal and indeed kyriarchal world, from the perspective of the people who are most affected by it. Without this narration of lived experience, it could be harder to imagine what an ideological place would look like. This is assuming we were able to find a place outside of ourselves and the context in which we are embedded for just a few moments, long enough to get a *sense* of where we are and how we could *be*. I mean *sense* in terms of our sensuality and all that we are, our feelings, our spirituality, our

ecology, our diversity, our needs, our thoughts, our cultures, our her-story, our his-tory, our actions, or lack of them and our intentions both conscious and unconscious. When I reflect upon people living in poverty and how they make do, mend, recycle, upcycle and the ‘how to’ of the process I am in, in relation to the writing of this thesis. How this so easily, could be a process in which I have to ‘make do’ with what exists in the establishment and institutions, that directly influence the context and content, of this process. Then I compare this with the ways in which feminists have mended, recycled and upcycled those theories and processes upon which the foundations of kyriarchy are based in their attempts to adapt and make them their own. I find myself wondering, if it is not better to operate outside of these structures, in order to be able to reduce the impact they have and the power they hold over this process?

The process of deciding the ‘why’ and the ‘how’ of writing this thesis is reminiscent of the labour endured during the birthing process (which is not surprising, given that I have laboured a lot during my life). I have had to locate the pain in my belly, in order to begin opening up. I am writing now not because of this feeling, well maybe a little, but also ‘in spite’ of it. My energy and clarity in my writing and thinking, is directly related to how frustrated I feel when I finally find time to read and then what I read is not what I wanted to read in its entirety. It’s also about the delight I experience when I find a paper or a book, a talk, in fact any form of communication that I can understand, comprehend and have a conversation with even if it is, as now, on my own. Something that speaks directly to me in my search for further understanding of what was, is and I hope will *be*. The papers that relate to the latter, sadly are often too thin on the ground by comparison to the glut of produce, to be sifted through, to get to the concepts, arguments and feelings that often lie half hidden below the surface that contain within them the seeds of possibility. I also have some questions about where and what I do from here in relation to the ‘how’ of disseminating and sharing the knowledge that may have been gained. I support free-cycling based on the ethic that what is given should not be sold but remains free at the point of delivery (Like the National Health Service if you ignore the car parking charges and the charges for your own media control in the form of streamed television that is). Academia in its current form, within England is based upon a capitalist model, with very little being free at the point of delivery, so I would not

want to add to this problem by ‘buying’ into something that puts a price on the knowledge gained.

All is not doom and gloom though, I am heartened by my identity as a feminist, a lesbian and as a critical community and social psychologist. I am thankful that there are sisters and some brothers out there in the wider world, who have sown seeds in this soil before me and have documented their thoughts and thankfully on occasion their feelings about how this thesis writing process can be achieved in an authentic, integrated and meaningful way for both self and other(s) including but not limited to an imagined audience. It is from the need that I feel not to be alone but to be in connection that a lot of my searching, responding and resonating was and is being done. Relationship is all. Our relationship to ourselves, to each other, to each other’s others’ however, whoever and wherever we and they are. Together we are a force to organic-ise and be reckoned with, as we organically feed and water ourselves and each other to grow what we want instead of passively waiting for this to happen. I therefore will take a risk and join with those people who have and continue to use their energy and all their senses in being with people, to foster social change.

For what it’s worth this is what I feel and think makes sense for us to do in order to bring about social, economic and ecological justice. Together we need to practice the art of permaculture on ourselves through cultivating our grassroots individuals and groups to occupy the spaces, places and organisations we need in order to effect change. We could use the no dig method where we don’t turn over and expose the *perma* of the earth to the ravages of the wind and sun that dry the earth out and cause her to break down and become dust. We could apply moisture and substance to the fibres of the earth so it fastens together. We can water and sustain the plants currently growing at the edges as that is where innovation and creativity take place. We need to plant ourselves on ground that we can replenish, feed and sustain. We need to compost and grow in any medium available including cow muck and manure. We need to plant at different layers so we can reap the greatest yields, within smaller spaces and then have plenty of land left to share with the other plants and animals that were here before we were. We need to share our harvests, our land, and our senses. The tasks we need to perform are growing all the time, in the face of kyriarchy and the neoliberal, capitalist, ableist, racist, sexist, anti-feminist, heterosexist, White privileged, classist, supremacist, people, spaces and places that

proliferate throughout our world. We need to remember that other forms of oppression are always waiting in the wings, under our plant pots, to eat our greens just as the new shoots are growing and the roots are being sent down into the soil in the hope of anchoring themselves before the winter arrives. Winter is coming. It is only during winter that it is not coming because then it is already here. We need to recognise our spring, summer and autumn and to know that other people, spaces and places have seasons we in our western world don't even begin to recognise. These do not form linear patterns of time but are configured to parallel the world around them, forming spirals that turn back on themselves and grow in different directions. We need to support our new shoots and off shoots as well. We need to learn from and understand each other's experiences, similarities, differences and diversities and to do so in a respectful, humanistic, sense-itive and iterative manner.

We also need to think about know-ledge differently to take our know-ing down from the ledges upon which it has been placed. We pack up our senses in our memories, her-stories, his-tories, their-stories, ledgers and books. We leave them on shelves in libraries, on internet pages and the world wide web for those of us who are privileged enough to be able to read, see, or hear it. Bearing in mind that we have the economic resources to pay for the internet server and equipment to do so. We need to unbind and unbound our knowing, so we can foster a feminist force to be reckoned with, with which to fuck the system, fulsome in our art-is-try, in order to free up ourselves, our spaces, our places and our planet. If this thesis is responsible for change, in people, space or place however small as a result of it having being written and freely given, then in my opinion, it has been time and energy wisely spent.

DI-VERSE VOICES, HYPHENATING HICCUPS AND CHRONO-LOGICAL DIS-ORDER

As you may have noticed during this prologue the word order can sometimes stray in its style, breaking words up into their component parts through the application of a hyphen. These *hyphenating hiccups* break breath and interrupt the flow. I cannot exactly pin-point where this particular process originated, however what is evident to me is that the splitting of the words opens up hidden and sometimes ambiguous meanings that in themselves add to my (and I hope the readers') understanding of what is being related. For example, when 'action' becomes 'act-i-on' the active element of the word is foregrounded and brought into awareness. This I think adds something to the phrase within which this split word is included and opens it up as

opposed to closing it down for both the reader and myself. The meaning and therefore the power behind the words can be exposed within this process¹. In addition, as will become apparent once you the reader engage in the body of the text, I often use different *voices*. I recognise that my doing so may cause problems for readers in their attempt to understand just who is speaking at any given time. Apparently, I am in good company here on both counts as both my hyphenating hiccups and different voices are something that Emily Dickinson was noted for within her poetry. Crumbley (1992) in attempting to understand Dickinson drew upon Kristeva (1980) to answer the question ‘[H]ow do we read this shifting self and the corollary shifts in voice?’ (p.9). Kristeva (1980) thought this ‘reveals that linguistic changes constitute changes in the status of the subject’ (p.15). Now this may or may not be true for Dickinson but it is certainly true for me. Crumbley (1992) suggests that

To understand this poetry, therefore, instead of attempting to discover the formal unity that suggests a single voice, the reader must observe the subject’s participation in multiple discourses. Through these many voices, the subject expresses a self that is always in process, never entirely realizable in spoken language. What the poems that utilize dashes give us, then, is a self who emerges *through* rather than *in* language. (p.10) [Italics authors own].

I would add that the ‘I’, that I am as a *subject* in this thesis, is never entirely realisable in written language either. I too am ‘in process’ as indeed we all are. I have emerged *through* this thesis and as such my struggle (and make no mistake it was a struggle) to do so has called on various aspects of my *being*. I do not want to attach labels to the different *voices* that I have called on in this quest, suffice to say that: some look to my past; others are focused on the task in hand; and yet more are reflecting on the process as I lived it at the time with a view to the future. In addition, I invite the reader to be aware in advance that I sometimes use the present tense when relaying actions and thoughts from the past. This often happens when I am attempting to reflexively process my lived experience. This is reflective of the spiralling of any participatory process and adds to the non-linearity of the thesis by refusing to be bound by *chrono-logical* time. I apologise in advance for any confusion this may cause in the reading process. As Kagan, Burton, Duckett, Lawthom and Siddiquee (2011) remind me ‘Language is a cultural resource we can

¹ For an example of this please see Epilogue: *Amlost Done* (page 313).

use, alongside others, to connect with other people, to exchange world views, to clarify intentions and meaning.’ (p.13). However, as I’m sure they know language can also be used to question, to incite curiosity and to invite the reader and my-self to have a re-act-i-on, one that responds to and reflects on the words we use, their intent, their direction and ultimately their composition. As hooks (1990) states ‘Our words are not without meaning, they are an action, a resistance...’ (p.146) and for the purpose of this thesis they are also an intention ‘in tension’ between both my-self and the reader, one that I hope adds to and heightens both of our experiences.

Lastly in order to sustain myself through what is a political process, in writing this thesis, in that from a feminist perspective, the personal is political, the language used can mitigate for or against the creation of a place and space. According to Denzin (2003) this is ‘where meanings, politics, and identities are negotiated’ (p.123). It is therefore of importance in framing this narrative in relation to the different levels of experience, that this thesis aims to document and discuss, that the language order is open, understandable and that it recognises the diversity of human experience. To this end the language used will at times adopt a personal stance. My personal reflections and thoughts are included throughout this thesis, in order to heighten the reader’s awareness of the process. As hooks (1990) so eloquently says:

Dare I speak to you in a language that will move beyond the boundaries of domination, a language, that will not bind you, fence you in, or hold you? Language is also a place of struggle. The oppressed struggle in language to renew ourselves, to reconcile, to reunite, to renew. (p.146).

CHAPTER 1 WHY – INTRODUCTION

1.1 LOOKING BACK IN ORDER TO MOVE FORWARD

This introduction will trace the personal, political and historical changes which took place, during my career within the National Health Service (NHS), that led to the establishment of the Accessible Research Involvement for Service Evaluation (ARISE) Project in my role as Research and Development Co-ordinator and Manager. In addition, the establishment of *developing partners (dp)* as an independent organisation with support from the Department of Health Social Enterprise Fund, will be documented. The history and rationale behind the reasons for the methodological choices that were made prior to the commencement of the research will be introduced with reference to *dp*'s work at that time and relevant literature. The adoption of the philosophy and approach of Paulo Freire and Ignacio Martin-Baro will also be discussed in relation to both *dp* as an organisation and the research methodology used. The initial formation of the *So What's Changed? Evaluation Team (SWC?ET)* will also be documented. Finally, the other chapters in this thesis will be introduced. This includes the participatory action research cycles within which the research took place, prior to the more detailed explanations given within the methodology section of this thesis, in order to orientate the reader to the participatory process that was undertaken.

1.1.1 Re-member-ing

hooks (1990) reminds us that in critical theory 'there is an effort to remember that is expressive of the need to create spaces where one is able to redeem and reclaim the past legacies of pain, suffering and triumph in ways that transform present reality' (p.147). This narration process is one of looking back, re-member-ing and expressing in order to attempt to transform the reality that is the present, into one that incorporates the learning and history of the past, within which this research was located and out of which it came into existence. It is also important for me to locate and position myself within this research. To be *up front* about where I am coming from on a whole range of issues directly involved in the 'why' of who and how I am. Included in this, is how I choose to live this 'out' in my daily life, as these have a bearing on the reason for choosing this particular research process and indeed how it came to be chosen.

1.1.2 Be-longing

I am a 53-year-old, White, European (and as such privileged both by colour and location within a Westernised society), cis-gendered woman who self identifies as a person who is open to loving and being loved by another person. (Cis-gendered simply means I have the same gender now as the one I was born with.) My preference is to have long term relationships with women. Although I have, as a single mother to my large family of daughters (seven in number) had previous relationships with men, I find I am for the most part more myself with women. I am often referred to as lesbian and / or bisexual by both myself and others. These serve as labels often to simplify conversations and give people a starting point, during the many times I have to ‘come out’ in the various spaces and places in which I interact. I often feel like a fraud when I am not ‘out’ as then people will not understand my rejection of heteronormativity in all its forms. I feel it is just easier to get this element of any developing relationship over with as early as possible. On reflection, I think / feel I do this in a vain attempt to forestall, to some extent, the unasked questions and potentially awkward silences that can result when I refer to my partner as ‘she’ or otherwise challenge the heterosexual world in which I am more often than not primarily located. It is interesting to note that I worried more about ‘coming out’ as an adult survivor of childhood sexual abuse when working within the NHS than I did about my sexuality. I consider myself working class having literally been born in a two up, two down street house in Middlesbrough’s town centre, an area historically as today of high deprivation. I am reliably informed by many of my peers that having attained an education I am now middle class, this is not something that sits easily with me. I retain my working class roots. I must however, acknowledge that I was influenced by the conservatism of the Catholic Church during my youth, rebelling against a lot of it. I was not influenced only in the negative manner and find it very interesting that I am attempting to ‘make the road by walking’, in the footsteps of a number of people who have also been theologically influenced including Paulo Freire, bell hooks, Audre Lorde and Ignacio Martin-Baro. However, these do not form all of my influences, as there are others to whom I refer such as: Judith Butler and her notion of ‘performativity’; Sandra Jovchelovitch and her positioning of knowledge within context; both Karl Marx and his daughter Eleanor in relation to ‘materialism’ and for the latter the application of theory into practice; and many

more who focus on spiritual, human, collective, cultural, ecologically embedded experience.

My childhood experiences included the realities of exclusion and ridicule for being the only Catholic in a Protestant school, for having glasses, freckles, unruly hair, braces and being dressed up like a *dog's dinner* when the yearly school Christmas party came around. Having multiple ribbons in my hair would not, as you may imagine, endear me to my peers and I spent most of my educational years trying to avoid bullies in all their various forms, both pupils and teachers. I did develop a 'performance' to mask my insecurities and adapted it on a regular basis to attempt to 'fit in' among my peers, but I often felt differently on the inside to the personality I portrayed on the outside (Butler, 1988). Indeed, at times of stress I can return to this defence mechanism at the *drop of a hat*, it has seen me through many a difficult experience and I reserve the right to do so when necessary with awareness.

Following what I prefer to call a 'break through' as opposed to a 'break down' in my late 20's, via the intercession of my older sister Michele, I entered personal therapy where I developed a degree of self-awareness that to a certain extent improved my ability to resonate with other people. I always had empathy but I think and feel this deepens when you understand yourself more. I did however recognise that at times 'parental' nature of the therapeutic process lacked connection to the material and contextual realities of the world 'out there'. I needed to be politicised to link the external world to the broader view of the why of how I was where I was. This I think is true for a lot of people who have experienced abuse but these connections are seldom made.

However, I am grateful for the window that the therapeutic process afforded me to look into the pattern of these experiences and the often overwhelming feelings I was carrying as a result. Being able to acknowledge and release, at least some of these feelings, freed up more of my energy and enabled me to successfully complete my studies. I embarked on a different path to the one I would otherwise have taken. I will be forever grateful for this especially in relation to the parenting of my daughters. It took me much longer to understand the political elements of my life and the larger hegemonic forces that shape the world in which I live and work. These include capitalism, imperialism, post – colonialism, patriarchy, racism, sexism, classism, misogyny, ableism, white privilege and heteronormativity and all the

gradations in between. I agree with hooks (2004) that ‘To end patriarchy we must challenge both its psychological and its concrete manifestations in daily life’ (p.34). I continue to attempt to understand all of the above and am not complacent in my approach. I realise learning is part of an ongoing and lifelong process. During the time I spent ‘in therapy’ having read and ‘devoured’ a lot of psychological texts both popular and academic, I made the decision to undertake a degree in psychology. Although I did not have sufficient formal qualifications to be able to do so I managed to ‘talk’ my way onto the course and I think my previous learning as a Registered General Nurse may have helped. Following my degree, I ‘dabbled’ with the idea of becoming a psychotherapist and undertook some practice in transactional analysis but finally had to admit that the people I wanted to ‘work’ with would probably not make it through my door. Given that the area I live in is one of high economic deprivation the majority of people would never be able to find the money to be able to pay for therapy. Therapy was and to a great extent is still not available within the NHS. Therefore, I decided that this was not for me.

1.2 A NEW MILLENNIUM

This was all taking place at a time when the World was transitioning from one millennium into another. Like many others I remember celebrating the election of a Labour Government into power, whilst also waiting for my computer to stop working! The rhetoric of ‘New Labour’ with its focus on social inclusion, community engagement, empowerment and social change concentrating efforts on people at the bottom of the social hierarchy was something I bought into on many levels (Levitas, 1998). The NHS Plan at that time stated that ‘The health and social care system must be shaped around the needs of the patient, not the other way round’ (Department of Health, 2000 p.5). This was followed by a number of government documents which all served to emphasise the importance of ‘choice’ and ‘voice’ for ‘users’ in developing and improving the delivery of NHS services (Department of Health, 2001, 2004, 2006, 2007, 2008, 2009). This was coupled with moves into consumerism, mimicking the United States of America (USA), with discussions about the ‘rights’ of *citizens* especially people with experiences of mental distress,

disabled people and people from *minority*² populations predominating throughout this period (Thornicroft, 2006). These were echoed by the Social Exclusion Unit (SEU) established in 1997. Their remit was to aid in improving government action to reduce social exclusion by producing ‘joined-up solutions to joined-up problems’ (SEU, 2004a, p.2).

1.2.1 Enacting research governance

Using the skills, I had developed during my undergraduate degree in psychology, I applied for and obtained employment within an NHS organisation as the Research and Development Coordinator. This involved rolling out research governance across the organisation as a whole using the recently introduced Research Governance Framework for Health (DoH, 2001b). An important element of the governance framework was the instruction that people who use services and the people who care for them, should be involved in all aspects of the research and development process (DoH, 2001b). This was the only permission I needed to establish the Accessible Research Involvement for Service Evaluation (ARISE) Project in order to do just that. The ARISE Project came into being in 2004 with funding from the Workforce Development Directorate (WDD) another government body formed to improve the working practices of staff and thereby the delivery of services. All of the people within the ARISE project had personal experience of mental distress and had used or were still using mental *health* services. The second most important element in what effectively became my ‘bible’ was the paragraph documenting what the NHS described as a ‘quality’ research culture. This contained the key elements as follows: respect for participants' dignity, rights, safety and wellbeing; valuing the diversity within society; personal and scientific integrity; leadership; honesty; accountability; openness; and lastly clear and supportive management. A quality research culture was described as ‘essential for proper governance of health and social care’ (DoH, 2005a, p.15). Steps were to be taken to ensure ‘Research is pursued with the *active* involvement of service users and carers including, where appropriate, those from hard to reach groups such as homeless people’ (DoH, 2005a, p.16) [Emphasis added]. Some researchers regarded this as a potential route to empowerment in relation to people with mental health needs and experiences (Lucock, Barber, Jones,

² The Western use of the word ‘minority’ when referring to people from Black and Ethnic groups is confusing given that they form the ‘majority’ of people in the World. I italicise this word therefore to remind both myself and the reader that this term does not reflect reality.

& Lovell, 2007). Others warned of the danger of the ‘rhetoric’ of empowerment within services that were under significant financial constraints (Barnes, Mercer & Din, 2003). In addition, the incorporation of the European Commission on Human Rights and Fundamental Freedoms resulted in the introduction of the Human Rights Act (1998) into UK law. The Department of Health, Human Rights in Healthcare Pilot Project (HRHPP) was already underway in a number of organisations focusing upon the ‘rights’ and ‘responsibilities’ of ‘consumers’ of health services. According to Mold (2010) the political significance of the rise of consumerism within the NHS should not be ignored, especially in relation to the push to privatise health and social care services by successive governments. In addition, Tritter, Koivusalo, Ollila and Dorfman (2010) recognise that the commercialisation of services is of no benefit to people using those same services.

Both ‘involvement’ and ‘quality’ shaped my practice in enacting the requirements for research governance. Although, it has to be said that my past experiences of therapy, mental distress and transactional analysis shaped the ‘lenses’ by which I read the documents and directives from the Department of Health. My concern for and my humanism toward the people I worked with, across all levels and sections of the organisation, meant that I did my utmost to demystify the research governance process for all those people affected by it. This included whilst working collaboratively together undertaking research as a member of the ARISE Project.

1.2.2 Arise take thy bed and walk

One of the first projects we undertook on the ARISE Project was to use our developing knowledge of the Human Rights Act (1998) to enable us to look at and reflect on our individual and collective experiences of accessing, or attempting to access public services. We used this to frame our research questions in order to undertake research that had at its heart our lived experience. This resulted in the questions produced by members being radically different from those I was used to, when I supported clinicians and other research active individuals. For example, one member, who had been ‘sectioned’ under the Mental Health Act 1983, interviewed psychiatrists and professionals with the capacity to section people about their understanding of the person’s human rights during the sectioning process. Another member examined the way in which the person’s capacity to parent is decided upon, when the parent has experience of mental distress. The woman who did so had had

her children removed and had fought for a period of time in order to eventually have them returned. Women and men can be routinely demonised when they admit to having mental distress it seems from a range of ‘professionals’ in services. However, as women are often the main care givers this negatively impacts on women collectively, to a far greater extent than on men.

1.2.3 A eureka moment in Bath

At this time, I attended a conference in Bath on critical psychology and during one of the workshops I found myself in a room with people from diverse places around the World. One of the academics and practitioners present, Professor Raquel Guzzo and I made a connection at this conference. Professor Raquel Guzzo directed me to Freire’s (1970) seminal text ‘Pedagogy of the Oppressed’. Reading this book represented an awakening for me, in relation to my finally understanding why I and many others, did not succeed within the ‘banking’ model of education practised within the United Kingdom and Europe. It also enabled me to understand why people experiencing oppression, were unlikely to get their needs met within institutionalised *care* settings such as those statutory and sadly many third sector services provide. This was a crucial moment for me in the development of my thinking and my praxis. Having this connection opened up a world of critical thinking and practitioners of social and critical community psychology from Latin America that include Martin-Baro (Aron & Corne, 1996) and his work on ‘liberation psychology’; Fals Borda (1988) in relation to participatory action research; and Fanon (2004) and his writings on colonisation and imperialism. As a psychologist living and working in the global north to be able to read about the lived experiences of people from the global south, was illuminating to say the least. To gain, all be it, a rudimentary insight into the experience of people and the critical thinking and praxis that resulted helped me to view his-tory (and her-story) from another perspective to the one I’d experienced during my White Western education. It highlighted the importance of taking account of the *bigger picture* and not simply focusing on individuals, in isolation from their collective, cultural, economic and historical locations. This framed the psychological as only one element, of a much broader, complex and inherently infinitely incomplete picture. The importance of the social, economic and historical frameworks by which to understand the lived experience of people in situations of oppression, exclusion and poverty were brought firmly to the

fore. Indeed, it seemed even the government had to some extent opened up to this in their establishment of the Social Exclusion Unit (SEU).

1.3 SOCIAL EXCLUSION OR POVERTY FROM ANOTHER PERSPECTIVE

Research from the Social Exclusion Unit (SEU, 2004b) identified reasons why stigma and discrimination against people with mental health problems was thought to be pervasive throughout society. These included: the attitudes of friends and family; low expectations of professionals in relation to the activities people could engage in and what they could achieve in their lives; a lack of clear responsibility for promoting vocational and social outcomes and services not working effectively together to meet the person's needs. It is worth noting that all of the reasons given above, are located within the personal, interpersonal and group level. A gap exists in relation to the historic, economic and political aspects related to the inequality experienced by people at the bottom of the social hierarchy, which are seldom the focus of policy documents to improve social and health conditions. There was an acknowledgement by the Department of Health however that despite campaigns, there was no resultant positive change in attitudes towards people with mental *ill health* (Sofres, 2003). Indeed, overall people's attitudes had worsened during the period 2000 – 2003 (Mehta, Kassam, Leese, Butler & Thornicroft, 2009).

The National Institute for Mental Health in England (NIMHE) recognised that people from Black and *Minority* Ethnic groups suffered from poorer health; reduced life expectancy; and greater problems with access to health care than the *majority* White population. NIMHE noted disparities and inequalities in terms of rates of mental *ill health*, service experience and *health outcomes* (2003, p.5). The Department of Health (2005b) also recognised that some *socially excluded* (or to put this another way people living in poverty) groups and communities faced particular barriers. Young men were regarded as having a high risk of suicide, with lone parents, people from Black and *Minority* Ethnic (BME) communities and adults with complex needs described as having an increased risk of developing a mental health need. This included people seeking refuge and asylum (Rankin & Regan, 2004). People who faced multiple levels of discrimination (for instance a person from a BME group, who's a single parent and seeking asylum) were subjected to multiple increased risks and often found it more difficult to access the services when their need was greatest (Greene, Pugh and Roberts, 2008). This occurred across many

areas of health (Parliamentary Office of Science and Technology (POST), 2007) including maternity care with women who have migrated to the UK more likely to die in childbirth, than British born women (Centre for Maternal and Child Enquiries (CMACE), 2011). Discrimination operates across all services impacting upon people with the greatest level of need and the least material resources to draw from.

1.3.1 Discrimination in the NHS

Discrimination in the NHS has been described as ‘unacceptable in any form’ contradicting the equitable basis on which the NHS was built (DoH, 2005b, p.41). Despite this, there was a lack of on-going support to enable people to gain or remain in employment as health and social care services, for people with mental health problems, were not being socially inclusive. What was needed was reform both inside and outside the health and care system.

1.3.2 Inside - outside

‘Inside - Outside’ a project led by the NIMHE (2003) called for reform in mental health care for people from BME groups. The integration of the experience, values, approaches and knowledge of the BME community service providers into the whole system was seen as helping development ‘both inside the mental health system and outside’ (DoH, 2005b, p.59). Prepared following widespread public consultation it had three key objectives including the need to: eliminate ethnic inequalities; develop the cultural capability of staff; and engage the community in order to build *their capacity*. This approach was seen as integral to the establishment of sites for ‘delivering race equality’ (DRE) which were seen as helping to spread best practice in implementing change.

1.3.3 Delivering ‘race’ equality in the ‘human race’?

The aim of the Delivering Race Equality Action Plan (DoH, 2005b) was to support organisations in moving closer to the core national standard of reduced inequalities in health through improved access to services. Action was needed to engage communities so that they could influence mental health policy and provision and promote mental health recovery through building healthier communities; and increase their capacity to deliver services thereby facilitate change within local mental *health* service ‘economies’. Another push to privatisation and consumerism perhaps?

This ill-fated action has been criticised for blaming those communities it aimed to serve by suggesting they needed to be more engaged whilst not recognising how engaged they already were. It also didn't take account of people who have different approaches to *illnesses* that are not medicalised, nor fears about the safety and therapeutic quality of *care* received. Community led services were supposed to illicit higher levels of satisfaction from the people using them but evidence of this happening was not available at that time (Allen & Jones, 2011).

1.4 MIXING UP THE ECONOMY

The creation of a 'mixed economy' of mental health care was thought to depend on building the capacity of the non-statutory sector. This was meant to happen through better engagement of communities in the commissioning cycle. This in turn it was thought would facilitate a better understanding by the statutory sector of the innovative approaches used in the non-statutory sector, who would then offer sustainable support for the provision of these 'effective services'. This would happen through involving people from *socially excluded* (people living in poverty) groups and communities in identifying their own needs and in the design and delivery of more appropriate, effective and ultimately more responsive services. There was evidence to suggest that the *institutional racism* that existed within services would be likely to impact upon this process (Hackett, 2008). Both the Mental Health National Service Framework (DoH, 1999) and the National Suicide Prevention Strategy (1998) highlighted 'the lack of good evidence of effective services and strategies as a barrier to improving the mental *health* of BME groups' (DoH, 2005b, p.65) [Emphasis added]. It was noted that in some areas e.g. in the improvement of pathways to care that more good quality research was needed. Indeed, an analysis of projects in the National Research Register at that time showed that only 1% made reference to people from BME groups with only one quarter of the 1% of this research located within mental health services. The Department of Health (DoH) concluded that 'high quality research into the mental *health care* needs of BME groups has been a neglected area' (2005b, p.69) [Emphasis added].

Nearly half a decade on from the implementation of Delivering Race Equality (DRE) in its five-year review, Wilson (2010) noted that 'One of the most significant aspects to emerge was the need for greater clarity about the differing ways in which people from different BME communities experience services' (p.8). As despite the rhetoric,

there was often an unwillingness to undertake research and evaluation that looked at services from the perspective of the people who were using them. There was even less willingness to do so when it involved collaborating with people from *socially excluded* (people living in poverty) groups and communities (Sainsbury Centre for Mental Health (SCMH), 2005). Recommendations from the National Service User Network (NSUN) and the Afiya Trust (Kalathil, 2011) include the ‘evaluation of involvement initiatives’ that ‘focused on outcomes, rather than content and processes’. In addition to documenting the work of ‘user involvement’ to learn from ‘experiences’ and ‘celebrate achievements’ in order to ‘create our own history’ (p.11). Quite how this was supposed to happen without a fuller understanding of the ‘process’ is not clear.

1.4.1 All change

In addition, 2005 heralded changes to research governance through the introduction of the national Mental Health Research Network (MHRN). This meant a reconfiguration of the funding streams for research with the accent on supporting large Randomised Controlled Trials (RCT’s) seen as the ‘gold standard’ for research in the hierarchy of research approaches that existed both within services, the commercial sector and the academy (DoH, 2005a). This meant that the individualised budget for each organisation was dissolved and a centralised pot was given to the lead organisation in our region, that was allocated to other organisations in the area, based not just on their research capacity and activity but also their research and development Directors’ ability to negotiate a good ‘deal’. This meant I was faced with an ethical dilemma, not I would add for the first time in my career, but for once an easy choice. Did I want to continue to remain in what was now a research and development manager role and focus solely on governance or did I want to leave and do something else?

At around the same time the Department of Health as part of its push to privatise the National Health Service and open it up to competitive markets, advertised its Pathfinder Programme. This aimed to establish social enterprises that could undertake a diverse range of health and social *care* contracts. It emerged via the Social Enterprise Unit lodged at the Department of Health. Leadbeater (2008) a proponent of social enterprise, described it as ‘vital to a society’s capacity for distributed learning and innovation to identify and then address social challenges’

(p.1). Leadbeater further asserted that radical innovation rarely started in the mainstream and that it was often by taking those solutions that start at the margins and by incorporating them into mainstream practice that real solutions could be found to some of the problems we as a society faced. I thought so too...at the time.

1.5 A REGISTERED COMPANY

Members of the ARISE Project submitted an application, to the afore-mentioned Pathfinders Programme, to set up our own social enterprise and much to our surprise, we were awarded funding. *developing partners ltd*, came into being in March 2007, led and run by people with lived experience of mental distress. We did not use capital letters in our company name, to show solidarity with people at the bottom of the social hierarchy, in line with the ethos and philosophy of the organisation, which was to start from the bottom and look up from there as advocated by Martin Baro (Aron & Corne, 1996) learning from and teaching each other as we did so (Freire, 1970). We wanted to take account of the organisation with whom we had collaborated in choosing the company name and they were called Develop. We chose our strapline '*recovery through discovery*' to reflect the positive aspects of the *recovery model* which focuses on the process of reclaiming your life, from your perspective framed by what you can do as opposed to what people cannot do, as was all too often the norm.

1.5.1 dp – the why, how, what and who with

dp's main aim was to ensure that the voices of those people who were least often heard were both listened to and taken account of in any process in which it was engaged. Allied to this was its aim to offer support to its members in gaining employment, taking into account their wishes in this regard. Members of *dp* worked within in a person centred, holistic paradigm through the adoption of unconditional positive regard for the person. This basically meant that if there were two paths we would walk the kinder road together. We aimed to treat each other with dignity and respect through being kind to ourselves and each other. Keeping it simple was part of our success I think and the other blurb was for the funders. We also adopted a critical community psychology approach to the work we undertook as outlined in the paragraph below.

1.5.2 How? *dp* and community psychology (CP)

Freire (1970) suggest that a radical person is:

[N]ot afraid to confront, to listen, to see the world unveiled. This person does not consider himself or herself the proprietor of history or of all people, or the liberator of the oppressed; but he or she does commit himself or herself, within history, to fight at their side (p.39).

This is what members of *developing partners* aimed to do, to fight at each other's side and not be afraid to challenge oppression. Through hearing the voices of the people who have experienced oppression and dehumanisation, we were able to challenge this together when and where it occurred.

1.5.3 Even if you cannot say it, you can still do it!

Freire (1970) advocated for a process which he called 'conscientisation'.

Conscientisation takes the focus away from the individual, as is common in the western world, by facilitating people in questioning the nature of their own historical, political, social and economic situation. As a practitioner, Freire describes the necessity for objectivity and subjectivity to be constantly shifting in dialectical processes in order to counteract and challenge oppression from both without and within. Too much subjectivity and one becomes sentimental, lacking effectiveness and too little and one becomes distant and lacking in sufficient attachment to engage fully in the liberatory struggle alongside the people you are working with. Therefore, one must remain in a constant state of flux in order to open up a dialogical space in which people can debate with others and seek answers to questions related to their own lived experiences.

Freire (1970) developed the concept of 'problematization' in order to challenge what he called the system of 'banking education' in which 'the teacher teaches and the students are taught' (p.73). According to Freire (1970) the *banking* system of education is one in which learners' act as a repository for other people's ideas and remote forms of knowledge, without discussing or understanding either meaning and usefulness. The sort of rote learning that we have all done at one time or another for an exam, which we don't often fully understand but are able to recite parrot fashion when required to do so, in order to achieve the desired pass mark. Freire recognised this type of education as a form of oppression to which 'he proposed a problematizing and liberating education' (Montero, 2009, p.79) which would

generate a ‘consciousness about consciousness’ (Freire, 1970 p.85). Freire sees education as not an end in itself but a way to produce knowledge in all involved through the development of critical relationships. In this philosophy of education there can be no teaching without learning. This sort of relationship is not based on the superiority of the teacher or the inferiority of the learner but on their shared dialogue and debate.

1.5.4 How? - Turning psychology on its head!

Martin-Baro (Aron & Corne, 1996) rightly suggested that the hopes and aspirations of the people psychology aims to serve should be inherent within its practice. Rejecting as a false idea the notion of objectivity and impartiality within psychology, he argued for the critical commitment of psychologists to get involved in working to create alternative societies. Martin-Baro (Aron & Corne, 1996) further recognised the influence that difficult contexts can have on people’s mental *health* as they perpetuate the social injustices that probably caused the person’s mental *health* to suffer in the first place. He stated that ‘a progressive psychology is one that helps people to find the road to *personal* and *collective* historical fulfilment’ (p.24) [Emphasis added]. Martin-Baro advocated for the use of bottom up approaches to identify potential solutions to problems that exist and the involvement of people most affected by these problems in identifying and carrying them out collectively. Drawing heavily upon Freire’s (1970) educational approach in addition to liberation theology, Martin-Baro (Aron & Corne, 1996) developed the theory of ‘liberation psychology’ during his time as a Jesuit priest in El Salvador. Liberation psychology helped to shape and direct the work *dp* aimed to do and the process by which the work was undertaken. Martin-Baro advocated for psychology to be effectively ‘turned on its head’ in order to develop in relation to the social, political and historical contexts in which people were living (Lovell & Akhurst, 2015 p.196). We aimed to emulate this approach in *dp* through offering mutual support to each other to undertake projects related to our collective personal and on occasion professional areas of interest. We actively undertook research, developed projects and training together that built upon our lived experience.

Similarly, Macedo (1994) suggests that critical pedagogical praxis needs to take account of the political, social, and economic factors that marginalise people. A position echoed by the World Social Forum (World Social Forum [WSF], 2015)

recognising that this ‘crisis in health and social protection is in fact the consequence of the global neoliberal politics’ (n.p.) citing a number of reasons for this including: the financialisation of economies worldwide and the resulting ‘austerity’ agendas promulgated by various Governments including the Conservative Government in the UK. Other factors include: the inequality of power relations; globalised ‘markets’ for health and social care; increases in military influence resulting in community intolerance, the war on terror and internal conflicts. The WSF (2015) recognise that the ‘major burden of the current crisis is being faced by those people already marginalised namely women, children, migrants, the poor, people living with disabilities, workers and peasants’ (n.p.). They recognise that health is a fundamental human right and one that is effectively denied to growing numbers of people worldwide.

1.5.5 The North East of England and the growing divide

This is mirrored within the UK, most readily within the North East of England a region disproportionately affected by the neoliberal agenda in relation to regional spending cuts (Innes & Tetlow, 2015). People living in poverty are marginalised and demonised by the current Government (Abrahams, 2013) with their: sanctions of people who are unemployed; reduction of in work benefit provision for people with more than two children; loss of housing benefit for young people under 21 years of age; and countless other ‘cuts’ imposed under the false premise of an *austerity* agenda. The people with the least resources to draw from and at times a reduced capacity have been the people most affected by the growing divide between the rich and the poor. This has far reaching impacts across all sectors of society but significantly on those people with the lowest income (Wilkinson & Pickett, 2009).

The areas in which *developing partners (dp)* was located are places of high deprivation. Middlesbrough where we had resided initially and Stockton on Tees are both located within the North East of England. Traditionally a highly industrial region with: high levels of unemployment; high levels of poverty; the highest death rates for men aged 55 and over in England; the lowest pay rates in England; a high proportion of working-age adults with no qualifications; high rates of economic inactivity for people with long-term illness; the highest household crime rate in England; and the highest regional carbon dioxide (CO₂) emissions per resident in the UK (Office for National Statistics (ONS), 2010 p.29). All of the above contribute to

the poverty and marginality of the people living in the area. Added to this Middlesbrough and Stockton had become *dispersal* areas for people seeking asylum in which people were (and still are) relocated to other areas. Ethnic diversity had rapidly increased as a result of this ‘dispersal’ practice (Stewart, 2011). This was to shape *dp* and the work we did together, though we didn’t realise this at the time.

1.5.6 What and who with? *dp* and our work together

dp was initially a mix of people, all of whom had experienced mental distress, but after several years the number and diversity of people engaging as members had markedly increased. All *dp* members were marginalised economically, politically and / or socially. The areas upon which *dp* focused reflected this poverty and marginalisation in addition to the diversity of member’s interests and experiences. This is demonstrated in the list below outlining the areas within which *dp* member’s chose to engage.

1. Mental distress and in particular the maintenance of mental *health*, the fostering of resilience and the promotion of wellbeing.
2. Lifelong learning, peer to peer education and the development and provision of courses in and with the community and diverse people across a range of subject areas, reflecting the needs and experience of *dp* members.
3. People seeking asylum and refuge including those who identify as lesbian, gay, bisexual and transgendered and women and men who have experienced sexual abuse and / or domestic violence in relation to issues of social and economic justice.
4. Members of Black and Ethnic *Minority* groups including Asian and African peoples and Gypsies and Travellers primarily in relation to access to but also people’s awareness of public health and other community services.
5. Ecology and the environment particularly with a focus upon sustainability through permaculture with its ethic of people care, fair shares and care of the earth.
6. The European funded Grundtvig Programme – sharing experiences with teachers, trainers, tutors and learners from across Europe and beyond during organised educational exchanges and visits. Skills developed by members as a result of all the above included: counselling, information technology, human rights activism, mental

health first aid, mentorship, participatory approaches to evaluation, cultural crafts and cookery, enterprise, Tai Chi, permaculture and more.

1.6 OPEN UP MEDIA (OUM) CAMPAIGN

One example of the work we undertook from the ‘bottom up’ was during our involvement in the Open Up Media Campaign (OUM). This was a smaller arm of the national Time to Change (TTC) Campaign. Led by Mental Health Media it aimed ‘to empower people through awareness-raising and confidence-building groups and anti-discrimination projects, many of which involved the use of the creative arts’ (Henderson & Thornicroft, 2013 p.46). *dp* applied for and was awarded a grant of £3,500 from OUM to develop and deliver experiential training in relation to peoples’ human rights. I mention it here as this was where *dp* members’ introduction to participatory video production (PVP) was derived.

1.6.1 Why did we do this?

Our rationale was based on the recognition that the overall health status within our region was poor and that improvements were insufficient in relation to reducing inequalities (Strategic Health Authority, 2008). In addition, public organisations required to challenge discrimination, promote equality and respect human rights were not doing so in our experience. As previously discussed members of the ARISE Project had their human rights negated when they engaged with mental *health* services and we had concerns that this was a phenomenon that was equally present within other public service areas such as immigration, education, housing and the justice system. This was supported by an inquiry commissioned by the Equality and Human Rights Commission (Office for Public Management, 2009) which aimed to investigate the extent to which inspectorates, regulators and complaints-handling bodies were promoting human rights standards in public services. The study did not highlight a ‘typology of good practice’ as there was none ‘to benchmark against’ (p.8). Given that this took place a decade after the introduction of the Human Rights Act (1998) it is worth noting this fact. One wonders exactly how seriously were the ‘duties’ in regard to the human rights of people accessing public services being taken? The findings of the Human Rights Inquiry (Equality and Human Rights Commission [EHRC], 2009) demonstrated that ‘despite all that has been achieved, much remains to be done to give effect to the internationally agreed minimum

standards and values to which everyone is entitled ‘as a consequence of their common humanity’ (p.34). The development of our ‘Experiential Human Rights Training’ offered people who both developed and those who undertook the course an opportunity to learn from experience, their own and other peoples. It offered attendees the tools with which to take action to address their concerns and in this it differed markedly from traditional educational approaches, having as one of its intended outcomes action for social change. We recognised that it is incredibly difficult to negotiate for your rights until you know what they are. The greater our level of awareness of our rights as people often the greater our level of power to act upon them in the face of adversity. This adversity is for many of us experienced directly, indirectly and from multiple layers of stigmatisation, discrimination and poverty in relation to our mental *health* and our status as members of *minority* groups.

1.6.2 What we aimed to do

1. To develop experiential human rights training drawn directly from our lived experience
2. To pilot the training with diverse people in order to reduce the impact stigma and discrimination can have upon people’s daily life through increasing people’s knowledge of their rights and actions they can take together.

1.6.3 What we did

We listened to and attempted to understand our experiences of stigma and discrimination and then we related them to our human rights and the ways in which they had been negated. We knew from experience that when we know about our rights, we are able to make the connections and to develop alternative ways in which we could have handled previously challenging or negating situations. Part of the support process involved a visit from some members of the Open Up Media team. We worked with them to develop a participatory video that reflected our lived experience using story boards to develop two stories (see pictures 1 and 2 below). We chose one to film through members’ voting for the one they wanted to co-produce.



Picture 1: Mental health detention



Picture 2: Asylum detention - with names covered

1.6.4 *Asylum, detention and removal*

The story about detention in relation to the *asylum* process was chosen. It's worth noting that both teams produced stories about detention: detention in relation to the *asylum* process and detention in relation to the mental health *asylum* process. The right to be free is one of the most important of our human rights. We worked together using games that members of the team taught us, to learn how to use the camera's and then we began to build the scenes within different areas in the building that we occupied at the time. Different people took different roles as we creatively produced our film. The video scenes were taken by members of the OUM team for editing and returned to us as the final product. The process by which we filmed the scenes had been an emotional one for us all. Some of the people taking part had acted out their worst nightmare. The prospect of being detained and 'removed'³ by the immigration system or 'sectioned' by mental *health* services is a reality that many people live with on a daily basis. The emotional resonance that people experienced myself included was palpable within the process. Acting as I was the part of the immigration officer it was difficult not to react when the person being *removed* began to cry during one of the scenes, even when I knew in advance that they were acting a role. When we received the edited version of the video, we watched it together. It was an emotional experience but also a joyous one. We took a decision at that time not to share the film further. The main reason for this was that

³ *Removal* is the term used by the United Kingdom Border Agency (UKBA) at that time and the Home Office since the UKBA has been recently disbanded. Only people with a criminal record are *deported*, although this term is widely used within the media, its usage in relation to people seeking sanctuary who do not have a criminal record is incorrect.

some of the people who took part in the film, did not want it to be available in the public domain. I did not enquire further into the reasons behind this at the time. Informed consent is of ethical importance and everyone retains the right to withdraw their consent at any time. I recognise that I could be criticised for not having asked questions and opened a critical space to dialogue about this. Although this film has been used by members for themselves in other spaces and places and continues to be one of the defining moments for us as an organisation. Members who took part realised that mental *health* and social *care* were not the only institutions that negatively impacted upon us and our communities. It brought people together who were trying to survive, who had experienced institutional *care* from both the mental *health* and immigration *asylum* perspective and the similarity of experiences was stark to behold. I think we learned a lot from this process about the damage that imbalances in power can produce for people caught and at times trapped in systems over which they have little, or more often than not, no control.

1.6.5 Institutional control and governance in a public context

Issues of institutional control and governance were foregrounded for *dp* at this time. As an organisation performing public functions and thereby subject to the Human Rights Act (1998) we had been receiving funding from a variety of sectors. Although as an organisation *dp* had undertaken evaluations of projects on a regular basis we had not evaluated our own organisation. We did have some evidence that the work we were doing was having a positive impact in relation to the people we were working with but the evaluations were often controlled by third parties and for the vast majority of the time we had no influence on the process. Whilst I was aware of some anecdotal evidence I also knew this was insufficient.

1.7 CRITICAL COMMUNITY PSYCHOLOGY (CCP) CONNECTION AND JUSTIFICATION

Given the work being undertaken and the people, organisations and communities with whom *dp* engaged a framework was required that drew on multiple perspectives in order that the needs, views, hopes, aspirations, cultures and criticisms of the diverse people who took part could be taken account of within the evaluation. A CCP framework encompasses and supports an open and inclusive process. In addition, ‘Critical psychology focuses on reshaping the discipline of psychology in order to promote emancipation in society’ (Austen & Prilleltensky, 2001) and as

such *fit* with the values of *dp* as an organisation in terms of its practice of peer to peer support, collective community education, action and research fostering critical awareness and the struggle for social change from the bottom up.

It was while a small group of us were attending and delivering a workshop at a Community Psychology conference at York St John University that we first met and made contact with Dr⁴ Jacqui Akhurst. Dr Jacqui Akhurst, a community psychologist originally from South Africa was living and working in the North East of England. As a group, we were impressed by Jacqui's ability to connect in a very human and empathic way with us and also with others who attended the conference. We knew that we needed to evaluate our organisation and we wanted to do this from our perspective. I spoke with Jacqui about evaluating *dp* as a group using participatory action research and also if she would consider supervising me in the process. I applied for and was subsequently interviewed for a place within the School of Health and Life Sciences at York St John University in July of 2010. I was delighted that Jacqui would be one of my supervisors given her knowledge, experience, empathy and understanding of critical community psychology. Burton, Boyle, Harris and Kagan define critical community psychology (2007 p.219) as

a framework for working with those marginalised by the social system that leads to self-aware social change with an emphasis on value based, participatory work and the forging of alliances. It is a way of working that is pragmatic and reflexive, whilst not wedded to any particular orthodoxy of method. As such, community psychology is one alternative to the dominant individualistic psychology typically taught and practised in the high income countries. It is *community* psychology because it emphasises a level of analysis and intervention other than the individual and their immediate interpersonal context. It is *community psychology* because it is nevertheless concerned with how people feel, think, experience and act as they work together, resisting oppression and struggling to create a better world. (p.24).

This definition was embraced by Kagan, Burton, Duckett, Lawthom and Siddiquee (2011) in their book *Critical Community Psychology (CCP)* in which they offer an exposition on the practice of CCP. Kagan *et al.* (2011) recognise CCP as having three core values around which it is constructed that include issues of social justice; stewardship; and community and involves a process of action and reflection with participation as the preferred option throughout (Kagan, Burton, Duckett, Lawthom & Siddiquee, 2011).

⁴ Dr Jacqui Akhurst is now Professor Jacqui Akhurst.

1.7.1 Subjects, objects and participatory action research (PAR)

PAR was the preferred method given its ability to cut across traditional barriers to involvement and its commitment to social change and *development* from the bottom up in which we could, potentially at least, become active *subjects* working collectively together. I was aware of the need within PAR for the researcher, to work alongside but not to lead the direction of the research. As Martin-Baro (Aron & Corne, 1996) acknowledged

It is not easy to figure out how to place ourselves within the process alongside the dominated rather than alongside the dominator. It is not even easy to leave our role of technocratic or professional superiority and to work hand in hand with community groups (p.29).

However, it is both necessary and for those who advocate liberatory praxis an ethical choice, as opposed to what is often assumed to be a *subjective* bias. Although I have to add that I did of course have a bias towards the people I was with, the members of *developing partners* and any people living in poverty.

1.7.2 Participatory action research

PAR critically involves the use of a concept of social change. Reason and Bradbury (2001) describe PAR as ‘grounded in the perspective and interests of those immediately concerned, and not filtered through an outside researcher’s preconceptions and interests’ (p.4). Critical community psychologist and researchers undertaking PAR commit themselves to a form and importantly for this discussion, the praxis of research that challenges unjust, undemocratic, economic, social, ecological, political systems and practices. They are tasked, as are all researchers regardless of paradigm, with the ethical imperative to do no harm and the PAR imperative of bringing about social change. The participatory action research process is purported to be a liberating and transformative experience for the participants involved (Brydon-Miller, 2001). One aspect of this relates to the process by which the participatory action research is undertaken. Ramcharan, Grant and Flynn (2004) note that ‘there is a problem in many of the accounts where participation in the research process was said to have been undertaken, in that detailed information is seldom reported about what people actually did’ (p. 94) and further that ‘If ‘collective action’ is a vital feature of participatory research, it is essential to make findings available in ways that might be used by such collectives’ (p.100). It follows then that the process by which the participatory action research cycles were

undertaken by members of the SWC?ET are worth sharing, in the hope that others may resonate with them. It is for this reason that I have decided to frame the methodological element of this thesis using a cyclical structure. In order to be able to differentiate between where I / we have been and where I / we hoped to ultimately arrive. For me this is the difference between where I am now in a process of critical reflection, looking back at the journey, in order to move forward and complete the PhD thesis writing process, for as Guishard (2009) states,

Critical consciousness does not develop in a vacuum. Without multiple observations we run the risk of simplifying a profoundly circuitous, contextual, and social process. Without explicit inclusions of the researchers' assumptions and standpoint to their research and participants we disregard the political aspects of PAR, and of conscientization by acting as unbiased and detached voyeurs we contribute to the commodification of PAR (p.103).

Michele Fine (2009) also recognised that 'Participatory Action Research (PAR) could easily become an 'empty signifier' or a trendy method' (p.2). PAR was chosen in order to fully take account of and respond to the person in the context of their lived experiences, their perceptions and their self-defined needs and aspirations. Participatory action research is distinct in its cyclical process for conducting research that include reflection and action; has members of the community and key stakeholders as partners in the research process; and uses its findings to promote positive change in the community (Rose, 2001). Church (1995) during collaborative work in Canada with people who have survived psychiatric services demonstrated this approach to learning by doing. Church (1995) documents the process of making mistakes together with co-researchers in order to learn and move forward in the PAR process in a non-judgmental, supportive environment that fostered collaboration and empowerment. Church (1995) also articulates the problems experienced in starting from the 'I' in relation to the struggle to be academically rigorous whilst remaining true to her experiences as a survivor, a feminist and to the PAR process she was undertaking. In beginning to find my voice as a PAR researcher undertaking a similar process and with similar experiences I was also facing up to these realities and have begun to do so as an integral part of this 'thesis writing' process. I drew wisdom from Beck (1983) who when discussing disclosure in the classroom recognised that 'If she discloses who she is, particularly if she stands in opposition to the prevailing orthodoxies then she is using herself and her position as knower to help to bring about social change, to break stereotypes and prejudices' (p.162). Fals

Borda (1988) reinforces this stance when he commented upon the participatory nature of the relationship within which PAR praxis is undertaken which he thought ‘must be transformed into a subject/subject one’ he saw ‘the destruction of the asymmetric binomial’ as the ‘kernel concept of participation’ noting that ‘to participate means to break up voluntarily and through experience; the asymmetrical relationship of submission and dependence implicit in the subject/object binomial. Such is its authentic essence’ (p.96). Only by standing side by side as subjects with and in our experience and in and through authentic connection will change have a chance of happening. It follows that authenticity of experience for all the people taking part is an aspiration to be aimed for.

1.7.3 PAR values and some difficulties with adherence

Similarly, in relation to values Hall and Kidd (1978, p.5) developed seven principles of Participatory Research (PR) as a result of their educational praxis, outlining their aims in this area. Each will be documented below together with a reflective critique to ascertain if in fact a participatory research process was adhered to at the outset of the research process. Another purpose in doing so is to illustrate the difficulty of both defining and adhering to a fully participatory research process.

1. PR involves a whole range of powerless groups of people – the exploited, the poor, the oppressed, the marginal.

All the members of *dp* have a diverse variety of experiences encompassing all of the above.

2. It involves the full and active participation of the community in the entire research process

This principle depends on the definition of ‘community’ that is being used. *dp* was indeed a community of people but as not everyone would be involved in the evaluation process, compliance with this principle is arguable.

3. The subject of the research originates in the community itself and the problem is defined, analysed and solved by the community

The need to evaluate what we were doing as a community organisation did originate from within *dp*. However, as an organisation that was led and run by its members, our need to be able to evaluate the work we were undertaking together served two purposes. The first was that it would potentially benefit members of the organisation

and people engaging with *dp* in the future. Given that evaluation would, in theory at least, enable us to know what we needed to do to be focused on *outcomes* of importance from the diverse perspectives of members. The second benefit was that it would enhance members' and the organisation's ability to evidence the impact of our work to potential funders. Added to this was the fact that I was undertaking this process as a PhD student which brought another dimension of power to this process, that of the academy. This was something I had initiated and brought to the members of *dp* and yet another external influence. Therefore (as previously) adherence to this particular participatory research principle is arguable.

4. The ultimate goal is the radical transformation of social reality and the improvement of the lives of people themselves. The beneficiaries of the research are the members of the community.

Although, as previously mentioned *dp* members and I were clear that the process by which this was undertaken had to be of some benefit to the people taking part it was questionable whether any 'radical transformation of social reality' would take place as a result of this process. However, I did have hope that transformation may result from the participatory process for some of the people involved myself included. Hope is an important element in any pedagogical process (Freire, 1995).

5. The process of participatory research can create a greater awareness in the people of their own resources and mobilize them for self-reliant development.

This was an aspiration in that I hoped that the people taking part would potentially increase their skills in evaluation and participatory practice, democratic decision making, team work and other skills associated with this type of process. Whether this would lead to 'self-reliant development' was an unanswerable question at this point in the process. As a person attempting to practise collectively and collaboratively I do not imagine any of us are or were 'self-reliant'. The concept of 'self-reliance' is an individualising one, related to the questionably westernised concept of *development* (Grande, 2004 p.6) and not something we as a group were aiming for.

6. It is a more scientific method of research in that the participation of the community in the research process facilitates a more accurate and authentic analysis of reality

Although an *authentic* experience was an aspiration of the participatory process how would we know if this was the case? How would we know if what we

undertook was a ‘more accurate’ representation of reality? Also, a ‘scientific’ approach was not what we had wanted. Adopting a participatory approach was seen as a way of distancing ourselves from the type of tick box quantitative evaluations (often thought to possess greater ‘scientific’ validity from a positivist perspective) than did the one we were planning. Some of us had been subjected to supposedly ‘scientific’ types of evaluation processes and did not find them to *authentically* represent our lived experience. McNiff (2008) notes that

the validity of a claim that practice has improved may be judged evidentially by how well the values that underpin the practice have been realised; and the validity of the claim to methodological rigour can be judged by how far the values informing the enquiry emerge in practice in the creation of new knowledge (p.357).

dp had been created as an attempt to meet a need for practice to be led by the people most affected, having emerged as it did from a respect for and desire to take account of our collective human rights and lived experiences of mental distress within educational, evaluation and research processes. The underlying principle of people from the community affected being foremost in any intervention, in addition to anti-oppressive praxis and an experiential approach to education, were some of the fundamental elements in *dp*’s coming into existence as a community organisation. We aimed to ‘walk the walk’ in addition to ‘talking the talk’ but it is suggested that this is never more pertinent than when you are making the road you are walking upon in addition to walking upon it (Horton & Freire, 1990).

7. The researcher is a committed participant and learner in the process of research i.e. a militant rather than a detached observer.

I was indeed committed to the process and was definitely not a ‘detached’ observer. I hoped that a collective commitment to co-research and co-evaluation would result and was cognisant that ‘there is no teaching without learning’ (Freire, 1998 p.29). As Marx reminds us our role is not merely to understand the world but to interact with and change it (Marx, 1970). According to Eagleton (2011) Marx

was aware that the ideas which really grip men and women arise through their routine practice, not through the discourse of philosophers or debating societies. If you want to see what men and women really believe, look at what they do, not at what they say (p.68).

In ‘doing’ so we needed to take account of the his-her-storical, economic, social, political, ecological and personal dimensions of oppression, in all of its various

manifestations and how actions taken together can be shaped by and in turn impact upon previously socially *accepted* situations (Kagan *et al.* 2011). Cornish (2004) cautions that

It may be that to identify the structures affecting one is just the first step of the conscientisation process, but it seems important to recognise that when there are few, if any, avenues through which to take action on those structures, to recognise the powerful societal sources of one's disadvantage may be experienced as profoundly disempowering rather than as empowering. That is, reflection is not always liberation (p.30).

Reason and Bradbury (2001) touch on this issue suggesting that the ‘primary ‘rule’ in action research practice is to be aware of the choices one is making and their consequences’ (p.xxvii). In addition, it is worth noting that there is growing concern among PAR researchers that the term PAR has been used within and by social science researchers as a ‘tool for capitalist accumulation to increase productivity and competitiveness’ (Cahill, Quijada Cerecer & Bradley 2010, p.408). Indeed it has been used to describe a number of research practices which are not participatory in their approach. The increasing use of the word *participation* can give the false impression of involvement. The reality may be somewhat different however with PAR being used to describe a tokenistic gesture on the part of those who hold positions of privilege and power within a patriarchal and capitalist society (Cooke & Kothari, 2001; Mohan, 2001).

Tokenism also exists within policy as evidenced by the British Psychological Society’s (BPS, 2008) recommendation that services, such as the one being evaluated here, that are accessed by people with experience of mental distress take the following actions in relation to the social inclusion aspects of service delivery and evaluation.

[S]ervices seek independent views and employ consultants drawn from the communities they serve to undertake surveys of people with experience of mental distress, who are members of minority groups and who access the service, about their experiences of doing so, both positive and negative (p.21)

Note how the use of the word ‘surveys’ smacks of tokenistic involvement and as such a degree of caution is appropriate here. One has to ask why the words research or evaluation were not used? They also recommended asking the following question in relation to service *outcomes*

Who defines the outcomes that are valued and pursued by your service?
Are they consistent with the outcomes and goals desired by people with experience of mental distress and their carers? (p.21)

This would require *outcomes* and *goals* to be known from both the service provider viewpoint and in relation to people accessing the services being offered. Whilst *outcomes* and *goals* proliferate from a service provider perspective those hailing from the perspective of people using services are fewer in number and are rarely led by people with experience of mental distress (Barnes, Mercer & Din 2003; Baulcombe, Edwards, Hostick, New & Pugh 2001; Crawford, Rutter, Manley, Weaver, Bhui, Fulop, & Tyrer, 2002). More recently the Department of Health (2010a) published its *outcome* framework for use across health services which held that in order to achieve a National Health Service (NHS) that was ‘among the best in the world’ (p.2) we would need to move from ‘centrally driven process targets’ seen as compromising care, to ‘a relentless focus on delivering outcomes that matter most to people’ (p.2). It is useful to ask the BPS questions outlined above of this DoH paper. Who defines the *outcomes* that are valued and pursued by the NHS? Are they consistent with the *outcomes* and *goals* desired by people with experience of mental distress and their carers? Equally these questions are relevant in relation to *dp* given that is led and run by the people it aims to serve, it needed to listen to and learn from the people it worked with.

1.7.4 Research questions

Therefore, the first question that this research aimed to answer was:

1. What are the *outcomes* that *matter most* to people who have experienced mental distress when they engage in activities with a community organisation?

Burman and Chantler (2003) offer a feminist solution to the problem of where to begin this exploratory process stating that ‘We do believe that a key feminist intervention in the modelling of services should start from its most excluded service users as a key route for more accessible and appropriate provision’ (p.308). The starting point then is our individual and collective lived experiences given the levels of exclusion and oppression that all have experienced who are members of *dp*. The additional importance of the consideration of the process by which this is achieved is supported by Voelklein and Howarth (2005) assertion that ‘the social world has a

fundamental impact on not only what we think but, *crucially*, how we think' (p.437) [Italics authors own]. It follows that the *process* by which we document these *outcomes* is as important as the *outcomes* themselves, indeed perhaps more so. A group of us had already used participatory video production within the Open Up Media Campaign, as previously described (see p.40) and had seen its capacity to cut across language and literacy boundaries first hand. Therefore, it seemed to *fit* as a method we could successfully use but how would we know if this was the case? A second exploratory question was needed in order to evaluate the evaluation process as follows:

2. Does the adoption of participatory methodology such as participatory action research and in particular participatory video production (PVP) evidence and demonstrate these outcomes in a manner that *fits* with the person, their interpersonal relationships, their group and their communities' lived experience?

1.8 CHOICE POINTS AND QUALITY IN THE PAR PROCESS

Bradbury and Reason (2006) suggest a number of 'choice points' in the PAR process that directly influenced the quality of the research being undertaken. These include quality as: relational praxis; reflexive practical outcome; plurality of knowing; engaging in significant work; and emergent inquiry towards enduring consequence. This research project aims to foster quality within all of these areas and sees this discussion and reflection as one element in an ongoing process. Each aspect warrants further explanation as outlined below:

- a. 'Relational praxis' focuses on the level of participation in the research process and its impact upon the people involved. It was hoped that members' participation and involvement would result in some changes across a number of levels including personally, interpersonally and organisationally. I did however recognise that the primary question being answered was of importance organisationally and that *dp* had a lot to gain by listening to and taking account of the thoughts and feelings of its members in a more systematic manner than it currently did during the Management Meetings. I should add that these meetings were open to any member to attend.
- b. Quality as a reflexive-practical *outcome*, focuses upon the generation of alternative practices through reflecting upon the practical aspects of the research

process and the *outcomes* that result from it. This aspect of quality is evidenced through the adoption of a critical community psychology approach and the use of a PAR process as reported within the cycles contained in the methodology section of this thesis.

c. Quality as plurality of knowing relates to the ‘conceptual-theoretical integrity’ and the degree to which the theoretical framework is located within people’s experience including whether theory has been used to

bring order to complex phenomena; extending ways of knowing – drawing not only on conversations and writing but also other forms of expression such as theatre, video, poetry, photography; and methodological appropriateness – choosing methods that fit a “relational world view”. (Bradbury & Reason, 2006 p.345)

This element of quality is present throughout the PAR process as evidenced within the methodology, findings and concluding sections of the thesis in which creative approaches to data gathering, analysis and presentation of findings are utilised.

d. Quality as engaging in significant work, related to the reasons for and purpose of the research and the findings that may come from it.

As Guzzo, Moreira and Mezzalira (2015) so eloquently note,

[B]ourgeois ideology naturalizes the psychological activity and personality and in this sense, psychology, servicing this ideology, detaches activity and personality from reality. To discern the foundations of a historically concrete and revolutionary psychology, *real life people should be understood* in terms of the internalization of their political and social relations. This thesis reinforces the notion that spaces of authoritarian and oppressive relations favour the reproduction of violence and oppression. If psychology is at the service of the dominant ideology, it is necessary to work on breaking with the dominant political and social discourse, so one can be emancipated through a science geared to *the true interests of the oppressed majority...*(p.77).
[Emphasis added]

The purpose of this research is to document the lived experiences of some of the ‘oppressed majority’ who were members of *dp*, in relation to their involvement with and in the emancipatory educational praxis of the organisation and to do so in such a manner as to illuminate those ‘political and social relations’ that favour personal and collective social change. This is undertaken through the adoption of a critical community psychology approach using anti-oppressive praxis with a focus on participation, power and problematisation from the bottom up (Kagan *et al.*, 2011; Lovell & Akhurst, 2015). In addition, it involves the use of creative methodologies

so that all can be equally involved in the evaluation process. The findings that come from this research can be used to not only challenge the dominant paradigm in psychology, including those top down approaches used within mental *health* services, but can also offer visual alternatives to the documenting of experience through service evaluation that do not require the person to either read or write in English or their mother tongue. Lastly, asking the question about *what matters most* of diverse oppressed people maintains the focus on the ‘interests of the oppressed majority’ in order to ascertain if these interests equate to those we are presented with by the DoH and others in relation to the provision of mental *health* services that aim to meet the needs of diverse people.

e. Lastly, emergent inquiry towards enduring consequences, considering the potential for a long-term impact to emerge from the research.

This is explored further along in this reflexive process during the discussion section of this thesis (see Chapter 6, Discussion and Conclusions, p.286) where these points are revisited with the value of hindsight.

1.8.1 Choice-points and quality over time

Bradbury and Reason argue that these five issues represent *choice-points* for researchers. Whilst cognisant of the fact that overlaps exist between the points they imagine researchers will be unable to attend to all of these issues and will therefore give primacy to one or more issue of quality in the lifetime of the research. The strength of this approach is that it takes account of a broad range of perspectives and research situations. This includes the contextual elements and the emergent aspects of the PAR process. One weakness however is that in giving researchers *choice-points* they may opt out of the more difficult aspects of the research process. A researcher for example, whilst highlighting the quality of the theoretical contribution they are making may feel justified in ignoring the relational aspects of the research and still feel legitimated in referring to the research as participatory. The means by which this could be prevented is for researchers to openly negotiate their choices *up front* with the people taking part. This is the intention in adopting a PAR process so that the people taking part retain control. Parker (2005) however contests that ‘The problem of how to legitimize existing research cannot be solved by constructing an iron grid’ (p.136) so a flexible and responsive approach is called for with openness

and a willingness to let the process unfold organically. Parker (2005) reassuringly notes ‘The best research entails an innovation not only with respect to the topic but also with respect to the methodology that will be appropriate to address it’ (p.135).

1.8.2 Limitations of the research

The research process reported within this thesis relates to the PAR process that was undertaken. It draws upon a critical community psychology approach using social realism in the creative analysis of the data of nine members of the So What’s Changed? Evaluation Team. It does not purport to apply to others outside of the context in which it took place. That being said there may be similarities of experience with which you may resonate at different points in this narrative. People reading this thesis are politely invited to decide for themselves the relevance or otherwise of the findings of the research and their applicability or not within their specific context. What follows is an outline of the chapters contained herein.

1.8.3 Outline of the chapters

Chapter Two contains a literature review of participatory video production (PVP). This is drawn from diverse disciplines, locations and applications of PVP. The three lenses of participation, power and problematisation are utilised to critically appraise the 21 papers presented. The positive, negative and innovative aspects of the individual papers are discussed with reference to the three lenses that are applied.

Chapter Three contains the methodological praxis undertaken during the research process. This is framed using the cycles of the participatory action research process and a transactional analysis (TA) developmental theory is used in doing so. This was devised and developed by Levin-Landheer (1982). This TA developmental theory is discussed in more detail during the introduction in the first cycle *Becoming*. The five PAR cycles reported include *Becoming*, *Being*, *Doing*, *Thinking*, and *Identity and Power*.

Chapter Four contains the methodology related to both the production and the analyses of the body of the data. This includes the three data sets: the focus group transcription and associated thematic analysis; the individual interview and associated thematic analysis in addition to the *expanded I poems* analysis drawn from the same data set; and the combined thematic analysis of the visual, written and verbal data from eight of the nine body-maps and participatory videos produced.

Chapter Five presents the findings from all three thematic analyses: of the focus group; individual interview; and the combined body-map and PVP data sets. In addition, this chapter presents the participatory data analysis involving the use of the adapted analytic process termed *expanded I poems*. In conclusion, it offers a comparison of the findings across the data sets.

Chapter Six contains a discussion of the findings in relation to the questions that were asked during the evaluation of *dp*. The outcomes that mattered most to the people who took part are discussed with reference to the findings and the context in which they took place. In addition, the suitability or otherwise of a PAR approach, drawing on the creative methods used within this process are discussed in relation to their *fit* with the diverse members of the So What's Changed? Evaluation Team (SWC?ET) who took part. Lastly, I draw upon the previous chapters in offering some tentative conclusions by which to improve the PAR and associated evaluation process and outlines areas for further exploration in which I hope to engage.

1.9 CONCLUSION

This introductory section has taken account of the past experiences both personally and professionally that led to the inception of *dp* as an organisation, following initiatives within the NHS, DoH and others, in relation to equitable access to services. It has considered aspects of social exclusion and the importance of recognising poverty as a leading cause of mental distress, amongst other political, ecological, economic and social factors. It outlined the work that *dp* had undertaken in addition to the ethos and aims upon which the organisation was based. Lastly, it has outlined the critical community psychological theories and theorists underpinning the PAR approach used, namely Freire (1972) for his dialogical educational approach; and Martin-Baro (Aron & Corne, 1996) in relation to the need to stand in solidarity together at the bottom of the social hierarchy and look up from there in its direction. The focus on developing outcomes that matter to people at the bottom of the social hierarchy justified the asking of the research question focusing upon this issue. The additional research question re process supports an exploration of the *fit* of the planned methodology in answering the initial research question. Issues of quality in the PAR process were established. Finally, the thesis chapters have been outlined to aid the reader prior to their entering this thesis, presented as it is, as one White woman's narrative of the research process. This research aimed to

explore if anyone or anything did change as a result of the work that had been undertaken within *dp*. So What's Changed? Was the question asked at the outset of this participatory process but it was one among many questions that surfaced before we were finished.

CHAPTER 2 WHAT - LITERATURE REVIEW OF PARTICIPATORY VIDEO PRODUCTION (PVP)

2.1 INTRODUCTION

Within the literature review of participatory video production (PVP) the justification for the methodology used will be discussed in what is intended to be a critical reflection on the PVP process, utilised by practitioners in the field. The difficulty of defining PVP is explained through reference to definitions suggested by a range of PVP practitioners. It is thought this difficulty may be due to the fact that PVP has ‘been applied in many more ways outside of academic research and education than inside’ (High, Singh, Petheram & Nemes, 2012 p.35). The shared commonalities of PVP as a *process* in the development of a *product*, involving people that it is thought can result in some form of *empowerment* is presented as the definition decided upon by the researcher. Following on from a history of the origins of PVP as a *process* the means by which relevant papers were gathered for this review is presented for scrutiny. The lack of papers within the discipline of psychology related to PVP is duly noted. Papers are chosen for inclusion in the review that meet at least two of the following three criteria thought to be related to the concepts of power, problematisation and participation as follows:

1. Adult members of the community initiate the participatory video production process. (Power)
2. Adult members of the community decide upon the problem they want to address through the participatory video production process. (Problematisation)
3. Adult members of the community retain control throughout the participatory video production process. (Participation and power)

The use of participation, power and problematisation as critical lenses through which to view the reviewed papers are discussed given the centrality of these concepts in both participatory action research (PAR) and participatory video production (PVP) processes. In total 64 papers were located with 21 papers, roughly one third, fulfilling conditions two and three, to varying degrees. It is noted that not one of the 64 papers gathered fulfilled criteria one in which the PVP process was initiated within the community. This it is thought conveys something in relation to the

direction of investment in using PVP as a process highlighted by its top down introduction in ‘development’ projects. Reviewed papers focus on practice drawn from a range of disciplines and approaches. The review culminates in a discussion of PVP as a tool in evaluation and research processes focusing on the positive, negative and innovative aspects of each. Potentially supportive praxis is derived from doing so, that it is thought may assist members of the researcher and co-researchers in the SWC? ET in their endeavours.

2.2 ONE SIDED RE-VIEWS

Weed (2005) notes that a literature review is often conducted by researchers as a ‘scoping exercise’ to justify their own research and to establish the context in which the research is to be conducted (p.6). This Weed argues presents a one-sided view of the topic in that it often lacks any form of evaluation of the area under discussion. As a critical reflection this review is not intended as a one-sided argument, without reference to the context, through giving precedence to the ‘process’ by which the research was undertaken. For this reason, I have chosen to focus upon participatory video production that was ‘fully’ participatory and in which the people and communities taking part retained control of the ‘process’ and the ‘production’.

2.2.1 Defining participatory video production

According to the Collins English Dictionary the word ‘participate’ is a verb which means to take part, be or become actively involved or share in a process (Collins, 2003). It is derived from the Latin *participāre* which is itself composed of the two Latin words *pars* meaning part and *capere* to take. Further investigation elicited the diversity of meaning attached to both the words ‘take’ and ‘part’, which is some way may explain the diversity of interpretation and meaning afforded to the act of participating among people, cultures, communities and countries. What is not always known is that participation is a fundamental right of citizenship (Hart, 1992). Video is a noun which is related to television and televised images. Production is a noun which is defined as the act or process of producing something (Collins, 2003). A number of descriptions of PVP have been put forward by various practitioners as outlined in Table 1 below.

PVP practitioners	Description of PVP
Jewitt (2012 p.3)	is a process or an intervention in which research participants are provided with access to video recording equipment and training to ensure they can use it in order to document an aspect of their lives
Chowdhury and Hauser (2010 p.3)	is a distinct process of using communication channels and techniques to encourage people's participation in development and to provide information
Mistry (2012 p.1)	is a process involving a group or community in shaping and creating their own films according to their own sense of what is important, and how they want to be represented
Ferreira (2006 p.1)	is a development process used to build local capacity around issues and produce media materials for communication
Lunch and Lunch (2006 p.11)	is a set of techniques to involve a group or community in shaping and creating their own film
Plush (2009a p.119)	is an empowering process where video itself plays a role in transformational social change

Table 1: Practitioner descriptions of PVP.

2.2.2 PVP applied more outside academia than within

It would appear that Huber's (1999) assertion has stood the test of time in that 'no generally accepted definition of participatory video has yet emerged' (p.10). Indeed, part of the difficulty of defining participatory video may arise from the fact that it has 'been applied in many more ways outside of academic research and education than inside' (High, Singh, Petheram & Nemes, 2012 p.35). What the descriptions share is a view of participatory video as a *process* in the development of a *product*, involving people that can result in some form of *empowerment*. Whilst the definition remains for the present at least problematic the praxis of PVP does not as evidenced by the list of diverse publications within different: populations; countries; organisations; and fields of enquiry illustrated in Table 2 below.

Authors and dates	Area of investigation or focus
Buchanan and Murray (2012)	Advocacy and mental health
Mistry and Berardi (2011); Waite and Conn (2011); Richardson-Ngwenya (2012); Kindon (2003; 2012)	Geographical research
Frantz (2006)	Planning
Brough and Otieno-Hongo (2010)	Repatriation and reintegration
Lomax, Fink, Singh and High (2011)	Childhood
Gautam and Oswald (2008); Plush (2009a, 2009b)	Children and climate change
Ramella and Olmos (2005); Mann (2006)	Young people
Aggett (2006)	Young people and empowerment
Menter, Roa, Beccera, Roa, and Celemin (2006)	Youth leadership
Frey and Cross (2011)	Young people and art
Blazek and Hranova (2012)	Young people and geography
De Lange and Geldenhuys (2012)	Young people and education
Harris (2008)	Women and ethnography
Foster (2009)	Raising children
Khamis, Plush and Zelaya (2009)	Women and climate change
Waite and Conn (2011)	Women and sexual health
Lunch and Lunch (2006); de Lange and Geldenhuys (2012); Evans and Foster (2009); Dockney (2011);	Community development

Capstick (2011); Thomas (2011)	
Braden (2003)	Representation
Nemes, High, Shafer and Goldsmith (2007)	Evaluation
Wheeler (2009)	Development studies
Shaw (2012)	Social psychology

Table 2: Subject areas in which PVP has been utilised.

2.2.3 PVP or ‘video for development’?

Lie & Mandler (2009) suggested that ‘video for development’ would be preferable as a label given that it focuses the praxis upon the wealth of ways in which participatory video has been utilised to problem solve within the field of development (p.3). However, as its usage has been in fact far broader than this, for the purposes of this literature review the term, ‘participatory video production’ will suffice. The intention is to include literature drawn from around the world in order to present a comprehensive view of participatory video that draws on the theory and practice. PVP originated some 50 years ago in Canada through the education and development work of Donald Snowden.

2.2.4 The history of PVP

Donald Snowden worked on the ‘Challenge for Change’ programme which began in Canada in 1967 with the support of the Canadian Film Board (Li, 2008). The focus of the programme was to educate people in the use of media for communication purposes. The Fogo Islanders with whom Snowden engaged aided in the development of what became known as the ‘Fogo Process’. Snowden interviewed people from the Fogo Islands about the Governments plans to relocate them onto the mainland as a result of the decline in the fishing industry. Snowden observed that social isolation, lack of information and community organisations was a result of the poverty that the community were living in, during their engagement with the ‘War on Poverty Programme’ (Richardson & Paisley, 1998). The process of sharing the films made, through community screenings between the island communities, helped the people living there to see the similarities that existed between the problems they faced and those of their neighbours. The community were encouraged and supported to feedback their thoughts and feelings into this iterative process. The inclusion of Government officials added to the power which the community eventually commanded. Fogo Islanders were able to redirect their energy into boat building and with the help of external funding managed to successfully reactivate their fishing

industry. The increase in self-awareness and self-confidence of the Islanders led them to take the ‘development’ of their industry into their own hands. Snowden recalled that although many of the Fogo Island people thought their lives were changed enormously that the reality of this could never be accurately measured. The main outcomes of the process were thought to be the increase in awareness and self-confidence that fostered development, led by the people themselves (Snowden, 1983). Many have been inspired by this and have gone on to utilise this process in a range of fields and disciplines.

2.3 METHODOLOGY USED IN GATHERING LITERATURE SOURCES

This review incorporates publications from a range of disciplines in order to ascertain: the latest approaches to, thinking about and reflections on PVP; the theoretical frameworks; and the application and praxis used within the PVP process. A number of databases, search engines and social media were accessed including: EBSCO; Cumulative Index to Nursing and Allied Health (CINAHL); Connecting Repositories (CORE); Google Scholar; GoPubMed; PsycINFO; Psychlit; Academia.edu; ResearchGate; Google; and Open Research Online. A request was also distributed to members of a Participatory Video Network Discussion List (PV-NET) for papers, articles and grey literature which might not otherwise have been available. This resulted in a number of articles and theses being submitted for the review by individual authors. Searches were also conducted of individual university websites with research centres relevant to this field of practice. The key words that were used separately and in combination included ‘participatory video production’ and ‘participatory video’. As there was a paucity of information about participatory video production, project reports, working papers, theses (published and unpublished) have also been reviewed in order to offer the broadest insight possible.

2.3.1 Lack of participatory video in psychological research

It’s worth noting that searches conducted on academic databases pertaining to psychology returned no results. This is not surprising given that within the discipline of psychology there has been little uptake of this particular methodology. This was illustrated recently when attending a Psychology Conference in which a number of videos were presented none of which purported to adopt a participatory method of production and many of which lacked the voices of the women and people from

socially excluded groups and communities within them. This may reflect the power differentials that often operate within the discipline but it may also be that there are other reasons that have prevented this particular methodology from being adopted. Given the proliferation of PVP in other academic areas the relative absence of it within psychology has yet to be adequately accounted for.

2.3.2 Criteria for selection of publications

The publications selected for critical review met at least two of the following three criteria:

1. Adult members of the community initiate the participatory video production process. (Power)
2. Adult members of the community decide upon the problem they want to address through the participatory video production process. (Problematisation)
3. Adult members of the community retain control throughout the participatory video production process. (Participation)

In total 64 papers were located. Of those 21 papers, roughly one third, fulfilled conditions two and three to varying degrees with some input to the choice of problem to solve and in which the community retained some, though not full control, over the production process. It is worth noting that not one of the 64 papers fulfilled criteria 1 in which the PVP process was initiated within the community. This conveys something in relation to the direction of investment in using PVP as a process. Although it is acknowledged that many projects did facilitate the recognition of issues and problems as part of the PVP process, drawn from the local communities within which they were located.

2.4 PARTICIPATION, POWER AND PROBLEMATISATION AS CRITICAL LENSES

The ethical importance of control and who wields it within this PAR and PVP process led to the critical lenses of participation, power and problematisation being utilised as a means of assessing who was leading the process. This is supported by the suggestion that ‘it is imperative as ethical reflexive researchers we submit participatory video to a deeper analysis and do so through a critical lens’ (Milne, Mitchell, & de Lange, 2012 p.10). In the literature review that follows the PVP

projects under discussion are divided into five sections⁵ including: the reviewing of PVP in relation to: practice; ethics; ecology, climate change and community development; women including feminist practice; and lastly PVP in evaluation and research. All were chosen, as previously explained, for their focus on the practical application of PVP in situations that reflect problems faced by people drawn from diverse communities.

2.4.1 PVP review of practice one – going with the flow

Chowdhury and Hauser’s review (2010) examines participatory video as a potential tool in relation to local innovation in the field of agriculture and natural resource management (NRM). Applying a deductive coding approach, they aimed to identify the ‘potentials’ of PVP. They suggest that PVP ‘has a substantial role for both vertical and horizontal flow of local knowledge and information in a multi-actor setting’ (p.28). This it is thought was achieved through the creation of a safe space in which different perceptions could be spoken through a ‘reciprocal learning process’ (p.28). They cite a number of factors that are involved in this including: awareness of problems and issues; involvement and mobilisation of relevant actors; and establishing solutions. They describe social learning as the ‘simultaneous transformation of cognitive, social and emotional competencies as well as of social capital’ (p.34). They note that participatory video is important ‘to visualize and explicate tacit knowledge in a form conducive to communicate’ (p.34). They review a total of 10 participatory video projects, one of which was not participatory and was therefore not included. The nine remaining projects are outlined in Table 3 below.

Country and place(s) located	Actors	Partners and Funders	Main focus of participatory video project	Benefits and beneficiaries
1. Tanzania (p.7)	Maasai Tribe and local planners	Ngorongoro Conservation Area Authority, International Union for Conservation of Nature	Local Management plan	Maasia thought to be better off than if it had not taken place
2. Northern coastal districts Kilwa,	Local fishermen, development workers and project	No details given	Illegal dynamite fishing	The mutual interdependence between the community and actors thought to provide an opportunity for mutual learning and conflict

⁵ Children and young people have not been included given the intention to use PVP with adults.

Lindi and Mtwara in Tanzania (p.7)	administrator's political leaders, police, court authorities and Prime Minister		Traditional fishing practices	resolution Exchange of knowledge between stake -holder groups
3. Ky Nam, a coastal commune of the district Ky Anh, Vietnam (p.8)	Local villagers, stakeholder groups e.g. parents and headmaster, public administrators	Oxfam	The use of Participatory Rural Appraisal and community articulation of own problems Corruption in the only primary school. Flooding and unavailability of irrigation water	Facilitated constructive negotiation process between stakeholder groups at school-related meetings. Encouraged people to speak out the hidden truth. Increased accountability of the school authority into matters of facilities of the school. Raised awareness and support for and in the local community
4. Jamaica (p.9)	Local women farmers and scientists	No details given	Local soil management practices	Opportunity for marginalized women to speak and disentangle gender relationships Women gained self-confidence. Enhanced their confidence to bargain with other men and women. Improved communication between women and scientists via documenting indigenous soil-fertility practices which benefited other farmers' through a substantial increase in crop production
5. Fiji (p.9)	Navua Rural Women's Telecentre Group, local bureaucrats	Government of Fiji	Help women selling to a variety of clients through marketing local food production To observe how engage with participatory media and processes of production for empowerment Implications for dialogue, community building, and representation	Revitalized social capital within Fiji's fragmented multicultural society Women groups engaged more in reciprocity for production of their video Brought everyday lived experiences into the public realm and evoked mutual interdependence Helped bureaucrats to reassess their prejudices about the women groups

6. Malawi (p.10)	Community members	Government of Malawi	Mini-action research with communities to research, reflect and analyse their own problems and to represent themselves directly with policy makers in relation to rural energy and natural resource management	<p>Helped villagers to review critically their decisions about whom to address and about which issue and how their presentations were received by policy makers, NGOs and donors</p> <p>Villagers become aware of the cause and solution of the energy crisis and facilitators become more serious to listen and learn</p> <p>Village video served as a mediation tool by helping to analyse sensitive issues, such as land allocation and tenure.</p> <p>Helped to facilitate and strengthen participation and involvement of the non-literate community members in policymaking and environmental management.</p>
7. Turkmenistan (p. 10)	Local farmers	Partner: Insightshare Funder: No details given	Analysis, reflection and monitoring of local knowledge for the transition to privatised farming	<p>Brought local knowledge to the fore through the representation of women, which otherwise would remain tacit.</p> <p>Highlighted problem that farmers couldn't use a greenhouse due to lack of knowledge or lack of building materials. Knowledge sharing and microcredit scheme suggested by a community member as potential solutions</p> <p>Enhanced peer-to-peer learning pathways but product may be more important than process in production of the videos for training purposes</p>
8. Mexico (p.10)	Local people (peasants)	PRODERITH discussed in more detail in further review paper (Gumucio Dagron, 2001) see below.	Using video as an adult learning tool in a multi-actor project setting to increase agricultural production and productivity To improve the living standards of peasant	<p>Brought forward a rich picture of the community's problems and suggestions for solutions</p> <p>Video archival material used as an institutional memory as were comprehensible and accessible</p> <p>A local person negotiated a change to technical plans for drainage to protect from flooding. He explained why he considered the design to be faulty. After watching the</p>

			families and conserve natural resources	video, technicians found the peasant was right.
9. Ghana	Farmers and Researcher Khumi (2007)	No details given	Learning potentials of video (developed on pest and cocoa crop cultivation and management practices by Field Farmer School graduates) undertaken by researcher via an exploratory study to understand social learning potentials of video using three videos with other farmers	<p>Films inspired farmers to reflect on their own situations and field experience. The farmers realized that they shared many of the same problems of cocoa production and capacities to solve those.</p> <p>The researcher noticed that collective viewing of video created a stimulus for sharing views and perspectives.</p> <p>Initially intended only for cocoa farmers the video attracted others such as farmers' organisations, cocoa buying agencies, and development organisations. Provided an opportunity to offer learning along strategic partnership building.</p>

Table 3: Details of projects reviewed in Chowdhury and Hauser (2010)

Within each case study claims are made in relation to the outputs of the participatory video process. Aspects of cross sectional representation are discussed and equal opportunity is assumed as happening within a 'communication space' opened up through the participatory video projects described. No mention is made of discrimination or gender bias therefore it is questionable if issues of equality were addressed. For example, the Maasai tribe in Tanzania are described as having a 'substantial voice' in relation to a planning process was not taking account of their pastoral way of life (p.35). PVP is credited with having built the ability of the marginalised Maasai people to be involved in debating the problem with multiple actors in order to unfold 'diverse views, prejudices, biases and strengths' to the other actors, presumably planners, in this process (p.35). No mention is made of the women's part in this process, if indeed they were afforded any. The Maasai tribe are patriarchal in their structure with one man often having multiple wives of varying ages. Many of these have been betrothed since birth and are strictly governed in relation to their role in the management of the resources that are available to the community as a whole. As the gender differences, that may have occurred, are not explored the power imbalances that may have existed are not taken account of. What

is reported is a one-sided view of the positive outcomes of the participatory process with no discussion of the micro level dynamics that took place. Further case studies highlighted the dominant role of men in relation to women and an increased awareness of the problems among the hierarchy, all of whom appear to be in male dominated roles.

Similarly, another outcome among the case studies including one woman who expressed their knowledge about farming practices only to have them tested in a laboratory experiment providing ‘proof’ that one woman’s ‘many years of experience’ were actually correct (Chowdhury & Hauser, 2010 p.37). Yet further outputs included: bureaucrats reassessing their prejudices about women’s groups (one wonders how long this lasted following the exit of the PVP team); that women’s work was legitimised through video images; and that the social capital within Fiji’s fragmented multicultural society was ‘revitalised’ (p.37). No supporting evidence was given in support of these claims. Whilst some of the outputs given had face validity, for example the revising of plans as a result of local knowledge, the researchers did not question micro-level dynamics, the social and economic situations or the context in which the projects were located. This led to a narrow view of the projects relayed to the reader that does not allow for a full and critical appraisal of the ‘vertical and horizontal learning processes’ being described (p.35).

2.4.2 PVP review of practice two – making waves

In contrast, Gumucio Dagron (2001) in the review paper *‘Making Waves: Stories of Participatory Communication for Social Change’* was tasked with collecting ‘initiatives’ in Africa, Asia and Latin America that used a range of communication tools to effect social change. Although the main tool used was radio among others, there is a section on participatory video. It is the latter section upon which this discussion will focus. This was influenced by the objectives of the project which was to gather information about initiatives that were ‘well established at the community level’ and in which ‘the community itself had to be in charge of the communication initiative, even if the community had not originated it’ but which were ‘rooted into the community’s daily life’ (p.7). Cultural identity, community involvement and ownership are seen as central to this process. This was ‘central to the communication experience’ so that ‘the community should have assimilated any new tools of

information technology without jeopardising local values or language’ (p.35). Some 50 projects are chosen that,

show that the beauty of participatory communication is that it can adopt different forms according to need, and that no blueprint model can impose itself over the richness of views and cultural interactions. Which is to say that none of these experiences is perfect nor has achieved full ‘success’ (p.6).

Gumucio Dagron (2001) further notes that social struggle and development through communication are part of the process and as such are ‘subject to the same positive and negative influences’ (p.6). He recognised that with few exceptions, those authors who have written about communication in relation to social change in their mother tongue, are not known within Europe. This means that a wealth of knowledge from Asia, Africa and most particularly from Latin America, in which the art of communication for transformation has been cultivated for some considerable time, are not available to those of us who (much to our shame) speak and read only in English. Gumucio Dagron (2001) makes six observations in relation to evaluations of community development that are pertinent to this evaluation process in that:

- funders and organisations driving projects often evaluate their own projects which can impact upon the quality of the evaluation as the focus can be on securing future contracts
- that the ‘objects’ of the evaluation including who benefits are often taken from institutional ‘agendas’ which are top down and not bottom up
- that evaluations are mainly undertaken by ‘experts with little knowledge about the cultural, political and social context’ (p.11), who do not speak the language based in private companies in North America and Europe which does nothing to facilitate ‘a higher understanding of local culture’ (p.11)
- that the ‘instruments’ used in evaluations are taken from models that already exist ‘without sufficient consultation with the grassroots communities and with little consideration of cultural aspects’ (p.11)
- that for statistical purposes, most evaluations use a checklist type format with closed questions in order to gather quantitative data rather than qualitative assessments being made
- that the timing of the process of evaluations is ‘donor driven and has no relevance to really measuring the benefits of a project to the community’ (p.11). This results in evaluations being undertaken at the end of an intervention thus ‘capturing a picture of the development process at its best moment’ (p.11) and does not foster a reflective process.

In applying these valid criticisms to this evaluation and the work of *dp* I am mindful that: we were not looking to further contracts as the organisation closed in July of 2013 due to a lack of funding; that I am investigating the *fit* of the process with the people involved, to see if any ‘benefits’ did accrue as a result of their involvement; that this evaluation is indeed being undertaken by ‘experts’, as we are all ‘experts by our experience’ and come from a range of cultures and communities; and that this evaluation is framed within its social, political, economic and cultural contexts; that we are using a qualitative approach to increase the richness of the data and its relevance to the people involved; that this evaluation is not ‘donor driven’ although it was driven at its inception by an organisational need and of course my desire to undertake a PhD, so this has influenced the process somewhat; and that although this process was initiated in July 2010 when we were involved in running projects that it is being written up after the ‘event’. The reflectivity in this process will however inform the development of further projects and will be put to good use by the researcher although this is not true for other participants, that I am aware of.

In addition, Gumucio Dagron (2001) highlights issues and processes that ‘distinguish participatory communication from other development communication strategies’ (p.26) in relation to social change these include, horizontal over vertical control, with horizontal preferred to reduce hierarchies. A focus on process vs campaign with bottom up processes preferred to top down campaigns. Specifically, long term rather than short term projects to allow time to appropriate to the community. Working collectively as opposed to individually, acting collectively in the interest of the majority, so the messages are owned by all in the community. Dealing with specific as opposed to massive issues with communication process adapted to each community or social group, where the focus remains on people’s needs rather than funders’, so that the process is people as opposed to donor driven. This people driven process also needs to have ownership and access to resources in an enabling environment with equity of access for all. All of the above was supposed to take place as a result of consciousness raising rather than persuasion about the social reality, problems and potential solutions as opposed to persuasion and short-term changes that are unsustainable. This was relevant to the research undertaken in relation to remaining people driven and aiming to raise consciousness in the collective participative process.

2.4.3 50 projects, 13 PVP's and 11 reviews

Of the 50 projects identified within Gumucio-Dagron's (2001) review, 13 used PVP. Two were focused on children and youth and were omitted as per the initial criteria. The remaining 11 projects can be seen in Table 4 below. This outlines the name of the organisation or project; the country or place in which it was undertaken; the partners and funders of the project; main focus; and beneficiaries.

Name of organisation or project	Country and place(s) undertaken	Partners and Funders	Main focus	Beneficiaries
1. Centre de services de production audiovisuelle (CESPA) (p.80-83)	Mali - Bamako	Partners: Ministry of Culture Funders: Food and Agriculture Organisation (FAO), United Nations Development Programme (UNDP) (income-generating since 1994)	Rural development	Rural Population
2. Centro de Servicios de Pedagogía Audiovisual para la Capacitación (CESPAC) (p.44-47)	Peru - Several rural areas in Peru	Partners: Ministry of Agriculture, Centro Nacional de Capacitación e Investigación de la Reforma Agraria, Peru (CENCIRA) Funders: Food and Agriculture Organisation (FAO)/ United Nations Development Programme (UNDP), Friedrich Ebert Stiftung (FES)	Rural development	About 550,000 peasants
3. Chiapas Media Project (p.179-182)	Mexico – Municipalities of Palenque, Ocosingo, Altamirano, Las Margaritas and San Andrés Larrainzar	Partners: La Neta, Instituto Latinoamericano de Comunicación Educativa (ILCE) Funders: The US-Mexico Fund for Culture, The Peace Development Fund, The Funding Exchange	Communication for democracy	Chol, Tzeltal, Tzotzil, Tojolabal communities
4. Mekaron Opoi D'joi (Kayapo) Video (p.64-67)	Brazil - Amazonian State of Pará	Partners: None Funders: Self-funding	Cultural identity, social, economic and political struggle for land and political rights	Kayapo indigenous community
5. Labor News Production (p.105-108)	Korea - Seoul	Partners: Korean Confederation of Trade Unions (KCTU), JinboNet, Korean LaborNet, Nodong Net Funders: Labor News Production, Crocevia (Italy)	Labour movement, democracy in media	Factory workers
6. Maneno Mengi	Tanzania - Mtwara,	Partners: Rural Integrated Project support (RIPS), TV	Community development	Rural and urban

(p.196-199)	Lindi, Hangai, Zanzibar and others	Zanzibar, Historic Cities Support Programme (HCSP) Funders: Finnish Cooperation, Swedish International Development Authority (SIDA), Aga Khan Trust for Culture (AKTC)		communities and fisher-folk
7. Nutzij-Centro de Mujeres Comunicadoras Mayas (p.200– 203)	Guatemala - Sololá	Partners: Red de Desarrollo Sostenible (RDS)/UNDP, Asociación para el Desarrollo Integral, Guatemala (APDESI), Autoridad para el Manejo Sustentable de la Cuenca del Lago Atitlan y su Entorno, Guatemala (AMSCLAE) Funders: Padma Guidi, United Nations Development Programme (UNDP), Food and Agriculture Organisation (FAO) / Ministry of Agriculture(MAGA), Friedrich Ebert Stiftung (FES)	Women development and empowerment	Mayan women
8. Programa de Desarrollo Rural Integrado del Trópico Húmedo (PRODERITH) (p.48-51)	Mexico - San Luis Potosí, Yucatan, Chiapas	Partners: Facultad Latino Americana de Ciencias Sociales (FLACSO), Instituto Mexicano de Tecnología del Agua (IMTA), Secretaría de Agricultura y Recursos Hidráulicos, Mexico (SARH), Comisión Nacional del Agua, Mexico (CAN) Funders: Food and Agriculture Organisation (FAO), World Bank, Gobierno de México	Rural development in tropical wetlands	800,000 peasant farmers
9. Projeto Vídeo Popular - TV Maxambomba (p.68-71)	Brazil - Nova Iguaçu (Rio de Janeiro)	Partner: Centro de Criação de Imagem Popular (CECIP) Funders: Nederlandse Organisatie voor Internationale Bijstand (NOVIB), World Health Organization (WHO), International Labor Organization (ILO), United Nations Educational, Scientific and Cultural Organization (UNESCO), United Nations International Childrens Emergency Fund (UNICEF), Catholic Agency for Overseas Development (CAFOD), Trocaire, Christian Aid, War or Want, Comité Catholique conte la Faim et pour le	Community organisation	Grassroots groups and community members

		Développement, France (CCFD) and others		
10. Video & the Community Dreams (p.216-219)	Egypt - Beni Rani, El Tayeba, Itsa El'Bellit and Zenhom	Partner: Communication for Change (C4C) Funders: Centre for Development and Population Activities (CEDPA), Coptic Evangelic Organisation for Social Services (CEOSS), United States Agency for International Development (USAID)	Reproductive health, women empowerment	Women
11. Video Self Employed Women's Association (SEWA) (p.61-63)	India - Ahmedabad	Partners: Self-Employed Women's Association (SEWA) Funders: United States Agency for International Development (USAID), John D. and Katherine T. MacArthur Foundation	Women and community organisation	Grassroots women

Table 4: Participatory video projects in Gumucio Dagron (2001)

The detailed description of the positive, negative and innovative aspects of the 11 projects is also presented in table form for ease of access see Table 5 below.

Name of organisation or project	Why PVP was chosen	Positive aspects of the project	Negative aspects of the project	Innovative aspects of the project
1. Centre de services de production audiovisuelle (CESPA) Mali (p.80-83)	Government signed agreement with FAO and UNDP to establish CESPA inspired by CESPAC (Peru) and PRODERITH (Mexico) [see below] trained rural peasants putting social development policies into practice.	Funding decreased as generated own funds producing videos for other agencies. Produced training packages for on technical issues. Research at the community level focused on assessment of cultural/traditional practices	Reduced contact with communities as upgrading of equipment and post production 'professionals' took tools out of the hands of those using it at the community level. Process less important than product.	The language of development in Mali changed under the influence of CESPA activities resulting in 'communication for development'. Government institutions created communication adviser posts as participatory development went into other areas.
2. Centro de Servicios de Pedagogía Audiovisual para la Capacitación (CESPAC) (p.44-47)	CESPAC was created in the early 1970s with support from FAO. It was successful partly because of the motivation, dedication, deep involvement, clear objectives and	Used as a tool for training to share agricultural knowledge and also used to gather indigenous knowledge, 'visual pedagogy'. Communication flows between people in a number of directions both	Led by people trained in video use and not by people on the ground so little appropriation took place. Never developed a process for the selection of staff consistent with needs of	Increased the <i>capacitación</i> of rural people through information dissemination, who then organised to transform their reality incorporating their indigenous knowledge and practices into the agriculture training

	<p>stubbornness of one person. Manuel Calvelo, a Spaniard that has been working in Latin America for decades introduced 'visual pedagogy' in that 'What I hear I may forget; if I see it, I can remember; if I do it, I learn'.</p>	<p>horizontal and vertical, Training done in Quechua or Aymara, the peasants' mother tongue, and did take advantage of all kinds of cultural codes and customs that are an indissoluble part of their daily lives.</p>	<p>the rural population. Government imposed its choice of personnel who were not up to the tasks, not sufficiently motivated and committed, and oblivious of local language and customs.</p>	<p>One of the methodological breakthroughs of CESPAC was to incorporate the original knowledge and practices of peasants, thus prevented the project from falling into practices of 'academic terrorism'.</p>
<p>3. Chiapas Media Project (p.179-182)</p>	<p>Began in 1997 in consultation with indigenous community leaders from the state of Chiapas at which the importance of information in their struggles for human rights, democracy, land reform and respect for indigenous rights were raised. Created a bi-national partnership Mexico-USA that provides video, computer equipment and training to locals.</p>	<p>Mission to nurture processes that, through video and technology, empower communities struggling for democracy, land reform and autonomy to develop alternative media so their voices can be heard and can tell their stories in their own way. Training includes camera usage, interviewing, documenting evidence, and shooting under difficult conditions.</p>	<p>Despite the exceptional enthusiasm and learning abilities, a series of technical, logistical and organisational problems often arise. If a piece of equipment doesn't work properly, the initial response is to put it away until the 'experts' return to fix it.</p>	<p>Four times government forces invaded independent communities and destroyed files. Recording community information on portable technology meant forces cannot destroy years of hard work in a single night. In 1999, a young member videoed an attack by the State Police where several people were wounded. Interviews and tapes provided evidence</p>
<p>4. Mekaron Opoi D'joi (Kayapo) Video (p.64-67)</p>	<p>Indigenous video initiative started by a young Brazilian photographer and filmmaker Monica Frota and 2 anthropologists called Mekaron Opoi D'joi, which means "he who creates images" in Gê language spoken by the</p>	<p>The Kayapo understood the advantages of video technology as a communication tool for transforming their social and political reality. Appropriation of video tools strengthens the notion that people can master their own history, as</p>	<p>By bringing Western technology into their villages, the Kayapo are also allowing some of the western culture that they resist to infiltrate their own culture, even if it did aid them in protecting their territories from</p>	<p>The Kayapo used video to document their own culture re-enacting ancient dances and rituals many had not seen. Participatory video became tool for perpetuating and reaffirming their cultural values, identity and cultural bonds. During political struggle, the Kayapo recorded everything</p>

	Kayapo. Received no external funding after initial phase as self-sustaining.	they can master their own representation in the media.	Government appropriation	so the Government were unable to refute their promises.
5. Labor News Production (LNP) (p.105-108) Korea	LNP's main goal is to strengthen the democratic and progressive labour movement and to play an important role in making the situation of the media in the country more democratic. No information on how started but important on a number of fronts such as human rights communicating these to workers	For labour movement workers, with all activities decided by all members. Production methods are fully participatory, so majority of programmes are co-produced. LNP and workers learn from each other as part of production process devoted to discussion / dialogue. Self-sustaining from the start.	Nature of the activity of LNP means it is going to have difficulties And / or obstacles. Some of these are internal, due to misconceptions, and sometimes, fear about democracy among trade union leadership and even NGOs. Regular lack of funding	Participates in progressive communication networks: Korean independent film and video makers; Anti-censorship forum; Project for Peoples TV; Peoples Coalition for Media Reform; Human Rights Film Festival; Korean Progressive network; Korean LaborNet; and Videazimut. Prepared international conferences.
6. Maneno Mengi (p.196-199)	Meaning "many words" in Swahili, Maneno Mengi for 'many voices' is a small video company whose members had been working with media 'for' communities, formed a collective between four communicators from Sweden, Germany, UK and Tanzania.	Participatory video a scriptless production process, directed by a group of grassroots people, moving forward in iterative cycles of shooting-reviewing. Aims at creating video narratives that communicate what those who take part in the process want to communicate, in their own way.	In spite of low-cost of the technology, the process of transferring ownership to the community is not just a matter of giving hardware and property, they acknowledge that the process can take months or even years	Social change has happened in most projects on issues such as dynamite fishing, fish market revenues / renovation of local town and forest that wouldn't have been possible without increasing local participation, organising and applying democratic principles in decision-making with a clearer understanding of problems.
7. Nutzij-Centro de Mujeres Comunicadoras Mayas (p.200- 203) Management of the telecentre is now in the hands of local people with	Established in 1997 when Padma Guidi — trained a group of Mayan women in video production skills. Four of these women organised the Asociación de Mujeres	Values visual communication in a culture, where oral transmission of human values and history is mainly used. Uses video and internet tools combined according to needs, with use of camera for	Because of life in rural areas Mayan women are not easily available for activities, had to adapt to this reality. Funding a major difficulty from the beginning. The activities	Women who don't read or write, are able to manipulate video cameras, make choices about values and representation, document community events and contribute to revitalising their culture and interact

support from Nutzij.	Comunicadoras Mayas. Padma Guidi provided funding, donated her own video equipment, subsidised the initial activities and remained as their technical adviser.	production, research and auto diagnosis. Video used as a tool for production of messages ready for dissemination, process for dialogue within communities and organisations.	and equipment had been funded through sources personally related to Padma Guidi.	with other cultures. Videos made by the indigenous community bring information in people's own languages and in images they relate to.
8. Programa de Desarrollo Rural Integrado del Trópico Húmedo (PRODERITH) (p.48-51)	Integrated Rural Development in the Tropical Wetlands and had two distinct phases: from 1978 to 1984, and from 1986 to 1995. From its inception it received full technical support from FAO and loans from the World Bank. Depended initially on Mexico's SARH, but evolved as government institutions suffered political and administrative changes.	Participatory video methodology prompted internal debate about history, culture and future perspectives of communities. Video an excellent tool for motivating peasants, bringing them into the planning process. Specific project was designed, with an important communication component, with video as the centre-piece of the communication strategy.	The very high cost makes it difficult to replicate. The programme could only be sustained with a constant flow of cash loaned from the World Bank, and could only happen in large borrower country such as Mexico. Too centralised and not vertical enough so no appropriation within local communities.	The methodology was primarily based on field units, small teams of technicians and extension workers who worked at the community level. Video used in training of project staff and to complement reports and evaluations. Video also facilitated participatory Local Development Plan.
9. Projeto Vídeo Popular - TV Maxambomba (p.68-71)	A group of people who want the active participation of the marginalised population created CECIP, an independent, non-profit producing educational materials using video and graphic media, aimed at people living in poverty	Participation of local people and communities as a source of information and communication. Prompt people to discuss local problems and new ideas so take situation into own hands. Builds community where none existed as less than 4% of the population read written documents	Investment without return supported through international and national cooperation agencies. The question of sustainability is always present. As its now a production house will it remain participatory?	The information is organised in such a way that it corresponds with the language, the experiences and the real problems faced in peoples everyday lives. Group discussion produces new knowledge, resulting from collective participation.
10. Video & the Community Dreams (p.216-219)	The project, which aims at upgrading the status of	The newly trained video teams evaluated local problems, using	The initial reaction to the video project was one of	Beginning as a group of four women trained for two weeks in basic

	women, sponsored by CEDPA (Centre for Development and Population Activities, a US-AID-funded project), in collaboration with the Coptic Evangelic Organisation for Social Services (CEOSS). Communication 4 Change conducted the training.	video tools as an instrument to reveal and discuss issues, that are so embedded that they are not questioned, except when women collectively reflect on them. Video-training addressed wide range of issues, including financial barriers to marriage, female excision, and local environmental problems.	rejection. Explained that the productions only shot by and for the community and not shown externally. Villagers didn't want women to be taped. Many of facilitators are villagers themselves, so the video project was gradually accepted.	video procedures. Team has grown to seven as the women teach others. After the training team chose to produce a tape on sanitation and garbage issues which 'plague' Tellal Zenhom. The videos are shown to at maternity clinics. As the women wait their turn, they watch and have a chance for dialogue
11. Video Self Employed Women's Association (SEWA) (p.61-63)	Idea came from Martha Stuart, an international video communications consultant, who came to Gujarat from New York. SEWA was based on Ghandian teachings.	Videos on issues of the self-employed women workers are shot, edited & replayed by themselves majority of whom are illiterate. They learned technical and mechanical aspects of the video cameras.	Workers face prejudice of local experts, often within their own families and from local TV station	Instant playback feature of video is empowering as enables continuous participation and immediate feedback. Allows those who are the subject and those using the technology to collaborate equally.

Table 5: Project's inception, positive, negative and innovative aspects

As previously stated all the projects at their inception involved an external influence and all had varying degrees of success in integrating the project within local communities. Many did not achieve sustainability and continued to rely upon external funding sources although Labour News Production (LNP) and Self Employed Women's Association (SEWA) managed to self-sustain. Both had other sources of revenue from their workers, so one wonders if employment and regular or increasing sources of income for the workers was a factor in their success. All of the projects had elements of a participatory process, though some had less hierarchy in their organisations than others and many relied on facilitators from outside their community at least in the early stages. A mark of a successful project appeared to be one in which the community realised how a participatory video process could work for them and adapted it to suit their own needs. This was particularly true in the case of the Kayapa peoples. Reduced hierarchies and coproduction were associated with greater levels of appropriation by the communities in which they were located and less distance between the trainers and the indigenous communities. The ideal was for

trainers to be drawn from within the local indigenous community, as then they were conversant with the local culture, customs and practices. A dialogical and democratic process featured in a large number of projects. This was described as useful in awareness raising, identifying problems and coming to agreements in relation to plans for both the participatory video and other associated activities. Lack of funding and / or technical skills to repair, up-keep and up-date video equipment were highlighted as problems in a number of projects. However, one member of SEWA had dismantled the camera when it stopped working armed with nothing other than a screw driver and had managed to fix it again, despite never having done this before. The majority of projects reported some form of empowerment and a couple had political impacts in relation to challenging governments and holding them to account using documented video evidence. All projects shared their participatory videos at least within their own communities and some shared theirs on a much broader scale. This was negotiated with communities it appears on a case by case basis. Innovative aspects included: immediate feedback during filming promoting co-production; introduction of 'participatory processes' into government 'development' initiatives; storage of historical and members data relating to communities which were self-governing; production of evidence to challenge oppression and violence; documenting social histories through filming indigenous practices and rituals which were then shown to members of the community who had not experienced them before; using the video's produced to garner communities to take action in relation to problems they had identified for themselves; incorporating human rights into the training; training trainers in the community to undertake participatory video; and advocating for women's rights within communities in relation to their participation and to other practices such as female genital mutilation. It is noted however that the most successful projects were those that valued *process* over *product* and shared power and control with the people taking part, effecting social change at a grass roots level. This fits well with the ethos of *dp*, the critical community psychology approach being used and an aspiration to effect social change. As Gumucio Dagrón (2001) notes, 'Though video, as a participatory communication tool for social change, is still at the beginning of its journey, the potential is huge particularly because of the forthcoming convergence with internet-based visual applications' (p.18). There were however some ethical aspects of the process that warrant mentioning in relation to the participatory videos that were produced as consent was

something that was not clear in relation to the video and dissemination process. Other publications in this review are concerned with individual projects. As with all research we commence with ethics (Parker, 2005).

2.4.4 Ethics and the PVP process

Richardson-Ngwenya (2012) explores affective ethics in relation to the interpersonal encounters which were part of this participatory video production, editing and dissemination process. This was undertaken within a collaborative project with people working in the sugar industry in Barbados. Engaging with a postmodern feminist praxis of ethics Richardson-Ngwenya (2012) illustrates the premise that ethical understanding is grounded in 'specific experiences and encounters' (p.251). The introduction culminates in an explanation of the influence of Spinoza's book *Ethics* (1677) upon cultural geographers. This is underpinned by diverse considerations with ethics being just one aspect of the many dichotomies social, political and economic which impact upon the process of collaborative production. The process of participatory video production that was used within the project is documented and the honesty and depth of reflection serves to illuminate the collaborative process of power sharing. The focus is on responding to and taking account of all of the participants needs and wishes, whilst also being attentive to the need 'to foster group consensus and multi-lateral decision making' (p.261). This paper affords the reader clear examples of how the participatory process was undertaken and how in the process of doing so the author developed their 'understanding of ethics as interpersonal, affective, responsive, practical and embodied' (p.265). I gleaned a lot from this paper about the process of ethically engaging in PVP as a democratic group process. The author notes that less participatory aspects of the research process can serve to undermine the ethical process being described such as the process of academic writing, something which I am experiencing for myself first hand. Richardson-Ngwenya (2012) discusses the fact that ethical 'encounters' typically do not happen in individual time frames with individual people but are part of larger networks of time and space which do not fit within the ethical dichotomies, cited by others, in their consideration of ethical dilemmas (p.251). I knew this to be true from first-hand experience.

2.5 REMAINING PVP PAPERS

Of the remaining 18 papers, eight relate to: ecology (one), community development (four), and women (three) and are grouped together into Table 6 below as all have a focus on *development* in its broadest sense. All of the projects were initiated by the author of the paper, either as part of their role (three) or as part of a post-graduate level programme (five). The majority directed the aims of the intervention from the outset in broad terms with some of the populations taking part, facilitated by project staff, in order to decide upon the specific problems within the original broad remit (Plush, 2009a, 2009b).

Sector, author and location, partners and funders	Who chose participatory video production and why?	Positive aspects of the project	Negative aspects of the project	Innovative aspects of the project
Ecology Plush (2009) (p.1-37) Nepal Partnership between Institute of Development Studies, UK and Action Aid an international provider of services.	PVP chosen by the author and undertaken as part of a Master's studies programme. Positive Aspect: Focus was on women and children, to research local climate impacts, reflect on findings, prioritise adaptation needs and make films for change (p.4)	Banke women wanted training programs in sewing or goat rearing as opposed to farming. Shows donors need to listen to the adaptations to climate change that emphasize women's other livelihoods (p.9)	Communication all took place with translators so simple problems often became more difficult to solve as a result Introducing PVP to a specific group can add to tensions around who gets to use the equipment and what for	Combined Participatory Vulnerability Analysis (PVA) as designed by ActionAid with a participatory video production process. Used a train the trainers approach to PVP with the women so skills could be shared independently of the researchers
Development Baumhardt, Lasage, Suarez & Chadza (2009 p.129-138) Salima District, rural Malawi. Collaboration with the Red Cross and the Meteorology Services	Chosen by the author, a Masters project and pilot project looking at the effectiveness of video in transferring community-based climate change practices between vulnerable villagers	Used local villager's own adaptations to climate change to inform the development of the film: use ducks as don't drown in floods, keep grain in bags so can move quickly, etc.	Local village leaders chose who watched the film, so an equal balance of men and women not always achieved. Screened on a laptop so the number of people was limited.	Evaluated the impact of the participatory videos on the people who watched it before and after and showed marked increase in decision to implement and use adaptations to reduce food vulnerability due to flooding
Development de Lange, Olivier & Wood (2008, p.109-122) Motherwell, Port Elizabeth,	PVP was chosen by the three university employees as a critical way to engage teachers (in schools) in	Adopt a research as social change approach (Schratz & Walker, 1995), where the research is an intervention,	'They [the teachers] also did not suggest any changes to the process, from which we can assume that	Used Fiske's (1987) levels of analysis – primary film- makers' response to their film, reflection, engagement and

South Africa	participatory action research, to encourage reflection on their own practices, and to take action collectively (p.109)	and teachers are not simply research participants, but become agents of change while engaging in participatory video documentary production	they experienced their level of participation as meaningful and gained from the reflectivity thereof' (p.117). This may not be the only reason – power differentials may have influenced the teachers lack of response.	anticipation of taking action (through analysis of the genre, the story line, themes and images), the secondary audience response and thirdly the production text, what they say about their own work. All often overlap.
Development Lunch (2004) (p.1-4) Turkmenistan, Central Asia Partner: Insightshare	The facilitators came with the PVP methodology to the community, the problems were identified by the community. The overarching purpose was communication within and across groups both horizontally and vertically	PVP used to bring local experiences and knowledge into a global network, allowing actors to learn from each other. PVP used as a means of collecting, validating and disseminating farmer developed technologies to audiences across national boundaries, whether they are farmers, researchers or policymakers.	Power differentials existed in relation to women. Videos were left with <i>key</i> individuals, but not clear if these were men or women. Facilitators edited films and only they spoke with policy makers and funders, so indigenous communication in one direction only in the video.	Villagers shared practices and recommendations to introduce micro loans, a plan was agreed with fund holders. This changed the economic circumstances of some farmers increased their sustainability as are then able to buy and maintain greenhouses. Also increases the farmers output for consumption and sale.
Development Harris (2009) (p.538-549) Navua a riverside town in rural Fiji	Undertaken as element in facilitators doctoral research to answer three questions set on PVP: trust, involvement and their impact on representational ability; extension of bridging ties for communities (horizontal) and policy makers (vertical); and how rural women invite cultural and social inclusion in content creation, that challenge national	Through engagement in the development of messages via PVP, individuals were empowered to find ways of solving problems in their own communities. Increased dialogue, collaboration, and respect for one another's ideas became elements in community building and social cohesion among diverse women. Created new links	Any negative aspects of this project were not reported and none could be discerned from the contents of the paper. This is worrying in and of itself as any project will realistically experience some problems even minor ones. In the interests of transparency, it is good practice to report all aspects of the experience and process.	By bringing the lived experiences of people into the public realm and celebrating the interdependence, the relationships, and the collective agency of diverse groups in their daily construction of community, the women captured the <i>true</i> nature of community in Fiji (Italics added by this author). Caution needs to be exercised as there are many and not just one version of the 'truth'.

	discourses on race, gender, and place	reflecting the interactions, the goodwill and inter-dependence of diverse communities		
Women Foster (2009) (p.233-245) Bolton, England Partner: Sure Start a national public organisation housed within social and health services.	The researcher brought the methodology to 'poor' working class women involved in a local Sure Start programme as an evaluation tool. Only three members of the original group produced finished pieces of work though no reasons are given for this.	Trust, friendship, authenticity and social justice are discussed in relation to the research process and the deepening of the researchers' commitment to collect more authentic data and increasing her commitment to represent this as faithfully as possible. Community researchers were involved in every stage of the research process, designing questions, collecting data, analysing and disseminating findings.	The descriptive language used within the article, displays a top down approach with value judgements being made by the researcher, for example the descriptions of learning which took place are seen as 'skilling' a group of 'poor' working class women with researchers and teachers being positioned as the ones doing the skilling (p.234).	Outcomes from the research included parents and carers being employed to do outreach and other participatory research, however the lack of action to address the communication problems between Sure Start staff and family members remain unchanged and management were unwilling to address the issues raised in this regard.
Women Goodsmith (2007) (p.1-22) Sabou et Nafa (Opportunities and benefits) Gineau, Africa Partners - Communication 4 Change (C4C) La Cellule de Coordination Sur les Pratiques Traditionnelles Affectant la Santé des Femmes et des Enfants (CPTAFE), the national affiliate of the Inter-African Committee for the Prevention	Participatory video productions involved close collaboration between C4C and community members both young and old: students, teachers, farmers, seamstresses, craftswomen and apprentices, cooperative members, and local influential people. The 'editing in the camera' option enabled the part-time, volunteers in production teams to create a diversity of videotapes quickly and efficiently for	A number of 'Lessons and Observations' were shared: priorities of the local partner should take precedence; each participatory video team should have autonomous use of, and full responsibility for, their production and playback equipment; in a participatory video project, the most important results usually take place 'off-camera'; long-term effects and conscientization through dialogue can extend beyond expected	Funding uncertainties created delays in fully equipping each project community, and temporary measures to share video gear among teams proved problematic in practice, as described as 'Lessons and Observations'. Long distances and difficult terrain between various communities added to these challenges. An internal evaluation was undertaken due	Teams in the various regions made videotapes on a diversity of women's activities, from collective gardening, cloth-dyeing and ceramics production to soap-making and the extraction of shea butter. These programs provide models for those who seek alternative options to practicing excision as a means of producing an income; they also offer examples that can help other women learn new skills and gain greater economic self-sufficiency.

of Harmful Traditional Practices	immediate daily playback	outcomes with teamwork, advocacy, decision-making, leadership skills as components, and outgrowths (p.11-13)	to time / funding constraints	
Women Waite & Conn (2011) (p.115-135) Busoga a semi-rural part of Jinja district in Eastern Uganda Partner - Straight Talk Foundation (STF), a health NGO based in Uganda.	Designed by the academic researchers to explore appropriate methodologies capable of eliciting young women's voices to allow the more audible 'hearing' of young women's voices, for the researchers to learn from the participants' accounts of their life-worlds in order to adopt a more gender-sensitive approach to sexual health	Young women highlighted problematic gender relations, and participatory video drama (PVD) was used as a part of the process of understanding the embeddedness of these relations. The first stage of addressing these was to understand power dynamics & ways these are framed. Emergent dialogue between / among women and men (young & old), seen as empowerment through a social change process (p.128).	'The young women seem to have an embedded fear of this downswing in their fortunes as they return to the integrated theme of trouble in each of the dramas that is at least partially constituted by structural economic constraints' (p.128). Despite this the research did not attempt to support the young women to alter their and their families' economic circumstances.	A critical arts-based analysis considered not only the story at 'face value' but also looked at the underlying ideas and values; what is missing, gaps in the narrative; unexpectedness and tensions in performances; critical and subversive dimensions; and where special dramatic techniques are used to make a critical point that might highlight moments of resistance (p.124).

Table 6: Positive, negative and innovative aspects of PVP projects

2.5.1 Positive aspects of PVP projects

In terms of power sharing there were some good examples of training that was aiming at empowerment and people having a voice (Goodsmith, 2007; Plush; 2009; Waite & Conn, 2011). Some of the projects used PVP as a means of disseminating information, teaching and sharing practices that solved problems and effected social change which had often been developed within the community (Baumhardt, Lasage, Suarez & Chadza, 2009; Harris, 2009; Lunch, 2004). de Lange, Olivier & Wood (2008) worked with teachers for them to become 'agents of change' in their own rite (p.109).

2.5 2 Negative aspects of PVP projects

In relation to problems encountered during the projects a number were mentioned including use of translators causing misinformation and tensions about who gets to

use the video cameras and equipment (Plush, 2009). Thankfully as members of *dp* are interpreting for each other we may experience less problems in this regard as a result. Other problems included local leaders deciding who viewed the films which meant a gender balance was not achieved (Baumhardt, Lasage, Suarez & Chadza, 2009). There were problems with power differentials as in one project only facilitators of the non-governmental organisation (NGO) spoke with government officials and edited the film, therefore the process was not fully participatory (Lunch, 2004). Indeed, not reporting any problems with process appears unusual in itself (Harris, 2009). On occasion value judgements were made by the researcher despite their protestations to the contrary (Foster, 2009). Other projects described funding uncertainties leading to a lack of equipment when needed (Goodsmith, 2007) with others facing ‘structural economic constraints’ but no documented narrative in relation to attempts at changing this situation (Waite & Conn, 2011 p.128).

2.5.3 Innovatory aspects of PVP projects

Innovations included using a train the trainers approach to PVP with the women so skills could be shared independently of the project workers (Plush, 2009a). Baumhardt, Lasage, Suarez and Chadza (2009) evaluated the impact of the participatory videos on the people who watched it before and after the intervention. de Lange, Olivier and Wood (2008) used Fiske’s (1987) levels for data analysis purposes focusing primarily on the film-makers’ response to their film, through reflection, engagement and the anticipation of taking action. They used an analysis of the genre, the story line, the themes and images in addition to the secondary audience response and lastly the production text, all were seen to overlap. It is worth noting that combining a range of data sets in this manner could be useful in terms of the rigour of the research process and also in relation to the presumed data analysis process. In comparison, Lunch (2004) documented changes in the economic circumstances of the people taking part through the introduction of micro-loans. While Foster (2009) used employment in a similar role (Foster, 2009). Goodsmith (2007) focused on the sharing of information via participatory video that led to skills development across regions with ‘moments of resistance’ highlighted through the adoption of a critical arts based approach by Waite and Conn (2011) as follows:

A critical arts-based analysis thus considers not only the story at ‘face value’ but also looks at underlying ideas and values. It adopts a critical approach in

looking at what is missing, gaps in the narrative, unexpectedness, tensions as well as what is on the surface. (p.124).

A useful approach indeed when engaging with diverse people that can reflect the power differentials that are in operation during the process of PV production.

2.5.4 How to do PVP

Of the remaining 10 papers, two focused on the ‘how to’ aspects of using participatory video in both a developmental and a research process. Each will be discussed individually as they have been used to a greater or lesser degree in framing this PVP evaluation and research process.

Jewitt (2012) in partnership with the National Centre for Research Methods housed within the national Economic and Social Research Council produced a ‘how to’ paper that focuses on the process of using video for research purposes. Jewitt (2012) recognises that video data needs to be linked to social theories and themes, something which has already taken place in setting out the direction and focus of this research. The advantages and disadvantages of using PVP are also listed and will be discussed in detail in Cycle 2 – Doing, of the Methodology section given their relevance to the action element of the PVP process. The second ‘how to’ paper is by Lunch and Lunch (2006) and is entitled *Insights into Participatory Video: a handbook for the field*. It is a comprehensive document outlining the participatory video process, through relating the ‘hands on’ experience of members of *Insightshare* the organisation that Lunch and Lunch founded. Within the appendices there is an interesting section on participatory research. It is very useful in relation to the physical aspects of producing participatory videos, however what it does not give is an *insight* into the process in relation to the dynamics of the power differentials that occurred. It is at times naïve in its assumptions that power will be shared within the PVP process, for example, in recommending that the facilitator ‘be aware of power’ it states

This means recognising and acknowledging power relations in your role as a facilitator. The powerful members of the community may expect to dominate the PV process, and the less powerful may expect this too. Video interviews can go a long way in ‘giving voice’ to important people in the community. The footage may or may not be used later but the exercise serves as a useful interview practice, and by seeing local people wielding the camera and asking the questions, the key movers and shakers in a community will be impressed. It is always important to get these influential

people on board and to let them have their say. Be aware that power is usually tipped in favour of the interviewer! (p.59)

No mention is made of the facilitator's ethnicity, the fact that they will probably be white and often, though not always, male and European and they will receive an income for the work they are doing when the people taking part, more often than not, will not. As Potts and Brown (2005) remind us

power and knowledge are inherently interrelated, anti-oppressive researchers recognize that knowledge is political; it is not benign as it is created in power relations between people. Knowledge can be oppressive in how it is constructed and utilized and/or it can be a means of resistance therefore 'Anti-oppressive researchers are aware of the dynamics involved in the social construction of knowledge, and use this awareness to further the goals of social justice' (p.261).

This difference in practice raises a couple of questions. Would an anti-oppressive practitioner use the process as a means to placate those with power in order to facilitate the people with less power to take part and be heard? If they did so would this do more harm than good through reinforcing power relations that already exist? Lunch and Lunch (2006) 'believe that PV has much to contribute towards efforts at fostering an authentic participatory democracy and towards building a sustainable and socially just world' (p.62). However, at times the handbook reads more like a promotional paper, as opposed to an honest appraisal of the process, with the concomitant problems as well as the successes that this can engender.

By contrast, Goodsmith and Acosta (2011) in their paper *Community Video for Social Change: A Toolkit* directly address social change as a process involving critical conscious raising with a specific focus on gender issues for women and girls in areas of conflict. They state that social change '...begins with individuals, but must involve the community as a whole' with 'critical consciousness-raising, dialogue, and reflection within and across different groups' recognised as 'important to the process of communication for change' (p.13). They offer a gender sensitive insight into the use of 'community video' focusing on the collective community experience drawing on the theories of social change advocated by Freire. They note that 'Community entry—first contacts and discussion of participatory video methods, carried out in locally-appropriate ways—plays a major role in the success of future activities' (p.26). They further note the logistical problems that can exist within areas of conflict and the sensitivity needed to attend to the needs of

participants in the process of awareness raising given the vulnerability they may be experiencing as a result of their experiences. They suggest holding a number of preliminary meetings in order to counteract the often dominating actions of male leaders in the community which can act to silence women and young people when planning a community video process. Core principles are suggested for participatory evaluation and monitoring including that: information gained has practical value for participants; the voices and experiences of key stakeholders are prioritised; the process is educational and empowering; a range of stakeholders actively take part; and signs of change are decided on by those the project is intended to benefit which were adapted from Parks, Gray-Felder, Hunt, and Byrne (2005). However, on closer inspection one significant element of Parks *et al* key principles are not included namely that ‘the process must be explicitly political’ (p.13). This is notably absent from all the papers reviewed in relation to participatory video production up to this point. Why is developmental work seen as apolitical? What are the reasons for this? As a feminist, the personal is political, so how is it that working with women and grassroots communities is not considered to be a political act? Leftwich (2006) aimed to ‘deepen the *political* understanding and analysis of development processes’ [Italics authors own] in order to be able to develop a framework for political analyses that could be used to support ‘drivers of change’ (p.1). Leftwich (2006) conception of politics is a broad one.

While formal decision-making in public policy, around public institutions, *may* be the most important expression of politics (especially in established, stable and modern polities), politics is nonetheless a process found much more widely, in families, farms, firms and factories; in churches, NGOs, aid and other bureaucracies; in state and stateless societies; across sectors (whether agriculture or banking); in international agencies and in refugee camps – and in the relations between them (p.4) [Italics authors own]

He describes politics as operating at ‘two distinct but related levels’ the first being between those who know the ‘rules of the game’ and the second relating to ‘the ‘games within the rules’, that is the competitive interaction of interests and ideas, parties and programmes, within the established institutional rules of the game’ (p.4). These are thought to take place in societies where the political process is stable. However, within unstable societies the ‘*politics of development* is perhaps best understood as the set of processes whereby people *change the way they use, produce*

and distribute resources’ (p.45) [Italics authors own]. Leftwich (2006) notes two aspects to this process:

1. *When people change the way they use, produce and distribute resources, they also change their (social and political) relations – relations of power - with each other.*
2. *When people change their political and social (power) relations with each other, they usually change the way they use, produce and distribute resources* [Italics authors own] (p.46).

He sees these ‘causal processes’ as reciprocal and impactful upon each other with ‘the dynamic of their interaction’ needing to be afforded the greatest attention in relation to ‘political will’ not being seen as a ‘virtue possessed by some and not others, but an institutional question and a function of urgency or crisis, often brought about by internal or external threat’ (p.5). One wonders if this change in political and social power relations will be presented and if so, how it might be manifested within the PAR and PVP evaluation process that were used? This was borne in mind while reviewing those papers that specifically related to the use of PVP as an evaluation and research tool.

2.6 EVALUATION AND RESEARCH USING PVP

The remaining papers have also been grouped together into a table, as previously to facilitate a critical analysis see Table 7 below. The focus of the evaluation and research undertaken within the papers was diverse.

Author	Why PVP was chosen	Positive aspects of the project	Negative aspects of the project	Innovative aspects of the project
Braden (1999, 2003) Place: Malawi and Sierra Leone Partner: and subject of the research was Action Aid an international NGO	PVP was agreed by researcher & Action Aid that action-based research was needed so ‘beneficiaries’ of development programmes have direct and co-equal access to management and decision-making. Aimed to find ways that resource-poor communities can research, analyse and	It explored the use of video as a non-literacy based tool shaped and produced by resource poor people to extend participation methods used by local groups: to monitor any changes in communication habits of the international NGO; to monitor learning and changes in	They were <i>surprised</i> to find that even at only one step from the communities both NGO staff and partners use media and languages that excluded local participants. No discussion of micro process by which the turn-around in project staff is achieved, only a summary of the ‘training’ is given and not an	Braden sees change as the result of a humanisation process which is described as taking place through the representation, re-representation (through further screenings), response and dialogue of the people taking part and the recipients of the participatory videos, within the shifting boundaries of the contexts in which both self and

	represent their own needs and priorities to policymakers and service providers and monitor responses.	local and national government policies and approaches in areas affected by the Action Research	in depth discussion of this change in their role and attitudes toward the people who took part. It lacks critical reflection	other can critically reflect. Change did happen as a result of the intervention at a local, group & governmental level
Kindon (2003) PVP with members of a Maaori tribe in Aotearoa, New Zealand	Reflects on experiences from a participatory video project and concludes that a <i>feminist</i> practice of looking that actively works to engage with and challenge conventional relationships of power associated with the <i>gaze</i> in geographic research, may result in more equitable outcomes and/or transformation for research participants.	Movements of all bodies behind and in front of the camera across the conventional boundaries of researcher and researched – symbolizes a degree of destabilization of conventional power relations in the research relationship and of particular claims to the unquestioned transparency of the image. These movements have facilitated a more explicit recognition of the agency and situatedness of all participants in the politics of knowledge production (p.146).	Notes that video use is highly context dependent for its empirical success (p.147). The exploration demanded a high level of commitment and agency from all involved. The commitment to ethical processes of sharing rough-cuts of videos and drafts of papers with people represented in them is critically important, but also time consuming (p.148). Cautions that considerable attention needs to be paid to the negotiation of the research relationships if hierarchical power relations are not to be reproduced (p.143).	Unlike most examples of PVP within community development, the videos produced were not shared externally but were part of a process of internal capacity building and knowledge sharing. In addition, the videos produced and associated research training formed a key element of reciprocity within the research partnership (p.144). By Ngaati Hauiti members being at the centre of knowledge production for, with and by each other, the democratising potential of video meant all explored the production of a ‘new politics of knowledge’ together.
Kindon (2012) PVP with members of a Maaori tribe in Aotearoa, New Zealand	Based on Kapoor’s (2005) directive that investigation necessitates a focus on how academics, researchers and development practitioners wield and yield power throughout the process of their intervention by the pervasiveness of	Kindon engages in a practicing a form of <i>hyper</i> -self-reflexivity (Kapoor 2004) to ‘excavate’ (Kapoor 2005) the work and inquire into the delicate interplay of (primarily the researchers) power, complicity, and desire	Kindon reflects on how the use of community mapping and ‘filming’ using video within the participatory research process both enabled the explicit negotiation of power, and reproduced and reinforced moments of dominance, control and	Kindon expands on Kapoor’s (2005) largely discursive approach by arguing the importance of materialising, corporealising and spatialising any excavation of power, complicity and desire. Kindon also called attention to the limits of Kapoor’s pessimistic interpretations, by

	<p>Euro-centrism in participation, neo-imperial and in-egalitarian relationships in participatory development (PD) associated with wider discourses associated with Orientalism, capitalism and colonialism, or what he terms 'empire' (p.3).</p>	<p>throughout this practice. By producing this reflexive auto-ethnography Kindon engages with recent critiques about the tyranny of participation and explore the potential for its re-politicisation within social geography (p.4).</p>	<p>manipulation (p.24). The adoption of <i>participatory techniques</i> does not in itself constitute <i>participatory research</i>. Without the participatory epistemology offered by PAR, they are unlikely to increase social wellbeing and social justice, and may actively further the de-politicisation of participation (p.31-32).</p>	<p>including an orientation to complicity as productive and necessary. With both aspects being important in efforts to grapple with the often paradoxical, messy and unpredictable aspects of participatory research (p.23).</p>
<p>Muniz & Lemaire (n.d.) Worked for Insightshare a Non Governmental Organisation (NGO) working internationally using PVP. Partners: Kenya - The African Centre for Technology Studies (ACTS) & Uhai Lake Forum Zimbabwe - Regional Environmental Organisation Zimbabwe (ZERO) & Zimbabwe Women's Bureau (ZWB) Malawi - Coordination Unit for the Rehabilitation of the Environment (CURE) & Churches Action in Relief and Development</p>	<p>Community Based Adaptation in Africa (CBAA) decided to use PVP as a monitoring and evaluation tool as a means to enable the communities to record the impacts and the local adaptation knowledge in their own words. In addition to amplifying voices of the community, the activity also aimed to enhance accountability, support action research, strengthen communication between the NGOs and the communities, and help generate and archive local knowledge (p.2).</p>	<p>The aim with PV was for people to easily convey their knowledge, come together to discuss important issues in their daily lives and craft their message in an accessible and inclusive format. Monitoring and evaluating climate change was linked to the proposed local adaptations as well as climate variability (p.2). The PV activity helped raise awareness on the need for alternative livelihoods at community level that would assist them in facing climate variability (p.5). Showed PVP's directly to policy makers and Government</p>	<p>Constraints raised included: 'managing the expectations of communities' who did not see the immediate benefits of the monitoring and research process (p.7); Demanding time from local people requires careful management – while their basic needs are so pressing it can be difficult for people to see knowledge gathering as beneficial (p.8); When watching the films it was questionable how many women were involved in the actual filming and editing in each country with only one woman being recognised in the credit list at the end in the Malawi film. Local NGO's who 'held' the</p>	<p>The PV for M&E activity also enhanced participation. It built common ground between NGO/CBOs and the communities, and strengthened the capacity of the trainees in video, M&E and facilitation. The process raised awareness and mobilised people on the ground. Community engagement in the development of indicators was integral to the training. In Malawi, the participatory indicators increased motivation and ownership over the process. As the trainees selected the indicators, they knew what footage to collect and were eager to do it (p.6). The final workshop included another M&E tool: the Most Significant Change approach.</p>

(CARD) South Africa - Indigo & Suid Bokkeveld Community		officials who then took direct action to support local communities in adapting to climate change	equipment may have been 'male' centric.	
Nemes, High, Shafer & Goldsmith (2007) Sümege – a small market town in mid-west Hungary Partner: Famulus, a civil association, including mainly young local professionals and craftsman	PVP was chosen by the research team in order to undertake an endogenous evaluation of the European LEADER programme focusing on development and social learning in partnership with a LEADER organisation (p.1).	The aim was to do an innovative experiment on how and what PVP could be used for in the context of local rural development and self- evaluation. The focus of the pilot was to use action research, concentrating on evaluation, community development and producing a film (p.11)	Time frame was too short; film made did not fully reflect the community's plan; language barriers added to the complexity of the process; no time or energy for documenting of group dynamics and other circumstances, reduced the social science value of the pilot study	Rather than endogenous and exogenous evaluation being in opposition, it may be more useful to consider the evaluation process in terms of the production of hybrid knowledge (Fraser & Lepofsky, 2004), where knowledge within participatory projects is considered in terms of the shared understanding that arises within the interactions facilitated within the project (p.7).
Shaw (2012) Participatory video production organisation called 'Real Time' in the UK	Auto- ethnographic study of relational praxis and empowerment in PVP through multiple data gathering from a range of people and practitioners in relation to short and long term PVP projects led by Real Time practitioners. Video was one of a range of collection methods including focus groups, individual interviews, diaries and observation. Uses stage theories to	Focuses on differing levels from micro to mezzo and the conditions needed for empowerment to take place when PVP is utilised. Identifies a number of elements that can enable or hinder this relational process. Noted importance of a separated period of group building prior to PVP to avoid inappropriate exposure. Thought might have a particular contribution for women's groups.	Practitioner seen as 'managing' the process through facilitation. Time constraints in some projects caused problems and can hinder inclusivity and empowerment process. Actions focused outward through sharing videos can be both a positive and negative. Found there was a lack of financial and relational support for participant involvement in ongoing action.	Further cycles of video making (at least double-loop) may increase the possibility of generating deeper participant insight. Describes 'Real Time' stages of practice as a number of complex non-linear dynamic processes. Shaw suggests that video functions to intensify group processes because it 'turns up the intensity of participants' sensed experiences' (p.291).

	highlight group processes and to explore empowerment issues.			
Wheeler (2009) Rio de Janeiro, Brazil including within favelas	Participatory video was one among several research and action strategies deployed as part of a broader participatory action research project that aimed to explore violence and how people can respond to it (p.1). The use of PVP and other techniques was chosen by the researchers.	The research process involved creating participatory discussion groups drawn from different parts of the community, integrating participatory video and theatre at various points. The work was led by a core group of community researchers, active locally in trying to change the situation, with the intention that they assume active leadership of the process (p.10).	Issues of representation and inclusivity arise because those who took part reflected the social circles and connections of community researchers. The micro-politics of the community indirectly affect the research process (p.15) During the video process, disputes arose about who controlled the technology, where the camera was kept, who had access to it, when it could be used, which parts of the community were filmed and when.	The micro-politics of the research process were discussed and power differentials are acknowledged that influenced the outcomes in that ‘participatory video cannot be understood simply as a means of communicating visually about research. It involves a whole series of processes that are linked to power, exclusion, fear, mistrust and voice’ (p.16).

Table 7: Aspects of PVP as an evaluation and/or research tool

Braden (2003) found ways for people taking part in *development* to participate as equal partners in decision making processes, while Kindon (2003) focused on equality using ‘a *feminist* practice of looking that actively engages and challenges conventional relationships of power associated with the *gaze* in geographic research’ (p.143) [Italics authors own]. In addition, Kindon (2012) also developed the concept and practice of *hyper-self-reflexivity* to analyse participatory processes she undertook. She did so to ‘inquire into the interplay of the researcher’s power, complicity, and desire throughout the practice’ (p.3) [Italics authors own]. Muniz and Lemaire (n.d.) use PVP as a monitoring and evaluation tool and a means to enable the communities to record the impacts and their local adaptation knowledge in relation to climate change, in their own words. Nemes, High, Shafer and Goldsmith (2007) undertook an endogenous evaluation of the European LEADER programme focusing on development and social learning. Whilst Shaw (2012)

studied relational praxis and empowerment in PVP. Wheeler (2009) meanwhile aimed to ‘explore violence and how people can respond to it’ (p.1) as part of a broader participatory action research project.

2.6.1 Who initiated the PVP process?

The instigators of the use of participatory video production were again external to the communities in which the evaluation and research took place. The research was internationally located and had partner organisations, mostly but not always, within the countries in which they were undertaken that were Governmental institutions, not for profit organisations and / or non-governmental organisations (NGO’s) and / or local community groups.

2.6.2 Positive aspects of the PVP evaluation and research

These included communities communicating horizontally and vertically (Nemes *et al.*, 2007) to policymakers and others; raising awareness of their needs (Muniz & Lemaire, n.d); the empowering elements of PVP (Shaw, 2012; Wheeler, 2009); and ‘agency and situatedness’ in ‘the politics of knowledge production’ (Kindon, 2003 p.146). Huber’s (1999) assertion that there are three uses of PVP within community development namely therapy, activism and empowerment (cited in Kindon, 2012) was taken with a note of caution, given the negative aspects of the PVP process.

2.6.3 Negative aspects of the PVP evaluation and research process

These included: a lack of time impacting on participation (Kindon, 2003; Muniz & Lemaire, n.d.; Nemes, *et al.*, 2007; Shaw, 2012); the high demands that PVP and PAR place on the people involved (Kindon, 2003); peoples basic needs not being met, impacting on motivation (Muniz and Lemaire (n.d.); the use of excluding language (Braden, 2002); the reproduction of power differentials (Kindon, 2012); the potential for Eurocentric, neo-imperial and un-egalitarian relationships related to ‘Orientalism, capitalism and colonialism’ to be formed (Kindon, 2013 p.3); and the micro-politics of community through disputes in relation to storage and use of video equipment. None of these aforementioned micro-politics supported *empowerment* indeed quite the reverse.

2.6.4 Innovative aspects of the PVP evaluation and research process

Innovation included the recognition that change happened through critical reflection by the community on the PV's produced (Braden, 1999) thought to be similar to the conscientization process described by Freire (1970). The need for PVP and PAR to engage with complicity in order to 'grapple with the paradoxical, messy and unpredictable aspects of participatory research' was suggested by Kindon (2012, p.23). While Lurch (2007) purports that participatory indicators selected by trainees increased motivation and ownership over the PVP evaluation process. Muniz and Lemaire, (n.d.) drew on the 'Most Significant Change' approach to differentiate PVP films that showed significant changes that had taken place during evaluations of projects. Nemes *et al.* (2007) thought that the evaluation process fostered the expression of the self as people replaced institutionalised forms of literacy with visual literacy. While Shaw (2012) suggests that multiple cycles of video making may result in 'deeper insight' by the people taking part heightening the 'intensity of participants' sensed experiences' (p.291). Indeed, Wheeler (2009) recognised the outcomes of the PVP need to be understood as involving a number of processes 'linked to power, exclusion, fear, mistrust and voice' (p.16).

2.7 WHAT DID THIS MEAN FOR THE PLANNED PVP PROCESS?

Interestingly, all of the above relate to the participatory process and argue for: democratisation; sharing and developing knowledge as a direct result of involvement; attending to power differentials and action to combat and critique negation, exclusion and control on behalf of the researcher and the people taking part; and lastly the usefulness of incorporating the feelings of the people involved in the process. Returning for a moment to Leftwich's (2006) model, discussed earlier in this chapter, it is worth noting that the political aspects involved in the discussions that were highlighted in a number of papers gives hope that in at least one area of PVP, politics is considered an important factor in the process. In addition, given the importance Leftwich (2006) placed on the redistribution and sharing of resources, these factors were highlighted in a number of papers including the need to attend to the basic needs of the people taking part (Braden 1999; Kindon, 2003; Muniz & Lemaire, n.d.; Shaw, 2012; Wheeler, 2009). The evaluation tool in the form of the Most Significant Change (MSC) approach to monitoring and evaluation, might prove useful further along in the PVP evaluation process (Muniz & Lemaire, n.d.).

2.7 1 IF I'M HONEST

Whilst I would like to say that I had reviewed and understood all of the aforementioned research papers in advance of commencing the first cycle of PVP the reality was that I had not. I had read and I hope absorbed some of the learning contained in the papers reviewed, however the detailed examination of this literature was conducted during my preparation for my transfer interview approximately 18 months after commencing the research process and during the writing of this thesis.

2.8 CONCLUSION

This literature review of PVP practice highlighted the difficulty of defining PVP given that it has 'been applied in many more ways outside of academic research and education than inside' (High, Singh, Petheram & Nemes, 2012 p.35). The definition of PVP as a *process* in the development of a *product*, involving people, that can result in some form of *empowerment* was suggested. Following an outline of the history and origins of PVP, relevant papers were subjected to scrutiny. Whilst the lack of PVP papers within the discipline of psychology was noted, the 21 papers reviewed focused on the use of PVP with adults. The use of participation, power and problematisation as critical lens through which to view the papers was discussed given their centrality to both PAR and PVP processes. It was pertinent that the PVP process was never initiated from within the community, conveying something in relation to the direction of investment, whilst highlighting its top down introduction into many 'development' projects. This culminated in a discussion of PVP as a tool, focusing on the positive, negative and innovative aspects of its use. Potentially supportive praxis was discussed relating to PVP in social change processes (Baumhardt, Lasage, Suarez & Chadza, 2009; Harris, 2009; Lunch, 2004) and with 'agents of change' (de Lange, Olivier & Wood, 2008 p.109; Plush, 2009a). The often dominating actions of male leaders in acting to silence women and young people were highlighted as needing to be attended to given the diverse mix of people from both genders in the SWC?ET. Core principles suggested by Parks *et al.* (2005) revealed that 'development' processes were not 'explicitly political' (p.13), something common to the majority of the PVP papers. Leftwich (2006) proposal that people change the way they use, produce and distribute resources impacting on social and political relations of power (and *vice versa*) was borne in mind while reviewing papers that focused on PVP as a tool for evaluation and research. A focus

on the positive, negative and innovatory aspects of the PVP process highlighted the need to invest in a democratic process; sharing and developing knowledge through full involvement; attending to power differentials to ensure control resides firmly with the people taking part. Lastly, the usefulness of incorporating the feelings of the people involved in the process was recognised. Leftwich (2006) highlighted the fact that in a number of papers (focusing on evaluation and research) a political element was included. This suggests that in at least one area of PVP, politics is considered an important factor in the process. In addition, the redistribution and sharing of resources (Leftwich, 2006) and the importance of this in many of the papers discussed, supports attending to the basic needs of the people taking part so that all expenses and additional costs such as travel and childcare are adequately provided for within the PVP process. Indeed, the researcher adopts a holistic approach aiming to take account of the diverse people involved in this PVP and PAR process. To what extent this is achieved will it is thought be reflected in the answers drawn from the research questions being asked in relation to both the *outcomes* and the *process*.

CHAPTER 3.0 HOW - METHODOLOGY CYCLE 0: BECOMING

The emotion of hope goes out of itself, makes people broad instead of confining them...The work of this emotion requires people who throw themselves actively into what is *becoming*, to which they themselves belong (Bloch, 1995, p.3). [Emphasis added]

3.0.1 INTRODUCTION

Within this chapter (cycle) the rationale supporting the use of a transactional analysis developmental theory by which to frame the reporting of this PAR process is introduced. Firstly, the desire to open up the research report and the potential for creativity and innovation in all stages of the research process are explored. Secondly, an anti-neoliberal agenda is proposed through the primacy of relationships, feelings and the adoption of a 'post-methodology' process (Varga-Dobaip, 2012 p.13) that is concomitant with a critical community psychology cycle of action and reflection (Kagan *et al.*, 2011). Cyclical, non-linear relational theories and their use, or should I say absence, in critical pedagogical *process* is also explored. The adoption of the cycles of development as proposed by Levin-Landheer (1982) and the associated positive affirmations, offer encouragement and support to me that in *being* with myself in the writing up of this report I further the pursuance of my critical awareness, my reflexivity and it is hoped as a result *develop* and improve my praxis.

3.0.2 OPENING UP THE PROCESS

Parker (2005) notes that 'The standard format of a research report is a secure framework for many writers, but it is itself a particular genre of writing that can turn into a constraint and inhibit innovative work' (p.141). Drawing on the work of Foucault (1970) Parker (2005) encourages qualitative researchers and psychologists in particular '...to outline ways of examining the topic in such a way as to open up alternative accounts rather than shut things down.' (p.148). Further noting that within the methodology section of a research report, such as this one, there exists '...an opportunity in radical research to emphasize that the work tracks the *process* of doing the research rather than simply implementing a predefined sequence of actions.' (p.151) [Italics authors own]. It is to this *process* that this first cycle then speaks that of *becoming* a participatory action researcher. Questions I asked myself at the outset of the documenting of this process include: How to relate what we did in the PAR cycles in such a way that I open them up rather than shut them down? What framework or loosely based structure would best suit this purpose? What

framework would aid my understanding and foster reflection of both individual and group *process*? Being able to do so may enable me to develop insight that I can carry with me into the next PAR *process*. I am also aware that the manner in which we undertook this *process* would not necessarily *fit* with others that I have read in relation to PAR and for this reason I retained a degree of reticence in relating this experience. What would enable me to do so in an open and transparent manner? How was I to find my voice to be able to document and reflect on the experience of what we did together in the way I would want to? How to document the humanism and compassion, the feelings that were at the heart of how we came together without trivialising and discounting this part of the *process* of pedagogic PAR praxis?

3.0.2.1 Fuck neoliberalism and the Trojan horse it came in on

Our community, our cooperation, and our care for one another are all loathsome to neoliberalism. It hates that which we celebrate. So when we say ‘fuck neoliberalism’ let it mean more than just words, let it be an enactment of our commitment to each other. Say it loud, say it with me, and say it to anyone who will listen, but most of all mean it as a clarion call to action and as the embodiment of our prefigurative power to change the fucking world. Fuck Neoliberalism! (Springer, 2016 p.289)

Springer (2016) suggests that ‘To prefigure is to reject the centrism, hierarchy, and authority that come from representative politics by emphasizing the embodied practice of enacting horizontal relationships’ (p.287). Similarly, Brown, Cromby, Harper, Johnson and Reavey (2011) suggest that ‘Radical empiricism focuses on *relations* rather than *persons*’ (p.511). Noting that

the place to begin ought to be with what goes on between the group members as they interact with the space and with each other rather than with the differences between individuals per se. Relations are understood with reference to a concrete *assemblage* or *action-complex* rather than a broad *context* (p.511). [Italics authors own].

In doing so they recognise the ‘unfinished, relational, and emergent character of experience’ in order to ‘do justice to the complexity of embodied experience, however difficult that proves to be’ (p.512). I resonated with this as I too wanted to do justice to the complexity of our collective embodied experience and recognised for myself how difficult this was proving to be. Thankfully I am not the only person to have had this experience, as Guishard (2009) explains

I suffered with deep seemingly interminable depression and anxiety about how to write up this fluid, sometimes incoherent, sometimes harmonious

project in a linear, “scholarly” way that was respectful of my co-researchers, our participants, and the organization (p.86).

Noting that through concentrating on the cognitive elements of the development of critical consciousness she had ‘committed the fundamental attribution error’ through not taking account of what was a ‘profoundly social psychological concept’ (p.94). In addition, Guishard (2009) documented that in accepting the linear stages proposed by Freire (1970) in the development of critical consciousness she had ‘under-theorized the fluid, inharmonious, and cyclical process of cultivating lived critical consciousness’ (p.94). Indeed, Guishard (2009) found her

discipline equally “obsolete” and lacking the language necessary to describe what I have come to understand as the complex personal, social and often cyclical journey of awareness, experience, empowerment, hope, agency and action. I lacked a sense of entitlement to critique and independently theorize about social consciousness fearing that my conceptualizations would pale in comparison to established theorists (p.99).

So how might these processes be understood and presented as cyclical and non-linear? And are there any theorists within psychology or elsewhere that may aid in doing so? How can my ‘doing so’ be justified after this research process has effectively been completed?

Varga-Dobaip (2012) in reflecting on Lather’s (2007) call for ‘post-methodology’ notes that this requires the researcher to develop their self-awareness of the construction of knowledge through paying attention to the research process after it has taken place. The researcher who adopts this ‘post-methodology’ approach would see ‘dilemmas’ as potential ‘sources of reflection to eschew transparency in research’ (p.13). In addition, Vargai-Dobaip (2012) contends that

Post-methodology also attends to how power is taken up and negotiated by the researcher and her participants in research and sheds light on not what knowledge is but rather how knowledge is created. Post-methodology also re-evaluates what we consider valid knowledge and recognizes the relevance of details that come to us through interactions that we cannot foresee. Post-methodology would allow its researchers to move in an unpredictable fashion in order to create a new nomad science that is innovative, pays attention to multiple perspectives, and exists in its own metamorphoses, currents, and flows (p.14).

This is concomitant with a critical community psychology approach to action and reflection (Kagan *et al.*, 2011). It is my intention to take up this call to ‘post-methodology’ to explore the questions asked above that relate to the absence of

cyclical non-linear relational theories and their use in a critical pedagogical *process*.

3.0.2.2 Feelings first

Cromby (2015) offers a partial solution in arguing for the recognition of the primacy of feelings and their impact on social and relational processes across all aspects of our embodied and lived experience. Building on the philosophy of Langer (1967, 1972, 1982) Cromby (2015) describes feeling ‘as a process rather than an entity – [that] is pre-reflectively socialised and continually relational and responsive’ (p.179). In other words, ‘feeling’ does not happen in isolation but within and through relationships and should not be used as another means to individualise people within the discipline of psychology but rather to recognise that ‘The intimate dynamics of embodied experience are already enmeshed with the public dynamics of relating, interacting, choosing, deciding, talking, listening and acting’ (p.180). All dynamics that are active elements of both PAR and the conscientisation process are enmeshed in collective human experience. Rather than the recognition and primacy of ‘feelings’ providing psychologists with a further justification for the individuation of experience Cromby (2015) suggests that

the liminality of feeling, its status as an emergent aspect of the living body that co-constitutes experience both in and through social relations, makes it an ideal candidate for analyses that do not pre-emptively separate interior from exterior, individual from social, nature from culture or body from mind (p.180).

3.0.2.3 Critical humanism

Hofmann-Nemiroff (1990) also offers a potential solution through combining critical pedagogy with humanistic education, to produce what she termed ‘critical humanism’ (p.80). She noted that ‘This educational philosophy addresses the issues of Critical Pedagogy while at the same time addressing the often eccentric or individualistic psychological dimensions which to date have been virtually ignored in the literature of critical Pedagogy’ (p.80). In addition, Hofmann-Nemiroff (1990) thought the ‘discourse’ of critical pedagogy focused on public spheres and that

There appears to be no room in their pedagogical theory for the positive effect of a direct relationship with the student or for a refined and empathic knowledge of a particular student's life-experience separated from the fairly crudely and statistically defined norms attributed to gender, ethnicity, class and race. All relationships with the students seem to be theoretically mediated by a complex and inaccessibly articulated educational theory... (p.98).

Carpenter (2012) raised an important issue in asking the question ‘How can we craft a basis for mobilization if experience is understood as local and knowledge is privileged to situated subject positions?’ (p.25). Carpenter (2012) advocates placing social relations at the centre of the production of knowledge (p.25). While Gergen (2014) challenges researchers to explore not what is but what could be. What is ‘to become’ described as the ‘essence of a future forming orientation to research’ (p.8).

3.0.3 MORE CENTRES, CIRCLES AND CYCLES

In attempting to find a theory that would allow me to engage in a post-methodological exploration of the process, I return to my roots as a person who has engaged in psychotherapy. In order to be able to find a model that is: understandable and comprehensible; includes feelings as a primary process in embodied and lived experience; that fosters critical reflection on *process* and *actions*; and that can be applied to a group of people beginning something new and looking to a hoped-for future and equally as well to a lone-ly white western woman sitting in a room writing her thesis.

3.0.3.1 A theory of communication and a tool for change

Transactional analysis (TA) was developed 50 years ago by Dr Eric Berne, a psychiatrist and psychoanalyst. It was my tool of choice when undertaking my therapeutic journey. Berne (1961) was very interested in the concept of intuition and developed an interactive interpersonal methodology. Underlying TA are a set of humanistic assumptions, that are thought to be true for all people, as follows:

1. People are born ok;
2. People having emotional, communicational or other difficulties, always remain full intelligent human beings;
3. We are responsible for our own experience;
4. Human behaviour is predictable;
5. All emotional problems are curable given adequate knowledge and the proper approach, change is possible;
6. People know what they need.

On reflection, it is easy to see how the theory is flawed through locating the problem within the person. I do not believe that we are responsible for our own experience

when so much of what happens in the world is beyond our control. For instance, the economic impact of neoliberalism or the emotional and structural impact of being a person seeking asylum in a western country. However, there are many aspects of our experience at an interpersonal level for which we are responsible, not as children but as adults. What TA offered me was hope. Hope that I would not have to stay where I was but that I could change. TA and therapy offered me a path to healing and fed my hunger to be seen, heard and recognised. It was no accident that I began my psychology degree whilst I was in group therapy and that I read and devoured a lot of books on TA and other schools of psychology in my quest to find knowledge that would help me to understand why I was where I was and importantly how I was. Being seen, heard and recognised helped me to *develop* my *sense* of self and my *sense* of social relationships. It is to a TA theory of development that I now turn.

3.0.3.2 Cycles of development

Levin-Landheer (1982) proposed that one aspect of our collective archaic shared human experience, are ‘cycles of development’. These cycles were *developed* based on their ‘utility as a tool to anticipate and resolve the many transitional aspects of life’ (p.129). Couched within a western ideology, this theory calls for us to ‘temporarily...erase our race and color, class and background, gender and circumstance’ in order to ask ‘what process do we share with all the members of our species?’ (p.129). One can see why Hoffman Nemiroff (1990) felt the need to incorporate critical pedagogy into humanistic education. Frisby, Maguire & Reid (2009) note how

different gendered, racialized and sexualized identities, cultures, and histories become socially constructed in patterns of domination and subordination both within and outside of action research. It is by finding ways to work across such differences that enough common ground can be created to form a basis for both individual and collective action (p.22).

Maya Angelou illustrated this through the stanza taken from her poem *Human Family*, a stanza from which is relayed below:

I note the obvious differences
between each sort and type,
but we are more alike, my friends,
than we are unlike.
We are more alike, my friends,

than we are unlike.

We are more alike, my friends,

than we are unlike.

Stanza drawn from the poem *Human Family* by Maya Angelou (1990, p.5).

3.0.3.3 Riding cycles

As people, we share far more similarities than we ever do differences though differences do exist in relation to many aspects of our experience. There are aspects of the seven cycles of development listed below that do indeed appear to lend themselves to utility as a tool for reflection on the process, from my perspective as only one person among 10 members of the SWC?ET. As stated previously this is one privileged, middle class, White Western woman's experience and should be read as just that. The Seven Cycles of development proposed by Levin-Landheer (1982) include:

Stage One	The Power of Being;
Stage Two	The Power of Doing;
Stage Three	The Power of Thinking;
Stage Four	The Power of Identity;
Stage Five	The Power of Being Skillful;
Stage Six	The Power of Regeneration;
Stage Seven	The Power of Recycling.

(p.129).

3.0.3.4 Seven / eight cycles of power

These were expanded upon by Illsley-Clarke and Dawson (1998) and further explained in relation to our re-engaging in these developmental cycles as adults in the book *Growing Up Again: Parenting Ourselves, Parenting Our Children*. The 'Power of Becoming' was included at this time. I have used this book at times to make sense of my-self and my experience as a daughter, a woman and a mother to my seven daughters. I had also used it in working with parents who had children that presented with 'severe challenging behaviours', a term I am not comfortable with, in addition to people who both use and / or work within health and social *care* services. The children, young people, and adults that I have engaged with, were no different from me, many of us have had less than we needed from our parents and from society. Who themselves have had less than they needed from their parents and society and so the cycle continues. I realised what I had been doing and my part in continuing this pattern, I knew I needed to break the cycle for my daughters and for

my-self. Only they can tell you how far I have gone in achieving this aim.⁶ I do however recognise that I have a different style of parenting since I raised my awareness, got in touch with my feelings and altered some of my behaviours. Apparently, I am a *cool* mum now though I am not sure this was the result I was aiming for.

3.0.3.5 Something to hang my *dirty* laundry on

Illsley-Clarke and Dawson (1998) provided a framework from which to begin considering my actions and my internal process. There is a saying *Don't wash your dirty laundry in public* going into therapy was equivalent to my doing this. This was not something that was encouraged within my family, there was a privacy and an attendant shame that controlled this aspect of behaviour. Thankfully the rebellious part of my-self thought otherwise and this helped me to *do* therapy despite the *perceived* consequences of my doing so. I used this as an adult and a parent but in this instance, it is the adult perspective that I want to focus upon. It occurs to me that my use of this now may be related to the shame I feel in sharing the process of the research when this was very much a personal and inter-personal process. I recognise that at times my shame debilitates my thinking to a great extent. I find myself having to climb out of it, to unfurl and unwrap it as it gathers around me. I have this visual image of myself, underneath the type of insulation put on a hot water tank with my arms tucked inside. It can be an operation in itself to remove this in order to continue this reflexive process. Elements of the book that relate to adults include: tasks adults may recycle; clues to a need for adults to recycle; and activities that support adults to recycle and grow up again (p.216). hooks (2000) reminds me that in embracing this theory I have no underlying agenda to replace patriarchy with matriarchy when she states

Revolutionary feminist consciousness-raising emphasized the importance of learning about patriarchy as a system of domination, how it became institutionalized and how it is perpetuated and maintained. Understanding the way male domination and sexism was expressed in everyday life created awareness in women of the ways we were victimized, exploited, and, in worse case scenarios, oppressed (p.7).

I had no wish to re-create this through using this developmental theory, my aim in doing so is to give primacy to embedded and lived experience. Gergen (2014)

⁶ I think and feel that I am a different now to the mum I would have been had I not looked at and reflected on both my and their past experiences of being parented.

meanwhile posits that the challenge for researchers is not in exploring ‘*what is*’ but, what could be ‘*what is to become*’ that would be ‘the essence of a future forming orientation to research...’ (p.8) [emphasis author’s own].

3.0.3.6 Cycle 0: Becoming

Affirmations are the antithesis of negations. They are the positive messages we can give to ourselves and each other that encourage and support us all. I have included the affirmations that relate to each developmental cycle within each of the five reported cycles within the methodology chapter. Affirmations in the stage of becoming include: I celebrate that you are alive; we are connected and we are whole; your needs and safety are important to me; you can make healthy decisions about your experiences; you can be (born) begin when you are ready; your life is your own; I love you just as you are (Illsley Clarke & Dawson, 1998 p.218). A return to this stage as an adult can be supported by: taking care of ourselves and each other in relation to our physical needs; our need to feel secure and loved; our need for food, sleep, rest and to feel connected to another person or persons that we trust. As Audre Lorde (1983) reminds me, ‘For women, the need and desire to nurture each other is not pathological but redemptive, and it within that knowledge that our real power is rediscovered. It is this real connection, which is so feared by a patriarchal world’ (p.98-99). Lorde (1983) recognised that ‘Interdependence between women is the only way to the freedom which allows the “I” to “be”, not in order to be used, but in order to be creative. This is the difference between the passive “be” and the active “being”’ (p.99) that is the next cycle of this process. Prior to this a summary of each cycle within this methodology chapter is offered to orientate the reader.

3.0.3.7 Outline of Cycles

Cycle 1: Being: This cycle documents the initial questions I asked of myself in relation to *being* a PAR researcher. Through an exploration of the marginal and the impact of this some of the challenges of being a PAR researcher are discussed. This is followed by a discussion of ethics and its relationship with permaculture practice. In addition, the necessity of adopting a critical community psychology approach and of using anti-oppressive praxis (Potts and Brown, 2005) in the PAR process is presented. Through reflecting upon the axiology underpinning the ontological and epistemological frameworks on which the research was based a discussion of the

researchers' position in relation to standpoint, knowledge, reality and subjectivity as advocated by Parker (2005) is undertaken. This is followed by the documenting of the formation of the So What's Changed? Evaluation Team and the gifts that the Grundtvig programme brought to the PAR process. Lastly, the importance of 'not knowing' was discussed in relation to our embarking upon this shared process.

Cycle 2: Doing: Within this cycle the focus on *doing* the PVP's led to a discussion of the process informed by Lederach (2005) in relation to academics and artists. It is thought that what both share in common is a reliance at times on their intuition, a notion disavowed within many academic settings. This is followed by a narration of the PVP process and reflections on the early aspects of this by the researcher. The advantages and disadvantages of using PVP as a means to generate and gather data are discussed and related to the PVP process (Jewitt, 2012). The importance of considering the context within which PVP's take place was noted as impacting upon both *process* and *outcomes*. Lastly, a critique and reflection upon the process of production leads to a discussion of the difficulties of editing the PVP's in a collaborative manner as initially envisaged. This highlights issues in the process of *doing* the research that needed to be resolved.

Cycle 3: Thinking: This cycle begins with a discussion of how love, perception and reality are shaped within and by people's experience. Through focusing on the ways in which the *development* of the self has been colonised, people and their freedom to inquire are located in the centre of the social change process. In addition, the importance of the marginal spaces in which people are placed (hooks, 1990) is recognised as not only a space of hegemony but potentially also one of resistance. This informs a discussion of the educational aspects of the PAR process, not only in *dp*'s collective space but also within its marginal one, within the community in which it was located. The problem then of how to combine the multiple knowledges that were present in this cycle of the process are discussed and a potential solution presented in the form of a 'multi-linear model of the learning process' (Baker, Jensen and Kolb, 2005 p.412). The cycles that involved SWC?ET members in deciding upon the qualitative approaches to be used in order to answer the second research question, re the fit of the PVP and PAR process, are related and opened up for scrutiny. Lastly, a number of choice points are discussed as suggested by Bradbury

and Reason (2006) to offer a framework by which the quality of this research can be assessed.

Cycle 4: Identity and power: During this cycle with its focus on the *identity* and *power* of the person, aspects of my internal process are discussed. My fear of freedom and associated feelings of shame that immobilised my creative process are documented and comparisons drawn between this individual experience and that of members of the SWC?ET. The collective *stuckness* of SWC?ET members and the impact of this on the creative process are documented. The innovative use of a paragraph on body-mapping and the collective development of a body-mapping evaluation tool (B-mET) helped to unblock the creative process and enabled us to continue. This is followed by a review of literature related to body-mapping undertaken after this event took place. It was noted that, to the authors knowledge, body-mapping has never been used as an evaluation tool before. Some insight into the creative process is offered by Rogers (1980) and the necessity for freedom, safety and unconditional positive regard for the person to be present as precursors to the creative process are discussed. This is followed by a summing up of participation to date of members of the SWC?ET in the PAR process. This is undertaken prior to embarking upon the reporting of the results and the findings of the research which were for the most part undertaken in isolation from the members of the SWC?ET.

3.0.4 CONCLUSION

Within this *cycle of becoming* the rationale supporting the use of a non-linear, humanistic, developmental theoretical framework upon which to hang the reporting of the process was introduced. The desire to open up the research report, the potential for creativity and the adoption of an anti-neoliberal agenda were also proposed. This gave primacy to relationships, feelings and the adoption of a ‘post-methodology’ process (Varga-Dobaip, 2012 p.13), concomitant with a critical community psychology approach (Kagan *et al.*, 2005). Cyclical, non-linear relational theories and their use, or rather their absence, in a critical pedagogical *process* was highlighted as was the need to place social relations at the centre of the production of knowledge (Carpenter, 2012). In addition, the challenge presented by Gergen (2014) for researchers to explore not what *is* but what could *be* was accepted as the ‘essence of a future forming orientation to research’ (p.8). The adoption of the cycles of development as proposed by Levin-Landheer (1982) and the associated positive

affirmations will it is thought support a reflexive process and it is hoped as a result enable me to *develop* and improve my praxis. Brown *et al* (2011) in noting the unfinished aspect of experience, remind me of my hope that in *being* attentive to the process I have not done so to the detriment of the product. Lastly, an outline of the cycles contained within the methodology chapter was offered to orient the reader, prior to their embarking upon the cycle of *being*.

CHAPTER 3.1 HOW – METHODOLOGY CYCLE 1: BEING

3.1.1 INTRODUCTION

This cycle documents the initial questions I asked of myself in relation to *being* a PAR researcher through an exploration of the marginal and the impact of this upon myself and *dp* as an organisation. I discuss some of the challenges faced when attempting to form a partnership with members of the Church in which we were physically located but socially marginal. This is followed by a discussion of ethics and the adoption of the 12 principles of permaculture practice in relation to the practical and / or ethical aspects of the participatory action research process. A further discussion of the adoption of anti-oppressive praxis (Potts and Brown, 2005) establishes the need to attend to power relations as a primary consideration between ‘knower and known’ (p.263). The researcher hopes to demonstrate this throughout the cycles in which the praxis of the PAR methodology is described and begins by reflecting upon the axiology underpinning the ontological and epistemological frameworks on which this research was based. A discussion of the researchers’ position in relation to standpoint, knowledge, reality and subjectivity as advocated by Parker (2005, p.4) is undertaken. This is followed by the documenting of the formation of the So What’s Changed? Evaluation Team and the gifts that the Grundtvig programme brought to the PAR process. Lastly, the importance of ‘not knowing’ is discussed in relation to embarking upon this shared process.

3.1.2 A COMMUNITY OF RESISTANCE

Our living depends on our ability to conceptualize alternatives, often improvised. Theorizing about this experience aesthetically, critically is an agenda for radical cultural practice. For me this space of radical openness is a margin - a profound edge. Locating oneself there is difficult yet necessary. It is not a 'safe' place. One is always at risk. One needs a community of resistance (hooks, 1990 p.149).

Ladson-Billings (2000) suggests that although the margin does not bring with it a privileged position there are advantages that result from being there, one of which is that it affords a broader view. Critical community psychology has long been on the margins of the mainstream and rightly so. Marginality and values are recurring themes throughout this cycle helping to ground it within the epistemological position from which this participatory process was begun and within which it was ultimately located. Some of the questions that I was asking at this start of this process will serve to illuminate this and the values that necessarily underpin any participatory process. I struggled to know where to position myself in relation to the myriad and multiple ways of ‘being’ a critical community psychologist and a participatory action researcher; how to enact any decisions I make within my praxis; how to begin to develop and maintain an evaluation process that was inclusive of members of *dp*; and how to know if the process and the values underpinning what we hoped to develop together would ‘fit’ with everyone involved. I attempt to document the potential answers and actions developed to these and other questions, as I discuss my version of the lived experience of ‘being’; a member of and lead for *dp*; attempting to ‘be’ a participatory action researcher; and as a member of the ‘So What’s Changed? Evaluation Team’ (*SWC?ET*). Affirmations drawn from Illsley-Clarke and Dawson (1998) in relation to the ‘cycle of being’ that were useful in this process include: you belong here; what you need is important to me; I’m glad you are you; you can grow at your own pace; I love and care for you willingly; and you can feel all of your feelings. This include of course all the feelings experienced when marginalised. This happened when we attempted to form a working relationship with another organisation, outlined below.

3.1.2.1 *developing partners (dp) attempting to ‘develop a partnership’*

At this time in 2011, *dp* was housed within and working out of a large room in the back of a Methodist Church in Stockton on Tees. The decision to move had been taken at a Management Meeting attended by members, to reduce the rent paid and to try to find a ‘space’ where we could be involved with another community organisation working towards similar objectives. Sadly, over time we discovered this was not to be the case. There were tensions between the white, mainly middle class, British born males who were responsible for the caretaking of the building we were housed in and the Methodist Church attached to it and the people who both came to

and led *dp* projects. The Methodist Church occupied the front of the building and our room was within a building at the back, where entry was gained via a side door, with steps. We also had to navigate a flight of stairs. Both the steps and stairs were problematic for disabled members. We knew the church had plans to alter this situation over time when a lift would be installed. A solution to this was to hire the hall on the ground floor and use another entrance, to gain access (without steps) when this was needed. There is no doubt that our office environment was a barrier to disabled people and in retrospect I wonder if we should have held out for a more accessible alternative. There is a lack of affordable spaces in our area that are fully accessible, to community groups such as ours, a fact that sadly continues to this day. There were some advantages to our being in this building however, in that the Minister at that time understood and supported the work we were doing. He was Brazilian and was practising liberation theology, so to some extent, we understood each other's philosophical approach (which was to work from the bottom up) and that of our respective organisations. Liberation theology is closely linked to liberation psychology emerging as it did from the work of the theologian and social psychologist Martin-Baro. We did at one point have hope that people from both the organisations would come together, co-operate and collaborate and (I)we would have welcome this sharing of resources, space and place. However, when the Minister was absent for a prolonged period of time the scaffolding that held this rickety relationship together fell down.

3.1.2.2 Stigma and discrimination in community 'spaces'

As an organisation, we had experienced problems with racial discrimination and stigmatisation of mental distress in every *space* we had rented since our inception. Our capacity to tackle this in a *space* we did not own was limited by the willingness of our landlords and local Police forces to hold the people acting out this discrimination to account. Often it was the landlords and our neighbouring organisations that we had problems with. We did our best to stand together in solidarity when we faced challenges such as these but they never the less had an impact. Sometimes this made any negotiation difficult and fraught with issues of how to protect ourselves and our members from encroachment on our *space*, both shared and personal. I found it particularly difficult to attend meetings when I knew I would be subjected to discussions couched with latent homophobia and racism and a

mistrust of us as *other*. We went to meetings in pairs to reduce the impact of this process but we were regarded as ‘visitors’, all be it paying ones, to the building and were not seen as having an equal say on aspects of the running of the building that affected our organisation and the people within it. On the surface, all was fine but scratch that surface and I was never sure what would emerge. A number of issues were raised including: the number of people who came; the parking of buggies in the hall; the time when we came to access the building outside office hours; the noise we made; and whether we had tidied everything away after us. This resulted in the physical locking of doors that had previously been open to us. This restricted access to the only disabled toilet in the building. We also could not switch our electric heaters back on when they cut out, as they sometimes did, without calling someone out to do so, on our behalf. The people overseeing the Church building did not live in the local area so this meant we often had to wait for them to arrive and this interrupted any process we were involved in at the time. One of the questions this left me with was how do I, or indeed we as people attempting to undertake participatory processes, share our culture of reflexivity, learning and critical thinking with people who have no investment in it, or indeed us? It became clear that at times *dp* was invited to serve no purpose other than as an addition, which allowed some organisations with whom we engaged, to be able to tick a box on an application form for funding that demonstrated that they had diversity within their organisational networks.

3.1.2.3 *dp*'s collective and shared ‘space’

In terms of the facilities we had available to us in our room, we had four computers of which two or three worked on a regular basis. We had one laptop which was my own. All the computers were shared and used by all on a regular basis within the room. We also had three large book cases with a variety of magazines, books, papers and training manuals gathered during *dp*'s years in operation. In addition, I had brought in my collection of both academic and popular educational books; some fictional and functional (how to) books had been donated by members and other people with whom we had contact. Some had been donated by people within the Church congregation. We had managed to get hold of a substantial collection of old papers from Amnesty International and regularly ‘wrote off’ for free resources available via the internet from other organisations that shared our interest in social

justice and human rights. We had a rudimentary borrowing system in place that involved putting your name, email (if you had one) and contact number in the book, in addition to the name of the publication you were borrowing. Half of our room was given over to a roughly constructed classroom with tables arranged in a circular fashion with chairs around it and a large white board. The other half housed the bookshelves that divided the room into two, the computers and networked printer and a couple of cupboards with a work surface placed on top. This was where we prepared our meals and drinks. We had one kettle, a microwave and enough crockery and cutlery for us all to eat together. Sharing and eating food together had always been a vitally important part of the process at *dp*. This was part of the process of building our relationships, friendships and support. That is not to say that disagreements did not happen, they did on a regular basis as you would expect. In relating the above, I am cognisant of the fact that the context in which the research takes place and the relationship between the researcher and those people taking part are two aspects of a qualitative research process that require specific attention (Campbell & Jovchelovitch, 2000). Parker (2005) further notes that qualitative research requires the researcher to remain ‘true’ to what took place within the research process. Haskell, Linds and Ippolito (2002) recognise that

As researchers we cannot imagine ourselves just ‘operating in’ research settings, and then leaving the cultures of which we are part. Nor can we ignore the ethical import of our place in the research since the research experience is also the site of an on-going ethical event involving all those in the research (p.13).

The information relating to ethics is often given in such a way as to heighten the divide between the people taking part and the ‘researcher’ and whilst I agree with all that has been suggested for me this was not a ‘research setting’ but a large part of my life. I struggled to identify with others in my field who had documented their ethical experiences in this way. I did however find encouragement from Knepfelkamp (2011) in a video interview in which she discusses her attitude to intercultural ethics when she talks about the fact that ethics for her is not a ‘code’ to be followed but something that is lived out in our daily life involving cognitive, affective, and behavioural aspects.

3.1.3 ETHICS IN THE RESEARCH CONTEXT

Parker (2005) also views the researcher's position as one underpinned by ethics. For example, in relation to issues of anonymity and protection it is recognised that protection may work in favour of the researcher at the expense of the people taking part. This would occur where a discussion on the preferred anonymity or not of the person has not taken place as 'One of the effects of the attempt to conceal participants' identities is that they are thereby denied the very voice in the research that might originally have been claimed as its aim' (p.17). This image of the 'participant' as a person in need of protection denies the resilience of the person and is itself, according to Parker, an ethical stance. This stance is imbued with a perspective of people and psychological viewpoints from within which ethical choices are made, often with no thought of the framework or bias inherent within them. It follows then that it is important for radical qualitative research to consider ethics a serious issue and to explore the conceptualisation of ethics that form the basis on which the decisions are made in order to 'be more faithful to an alternative conception of ethics' (Parker, 2005 p.20). Similarly, Burton (2013a) sees the need for an ethical 'point of reference' by which to check the content of what it is advocated within praxis and describes this as needing to come from those people who are most affected namely people with experience of mental distress. Burton suggests an alternative approach to ethics

one that starts from the ethical relationship between people and especially with the vulnerable, marginalised, oppressed, excluded and invisible, and the rest of us, and between people and nature. It means a focus not so much on the administrative techniques of the state and market...as on the very nature of social relations that we mean to construct (p.804).

There are a number of ethical issues which flow from this argument including the representation of the people participating, the use of institutional requirements as ethical frames and the fostering of relationships within the process. Parker (2005) advocates for four aspects to be included in the ethics process.

1. That researchers behave 'badly' towards psychology through reflection and self-questioning.
2. That researchers remain faithful to transforming human experience both inside and outside the field of psychology.
3. That all action research commences with ethics at the outset of the research.

4. That ethical considerations are an inherent element within the lifetime of the research up to and including the way the research is presented, read and utilised by others in the field.

I was certainly willing to behave ‘badly’ towards psychology and hoped that we would in effect transform our experiences together, though at this point in the process I was unsure how, if at all, this would happen. I was however aware that the ‘ethic’ of any process needed to be both present at the outset and continue for the life time of the ‘project’. In fact, I see ethics as part of life in a political sense informed by a number of readings but what I lacked, as Burton (2013a) mentioned, was a framework within which to place this.

3.1.3.1 Ethics and the permaculture process

I was presented with an ethical framework through what seemed like serendipity at that time. One of *dp*’s courses in 2010 had been the delivery of a Permaculture Design Certificate in partnership with a local permaculture practitioner and trainer. I had helped to facilitate the course in my usual post as transporter of people, ‘chief cook and bottle washer’ and had undertaken my certificate along with everyone else. This involved a ‘hands on’ experiential learning process in which we volunteered on a number of permaculture projects in our region. I was impressed by the cross over between permaculture and its ethic of people care, fair shares and care of the earth that on reflection appeared compatible with a community psychology approach. Taking account of the need to care for each other, to engage in socialist practice embedded within the ecology of the environment seemed like an ideal framework from which to begin an ethics process. Grande (2004) recognised that as human beings we are often positioned as ‘separate from and superior to the rest of nature’ (p.3). Locating the research within a permaculture framework would certainly go some way to countering this. The ethic of people care recognised the importance of meeting people’s needs in compassionate and simple ways. The permaculture icon of two people together, represents the need for companionship and collaborative efforts to affect change. The permaculture ethic to take care of the Earth meant that we needed to take account of our environmental impact in all that we did. This was something that *dp* as an organisation was working towards. The ethic of fair shares is about us all having a ‘fair slice of the pie’, something that the majority of our members didn’t have. There are 12 principles in permaculture that translate these

three ethics into practice, all of which are both visually and literally represented (Holmgren, 2002a, 2002b). It proved to be a good way to share information, based as it was on visual icons that would be more easily understood.



Picture 3: Permaculture ethics and design principles⁷

I used the 12 principles in considering ethical aspects of the work we were going to be undertaking together, to ask questions of myself and to offer ‘potential solutions’ to some of the process issues raised, as I prepared to submit my ethics application to the Ethics Committee of the University. See Table 8 below for an overview of principles and my interpretation of these within a participatory action research (PAR) process. My interpretation of potential solutions to the problems and challenges presented within the table have borrowed heavily from the 12 principles as outlined by Holmgren (2002b) but also owe gratitude to Telford (2007).

⁷ Permaculture Principles available at Telford, R. 2007 at <http://permacultureprinciples.com/>

Permaculture Principle	Interpretation and Potential solution
1. Observe and interact - in observing nature it is important to take different perspectives to help understand what is going on with the various elements in the system.	We need to take account of as many different ways of looking at our organisation as possible from the bottom up, so we can better understand the outcomes and impacts that we may or may not be having personally, interpersonally, organisationally and in the community through the diverse perspectives of our members.
2. Catch and store energy - collect resources when they are abundant, we can use them in times of need. The proverb 'make hay while the sun shines' reminds us that we have need to catch and store energy.	Gather and use our connections and resources needed such as money, time, support, cameras, software, etc. We need to 'gather' sufficient numbers of people. Space the workshops out well so we don't run out of energy.
3. Obtain a yield – to get something back for the energy you have used – the proverb 'you can't work on an empty stomach' reminds us of the importance of nourishment.	Ensure that you are getting truly useful rewards as part of the work that you are doing. Learning new reusable skills such as Participatory Video Production, Editing, Participatory Action Research, being part of a team with shared experiences. Provide good healthy food and drink, transport and childcare costs. Focus on having an enjoyable and pleasant experience.
4. Apply self-regulation and accept feedback – 'the sins of the fathers are visited upon the children of the seventh generation' reminds us of the importance of taking responsibility for what is ours and not leaving it to the next generation to deal with.	We need to develop reflexivity in the process through the participatory action research cycles and to incorporate new learning and insight into the process. We need to make sure we have informed consent, criminal records bureau checks, that we have assessed risk and cultivate a culture of responsibility in order to make good use of peer to peer processes.
5. Use and value renewable resources and services – 'let nature take its course' reminds us that nature has its own cycle and we can follow instead of leading	Make the best use of nature's abundance to reduce our consumptive behaviour and dependence on non-renewable resources. Use people power - word of mouth. Digital cameras, Freecycle, Giving World Online and In Kind Direct – corporate giving charitable organisations. Be a follower and not a leader, to follow our collective cycle
6. Produce no waste – 'a stich in time saves nine' and 'waste not want not' remind us that if we take account of what we are using and value it then we will not waste what we have.	By valuing and making use of all the resources (including the people) that are available to us, then everything and everyone is valued. Recycle – paper, cardboard, tin, plastic, composting, Use car sharing for workshops. Digital cameras so no bi-products from filming, Keep paperwork to a minimum and use recycled paper.
7. Design from pattern to details – 'can't see the wood for the trees' – reminds us that we need to look at the bigger pattern and then fill in the details.	By stepping back, we can observe patterns in nature and society. These can form the backbone of our designs, with the details filled in as we go. Participatory Action Research is a dynamic tool that allows for the co-researchers to work to their own patterns, within a shared process and to fill in the details as they go – using a mixed methodology approach.
8. Integrate rather than segregate – 'many hands make light work' reminds us that it is far easier to do things when we work together on the same task.	By people being in the same place, relationships develop between them and people can work to support each other in the shared process. We need a group process that is flexible and allows for joint decision making and for everyone to work together sharing responsibility for tasks.
9. Use small and slow solutions – 'slow and steady wins the race'	Small and slow systems are easier to maintain than big ones, making better use of local

	resources and producing more sustainable outcomes. Take our time and pay attention to what we are doing, developing our patience for ourselves and others in the process
10. Use and value diversity – ‘don’t put all your eggs in one basket’	Diversity reduces vulnerability to a variety of threats and takes advantage of the unique nature of the environment in which it resides. Need to include people seeking asylum and granted refuge, people from BME communities, disabled people, people with mental health needs, older people, younger people, people from the lesbian, gay, bisexual and transgendered (lgbt) community in the participatory process.
11. Use edges and value the marginal – ‘don’t think because you are on the right track just because it’s a well beaten path’	The interface between is where interesting events take place, these are often the most valuable, diverse and productive elements in the system. The social fringe is where people can express themselves in creative ways to get important messages across
12. Creatively use and respond to change – ‘vision is not seeing things as they are but as they will be’	We can have a positive impact on inevitable change by being part of the process, retaining our vision of what we hope will be.

Table 8: An ethical environmental framework in a PAR process

3.1.3.2 Ethical permaculture principles in action

In order to demonstrate my use of these principles in action, two are discussed related to marginality and creativity given the centrality of each to the participatory process being described within this thesis. Principle 11 ‘Use edges and value the marginal’ was important in a number of ways in relation to the context within which the research was taking place. hooks (1990) sites marginality as not only a space of deprivation, but also as a site of ‘radical possibility’ a ‘space of resistance’,

It was this marginality that I was naming as a central location for the production of counter-hegemonic discourse that is not just found in words but in habits of *being* and the way one lives’ (p.149). [Emphasis added]

Kagan *et al.* (2011) also note the marginality of critical community psychology operating as it often does outside the mainstream. Indeed, according to Kagan *et al.* (2011) within critical community psychology ‘edge’ is an ethical principle

Edge is also arguably an ethical principle - looking to work with and to maximise edge between social groups facilitates contact, interaction, learning and respect between them. As a strategy for maximising the use of community resources it can increase people's prospects for making sustained changes. (p.46).

Standing as I was on the ‘edge’ of a new process I began by asking myself if it was possible for me and for us as a team to ‘be’ participatory action researchers undertaking research together within this marginal and marginalised space?

Principle 12 ‘Creatively use and respond to change’ also raised further questions - How to retain the hope of the change we wanted to see and indeed foster it to happen? I saw participatory action research as one way in which this could take place using anti-oppressive praxis. Potts and Brown (2005) describe anti-oppressive praxis and the research within which it takes place, as needing to attend to power relations as a primary consideration between ‘knower and known; groups of knowers; knowers and any outside researchers; researchers and external institutions and ideological paradigms’ (p.263). Suggesting that ‘care is taken to shift power from those removed from what is trying to be ‘known’ to those closest to it—that is, those people with epistemic privilege or lived experience of the issue under study’ (p.263). This was, I hoped, going to be achievable within *dp* but I was not complacent.

3.1.4 EPISTEMOLOGY, ONTOLOGY AND LIBERATORY CHANGE

Strega (2005) an Indigenous researcher reminded me that as a white western woman, all be it one who has experienced oppression, that the differential benefits of privilege within the current system afford me a particular position that gave me power over the process, that was denied to others. Strega asks the question ‘What epistemology, what methodology, will allow us to speak truth to the power of White men’s [*and in this case white women’s*] dominance?’ (p.214).

Strega further asks the question ‘who has the right to decide, and on what basis, what is true and liberatory?’ (p.214). I had to ask myself a couple of questions; firstly, what gave me the right to decide? I am aware that in critical community psychology with its core issue of justice, it is not my rights I am focused upon but the rights of every person involved in the process and our collective human rights (Kagan *et al.*, 2011). And secondly, if change did happen then what qualified me to decide if this change was ‘true and liberatory’ or not? I could only hope to get close to an answer to this question by reflecting on the underlying assumptions I was making at this time. These assumptions are themselves embedded within the epistemological frameworks from which they are drawn. Potts and Brown (2005) noted that within mainstream research praxis questions of epistemology and hence ‘truth’ are often conspicuous in their absence with the dominant discourse being accepted as a given. Within anti-oppressive research these questions are regarded as both expected and necessary, given that,

knowledge does not exist in and of itself, isolated from people. Rather, it is produced through the interactions of people, and as all people are socially located (in their race, gender, ability, class identities, and so on) with biases, privileges, and differing power relations, so too is the creation of knowledge socially located, socially constructed. Recognizing that knowledge is socially constructed means understanding that knowledge doesn't exist 'out there' but is embedded in people and the power relations between us. It recognizes that 'truth' is a verb; it is created, it is multiple: truth does not exist, it is made. Therefore, in anti-oppressive research, we are not looking for a 'truth'; we are looking for meaning, for understanding, for the power to change (p.261).

It is necessary therefore to reflect upon the axiology underpinning the ontological and epistemological frameworks on which this research is based. I do so in order to know which lens(es) may be useful in illuminating experience and upon which and importantly whose foundations this search for meaning and understanding was constructed.

3.1.4.1 Axiology - values

According to the Collins English Dictionary (2003) axiology is a noun that in philosophical terms is the theory of values, moral or aesthetic. It originated from the Greek word *axios* meaning 'worthy'. The Encyclopaedia Britannica (2016) provides further illumination of the differing ways in which this word has been used historically in relation to the production of knowledge.

Its significance lies (1) in the considerable expansion that it has given to the meaning of the term value and (2) in the unification that it has provided for the study of a variety of questions—economic, moral, aesthetic, and even logical—that had often been considered in relative isolation.

A distinction was made between instrumental (doing / action) and intrinsic (inherent) value to differentiate between what is good as a 'means' and what is good as an 'end'. Dewey (1922, 1939) made the point that things can be good as both a means and an end e.g. knowledge and health. Dewey (1958) expanded this further in his book *Experience and Nature* when he 'recognised that philosophy is a spirit of approach rather than a set of problems or theories' (p.vii) Therefore it follows that whichever 'spirit of approach' is adopted would necessarily lead to a different path than another choice may have initiated. Dewey further suggested that one test of a philosophical approach, would be to ask the question, 'Does it end in conclusions which, when they are referred back to ordinary life-experiences and their predicaments, render them more significant, more luminous to us, and make our

dealings with them more fruitful?' (p.7). Indeed, there have been many philosophical approaches within psychology which did not serve to illuminate ordinary experiences or to make them more fruitful. Dewey (1958) among others, Grande (2004) for example, cite the Cartesian duality of mind and body as one such example of this, within which the hierarchy of philosophical and psychological 'thought' that has proliferated has led to processes of cognition dominating both fields of enquiry. Dewey sees this as a direct result of the 'abandoning of acknowledgement of the primacy and ultimacy of gross experience' (p.15). Grande (2004) a Native American scholar contends that 'one of our primary responsibilities as educators [is] to link the lived experience of theorizing to the process of self-recovery and social transformation (p.3). This was reflected in the strapline of developing partners (*dp*) as '*recovery through discovery*'. Its initial meaning differed as it was significant in terms of members 'discovering' and 'recovering' our sense of self and our life during and after an experience of mental distress with the often resulting losses of relationship, employment and income. Societal stigmatisation of the experience for some also resulted in a loss of self-respect and respect within the community in which they were located. The meaning of this strapline with our expansion into engaging with people from diverse socially excluded groups and communities increased its relevance as we recognised the similarities we shared and the loss of people, place, position etc. that had affected us all in different ways and to differing degrees. The 'space' we created within and between us was unlike any other I had entered during my life in terms of the diversity of experience of people in the room. Similarly, it is suggested by Parker (2005) that qualitative research provides a 'space' within psychology for something 'radically' different in which the person's experience is linked to social action for change. The three themes within research methodology thought to be 'crucial' to a methodological debate include

1. the political aspects of research
2. the potential for the 'reproduction' of existing social relationships including those that are oppressive and excluding of the 'other'
3. the alternative research paradigm being subsumed within psychology and as a consequence of this the reduction of the capacity for radical action to be realised (p.2)

Those political dimensions discussed by Parker include feminism and the recognition that the personal is political in that oppressed peoples experience is different, something which affords them a distinctive 'standpoint' within

psychological research (Parker, 2005 p.3). Added to this is the persons' unique view from outside, from the margin which, as previously mentioned, affords them a 'potentially' broader vista than if they were located within the centre. Including the word 'potentially' here serves as a reminder that hegemony can and almost certainly will impact on this view, due to its pervasiveness. Parker further advocates for a stance, in which researchers are called to attend to the process of knowledge production which would include the recognition that all experience is subjective, through attending to the language used in order for an account to be taken of the social construction of reality. The four points being made by Parker (2005) pertain to standpoint, knowledge, reality and subjectivity (p.4). All of which are relevant to the research undertaken as follows:

Standpoint – the research is located within a critical community psychology paradigm, using anti-oppressive praxis, focusing on issues of social justice through the use of participatory action research aligned to the standpoint of people who experience multiple layers of discrimination, social exclusion and material deprivation. This adds an additional dimension given that the people who took part are members of vulnerable groups. That is not to say that the people who took part were by definition vulnerable but that they had the potential to be or become so. This is something common to all people, to a greater or lesser extent when faced with poverty, marginalisation, and discrimination on a daily basis.

Knowledge – the process by which the knowledge is produced is of great importance given the lived experience of the people involved in order not to reproduce the power differentials that exist in other aspects of their lives over which they have little or no control. This was and in some cases still is, the reality for *dp*'s members in relation to a range of institutions including Governmental and statutory organisations such as the NHS, the Home Office, the Police, Social Services and the Department for Work and Pensions (DWP). Having to face multiple adversities, lacking material resources and experiencing social injustices with little support, on multiple fronts impacted on all of *dp*'s members to a greater or lesser extent. Therefore, the co-production of knowledge is a critical element of this process. I will discuss this in further detail during the cycles of the PAR process and the concluding arguments of this thesis, given the complexity of these areas (see chapters 3 and 6).

Montero (2000) notes that during participatory action research (PAR) two different

types of knowledge are being exchanged: the knowledge and know-how of the people, and the knowledge and know-how of the researcher, ‘Together they produce new scientific knowledge, and a new kind of ordinary knowledge to be applied in everyday actions’ (p.141). The use of the word ‘scientific’ here could be seen as an attempt to increase the legitimacy of the approach given the relationship between science and the positivist approach. As hooks (1990) reminds us, language is also a site of struggle. Similarly, the task of the qualitative researcher in the production of knowledge is thought to benefit from opposing the ‘popular view’ in order to facilitate those aspects of experience and activity that are hidden to be illuminated (Parker, 2005, p.7). Kovach (2005) describes PAR as coming from the ‘margins’ and as an ‘ally’ in ‘gaining control of the research process’ important to Indigenous communities in the decolonization process (p.23). Potts and Brown (2005) link both power and knowledge as intrinsically relational and political, enacted in relationships between people. How knowledge and power are enacted is viewed as having the potential to be either oppressive or resistant and ‘often it is a complex combination of both’ (p.261). Anti-oppressive practice within research has the potential to become an act of resistance. It was hoped that members of the So What’s Changed? Team would decide on their own acts of resistance both as individuals and as a collective.

Reality – given the ‘reality’ of members previously described above this PAR process is viewed as co-constructed by the members of the research group and as such is influenced by their lived experiences, their individual and collective his/her story, their present circumstances and the context within which people are living. Ledwith and Springett (2010) in agreeing with Dewey’s argument for a holistic approach to knowledge, as opposed to a dualistic one, suggest the need for an ‘integrative way, combining different perspectives and knowledge’ (p.60). To a certain extent critical community psychology has the flexibility and openness to enable this to happen combining as it does knowledge from a range of sources and perspectives that take account of the ecological, the contextual and the social justice elements of the process whilst working in partnership with people on the ground (Kagan *et al.*, 2011).

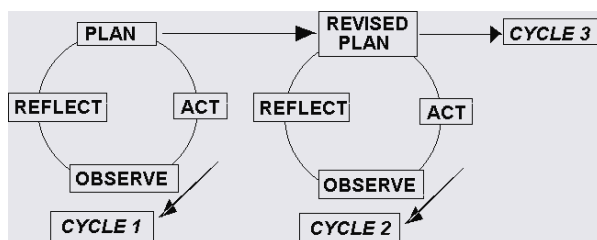
Subjectivity – the researcher makes no claims to objectivity and is subjectively involved in the process with the people who took part through the long term

relationships developed prior to the research being undertaken, which have continued during and after the research process was concluded with some, though not all, of the people who took part. In relation to the initial questions raised Strega (2004) and at this point I too conclude that ‘For researchers concerned with social justice, the answers represent not just methodological choices, but choices about resistance and allegiance to the hegemony of Eurocentric thought and research traditions—the master’s tools’ (p.199). Making space for other approaches is one means by which hegemony and Eurocentric, Western research traditions can be challenged. Hall (1975) cited the importance of an approach to social research that challenged the artificial delineations between theory, research, and action. He sees participant knowledge as integral to the validity through a democratic and participatory process of knowledge production and as such a foundation upon which social change can be effected. Participatory action research (PAR) is purported to challenge the occupation of academic and epistemic spaces in which vulnerable colonised communities and their personal stories of oppression have been used as ‘data plantations’ (Ladson-Billings, 2000) by researchers purportedly doing research on behalf of people within these communities.

3.1.5 WHAT WERE I/ WE ‘BEING’ PAR-TY TO?

Participatory action research (PAR) as a critical pedagogy has been utilised across many disciplines, spaces and places in order to shift the power and control within the research process to one of collective co-production. According to de Finney and Ball (2015) ‘no single history or unified set of explanatory concepts defines PAR practice’ which is itself ‘a broad and constantly evolving methodological framework covering a spectrum of approaches and procedures’ (p.15). PAR grew out of a need to challenge the positivism prevalent within many fields of enquiry (Aron & Corne, 1996). Kemmis and McTaggart (2005) documented the history of PAR drawing on the influences and approaches from participatory to industrial action research outlining the ‘evolution’ of the thinking and process informing versions of PAR praxis. It is important therefore to review the development of my praxis in this area, firstly as Grande (2004) suggested to understand and illuminate the influence of Western thought and also to offer the reader an explanation of the ‘evolution’ of the thinking and feeling informing my praxis. For as Freire (1972) reminds us ‘If true commitment to the people, involving

the transformation of the reality by which they are oppressed, requires a theory of transforming action, this theory cannot fail to assign the people a fundamental role in the transformation process' (p.126). So, what did I imagine my role in this 'transformation process' might be? And given the multiplicity of ways in which PAR has been enacted, which version of PAR did I want to be party to? I needed to think through the theory upon which PAR is based in order to be able to begin answering these questions. Participatory research (PR), as opposed to PAR, has its origins in a body of work with oppressed people in developing countries and in particular Latin America (Montero, 2000). According to Martin-Baro participatory research is based on the assumption that oppressed people must be fully engaged in the process of research and education with the ultimate aim of social change (Aron & Corne, 1996). By contrast, action research developed from a range of academic disciplines and fields and is closely associated with the work of Dewey (1944, 1952, 1958) drawing from both his philosophical work and his research in the field of education. Action research as developed by Lewin (1946) focuses on a collaborative approach to research in which 'stakeholders' are involved in defining the problem through a process of fact finding in order to set goals for action which run concurrently with the research process. As actions are undertaken the process is recorded and data is collected via a range of data gathering techniques. The data is analysed and contributes to the reflection process, which in turn leads to a revised plan and the 2nd spiral in the cycle of research action continues. The aim is to problem solve and produce new knowledge which can then be defined and refined during further cycles of the action process.



Picture 4: Action research cycles (Riding, Fowell and Levy, 1995)

3.1.5.1 A subjective PAR-ty experience

Action research supports the notion of knowledge as socially constructed and at all times located within a system of values and beliefs that are themselves inherently subjective. These values and beliefs are explored in the reflection process and

contribute to further planning which can again lead to action. PAR researchers and co-researchers bring with them their subjective characteristics, attitudes, and feelings which ultimately conflict with the neutrality of the research process. PAR acknowledges that social science cannot remain neutral given that it is founded upon a false premise that people can be objective, when by our very nature we are subjective beings. McNiff (2008) describes this reflective process as ‘always in emergence, a process of infinite new beginnings’ in demonstrating how ‘thought influences action, and new action influences the thought in which it is grounded’ in this cyclical process of change and development (p.375). McNiff (2008) offers encouragement to others, who like me, are developing their abilities in this area to pay attention to their thinking as much as to their actions demonstrating their moral commitment to the process and their justification of their practice. Action research aims to promote human interaction in order to challenge ‘unjust and undemocratic economic, social and political systems and practices’ and can be seen in labour organising traditions within both America and Europe (Brydon-Miller, Greenwood and Maguire, 2003, p.11). Participatory action research (PAR) draws on both participatory research (Freire, 1972) and action research (Lewin, 1946) and is a combination of the two approaches.

Nelson, Ochocka, Griffin and Lord (1998) define PAR as ‘a research approach that consists of the maximum participation of stakeholders, those whose lives are affected by the problem under study, in the systematic collection and analysis of information for the purpose of taking action and making change’ (p.885). This was developed from their work with ‘survivors’ of psychiatric services within self-help organisations in Canada. Their approach to PAR fits well with *dp* given that we hail from a similar place. Similarly, Fals Borda (1988) defined PAR as ‘a process that simultaneously includes adult education, scientific research and political action and which considers critical analysis, diagnosis of situations and practice, as sources of knowledge’ (p. 10). This too fits with *dp*’s way of working, as we both developed and delivered education, evaluation and research. This was not ‘scientific’ research in the positivist sense of the word but politicised and participatory in relation to issues of access to services, employment and mental health, ‘user’ led services, and accessible evaluation of projects. We had taken political action, for instance when we shared information on what we had found at locally planned conferences and in

hierarchical spaces and places about the reality in people's daily lives in a number of ways including: in relation to our rights and poverty; stigmatisation and disrespect for difference; and the needs of members that were not met within statutory or public sector services. We did this to little effect I would add, in that what we said was always well received but the impact upon the broader configuration and practice of service provision and / or improvements in process were not often seen.

Montero (2000) notes the 'emancipatory character' of PAR in that it can facilitate the development of people who will then take action to acquire resources, to negotiate for their rights in an assertive manner. These actions strengthen their position within civic society furthering the democratic process. PAR is seen to foster 'dialogical relations' (Montero, 2000, p.134) as the researcher enters into a relationship with others in the decision making process sharing the production of knowledge. The people participating in the research process bring with them their lived experiences, their assumptions and expectations and their knowledge about how to do many tasks of which the researcher is at first unaware. This joining together of knowledge through co-production, in turn produces new knowledge that is available for all members of the research team to benefit from and dialogue about. Montero (2000) sees PAR as

a methodological process and strategy actively incorporating those people and groups affected by a problem, in such a way that they become co-researchers through their action in the different phases and moments of the research carried out to solve them (p.134).

Again, this approach to PAR appears to *fit* with *dp* given its accent on power sharing and the importance of the participatory 'process'. Montero (1980; 1984) noted that the participation of the co-researchers within the research process, locates the power and control within the group, something that is to be welcomed in a truly participatory process. As can be seen from the previous short discussion there is no accepted universal definition of participatory action research and its praxis can suggest a multiplicity of ways in which it has been both explained, defined and undertaken. Nelson *et al.* (1998) suggest that the paradigm of participatory action research and those of organisations offering self-help to people with mental health needs and experiences, as was the case with *dp*, are compatible. Participatory action research fits well within self-help and mutual aid organisations run by people who have survived or are currently using mental health services sometimes called User

Led Organisation's (ULO), both represent alternatives to traditional interventions, as does PAR.

3.1.5.2 Surviving and thriving

Church (1995), during collaborative work in Canada, with people who survived psychiatric services demonstrated this approach to learning by doing. Church documents the process of making mistakes together with co-researchers, in order to learn and move forward in the PAR process in a non-judgmental, supportive environment that fostered collaboration and empowerment. Church also articulates the problems experienced in starting from the 'I' in relation to the struggle to be academically rigorous, whilst remaining true to her experiences as a survivor, a feminist and to the PAR process she was undertaking. I drew wisdom from Beck (1983) who, when discussing disclosure in the classroom, recognised that 'If she discloses who she is, particularly if she stands in opposition to the prevailing orthodoxies, then she is using herself and her position as knower to help to bring about social change, to break stereotypes and prejudices' (p.162). Fals Borda reinforces this stance when he (1988) commented upon the participatory nature of the 'relationship' within which PAR praxis is undertaken which he thought 'must be transformed into a subject/subject one' he saw 'the destruction of the asymmetric binomial' as the 'kernel concept of participation' noting that 'to participate means to break up voluntarily and through experience; the asymmetrical relationship of submission and dependence implicit in the subject/object binomial. Such is its authentic essence' (p.96). In order to return then, for a moment, to the marginal place from where this PAR process was begun: all that has been discussed in relation to the epistemological position; the ethical aspects of the PAR process; the practical aspects by which it was undertaken; and the questions I had asked of myself in relation to the myriad and multiple ways of 'being' a critical community psychologist and a participatory action researcher; the time had come to put this learning into practice with the establishment of the 'So What's Changed? Team'.

3.1.6 BEING THE SO WHAT'S CHANGED? EVALUATION TEAM (SWC?ET)

I had planned to introduce the idea of evaluating our organisation from the perspective of our members at one of our Management Meetings. We held our Management Meetings once a month and they often lasted for the whole day, as

people came at various intervals during this time. We would stop to allow people to ‘catch up’ with what we were discussing and break half way through to share a meal. The bulk of people would arrive around this lunch time period. There was a degree of chaos at times, as you may imagine, but the discussions that took place were important in terms of planning what to do and more importantly why. I hoped that we would decide together through consensus, what we might want to do. Many of the people present at this meeting had been part of the filming we had done, during the Open Up Media Project. Therefore, a number of members had a rudimentary understanding of the process of participatory video production.

I began by raising the problem that we faced as an organisation, in terms of *dp* being able to share (with members and funders) the impact of what we were doing from the view point of the people who were taking part in *dp* projects. I added to this our need to present this information in a way that could be understood by us all. I introduced a ‘sketchy outline’ of what I was proposing as an evaluation process through written, visual (using the permaculture presentation) and verbal explanations and was clear from the outset that none of this was ‘written in stone’ and all was open to negotiation and change.

On reflection, I realise that people’s willingness to challenge what I had presented would have been influenced by my leadership role for the organisation especially as a white woman. I will discuss power differentials and leadership within participatory processes further during other cycles but for now want to document my awareness of this and the impact my presence in this process had at the time. I do remember using some of the skills I had during this dialogical process, in terms of wanting everyone to have an input and making sure that everyone had the opportunity to voice their thoughts and feelings and for them to be taken account of. This was part of our ethos as an organisation, so dialogue and discussion was already central to our management meetings. We had a dialogue to see if people were willing to be involved and what form(s) their ‘participation’ might take. We discussed the potential ways of evaluating the organisation and of using participatory video production as a potential solution to the diversity of languages spoken. I was also aware of the constraints we would face if we were to use more traditional written forms of evaluation, given that we had so much diversity of language, learning and literacy within our membership. In excess of 20 people were present at the meeting

and in the month following the meeting approximately 12 people agreed to be part of the *So What's Changed? Team*. The name was based on our understanding that if nothing changed for the better, then why would we bother to keep doing what we were doing at *dp*?

I'm was not sure that everyone fully understood what was being asked of them, so I needed to make sure there were enough people in the group, who were willing to translate for each other to; reduce the language barriers; facilitate the development of a shared understanding and; further promote dialogue together about the process we were engaged in. I needed to be explicit about what people were being asked to do, despite the vagueness of our plans and the need to develop these as we went along together. I also needed to spend sufficient time going through the process of undertaking the evaluation, prior to obtaining informed consent from the people who had agreed to take part. We also needed to decide how we wanted to operate as a group in relation to boundary setting, time, place and other arrangements such as travel, food, and childcare to give a few examples.

The people who came to *dp* and took part in the projects, were diverse and had experiences as diverse as they were. I hoped that the people who volunteered to be members of the *SWC? Team* would reflect this diversity. I needn't have worried, as I hope the following will illustrate. Of the 10 people who became members of the Team, six of us are female and four are male. Six of us are Black and four are White. Five people were born in countries within the African and Asian continents and five of us were born in the United Kingdom. Seven people spoke over 10 languages in total, with six people speaking three or more languages each. Most of us were between 30-40 years, some older and one person was younger. All but two of us had parented children or young people, some of us were single parents. Four people identified as homosexual, bisexual or lesbian. Some of us had experienced trauma and violence. Some people had sought and been granted sanctuary in the UK and others were still awaiting the outcome of their application for asylum. Five of us are disabled people. As a newly formed team we shared a breadth and wealth of lived experience and knowledge that we brought with us to this process. An additional two people initially began working with us as members of the team but left in the early stages, one person had to relocate geographically to another part of the UK due to an asylum process and one person became unwell and decided that they would leave.

Both people retained the option of returning at a later date if they want to do so although neither did.

As the newly founded *SWC? Evaluation Team*, we decided to meet every Friday between 10am and 3pm, breaking for an hour in the middle of the day, to make and eat lunch. This took account of the fact that some members of the Team, had children at school that needed to be taken and collected. Some people thought having the meeting on a Friday would give them something to look forward to at the end of the week. I hoped they were right. One of my jobs was to pick up and drop off people at the beginning and end of the day. Other people got the bus and were paid for their travel, sometimes in advance if this was needed. Childcare costs were paid at the rate of £10 per day, for each child under school age. One person opened up the office and had responsibility for ‘putting the kettle on’ and other people arrived early to greet other people as they came in, which was anytime from 10am onwards.

We would often have visitors during our Friday sessions and we tried as much as possible to accommodate them, whilst also maintaining our privacy in what we were doing. There were times when we just had to stop and spend time with the people who came, as their need was great. People who visited at these times were most often involved in seeking asylum in the UK and given the oppressive nature of this process would come to *dp* in the hope of finding some answers to questions. Often a friendly face, a cup of tea and a space to just be was also needed. People tried to figure out what ‘to do’ in order to either get back into the system, when they had been refused asylum, or to challenge the decision they had been given by the Home Office or the UK Border Agency (UKBA)⁸. The difficulty was in persuading people to share their successful experiences in order to learn from each other. A lot of people experienced shame as a result of this process after being refused asylum because their recounting of their experiences ‘lacked credibility’. This was the most cited reason for refusal of asylum, as such it wounded people who placed a high value on telling the truth.⁹ A large proportion of people have their initial refusal of

⁸ The UKBA has since been disbanded and its *services* are carried out by the Home Office in the UK.

⁹ Interestingly people who can articulate their *history* without the attendant emotions, share a common factual language with the oppressor. A person experiencing post-traumatic stress will often struggle to relate their *exact* experience due to their associated loss of memory, connected to their traumatic experience. Imagine being told that your story is ‘not credible’. I witnessed this happening to a number of women and men who had experienced torture, rape and violence in their country of origin and other countries to which they had been taken, forcibly at times. The impact of this denial of the person’s traumatic experience upon the person is profound, wholly unnecessary and unjust.

asylum decision changed on appeal however often the damage has been done to the person by refusing to believe them when they told the truth. This is especially true for women, men and children who have experienced trauma, sexual, domestic or state violence as a great many people seeking sanctuary have. We would invite the people who came to visit, to come on another day. We were mindful, not to make this sound inhospitable on our part. Hospitality is a large part of many cultures and we took our obligations in this regard seriously. We were flexible in our approach and did not worry too much about our overall time frame. Sometimes we had to cancel the session altogether due to my being called as an ‘expert witness’ due to the date being set by the Immigration Court. Thankfully we were not constrained by the length of time we took to complete the evaluation and research, as we were undertaking this independently of any external funding bodies. I was a part time student at that time, so there was no pressure from my supervisors to proceed quickly with the process. This was an important recognition of the context in which this PAR process took place. We had managed to get some resources through the Grundtvig programme (as outlined below) which we were going to utilise, keeping us in line with our commitment to reuse and recycle what was available to us in the process.

3.1.6.1 New knowledge – new life quality and Grundtvig gifts

Following on from our experience of the *Open Up Media Campaign* (in which some of us had been part of a participatory video production process), I had written participatory video production as the chosen evaluation process in our European Grundtvig Programme application. I relay it here as it forms a pivotal part of the process through which members shared their newly found skills with others and benefited themselves in the process. The Grundtvig project was called ‘New knowledge – New life quality’ and was conducted with 4 other European partner organisations (based in Lithuania, Latvia, Italy and Poland) and an organisation from Turkey. The project aimed to foster the development of working partnerships between all 6 organisations who were working in the field of adult learning. It was established in order to exchange and share experiences and develop solutions to problems with other educationally active organisations. The objectives of the partnership were to: find new approaches for motivating adults as part of the learning process; to increase the administrative capacity of the partner organisations offering lifelong learning opportunities; and to promote the development of small business

and marketing skills in each partner country including 'hard to reach' groups. Partner organisations were aware of: the lack of information about lifelong learning opportunities for all; the need to integrate information and communication technologies into the learning process; and to promote legislative practices within the sector that support rather than prevent adults from engaging in the lifelong learning process. Outcomes from the project included: participating institutions developed strategies to increase the motivation of adults to learn and to participate in learning activities; increased administrative capacity to offer opportunities for learning; the establishment of a women's craft class in Turkey and craft classes for all adults across the partnership; an increase in skills in arts and crafts production with items being offered for sale and markets opened up to do so. In addition, some small groups of learners and trainers were established who set up in business and engaged in social enterprise classes to generate ideas and formulate plans. There was increased awareness of informal learning opportunities through the use of social media and community networks. The interactions that came directly from the project increased language skills in English for learners using *facebook* and other social media to encourage conversations across the partnership and this and other interventions resulted in increased self-confidence, increased self-esteem and increased cultural awareness by both adult learners and staff members. It was thought that this was mainly due to the diversity of the people who participated, the positive experiences they had on the mobilities and the lasting relationships they fostered together on return to their home countries with people on the project.

Being able to take people to other countries as part of the Grundtvig Programme was a definite boost to our members, many of whom had never travelled before in Europe or Turkey. This and the fact that we could spend the funding, with minimal limits, gave us the freedom to pay for people's passports, their subsistence, accommodation, travel and make sure everyone had something to spend for themselves. It was a real gift to both the organisation and our members. Added to this was the chance to share our new knowledge and learning and to listen to other people from across Europe and beyond about the difference their learning had made to their quality of life. All of our partner organisations also came to visit us, bringing their members, so the people who for various reasons could not travel abroad with us had the opportunity to take part. After our two-day training and sharing event had taken place, we hired a

boat for the evening, complete with catering and had an evening of fun, dancing, eating and at times singing, together with all of the people who had come to visit us in the UK. Celebration was part of the process at *dp*, to share in the joy of being together. The funding from the Grundtvig Programme allowed us to lease 3 cameras, to buy 3 tripods and to invest in some editing software. One condition of this was that the equipment was insured and could then be loaned out to other members to use. This enabled everyone to get something out of the process, not just the organisation and of course myself. We had also been paid for some earlier projects so the money was available to us to proceed with the PAR process in terms of being able to pay for travel, subsistence, childcare and materials. I was not going to be, nor did I expect to be paid. The fact that people were willing to engage in this process was payment enough and having wanted to undertake this type of participatory process for some considerable time, I was delighted that we had got this far.

3.1.6.2 Setting boundaries

Some *SWC? Evaluation Team* members had worked together previously and all had taken part in one or more of the projects we had run up to this point. Most but not all of us, were familiar with the ethos of *dp*, so we decided to set our own boundaries as a newly formed team and to take the time to go over the organisations' philosophy and approach, as a starting point to the work we were hoping to do together. We used a previous presentation as a way into this discussion and dialogue. Some of the people in the Team translated for other people, as we began this process together. We decided to keep the rules and boundaries simple, so we could remember them without having to re-read them and once developed we wrote them on a large piece of flip chart paper and put them on the wall for the first few sessions we met together. Boundaries included: to be respectful, even if we disagreed with what the other person was saying; to start and end on time; to put our mobile phones to vibrate or silent; to have fun (though this was not compulsory); to say what we thought or felt; and to be kind to each other. I cannot in all honesty say that we kept to these rules as we often went over time, which I will discuss later in the results section of the thesis. Mobile phones were used when necessary, due to the pressures of the external world. We didn't always say what we thought or felt but I thought and felt that we got better at this, as time went on. On the whole people were kind and respectful of each other and our collective differences, even when we did not

agree fundamentally with the other person's perspective, their action or lack of it. There was I think a shared understanding that we were all in this together. Most importantly there was a sense of wanting to enjoy what we were doing, as a break to the reality of the world outside. We shared one thing in common, in that for all of us, this was the first time we had done anything like this, so we really were making the road by walking. This process was underpinned by the ethic of the organisation as a whole based on our strapline '*recovery through discovery*'. Meaning that we can often 'recover' what we have lost through 'discovering' more about ourselves, each other and our collective communities experience.

3.1.7 THE APPLICATION OF ETHICS

As part of my academic process, I had to design informed consent forms and submit for ethical approval to the University Ethics Committee. I had been working on this prior to the formation of the SWC? Team, so we went through these together, in relation to the storing of our information and what we thought would be the subsequent use of the films we hoped to make together. Some details were altered in response to people not wanting anything they produced to be placed on the world wide web (www) for sharing for supervision purposes, so it was agreed a portable memory stick would be used for this purpose. We had decided as part of this process that participatory video production would potentially be one of the ways in which we would gather stories, of the experiences of members of the Team, in relation to *dp*. We had two ethics forms (See Appendix) one that related to informed consent to take part in the evaluation and research process and one that related to the use and storage of the films and data we were going to produce as part of the process. Some people were understandably concerned about where the films would be shown and who to. We were clear from the outset that each person would retain control of their film and that each time it was to be 'shown' or 'shared' with anyone, other than the research supervisors within the University, that each person's wishes would be ascertained in advance by myself and then followed to the letter. This meant that no-one's film would be shared without their prior knowledge and permission, at any time during this process, or indeed after it, ensuring that the control remained with the people taking part. Ethical approval was granted by the York St John University Research Ethics Committee (YSJUREC) on the 15th of February 2011 (UC/15/2/11/JL). At this point I breathed a sigh of relief that the ethics process, normally a subject of

much mortification by researchers, especially in relation to ‘participatory’ projects, had been relatively straight forward. I revisited the deliberately ‘sketchy outline’ of the evaluation process, in my attempt not to pre-prescribe the process. I was unsure that everyone fully grasped or understood the journey we were about to go on, myself included. How could we in reality, given our lack of experience? Laing (1970) aptly represents the experience of ‘not knowing’ in the following poem taken from his book *Knots*.

There is something I don't know
 that I am supposed to know.
 I don't know *what* it is I don't know,
 And yet I am supposed to know,
 and I feel I look stupid
 if I seem both not to know it
 and not know what it is I don't know.
 Therefore I pretend I know it.
 This is nerve racking
 Since I don't know what I must pretend to know.
 Therefore I pretend to know everything.
 I feel you know what I am supposed to know
 but you can't tell me what it is
 because you don't know that I don't know what it is.
 You may know what I don't know, but not
 that I don't know it,
 and I can't tell you. So you will have to tell me everything (p.56).

3.1.8 NOT KNOWING AND NOT PRETENDING

I should add that I had no intentions of pretending to know what I did not. I include the poem here as a reflection on the ways in which, when uncertain, we can be tempted to take refuge in a false outward appearance of ‘knowing’ when we do not. Indeed, it has been recognised that uncertainty and ‘not knowing’ are useful and necessary elements of any participatory process (Moosa-Mitha, 2005). As Lather (1991) suggests ‘To ‘write post-modern’ is to simultaneously use and call into question a discourse, to both challenge and inscribe dominant meaning systems in

ways that construct our own categories and frameworks as contingent, positioned, partial' (p.153).

3.1.9 CONCLUSION

Through documenting the initial questions asked of myself in relation to *being* a critical community psychologist and a PAR researcher an exploration of the marginal aspects of this cycle were discussed in relation to some of the challenges faced when attempting to form partnerships in the community. This was followed by a discussion of the rationale behind the adoption of the 12 principles of permaculture practice with its three underpinning ethics of people care, fair shares and care of the earth. The permaculture principle of people care was thought similar to anti-oppressive praxis as suggested by Potts and Brown (2005). A discussion of anti-oppressive praxis, established the need to attend to power relations as a primary consideration between 'knower and known' (p.263) during the PAR cycles that take place. Through a reflection upon the axiology and epistemology on which the research was based, a discussion of the researchers' position in relation to standpoint, knowledge, reality and subjectivity as advocated by Parker (2005, p.4) was undertaken. This was followed by the documenting of the formation of the So What's Changed? Evaluation Team (SWC?ET) and the gifts that the Grundtvig programme brought to this PAR process in the form of video cameras and tripods for use by SWC?ET members in the PVP process. Lastly, the importance of 'not knowing' was discussed in relation to our collectively embarking upon this process that we had begun to undertake together whilst *not knowing* what it was that we were collectively *doing* as we moved into the next cycle of the process.

CHAPTER 3.2 HOW - METHODOLOGY CYCLE 2: DOING

3.2.1 INTRODUCTION

Within this cycle the focus on *doing* the PVP's led to a discussion of the process informed by Lederach (2005) and his assertion that academics will commence with a problem that informs the process as opposed to artists who often begin with their experience in order to create and express this in artistic form. It is thought that what both share in common is a reliance at times on their intuition, a notion disavowed within many academic settings but one upon which I sometimes find it necessary to rely. This is followed by a narration of the PVP process and reflections on the early

aspects of my individual and our group process and the lessons learned in relation to this derived from the actions that were taken at that time. The advantages and disadvantages of using PVP as a means to generate and gather data are also discussed and related to the SWC?ET's PVP process (Jewitt, 2012). The importance of considering the context within which the participatory videos are produced was noted as impacting upon both process and outcomes. Lastly, a critique and reflection upon the process of production leads to a discussion of the difficulties of editing the PVP's that were made in a collaborative manner as was the initial intention. This highlighted issues in the process of *doing* the research that needed to be resolved prior to members of the SWC?ET making their individual PVP's.

3.2.2 WHAT ARE WE DOING?

Lederach (2005) in asking the questions 'What are we doing? Where are we going? What is our purpose?' (p.176) notes that education and training allied to social change is incomplete if it does not contain within it 'the space to explore the meaning of things, the horizons toward which to journey, and the nature of the journey itself'. Adding that 'This is the heart, the art and soul of who we are in the world, and it cannot be disconnected from what we *do* in the world' (p.176) [Emphasis added]. The question of what to do, is one that is pertinent for me at this time. Looking back on what we did together, has opened up a space in which I am questioning not only what I did and why but also what I am meant to do next and to what purpose. My attempt to answer these questions led me to reflect on where my *doing* would serve the greatest purpose and effect much needed social change. Which leads me to ask, how can one know at the outset of a process what the end results would or could be? At these times, something other than thinking is called for, something that is a mixture of thoughts, feelings, spirit and a good dash of mystery, that ultimately impacts on my behaviour which I would call my intuition. This includes the hunches that I have about the journey I am on and the crux of the actions I feel I called to do. Lederach (2005) in his book *The Moral Imagination* describes intuition as common to academics and artists in that

The academic community, unlike the artistic community, often begins its interaction with and journey into the world by stating a problem that defines both the journey and the interaction. The artistic community, it seems to me, starts with experience in the world and then creates a journey toward expressing something that captures the wholeness of that feeling in a succinct

moment. The two communities share this in common: Ultimately, at some moment in time, they both rely on intuition. (p.5).

I would add that this is also true of practitioners. On occasion, I find that my intuition has more of an understanding of what is taking place than does my thoughts or feelings. I had been told previously that there was no place for intuition within research praxis but for me it has often guided my work in ways that are difficult to place onto paper. I can sometimes feel my way through a situation, most often in relationship and always with a willingness to learn and a determination to *do* what is required. I do however recognise that not all learning is acquired in the same way and that all our senses are involved in the learning process, ideally that is. As Etherington (2004) reminds me ‘when we experience empathic understanding of our frame of reference this can lead to growth and change’ and ‘through paying attention to tacit knowing, intuitions, images and felt-sense, we can experience empathic understanding of our selves, by our selves, as well as empathically understanding our research participant(s).’ (p.124). Although I do not think of members of the *So What’s Changed? Evaluation Team* as ‘participants’. Words that are acceptable to me include co-researchers, members and friends. I understand what Etherington means by this statement and will be holding it in my mind, my heart and my belly while discussing the *doing* cycle of this participatory action research process. Affirmations relating to this cycle include: you can explore and experiment and I will support and protect you; you can use all of your senses when you explore; you can do things as many times as you need to; you can know what you know; you can be interested in everything; and I like to watch you initiate, grow and learn. This cycle of doing describes what happened after the *So What’s Changed? Evaluation Team* (SWC?ET) had come together, including the steps we took together in our evaluation of the participatory video production process and my reflections on the early aspects of my individual and our group process.

3.2.2.1 Trying to knit with spaghetti

There were so many strands to this process that at times it has been difficult to separate out what was relevant and warranted inclusion from that which was superfluous or had a predominance within other cycles and needed to be relegated, at least for now, to another space and place in this thesis. I can see a pattern developing here, as this has been present for me while writing other cycles. I think that there is

often an overlap in the cycles and making decisions of what to place where has at times called for a degree of intuition, of feeling my way. It has felt a bit like trying to 'knit with spaghetti'. The areas that I have focused on relate directly to the lived experience of both myself and the members of the SWC?ET but it should be born in mind that they are filtered from my perspective and are not therefore representative of all members' experiences, as highlighted during the prologue, this is just one white western woman's perspective and should be read as just that. I should add that I had wrongly assumed that once I arrived at this point in the thesis writing process, where I was describing how we had begun to take action through doing things together, that writing would become easier. I had not fully taken account of the impact of the reflective element of this process. The turns and twists in my thoughts, feelings and at times intuition, led me in directions unanticipated at the outset. I also want to acknowledge the impact that these have in the present are not always pleasant and often require me to immerse myself in order to figure out why I am where I am and as ever life has a habit of getting in the way. Etherington (2004) states that reflexivity 'requires the researcher to include their own experiences of being in the field and of their relationship with their participants' (p.99). What follows is an attempt to do just that, through documenting the background to the process by which we began 'doing' things together, how we developed our ideas and stories, how we made participatory videos and then critiqued and reviewed what we had achieved. Prior to doing so the advantages and disadvantages of PVP as a process are discussed, as outlined below.

3.2.3 ADVANTAGES AND DISADVANTAGES OF PVP

Jewitt (2012) in partnership with the National Centre for Research Methods housed within the national Economic and Social Research Council produced a 'how to' paper focused on using video for research purposes. It contains a table outlining the considerations, advantages and disadvantages of using video for research as below.

Considerations for video	Advantages	Disadvantages
<ul style="list-style-type: none"> • Need to link video based data to social theories and themes • Understand the effect of video recording on data collection • Make sure the data is understood in context • Decide on the scale you will look at and how much data you need to address your question 	<ul style="list-style-type: none"> • Video can support an exploratory research design and extended data discovery • It can be 're-opened' for later analysis and capture things not noticed at the time of being present • Participants can use the camera to extend the researcher 	<ul style="list-style-type: none"> • Video data is limited and shaped by decisions in the field • Video data is partial: it includes and excludes elements • Video is primarily focused on the material external expression

<ul style="list-style-type: none"> • Decide on analysis strategies for managing video data to avoid being data overload • What status will you give your data in your data set – primary, secondary? 	<p>access to their life worlds</p> <ul style="list-style-type: none"> • Video is sharable - participants can be invited to reflect and discuss it • It can be used effectively to support empirical comparison of strategies, style, and interaction across a data set • Video enables researchers to re-visit a moment ‘not as past but formerly present’ • It can re-awaken the memories and experiences of a researcher or participant 	<ul style="list-style-type: none"> • It can be edited to represent the order events in new ways • It usually provides one perspective on an event • It generally records interaction over short periods of time • Video takes time to watch and review and can be difficult to meaningfully summarize
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Table 9: Considerations, advantages and disadvantages (Jewitt, 2012 p.8).

Many of the aspects highlighted have relevance for this research process although during this cycle the focus is on ‘learning by doing’ as a means of beginning the process of production of the videos by the co-researchers it is worth noting those that are relevant at this time. Jewitt (2012) recognises that video data needs to be linked to social theories and themes, something which has already taken place in setting out the direction and focus of this research. In addition, the effects of video recording on the process of collecting data need to be understood. In this process, this is something which is firmly in the control of the co-researchers, therefore their choices will impact on the resulting data collected. Further that data is understood in relation to the context in which it is produced. This is something of which the researcher is aware through the writings of Jovchelovitch (2007) exploring the relationship between knowledge and context through an analysis of the processes of representation or to put it another way the ‘performance’ of actors in the social field. Lastly, that the analysis strategies are developed in advance to avoid data overload, is something over which the researcher has limited control in that each co-researcher retains control of the video they produce, though the researcher is aware of the potential for overload to occur. One of the main advantages in using participatory video is that ‘Participants can use the camera to extend the researcher access to their life worlds’ (Jewitt, 2012 p.8). This was something that I was hoping would take place during the production process given the focus on looking at this from the perspective of the people involved. Jewitt (2012) also suggested that the scale of data needed is matched to the research question(s). As noted in section 1.7.4 (p.51) the research questions being asked include:

1. What are the outcomes that matter most to people who have experienced mental distress, when they engage in community participation, through social enterprise and community interest activities?
2. Does the adoption of participatory methodology, participatory video production, evidence and demonstrate the person's chosen outcomes in a way that fits with the person, their inter-personal relationships, their organisation/s and their communities lived experience?

It was anticipated that if each person within the SWC?ET produces one video then we would effectively have 10 participatory videos with which to engage in the data analysis and that this should be sufficient to do justice to this process, in order to attempt to answer the research questions outlined above. Jewitt (2012) further notes that 'video data recordings can be used effectively to support empirical comparison of strategies, style, and interaction across a data set, as well as historical comparison between data sets' and this 'can support data collection across a range of sites' (p.7). This would be useful in relation to the diversity of people involved in this research process in order to take account of the intersectionality that is present and the sites they may choose in which to produce their participatory videos. Cole (2009) suggests that 'an intersectional analysis requires a conceptual shift, even a paradigm shift, in the ways psychologists understand social categories, such that they take seriously the cultural and political history of groups, as well as the ways these socially constructed categories depend on one another for meaning and are jointly associated with outcomes' (p.178). This has relevance for the research being undertaken given the focus on outcomes viewed from the perspective of the diverse members involved in this participatory process. As Figueroa, Kincaid, Rani and Lewis (2002) point out in relation to social change the 'Emphasis on outcomes should go beyond individual behavior to social norms, policies, culture and the supporting environment' (p.ii). It is to this environment that I now turn in relating the process of production.

3.2.4 The participatory video production process

3.2.4.1 Week 1 - Playing games and getting used to the video cameras

This included passing the video camera from one person to another after filming your neighbour introducing themselves to the person behind the camera, the

‘disappearing person trick’ and others. These games are designed to get team members using the cameras as quickly as possible to reduce the level of anxiety about the whole process. Plan: play games to learn camera use, democratically decide upon films and storyboarding. I will draw on rough notes I made during week 1 of the research process to illustrate some of the challenges and critiques I have of myself in my role as ‘facilitator’ or as Kindon (2012) terms it at times the ‘facipulator’ of the participatory video production process (p.193).

3.2.4.2 Reflection on notes from week one

As I read and reflected on the notes I had made a number of issues came into my awareness. I remembered how frustrated I was when people were not at home when I called to pick them up and how this delayed getting everyone to the *dp* office and being able to start the process. Other people were unable to come as they had agreed that they would. I think I rushed the process, not even stopping for lunch but beginning the discussion while people were eating in my enthusiasm to get going.

I did not present people with the written and visual presentations that I had used during the management meeting, at which people were recruited to take part, using the board to write down notes as I went along. This would have impacted on people’s understanding of what we were doing and why.

I also think on reflection that I gave too much information all at once, mentioning a conference at which we were invited to present and our planned visit from our European partner organisations as part of the Grundtvig programme (previously mentioned in Chapter 3 Methodology, Cycle 3.1- Being).

I’m not sure why but I seemed to have imposed a five-week time limit for the making and producing of the participatory videos. This may have been influenced by our need to be conversant with the technology prior to the visit from our European partners, as we had arranged for us to share our learning with them when they came. This may have increased my sense of urgency and led to my rushing ahead and not checking that everyone understood what I was talking about and what was being proposed as I went along. I also did most of the talking as I remember. I should have asked more questions and checked out how other people felt about what was being proposed, so that people could have had an input to the process.

I naively introduced the idea of people making videos that focused on themselves,

their groups and communities before we had even fully gotten into the process. This may have overwhelmed some people. I should have waited and held myself through the process better. I think I was unsure of what I was doing so transferred some of my need to not feel alone, by giving over too much detail of the plans in order to feel like we were in this together, when clearly we weren't at this point. I was bossy and over controlling evidenced by my noting that 'I need to make it clear to people that I would prefer it if they stayed for the whole day rather than leave early'. I can hear my insistence in my use of the term 'make it clear'. I may have been annoyed with one person who did not want to be filmed but was willing to film other people as I made a note of this and on reflection it was irrelevant as with time everyone participated fully in the process.

Again, I think this reflects my anxiety and my not being sure about what I was doing. I think this also reflects my further anxiety that people would refuse to share their films as they had in the previous project for the Open Up Media Campaign. I should have had more patience here and reassured the person that they could take their time and that their level of involvement was under their control. Thankfully people took their own time anyway and resisted me in my endeavours to make quicker progress.

When someone mentioned that 'African peoples have a tendency to say what people want to hear' I could have broadened the discussion out to why this was, in relation to imperialism and colonisation and also to the recognition that this is something that we can all do to a greater or lesser extent given the level of oppression we have experienced but I didn't.

People wanted to take the camera's home and I gave the reason that they were not insured for loss as a way of avoiding this but we did have insurance I just hadn't checked to see if they were covered under it, so this was a blatant manipulation (facipulation) of the truth on my part.

We had a tradition of buying a cake when it was someone's birthday and this smacks of paternalism on reflection but was also something that was valued by people given the level of social isolation that many people in the organisation had to cope with, so my thoughts and feelings on this are complicated.

I also ended by recognising how loud my voice was, probably an attempt by me to be heard over the usual hubbub of activity and talking that took place when we got together. It is also something I need to be aware of as this is also a feature of my assumed right and privilege as a White, Western woman to be heard.

On a more positive note, the level of awareness that I have of my own internal processes allows me to interpret my notes in a way that adds to the depth of my reflection and the assumptions I make about what may have been underlying my behaviours. When I listened to the films we made whilst we made the mistake of turning the camera on when we thought it was off and vice versa I could hear the empathy in my voice as I spoke with someone. I encouraged the person to go at their own pace. We did all learn how to turn the camera's on and off, myself included as I had never used a camera at this point even during our previous human rights videos.

I think my total lack of technical skills helped to decentre me as proficient in the process. We used the cameras to play games and filmed ourselves performing the disappearing person trick in which you stop recording while one person leaves the scene and then begin recording again. This continues until no-one is left. We also made arrangements for some people to travel independently to the office the following week giving them bus fares to be able to do so without their having to draw on their own funds and we even planned in advance what we were going to do together, carrying over what we had not achieved in Week 1 to Week 2 in relation to democratically choosing subjects for the films we would make and storyboarding. In some ways this worked better as it gave people time to think about what they wanted to make films about. We also agreed to pay £10 per child for childcare to people who had children below school age to make sure that no-one was disadvantaged as a parent. This decision positively affected some of the women and definitely helped to maintain their involvement.

3.2.4.3 Week 2 - Making films based on our lived experience

One member had brought their two sons this week as they were off school. They joined in with this process although only one of them wanted to vote on the topic of the films. Given that there were ten (twelve with the two boys) of us, this didn't alter the choice of films made. People firstly shouted out potential topics for inclusion and they were written on the board. Topics suggested included:

World War II

The worst day of your life

What do you want from life?

Teenage Pregnancy / early marriage

The best day of your life!

How do you feel to be a Dad / Mum?

UK Weather!!

Discrimination / sexism

Cultures / Intermarriage

Abuse / Drugs

Each member of the team had three votes to allocate across the ten potential subject areas in what was a democratic process in order for us to decide which films to make. Two clear winners emerged. The first was about discrimination in relation to accessing a range of public services aptly entitled ‘Discrimination’ and the second was a look at the gender divide between a man and a woman on becoming a ‘Mummy and Daddy’¹⁰ in an ideal world where there was no discrimination. The Team divided itself into two and films were shot at separate locations within the head office of *developing partners* using whatever props were readily available. All members were encouraged to try out roles during this film making process including designing and writing / drawing story boards, scripts, directing, acting, prop procurement and camera person.

There was a lot of energy and laughter in both rooms as the films were produced, it was lovely to hear and see people working productively together. I did notice that some people took more power than others during the production process and was aware that this could have a significant impact when people began producing their own films. I made a mental note to be aware of and think about ways to counteract this in the production process perhaps by allocating different roles to the people who wanted to direct but I didn’t want to be prescriptive and authoritarian, so it was difficult balancing this, in the end I just shared my thoughts with the group who took action in this regard sharing roles more.

¹⁰ This video was originally going to be just ‘Mummy’ but when we realised we were being sexist we altered it to include ‘Mummy and Daddy’.

3.2.4.4 Reviewing our learning

At the end of the day we reviewed what we had learned from the day this included asking ourselves the question, ‘What have we learned from the experience?’

Answers to this question were written on the board by members and included:

It’s better to have more than one brain working

Camera working is not easy!

Press the record button twice to get it to work

Team work

Don’t forget the charger

I learnt how to use the camera to record scenes

I’ve got more experience of how to make a film

I’ve got more experience

3.2.4.5 Reflection on notes from week two

Some people didn’t turn up to week two, though this is not surprising really given their experience during week one. Two people had left early the previous week due to other commitments. I checked with them individually and both had over committed themselves given that they already had a lot to do in their daily lives. One person asked if they could come back once what they had been doing was finished. We agreed to stay in touch in order to see how realistic this was and if it would interfere with the group process depending on how long it took for them to finish. (They did indeed come back and engage with group members as they began to lead their own PVP process but this is another story). All however continued to come to other classes and projects within *dp* including the planned Grundtvig programme. I felt relieved when they did.

When we got started filming I realised that I had left one of the leads to charge the camera with at home so I went back to get it. In my absence both groups had proceeded apace. Both groups had been working together to complete their films. It seems that when I am out of the way the groups work well. Although this was raised by another member during the review I must admit I made a mental note not to be too organised as this left space for other people to lead their own process.

I did notice that some members prefer certain roles behind the camera and said they may find it difficult to be on film themselves though once we began to film they were on camera and appeared to be coping better with their feelings in regard to this.

I realised that we needed to allow sufficient process time for discussion and reflection on the emotional impact of making the films and the group process so we take account of the needs of members.

Perhaps making films in people's mother tongue would have altered this dynamic for those people who were struggling with English. There was a lot of translating that took place as group members made sure that everyone understood what we were doing. The diversity of languages within the group is a joy to hear and French seems to have emerged as a language that can be used and understood by people who are still learning English. It is interesting to note that it is another language of the coloniser as English is.

I think some of my anxiety from the previous week was related to my sharing my 'rough' notes with my supervisors. I think I am more private than I acknowledge and also that I may have been trying to prove something in wanting to be seen to be efficient and proficient in what I / we were doing. I think by the time we had got to week two I had relaxed a bit into the process as I think others had and I was less controlling and more empathic with both myself and the other members. Must remember to relax, breathe and go with the group process especially when under stress and in the early stages. I need to remember this when undertaking other aspects as other members in the group may be experiencing something similar and I need to take account of this if they are and support them and myself in the filming and participatory process.

3.2.4.6 Week 3 – Critique of the filming and *collaborative* editing process

The films were downloaded onto the computer and converted from High Density files to windows movie maker files for sharing and watching together by all the team members. We then critiqued the process of the filming together to think of ways in which we could improve our skills and to consolidate our learning.

3.2.4.7 Critique of filming

Discrimination –

Comments written on the board by members included:

- Need to buy microphone – voices too low
- Different clothes / places for different scenes
- Less background / more people

Clear mess from background

Slower, more explanations – make story more = use props – hijab / scarf

Two cameras choose which position is best

Lighting – needs to be brighter

Subtitles on screen

Zoom onto the person – when talking

Shift from one person to another

Plain background – so doesn't distract from what is being said

Make a script

No camera tricks and disappearing people if the message is serious

When interviewed see all the scene and add the emotions into it

Mummy and Daddy

Balance volume for each person

Background – don't use same for each scene

Dr needs props – white coat etc

Dr not realistic took blood pressure and said the woman was pregnant

Framing scene right, put people centrally in shot, zooming practice before doing it

Know where shot is going to start and end

Signal instead of saying 'cut'

Each scene practice words and make improvements before filming

Accentuate your responses, shift your body to show what you are doing

Think about your endings!

3.2.4.8 Editing the PVP's - how can this done collaboratively?

When we had done all of the above, we were left with one question namely: How are we going to edit the films together given that our collective level of computer literacy is low and the editing software is complicated and difficult to use? This meant that I would need to sit down and do this with each person unless we could find someone who had this knowledge and was willing do it with us without taking over the process. I found an online course for members to undertake, via the ALISON website for online learning <https://alison.com/>. However, when I tried to sign people up to the online film editing course via the ALISON website it was not possible as people has forgotten their email address passwords or did not have one and this is a necessary element of the registration process¹¹. So we spent the time signing people up to emails and sharing skills on how to surf the World Wide Web (www). We also found another member of *developing partners* who had the skills to

¹¹ The ALISON site sends a verification email out prior to the person being able to log on to the site and undertake any courses.

be able to support us in both the filming and the editing process. Abbas Mokhtari a peace campaigner from Iran, had engaged in activism with a group of his peers¹². Thankfully Abbas agreed to come and meet the group the following week.

3.2.4.9 Reflection on notes from week three

I think I was tired this week due to the funding applications I had been writing to fairly tight fixed deadlines. Given the technological focus of the day and the problems that we encountered in the ‘registration process’ the time we spent trying to get people signed up online felt like a waste of energy. However, something else was at work this week and having time to talk and discuss what we had been doing in previous weeks was not a ‘waste of time’ as I had originally thought. To return then for a moment to where this cycle started, in relation to the necessity of a ‘space to explore the meaning of things, the horizons toward which to journey, and the nature of the journey itself’ (Lederach, 2005 p.176), Ledwith and Springett (2010) remind me that ‘In a process of dialogue and reflection, we learn to question the stories we tell, and by examining them a little more critically we find they contain the key to oppressions’ (p.103). In watching and discussing our films together we made connections with each other in relation to the different forms oppression can take and how these experiences were shared by everyone in the group. It was our closeness to the lived experience we shared which was informing our process of co-creation. In many ways this set the stage for what was to come next.

3.2.5 CONCLUSION

Within this cycle with its focus on *doing*, a discussion of the process highlighted the importance of intuition in both academic and artistic processes (Lederach, 2005). This was followed by a narration of PVP, individual and group, processes to critically reflect and learn from the actions undertaken. The advantages and disadvantages of using PVP to generate and gather data was also discussed (Jewitt, 2012). The importance of the context was noted as impacting upon both the PVP process and outcomes. A critical reflection upon the PVP process led to a discussion of the difficulties of editing the PVP’s in a collaborative manner. This highlighted issues in the process of *doing* the research that needed to be resolved prior to members of the SWC?ET making their PVP’s. The inclusion of another member in

¹² For more information re this project please see this film made by a national news agency in America during their ‘Cycle for Peace’ tour at <https://www.youtube.com/watch?v=Mv6ZttCtA7A>

the SWC?ET who has the skills to edit the videos in a participatory and inclusive manner offered a partial solution to this problem. Lastly, in watching and discussing the PVP's together, it was noted that members of the SWC?ET made connections with each other in relation to shared experiences of oppression. It was noted that closeness to the lived experience of oppression informed the process of co-creation. This it was thought, in many ways, set the stage for what was to come next.

CHAPTER 3.3 HOW - METHODOLOGY CYCLE 3 – THINKING

3.3.1 INTRODUCTION

This cycle begins with a discussion of love of self and others, perception and reality and how according to Greene (2007) our perception, conception and aesthetic experience are formed through what we sense, feel and imagine. This in turn informs our 'self-understanding' and ultimately our actions (Rahman, 1993 p.195). Focusing on the ways in which the development of the self has been colonised, people and their freedom to inquire are located in the centre of this social change process by Rahman (1993). In addition, the importance of the marginal spaces in which people are placed as reported by hooks (1990) is recognised as not only a space of hegemony but potentially also one of resistance. In critiquing the discourse of the 'other' hooks (1990) notes how it actively works to silence the voices of people who inhabit marginal spaces, whilst at the same time working to mask this loss. This then informs a discussion of the educational aspects of the PAR process, as not only a collective space but also as a marginal one within which *dp* operated. The diverse values from which the actions taken by members of *dp* are derived and discussed, drawn as they were from a bottom up, rights based approach and grassroots organising. The problem then of how to combine the knowledges that were present in this cycle of the process are discussed and a potential solution presented in the form of a 'multi-linear model of the learning process' (Baker, Jensen and Kolb, 2005 p.412). Lastly the cycles that involved SWC?ET members in deciding upon the qualitative approaches to be used as they attempt to answer the research question related to the *fit* of PVP and PAR processes are related and opened up for scrutiny by the reader.

3.3.2 LOVE AND OUR PERCEPTION OF REALITY

Only by abolishing the situation of oppression is it possible to restore the love which that situation made impossible. If I do not love the world—if I do not love life—if I do not love people—I cannot enter into dialogue (Freire, 1970, 1993 p.90).

‘...it is the world as perceived, the world as conceived, as sensed, as felt, as imagined that becomes our reality’ (Greene, 2007 p.1)

I realise that it may appear unusual to open a cycle entitled *thinking* with a statement about oppression and the restoration of love, a feeling and yet another about our perception and conception of reality. Although, this is what I would like to focus on in particular love of self and others and how according to Greene (2007) our perception, conception and our aesthetic experience are formed through what we sense, feel and imagine. Affirmations relating to the cycle of thinking include: I’m glad you are starting to think for yourself; you can say no and push and test limits as much as you need to; you can learn to think for yourself and I will think for myself; you can think and feel at the same time; you can know what you need and ask for help; we are separate and I will continue to love and care for you (Illsley Clarke & Dawson, 1998 p.226).

3.3.2.1 Learning to love ourselves

According to Rahman (1993) learning to love ourselves inevitably has to commence with ‘self-understanding’ (Rahman, 1993). This in Rahman’s (1993) opinion is used to ‘guide his or her own action, and is a process in which self-understanding develops as action is taken and reviewed’ (p.195). Rahman further notes that all too often this form of social ‘development’ has happened under the control of ‘elites who in general considered themselves wiser than the people’. Rather than supporting ‘self-inquiry’ they have used this as a way of imposing their thoughts of what constituted ‘development’, taking no account of the culture within which they were placed. Rahman recognises that they did so at a cost, as ‘one cannot develop with somebody else’s ideas’ (p.195). Describing this vertical, top down approach as singularly intellectually flawed when working to effect social change, in that the focus on ‘structural’ change does nothing to liberate the mind, Rahman (1993) notes that

Only with a liberated mind (of the people), which is *free* to inquire and then to conceive and plan what is to be created, can structural change release the creative potentials of the people. In this sense liberation of the mind is the

primary task both before and after structural change (p.195) [Emphasis added].

Therefore, it seems we have to love our self enough to dare to think for our self and not to do the bidding of others when working to effect ‘structural change’ (Rahman, 1993 p.195).

3.3.2.2 Freedom to...?

I noticed Rahman’s placing of freedom in relation to being able to conceive of and plan what has yet to be created. This locates people and their freedom to inquire at the centre of the social change process. In what may support Rahman’s thinking, hooks (1990) recognised the margin as a ‘space of collective despair [where] one’s creativity, one’s imagination is at risk, there that one’s mind is fully colonized, there that the freedom one longs for [is] lost’ (p.151). hooks further recognised that it can also be a place of ‘radical possibility’ and a ‘space of resistance’ in which ‘counter-hegemonic discourse’ is produced ‘in habits of being and the way one lives’ (p.149). As previously stated, critical community psychology has long held a place on the margin of mainstream psychology and indeed looks to the ‘edges’ to build alliances (Kagan *et al.* 2011). hooks further comments on the construction by ‘radical critical thinkers’ and ‘feminists’ of a ‘discourse about the ‘other’’ (p.151). According to hooks (1990) this discourse actively works to silence the voices of people who inhabit this marginal space whilst at the same time working to ‘mask’ this loss, as hooks explains

Often this speech about the “other” is also a mask, an oppressive talk hiding gaps, absences, that space where our words would be if we were speaking, if there were silence, if we were there. (p.151).

It is notable that the people I was working with are not here with me and are not speaking for themselves. This is a situation I intend to address within the reporting of the findings of this research but for now I wanted to recognise their collective absence. This is not a loss I want to mask.

3.3.2.3 Education and oppression

I remember how it is to be in a space and feel like you are not meant to be there. I remember this from my experiences as a child and young person in the educational system. When asked, as I often am, to name my first school (as a question to answer

in order to recover a password¹³) my answer is always ‘rubbish’ as this best represents my past experiences of education. It was rubbish! We (school children during the 60’s and 70’s) were actively discouraged from asking questions, having an opinion, or disagreeing with what was being promulgated as ‘fact’ or ‘truth’ by teachers. I was one among many who experienced ritual humiliation, denigration, persecution and oppression at the hands of the teachers who were there supposedly to *educate* us. There was no love, no freedom of thought or action, precious little room for creativity or imagination and certainly no encouragement to conceive, to create or to fully participate in the ‘banking style’ of education to which we were subject-ed (Freire, 1970). I suspect from my varied educational experience as a teacher, a learner, a mother, and a friend that this situation whilst improved in some respects, is one that continues across many institutions and beyond. I realise that this is not everyone’s experience although a great many people who came to *dp* shared this subjective experience of education as a place of control and oppression.

3.3.3 LEARNING ABOUT PAR AND QUALITATIVE METHODS OF DATA GATHERING

As I embarked on this cycle of the PAR journey I had to think and feel about how I wanted to work with members of the SWC?ET for us all to learn about PAR and qualitative approaches to gathering data. This was needed in order for us to attempt to answer the second research question about the ‘fit’ of the PVP process with members of the SWC?ET. I knew I did not want to recreate my past experience of education in any way, shape or form. I had some understanding that my childhood educational experiences had been similar to the experiences of other members of the team. I also knew that *dp* had used experiential, informal, supportive, peer to peer processes of training and learning in the past. Members of the SWC?ET had gelled together during the first PVP process and there was a level of consideration in our roughly constructed ‘classroom’ that had love, care and resistance at its heart. As I began this process, I wanted the learning to be an enjoyable and fruitful experience for all of us. At least that was my intention.

¹³ I regularly forget passwords so often have to go through this process to retrieve them. I realise that I will now have to think of another word with which to refer to my first school. I use this as an example to demonstrate my total lack of positive experience in the primary and secondary education system during the 60’s and 70’s in which I was *educated*.

3.3.3.1 A point of reference

Burton (2013) reminds me that we need an ethical ‘point of reference’ by which to check the content of what is advocated within praxis and that this needs to focus upon ‘the very nature of social relations that we mean to construct’ (p.804). Both critical community psychology and PAR aim to fully take account of and respond to people in the context of their collective lived experiences, perceptions, self-defined needs and aspirations (Kagan *et al.*, 2011). Through a process of conscientization as advocated by Freire (1970) the researcher and co-researchers aim to work together to increase shared understanding of diverse perceptions of the social reality in which people are located. The aim of this is to improve and refine the interventions under evaluation through a process of experiential learning, (which I will elaborate later in this discussion) and openness to innovation for social change.

3.3.3.2 PAR revisited

As previously mentioned, according to Martin-Baro (Aron & Corne, 1996) PAR is based on the assumption that oppressed people must be fully engaged in the process of research and education with the ultimate aim of social change. Macedo (1994) and Freire (1970) both suggest that critical pedagogical praxis needs to go beyond a set of teaching techniques and attend to the political, social, and economic factors that have conspired to marginalise people. They recommend engaging in a liberatory praxis that incorporates theory, action, and reflection in order to foster social change and social justice. hooks (1994) notes that ‘To teach in varied communities not only our paradigms must shift but also the way we think, write, speak. The engaged voice must never be fixed and absolute but always changing, always evolving in dialogue with a world beyond itself’ (p.11). The diversity of experience of members of *dp* and the reading, learning, listening, discussing and actions we took together definitely impacted on my thinking, writing and speaking but also I think on reflection, my sense and sensibilities. Schaffer too in his book *Resisting Ethics* (2004) states

We must realize the ways in which our social order constructs as means for the preservation of its practico-inert social structures, and we must figure out if that social order creates us as we wish to create ourselves. If not, we need to develop individual and collective projects that bring about a state of affairs in which we *can create ourselves*, both individually and collectively, in the way we wish (p.264). [Italics authors own]

3.3.3.3 Shared values

Therefore, in thinking and reflecting about what we did and how we did it, I am mindful that the values we were working with at that time not only came from our lived experience but were also drawn from multiple sources including but not limited to: human rights; disabled people's rights; refugee rights; and the varied United Nations Convention's on the rights of women and children. These were enacted within our interactions with each other although there were lots of discussions about these issues as they played out in people's daily lives by members with each other. Using rights in this way acted as a stimulus for these discussions and sometimes the actions that we took together as previously discussed (see section 1.2.2 p.30). In addition, they were informed by our use of permaculture principles with its ethics of people care, fair shares and care for the earth (see section 3.1.3.1 p.113). Some *dp* members had taken the course and become familiar with the principles. They were influenced by member's spirituality's and for some of us the practice of a religion. Critical community psychological praxis supported the use all of the aforementioned as ethical reference points. Lastly, but by no means least, they were influenced by our lived experience, thoughts, feelings and senses. All of the above readily fits within other grassroots movements, for instance: the survivor / user movement in relation to mental health; the sanctuary movement in relation to the unlawful detention and treatment of children, women and men during the asylum *process*; and ecology / environmental movements in relation to the ecological suicide we are committing on a moment by moment basis. What they share is a focus on wanting to understand the reasons behind these varied political, economic, ecological, and social injustices and to take action to address them. We do not need to look very far to see the impact of neoliberalism in our lives and our world. Emerging as *dp* did from a survivor / user movement background in relation to mental distress, it is no surprise that we were attracted to and ultimately engaged with a bottom up approach to our work together. This grounded, down to earth, focus was the antithesis to the top down processes many members had experienced at the hands of 'services', sadly all too often, as previously mentioned, to their detriment. I further recognise the influence and privilege I had in relation to the ethos, process and theory which *dp* as an organisation aimed to adopt based on a community psychology approach. I recognised the power and privilege I retained as a (now) middle class, White

Western woman, and a PhD student, attempting with SWC?ET members to undertake a participatory evaluation process.

3.3.3.4 How were these theories and values enacted in practise?

I did hope that I / we might learn something about ourselves and the organisation through engaging with the *values* of Martin-Baro (Aron & Corne, 1996) who recognised that what was needed was a ‘revision, from the bottom up, of our most basic assumptions in psychological thought’ (p.23). *dp* was a space in which there was an attempt to do this by not privileging thought over feeling or either over lived experience as a means of learning. In addition, Martin-Baro identified a *progressive psychology* as ‘one that helps people to find the road to their *personal and collective* historical fulfilment’ (Aron & Corne, 1996 p.24) [Emphasis added]. The use of the word collective stands in contrast to the individualising Eurocentric approaches that proliferate within mainstream psychology. The needs of the many are often overlooked in favour of the individual. Schaffer (2004) too recognised that

We exist in a social order predicated upon structures that serve to serialize, separate, and individuate us and make impossible the conceptualization of what genuine social relations might be. As such, our habitus has been colonized by the practico-inert structures of utilitarian egoism, and in order to learn to act ethically, we need to decolonize ourselves (p.248).

Citing this as ‘a crucial aspect of an existential social ethics’ Schaffer sees the need for us to ‘decolonize the existing social system’ and our-selves, to ‘develop new ways to be with others’ in order to ‘reclaim our agency’ (p.249). This is an aspiration of any critical community psychology and inherent within its praxis. So how would I / we ‘reclaim’ our agency in this evaluation process? What would we do to explore if the PVP process fits with and works for / with everyone across a number of levels personal, interpersonal, group and community?

3.3.3.5 What do we need to know to be able to know more?

Freire (1970, 1993) recognised that when these types of questions are posed the person asking them is focusing on the ‘content of dialogue’ needed as follows,

the dialogical character of education as the practice of freedom does not begin when the teacher-student meets with the students-teachers in a pedagogical situation, but rather when the former first asks herself or himself *what* she or he will dialogue with the latter *about*. And preoccupation with the content of dialogue is really preoccupation with the program content of education (p.93). [Italics authors own]

According to Freire (1985) ‘the inter-relation of the awareness of aim and process is the basis for planning action which implies methods, objectives and value options’ (p.44). Given that the aim was to raise awareness of inter-personal processes, in order to be able to undertake the qualitative element of this process and a hope of reclaiming agency while doing so, what methods would best fit this purpose?

As previously discussed (see section 2.6.2 p.92): democratisation; sharing and developing knowledge as a direct result of involvement; attending to power differentials and action to combat and critique negation, exclusion and control on behalf of the researcher and the people taking part; and the usefulness of incorporating the feelings of the people involved in the process were all aspects involved in the reclaiming of agency.

Similarly, Potts and Brown (2005) describe this anti-oppressive praxis as needing to attend to power relations as a primary consideration between ‘knower and known’ (p.263). Suggesting that ‘care is taken to shift power from those removed from what is trying to be ‘known’ to those closest to it—that is, those people with epistemic privilege or lived experience of the issue under study’ (p.263). This was I hoped going to be achievable through a focus on lived experience, thoughts and feelings in the evaluation process. Kagan *et al.* (2011) in discussing action in critical community psychology process highlighted the centrality of dialogue in conscientisation.

Through dialogic practice, the learner assumes the role of knowing subject in dialogue with the educator, so reality is demythologized: those who have been ‘submerged’ in oppressive social relations begin to understand these relations and the ideology that hides them, so recasting their social role with critical awareness. It is through this process that learning takes place, and it is with greater conscientisation that action for change is possible. As an intervention for change, group conscientisation is the most effective...(p.188).

Similarly, Montero (2000) noted that during PAR two different types of knowledge are being exchanged: the knowledge and know-how of the people, and the knowledge and know-how of the researcher. In addition, Grande (2004) contends that ‘one of our primary responsibilities as educators [is] to link the lived experience of theorizing to the process of self-recovery and social transformation (p.3). Kovach (2005) describes PAR as coming from the ‘margins’ and as an ‘ally’ in ‘gaining control of the research process’ (p.23). As previously discussed this was of paramount importance in the decolonisation process. My hope was that we would all

be co-researchers in this process, so I did not want to privilege my knowing over anyone else's knowing. I wanted us to share control of the process and for us to collectively come to know how we were going to go about this element of the PAR process. I hoped that we would agree on a shared approach to aid us in knowing more about team members' experiences of the PVP process but I was aware of the power imbalance in terms of prior knowledge. How could we decide together when we did not all have sufficient information to do so?

3.3.4 DEVELOPING THE DIALOGICAL AND A QUESTION OF THERAPEUTICS

Hall (1975) cited the importance of an approach to social research that challenged the artificial delineations between theory, research, and action. He saw people's knowledge as integral to validity through a democratic and participatory process of knowledge production and as such a foundation upon which social change can be effected. Freire and Macedo (1995) describe dialogue 'as an indispensable component of the process of learning and knowing' (p.379) and as such indispensable in the knowledge production process. However, they do so whilst warning against this process being subsumed whereby only experiences are shared as this 'creates a situation in which teaching is reduced to a form of group therapy that focuses on the psychology of the individual' and 'does little beyond making the oppressed feel good about their own sense of victimization' (p.380). They argue for a dialogical process of knowing and experiential learning that has politics at its heart with the aim of 'dismantling oppressive structures and mechanisms prevalent both in education and society' (p.380). Freire and Macedo (1995) cite the need for a 'unity' between theory and practice, coupled with an 'epistemological curiosity' about what can be known (p.381).

3.3.4.1 Opposing the traditional through dialogical relations

Parker (2005) thought that the task of the qualitative researcher in the production of knowledge benefited from opposing the 'popular view' in order to facilitate those aspects of experience and activity that are hidden to be illuminated (Parker, 2005, p.7). Similarly, Kolb and Yeganeh (2011) note in opposition to traditional learning (with its accent on the abstract and conceptual) that 'conversational learning equally values the learner's emotional, sensual, and physical engagement in the learning process' (p.4). As Freire (1970, 1993) reminds us 'At the point of encounter there are

neither utter ignoramus nor perfect sages; there are only people who are attempting, together, to learn more than they now know' (p.90). Montero (2000) describes PAR as fostering 'dialogical relations' (p.134) as the researcher works with others in the decision making process sharing the production of knowledge.

I was struggling to know how to do this in a way that would *fit* with everyone.

I also have to face my own White privilege in this process, something that up to now I have not fully engaged with during this thesis. Whilst I do not want to pre-empt the valid criticisms that were made by SWC?ET members in relation to myself (see Chapter 5 findings p.215) I think it's important to acknowledge the privileges afforded to me and how these were manifested behaviourally by myself both in terms of my Whiteness, my culture and in the role I had during the process.

Firstly, my Whiteness affords me privileges in the process that include: being deferred to; and being able to influence other members. Secondly as I was born in the area, I have an understanding of the culture, place, space and people that many others in *dp* did not have, though some did. I am therefore privileged by being Western in addition to being White. I am also a woman, a lesbian, a mother of a large family and chose to be open about both my sexuality, my previous experiences of abuse and my rejection of male domination and discrimination, in all its forms.

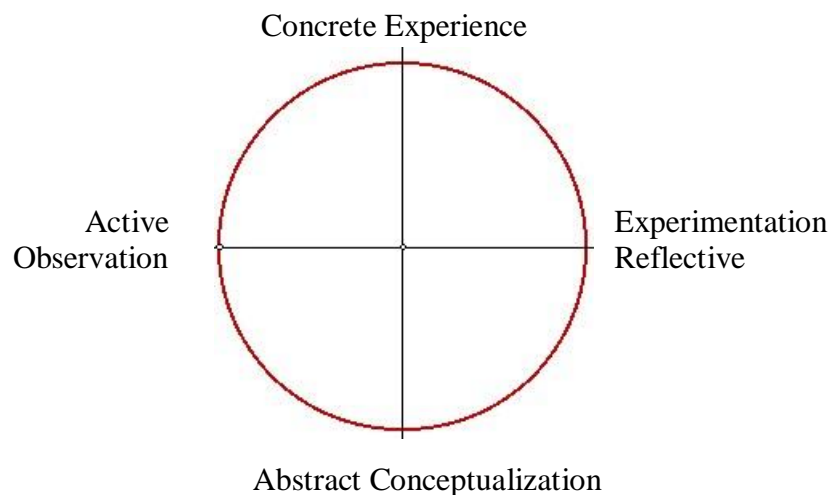
I made the mistake of thinking, because I was *on board* with the women in *dp*, that this was sufficient to counter any sexism that occurred. However, the reality was that: I could go home to my safe, secure house when this was not true for everyone; I did not have to adapt to fit in with another culture; I did not have to hide what I thought and felt for fear of persecution; and I did not need to ask anyone's permission to remain in the country. Added to this, I remember: talking in a loud voice to ensure I was heard; I stood up when people were sat down; and I used my White body and voice to control the dynamic, to have the last word, to shape the process, far more than I should have on reflection. Having come from an NHS managerial post I was used to hosting meetings, to steering things in the directions I needed them to go in order to fulfil my role and introduce research governance systems across the organisation as a whole. The impact of all of the above upon members of the SWC?ET and members of *dp* I can only guess at. I imagine that some members were perhaps frightened of 'upsetting' me and would have just accepted my position as the 'lead' for the organisation and the evaluation process

without questioning what I said or how the *process* was to be under-taken.

Being able to sit in, listen to and reflect on what is being said, by whom and to what purpose in a group situation is a skill I am developing but I recognise I have a long way to go, as I am by nature *noisy*, so this is and I think always will be a work in progress. Indeed, I feel embarrassed to admit how little I did know when I began and afraid that I could have and inevitably was the cause of discomfort for others in my naivety. I also felt my internalised shame although I will discuss this in more detail in Cycle 3.4 (p.168) in relation to the cycle of identity and power and my need to understand and process these feelings. In my attempt to make sense of all of the above what was needed was a way to support my thinking (and my feelings) in relation to the educational elements of the evaluation process.

3.3.5 EXPERIENTIAL LEARNING THEORY (ELT) AND JOINING KNOW-LEDGES

Experiential learning theory (ELT) aided my understanding of this learning process drawing as it does on the experiential praxis of a number of theorists (to include Piaget, Dewey, Lewin, Freire, and James). Baker, Jensen and Kolb (2005) present a ‘multi-linear model of the learning process’ articulating four ways in which they suggest people process novel information. These include: through experiencing the concrete reality of feelings and senses; through symbolic representation or abstract conceptualisation; through observing other people who are involved in the experience and reflecting on what happens to them; and lastly by actively doing things in a hands-on manner (p.412). Individuals are described as possessing abilities that are polar opposites and will choose which particular set of learning abilities they will utilise in each learning opportunity as it arises, visually represented in Picture 5.



Picture 5: Experiential learning cycle (Baker, Jensen and Kolb, 2005 p.413)

It is noted that having axes separating the four quadrants gives the impression of balance being needed. Representing it in this way can also imply a need for stasis when this too is not necessarily representative of the person's lived experience. It is thought that some degree of fluidity would take place with certain quadrants perhaps dominating over others in relation to the individuals experience of themselves. However, this too may be influenced for example in relation to culture and context. It may have been better to have 3D representations to visually represent what is a fluid and not a static process. This would happen in theory if each person was to plot their use of the four linear processes for themselves given their experience of engaging in learning. One means of doing so could involve an analysis of the five process dialectics suggested by Baker, Jensen and Kolb (2005) as the 'foundational underpinning' of the ELT process within conversational learning. They deliberately use *conversation*, as opposed to dialogue, due to their thinking that the former more fully encapsulates the relational and social aspects of experientially learning together. The five process dialectics include: apprehension and comprehension; reflection and action; epistemological discourse (about what can be known) and ontological recourse (about how it can be known); individuality and relationality; status and solidarity (p.411). They propose that 'Dialectical inquiry aspires to *holism through the embracing of differences and contradictions*' (p.415) [Italics authors own].

3.3.5.1 But is this the whole picture?

To return then for a moment to where this discussion started focusing on: diverse perceptions of reality and love of, for and with people in the pedagogical process; for freedom to be central to the process; the need to challenge the status quo that privileges thoughts over other experiences; and the need for agency to be present in all of the above. Padrilla (2014) suggested that 'praxis must include the cognitive, affective and spiritual domains of being human' (p.11). She used feminist theory on emotion in combination with Freire's theoretically informed practice (praxis) to explore human rights teaching. Similarly, according to Darder (1998), Freire called for authenticity in relationship between people in order for change to be effected. Darder (1998) spoke of the importance of love in the pedagogical relationship drawing on the works of Freire and the impact of this on praxis. However, Reddie (2006) in discussing 'conscientization' noted that,

Freire's failure to engage with the metaphysical elements in the *spirituality* of oppressed peoples, particularly those of African descent, means that his educational methodology is not wholly conducive to providing an overarching macro theory for enabling the voiceless to find their voice. (p.141). [Emphasis added].

Authentic agency therefore would draw on all of the above, thoughts, emotions, love, spirituality, experience and begin with conversation and dialogue together to cross our individual and collective divides and I hoped attain consensus. As Ellsworth reminds those of us who attempt to take on this role as educator and / or teacher

What is asserted is that teaching is a continuing and never finished moment of affirming and engaging in ongoing cultural production. This is how I see the paradoxes of teaching, then: as calls to action, calls to participate in the ongoing, interminable cultural production that is teaching. What will we, as teachers, do with this paradoxical calling? What will we make of it?' (p.442).

I hope what follows will serve to illustrate what indeed I did think and feel about the educational element of this PAR process and my attempt to take account of the theory within the process. As we began we started as usual with a conversation about how we would want the process to be? We were aware that our aim was to explore our experiences in the PVP process. This involved asking ourselves some of the following questions, not necessarily in the order presented here:

Why are we doing this?

What do we want to know?

How could we know more?

What do we know already?

How are we going to do this?

What do we need to know / think / do / feel in order to do this?

What are we going to do with the data we collect?

3.3.5.2 The dialogical process

We used a combination of dialogue, conversation, trying things out, reading, reflecting on what I / we read, and marking ideas on flip chart paper (mostly laid flat on a table around which we could all comfortably fit). Sometimes we moved the tables and had just chairs and always we shared dinner together. Conversations would break, resume, change, break again as I / we do / did in our various ways. I focused on feeling my way through this process and making it up as we went along. Inputting what I felt might be useful information to the process in order for us to

know more than we did when we started. After we had a familiarity with a range of qualitative research methods, we decided together as a group the methods we would use to generate data for analysis, although this linear description in no way reflects the process of our *doing* or *thinking*. I am hopeful what is presented below in terms of the cycles during this element of the PAR process may afford another angle from which to view this problematisation process. As I aim to demonstrate, cycles within cycles, occur as part of iterative learning that can also serve to illuminate the process.

3.3.6 CYCLES WITHIN CYCLES

[T]he dialogical, problem-posing teacher-student, the program content of education is neither a gift nor an imposition— bits of information to be deposited in the students—but rather the organized, systematized, and developed ‘re-presentation’ to individuals of the things about which they want to know more (Freire, 2005 p.93)

Problematisation: How will we know if the process of undertaking our research works for us all? What do we need to know in order to be able reflect on how to do this together? I planned to find out what we already knew about this. What was our collective experience of being interviewed? We discussed and shared our experiences of being ‘interviewed’. The discussion ranged from asylum and immigration interviews and interviews undertaken during mental health and physical health assessments to those conducted in relation to employment. Some people had been part of interview processes as one of the people asking the questions on interview boards.

We had a conversation about the feelings we associated with being ‘interviewed’ and being the person doing the interviewing that included: the contexts in which these took place; the privacy we were or were not afforded during and after the process; the ethical aspects of what happened to the answers we gave; and the power this can give to people and institutions over us.

We asked ourselves, what are the questions we don’t get asked? Our answer was those that relate to our feelings as well as our thoughts. We engaged in training in a range of qualitative methods and approaches to include: participant observation; individual interviews; focus groups; and keeping diaries / journals of thoughts / feelings and reflections of the experience of being a member of the Evaluation Team about what we were doing together. Following this we took the time for everyone to decide how they wanted to generate data for analysis. I designed a participant

observation matrix and we co-developed questions together to be used within a focus group and interviews.

3.3.6.1 Reference texts used in teaching qualitative praxis

Given the focus on being able to have an informed discussion together of what qualitative methods would best work for us as individuals and a group I drew heavily from a booklet produced by Family Health International 360 (Mack, Woodsong, Macqueen, Guest & Namey, 2005) entitled *Qualitative Research Methods: A Data Collector's Field Guide*. Specifically, chapter one that offers an overview of qualitative research methods. This explained the process of data collection in language that was relatively easy to understand that was translated by group members for each other. We also made use of Forrester's (2010) book *Doing Qualitative Research in Psychology: A Practical Guide* with its applied focus it was useful in enabling me to present information to the group about the different ways in which we could undertake this evaluative element of our exploration. We tried out some processes to see what people were comfortable with in relation to interviews, focus groups and diaries. I include some reflections, observations and problematisations below to illustrate the process that was undertaken.

Observe / Evaluate: Participants observation matrix was not workable as too complicated and difficult to retain all of the information and doing it at the time interferes with the group process.

Reflection: We need to be careful not to expect too much and need to take account of power differentials in this, so everyone is comfortable with their part in the process.

Problematisation: How do we generate sufficient films to be able to use this method? The Most Significant Change (MSC) approach might be difficult for people to do, given what is going on in their daily lives calling as it does for multiple films.

Observe / Evaluate: Following discussion this seemed to be problematic as time constraints and people are just developing confidence in using the equipment

Reflection: Remove this element of the methodology as it could be overly ambitious and put people under pressure to 'produce' more than they are comfortable with.

How do we triangulate the data? As the participant observation is unworkable within the group process and not accurate when completed afterwards then I / we need to find another way to triangulate data.

3.3.6.2 Re-visiting unconditional positive regard (UPR)

I thought it might be useful to learn and for some re-visit our understanding of the values and skills that underpin the qualitative process. We drew upon anti-oppressive praxis and in particular the work of Rogers (1980) in relation to unconditional positive regard (UCR) for the person as key to the development of a supportive, empathic relationship when exploring people's experiences. This was something we aimed to practice as a group within *dp*, so most people were familiar with this concept. Though some people were not, given that it is in the praxis of the process of UCR, that it is most readily evinced and it is one of the hardest things to achieve all of the time. This may seem to act in opposition to Freire and Macedo's (1995) instruction to beware of therapeutic processes but I hope to explain why UPR in qualitative and creative processes, can work to support conscientisation in a creative process for both parties and not as was suggested against it, in the next cycle of this thesis. Wrapped within the conversations we had over a number of sessions, the try outs and training, we decided both collectively and individually how we were going to generate data for analysis. This would be through the use of a focus group, individual interviews, and one dicta-phone diary. Different people elected to undertake being interviewers and interviewees. The focus group it was decided would best be facilitated by Professor Jacqui Akhurst who thankfully agreed at our request to undertake this aspect of the research process.

3.3.6.3 Anti-social participant observation – or ASPO

As previously mentioned I had designed a participant observation matrix but quickly discarded this once I realised how unworkable it was. I was so involved in the process of what we were doing together that I could not retain the amount of information needed to complete the matrix. It also took me away from the process of being with people, something I did not want to happen. We moved on to develop questions to be used in the future within the focus group and during individual interviews that were as follows:

- ❖ How did you get involved as a member of the So What's Changed Evaluation Team? (Her/ his/historical)
- ❖ What have you been doing? (Activity based – lived experience)
- ❖ How do you feel about doing this? (Feelings)
- ❖ Did you enjoy it? (Feelings – Closed)
- ❖ Was there anything that made you feel scared, nervous, anxious, angry, sad or happy? (Feelings)
- ❖ Do you feel more confident? (Feelings - Closed)
- ❖ Did you ask yourself any questions when you were doing this? (Thoughts and /or feelings - probing)
- ❖ Do you know why you are doing this? (Reasons behind actions – could be thoughts and /or feelings or something else)
- ❖ When you were making your film, was there any negative part about doing that for you? (Negative - Lived experiences)
- ❖ What was there any positive part in this process? (Positive - Lived experience)
- ❖ As a member of the So What's Changed Evaluation Team what has been negative about your experience? (Negative - Lived experience)
- ❖ What has been positive? (Positive - Lived experience)
- ❖ What do you feel / think you have learnt from doing this? (Learning / knowing – thoughts and feelings)
- ❖ Is there anything you didn't understand about what you were doing? (Not knowing – thoughts and feelings)
- ❖ What is it like to learn in *dp*? (Lived experience)
- ❖ Do you have any feedback to give *dp*? (Exploring lived experience - Open)
- ❖ How do you think that being part of the So What's Changed Evaluation Team can help you in the future? (Hoped for future -thoughts and feelings)
- ❖ Is there anything you want to do with your experience in evaluation and research in the future? (Hoped for future actions)
- ❖ Is there anything else you want us to know? (Open)

There were a good mix of questions about the past experience, lived experience and hoped for future of SWC? ET members. Questions about feelings and thoughts were included of which some were directional. Two closed question were asked including 'Did you enjoy [doing] it?' (It being what the person reported 'doing' in the previous question) and 'Do you feel more confident?' Both these questions are leading

questions but the group thought it was important that we asked each other if we had enjoyed doing this together at the end of the process. Some members hoped the PAR process would improve their confidence so wanted this to be one of the questions that was asked. At this point the focus was on SWC?ET members experiences as a group. The next cycle in which members would make their own PVP's would I hope offer insight into their experiences of *dp* as an organisation in relation to our evaluating the services that we offered. What I didn't realise at this point was how collectively and subjectively *stuck* we would become when trying to do so.

3.3.8 CONCLUSION

This cycle began with a discussion of love of self and others, perception and reality. This focused on perception, conception and aesthetic experience being formed through what we sense, feel and imagine (Greene, 2007). These are thought, consciously or otherwise, to influence our thinking. Focusing on the ways in which the development of the self has been colonised, people and their freedom to inquire were located in the centre of the social change process. In addition, the importance of marginal spaces, in which people are placed, was recognised as not only a space of hegemony but also one of resistance (hooks, 1990). The diverse values, from which actions were taken by members of *dp*, were discussed drawn from a bottom up, rights based approach and grassroots organising. This led to a discussion of the impact of the many privilege's I retained as a White Western woman within the PAR process. The solution to problems raised in relation to combining knowledges was presented in the form of a 'multi-linear model of the learning process' (Baker, Jensen and Kolb, 2005 p.412). The need for authentic engagement that offers a holistic approach to conscientisation was discussed. The cycles involving SWC?ET members, in deciding the qualitative approaches to be used to answer the research question related to the *fit* of PVP and PAR process, were related. Issues of the identity and power of the researcher and members of the SWC?ET in relation to the process are expanded upon within this last PAR cycle.

CHAPTER 3.4 HOW - METHODOLOGY CYCLE 4: IDENTITY AND POWER

3.4.1 INTRODUCTION

During this cycle with its focus on the identity and power of the person, aspects of my internal process are discussed that to some extent impacted upon my ability to

document my experiences within the writing of this thesis. My fear of freedom and associated feelings of shame that immobilised me in my creative process are documented and comparisons drawn between this individual experience and that of members of the SWC?ET. Our collective *stuckness* at this point may be indicative that similar feelingful responses could have been impacting upon SWC?ET members creative capacities at that time. Through the introduction of a paragraph on body-mapping the process by which SWC?ET members moved out of this *stuckness* in their collective development of a body-mapping evaluation tool (B-mET) is documented. This is followed by a short review of body-mapping undertaken after the body-maps had been produced. Some insight into the creative process is offered by Rogers (1980) and the necessity for freedom, safety and unconditional positive regard for the person to be present as precursors to the creative process are discussed. This is followed by a summing up of participation to date of members of the SWC?ET in the PAR process. This is undertaken prior to embarking upon the reporting of the results and the findings of the research which were for the most part undertaken in isolation from the members of the SWC?ET.

3.4.2 WILL I RISE?

I arrived at this point in the thesis writing process and as the group had been before me, I became *stuck*. Writing the following poem was part of moving myself on, in order to be able to continue with the process. I present it here as a way into this experience of feeling *stuck* and the capacity we have within us to use creativity as a release for the unspoken, unseen, hidden aspects of our-selves and as a way to resolve tensions that I (and indeed we) may not otherwise even begin to understand. This poem is a tentative tribute to Ms. Maya Angelou's poem *Still I Rise* (Angelou, 1978)

Well will she?
 No, look at her
 She's jumping around
 All over the place
 But can she?
 Course she can
 But she has to want to first.
 She's better off where she is
 Let her sink in a sea of sorrow
 And regret for what she didn't do.
 Who are you?
 I'm the part of you

That doesn't want you 'to do'.
 Why?
 Cos I don't want you to be
 Cleverer than I am
 I've told you, you are too clever for your own good
 Are you so daft you don't remember?
 But why?
 What, why can't I be more clever than you?
I know
 even if you don't or won't tell me,
 though I think you knew
 You knew
 That if I was
 I would have flown
 I would have grown
 away from you.
 Jacqui Lovell (22nd August, 2016)

3.4.2.1 Fear of freedom

It is my fear of freedom, that is keeping me down, that holds me now, transfixed in time, I can't go back and I'm not moving forward. Stuck in myself, my shame and my sorrow and an internal dialogue that doesn't want me 'to do' what I want. It's particularly pertinent that this is happening at the time, after 34 years of parenting when my youngest daughter Faith is about to leave home for university. Given the number of daughters I have, Lauren, Grace, Leiticha, Jeanine, Alice, Polly and Faith, seven in total, I think I have perhaps been delaying this time of separation. How to be separate and be free, how to be me? The me I want to be and give myself the gift of freedom to do so. I realise I am not the only person trying to make sense of these feelings and thoughts. As was discussed in Cycle 3 Thinking, freedom as a concept is central to being.

3.4.2.2 I wonder / wander

I wonder if this inertia is wrapped up in my shame? And what part does shame play in fostering doubt? Doubt is an uncomfortable feeling in the same way that shame is. I realise I could take the 'easy way out' of this and just conform to what is required. Perhaps this is what is behind this need for certainty? For the certainty of knowing what the 'out-come' will be, before, during and after the process. Or, I could 'do it' my way and remain true to my own experience, my own struggle, to do, to be. My way is to consciously and intentionally enter into a space of not knowing, as uncomfortable as that is. In this space, I can think/walk/ feel/crawl/splash/cry/

dream/imagine and generally muddy the waters of the collective sea of my unconscious and conscious self. I do so in the hope that I may know more than I currently do, about what I am doing and why. Sometimes I feel like I have vein hope, its visceral and tied to my veins, it flows and sometimes it gets stuck. So how *do* I get myself to come ‘out’ of here? Where am I getting ‘out’ to? Freedom? Is freedom even possible in the fullest sense of the word? I doubt (there’s that feeling again) it is. As with freedom comes responsibility. My responsibility to myself and to others. There is no me, without a we. And what is it I need to come ‘out’ of? To take ‘out’ from where it is to where I want it to be? Is this even mine to control? To re-move? ‘It’ is the objectification of the self, the other. Is it (object) as against me (subject)? Is ‘it’ in all of us? I reckon it is. It is the pain I carry from my past, into my present, that infects and influences my future. I realise that I can no longer carry on with this thesis, if I don’t first take out this part of my past, so that is what I am going to do. It is pertinent that this is happening now, when I am on the point of writing about the cycle of ‘identity and power’ and the development of skills associated with this cycle. The affirmations for this cycle of development include: you can explore who you are and find out who other people are; you can be powerful and ask for help at the same time; you can learn the results of your own behaviour; all of your feelings are ok with me; you can learn what is pretend and what is real; you can try out different roles and ways of being powerful; and I love who you are (Illsley Clarke & Dawson, 1998). All of which I need to draw on in order to be able to put this down on paper. As previously, I would invite the reader to remember that this is just one white, western, woman’s experience and should be read as just that.

3.4.2.3 Breaking through instead of down

In my late twenties, after I left my husband for the first time, I had what I suppose could be called a panic attack. I was away at a conference with the company I was working for in my capacity as a medical rep for a pharmaceutical firm. In retrospect, I find it hard to believe I did this job, but I was not ‘in’ myself at that time and it provided me with a much needed car and a wage, so I had taken it as a way of supporting myself and my then two daughters. I ‘hit a brick wall’, or that’s what the voice inside my head kept telling me to do. That was, or felt like, my only way out of the mess, was to kill myself, to drive into a brick wall. I sat in a car park for what must have been hours, not knowing how to turn the key in the ignition. When I

eventually figured out how to do this and managed to get myself together long enough to begin the drive home, I began to hear a voice in my head telling me it would all be over if I just killed myself. That the pain would end. Needless to say, I didn't act on it although I did come close on a few occasions, I managed to get myself to my sister's house. I spent the whole weekend crying. In the end my sister Michele, called our GP who came to see me and thank God, told my sister, I was doing exactly what I needed to do, which was to cry. At one point, I could no longer open my eyes they had become so puffed up with crying. The GP gave me a sick note and Michele paid for me to go and do a weekend workshop an Introduction to Transactional Analysis, the TA 101 course. Room 101, cos you never know what is in this room, the closed off space within yourself, once you open the door. It's like opening a cupboard that's packed full of *stuff*. You can never get all the *stuff* back in the cupboard once its open. And even if you manage to, the door won't shut again, no matter how much you may want it to. My cupboard was full to brimming with *stuff*. I had a backlog of feelings and thoughts and a whole lot of memories that kept spilling out of me at times. I often felt like I had no control over them, they would erupt up out of me, at the most inconvenient times and in response to triggers in my environment. I was watching a film once and in the film, someone dumps a baby in among some rubbish, the baby cried and then so did I. I woke up the next morning in the same position I had been while watching the film, flat on my tummy, spread out on the floor. I had sobbed myself to sleep, till tiredness had taken over and I had slept 'like a baby'. I know it sounds as if I was out of control but actually this releasing of feelings, this letting go was in fact my coming to a place where I was more able to, not 'control' my feelings but have more choice about when, where and how I expressed them. Though this took a long time and even now under stress I can *rubber band*¹⁴ back to that earlier time in my life.

3.4.2.4 Seven years in...

I was in personal therapy for approximately seven years. I started off doing individual work with the woman, the therapist, who ran the workshop and then I joined a therapy group. Towards the end of this time, I went back to doing individual

¹⁴ Rubber band – is a term that refers to our capacity to go back to our past, even when we remain in the present. This return to our past can incorporate the thoughts, feelings and behaviours that were present during past events and *feel* as though they are being experienced in the present. It can happen during periods of heightened stress or in response to *triggers* in the external environment.

work while I prepared for the birth of my third daughter. During and after I learned a lot about myself. Ab - means 'away', therapy provided me with a way out of myself, out of my cycle of self-destruction and into a space where I could be. I came face to face with my wounds, my pain but also and this is the part that often gets left out, my joy, my creativity, my passion and to a certain extent my freedom. My freedom to dominate my own life for a change instead of my being dominated by others. I needed a space, a safe space in which to do all of the above and that is what therapy gave me. The safety I needed in order to be able to re-lease the feelings, thought, memories, pain I had been carrying in my body since early childhood. I learned about being sexually, physically and emotionally abused. I learned that it was not my fault. I was not to blame, even when I felt ashamed. I did not do anything wrong, I did not make this happen to me, I was innocent. I was a child.

3.4.2.5 Growing up to grow back down

In order to be able to learn all of this though I had to grow up. Therapy can be thought of as growing up in order to grow back down, down in-to our-selves. The selves we sometimes didn't know existed. I found my-self, my selves, in this process and I also found my capacity to think and reflect on my-self, with my-self and with other people, whom I trust and care about and with whom I feel safe. In finding myself, in being able to at least re-solve some of my past I had more energy for my future. This is where I am at this moment. Facing again the part of me that feels that I am not good enough, not clever enough, not capable enough to write this thesis in the way that I want to. I needed to write down and see all of the above in order to proceed with the process. Had I not gotten stuck in the first place, I would not have known this. So, I suppose my point is, that sometimes we are exactly where we need to be and even when we feel *stuck*, we have somewhere we want to 'come out' from, even if it is our own pain, or the mud and mire that is our experience. The muddy puddles, that cling to and suck us back in-to our-selves.

3.4.2.6 And my point is...

That is my point, we none of us knew when we embarked on this process where we were going to. The out-come was unknown, we were in the mire, wading around trying to figure out what to do. We had made films together, we all knew how to work the cameras and yet, no-one did. We were stuck, collectively in our puddle

splashing about when I found a para-graph on body-mapping. Para means to come along side, to be with. I brought the para-graph to the SWC?ET members, to the group. At this point I think the we came along side each other collectively, as individuals and also as part of a group. The group decided to map their experiences, past, present and hoped for future onto their bodies. I don't think we realised that as a group people were opening the doors to cupboards, that for some, had long remained closed. Mapping experiences on-to and out of their cupboards, their s(h)elves, to be seen, re-member-ed and reflected on. The fact that I am finding it hard to write, think about and then write down this process reminds me what this must have been like for the people in the SWC? ET when they did their body maps. I can only imagine how emotional this was for each person and am thankful that further on in this thesis process, their voices will be heard documenting for themselves how this was 'to do'. What follows is a narrative of what we did in the body mapping process. As ever it is the view of one white western woman and should be read as just that. Denzin (2006) however reassures me that,

Our research practices are performative, pedagogical, and political. Through our writing and our talk, we enact the worlds we study. These *performances* are messy and pedagogical. They instruct our readers about this world and how we see it. The pedagogical is always moral and political; by enacting a way of seeing and being, it challenges, contests, or endorses the official, hegemonic ways of seeing and representing the other. (p.422) [Emphasis added].

Soyini Madison (1999) also speaks to me when she writes about 'performance' and the impact it has upon her, as follows:

I love performance most when I enter into it, when it calls me forward *shamelessly*, across those hard edged maps into spaces where I must go. Terrains that are foreign, scary, uninhabitable, but necessary. I must go to them to know myself more, to know you, more. I enter performance as a witness and a doer. Performance is hard work. We see the familiar for the very first time and after that we can no longer speak or reason about what we thought we knew in the exact same way, lest we forget the performance (p.108) [Emphasis added].

In a way, this whole PhD has been and continues to be a *performance*. It is not one I can say I am comfortable with, well not as yet, though I hope that at some point I will reach a place of resolution but I anticipate that this is not the time. I would add that it also challenges us, to see and know more of our-selves in the process and if we use this to know each other more then, it is time well spent.

3.4.2.7 I am frightened

Frightened that in showing myself, my faults and my position as a white western woman, privileged in the process, that I am vulnerable to critique. I feel this and still see this critique as a necessary element of this process. This is something, I have already committed to do but at this point the self being shown is my private self. The self I have shared with other people in other spaces, places and times. As Madison (2007) reminds me,

The ethnographic sense of presence is empathic in that you feel the joy and pain of individual Others always and already attached to a space, the space that generates, effects and harbours emotion. The space, therefore, is not a neutral place but an emotional landscape, an organism of human activity and emotion. To feel a sense of presence is to enter the myriad of yearnings that constitute a space (p.23).

In the space and place, that was *dp* I think I yearned for unconditional positive regard, as the antithesis to shame. That is not to say that I felt this way all of the time. Even now in reflecting and realising this, I am aware that I also felt a lot of other emotions as part of this process but at this point, this just happens to be the one I am attempting to feel and to understand. I think of myself as a ball of energy and if I invest less energy in something then I have more left to use in other ways, so figuring this out will help and I think it will serve to illuminate some of the aspects of shame that exist. It will be useful to be aware of them and the potential impact of shame on both individual and collective process.

3.4.2.8 Feeling a-shame-d

So what is shame and how does it operate? In his book *Shame: Theory, Therapy, Theology*, Pattison (2000) offers an explanation by Fossum and Mason (1989) that

Shame is an inner sense of being completely diminished or insufficient as a person. It is the self judging the self. A moment of shame may be humiliation so painful or an indignity so profound that one feels one has been robbed of her or his dignity or exposed as basically inadequate, bad or worthy of rejection. A pervasive sense of shame is the ongoing premise that one is fundamentally bad, inadequate, defective, unworthy or not fully valid as a human being (p.5).

This is one of many conceptualisations of shame given by Pattison who explores shame across a range of approaches in order to look for the commonalities that exist across and within them. One of the commonalities is that shame is associated with an

internal sense, in my case I think of it as a feeling. We all experience shame to varying degrees based upon our experiences, the cultures we grew up in and those we reside in now. We are not born with shame, it is acquired. Unlike guilt there is no-one to apologise to, to right the wrong. There is no-one to absolve us from our sins, to offer forgiveness. The effect of this is that I / we often do the opposite of what is needed. I hide, even from myself at times in my shame, I pretend, I perform, and sometimes I revisit and open up and struggle with another layer of my experience, as I am choosing to do right now. In the long run, I take responsibility for my feelings and do whatever I have to, to be able to figure them out sufficiently enough to get on with it. It being life. I do however, also recognise that shame is a feeling that operates across all levels the personal, inter-personal, the group and the community. We can easily be divided by it and it can also be used as a form of control. It does so through the creation of an *us* and a *them*. It is in this creation of an I that I too am creating a them. A me separate from the group, the me that wants to acquire a PhD. It is my wish to do so, not the members of the SWC? ET. I recognise the influence I had in this process. I hope I will do sufficient justice to the other members of the SWC?ET in my rendering of the process. According to Asante (2015) auto-ethnography ‘serves as a way to fill a gap of knowledge’ that exist within academia. It aims to avoid grand universal narratives through the recognition of difference and a process of reflection and reflexivity (Madison, 2006). Madison (2006) further recognised that when the focus is the self we individualise and do nothing to incentivise calls for the dialogical performative ‘to widen the door of our caravan and to clear more space for Others to enter and ride’ (p.321). Doing so requires ‘a reinvigoration of our thinking about the Other’ that takes shape through a multiplicity of what is possible (Madison, 2006 p.322). Madison (2006) describes this as happening when the

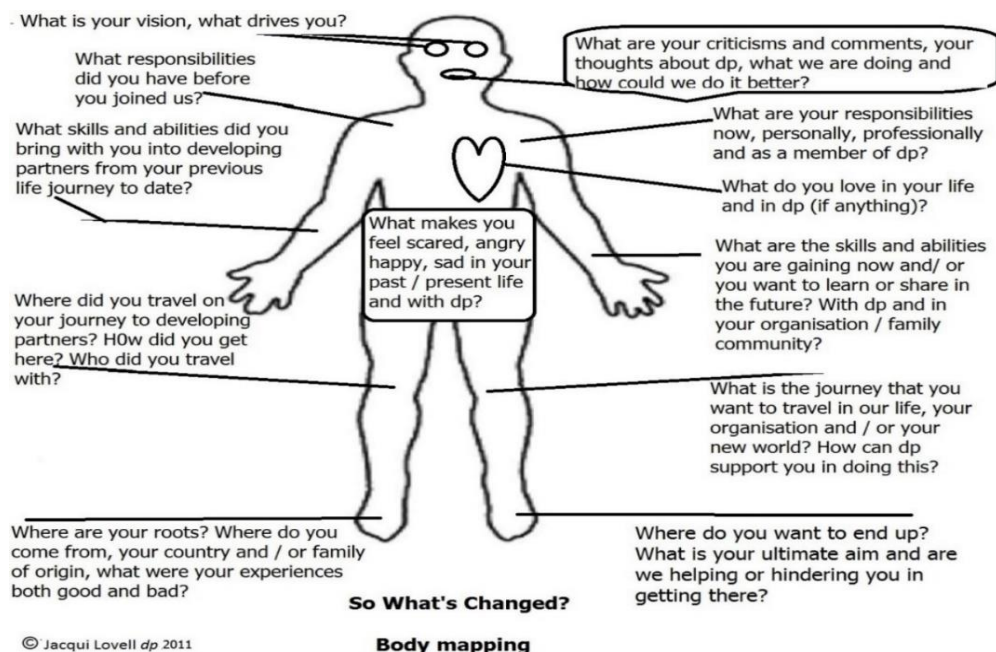
performative is a subversive performativity that opens up the possibility for alternative performances and alternative citations. In the dialogical performative, the expressive and responsive frequencies of reciprocity spark disruptions in the mesmerizing effects to conform. Like its enduring twin praxis, the performative does more than interpret and express, it initiates and incites (p.322).

I think performing the body-mapping process initiated something for all of us and fostered in-cite/in-sight bringing as it did the visual into what is often only the verbal. I will say more about this later but for now I just wanted to note the joining

together of the visual and the verbal and the opening up of a collective space of exploration in the body mapping process.

3.4.3 BODY-MAPPING AS A PROCESS

As previously stated, I brought a paragraph on body-mapping in Lunch and Lunch (2006, p.42) to the group and we expanded it together. We lay one person down onto two joined sheets of wall paper and asking questions from the different parts of the body map that we had drawn around them. We began at our right foot¹⁵ and asked about our roots and where we had come from. Then the right leg asking about the journey to get to where we are now. We asked who did you travel with and what was your experience. From there we went to our right arm asking what were the skills and abilities we brought with us into *dp*? Our right shoulder was the responsibilities we had before we came to *dp*. Our eyes the vision of the world as we want it to be. Our mouth was our criticisms of *dp* and how it could be better. Our left shoulder was the responsibilities taken on since coming to *dp*. Our left arm was the skills and abilities we have acquired since being with *dp*. Our heart was what we loved about our life, our world and about *dp*, if anything. Our stomach was our happy, sad, angry and scared feelings in our past and present life and our world. Our left leg was the journey we are on now and our left foot was where we wanted to end up.



Picture 6: Body-mapping evaluation tool

¹⁵ Not sure why we ended with our left foot but I was glad we did, as a bit of a *lefty* in a number of ways this fitted with my experience. I was born a *left footer* (Roman Catholic), am left handed and left footed and also well to the left in terms of my political leanings.



Picture 7: Collection of pictures of the completed body-maps

SWC?ET members drew around each other's bodies and over a period of some weeks used pictures and words to illustrate the answers to the questions asked in the body mapping process. As can be seen in collection of pictures above illustrating the body-maps that were created by eight of the nine SWC?ET members.

3.4.3.1 Body-mapping - a retrospective review of the literature

According to Gastaldo, Magalhães, Carrasco and Davy (2012) 'Body mapping is a way of telling stories, much like totems that contain symbols with different meanings, but whose significance can only be understood in relation to the creator's overall story and experience' (p.5). Body-mapping was originally used as an advocacy and educational tool in relation to health awareness of the Human Immunodeficiency Virus (HIV) and AIDS (Solomon, 2007). Orchard, Smith, Michelow, Salters and Hogg (2014) documented the development of body mapping in South Africa as a creative arts based method to challenge the stigma associated with being HIV positive in order to document the lived experience of people with this diagnosis. Mapping out experiences on the body helped people to share their journey, in what was often an epitaph due to the then fatal consequences of the disease. With the introduction of retro-viral agents the consequences of HIV were reduced but issues related to treatment and the impact of stigma and discrimination remained. Although de Jager, Tewson, Ludlow and Boydell (2016) had not conducted their systematic review at the time of SWC?ET members completion of their body-maps it is to this that I now turn. A number of themes¹⁶ were reported within the review that warrant inclusion in this discussion. In almost 50% of the papers a therapeutic or healing aspect of the body mapping process was described as having taken place. In a further 25% the potential for this to happen was thought to be present. Whilst 84% of the researchers used it as a means to either co-produce data for research purposes and / or to share and create stories, 42% used body mapping in an advocacy process and 68% as a form of communication or to create pieces for an exhibition. In 21% of the papers it was used as an educational tool and lastly in only one of the 19 papers reported it was used within a planning process. It

¹⁶ Percentages were calculated using Table 2 taken from de Jager, A., Tewson, A., Ludlow, B. Boydell, K. M. 2016 Embodied Ways of Storying the Self: A Systematic Review of Body-Mapping, Page 1 *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, 17:2 Art. 22 Table 2. Available at <http://nbn-resolving.de/urn:nbn:de:0114-fqs1602225> Accessed 05/05/2016

has to my knowledge never been used within an evaluation process in the manner in which this research was undertaken.

In relation to the body mapping process Gestaldo et al (2012) offer a range of advice to the would be researcher of which we were at the time unaware. On reflection, many of these would not appear to apply in our case. They advocated the complete anonymisation of the body maps during the process of production. It is thought that this would to a certain extent stifle the creativity of the person and as such would work against the freedom they may have experienced in the process. They also reduced the time taken to complete the creative enterprise to fit in with their research agenda. In addition, they undertook regular, formal de-briefing of the people taking part as an integral element in the participatory process. In the manner that it was undertaken by members of the SWC?ET there was complete freedom to create the body maps in any way shape or form that members wanted. Some people chose to draw and to write, whilst others sourced images from magazines and the internet which were then cut out and stuck onto the body-map. Only one person used personal photographs in their bodymap and they eventually decided not to include their bodymap in the analysis. It may be that this was one of the reason's that they did remove their data but at this point this is pure speculation on my part. Although we did not formally debrief following the body mapping sessions, discussions took place spontaneously as part of the process and often continued during the break for lunch and even occasionally in my car on the journey home. What was shared by everyone was a creative process. Although each person invested in the creative process to a greater or lesser extent and retained control over the level at which they did so throughout.

3.4.3.2 Creativity and the production of a product

According to Rogers (1980) 'Creativity always has the stamp of the individual upon its product, but the product is not the individual, nor his materials, but partakes of the relationship between the two' (p. 139). Rogers definition of the creative process is '*that it is the emergence in action of a novel relational product, growing out of the uniqueness of the individual on one hand, and the materials, events, people, or circumstances of his life on the other*' (p.139) [Italics authors own]. Rogers thought that creativity was present in all of us and only needed the 'proper conditions to be released and expressed' (p.140) enabling as it did the person to be more fully

themselves. Rogers (1980) cites a number of conditions that are conducive to ‘constructive creativity’ that include: openness to experience termed extensionality; an internal locus of evaluation; and the ability to toy with elements and concepts (p.143-144). Although Rogers (1980) stopped short of attempting to describe the creative act itself noting its ‘indescribable’ nature. Rogers (1980) does however offer advice on the conditions that foster ‘constructive creativity’ which include psychological safety and freedom. Psychological safety is thought to be present when the person is accepted as having ‘unconditional worth’ and the provision of a space in which ‘external evaluation is absent’ and ‘empathic understanding’ is present (p.147-8). Psychological freedom is fostered when the person grants free reign to their ‘symbolic expression’. As Rogers (1980) states ‘This permissiveness gives the individual complete freedom to think, to feel, *to be*, whatever is most inward within himself’, or herself (p.148) [Emphasis added]. The naïve assumption that the person will not censor themselves in the process does not take account of the repression that can occur as a defence mechanism in relation to the emotional aspects of remembering past experiences as a direct result of undertaking this creative process (Crawford, 2010). This was something that I think happened to a greater or lesser extent for each of the SWC?ET members. I had discussions with some though not all of the members in relation to the sharing of their stories with others. For some people, this was not something they were comfortable with and they decided for themselves the level of disclosure they would undertake. One positive aspect of the body-mapping process was that control over the level of participation was retained by the person within the process something which carried over into other aspects of the research but most notably within the data analysis as I will explain.

3.4.4 PARTICIPATION IN PRACTICE

At the commencement of the research it was necessary to present an outline of the ethical issues of the proposed research to the Ethics Committee of the University of York St John. In this application was included the following paragraph:

Members of the Evaluation Team will make decisions in relation to *all* aspects of the research process from deciding the qualitative research methods to be used by participants to the process by which the results will be disseminated, to whom and by whom and will we anticipate offer advice and guidance to the project throughout its lifetime [Emphasis added].

The commitment to engage with members of the SWC?ET throughout the lifetime of the project was one that was taken seriously by the researcher in line with a critical community psychology approach. To date members of the SWC?ET had been involved in:

1. developing the initial research questions to be asked
2. developing the process by which they would attempt to be answered
3. undertaking the participatory processes to answer them, through body mapping and participatory video production
4. deciding upon the qualitative research methods to evaluate the aforementioned processes including development of the questions to be asked within the focus group
5. developing the body mapping process and associated questions
6. sharing thoughts / feelings and reflections with other members of the SWC?ET in relation to the research process undertaken
7. presenting together at events and conferences in relation to disseminating the learning from the research

Sadly, this is not the case for the remaining elements of this research, undertaking the analysis of the data in isolation was one of the greatest challenges. It did also serve as an opportunity to attempt to find an alternative method of analysis that had the potential at least for involvement. As previously stated one member of the SWC?ET decided not to include their body map in the data analysis process. They did however allow the information they shared within the focus group to remain within the body of the data to share this aspect of their experience.

3.4.5 CONCLUSION

During this cycle, my internal experience was documented and discussed in relation to the sharing of my personal experiences. The resulting shame and immobilisation was reported leading to a further discussion of the potential for this to have impacted upon members of the SWC?ET as they created their body-maps. A retrospective review of body-mapping and the variety of uses to which it has been subjected was followed by a short discussion on the nature of creativity as espoused by Rogers (1980). It was noted that during the creation of their body maps members of the SWC?ET retained control of the level of disclosure and that one person chose not to include their body map in the planned analysis of the data. Lastly, the participation

of members of the SWC?ET was documented and their lack of involvement in the analysis of the body of the data was discussed. Whilst most members did not want to be involved in the analysis process, the general consensus among the group was that they had learned enough about themselves and each other to be able to answer the question, ‘So What’s Changed?’ for themselves. The rest of the process was seen as my domain in relation to my PhD although one person did want to be involved. The potential for an analysis process to be developed that would better facilitate the involvement of the people taking part in future research using visual data, provided the motivation to create an alternative approach. I did not want to do the data analysis alone, so it is worth asking the question who’s needs were being met here? These and other issues are explored further within the chapters that follow.

CHAPTER 4 HOW METHODOLOGY: THEMATIC ANALYSIS AND EXPANDED I POEMS

4.1 INTRODUCTION

Within this remaining methodology chapter, decisions made prior to the analysis of the data will be presented. This includes the reasons and rationale that led to the adaptation of a thematic analysis as outlined by Braun and Clarke (2006). The means by which the data was produced and prepared, including the transcription process, will be discussed for all of the data sets to include the combined body-map and PVP data, focus group and individual interview data. The piloting of the thematic analysis with one SWC?ET member’s data that led to the decision to utilise a thematic analysis across all three data sets will also be discussed. The phases of the thematic analysis and the visual mapping of the categories that were decided upon in relation to the focus group are also reported. The application of the themes, from the analysis of the focus group to the individual interview, are also presented. In addition, the attempt by the researcher to combine verbal, visual and written data, leading to the production of *collective communication collages* in relation to the combined body-map and PVP analysis are reported. These are presented as an alternative to the privileging of the spoken word and the inclusion of the pictorial, drawn and written data in the analysis and reporting process.

Dissatisfaction with the loss of SWC?ET members’ original words and the lack of participation in the analysis process are discussed. As a potential solution to this

identified problem, the piloting of an alternative approach, proposed by Gilligan, Spencer, Weinberg and Bertsch (2003) is explored for its accessibility and usefulness, using a participatory data analysis process in partnership with a SWC?ET member. The adaptation of this approach and the subsequent development of *expanded I poems* are relayed.

Couched within a critical community psychology paradigm, a social realist approach to the use of this analysis method is proposed in line with the original aims of the research and the discipline within which it is located. Social realism as it is used in this thesis is defined by the researcher as the realistic depiction in art and / or research of contemporary life, as a means of social or political comment. The personal is political. However, prior to all of the above a discussion about the solitary nature of the thematic analysis process is presented. In doing so my aim is to document the process by which this element of the research was conducted in order that the reader can fully comprehend the steps taken during the tasks presented.

4.1.1 Solitary viewing

As previously stated the majority of the visual – verbal data analysis was conducted in isolation. There was however one portion that myself and another member of the SWC?ET worked on in collaboration. None the less, the categorising, collating and counting of the visual – verbal data items was undertaken by myself in isolation from the other members of the group. This relaying of what happened in the analysis process is also being undertaken in isolation. There was collectively little interest in being part of this formal element of the process from SWC?ET members for a number of reasons. The manipulation of the data in itself being one of them. This required information technology skills, that were fairly advanced. There was also another reason. SWC?ET members had decided on what *mattered most* to them as a group, before this formal analysis was undertaken. This had happened as an organic process when members had spoken of their past, their present and their hoped-for futures during the body-mapping and PVP processes. SWC?ET members had listened to and shared in the creation of each other's hoped for futures. Undertaking this analysis may not serve to illuminate this process. Indeed, in some ways it may muddy the waters in what is a fairly drought ridden pool. In my experience, the *outcomes* that are known from the top of the hierarchy continue to proliferate and focus on relatively short time frames of between one to five years. Even this process

it seems has the *outcome* of muddying waters and getting a PhD as its reward for doing so, at an individual level. Madison (2006) recognised that when the focus is the self we individualise and do nothing to incentivise calls for the dialogical performative ‘to widen the door of our caravan and to clear more space for others to enter and ride’ (p.321). Madison (2006), referring to Bhabha (1994) and Dolan (1993) links

the performative to the punctum, a break in the flow of expectation that resists the repetitive and hegemonic power to reinscribe identity and value. The performative is a subversive performativity that opens up the possibility for alternative performances and alternative citations (p.322).

The reporting of the results, in some instances in an alternative format and without further interpretation by the researcher, it is hoped may initiate and incite others to add their collective experiences to these muddy waters and to develop their own interpretation of what is being presented. The reporting of the results and findings of the PAR process, in conjunction with other aspects of the research was undertaken using the verbal, visual and written data that came from body-mapping and PVP processes in addition to the written transcription of the focus group and individual interview. The composition of the corpus (body) of the data is outlined below.

4.2 DATA ANALYSIS CYCLE 1: THEMATIC ANALYSIS OF DATA CORPUS

The data generated within this research project includes:

- 1 Focus Group transcription
- 1 Individual Interview transcription
- 9 Body-maps with written and visual data
- 9 Participatory Video Productions

4.2.1 Thematic Analysis of the body maps, PVP’s and focus group

What follows is an account of the process by which the thematic analyses were undertaken with reference to Braun and Clarke’s (2006) paper in which a systematic and rigorous approach to this was presented. This was adapted by the researcher given the inclusion of written and spoken words and the pictorial data drawn from the body-maps and PVP’s. The inclusion of the process by which the adaptation was undertaken will, it is hoped, facilitate an assessment not only of the process through which the analysis was conducted but also explain the decisions and assumptions

made by the researcher within this important element of the research process. This is followed by a narrative of the findings of the analysis in relation to both the inductive analysis performed and the deductions made as a result of the application of the research questions to the data under interrogation.

4.2.2 Thematic analysis

Braun and Clarke (2006) suggest that thematic analysis ‘...should be considered a method in its own right’ (p.78), noting that no agreed guidelines exist for those commencing their research practice they sought to rectify this gap. What follows is a step by step account of the analysis process. Five phases of the thematic analysis were undertaken for the data sets as follows:

Phase 1: Familiarisation with the data;

Phase 2: Generating initial codes;

Phase 3: Searching for themes;

Phase 4: Reviewing themes;

Phase 5: Defining and refining themes.

4.2.3 Definition of thematic analysis

According to Braun and Clarke (2006) thematic analysis ‘is a method for identifying, analysing and reporting patterns (themes) within data’ (p.79). It facilitates data in being organised and described, retaining all of its rich detail and complexity in the process. It is used within both essentialist and constructionist paradigms though it can be applied across a broad range of theoretical and epistemological approaches and subject areas. The benefits include:

4.2.4 Potential benefits of using thematic analysis:

- ❖ It is flexible – hence its wide applicability;
- ❖ It is understandable and relatively simple to learn and apply;
- ❖ It therefore requires only a small amount of experience in qualitative research order to be used to good effect;
- ❖ The results produced using this method are accessible to most people with minimal explanations needed;
- ❖ Due to its relative accessibility, it is useful when working within a participatory paradigm;

- ❖ It has the capacity to summarise large bodies of data to highlight key features whilst retaining the detail and complexity of the original data set / item;
- ❖ It facilitates the researcher in noting both similarities and differences across the data set / item;
- ❖ It fosters the elicitation of insights into the data set / item;
- ❖ It has the capacity to be used within evaluation and the development of practice / policy across a broad range of theoretical approaches.

Taken from Braun and Clarke (2006) Table 3: Advantages of thematic analysis (p.97).

Braun and Clarke (2006) discussing Fine (2002), and the use of narrative accounts in data analysis, noted this necessarily involves the selection and editing of evidence in support of the arguments being proffered and as such is open to the researchers influence. They further acknowledge that ‘What is important is that the theoretical framework and methods match what the researcher wants to know, and that they acknowledge these decisions, and recognize them as decisions’ (p.80). Braun and Clarke (2006) understood that inductive analytic approaches are undertaken without prior knowledge of the literature. However, this is not a realistic expectation within psychological and other applied areas of research. Given that the researcher had spent a number of years reading widely in relation to community and liberation psychology, feminist approaches and social psychology this inductive *ideal* was not possible. The features of the research being undertaken include:

- ❖ It is situated within a critical community psychology and participatory paradigm;
- ❖ The data sets are complicated and diverse;
- ❖ The data contained within it is rich and complex;
- ❖ One element of the analysis is being undertaken in a participatory manner;
- ❖ The intention is to retain the original words of SWC?ET members in the research as much as possible to reflect the bottom up nature of the process undertaken;
- ❖ An inductive approach is preferable so that the themes are drawn directly from the body of the data produced and the influence of the researcher in this is, in theory, minimised.

Whilst it is noted that the researcher will have an influence it is hoped that giving the reasons for decisions made as an integral part of this process will foster the reader in deciding for themselves the extent of this and facilitate an evaluation on this account. As Attride–Stirling (2001) rightly suggests without knowing how the analysis is undertaken and the assumptions made on the part of the researcher performing it, it is difficult, if not impossible, to evaluate the research or to integrate it with other studies in a similar field of enquiry. This in itself is a barrier to the research process and as such is to be avoided. In addition, a degree of flexibility is required so that the method of analysis used is applicable across all of the data sets and items, including both visual and verbal, in order to foster comparisons to be made between data sets. It is thought then that the choice of thematic analysis is justified. Lastly, the research questions themselves warrant the use of an analytic approach which has the capacity to interrogate the data sets across a number of levels. These include the individual, interpersonal, group and community level. They also ask about both the process (how) and outcome (what) of the activities being undertaken. Coupled with this the lived experience of members of the SWC?ET who are also members of *dp* (the organisation in which the research took place) was of vital importance in attempting to answer the questions being asked. Thematic analysis has, it is thought, the capacity to allow for all of the above and to retain the richness of the data and the complexity of the processes which have shaped this participatory research. For clarification, the words used to describe the data and the meanings ascribed to them during this analysis, are outlined in Table 10 below. This is included given that the thematic analysis has been adapted from Braun and Clarke (2006) and does not follow their prescribed process in its complete formation. The reasons for this (as discussed within section 4.4.1) reflect the decision to privilege the words of the people taking part and not the abstract concepts I would have imposed upon the data, had I undertaken it as Braun and Clarke (2006) proposed. This was true in relation to the analysis of the body-maps and PVP's although the focus group and individual interview data analysis do follow Braun and Clarke's process more closely.

Term	Meaning
Codes	The words used to itemise the words spoken by the people who took part in the PVP, the focus group and the individual interview. The codes were used to formulate the items.
Items	The collection of codes used to form a data item that then were collected together to form a category.
Category	The collection of items that were used to form the categories, that make up a

	theme, within a specific data set.
Theme	The themes that were decided upon by the researcher within each data set
Data set	The data that came from the analysis of one particular 'set' of data. In this case it refers to either: the combined PVP and body-map analysis; the focus group analysis; the individual interview analysis; and / or the expanded I poem analysis
Body of the data	All of the data sets taken together

Table 10: Terms used in the description of the analysis process

4.3 DATA PRODUCTION

4.3.1 Body-maps

The data was produced by seven members of the original SWC?ET. The body-maps were created over a period of weeks, meeting as we did every Friday from 10am to 3pm. This took place during 2012. The process by which this took place has been relayed during the Methodology Section of this thesis in *Chapter 3 Methodology Cycle 4 – Identity and Power*. One further body-map was produced by another *dp* member during a second round of this process in which members of the SWC?ET shared their learning with other members of *dp*. As this person was one of the original members of the SWC?ET and had to drop out due to pressure of work they were keen to have their data included in the data analysis process. Therefore, this member's body-map was used, with permission, to pilot the analysis of the visual, verbal and written data. Had this element of the data analysis not been found suitable then the remaining body-maps would have been untouched until a suitable process was found. Happily, this was not the case.

4.3.2 Preparation of the body-maps for inclusion in data analysis

Each body-map was laid out onto the floor and a handheld device was used to take individual pictures of every written word and / or sentence and every hand drawn or stuck picture. These were collated into files and labelled according to the subject of the picture or text. This formed a preliminary coding procedure that was expanded upon during the thematic analysis. Each of the photographs was then stored in a file named after the SWC?ET members anonymised initials and the area on the members' body-map from which it was derived for example, left leg (LL). Each of the picture files was stored in one file using the anonymised initials of the person's body-map they related to. These were stored on a locked computer, during the data analysis process, that requires a code known only to myself in order to gain access.

4.3.3 Participatory video productions (PVP's)

The participatory videos were produced by members of the SWC?ET working together with Abbas Mokhtari a *dp* member with the skills to advise and support us in this PVP process. Abbas advised us to have one camera stationary and another moving around as the SWC?ET member spoke to their body-map which was hanging on the wall next to the members as they did so. SWC?ET members took turns in filming each other during this process. We had filmed three members talking us through their body-maps prior to Abbas joining the team and two of the member's decided to film their PVP again in the manner advised. One person wanted their PVP to remain as it was. Initially Abbas joining the SWC?ET altered the dynamic but this appeared to be only for a short period of time. It took time for people to get to know him and for him to get to know us. I was careful not to push this but to let it happen in its own way and at team members' own pace. However, the benefits of having this level of expertise was quickly acknowledged by us all. In addition, the importance of maintaining confidentiality in the process had been fully acknowledged by Abbas in the presence of other SWC?ET members during our initial discussions and Abbas was warm and patient with people in the process as they were with him.

Lastly, SWC?ET members also chose a piece of music to place at the beginning, and for one person the end, of their PVP. The pieces of music chosen had personal significance for SWC?ET members. Although the data analysis used the raw and unedited versions of each person's PVP so the piece of music was not included in the analysis process. Some members had more than one PVP film, as they had stopped and then restarted during the filming of the PVP. This was for different reasons as for some members being filmed was daunting. One person had not included their criticism of *dp* and was supported and encouraged to do so given the importance of this for the evaluation process.

4.3.4 Focus group (Fg)

This data set was produced during a Focus Group held on the 20th of June, 2013 to which all members of the SWC?ET were invited, a total of nine people. Six people attended which included three men and three women. The focus group was facilitated by Professor Jacqui Akhurst, one of the research supervisors. It was thought that this would cultivate an environment where participants felt able to answer the questions in relation to their experiences openly. It was recognised that

undue bias may have been caused had the lead researcher been present during the focus group.

The focus group took place over the course of one hour and 38 minutes and was taped with members' permission during this time. A small and unobtrusive handheld Dictaphone with a sensitive inbuilt microphone was used for this purpose so that the recording could be uploaded onto a personal computer in order to facilitate the transcription. The focus group was undertaken within the researchers' home as a community venue was unavailable. This is a place that all the group members had spent time in previously. The room in which it was held is light and airy, with a large window and plenty of comfortable seating. Warm drinks were provided and participants were free to enter or leave the room at their own convenience. Mobile phones were not placed on silent.

Jacqui (Professor Akhurst) occupied a seat in one corner of the room close enough to SWC?ET members to be able to hear what was being said and all chose their own places to sit and who to sit with. It was noted that three men sat on one side of the room and the three women sat on the other side. There were two large couches in the room. As one of the SWC?ET members had given birth recently the baby was present during some but not all of the focus group, mainly towards the end of the time. One SWC?ET member had to leave before the focus group was finished this was during the last half hour. All members spoke English but for one member this was their third and for another their fourth language.

4.3.5 Focus group and individual interview questions

The questions asked were developed by all of the members of the So What's Changed Evaluation Team (SWC?ET) some time prior to the focus group and individual interview being held (See *Chapter 3 Methodology Cycle 3: Thinking*). They were used as a loose framework to guide the facilitation of the discussion as opposed to being asked of each member individually. This was done to encourage SWC?ET members to hold a discussion about each question with the minimal amount of recourse to the facilitator and to foster realistic discussion of the experience of being part of the SWC?ET and members of *dp*. The list of questions discussed are outlined below:

- ❖ How did you get involved as a member of the SWC?ET?

- ❖ What have you been doing?
- ❖ How do you feel about doing this?
- ❖ Did you enjoy it?
- ❖ Was there anything that made you feel scared, nervous, anxious, angry, sad or happy?
- ❖ Do you feel more confident?
- ❖ Did you ask yourself any questions when you were doing this?
- ❖ Do you know why you are doing this?
- ❖ When you were making your film, was there any negative part about doing that for you?
- ❖ Was there any positive part in the film making process?
- ❖ As a member of the SWC?ET what has been negative about your experience?
- ❖ What has been positive?
- ❖ What do you feel / think you have learnt from doing this?
- ❖ Is there anything you didn't understand about what you were doing?
- ❖ What is it like to learn in *dp*?
- ❖ Do you have any feedback to give *dp*?
- ❖ How do you think that being part of the SWC?ET can help you in the future?
- ❖ Is there anything you want to do with your experience in evaluation and research in the future?
- ❖ Is there anything else you want us to know?

The production of the data related to the individual interview process follows.

4.3.6 Individual interview

Initially, when SWC?ET members had decided upon the way in which they would evaluate their experience, three members had anticipated that they would prefer to be interviewed individually. One member was subsequently happy to join other members in the focus group. Another member could not be interviewed as they had relocated and were unavailable, due to work and family commitments, to do so. Yet another member was precluded from taking part in the focus group as they were

outside of the UK at the time it was held. Never one to miss an opportunity, I met up with this member at their invitation when I was travelling back from a conference and stopping off in their country of residence for a couple of days. We could not find a private venue within which to conduct the interview but with the help of a handheld Dictaphone, we walked and talked together as we did so. This compromise suited the member and any concerns re privacy and the ethics of our doing so were discussed together in full prior to our deciding upon this course of action. The SWC?ET member was satisfied that they would not be revealing anything that they could not comfortably share with me in a public environment and I was comfortable that they had given their informed consent with the full awareness that our privacy would be compromised within the process.

If I am honest rather than being an individual interview this was actually far more of a collegial conversation. This member had completed their train the trainers course and we had co-delivered a course in the past, so we had come to know each other fairly well already as colleagues, prior to our becoming co-researchers within the SWC?ET. Through this member's critical learning and insight they had thought a lot about the SWC?ET process and how improvements could be made. The discussion as I had anticipated was collegial but not quite in the manner in which it turned out, as the level of assertion they displayed in the process took me by surprise. On reflection I am certainly glad that it was, given the usefulness and validity of this member's feedback in relation to the evaluation of the SWC?ET process we had undertaken together.

4.4 THEMATIC ANALYSES UNDERTAKEN

Although the three data sets, involving the focus group, individual interview and the combined body-map and PVP analysis, were conducted separately the transcribing and first phase of the thematic analyses are reported together, for the focus group and combined body-map and PVP analysis, as both involved a similar process.

4.4.1 Phase 1: familiarisation with and transcription of the data

Given that transcription is 'not merely the mechanical selection and application of notation symbols' (Davidson, 2009 p.38). It follows that researchers make choices in the transcription process. These choices are directly related to their theoretical positions and this process of location has a direct impact upon the research process.

Indeed, according to Davidson (2009) transcription is ‘a process that is theoretical, selective, interpretive, and representational’ (p.37). Davidson (2009) discussing Bucholtz (2000) noted that choices made during transcription can represent power relations that exist within the research process. These power relations impact upon the verbal and non-verbal interactions, aspects of time, speaker and listener relationships, physical orientation, multiple languages and translations. According to Davidson (2009) a number of questions need to be asked in relation to the process of transcription. These are presented complete with the answers below: Who is representing whom? In what way are they being represented? For what purpose or outcome? How is the analyst positioning themselves? How are the *participants* positioned by the researcher? [Emphasis added]

Who is representing whom? In what way are they being represented? For what purpose or outcome? Members of the SWC?ET represent themselves through their body-maps and PVP’s. The purpose was to facilitate a thematic analysis of the verbal, written and pictorial data taken from the body-maps and PVP’s. This took place in order to answer the two research questions: the first related to the outcomes that matter *most* to SWC?ET members when they engaged with *dp*, a community organisation; and the second asked whether the adoption of participatory approaches such as body-mapping and PVP *fitted* with SWC?ET members personally, inter-personally, as a group and in relation to the diverse communities in which members were involved.

How is the analyst positioning themselves? In this research I position myself with members of the SWC?ET, as an adult survivor, a member of *dp* and a member of the SWC?ET. However, I am also aware that as a (now) middle class, white western woman I am in a privileged position. It is my responsibility to take account of this in the process and to be aware of the impact this will have. Criticism may be withheld of both myself and the organisation due to this power differential. As a result I was careful to stress the importance of SWC?ET members discussing the negative aspects of their experience as this in theory would enable *dp* and myself to gain a fuller picture. The position being taken in relation to the research process by the researcher is also that of a critical community psychologist and in relation to the data analysis a social realist approach is used. Social realism as defined by the researcher is the realistic depiction in art and / or research of contemporary life, as a means of

social or political comment. This research is seeking to report peoples lived experience without reference to motivations or unconscious processes. This is undertaken within a critical community psychology paradigm in seeking to understand and make sense of the data being analysed and the process through which it was produced.

How are the participants positioned by the researcher? Initially the plan was to conduct case studies related to each of the SWC?ET members' experiences. However, on further reflection this individualising of people's experience seemed inappropriate for a number of reasons including the colonisation of research; neoliberalism and the individuation it engenders; and the importance of understanding peoples' collective experience. Indeed, reflecting upon the previous cycles when I was one of a group of co-researchers as a member of the SWC?ET heartens me to challenge this question. What gives one researcher the right to position anyone? Surely this is itself the dichotomy that if I assume the power to position *other* members of the SWC?ET then I also divide. I recognise that I am separate in the data analysis process. In doing so I also acknowledge that the remainder of the research process is not participatory. The difference experienced by myself in the varied positions I have occupied within the research process, have also opened this dichotomy in relation to the reporting of the data. I question the need, or indeed right, for me to speak on behalf of the other members of the SWC?ET? As Martin-Baro (1996) acknowledges 'It is not easy to figure out how to place ourselves within the process alongside the dominated rather than alongside the dominator' (p.29). However, it is both necessary and for me an ethical choice, as opposed to what could be assumed a subjective bias. I choose not to speak on behalf of the group. In so doing my aim is to come alongside the group as they speak for themselves. It is their voices that need to be privileged in the relating of the findings of the data analysis process and not mine. This was something upon which we were all agreed, even if it would be articulated differently by some members of the SWC?ET the end result is that we are all capable of speaking for our-selves.

4.4.2 Theatrical transcriptions and some observations

A theatrical style was adopted in relation to the focus group and PVP transcriptions. A verbal form was used with err's and umm's and some pauses represented. The transcription was undertaken over a period of days using a set of ear phones as this

improved the clarity of the recording and hence people's voices. It is useful to recognise that I have known all of the SWC?ET members for some time and that there are advantages and disadvantages to this. One of the advantages being that I was able to hear and understand what was being said more readily than might otherwise be the case. A disadvantage is that I was therefore more prone to using past experience to inadvertently fill in the 'gaps' of what is being said and done during the focus group process at which, as previously explained I was not present. This inductive process provided a framework for use across the data sets and the process of collating and analysing the data body in order to attempt to answer the research questions being asked. An excerpt from the original transcriptions of both the focus group and the PVP's are presented below in Table 11 for demonstration purposes:

Person Speaking	Words spoken
Jacqui:	more a part of....ok good.
MQ:	I can say because er..I'm member of dp, and er when we finish our training, the training was about jewellery making...
Jacqui:	Oh
MQ:	...and then when we finish because we want er dp to keep going...
Jacqui:	uhum..
MQ:	...and I hear about this project
Jacqui:	uhum
MQ:	..and I say I can, I can be involved in this project and er..
Jacqui:	uhum
MQ:	and enter on.

Table 11: Illustrative section of the transcription of the focus group

Continent	you can see the image is where I come from in Africa,	
Continent	you can see the image with er water, Africa	
Lack water in Africa	need clean water and you can see this image can represent, water like er channel protection,	 

Picture 8: Section of the transcription, body-maps and PVPs with coding

In addition, in relation to the body-map and PVP analysis, I added the pictures that related to the transcript as it took place in the PVP. I read and viewed, re-read and re-viewed the transcription of both the focus group and the combined visual, verbal and written transcriptions of the body-maps and PVP's. I did so as a means of immersing myself in the data. After two readings, I then began the process of actively noting anything of interest as can be seen in Picture 8 above. The remaining elements of the thematic analysis for each data set, namely the focus group, individual interview and the combined body-map and PVP analyses are reported in the order that they relate to the research questions being asked from this point onwards. As the research question relating to outcomes is primarily concerned with the combined data analysis of the body-maps and the PVP's this analysis is reported first. The second question re the fitness of the process was in the main answered by the data contained within the focus group and individual interview, though as previously some overlap exists.

4.5 COMBINED BODY-MAPS AND PVP ANALYSIS

4.5.1 Phase 2: generating initial codes

I read and viewed the combined body-map and PVP transcription again and the notes provided the basis upon which the initial codes were generated. In addition, more notes were made with additional codes being developed. Once the initial codes had been identified I transferred the codes and items onto an excel spreadsheet, retaining the code for the person and the page the item was drawn from for each individual transcription. There were eight combined body-map and PVP transcriptions in total.

4.5.2 Phase 3: searching for themes

I then organised the items into categories and identified five themes that appeared to fit with the categories. See Table 12 below illustrating the theme *connection – relationship – disconnection*.

Categories	No of items	No of people
Self-feelings	10	3
Self-thoughts	11	4
Health	11	4
Self-relationship	10	3
Self-development	4	2
Self-hoped for future	5	3
Self-spirituality	11	6
Disconnection caused by	8	4
Being with others	29	7

Helping others being helped	29	7
Family	35	8
Joined in the community	4	2
Total	167	8

Table 12: Categories in theme connection – relationship – disconnection

4.5.3 Phase 4: reviewing themes

At this point in the thematic analysis five themes were identified as outlined below:

Connection – relationship – disconnection;

Knowing – learning – skills – not knowing;

Leisure – pleasure – work – unpaid work;

Space - place - time;

Wanting – needing – having - owning – not owning.

Although, these are not strictly themes but continuums in four out of the five cases with space, place and time proving to be the exception to this. Though it could be argued that space, place and time form a continuum in all our lives. All of the items contained within each theme were arranged within an Excel spreadsheet. Further defining and refining of the themes (continuums) took place within Phase 5 as outlined below.

4.5.4 Phase 5: refining themes

I then began the process of gathering all the picture, words (written and spoken) for each category into files. I used a free online software application¹⁷ (app) to create collages of the pictures included in the categories within the themes. Underneath each category I placed the spoken words that had not been included in the category. As I did so I checked to make sure that the transcribed and / or written words and the pictures had been correctly allocated to the codes, categories and themes. During this phase I moved around items and codes that did not fully fit the theme, placing them in more appropriate categories and themes as I went through the process. I retained the codes in order to be able to retrieve the information if this was needed. At this point the totals in the categories changed but not markedly. I also included the number of people who had items included in each category as a means of assessing the strength of feeling across the SWC?ET members as a whole. I deliberately placed the pictures first in order not to privilege words and language above the unspoken

¹⁷ The application used is called photo collage and is available from <http://www.photocollage.com/>. The pictures need to be gathered into a file prior to uploading onto the online application for arranging in the collage form.

language of the pictures. See Picture 9 and Table 13, below for an example of this related to the continuum: *Knowing – learning – skills – not knowing*. This ‘collective communication collage’ relates to the category: negation of human rights – human rights - hoped for future. This was one of the categories with the greatest number of spoken words within it, as can be seen in the table underneath the collage. I did this for a selection of the largest categories across a number of the continuums. I also collated the categories and continuums into tables, these are also reported below in order to give the full picture of the items within each category and the categories within each continuum. The combined pictorial, verbal and written data are used within the findings section of this results chapter.



Picture 9: Collective communication collage: human rights

Spoken words not included in the collage
my schooling was a bit poor erm partly due to my dyslexia which erm initially erm wasn't diagnosed because back in the 70s when I went to school erm dyslexia wasn't known about as much, so erm I struggled with my education erm
I also was bullied at school which erm went quite a bit throughout my school life up until I was about 12, 13 erm so I, I had a bit of bullying erm through, through early childhood
you can see the detention centre, I don't like detention centre, it er make me cry, it make me sad, is, is give me a fear cos I can see one day they can send me back to *****, I don't know I don't know what happened, I don't, I don't like the detention centre
In my life I care mmm le tro, le trous le trouss (points to gun) (laughs) I am sorry..... Mmmmmm, In my life, I don't like to, to see the people in have.....errmmm people hungry, you know. In my life I don't like er children have a problem something like that, you know is he, he really have nothing to eat you know mmm. Erm, don't think about that (small laugh)
This picture I want to, to be like this woman, because she is like a, a role model an inspiration for fighting for human rights because I want to be like her, this woman, to fighting for human rights, is good for me
But for this picture I feel very, very sad about my country, you know in the ***** many orphan

children because their parent they are died from the war, many children they don't have good life, if I saw this picture they make me cry
This is human rights training, er like train to train for the people
human is very very important in the society, woman is very, very important don't it's not better for people or for or if someone want to beat a woman I don't like it, I love woman

Table 13: Examples of spoken words in the category: human rights

4.5.5 Interesting observations made during the process

As I converted the videos to jpeg files, I noticed that some SWC?ET members touched their body maps while they were relating them to the audience as part of the PVP process, while others did not. I wondered why this was? I also wondered if the process was too painful or too close to SWC?ET members' lived experience for the people who did not do this? I know for one person it was hard because they shared with me the difficulty they had in doing the body map. This person's lived experience was not something they were ready to revisit at that point in time. Perhaps the body-mapping process might offer a way into their own experience if indeed they ever wanted or needed one. What was good about the body mapping process was that it meant everyone had their own choice, their own control over the process and it appeared that SWC?ET members engaged with it as little or as much as they themselves felt comfortable with.

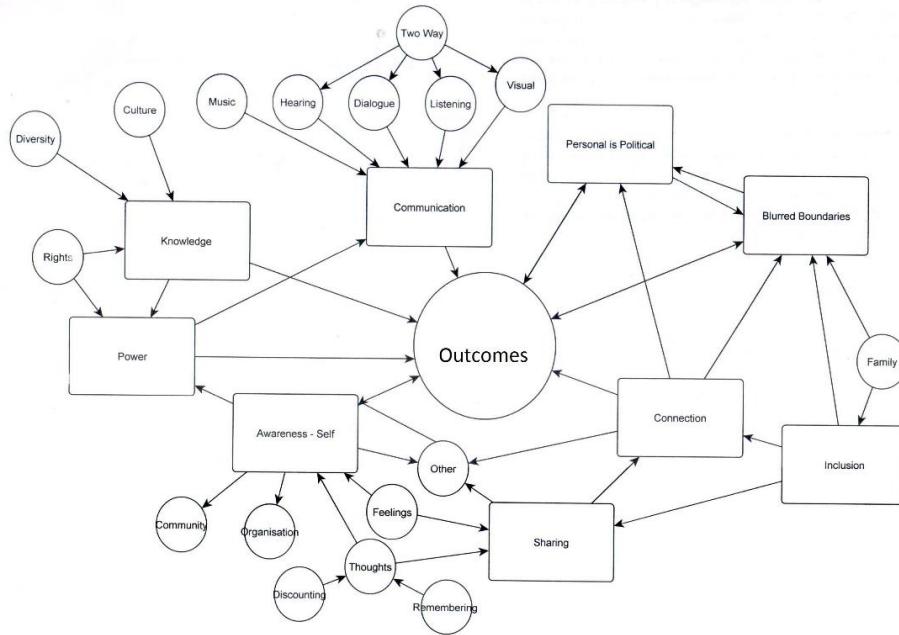
It is also interesting to note that I did not complete a body-map. I could cite time as an issue and whilst relevant, this is not all that is behind this lack of action on my part. I think at the time it did not occur to me. In addition, on reflection I think I did not need to know about my experience of being a member of *dp* or the SWC?ET. It was the other members' experiences that I wanted to understand as this was what was going to enable both myself and *dp* to respond and to develop in line with the self-identified needs and wants of the people who came to the organisation. At least that was my intention.

4.5.6 Summary

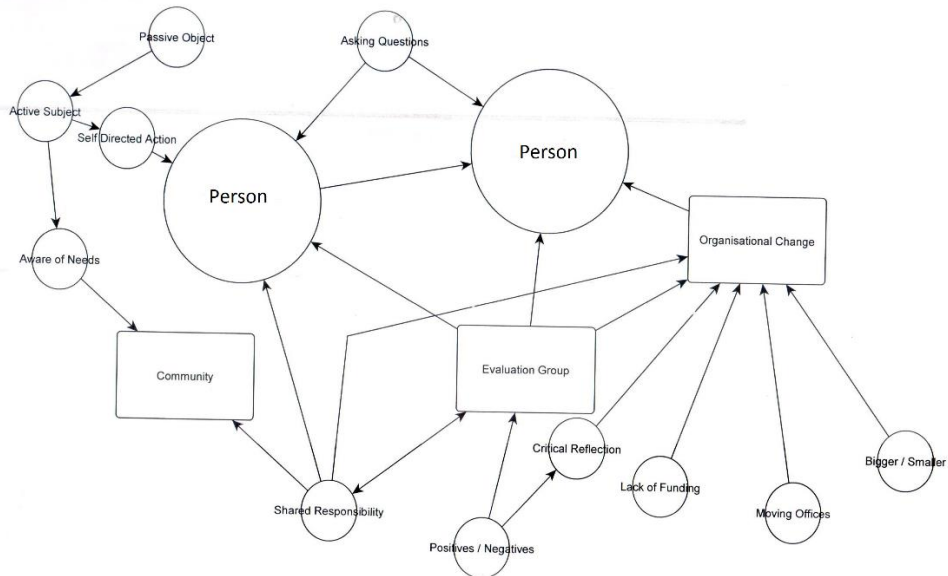
Within this section of the data analysis I have discussed the first analysis processes undertaken across two of the three data sets to include the initial transcribing and coding for both the combined body-map and PVP analysis and the focus group analysis. Potential problems with the transcription process have been identified and examples presented of the format of both data sets following the initial coding process within the thematic analysis. As previously stated at this point in the

4.6.2 Phase 3: searching for themes

This was then transferred through the use of a software package freely available (yEd produced by yWorks) in order to develop a more formal visual representation of the codes to aid further analysis of the data and development of the themes. A greater level of detail was introduced in relation to the categories and sub categories which comprised the themes at this stage. See pictures 14 and 15 below.



Picture 12: Social outcomes visual mind map



Picture 13: Interpersonal visual mind map

The transcription, complete with codes and extracts embedded within it, was then used to develop a table as outlined below which included themes, categories and codes with examples of each including line numbers, anonymised initials of participants and associated extracts from the original transcript. This was undertaken in preparation for phase four. Anonymised initials of SWC?ET members were retained. The right of withdrawal from the research by *participants* remains throughout process so this was to ease identification should a member decide to do so. This would allow for the removal of data without corrupting the entire data set. The themes, categories and codes are outlined in Table 14 below.

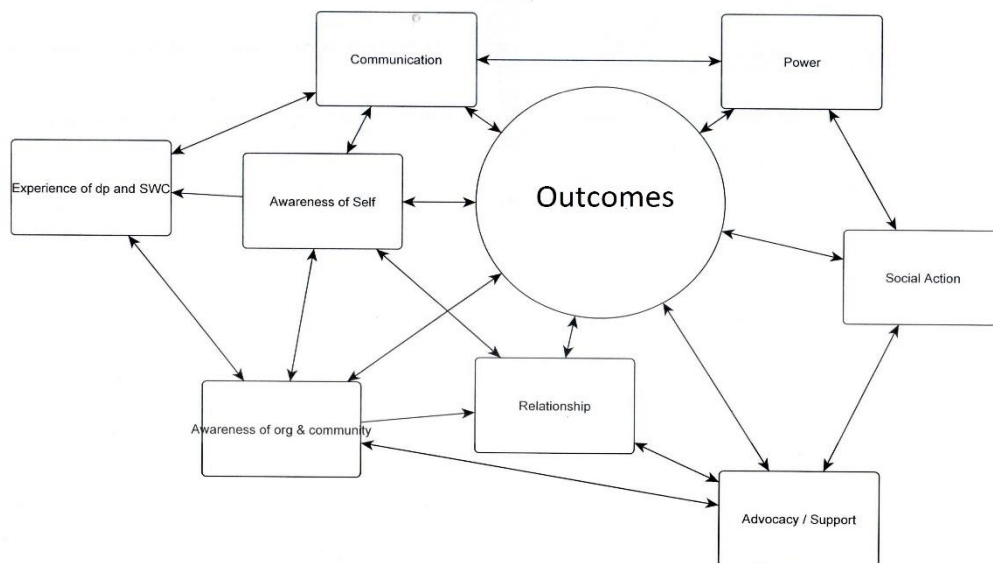
Initial themes	Categories
Communication	Dialogue / Critical Reflection, Hearing / Listening Humour, Visual
Experiential Learning	Diversity – Culture / Sexuality / Health Needs New Knowledge / Skills
Power	Equality, Self Confidence
Awareness – Individual level Organisational Level Community Level	Of Strengths and Vulnerabilities , Of Others, Thoughts, Past Memories / History, Future Direction, Curiosity / Interest Organisational Community
Connection	Attachment, Family, Inclusion / Exclusion, Sharing
Individual Level Organisational Level Community Level	Passive Object to Active subject, Self Directed Action, Responsibility, Asking Questions, Blurred Boundaries, Shared Responsibility, Unconditional Positive Regard, Bigger / Smaller, Location, Funding, Advocacy / Supporting Others Awareness of Needs
Individual Level Individual Level Organisational Level Organisational Level	Respite, Positive, Helping Yourself, Intimacy Positive Negative Negative, Involvement, Togetherness, Longevity

Table 14: Themes and categories generated during phase 3

4.6.3 Phase 4: reviewing themes

A count of all the codes for each sub category was then made and this was used to further interrogate the themes that had been developed. Braun and Clarke (2009) attached no importance to the number of times a code appears given that the extract it relates to could have been spoken by the same participant on a number of separate occasions. However, the researcher chose to do this as a way to view the data from a distance whilst retaining a more detailed picture of what was occurring within it. Also, simply having the codes and categories alone did not seem sufficient justification for retaining some categories and discarding others and this was thought

to offer a more systematic and it is thought more rigorous approach to this phase in the thematic analytic process. Within phase four the data contained within the themes is supposed to amalgamate and to be distinct from other themes (Braun & Clarke, 2009). This phase involves two levels of review. Level one involves reviewing at the level of the coded extracts with some extracts and codes being abandoned and incorporated into existing or newly developed themes. A further thematic map was produced at this point, see Picture 14 below.



Picture 14: Thematic visual mind map: Focus group phase 4

This previous collation of all the relevant coded data extracts into their identified themes were then read through to ensure an accuracy of fit between the extracts, the code, the category and the theme and alterations made when an extract/s did not fit within the code or sub category to which it had been allocated. Level two requires the same as level one but at the level of the entire data set in order to review the validity of the themes to ascertain whether the thematic map accurately represents the meaning in the data set in its entirety. The results of this process are outlined in Table 15 below

Themes identified	Categories and count of category incidents
Lived experience of 'developing partners cic' And taking part in the So What's Changed? Evaluation process	Positive - 17 Feelings - 12 Thoughts - 10 Negative - 9 Total 48
Relationship	Attachment - 13 Inclusion / exclusion - 11 Togetherness - 5 Intimacy - 3

	Sharing - 3 Blurred boundaries - 1 Informal - 1 Total 37
Awareness - of self and other	Strengths / vulnerabilities (Midsight) - 18 Past (Hindsight) - 10 Future - 3 Aware of others - 3 Total 34
Communication	Verbal – dialogue / critical reflection - 12 Non Verbal / visual - 8 Humour - 4 Hearing / Listening - 3 Music - 3 Total 30
Advocacy and support	Advocacy / Support - 12 Unconditional positive regard - 8 Being / feeling helped / supported - 8 Total 28
Social action	Self - directed action - 13 Passive to active - 7 Involvement - 3 Responsibility - 2 Questions - 2 Total 27
Power	Experiential Learning-new skills/knowledge - 8 Equality - 5 Diversity - 4 Total 17
Awareness of organisation and / or community	Community - 5 Organisation – big / small - 3 Funding - 3 Continuity - 3 Location - 1 Total 15

Table 15: Revision of themes during phase 4

4.6.4 Phase 5: refining themes

It was during this phase that a return to the original research questions was called for. Separate tables were produced within an Excel spread sheet for each of the themes. To these were added a number of defining features which it was hoped would facilitate further analysis of the data. Comments that related to the process (way) in which developing partners or elements of the So What's Changed Evaluation Team process were denoted by *dp*, body-mapping (bm), PVP (PVP) and So What's Changed (swc). In addition, answers given that related to the individual, interpersonal, group, organisation and community levels of experience of were added represented by IP – individual person, IR – inter-personal relations, SWC – So What's Changed Team (group), *dp* – (organisation), C – community. A further review of the data resulted in the themes outlined in Table 16 below.

Themes	Categories
Relationship Total = 91	Attachment – 13, Inclusion/exclusion – 10, Sharing – 4, Blurred Boundaries – 2, Informal – 1, Intimacy – 3, Togetherness – 5, Advocacy / Support (Shared) – 1, Advocacy and Support – 11, Unconditional Positive Regard – 8, Being / feeling helped and/or supported – 8, Experience on Project - Positive – 16, Negative – 9

Development of Awareness Total = 70	Of Self - Past – 10, Strengths / vulnerabilities – 15, Self Confidence – 1, Hoped for Future – 3, Feelings – 12, Thoughts – 10, Of Others – 4, Awareness of Organisation – 4, Organisation – Big / Small – 3, Location – 1, Funding – 2, Longevity now Continuity – 3, Awareness of Community – 2
Knowledge and Power Total = 42	Experiential Learning – New Skills / Knowledge – 11, Diversity – 3 Equality – 5 Action – Passive Object to - Active Subject – 5, Self - Directed Action – 11, Responsibility – 2, Questions – 2, Involvement – 3
Communication Total = 30	Verbal – Dialogue / Critical Reflection – 12, Hearing / Listening – 3, Humour - 4 Non Verbal – Visual 8, Music – 3

Table 16: Four themes from the focus group data analysis

It has occurred to me that communication could be subsumed within the other three themes but as it appears to cut across all of these I have retained it as a separate theme. I think it has something to offer in doing so, given the novel approach to communication that this particular research has used, drawing as it did on the non-verbal, pictorial, symbolic and unspoken aspects of communication. This may reduce the strength of the thematic analysis. However, it is hoped that triangulation of the data sources may serve to buffer the impact of this overall, as outlined below.

4.6.5 The three corners of the triangle

Denzin (1978) suggested four types of triangulation as follows: methodological triangulation involving the use of multiple methods with which to conduct research with a shared focal point; investigator triangulation using multiple researchers within the process; data triangulation using multiple sources; and theoretical triangulation using multiple perspectives to interpret the results and / or findings. This particular research has used methodological triangulation through the adoption of a mixed methodology. There has been investigator triangulation through the inclusion of members of the SWC?ET in the PAR, body-mapping and PVP process. Although this assertion is arguable given that the data analysis was for the most part conducted in isolation. Triangulation of the theoretical framework has resulted from the theories and perspectives used not only in the formation but throughout the research process. Something that would, it was anticipated, continue into the discussion and interpretation of the findings. The inclusion of three data sets in the analysis process also allows for triangulation of the data sources, given that they too have been drawn from multiple methods and sources. This it was hoped will allow the findings to be corroborated and any weakness in the initial thematic analysis of the focus group to be compensated for by the additional analyses. Indeed, it may also serve to reduce the risk of false interpretations of the findings being made. The rationale for the

application of the themes already developed during the focus group to be applied to the individual interview and the subsequent data analysis are outlined below. This will be followed by a short discussion outlining some of the critical reflections drawn from the data analysis process.

4.7 INDIVIDUAL INTERVIEW THEMATIC ANALYSIS

As previously the four phases of the thematic analysis were conducted with the individual interview data. With one exception that is, in that after the data items had been coded and categorised they were applied to the previously developed themes that had emerged from the thematic analysis of the focus group. All of the items and categories fitted into the themes with relative ease and none were omitted. The application of the previously developed themes to a new data set allowed for any convergence between the data sets to be ascertained. The ease with which the themes were subsumed, led to the supposition that convergence across the data sets had indeed occurred. This added to the confidence with which the findings could subsequently be presented. As previously mentioned what follows are some critical reflections on the thematic analysis process.

4.7.1 Critical reflections on the thematic analysis process

All of the above was far removed from the ‘relatively simple’ process described by Braun and Clarke (2006) and as a result was untenable as a potential participatory analysis process that could be undertaken by other SWC?ET members in this project in relation to the remaining data set. It was further anticipated that members taking part in the data analysis process would serve the two-fold purpose of increasing the rigour with which the analysis was conducted and increase the likelihood that the ‘voices’ of the SWC?ET members would be more likely to remain within the findings of the research given their investment in this happening. The thematic analysis process was thought to be overly complex and as such would not facilitate this. In addition, it was envisaged that separating out the individual members’ voice from within the range of voices in the focus group could potentially be a fruitful exercise, in relation to answering the research question relating to individual experiences of the process. In reality, to do so across all of the themes and categories would be potentially time consuming, complicated and require a high degree of computer literacy with regard to the manipulation of data contained within the spread

sheets. The voices of those people who took part in the PAR, body-mapping and PVP processes were lost within the thematic analysis and therefore the research was failing in its aim to be true to the lived experience of the people who collaborated in the research process.

Reflect/Review: Can another method be found that would retain the voices of the people who took part and facilitate the involvement of SWC?ET members who might want to be involved in the data analysis process?

4.8 DATA ANALYSIS CYCLE 2: PILOTING OF THE LISTENING VOICE

I had planned to undertake a trial of the data analysis using a tool that could be adapted to be participatory in its approach and that could be applied across both the verbal and visual data s in the form of the Listening Guide (Gilligan, Spencer, Weinberg & Bertsch, 2003), outlined below. This was piloted with the verbal data analysis to be able to review its usefulness and applicability as a participatory data analysis tool.

4.8.1 The listening guide: a voice centered relational method

Gilligan *et al.* (2003) developed the Listening Guide as a response to the ‘uneasiness’ and ‘dissatisfaction’ with data analysis involving coding schemes and as a way into a ‘meaning-making’ analysis of narratives (p.158). It does so by drawing on Freud (1895), Breuer (1986) and Piaget (1929, 1979) and the various paths they take into the individual’s psyche. It utilises aspects of literary theory in order to take account of the multiple voices with which a person can communicate at any given moment and takes account of the subjective responses of the person conducting the analysis by incorporating them as part of the analytic data used in the listening process. In taking account of the capacity for ‘a person’s voice to be overridden by the researcher’ (Gilligan *et al.*, p.158). It comprises a number of sequential listening’s outlined below focusing on the participant’s ‘multi-layered voice’ by ‘tuning in’ and hearing distinct elements of the person’s expression of their lived experience in specific relational contexts (Gilligan *et al.*, 2003 p.159).

Step 1 – Listening for the plot

This stage is comprised of two distinct elements: a. listening for the plot; b. the person’s response whilst listening. Listening for the plot involves taking account of the stories that are being told and the differing contexts in which they are located

(Brown & Gilligan, 1992). Visual imagery and metaphors are noted in addition to contradictions and absences and those things that are not expressed by the person who was interviewed. These are located within the social context as experienced by both the researcher and the person who was interviewed. The researcher is encouraged to attend to their own responses to what is being said in order to make their thoughts and feelings associated with the narrative known.

Step 2 – *I poems*

This stage focuses upon the *I* voice of the participant. Incidences of the *I* are then gathered together, in the order in which they occur and are presented as *I-poems*. Gilligan *et al.* (2003) note that this particular form of analysis was developed by Debold (1990). This narrows the gaze of the researcher into the *I* voice of the person who was interviewed, in order that they become familiar with the rhythms of what was spoken and pay attention to the way the person speaks about her or himself.

Step 3 – Listening for contra-puntal voices

Drawn from musical *counterpoint* this element of the analysis process brings the research question into play, in order to listen for the multiple facets of the information, as it is expressed by the person who was interviewed. This is the stage in which the analysis begins to identify specific strands of the interview which may answer the research questions being asked. This involves multiple readings in which the researcher tunes into specific aspects of what the person was saying, or the voice with which they were saying it. The research questions themselves are said to shape the listening based upon the theoretical framework within which the research is located. Once the contrapuntal voices have been identified, located and completed which may take a number of readings (each coded using different colours or markers), their relationship to the persons' *I* voice is examined for interesting patterns and nuances which may further illuminate what was said by the person and also the relationship between people involved in the interview process. This opens up the dynamic of the relationships that exist between person and the interviewer and provides further analytic information of relevance to the questions being asked.

Step 4 – Composing an analysis

This step involves pulling together all of the relevant analyses relating to the specific person who was interviewed and 'an interpretation of the interview or text is

developed that pulls together and synthesizes what has been learned through this entire process and an essay or analysis is composed' (Gilligan *et al.*, 2003 p.168). This method can be combined with a thematic analysis and gives greater precedence to the person and their relationships within the analytic process. It is thought to offer 'a way of illuminating the complex and multi-layered nature of the expression of human experience and the interplay between self and relationship, psyche and culture' (Gilligan *et al.*, 2003 p.169).

This process appears to represent a more easily usable, readily accessible and relevant means by which the research question in relation to the *fit* of the body mapping and participatory video process, across the individual, relational, organisational and community levels, could be assessed. It also offers insights into the personal experience of the people who took part, in such a way that the outcomes they discuss can be related to the differing aspects of the person, whilst retaining their voice/s in the analytic process. It offers an alternative to a thematic analysis given that it does not offer abstract categories which are at once removed from the lived experience of the person. However, it is noted that the data analysis is not being undertaken in order to ascertain the differing voices of the participants or to delve into their psyche, therefore it will need to be adapted so that the analysis is careful not to attempt to read between the lines of what is being said but to report what was said from a realist perspective. A pilot of this method took place in partnership to ascertain in reality if it was an accessible data analytic process.

4.8.2 Notes on the process of the pilot

This pilot was undertaken together with a members of the SWC?ET. Tony Jones prefers to retain his identity during the research process and wants to be acknowledged as a co-researcher in the project hence my not anonymising his name during this discussion and recognising the contribution that he made to it. Tony Jones and I had been meeting up on a twice weekly basis to do the analysis together. We both read through the transcript together looking for anything that interested us and that we wanted to discuss or interrogate together. At this point we did not look for a plot as we knew that this would have been driven by the questions and discussion that took place during the focus group and we knew the plot was the undertaking of the body mapping and the PVP of the PAR process. We did this as a way of refreshing ourselves with the raw data and wiping the slate as clean as was

possible from the thematic analysis and also as a way into the *Listening Guide* process. We then both decided the SWC?ET members we wanted to do the *I Poems* for. Tony agreed to do himself, plus another male and female member who took part in the focus group. I agreed to do the remaining two female and one male member. We agreed to meet again to discuss and review the *I poems* we had constructed from the verbal data the following week. When I did the constructing of the *I poems*, I had begun reading Butler's (2001) paper *Giving an Account of Oneself*. In it Butler (2001) discusses ethics from a post-structuralist perspective in relation to taking responsibility for our self. I was reading this paper as part of a process to develop a paper on ethics and participatory video production. As I was undertaking the process of developing the *I poems* what Butler (2001) said about the recognition of the self, had been prevalent in my mind, as follows:

recognition cannot be unilaterally given. In the moment that I give it, I am potentially given it, and the form by which I offer it is one that potentially is given to me. In this sense, one might say, I can never offer it, in the Hegelian sense, as a pure offering, since I am receiving it, at least potentially and structurally, in the moment, on the act, of giving. (p.22).

So if my thinking is correct then there is no giving without also being given to, there is no recognition of self and other without also being recognised in return either by the self or by the other. So, recognition could be said to occur within relationship. Therefore, it occurred to me that we cannot have *I poems* without having *you poems* and vice versa and as the *you* can be collective then we also need to look at *we poems* and *they poems* to take account of the persons' perception of the community and *it poems* to take account of the objectification of the *I*. So I began to do just that. When I first did the poems, I began by taking only small portions of the sentence just a word or two but as I proceeded and became more adept at what I was doing I began to notice when some of what I was leaving behind was relevant to what was being said. This led me to think about the process of analysis and not wanting to take any of the words out of what had been said, I then reworked the person's analysis I was doing letting the notion of context guide me in relation to how much of what was being said to keep and only discarding words when I absolutely had to. I then looked at the difference between the two, the first process and the second process and the poems from the second process were more coherent, they flowed and they themselves began to tell a story, they took a form of their own. This didn't just

happen for the *I poems* but also for the *you, it, and we poems*. This fell down when it came to the *they poems* which were far less in volume terms than the others.

When Tony and I met up again, he shared with me the *I poems* he had completed and we read them together. I then shared with him my process in relation to the process by which I was now editing the text into poems to retain as much of the person's voice as possible. As a means by which to evidence what I meant, we did one of the *I poems* again and then we compared the two, the one we had done previously and the one we had done together, to see what was the difference between them. We both decided that the less editing that was done the greater the amount of narrative and therefore *voice* that was retained. Therefore, we decided to redo those we had done in this new format. We did this for all those we had previously done and whilst doing it became aware of times in which we had to decide which *position* to take account of and which to let go of, for instance when an *I*, an *it* and / or a *we* were included in the same sentence. We then tried to decide which position was the most relevant to the context of what was being said and to prioritise this one. For example, in one member's narrative taken from the focus group the following sentence occurs:

'we give our qualification, we give er, what we, what people have, wh..it help me for example to know that to see someone they have no only the bad er thing only negativity but that in, in, in person you can see some positive.'

This can be broken up in a number of ways as follows with the accent on the we, our, it, me, they and you respectively

we give / our qualification / we give er, what / we, what people have, wh../ it help / me for example to know that to see / someone / they have no only the bad er thing only negativity but that in, in, in person / you can see some positive

In breaking it down to its component parts you lose something of the meaning and context of what is being said as each separate piece will then be included in a separate *I, it, you, we, they poem*. Therefore, we aimed to keep the context of what was being said. We chose to break this sentence down as follows with the aim of attempting to retain the body of the meaning / context of the sentence from what we hope is the member's perspective all be it, strongly influenced by our collating member's words in this way.

We: we give our qualification, we give er, what we, what people have, wh..

It: it help me for example to know that to see someone

They: they have no only the bad er thing only negativity but that in, in, in person

You: you can see some positive

The differences between the two sets of text are subtle but taken over a number of lines and sentences they add up to a whole lot more difference. Whilst the impact of these decisions increases to such an extent that the finished poem can be different every time this process is repeated. Other reflective questions we thought were important to ask ourselves included: Does *she/he* belong with *you* in the same poem? Does *other* belong with *they* in the same poem?

Tony and I met again to look at what we have done separately and then agreed on how we wanted to amalgamate these together. We hope to proceed onto the next stage of the analysis at this point in which we use the reflections we had about the poems as a means of further reflecting on the written transcripts of the focus group but first we evaluated the process to date.

4.8.3 Evaluation of the pilot process

This process, although it does again require a degree of information technology (IT) literacy, was restricted to the capacity to copy and paste from one document to another, which was relatively easy to learn and could be acquired by people who do not have a high degree of IT skills. Although, it must be remembered that literacy skills would be needed in order to read what was being said in English, which would effectively exclude people who did not read or write in this language from this element of the data analysis process. If undertaken as a joint process however, then people who can read in English can be paired with people who do not. This may be a partial solution to this problem. It was thought that this method facilitated the voices of the members to be retained in the data analysis process especially when the level of interrogation was not performed as fully as Gilligan *et al.* (2003) had described. The term *expanded I poems* was coined to describe the process we had undertaken in expanding out to include the *it, you, we* and *they poems*.

Reflection: This could potentially be undertaken for the transcripts from the verbal and visual data from the body-maps and PVP's and as such would facilitate triangulation of the data across the differing data sets and consistency in the analysis process. At this point it was decided to undertake this only for the focus group and

individual interview data sets. To expand the use of this form of analysis yet further could potentially result in data overload.

4.9 CONCLUSION

Within Chapter four of the thesis, the decisions made prior to the analysis of the data have been presented. This includes the reasons and rationale that led to the adoption of a thematic analysis as outlined by Braun and Clarke (2006). The means by which the data was produced and prepared was also reported for all three of the data sets to include the combined body-map and PVP data the focus group and the individual interview data. In addition, the preparation undertaken prior to the analysis of the data was recorded for both. The piloting of the thematic analysis with one SWC?ET members' data that led to the decision to utilise a thematic analysis across all of the data sets was also discussed. The visual mapping of the categories of the thematic analysis for the focus group data were reported. The thematic analysis of the individual interview and the subsequent application of the themes from the focus group, to the items and categories drawn from the individual interview analysis, was recorded as demonstrating convergence across the data sets. The use of triangulation in the research process through the adoption of theoretical diversity; multiple co-researcher involvement; methodological diversity; and multiple analysis processes was also discussed. In addition, the combination of the verbal, visual and written data, that led to the production of *collective communication collages* in relation to the combined body-map and PVP analysis was reported. These were presented as an alternative to the privileging of the spoken word and the inclusion of the pictorial, drawn and written data in the analysis and reporting process. Dissatisfaction with the lack of full participation in the analysis process was discussed. The adoption of an alternative approach proposed by Gilligan *et al.* (2003) was explored for its accessibility and usefulness in a participatory data analysis process. The adapting of this approach and the subsequent development of *expanded I poems* was relayed. A social realist approach was proposed in line with the original aims of the research. The findings that resulted from all of the above are reported within *Chapter 5* of this thesis.

CHAPTER 5 WHAT FINDINGS

5.1 INTRODUCTION

In reporting the findings of the research, I begin by exploring some of the questions I asked of myself prior to undertaking this element of the thesis writing process. I particularly ask what gives me the right to speak? I relate this to my reluctance to speak on behalf of other members of the SWC?ET. Noting hooks (1990) 'struggle to maintain that marginality even as one works, produces, lives if you will, at the center' (p.150) I discuss my response to this aspect of the academic thesis writing process. Through revisiting the DoH *Outcomes Framework* (2010a) with its 'relentless focus on delivering outcomes that matter most to people' (p.2), the research questions will be discussed in relation to the originally intended direction of travel. Assumptions made by the researcher in the interpretation process will be presented. A 'performative punctum' will be introduced (Madison, 2006) in order to foster a 'subversive performativity' (p.322) through inviting the reader to decide for themselves the outcomes that matter most from the multi-modal material presented. Following this the findings from the three data sets will be presented. This includes the five continuums identified within the combined body-map and PVP analysis. Larger categories from this combined analysis will be presented in the form of a series of *collective communication collages* incorporating visual, written and in places transcript of 'spoken' words. The findings of the data analysis related to the focus group and individual interview will also be reported. These findings will be discussed in relation to the research question re the *fit* of the PAR, body-mapping and PVP process. The *expanded I poems*, derived from the individual interview and focus group data, will be presented as offering further insight into the participatory process across a number of levels. The focus group, individual interview and *expanded I poems* will be used to present an interpretation of the findings related to the research question about the fit of the process to SWC?ET members personally, inter-personally, as a group and in relation to the wider community. Unexpected outcomes of the *expanded I poem* findings will be reported that used simple quantification, to focus on issues of equality and equity in the PAR, body-mapping and PVP process. Lastly, the Universal Declaration of Human Rights (UDHR) will be tentatively suggested as a potentially useful unifying framework through which to view the findings of the combined body-map and PVP analysis. In doing so I offer

my interpretation of the findings in relation to the question that asked, what matters most to people with experience of mental distress when they engage with a community organisation? Again, I am clear this is just one middle class white western woman's perspective and should be read as just that.

5.1.1 Prelude to the performance of this act-i-on

hooks (1990) in discussing marginality names it as 'A central location for the production of counter-hegemonic discourse that is not just found in words but in habits of being and the way one lives.' (p.149). I find I am once again located in this marginal space. A space in which I ask myself questions about what gives me the right to speak, let alone to be heard. I am struggling to *re-lay* the words of the *other* members of the SWC?ET as I am expected to do within the reporting of the findings of this thesis. My struggle to do so in the manner expected of me brings me, yet again, into conflict with myself and the academic world in which I am attempting to place myself. This too is recognised by hooks (1990) when she notes what it entails 'to struggle to maintain that marginality even as one works, produces, lives if you will, at the center.' (p.150). I began this PhD process by asking myself if this was something I even wanted to achieve and I find I return yet again to similar questions. How will my reporting of the findings of this research change anything for anyone? Will my doing so simply add to the collection of research already present in the academic world about *other* people as opposed to people speaking for themselves? I read hooks (1990) speaking her mother's advice to her that 'You can take what the white people have to offer but you don't have to love them' (p.150) and I feel jealous. Jealous of her relationship with her mother and the wisdom that she offers to her daughter. This understanding that supports the continuation of the struggle not to be appropriated and lose sight of the person she is, even when placed within the centre. I want an elder who recognises my struggle but they do not seem to exist within the white working class world in which I was raised. My family have always aspired to be middle class, even when we lived in a street house in the centre of Middlesbrough, with a back alley, an outside *loo* and I *disappointingly* used lolly sticks to dig up the dirt between the paving stones. My mother sent me to elocution lessons, to lose the accent I had acquired as a child. As a child roaming and exploring my world in the company of other children, who like me had not told their mothers where they were going, let alone what they were doing, for fear of being

curtailed. I want someone to exist in my past who understands my struggle not to conform and supports me in it. I did not fit within the white working class world in which I found myself. Nor do I fit within the professional or academic spaces in which I have placed myself throughout my life. I ask awkward questions, I refuse to conform, I resist any attempt to make me do so. I don't always understand why I do this but at times my very survival seems to depend upon it. I did however have two grandmothers, one *up the road* and another *gran in Scotland*. My *gran up the road* was the only one to support me in marrying a man who was divorced in a church that was not Catholic. Although my gran never came to my wedding, I had her support in private, a secret kept between ourselves. I only met my *gran in Scotland* on one occasion in which we could talk in private about her life. I learned that she too had been a bit of a *rebel* despite having raised nine children. I admired her ability to not be broken by life but to continue to struggle and fight for what she wanted. They were both raised in very different worlds, one by a maiden aunt familiar with the rituals of Victorian England and the other in an orphanage in Victorian Scotland. They were both orphans. Perhaps this is what they shared. A determination to exist despite all the evidence to the contrary. This is what I think we are all at times struggling against, that we dare to exist and to assert that we do, in a world that all too often takes no account of our existence. I do not want to add to this and feel frustrated that in relaying what *other* people said, felt and thought I could be doing just that. I apologise in advance for my arrogance in doing so. I hope that I can forgive myself for this once it is done and recognise it as another element in this PhD process with which I am not comfortable. However, prior to embarking upon this *act-i-on* it is necessary to revisit the original research questions that were asked and the reasons cited for asking them.

5.1.2 Revisiting outcomes in relation to mental health

The development of the research questions followed on from the publication by the Department of Health of the *Outcomes Framework* (2010). This document with its move toward 'a relentless focus on delivering outcomes that matter most to people' (p.2), was important for an organisation like *dp* led and run by the people it aimed to serve. *dp* needed to listen to and learn from the people it worked with, in order to build a vision for its future that was directly derived from members' collective needs,

hopes and wishes. Although the organisation no longer exists¹⁸, the questions being asked remain relevant, especially in light of the recently published *Five Year Forward View for Mental Health* (The Mental Health Taskforce, 2016). As previously, *outcomes* are prolific within this document in relation to all aspects of mental health care provision.

5.1.3 Research Questions

The first question that this research aims to answer is:

1. What are the *outcomes* that *matter most* to people, who have experienced mental distress, when they engage in activities with a community organisation?

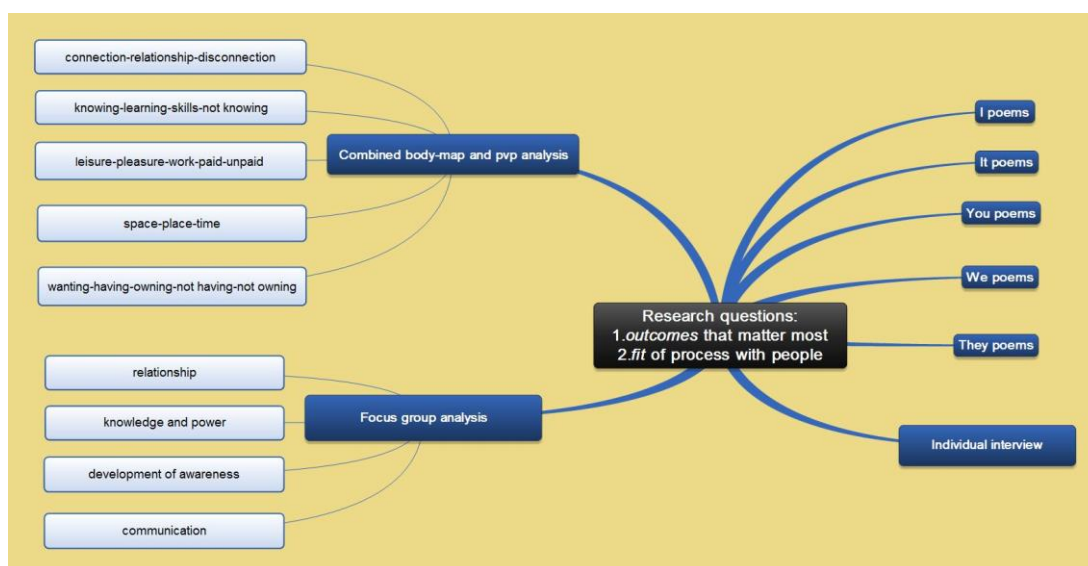
The combined body-map and PVP data analysis provided the findings that aimed to answer the first question in relation to the *outcomes* that *matter most* to people when they engage with community organisations. A consideration of the process by which this is achieved is supported by Voelklein and Howarth (2005) assertion that ‘the social world has a fundamental impact on not only what we think but, *crucially*, how we think’ (p.437) [Italics authors own]. It followed then that the process by which the *outcomes* were documented was as important as the *outcomes* themselves, indeed perhaps more so. A second exploratory question aimed to evaluate the evaluation process as follows:

2. Does the adoption of participatory methodology such as participatory action research and in particular participatory video production (PVP) and body-mapping evidence and demonstrate these *outcomes* in a manner that fits with the person, their interpersonal relationships, their group and their communities lived experience?

The data analysis produced within the focus group, individual interview and *expanded I poems* aims to answer this question. This was the element of the evaluation in which SWC?ET members had decided upon the questions they would be asked earlier in the PAR cycles (See Chapter 3 How Methodology: Cycle 2 Thinking). A picture of the products of the data analysis process may aid the reader in visualising the body of the data, data sets, subsequent analyses and the questions

¹⁸ The lack of funding is due in no small part to the austerity agenda of the current government and the associated lack of funding available for community organisations that are not lodged within or supported by mainstream services. *dp* closed in July of 2013.

being asked all of which are visually mapped in Picture 15 below.



Picture 15: Visual map of the data analysis process¹⁹

5.1.4 Assumptions made by the researcher

In attempting to answer these questions I am making a number of assumptions. I am assuming that the *outcomes* that *matter most* to people, will be the subject of SWC?ET members' dialogue, body-maps and PVPs. Whilst Braun and Clarke (2006) attach no importance to the number of times a subject is recorded, I have endeavoured to include the number of items in the categories contained within each data set. In the combined body-map and PVP analysis both the number of items and the number of SWC?ET members, from which these items were derived, are recorded. Lastly, I am assuming that the subjects that are presented the greatest number of times by the greatest number of people, are those that *matter most* to the people involved in this process, namely the members of the SWC?ET.

5.2 FINDINGS FROM THE COMBINED BODY-MAP AND PVP THEMATIC ANALYSIS

5.2.1 A performative punctum

As previously, Madison (2006), referring to Bhabha (1994) and Dolan (1993) links

the performative to the punctum, a break in the flow of expectation that resists the repetitive and hegemonic power to reinscribe identity and value. The performative is a subversive performativity that opens up the possibility for alternative performances and alternative citations (p.322).

The reporting of the findings, in this instance in an alternative format and without

¹⁹ Developed using the application Mind Maple available at <http://www.mindmaple.com/Default.aspx>

further interpretation by the researcher, it is hoped may initiate and incite others to add their collective experiences to these *muddy waters* and develop their own interpretation of what is being presented. The reader is invited to do so, in relation to the *collective communication collages* and associated spoken words that are presented. In choosing to present these findings in this manner, I am attempting to actively work against the colonisation of the data; by a white, middle class Western woman researcher; and the imposition of my influence on the spoken and written words and pictures presented by members of the SWC?ET within their body-maps and PVP's. Given that the research question this section of the findings relates to is concerned with *outcomes*, it is argued that interpretation is not called for in order for this information to be gleaned. As previously discussed, the number of times that a subject was mentioned, by members of the SWC?ET, is assumed to demonstrate members' perceived level of interest in relation to the *outcomes* that *matter most*.

5.3 CONTINUUMS

The findings from this data set are reported in the form of continuums, this allowed for the negative and positive aspects of the data to be reported together. This gives the reader a fuller picture, it is hoped, of the data itself and the findings that flowed from it. The continuums that were identified are presented here prior to the reporting of the findings contained within each theme. There were as previously stated (see section 4.5.3 p.195) five continuums as reported below:

Continuum a: Connection – relationship – disconnection;

Continuum b: Knowing – learning – skills – not knowing;

Continuum c: Leisure – pleasure – work – unpaid work;

Continuum d: Space - place – time;

Continuum e: Wanting – needing – having - owning – not owning.

5.3.1 Definition of Continuums

Braun and Clarke (2006) suggest that writing a definition of a theme including its scope and content in a few sentences is a means of testing whether sufficient refining and defining has taken place and if the writing up of each theme can begin proper.

These then are what follows:

Connection – relationship – disconnection: This continuum contains items related to SWC?ET members' relationship with self and others. In addition, what and how members' feel and think about themselves and others are included. The disconnections that members' have experienced are also included given that this loss of connection was concerned with loss of relationship, for the most part, with others and impacted upon SWC?ET members.

Knowing – learning – skills – not knowing: This continuum contains items that relate to knowledge, learning and skills gained through experiential and / or informal or formal learning. It also contains items related to not knowing underpinned by a desire to know more.

Leisure – pleasure – work – unpaid work: This continuum contains items related to all the activities that SCW?ET members undertook that were viewed on as leisurely or pleasurable. It also includes paid and unpaid work as this was in some cases linked to previously undertaken hobbies or activities that brought people pleasure. It includes unpaid work, including work done by SWC?ET members for the people in their lives such as housework, ironing and shopping for food.

Space - place – time: This continuum related to all the spaces, places and times that SWC?ET members had spent on their journey to *dp* and those spaces and places that members wanted to visit, take, or go on, in their collective hoped for futures.

Wanting – needing – having - owning – not owning: This continuum contains all of the things that SWC?ET members either want, need, have, own or would like to own. This had the lowest number of items within it and included things that members wanted to own but as yet could not. Each will be reported separately.

5.3.2 Continuum a: Connection–relationship–disconnection

Connection–relationship-disconnection is the largest continuum in this analysis with the number of items included totaling 159. *Connection-relationship-disconnection* appeared to *matter most* to SWC?ET members in terms of the *outcomes* that they wanted when engaging with a community organisation like *dp*.

5.3.2.1 Category: family – positives and negatives

Within this continuum the largest category was *Family–positives and negatives*. As can be seen below the pictures and words from this category form the first of a series of *collective communication collages*. These collages present the data in written and

pictorial form and give the reader an experience of the collective pictures and words used by SWC?ET members, when they created their body-maps. This has been undertaken for each of the largest categories across all of the continuums. The words that accompanied the presentation of this element of SWC?ET members body-maps and PVP's are included in Table 17 below and should be read in conjunction with the collage.



Picture 16: Collective collage: family–positives and negatives

Family positives and negatives - spoken words not included in the collage
I came to old people like my mother...because I got *** ***(children)
I hope I can achieve that in life, er having grandchildren, I love kids, love babies, too late for me now but I hope I have grandkids soon
I had arranged marriage, that's was another thing
I also have like a family kids two boys, two girls, very nice kids and I love them to bits
I would love, to her wish to have her babies back
this one it can represent our family, like we miss our, family we are here out our country
hoping my father gets better soon cos my dad's been quite ill
lots and lots and lots of uncles and cousins, siblings, lots and lots of family get togethers brilliant but not so good
keeping my family happy, er sometime it's not very easy keeping my family happy
the downside of it was that my parents weren't alive to see that, but having said that at least my sisters are around
I'm also mixed religion cos my mam was C of E but my dad was Roman

Catholic so I got all sorts of names		
Category	Number of items	Number of people
Family	36	8

Table 17: Family-positives and negatives: words spoken

It could be argued that in asking about member's roots in the bodymap we encouraged members to speak about their family. However the decision to do so remained with SWC?ET members. Every member of the SWC?ET mentioned their family at some point in their body-map and PVP. Sometimes this was an acknowledgment that the members' family was now far away either through their relocation or in some case sadly due to the death of a relative. There are 36 items in this category drawn from all eight members of the SWC?ET. Some members presented their hopes for a future expansion to their family in the form of grandchildren.

5.3.2.1 Category: *being with others—positives and negatives*

The second category *being with others—positives and negatives* contains 30 items and was illustrated and mentioned by seven of the eight members of the SWC?ET. Only one of the questions asked within the body-map related to other people. This was when members were asked who they had travelled with on their journey to where they are now. Therefore, it is assumed that both the positive and negative aspects of being with others are another outcome that *matter most* to members of the SWC?ET. None of the pictures, written or spoken words in relation to *being with others* was derived from the question asked about who the person travelled with, all were placed in other areas of members body-maps. Most related to members' involvement with *dp* and the SWC?ET and other community spaces, places and times. The pictures, written and some of the spoken words are included in Picture 17 below, those spoken words not included are presented in Table 18 also below.



Picture 17: Collective collage: being with others—positives and negatives

Spoken words not included in the collective communication collage		
I meet one lady, this name is err ***** for one meeting in er...I went to see her at his house		
I came to ***** she's, she's good person		
I want to talk to everyone		
I love children and I love woman and football player		
so that's me I jump in and whatever happens I always see afterwards		
I've met lots of lovely people, very friendly and loving, kind and caring which its er very hard sometimes to find that in the community		
meeting people		
love to meet new people, getting on with them		
I love being at here at <i>dp</i> and everybody's been great and fantastic		
I have made a lot of friends as well		
Where we come, when we come to <i>dp</i> we are relaxed, we are happy		
Category	Number of items	Number of people
being with others-positives and negatives	30	7

Table 18: Being with others-positives and negatives: words spoken

5.3.2.3 Category: being helped—helping others—unhelpful

The third category in this continuum is being helped-helping others-unhelpful. This contained 29 items. This was presented, written or drawn by seven of the eight members of the SWC?ET. With only one less item than the previous category (being with others-positives and negatives) is assumed that being helped-helping others-unhelpful behaviours also matters as an outcome to members of the SWC?ET. As previously the pictures and written words are included in the collective

communication collage in Picture 18 below and should be viewed in conjunction with the spoken words, that were not included in the collage, in Table 19 also below.



Picture 18: Collective collage: helping-being helped-unhelpful

Being helped–helping–unhelpful spoken words not included in the collage		
if you notice broad shoulders, so very good for planning on listening skills		
I will help charity of people think where I going to put them, that's the houses too to build houses to help everyone to put them everything that they need		
I came to old people like my mother, I want to stay with them to talk with them to make friendly		
I'm medical practice and if you have some problem with that some sickness I can treat you		
I am a man of a crowds, I'm a man of crowds, like where around people they will come don't I like, I don't like people problem in my life		
I want for the developing part of me, partners to help me for part of that charities Africa people are suffering, Africa no food, Africa dry, that's why I have the great vision for a charity, great vision for charity		
to help orphan people because I am orphan, that's why I want to help orphan people to make concession to put people there, to educate them to help them to teach them to help them to grow to have a good future		
I have I like music, that is a dream for me to, to create some musical orchestra, because music make people to be together, together when you are thinking a lot where they are put the music		
There's this I which I think is the border agency which always been er giving me a lot of problems and that's one thing I don't like I hate that the most is being dominated		
I don't like people being unkind		
Category:	Number of items:	Number of people:
Helping–being helped-unhelpful	29	7

Table 19: Being helped-helping-unhelpful: words spoken

5.3.2.4 Remaining categories in continuum

The remaining categories in the continuum *connection-relationship-disconnection* contain less items than those previously reported. However, they warrant inclusion in that they focus on *outcomes* that *matter* to some, though not all the members of the SWC?ET. Smaller categories from this continuum include: spirituality; health; thoughts about self; feelings about self; hoped for relationship; hoped for future; and involvement in the wider community. They are reported here to aid the reader in understanding the complexity of what *matters most* to SWC?ET members in relation to *outcomes*. They demonstrate the diversity of hopes, feelings and thoughts and aspirations that can be present when diverse people engage with a community organisation like *dp*.


Category	Number of items	Number of people	Items - Pictures and written words
Spirituality	11	6	
Spoken words	whenever you go to the bible you can see some King, who you can see that one of the Kings		
	In the top, I like God because in the life if is no God you like a prayer, God can help you because everything in the life just God, if you know God your life will be more more better because I like pray so much		
	I hope to God one day that I'll get all those answers in my life as well		
	I've always had a belief in Jesus Christ and in God and that's always been a major belief of mine		
	I came from a large Roman Catholic family and Irish Roman Catholic as well because of my grandfather		
	next one that's actually a picture of my old church at Billingham St Johns and there because it's a Roman Catholic Church		
	member of my church in my community		

Table 20: Spirituality: pictures, written and spoken words

Spirituality was presented and mentioned on 11 occasions by six SWC?ET members (See Table 20). It had not been one of the questions asked on the body-map however given the number of members for whom this was important perhaps it should have?

Category	Number of items	Number of people	Items - Pictures and written words
Health	13	4	
Spoken words	I suffered with depression which erm has caused me one or two problems over the years		
	they didn't say we had to be word perfect but it does niggle on a person with mental health problems, that oh I didn't do that right		
	play the music bad eh spirits it go away		
	I'm gonna go for this bit in the middle, now I'm, I always have, my worries are, right that's a heart I've got, ever since I was a baby I have a bad heart condition (coughs) er so I'm worried, I'm always worried that what they're gonna do, and what they want to do and whether it'll work unless due to my ill health (coughs)		
	as soon as my went into a depression mode, they thought, don't want to know you because they thought I was gonna kill em in their beds, don't know how, didn't know where they lived, but you know, so I, that's, that stage up there, I became very isolated, and it was like to the point where my father would be downstairs watching tele, I would be upstairs, er playing on computer, as soon as my father left I would be downstairs watching videos.		

Table 21: Health: pictures, written and spoken words

Health was presented and mentioned by four people on 13 occasions, see Table 21 above. This proved to be prophetic for one member of the SWC?ET who sadly died in April of 2016. The words and pictures above serve as a reminder that the physical aspects of health are often overlooked in relation to people who experience mental distress. The life expectancy of someone with prolonged mental distress is reduced by up to 15-20 years compared to the that of the general population (Task Force Mental Health, 2016 p.6). This situation also occurs across other areas in relation to people with a learning disability who have associated mental health needs and is not specific to people with experience of mental distress. People who have an addiction to alcohol and drugs, people seeking asylum, people involved in the criminal justice system from Black, Asian or Ethnic *minority* groups, women in maternity services who are migrants to the UK, all experience disparities in the treatment they receive.

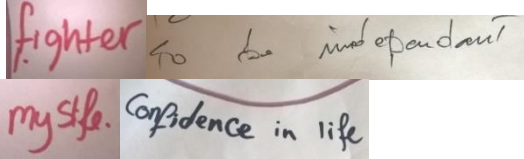
Category	Number of items	Number of people	Items - Pictures and written words
Self - thoughts	11	5	
Spoken words	but the positive part of me is that I'm a fighter and I will fight on whatever happens in my life and		
	I'm not really happy with but so that's something in life an		
	to build your confidence is a very big skill		
	then it's about losing weight and that's my big big issue in my life, losing weight cos I've been there done that		
	I still think I'm gonna to er flump it, as my sister would say, which means I'm gonna to make a total utte, utter mess of it and if I don't		
	you forget yourself sometimes doing that		
	I want to be good person but I don't want to be poor		

Table 22: Thoughts about self: pictures, written and spoken words

Thoughts about the self were presented by five of the SWC?ET members in 11 items, see Table 22 above. Note the self-defeating and negating thoughts that some SWC?ET members shared, the strength of members resistance and the interesting juxtaposition between 'wanting to be a good person' and not wanting to be 'poor'.

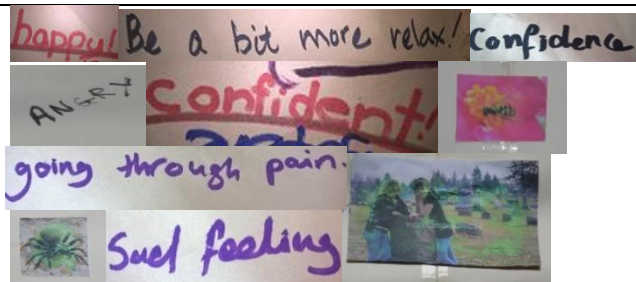
Category	Number of items	Number of people	Items - Pictures and written words
Feelings about self	12	4	
Spoken words	I have done things in my life I might regret but I'm also happy because there's never if, an but, an what, it's too late for that I just always go in for things like that so that's me		
	I have a real fear of everyone else going before I do and I would love for myself to not be the last person that I know on the planet so I have a real fear for people going before me		
	my scare is around my depression coming back		
	I get angry and upset about losing people in my life		

Table 23: Feelings about self: pictures, written and spoken words

Feelings in relation to the self were presented by four members in 12 items, see Table 23 above. Fears about 'depression coming back', 'regret' about past 'things' that one member has done and happiness that they will continue to 'just always go in for things like that, so that's me' and anger in relation to 'losing people' are feelings we can all resonate with I would imagine.

Category	Number of items	Number of people	Items - Pictures and written words
Self - relationship	10	3	
Spoken words	I found out when I was..... what 17 and did actually you know erm I was bisexual erm I didn't have a proper gay relationship until I was phew, wow.....a good ten years ago, well 8 years		
	The second one is to actually find somebody who I would feel safe with, and loved and to be loved in return		
	I dunno what the 'a' is, eh you know I think I mi, I was gonna write loved one aka partner		
	I'd love to find a man and I'd love to find a love in my life and I'm still battling on that one and I haven't got to find that		
	Erm in my, in my future I'd like to find myself a life partner, erm preferably somebody whose a bit talented, and hunk		
	when I was 30, I finally came out, as a gay man which is erm the best thing ever, erm to be able to come out		
	Love life I'm not gonna go there but (laughs) that's er and		

Table 24: Self – relationship: pictures, written and spoken words

The desire for a *relationship* was presented by three members of the SWC?ET in 10 items, see Table 24. This focused on the desire to share intimacy with another person within an exclusive relationship and featured in the 'hoped for future' of all three members.

Category	Number of items	Number of people	Items - Pictures and written words
Hoped for future	5	3	
Spoken words	I'd love to be able to be, have my, name in lights and walk the red carpet at some point in my life		
Spoken words	I'd love to be able to be, have my, name in lights and walk the red carpet at some point in my life		

Table 25: Hoped for future: pictures, written and spoken words

Three members presented their *hoped for future* in five items, see Table 25 above. One member wanted to ‘walk the red carpet’ and have their ‘name in lights’, whilst another member wanted to try out ‘community living’.

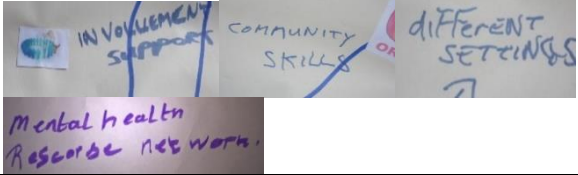
Category	Number of items	Number of people	Items - Pictures and written words
Joined in broader community	4	2	
Spoken words	community involvement and support in erm involving service users and carers in erm in actual involvement whether that's in research or other erm forms of activities		
	Now within developing partners we also did research, for the mental health resource network and erm, one of our members of staff, volunteers, *****, er *****, another lady called ***** and myself went to a cour, went to er it's called a hub, mental health resource network		

Table 26: Joined in community: pictures, written and spoken words

Lastly, in relation to the continuum *connection-relationship-disconnection* the involvement of two SWC?ET members in the broader community was presented in four items in Table 26 above. Two members had supported each other in their involvement with a regional mental health research network.

5.3.3 Continuum b: Knowing–learning–skills–not knowing

The total number of items within this continuum is 117. This continuum relates to all aspects of knowing, learning, the development of skills, and not knowing. Given that *dp*, developed and delivered training in a broad range of areas one would expect that this continuum would be well populated. As previously the categories are presented in a hierarchical order from largest to smallest in terms of the number of members of the SWC?ET contributing to the number of items within each category.

5.3.3.1 Category: training–teaching–learning–skills–problem solving

This is one of the largest categories across all the continuums. This was invited within the body-map in relation to the questions relating to both the skills and abilities SWC?ET members had brought with them into *dp* and those they had learned as a result of being members of *dp*. However, the total number of 53 items demonstrates the importance of training, teaching, learning and problem solving for all SWC?ET members. It is therefore assumed that this is one of the *outcomes* that *matters most* to SWC?ET members when they engage with a community organisation like *dp*.



Picture 19: Collective collage: training-teaching-learning-skills-problem-solving

See Picture 19 above illustrating the collective communication collage for training-teaching-learning-skills-problem solving and Table 27 below which contains the spoken words of SWC?ET members.

Spoken words not in the collage
learning much more about the earth and what it is we need to do to save our planet. I'm a real strong believer in saving our planet and I've been involved in a couple of other, of our things like CASCADE and erm the community garden. I'm a big believer in teaching people and I've been involved in doing some teaching and learning so I'm a big believer in that.
This arm I want to show the people the training I learn from dp, like er we have er training, jewellery maker
The programme helping me to improve my communication and my presentation skills, developing partner helping me to doing the rights things
are things I've learnt here, lot of training courses I've been here that's the skills I've learned about while I've been in dp.
I've learned to be more tolerant and patient and I'm learning to lead as well.
Er I've done a mental first, aid, ay, do that again, mental first, mental health first aid, third time lucky then, course, really enjoyed it, got shown a couple of videos er that were based in Australia, where the mental health first aid came from, you know comes from a few
I like football, er because I played with my, my left leg and when I touched the ball that you can't imagine how I can drop people and to score a goal
Conferences, I have been to more conferences with developing partners, learning about more things than I have done for quite some time and just recently, (coughs) and I'm absolutely chuffed to bits, we went to a course in York, it was at York St John
in, in this part you can see er is all the training I had, I had in dp, I have mental health first aid, I have jewellery making, human rights, Tai Chi, CASCADE is climate change and peak oil, I have many, many trainings
is a good place for us because eh if we have some problem with our, our case, is the best place for us, they, they, they they, show us how, where to go, to see a solicitor, what to do, is, is very

good place		
developing partner help me to learn English, how to cook, how to speak and listen with the language, developing partner help me, how to be, how to do if you have a problem		
It is given, it is given developing partner is given to the opportunity and knowledge to be involved today in community development, it was amazing, I am so glad that I took part, I took part		
I've always be interested in researching more about mental health		
Here in the same organisation developing partner I have learning mm the training course		
Category	Number of items	Number of people
Training – Teaching – Learning – Skills - Classes	53	8

Table 27: Training-teaching-learning-skills-problem solving: words

Some of the members of the SWC?ET had been excluded from education as a condition of their immigration status, a move introduced by the current government to prevent people seeking asylum from anything other than English for Speakers of Other Languages (ESOL) classes. Some members felt excluded due to their mental distress, their disability and/or their previous negative experiences of the education system as children, young people and / or adults. It is therefore a testament to SWC?ET members resistance that they aspired to learn and understand more about themselves and the world in which they were living, despite the difficulties they faced in doing so. As an organisation that developed and delivered experiential learning this is affirming of the need to do so, within the community of which *dp* was a part.

5.3.3.2 Category: negation of human rights–human rights-hoped for future

The second category in this continuum is *negation of human rights-human rights-hoped for futures*. This was presented by all eight members of the SWC?ET within 40 items. This was one of the largest categories across the five continuums and was presented on average five times by each member of the SWC?ET. As can be seen from the collective communication collage, in Picture 20 below, the reasons for this are many and varied. Therefore one of the *outcome* that *matters most* to SWC?ET members are their collective human rights. As one may expect the amount of words spoken in relation to this category was one of the largest across all of the continuums. The words related directly to SWC?ET members experiences and are a testament to their capacity to resist and survive in what were and are often dangerous and oppressive situations. The treatment that some members received from institutions are a reminder of the injustice that can occur when power is imbalanced, see Table 28 and Picture 20 below.



Picture 20: Collective collage: negation of human rights-human rights-hoped for future

Spoken words not included in the collage
my schooling was a bit poor erm partly due to my dyslexia which erm initially erm wasn't diagnosed because back in the 70s when I went to school erm dyslexia wasn't known about as much, so erm I struggled with my education erm
I also was bullied at school which erm went quite a bit throughout my school life up until I was about 12, 13 erm so I, I had a bit of bullying erm through, through early childhood
you can see the detention centre, I don't like detention centre, it er make me cry, it make me sad, is, is give me a fear cos I can see one day they can send me back to *****, I don't know I don't know what happened, I don't, I don't like the detention centre
In my life I care mmm le tro, le trous le troussé (points to gun) (laughs) I am sorry.....Mmmmm, In my life, I don't like to, to see the people in have.....errmmm people hungry, you know. In my life I don't like er children have a problem something like that, you know is he, he really have nothing to eat you know mmm. Erm, don't think about that (small laugh)
This picture I want to, to be like this woman, because she is like a, a role model an inspiration for fighting for human rights because I want to be like her, this woman, to fighting for human rights, is good for me
But for this picture I feel very, very sad about my country, you know in the ***** many orphan children because their parent they are died from the war, many children they don't have good life, if I saw this picture they make me cry
This is human rights training, er like train to train for the people
human is very very important in the society, woman is very, very important don't it's not better for people or for or if someone want to beat a woman I don't like it, I love woman
I wanted my first child to play football, yes so from time to times I want to, to him to some college for training, that's how I want all of my children, boys to play football
to live with a stranger and he was gonna be my husband and that's the life that I'll have to lead and I have, how I coped with it I don't know and that's a journey that I'm still going through
in life you don't realise erm how to act, if you know what do you're fine but if you don't
this represent Troy Davis, it make me sad, because it is the petition, we support it, we send the message but what happened to this guy, is make me sad when I remember it, I remember the day this

story make me sad		
and again a believer in equal rights and gay rights for people and equality.		
I like support the human right as you can see it in my heart		
Erm my inspirations are that I actually want to see, in this country erm gay marriages, proper marriages, I'm not just talking about gay partnerships, I actually want to see proper marriages for all people. I'd like to see justice for all, I believe there's still a, an unfair society that we live in, I'd like to see real justice for all. So there my passions and my beliefs.		
when I was with my last female partners er she used to.....hit me, very difficult for a man or yes granted a woman to actually admit that they were being abused by their loved one, you know		
But one problem for me that I, I don't like problem, that's why you see that I'm here ***** people are coming like to, to scare me or to threaten me that er like it not a problem but when they want to problem with me I am scared I don't like problem		
This bit here is my journey for my future, be free, to be able to get my status confirmed by the Border Agency		
Category	Number of items	Number of people
Negation of Human Rights – Human Rights	40	8

Table 28: Negation human rights-human rights-not knowing: spoken words

5.3.3.3 The remaining categories from the continuum

The first of the remaining categories includes courses external to *dp*.


Category	Number of items	Number of people	Items - Pictures and written words
Courses external to <i>dp</i>	13	4	
Spoken words	Erm on the back of my research I then went back into education and was able to, come out of education with a degree, from Teesside University		
	Erm erm before I actually came into erm erm <i>dp</i> I did do one or two training courses which give me some skills like leadership		
	And er the skill that I have er in my country that is teaching people I want, I like people to be together with me		
	when I have the ability for teaching because I'm the best in mathematics even now, I can teach you about many medicine or mathematics that the skills that er since my third form of secondary school that I have until when I went to the university I'm a good teacher in mathematics		
	What I think in the future that I like all every time study, and I want to go deep in computing and to continue with to study in accountance, because I'm doing accounting in the er college now, I'm doing accounting now, I want to go deep to know		
	what I what qualification I bring here from Africa		

Table 29: Training courses external to *dp*: pictures, written and spoken words

Four members of the SWC?ET had undertaken courses in other organisations. Of these four members one was employed and as such had access to training and the financial support to undertake it. One member volunteered and was able to access training via that route. Two member's had qualifications undertaken prior to coming to the UK. One member was engaging in further education at that time see Table 29.

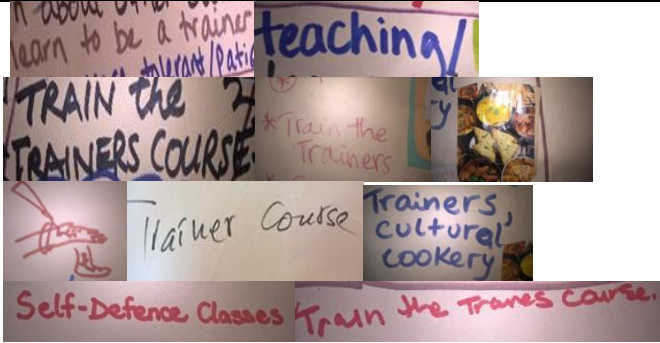
Category	Number of items	Number of people	Items - Pictures and written words
Train the trainers course	10	3	
Spoken words	So when I come to dp I was doing training but now for the moment I can say I, I, I, I start deliver training to other people because when we finish train the trainer, it help us to go to our community er to show other people, to train them what we learn in dp		
	cookery classes of learning all nationality cooking's and doing Asian cooking's to learn other people and henna paint which is for your arms and your feet which is design of which most Asian people have them on weddings		
	self-defence classes, which I would like to take on for most people like helping themselves as well for the comfortable inside and also confidence that they can go out and if anything happens in life helping you with		

Table 30: Train the trainers course: pictures, written and spoken words.

Three members of the SWC?ET presented or mentioned the train the trainers course. This had recently been delivered as part of a Partners in Education and Empowerment for Social Inclusion (PEESI) project that *dp* had received funding to deliver. *dp* employed some members to work with people in the local community so that they could be trained to deliver courses sharing their skills with others in relation to a broad range of activities including permaculture, craft classes, tai chi and exercise, computing, social enterprise and others. It was funded by the National Institution for Adult Continuing Education (NIACE). Some of the SWC?ET members had undertaken this training, others had undertaken some of the classes that were part of the course programme. This was facilitated by a tutor from the Workers Educational Association with support from *dp* members in terms of facilitation and practical aspects such as the provision of funding and the use of *dp* offices within which the course took place. The feedback from the people who took part in this

programme and then went on to deliver training within the community had been excellent. One member wanted to undertake a class in self-defence in order to deliver the same class to women in the community, see Table 30.

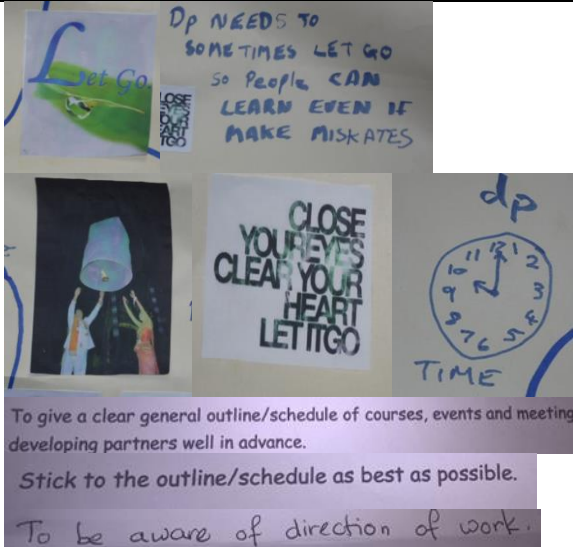
Category	Number of items	Number of people	Items - Pictures and written words
Criticism – feedback – improvement needed	8	3	
Spoken words	My concerns around dp, if I have any, are that at dp we don't always stick to timing, our timing seems to be a bit (sighs) bad		
	we're not very good at letting go, or we don't always give people the room to build and to erm inspire themselves in their journey and learn their own mistakes and we find it hard to let go as an organisation and I would love us to be much better at doing that.		
	The thing don't, that I don't like to dp is like my criticism to do is er about the time, we don't start in time and we don't finish in time, is er, is that I want to say in criticism		
	And this bit here, there's a piece of paper with the constructive critical thoughts about dp, is to give a clear general outline, schedule of course of events and meeting to all developing partners well in advance, stick to the outline / schedule as best as possible and to be more aware of directions of work.		

Table 31: Criticism–feedback–improve: pictures, written and spoken words

Three members of the SWC?ET gave constructive criticism and suggested improvements that could be made both in relation to myself and *dp* see Table 31 above. All three members also gave me feedback directly about my timekeeping. I am aware of this and take this on board. I would like to think I have improved but experience tells me that this is an ongoing process. Concerns in relation to timing are also noted given the impact this had when parents need to collect children from school. One member thought that *dp* was 'not very good at letting go' so that people can 'build and inspire themselves in their journey'. This is a fair point perhaps reflected in the absence of established pathways of progression in relation to education. Another member asked that *dp* 'gives a clear general outline, schedule of

course of events and meeting to all developing partners well in advance and that we stick to the outline / schedule as best as possible'. This too is a reasonable request though not one that *dp* had control over all of the time, for example, when working collectively. I cannot say that *dp* was administratively the most efficient of organisations and neither am I personally as organised as I could be, so this suggestion may demonstrate a lack of structure on my part.

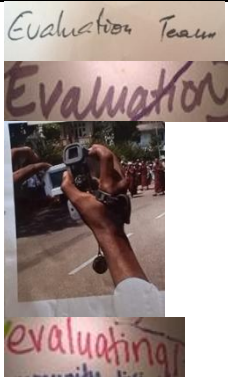
Category	Number of items	Number of people	Items - Pictures and written words
SWC? ET	4	2	
Spoken words	In the same organisation I am learning to know how to use camera		
	joined the PVP team		

Table 32: SWC?ET: pictures, written and spoken words

The last category was mentioned by two members of the SWC?ET in that they recognised their learning within and membership of the Evaluation Team.

5.3.4 Continuum c: Leisure – pleasure – work – unpaid work

The total number of items within this continuum is 110. The first category leisure and pleasure has 61 items, representing the views of all eight members of the SWC?ET in relation to the diverse ways in which they enjoy leisure and pleasure. For five members this involved a holiday, for three members using music for pleasure or to de-stress, for another three members it was cookery. The variety of activities and diversity of interest demonstrate the importance of enjoyable activity for all eight members of the SWC?ET.

5.3.4.1 Category: leisure – pleasure

There were 61 items in the category leisure-pleasure, surpassing all of those categories presented above, however many overlapped with the continuum: *knowing-learning-skills-problem solving*. The diversity of interest and activity that SWC?ET members presented are listed in Table 33 below. This demonstrates the importance

of activities that SWC?ET members can undertake for leisure of pleasure. Indeed, strictly speaking this is the *outcome* that *mattered most* to all members.

Category: Leisure-Pleasure	Number of items	Number of people
Holidays – taken or wanted	10	5
De-stress including music	8	3
Cooking	3	3
Walking	4	3
Gym / Tai Chi	3	3
Acting	5	2
Arts and crafts	5	2
Football fans	4	2
Campaigns	6	1
Food fanatic	5	1
Gardening	3	1
Sewing	2	1
Computers	1	1
Research	1	1
Shopping	1	1
Total	61	8

Table 33: Leisure-Pleasure: categories and number of items

5.3.4.2 Category: *unpaid work–work in past, present-hoped for future*

The final category in this continuum is concerned with unpaid and paid work and either or both in members' hoped for futures. This category contains 49 items in total presented by five members of the SWC?ET. Being able to undertake unpaid work was a necessary reality in some members' lives due to the needs of children or families. Unpaid voluntary work was mentioned by SWC?ET members as a positive experience. Some members presented or mentioned their previous employment and hoped for future employment as presented in Table 34 below. This is another category that *matters most* in terms of *outcomes* to five members of the SWC?ET.

Item	Number of items	Number of people	Examples
Unpaid work – voluntary work	19	4	Voluntary work, help in school, Fire Service, housekeeping, ironing, gardening, shared responsibilities, helping others in the community, cooking, key holder
Want job or new job in the future	6	4	Want new job, paid work, care services, charity
Work / job in the past	15	2	Clerk, coordinator, gym instructor, paste up artist, admin, lab technician, advertising, waitress, professional
Work / job in the present - paid	9	2	Work mental health, research, vocation, in communities, with people seeking asylum, disabled people
Total	49	5	

Table 34: Unpaid work–work-future: categories and items

5.3.5 Continuum d: Space-place–time

The continuum: *space-place-time* contains a total number of 93 items. Place was the largest with 70 items presented by six SWC?ET members. This was expected and had been invited within the body-mapping process. One of the first questions asked relates to where SWC?ET members had travelled on their journey to get to where they were.

5.3.5.1 Category: Place

Place could also be said to *matter most* to people in terms of SWC?ET members attachment to them, as can be seen within Table 35 below.

Category - place	Number of items	Number of people	Examples
Place	26	6	Place mentioned, place lives, place visited, inspirational place, favourite place, town lives in
Country know about and / or lived in	17	6	Country lived in, country moved to, country past feelings about
Place of birth	13	6	Born in city UK, country born in, country father born in, country mother born in, go home to visit country born in, nationality born with, continent born in
Place to place (travel)	11	5	Travel, Grundtvig travel, travel on a plane, travel to a country, travel on a train
Country visited	3	2	Grundtvig programme countries visited
Total	70	8	

Table 35: Place: number of items and people and codes used

5.3.5.2 Category: Spaces

Spaces were presented and mentioned by seven SWC?ET members in relation to their feelings; to learning; to spirituality; and to pleasure, see Table 36 below.

Category	Number of items	Number of people	Examples
Feelings	4	4	Feeling sad, feelings about school, forget problems at home in another space, dp – sense of belonging
Space of learning	4	3	School, university, dp, North East hub
Space of pleasure	5	3	Art gallery, theatre groups, allotment, local, <i>dp</i>
Theological space	1	1	Church community
Total	14	7	

Table 36: Spaces: number of items and people and codes used

5.3.5.3 Category: Time

Time was presented and mentioned nine times by four SWC?ET members. This was in relation to both poor and good time keeping; longevity for *dp*; fear of death; lack of time for self; and memorable dates.

Item	Number of items	Number of people	Examples
Timekeeping	2	2	Excellent time keeping, not good time keeping at <i>dp</i>
Longevity	2	2	Longevity for <i>dp</i> , feelings about death
Time – not enough for self	5	1	Running around, lack of time, not enough, always running, time to relax
Date of acceptance	1	1	Acceptance into project
Total	9	4	

Table 37: Time: number of items and people and codes used

5.3.6 Continuum e: Wanting–needing–having-owning–not owning

This continuum contains the smallest number of items at 38. Six SWC?ET members wanted a total of 30 items ranging from a dream house to some make up or shoes. Not having or owning was presented by three members in relation to clean water, food and poverty of opportunity. One member did not want to be poor and another member hoped to achieve financial independence in their life, see Table 38 below.

Continuum: wanting – needing – having / owning – not having / owning			
Category	Number of items	Number of people	
Not own wanting	2	2	Wanting to be financially independent, not wanting to be poor
Not having / owning	6	3	Famine – not enough food, poverty, lack of clean water in Africa, injustice, poverty of opportunity - new chance, not had before
Things	30	6	Car, dream house, dream to run charity, everything is nice make me happy, fashion, forest garden, hotel with a nice bed, modern kitchen, modern living room, make up, perfume, shoes, shopping, smallholding, wants to own a car, wants to own a large house to share, to go to a hotel for a holiday
Total	38	6	

Table 38: Continuum: wanting–needing–having-owning–not having/owning

5.3.7 Summary of findings from the combined body-map and PVP analysis

In this section of the findings the five continuums identified from the combined body-map and PVP thematic data analysis have been presented. This includes: connection–relationship–disconnection (CRDC); knowing–learning–skills–not knowing (KLSNK); leisure–pleasure–work–unpaid work (LPWUPW); space–place–

time (SPT); and wanting– needing–having-owning–not owning (WNHONO). Each continuum is summarised below.

CRDC categories presented 159 items, including SWC?ET member's: connection to families (36 items) and being with others (30 items), including positive and negative aspects of both; being helped and helping others (29 items), including unhelpful people and experiences of discrimination, negation and oppression in relationships. In addition, categories reflecting the connection with the self such as: spirituality; health; feelings and thoughts; and hoped for future relationships were thought to demonstrate the diversity of experience and desire for connection in relationship of SWC?ET members. Some members also reported their connections within the wider community.

KLSNK categories presented 117 items, incorporating members' experiences of: training-teaching-learning-skills-problem solving, including a broad range of educational skills, interests and abilities (53 items); both negation and recognition of human rights (40 items), in addition to members hoped for futures, some of which were concerned with issues such as freedom, gaining immigration status and equality in gay marriage. Remaining categories included: courses external to *dp*; the train the trainers course; criticism, feedback and improvement needed in *dp*; and recognition of membership of the SWC?ET.

LPWUPW categories presented 110 items including: leisure and pleasure; and both unpaid and paid work. The first category leisure and pleasure had 61 items, representing the views of all eight members of the SWC?ET in relation to the diverse ways in which they enjoy their free time. Examples of this were given: for five members this involved a holiday; for three members this involved music for pleasure or to de-stress; for another three members it involved cookery. The variety of activities and diversity of interests it was thought, demonstrated the importance of enjoyable activity for all eight members of the SWC?ET. Both unpaid and paid work (49 items by 5 members) was presented together with members' hoped for futures. Being able to undertake unpaid work was a necessary reality in some members' lives due to the needs of children and / or families. Unpaid voluntary work was mentioned by SWC?ET members as a positive experience. Lastly, some members mentioned previous and hoped for future employment.

SPT contains a total number of 93 items of which place was the largest with 70 items presented by all eight SWC?ET members. This was expected and had been invited within the body-mapping process. One of the first questions asked relates to where SWC?ET members had travelled on their journey to get to where they are now. Place was thought to *matter most* to people in terms of SWC?ET members attachment to different places throughout their life. Spaces were presented and mentioned by seven SWC?ET members in relation to: their feelings; to learning; to spirituality; and pleasurable activities. Time was presented in relation to both poor and good time keeping; longevity for *dp*; fear of death; a lack of time for self; and memorable dates.

WNHONO contained the smallest number of items at 38. Six SWC?ET members wanted a total of 30 items ranging from a dream house to jewellery, make up or shoes. Not having or owning was presented by three members in relation to clean water, food and poverty of opportunity. One member did not want to be poor and another member hoped to achieve financial independence in their lifetime.

5.4 VIEWING OUTCOMES ACROSS THE COMBINED BODY-MAP AND PVP DATA SET

The findings from this data set were used to offer an interpretation in answer to the first research question that asked ‘What are the *outcomes* that *matter most* to SWC?ET members when they engage in activities with a community organisation like *dp*? In attempting to answer this question I would like to tentatively suggest the use of the Universal Declaration of Human Rights as a framework within which to holistically do so. A demonstration of this is offered within Table 39 below.

Continuums	Categories	Articles of the UDHR
Connection-relationship-disconnect	Family–positives and negatives	Article 12 No-one shall be subjected to interference with his privacy, family, home or correspondence, nor attacks upon his honour or reputation. Everyone has the right to the protection of the law against such attacks. Article 16 1. Men and women of full age, without any limitation due to race, nationality, or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. 2. Marriage shall be entered into only with the free and full consent of the intending spouses. 3. The family is the natural and fundamental group unit of society and is entitled to protection by society and State.
	Being with others – positives & negatives	Article 20 1. Everyone has the right to freedom of peaceful assembly and association. 2. No-one may be compelled to belong to an association

	Being helped– helping others- unhelpful	Article 9 No-one shall be subjected to arbitrary arrest, detention or exile Article 21 2. – Everyone has the right to equal access to public services in his country Article 22 Everyone, as a member of society, has the right to social security and is entitled to its realization, through national effort and international co-operation, in accordance with the organisation and resources of each State, of the economic, social and cultural rights indispensable for his dignity and free development of his personality
Remaining categories	Spirituality	Article 18 Everyone has the right to manifest his religion or belief in teaching, practice, worship and observance, this right includes the freedom to change his religion or belief
	Health	Article 21 2. Everyone has the right of equal access to public services in his country Article 25 Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including medical care and necessary social services and the right to security in the event of sickness, disability, unemployment, widowhood, old age or lack of livelihood beyond his control
	Thoughts	Article 18 Everyone has the right to freedom of thought and conscience (includes the right to a religion or spiritual practice). Article 19 Everyone has the right to freedom of opinion and expression; this includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers
	Feelings	Article 19 as above
	Hoped for future	Article 26 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. Article 29 – Everyone has duties to the community in which alone the free and full development of his personality is possible
	Involvement in the wider community	Article 29 – as above
Knowing-learning-skills-not knowing	Training-teaching-learning-skills-problem solving	Article 26 1. Everyone has the right to education. Education shall be free, at least in some elementary and fundamental stages. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. Article 26 2. As above
	Negation of-human rights-hoped for future	Article 1 All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Article 2 Everyone is entitled to all the rights and freedoms set forth in the Universal Declaration of Human Rights without distinction of

		<p>any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.</p> <p>Article 3 Everyone has the right to life, liberty and security of person.</p> <p>Article 4. No-one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.</p> <p>Article 5. No-one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.</p> <p>Article 6. Everyone has the right to recognition everywhere as a person before the law.</p> <p>Article 7. All are equal before the law and are entitled without discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of the Universal Declaration of Human Rights and against any incitement to such discrimination.</p> <p>Article 8. Everyone has the right to an effective remedy by the competent national tribunal for acts violating the fundamental rights granted him by the constitution or by law.</p> <p>Article 9. No-one shall be subjected to arrest, detention or exile.</p> <p>Article 10. Everyone is entitled to full equality to a fair and public hearing by an independent and impartial tribunal, in determination of his rights and obligations and of any criminal charge against him.</p>
Remaining categories	Courses external to <i>dp</i>	Article 26 1. And 2. as above
	Train the trainers	Article 26 1. And 2. as above
	Criticism/ feedback/ improvements	<p>Article 27. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.</p> <p>Article 29 as above</p>
Leisure-pleasure-work-unpaid work	Leisure-pleasure	<p>Article 24 Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.</p>
	Unpaid work-paid work in past, present and hoped for future	<p>Article 23</p> <ol style="list-style-type: none"> 1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. 2. Everyone, without any discrimination, has the right to equal pay for equal work. 3. Everyone who works has the right to has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented if necessary, by other means of social protection. 4. Everyone has the right to form and to join trade unions for the protection of his interests.

Space- place-time	Place	<p>Article 13</p> <p>1. Everyone has the right to freedom of movement and residence within the borders of each State.</p> <p>2. Everyone has the right to leave any country, including his own, and to return to his country.</p> <p>Article 14.</p> <p>1. Everyone has the right to seek and enjoy in the other countries asylum from persecution.</p> <p>2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.</p> <p>Article 15.</p> <p>1. Everyone has the right to a nationality.</p> <p>2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.</p>
	Space	<p>Article 20.</p> <p>1. Everyone has the right to freedom of peaceful assembly and association.</p> <p>Article 21.</p> <p>2. Everyone has the right to equal access to public services in his country.</p>
	Time	Article 24. as above see Leisure - pleasure
Wanting- needing- having- owning-not having-not owning	Things	<p>Article 17.</p> <p>1. Everyone has the right to own property alone as well as in association with others.</p> <p>2. No-one shall be arbitrarily deprived of his property.</p> <p>Article 25 as below.</p>
	Poverty, water, food	<p>Article 22 as above</p> <p>Article 25 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.</p> <p>2. Motherhood and children are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.</p>
	Poverty of opportunity	<p>Article 22 as above</p> <p>Article 25 and Article 26 as above.</p>
Omitted Articles		Article 11 the right to be presumed innocent until proven guilty.

Table 39: Universal Declaration of Human Rights: findings framework

All of the themes, categories and items that related to this combined analysis of the visual, verbal and written data from the body-maps and PVP's are included within this framework. Therefore, the answer to the question, What are the outcomes that matter most to people when they engage in activities with a community organisation is their individual and collective human rights as they are defined within the Universal Declaration of Human Rights.

The next question these findings aim to answer concerns the fit of the process for SWC?ET members. This will be discussed following the findings from the focus group, individual and expanded I poems analysis which are discussed below.

5.5 FINDINGS FROM THE FOCUS GROUP ANALYSIS

Four themes were identified in the thematic analysis of the focus group data, to include: relationship; development of awareness; knowledge and power; and communication.

5.5.1 Definition of Themes

Braun and Clarke (2009) suggest that writing a definition of a theme including its scope and content in a few sentences is a means of testing whether sufficient refining and defining has taken place and if the writing up of each theme can begin proper.

These then are what follow:

Relationship – this theme contains the relationships that members have formed, those that they value and some that they are developing both as SWC?ET and *dp* members and in their daily lives. This includes the support received and given in relation to being helped, or having an advocate and the experience of the SWC?ET project both negative and positive, that give an insight into the lived experience of members across a range of areas.

Development of Awareness: this theme contains the awareness that people have developed as SWC?ET and *dp* members in relation to their thoughts and feelings, the development of hindsight (looking at the past), mid-sight (focusing on the present) and for some their hoped for futures (foresight). This theme extends this awareness to the group, the organisation and the community.

Knowledge and Power: this theme contains the experiential learning and associated actions undertaken by people as both SWC?ET and organisation (*dp*) members, including those that relate to diversity, equality and human rights. This includes self-directed actions and those in which SWC?ET members have used their transferable skills, knowledge and power to address issues they or others were facing.

Communication: this theme contains both verbal and non-verbal types of communication used by members throughout the SWC?ET process and within *dp*.

Each theme will be reported separately in order to explore the complexity of the items contained within each data set. As previously mentioned the findings from this element of the thematic analysis are concerned with the second research question which aims to explore SWC?ET members' experience of the PAR, body-mapping and PVP process. This is undertaken in order to ascertain whether the process fitted with SWC?ET members personally, interpersonally, as a group and in relation to the communities within which members resided. This is an ambitious undertaking. In doing so I will include the spoken words of the SWC?ET members who took part in the focus group as they best reflect members experiences. Although the spoken words were not included within the thematic analysis process, as they were coded during the process, they were returned to (as the source of the codes) following the thematic analysis being completed. The conclusions drawn from the spoken words of members are included, where necessary, to allow the reader to comprehend and follow my thoughts and feelings and the conclusions I ultimately make, as an integral element in this reporting process. As previously stated they are the thoughts, feelings and reflections of a middle aged, middle class, white Western woman and are to be regarded as just that. It is however worth noting, prior to embarking on the findings of the analysis of the focus group data, that the themes identified bear some resemblance in a number of places to the continuums found within the combined body-map and PVP analysis. Both analyses were conducted separately, in fact, more than a year apart. However, my potential influence on this is duly noted and will be explored further within the discussion chapter of this thesis. For the moment when this occurs it will be illuminated as it does in the first identified theme of relationship.

5.5.2 Theme a: Relationship

As previously explained, it is necessary to note that the theme of *relationship* is markedly similar to the continuum *connection-relationship-disconnection* reported in the thematic analysis of the body-maps and PVPs. This may add weight to an assertion that *relationship* is central in both undertaking research of this nature and working within the community, as one might expect. However, it may in addition reflect the influence I have wielded during the analysis process upon the data. The categories within this theme are outlined in Table 40 below. There were a total of 91 items within this theme.

Relationship: Categories	Number of items
Experience on Project – Positive	16
Attachment	13
Advocacy and Support	11
Inclusion / exclusion	10
Experience on project - Negative	9
Unconditional Positive Regard	8
Being/feeling helped and/or supported	8
Togetherness	5
Sharing	4
Intimacy	3
Blurred Boundaries	2
Informal	1
Support-Shared	1
Total	91

Table 40: Theme: Relationship-Categories and number of items

5.5.2.1 Positives and negative experiences on the project

I will begin by discussing the positive and negative experiences on the project, spoken of by members of the SWC?ET, in relation to the process by which this research was undertaken. My reason for doing so, is that this data most closely speaks to the second question I am attempting to answer, concerning the *fit* of the PAR, body-mapping and PVP process (at a personal, interpersonal and group level) with the people involved. Positive and negative aspects of the project as spoken by SWC?ET members are reported in Table 41 below. I should explain however, that in documenting the voices of the people who took part, I given precedence to the voices of the people who experience the greatest level of discrimination and social exclusion by placing their words at the top of the table, so that they are the first spoken words that are both viewed and read.

Person²⁰	Spoken Word: Positive experience on the project
MQ	...we are happy to meet each other....
MQ	...yeh, I think I can evaluate it like er something positive in my life, yeh, yeh...
MQ	Is a good experience is to, to, to take out, take out but it was very good, very good er...
TC	Yeh, yeh that's why I say it is, it was good, I can appreciate.
TC	Jacqui: But it feels ok you feel safe enough? TC: Yeh, yeh is not here is hard there.
TC	I appreciate this organisation severely.
CC	...I'm enjoying it more..
CC	...got more friendly and closer to people, so I found it good from that respect.
CC	...but I do think it was a good exercise to do...
CC	...and so er I found it erm quite rewarding...
CC	I've found this a much more valuable group than the other one that just sticks to the one, the one thing.
KU	...but in some ways it was also refreshing and inspiring...

²⁰ The codes for the person are anonymised.

KU	...the overall feeling at the end of it is that I'm glad I did it...
KU	...but I'm glad I did it...yeh.
KU	and how things have developed over that time my life seems to have improved a tremendous amount, erm I've got a lot more confidence than what I had... (speaking about life before and after the project)
KU	...that was the one thing that I actually enjoyed about doing it was being able to actually speak openly about my sexuality...
KU	But in terms of the body mapping thing we were able to put down the positives and the negatives and I think that, I think that was a real plus

Table 41: Category: Positive experience on project: spoken words

Some of SWC?ET members experiences of the project were 'positive', 'appreciated', 'rewarding' and 'good'; members were 'happy to meet each other' and 'got closer to people'. Another member was glad that the group didn't just 'stick' to 'one thing'. Being able to be open about sexuality and both the positives and negative aspects of the person's life was thought to be 'a real plus'. It would appear that SWC?ET members overall appeared to have enjoyed the project but that is definitely not the whole picture, as can be seen from Table 42 below.

Person	Spoken words: Negative experience on the project
TC	...it is not easy now to talk in front of people what happening in your life, it's not very easy...
CC	I found it hard as well at times...
CC	Yes, yeh I couldn't bear to watch mine (participatory video) I actually had to leave the room cos er it just made me cringe and I had to go awa., go away so I wasn't in earshot and I thought my voice sounded terrible and what did other people think of how I sounded and so to this day I still haven't watched it...not all the way through.
KU	...so it can be quite hard at times to actually talk about that...
KU	...it is hard looking back on some of those difficulties...
KU	Erm so from that point of view it erm it was hard
KU	...although it was hard.
KU	Yeh it was tough at times...
KU	<i>dp</i> has it's own timekeeping an it stems from jacqui lovell because her timekeeping is atrocious and we, we all know that but we all talk about it humourly and on, and on my bodymap I actually put, I actually drew a clock...

Table 42: Category: Negative experience on project: spoken words

The body-mapping and PVP process was 'hard', 'tough', and 'not easy' for SWC?ET members to undertake. This is not surprising given that both invite the person to not only view themselves on their body-map but also to hear and see themselves on the PVP. For one member they had, at the time of the focus group, not been able to view their PVP in its entirety. This member's response to seeing and hearing themselves made them 'cringe'. Not something I would have wanted to happen. The feedback in relation to timing has already been discussed within the previous analysis of the body-mapping and PVP data and as before has been taken on board by myself. It is good to know that the request for members to put both

negatives and positives on the body-map was acted upon. The remaining categories for the theme *relationship* are outlined in Table 43 below.

Categories	Number of Items	Examples of the codes of the items within the categories reported
Attachment	13	I got more friends, work as a team, like a family, if you don't come you want to, met our best friends, get together, I miss that, like a family, sit at the table, bond with each other, brothers by another mother, people that I love, Fridays best day, find a way of getting together
Advocacy and support	11	other side <i>dp</i> help us, very helpful, being here helped, cares for each other, make sure people eat, all help each other, know the ropes in this country so can help, he was there good for us, place sometime to go, a rock or a shoulder, try and stay together, speaking your mind
Inclusion - exclusion	10	people out there, going in a den a lion's, people knock your confidence, put you down, bringing together different groups, breaks down the barriers, don't get that in other places, they didn't want me anymore, one of the longest, not allowed to go college, can talk your private life, can't talk about it, only feel comfortable, completely ignores her
Unconditional positive regard	8	not just a nod of the head, wear your slippers and you get comfortable, wouldn't notice if I was going off me head, nobodies gonna judge you, valued no matter who you, don't get judged here, accepted from where you are, see some positive, don't put judgement in someone
Being / feeling helped and / or supported	8	very helpful, help to be involved, a great support, good for us to find the picture, try and help each other, can talk about it and it's very helpful for me, better for me...you if you say it your sadness come down, your bad fear come down, working something out in my life
Togetherness	5	doing that along with everyone, work as a team it's more like a family that's how I feel, <i>dp</i> completely different, it is a team, stay together
Sharing	4	showing to the rest, are my family gonna see this?, a bit anxious about that, refreshing and inspiring to tell
Intimacy	3	talking about things we hadn't told, got to know all the people, talked about my life
Blurred boundaries	2	don't have that stricter boundaries, come in from where you are
Informal	1	informality makes people more comfortable
Support shared	1	one side they refuse us, the other side <i>dp</i> help us to go somewhere

Table 43: Remaining categories, number and examples of items

5.5.2.2 Remaining categories

There is no doubt that being part of a smaller group as a member of the SWC?ET impacted upon the members who took part in terms of fostering the development of attachments; feeling supported; sharing; intimacy; and togetherness. It was when members were outside of the group that the difference was keenly felt in terms of their exclusion by spaces, places and sadly, people. One member described it as 'going in a den, a lion's den'. Other members noted that 'people knock your confidence' and 'put you down'. One member described not being wanted anymore once people were aware of their mental health *diagnosis* and that *dp* had been the

group they had remained in the longest. Another member appreciated feeling comfortable talking about their private life within the group in a way that they couldn't with other people in their community due to both their sexuality and their culture. SWC?ET members recognised that *dp* was good at 'bringing together different groups' and that this 'breaks down the barriers' and that they 'don't get that in other places'. This was in no small part due to the understanding of unconditional positive regard that was shared by members of *dp* and the SWC?ET. This too was commented upon as a number of members who noted that you could metaphorically 'wear your slippers and you get comfortable' and 'nobody's gonna judge you' because you are 'valued no matter who you are' as 'you don't get judged here' and are 'accepted from where you are'. For one member this had meant they could 'see some positive' in everyone and they 'don't put judgement in someone.' One member commented that the body-mapping and PVP process had been made things 'better' for them as follows:

'but I think is better, it was better for me because if you have something sad or very anxious for you if you say it your sadness come down or your fear your bad fear come down or your sad experience you can try to forget some...yeh, because if you keep you still keeping, keep, keep, sad, sad, sad it can (sniffs) you can be sick, yeh.'

Another member was anxious about who would see their PVP but once they knew that their family wouldn't they felt they wanted to take part. Lastly, for one member it meant that they got to know everyone better than they had previously, as follows:

'I felt erm I got to know all those ten people much better with us taking part making these videos and we were talking about our personal lives erm some of us really for the first time, talking about things that we hadn't told the rest of the group ...'

I think this is true for us all, as had we not undertaken the SWC? project we would probably not have known each other as intimately as we did nor developed the relationships that we did over the time that we spent together.

5.5.3 Theme b: Development of awareness

The second theme that emerged from the thematic analysis of the focus group data was the *development of awareness*. As previously the categories and number of items are outlined in Table 44 below. There are 70 items in this theme. I have divided the table into the three levels I am attempting to explore in relation to

answering the second question re the *fit* of the PAR, body-mapping and PVP process to include: self; others, organisation and community.

Categories	Number of items
Self: Strengths / vulnerabilities	15
Self: Feelings	12
Self: Thoughts	10
Self: Past	10
Hoped for Future	3
Self Confidence	1
Others	4
Organisation	4
Organisation – Big / Small	3
Longevity -Continuity	3
Funding	2
Location	1
Community	2
Total	70

Table 44: Theme: Development of awareness: categories, no. of items

The development of awareness in relation to the self will be presented first followed by awareness relating to others, organisation and community.

5.5.3.1 Development of awareness in relation to self

The strengths and vulnerabilities spoken about by SWC?ET members are presented in Table 45 below. They demonstrate both the resilience and the vulnerability of members. As previously the spoken words of the members who face the greatest level of social exclusion and discrimination are towards the top of the table. That is not to say that all the members of the SWC?ET did not do so but that due to intersectionality some members experience this more than others.

Person	Strengths and vulnerabilities: spoken words
MQ	It was for better say it was err sad for me and er very hard to start because er for the bodymap is your life, is your story yeh.
MQ	This story..to take it out...to say to people oh or to be recorded it was very hard decision for me to do it...I think is better, it was better for me
LO	cos other people can put you down and say and oh did I do the right thing?
LO	confidence oh, yeh definitely...
LO	Exactly, I won't even look here now at different ways, if I didn't have my friends and I didn't had the way I came here at all, I'd probably think, oh yeh he might be right probably he is, can't understand what I'm saying...
LO	Before I probably wouldn't have said "Oh it's normal it's ok, they can do that. They can shout at me they can point fingers but no, it isn't.
NT	you know when you see yourself, after it's been completed you think God I'm fat, you know, me voice sounds terrible, you know erm and as people pointed out when I had my bodymap I only had half, half it done, you know I had my left side done and bits in the rights but not as many bits on the rights side as I had on my left side, or the other way round, so, well at the time, when I did my bodymap, last year err I was going to, I was gonna have a heart operation and I thought I wouldn't be here

	so I, I don't know if I, I shown, I don't know if that's why half my map, half my body wasn't dealt with cos I was I wasn't going to be about for the future...
NT	Yes I can relate to that what ****'s saying it has empowered me...
CC	I would say to start with I was, I used to keep myself to myself and I'd like only talk to like **** because I already knew her and erm I was very shy and didn't talk to people very muchand I came out of my shell a bit more....
CC	...and I felt a bit overwhelmed and I couldn't really talk much...
CC	...smaller group we all got to know each other a bit better and then I felt really comfortable and then I think I like came out of me shell a bit more and got more friendly and closer to people...
CC	...I'm always trying to live day to day cos that's kind of how I how I live my life...
KU	and it's only when you listen to yourself on, on a video or on tape you actually really hear yourself...and it's at that point that you really say "Wow, is that me!" It's like, it's like you know a real threat and if you were born as I was with a, with a bit of a speech impediment...and although I've always been aware that I've got it, on a day to day basis I'm not aware of it. I forget about it."
KU	sometimes you just want to forget about them or put them away somewhere.....and not have to deal with them
KU	I have watched mine all the way through, I purposely did that because I wanted to know, I wanted to feel the whole experience, whether, whether it was gonna be uncomfortable for me or not, I wanted to go through that...erm and that wasn't easy but I wanted to go through it anyway..."
KU	the fact that you have to, the fact that this (the body-mapping process) makes you look at your life journey and it makes you look at as well as the negatives the positives er in that journey you know helps you develop...
KU	...even just this evaluation process has given me even more empowerment than I did and certainly more awareness than I had...

Table 45: Category: Strength and vulnerabilities: spoken words

5.5.3.2 Strengths and vulnerabilities

When I read the words spoken by SWC?ET members in relation to their struggle, I am humbled. Humbled by what it took for members to be able to begin. As one member reminds me the decision to begin the body-map was 'very hard to start because er for the bodymap is your life, is your story'. This was not just because of telling 'This story...to take it out...to say to people' but in addition 'to be recorded it was very hard decision for me to do it'. Thankfully though this member did think it was 'better' for them to have done so, as previously discussed this was mainly due to the member then being able to acknowledge and express some of the feelings they had been carrying associated with past experiences in their life. For another member being part of the SWC?ET and *dp* had given them the confidence to not only question themselves but also to question other people's motives and when faced with discrimination to be able to know for themselves when the other person was wrong and they were right. This encouraged then to take action to protect themselves from harm and assert their own authority. Another member had not completed their body-map in relation to their future life because of an impending heart intervention, as

they thought they may not survive the procedure. As previously mentioned their words became prophetic a few years after the focus group when they sadly, died prematurely, due to this condition. One member had benefited from being in a smaller group as they said ‘then I felt really comfortable and then I think I like came out of me shell a bit more’. Another member despite having to face themselves on the PVP had watched theirs all the way through and acknowledged that the body-mapping process ‘makes you look at your life journey and it makes you look at as well as the negatives the positives er in that journey’. This member did so despite acknowledging that ‘sometimes you just want to forget about them or put them away somewhere...and not have to deal with them’ but that doing so ‘you know helps you develop’. In the remaining categories associated with self, I have tried to highlight the spoken words that relate primarily to the PAR, body-mapping and PVP process given the question this thematic analysis is attempting to answer. Those that remain are included in Table 46 below. The categories that the items are drawn from are identified to enable navigation across the data set and to orient the reader to the range of categories from which they were drawn.

Person	Spoken words: feelings
MQ	It was for better say it was err sad for me...
TC	...that’s why you know, it is the only place I can come and feel comfortable and be free...
NT	...but in front of the camera, you know talking to the camera while I was definitely, when I was doing my bodymap, that was one of the most scariest things....
CC	...it was sort of quite emotional...
KU	So it’s, it’s quite a nice process in what can be quite erm sometimes deeply moving about your own life and can be erm in some cases deeply hurtful a period of your own life so, so it can be quite hard at times to actually talk about that, so, it’s quite a nice process to do it.
KU	I had very, very mixed emotions throughout the whole process erm there were times when I was very happy doing what I was doing, there was times when I was anxious doing what I was doing and there were times when I was very sad doing what I was doing.
KU	But then when I listen to myself on a, on a DVD or err, or whatever on video or whatever it is when I see that a film of myself it’s there, it’s there and I can see it and it doesn’t feel, it doesn’t feel like me as I listen to myself talking right now. Yeh, it doesn’t feel like me from what I can hear.
KU	...being able to actually say how proud I am of being gay...
Person	Spoken words: thoughts
CC	...it was much richer than I thought and then it got me thinking about where do I want to go from here which I never tend to think about...
CC	...so for me it has made me think about what I want to do...
CC	...and I thought my voice sounded terrible and what did other people think of how I sounded...
Person	Self: past
MQ	...because er for the bodymap is your life, is your story.
MQ	...we experiences some er sad er thing in the past yer where we come from but to start the bodymap you must say where you come from, where you born, your past.

TC	...I can say it's because of erm you when young know what happens in your life...
CC	...cause that's the nature of the project really to talk about your life, how you'd er how your life had developed and er what you'd been doing before you'd started at developing partners...
CC	...just looking at the whole of my life and seeing, writing down what I had done I'd never really considered it cos I'd always thought well I haven't really done very much with my life...
KU	Erm for the reasons that have been pointed out because of the fact that we've all had difficulties in our lives and it is hard looking back on some of those difficulties...
KU	...and erm and being able to say you know and being able to look at my, erm my gay journey if you like, my coming out and how that's developed, over, over the years. So yeh for me that was, that was important to be able to do that.
Person	Hoped for future: spoken words
CC	...erm but one of the er things we had to consider was where do we want to go to from here...and erm where I wanted to go...

Table 46: Remaining categories: self, body-map and PVP: spoken words

5.5.3.3 Remaining categories: feelings, thoughts, self-past

Undertaking the body-map and PVP process was certainly an emotional experience for the members of the SWC?ET who took part in the focus group. A broad range of emotional responses are described many of which related to their experience of undertaking the body-mapping and PVP process. Members' thoughts reflected the development of their awareness through also looking to their future, for one member this was something they had not considered before. Talking about past life experiences was difficult for all the members of the SWC?ET who took part in the focus group as evidenced above. One person's insistence that they 'must' talk about their past was noted as something that could give cause for concern. Although SWC?ET members decided for themselves the questions they wanted to ask as part of the body-mapping process, this made me wonder if this was an element of the process that warrants further discussion. A person's past can mean what they did yesterday or what happened many years earlier. The initial question about the person's roots on the body-map would however have supported a long term interpretation of 'the past'.

5.5.3.4 Development of awareness in relation to others

As previously the spoken words that relate directly to the body-mapping and PVP process are presented in Table 47 below as they relate to the development of awareness of others by members of the SWC?ET within the group process.

Person	Category Others: Spoken words
MQ	yeh, yeh an whatever the person have or are the person have positive things in.
NT	...it has given me more knowledge about other people erm I would agree with that.
KU	...certainly more awareness than I had not just about myself but about other people, I can now as ***** said I can now question a lot more what other people are actually doing and whether that's a good thing or a bad thing for me or for the communities, as a lar, as a lar, in large.

Table 47: Category: Others: body-map and PVP process: words spoken

One SWC?ET member recognised that the body-map process allowed other people to include not just the negative aspects of their experience but also the 'positive things'. Another member thought that the body-mapping and PVP process had increased their knowledge of others. Lastly, one member thought that the body-mapping and PVP process had increased their awareness of others and their capacity to question 'a lot more what other people are actually doing' in relation to 'whether that's a good thing or a bad thing for me or for the communities'.

5.5.3.5 Development of awareness of the organisation and community

The last selection in the theme *development of awareness* relates to the organisation (*dp*) and the broader communities within which members resided. These are presented within in Table 48 below.

MQ	But I, I, I, I agree with **** er the part he say the bodymap is a good way for, for us or for people, other peoples can use it, to see about their life...because since I, I, I was in <i>dp</i> I talked to my, I talked about my life but no really real the way that I say it or I show it or I do it err on the bodymap, everybody's can use, can use it.
MQ	I, i, errr the bodymap help us to exteriorise what the person have and the person who can put it in the community in social services, in group to help all others, that good er thing that you can use in other situations.
LO	This kind of groups really should go on in communities because people who are lacking of...how can I say it, not friendship but lacking of self-esteem, confidence it builds it up because when you been knocked down and people and you come to a group like this you realise, no hang on, there are people who relate to you.
CC	...and also er I was gonna say that I think there should be more groups like ours especially the aspect of it cutting across the different communities bringing in as different groups. I think it's more normal that you have a group er of mental health users that were all that or all asylum seekers and I've found this a much more valuable group than the other one that just sticks to the one, the one thing and I think there should be a lot more groups where it cuts across the community I think it's erm, it works very well and I think it's very valuable.
KU	...and it (body mapping) makes you look at as well as the negatives the positives er in that journey you know helps you develop, helps the organisation that you work with develop on its own journey as well cos I think from that, from that perspective I think it's a really a goo...real evaluation tool to actually use.

Table 48: Awareness of organisation and / or community: spoken words

I have included two member's comments above that do not directly relate to either the body-mapping or PVP process but to the group itself. I have done so as the observations made relate to the formation of groups and their intended aims. One

member thought that ‘This kind of group’ should be more readily available across communities given that they can help the individuals within them to ‘build’ their ‘self-esteem and confidence’. Another member appreciated the fact that the group did not identify with just one communities experience and that this was ‘very valuable.’ One member thought that everyone should have the opportunity to complete their body-map and PVP. Noting that although they had talked about their experience in the past as a *dp* member that this was different to the way ‘...that I say it or I show it or I do it err on the bodymap’. I enjoyed their combination of *saying, showing and doing*. I had struggled myself to know how to describe the body-mapping process and *saying, showing and doing* just about sums it up in terms of the actions associated with the body-mapping and PVP process. Lastly, one member thought that the body-mapping process was useful not only in terms of their personal development but also as an organisational development and evaluation tool. This is reassuring given the initial intention of the research process.

5.5.4 Theme c: Knowledge and power

The knowledge that members presented about the body-mapping and PVP process and the personal, interpersonal, organisational and potential community impact are also reflected in the third theme to be presented in the findings of the focus group. This theme is similar to continuum b: *Knowing – learning – skills – not knowing*. This theme is positively framed and does not include *not knowing* within it. In addition, in some places it contains within it the actions associated with putting this knowledge into practice. As previously the categories and number of items under this theme are outlined within Table 49 below.

Category	Number of items
Experiential Learning – New Skills / Knowledge	11
Self - Directed Action	11
Passive Object-Active Subject	5
Equality	5
Diversity	3
Involvement	3
Responsibility	2
Questions	2
Total items	42

Table 49: Theme: knowledge and power: categories and number of items

5.5.4.1 Experiential learning, new skills and / or knowledge

As previously the two larger categories, *experiential learning – new skills and / or knowledge* and *self-directed action* are presented together with the spoken words. . The items relate to the body-mapping, PVP and group are within Table 50 below.

Person	Spoken Word
MQ	Yes but er we are ok because we come for training, we come for er have some knowledge, in the same time, we use internet for er ...how I don't know how to explain it yeh, we also have the opportunity to go like in the University of York, they refuse us in college but we go to York in the University. I have this opportunity to speak in front of many people, yeh, one side they refuse us, the other side <i>dp</i> help us to go somewhere.
LO	...yeh, just like human rights that you know what's your rights and you can go out there and you can stand on your two feet, so even they like it or not but you but you put and that's where other people can't treat you bad then because they think oh hang on she knows what she's talking about. So that has brought even if we do walk away out from <i>dp</i> we know we've learnt a lot of things, it's been an education for us.
NT	"Yes, I can do that. So you know erm cos I'm not a whiz on the computers, just, can't say I'm a whiz kid on computers but if Jacqui show's me what to do once I can just remember and just carry that on, so copy, paste and put it on a word document and erm you know get them down, you know get em printed off..."
NT	When we first started, er we did like little erm not sketches yeh little sketches ...and we all had a chance of doing things and some were like, some went into the directors role and were slightly different from each other...
NT	...I was er thinking er so we do this and then Jacqui had to explain a few times but so Jacqui had to explain and then explain it and keep on explaining it what I was supposed to do you know but erm I, I think I didn't bother trying to assimilate all that
CC	...so your meeting people of different groups that you might not have had the opportunity to in your normal life to meet them and I feel like that's somehow a very important thing about <i>dp</i> that it's given people the opportunity, I mean I've met some amazing people and all the people from different countries and finding out about their country and their culture...
KU	I think, I think, as well as we all learn from each other, I think we all bring our teaching like to one another as well so from that point of view it's, it's really useful.
KU	...the knowledge that we bring from our different communities really helps cos you, you pick up a lot more that you didn't have before.
KU	Well I've certainly learnt a lot from other people in the group that erm that come from different parts of the World or that come from different communities that I don't come from and I'm sure they've learnt from me.

Table 50: Category: Experiential learning: spoken words

The ways in which members of the SWC?ET appreciated the experiential aspects of their learning are clearly articulated. One member appreciated going to present at a local university, York St John, as part of a conference in community psychology. This member had spoken to a large group of people during the workshop that we held about the development of the body-mapping and PVP process by the members of the SWC?ET. A number of members reflected upon how much they had learned: from the diversity of members within the SWC?ET and *dp*; in relation to people from other cultures and socially excluded groups and communities; and in relation to

their human rights. Yet another member recognised this learning as a two-way process in which both teacher and learner have knowledge to share. Lastly, one member mentioned how many times I had to explain the concept of the body-map to them and that they had as yet not retained the information; in addition to their helping others in the body-mapping process by sourcing and then printing pictures once this process had been shown to them in relation to the information technology skills needed to do so; and finally the differing roles that members had tried out during the first round of PVPs concerned with were discussed. The remaining categories and accompanying spoken words are presented in Table 51.

Person	Remaining categories: spoken word
Category	Passive-active
MQ	and I say I can, I can be involved in this project and er...
TC	...I was very interest, interesting...
NT	I'd be sort of sat...but hidden area for me and I could hide well even if I was doing things but slowly but surely I was like dragged round a bit...
NT	Yes, I can do that...
NT	Yes, I know and I've told her.
CC	I think I got more involved really and I'm enjoying it more...
Category	Self-directed action
MQ	Me too if I have appointment I say no I don't want Fridays because Friday I'm busy..
LO	...soon as ****'s doing something we'll all get together we'll all help each other...
LO	I started work, I said to them, I said if I do shifts, long as I can have my Fridays off.
LO	...in the workplace I had somebody actually talking and it was so face to face and, and the other bit somebody was like putting the odds on I said straight away I said 'Put your hand down' and that person got a bit shocked thinking hang on she said something to me...Before I probably wouldn't have said 'Oh it's normal it's ok, they can do that'. They can shout at me they can point fingers but no it isn't. So you just say it onto them and it's like and it makes you feel good as well, yeh.
LO	Like as for speaking my mind where before I wouldn't so that's what I can take from <i>dp</i> that you know human rights.
NT	.. so I sort the room ready for everybody to turn up.
NT	...you know one of the things that I did put on was err my acting and I did last year in...and I put and er that was one of the big things on, the only thing I think it was that theatre, I loved it and I went and did it. I'm doing another one in...this year.
NT	'Hellooo' and all that and we knew exactly, we'd all be, we'd all have our body-maps out getting ready you know and...
NT	I got involved with er another group **** Network I'm on their steering committee and I'm doing other things now...
CC	...for me it has made me think about what I want to do and then start doing that.
Category	Equality
MQ	...because in <i>dp</i> is not er is not where you come from, your background, your level or your race or something, yeh is er equality.....
TC	Um, I learnt a lot from this organisation because there is equality...
LO	...and even we talk to Jacqui, Jacqui doesn't seem to be the leader or a teacher she's like part of us, she's one of them, so do ya know what I mean and that makes a lot of difference...
KU	...and that we're all on an equal footing. There's nobody higher or lower than anybody else we're all the same..
KU	...we have that philosophy where no-one's higher than anybody else we all live, we all come in wherever we're from we all come in at the same level and we all treat each other the same...
Category	Responsibility

NT	I came a key holder I would open up before Jacqui would come...
KU	We'd all have our own, we'd all have made a cup of tea or you know welcome people so, so we don't, we don't just rely on one person.
Category	Questions
MS	...when we videoed them, it was like...so are my family gonna see this? But it was just for us all it didn't matter a peeps
MS	I've started to do more questioning.
Category	Involvement
MQ	..and I say I can, I can be involved in this project and er..
MQ	I, I, I, I, Is good because er <i>dp</i> , this project keep us busy...

Table 51: Remaining categories: spoken words

The categories included in Table 51 above are discussed separately below.

5.5.4.2 Passive-active

This category presents some of the moments when SWC?ET members recognised for themselves how different their behaviour had been in relation to the SWC?ET and their active involvement in the process. One member remembered how they used to hide behind the wall in the office, playing on the computer but in the end they were 'like dragged round a bit' metaphorically speaking I hasten to add.

5.5.4.3 Self-directed action

Two members of the SWC?ET recalled the importance of Fridays (the day we met) and their being available to attend the group. In fact, one member asked to have Friday's off when they commenced new employment and another member would not arrange appointments on that day. Some SWC?ET members spoke about how they would 'sort the room ready for everybody' and how members would get their body-maps out ready for when we all arrived. In addition, some members had taken on responsibilities outside of the group including: employment; becoming a member of a network; acting; and taking part in theatrical productions. One member recalled using their knowledge of their rights, and newly discovered assertive ability, to stand up for themselves when another member of staff had treated them disrespectfully and how good they felt when they did this.

5.5.4.4 Equality

A number of members of the SWC?ET expressed their agreement and appreciation of both the SWC?ET and *dp* in relation to the assertion that all members were on an equal footing. This I think is related to unconditional positive regard for the person discussed within the *development of awareness* theme and the experiential human

rights training we had engaged in together. One member appreciated that I was not like a ‘leader or teacher’ but simply another member of the SWC?ET.

5.5.4.5 Responsibility, questions and involvement

In relation to responsibility, one member spoke about being a key holder for the organisation and another member recalled making tea and our not relying upon one person to do so. In relation to questions, one member spoke about their asking more questions especially in relation to who was going to see their completed PVP, when reassured that it would only be shared with other members of the SWC?ET and no-one else (without their prior permission) this members response illustrates their view of the group, ‘it was just for us all it didn’t matter a peeps’. This member went on to give their full consent for their body-map and PVP to be widely shared and along with other members of the SWC?ET often came to conferences and other places and spaces to share it for themselves. Lastly, one members spoke about their decision to become involved in the SWC?ET and how it had kept them ‘busy’.

5.5.5 Theme d: Communication

The final theme in relation to the findings from the thematic analysis of the focus group is concerned with verbal and non-verbal forms of communication. It could be argued that the items in this theme could easily have been incorporated within the themes previously presented. However, given the creative nature of the PAR, body-map and PVP process I decided that they would be reported separately, as in the main they are related to this creative process. Although a small number also relate to the ethos of *dp* and the SWC?ET. The categories, items and examples of this theme are presented within Table 52 below.

Theme: Communication		
Category	Number of Items	Examples of the codes used in relation to this theme
Verbal – dialogue / critical reflection	12	Talk about problems, talking during shared meal, not easy to talk, talking about sexuality, criticise each other, talking about mental health, talking about private life, talking better than therapy
Non-verbal / visual	8	Visual imagery, draw own body, getting videoed, right hand give qualifications, image seen but I close my mouth
Humour	4	Ruddy cous cous, mock each other, lighter side to <i>dp</i>
Hearing / Listening	3	Not just ignoring me, getting on my nerves
Music	3	Personal pieces of music, nice music
Total items	30	

Table 52: Theme: Communication: categories, items and examples

The categories containing the greatest number of data items will be presented first. This includes: verbal–dialogue/critical reflection; and non-verbal or visual as respectively as in Table 53 below

5.5.5.1 Verbal–dialogue/critical reflection

As previously the items have been ordered in such a manner that the voices of the SWC?ET members subjected to the greatest level of discrimination and social exclusion are placed at the top of the reported category within the table.

Person	Communication: spoken words
Category	Verbal–dialogue/critical reflection
MQ	...we talk, yeh...
TC	...and it is the only place you know you can talk your private life erm, you know I'm a bisexual you know I can be with either man and girls and I can't talk about it, with my, with my, with my friends, with my...people from my country because they don't know that, you know, that's why you know, it is the only place I can come and feel comfortable and be free, you can talk about it...
TC	...it is not easy now to talk in front of people what happening in your life, it's not very easy...
LO	...if anything's wrong we will discuss their problems and I always come in and I discuss about my problems...on few of the meetings where she used to do talk about psychology and other things as well and I very interested...
LO	...I think.....communication, er get together speaking your mind...
LO	It's like when you have a meal and everybody sits on the table and everybody discusses each other and what problems we've had an everything...
LO	The problem might not go but your mental health by talking and your talk, making your friends talking back to you, it helps cos you can go back and tell the world I was right, see what I mean...
LO	It's more like erm, more like a therapy because like when you go counselling, the counsellor listens to you and your talking and you go back and sometime you think has that person actually listened to me or just nodded his head but when you come to the group and you talk your problems and you get your answers or you get your feedback...
KU	...and you talk, you talk through the video...
KU	...so it can be quite hard at times to actually talk about that...
KU	To be able to talk about it.
KU	...you know and really and we can all criticise each other and not feel bad (umhm, yeh from other members) about it cos we know it's coming from a healthy place it's not... LO: Yeh it's not bitchiness KU: it's not coming from a negative or a spiteful place it's coming from a real positive. (Yeh, uhum from other members)
Category	Non-verbal or visual: spoken words
MQ	...some good er, nice picture...
MQ	...and, and, and you can see er in the bodymap when we use the right hand we give our qualification, we give er, what we, what people have...
MQ	...for example I don't know *****, in ***** have many thing er he care, she care yeh, i, i, errr the bodymap help us to exteriorise what the person have...
MQ	Yeh, e, e, e, I want to say another point, the image that we put on the bodymap, some image, if you see the image, you can see, you can see or you can understand a the, a people life even I didn't say it, when it was recording or filming but you can see the image, you can pick something from me, in my mouth, I, I close my mouth, I don't say it but I put image because maybe it's hard for me to explain it to say it but you can see it err.
LO	Yeh that's the key (visual imagery)

	KU: Yeh and I think that's the key that makes it work, really Various voices: Yeh, Yeh
CC	...but when I came to write it down and I put pictures...
KU	We were actually erm, we were doing our own bodymap. Erm and this process is erm where you actually draw your own body on some wall, on actually some wall paper....and from that erm once you've drawn your body, you then erm, you then can put words onto the, onto it and you can put pictures onto it....
KU	Erm so after you've er created this thing you then erm get it erm videoed by another member of the team...

Table 53: Dialogue/critical reflection and non-verbal/visual: spoken words

The first SWC?ET member's word refer to the fact that 'we talk'. This has been discussed elsewhere in relation to *dp* being a 'talking shop' (See Chapter 1: Introduction). We did indeed talk about anything and everything, in fact no subject was beyond the boundaries of our discussion as the following quote supports:

...and it is the only place you know you can talk your private life erm, you know I'm a bisexual you know I can be with either man and girls and I can't talk about it, with my, with my, with my friends, with my...people from my country because they don't know that, you know, that's why you know, it is the only place I can come and feel comfortable and be free, you can talk about it.

For this SWC?ET member it was the 'only place' in which they could talk about their 'private life' and 'be free' to do so without the threat of either exclusion or harm. This member recognised that it is 'not easy now to talk in front of people what happening in your life' but for some of the members of the SWC?ET and *dp* it was a much needed space and place in which they could do so. Although 'The problem might not go' it did have a positive impact in relation to another member's 'mental health by talking and your talk, making your friends talking back to you, it helps'. Indeed, this member thought it was,

...more like a therapy because like when you go counselling, the counsellor listens to you and your talking and you go back and sometime you think has that person actually listened to me or just nodded his head but when you come to the group and you talk your problems and you get your answers or you get your feedback.

Recalling how hard it was to talk on the PVP two members' discussed the fact that within *dp* and SWC?ET members,

can all criticise each other and not feel bad (umhm, yeh from other members) about it cos we know it's coming from a healthy place it's not...
LO: Yeh it's not bitchiness

KU: it's not coming from a negative or a spiteful place it's coming from a real positive. (Yeh, uhum from other members).

5.5.5.2 Non-verbal or visual communication

The theme of sharing continues within the non-verbal and visual category in which one member discussed their placing of pictures on their body-map in relation to their qualifications, adding that it enables the person 'to exteriorise what the person have'. This comment becomes all the more significant in light of the following spoken words by the same SWC?ET members, as follows:

Yeh, e, e, e, I want to say another point, the image that we put on the bodymap, some image, if you see the image, you can see, you can see or you can understand a the, a people life even I didn't say it, when it was recording or filming but you can see the image, you can pick something from me, in my mouth, I, I close my mouth, I don't say it but I put image because maybe it's hard for me to explain it to say it but you can see it err.

This was for me the most insightful and powerful passage I heard during the transcription of the focus group. In fact, remembering listening to the words as they were spoken, still has the capacity to make the hairs on my arms stand on end. This member had never revealed their experience to anyone before either verbally or non-verbally. In fact, I may easily have missed it given the picture and accompanying written word on this member's body-map (that these spoken words refer to), is so small. I am very grateful to this member for showing me what I had not noticed but what was of vital importance to them in their body-mapping process. For this member being able to place pictures and words, without the necessity of speaking about them, was as important as the pictures and words that were discussed, in fact in some ways more so. It must have taken some courage for this member to share their experience of this within the focus group. I am very glad that this member trusted themselves, the facilitator Professor Jacqui Akhurst and the other members of the SWC?ET, sufficiently enough to be able to do so. It is fitting to end with the words of two members referring to the use of visual imagery in the body-mapping process, for them it was the '...key that makes it work, really...'. I heartily agree.

5.5.5.3 Remaining categories: humour, listening-hearing and music

The remaining categories within the theme communication include: hearing and listening; humour; and music as presented in Table 54 below.

Person	Remaining categories communication: spoken words
Category	Listening / hearing
LO	...and I always have them not just ignoring me they'll actually help me...
NT	...and she (Jacqui L) realised it was getting on my nerves so we had something else yeh but...
KU	...erm and we take it forward from there and we, and we listen...
Category	humour
NT	Cos whenever we started eating an when we used to go, when we were in our previous place er for what about six months it was jacket potatoes and cous cous, I was..... LO: That was the downfall....(laughter from members) NT: saying like every week aw it's jacket potatoes and RUDDY COUS COUS (laughter from everyone)
NT	...and we had one person all they did was this "GO" and then as soon as it finished then "CUT" and you know, she, she would be stood close to the camera and if it was when she was going (makes hand gestures).(laughter from **** and other members).
KU	...we also have a lighter side of <i>dp</i> in that we have great sense of humour (Yeh, hmm from other members) in <i>dp</i> and we can all mock each other and not feel bad about it (yeh, yeh from other members).
KU	...often in a friendly and a human-rous way as much as and not, and not a negative.
Category	Music
MQ	...and your music...
MQ	I put some nice music...
KU	...and on the video you can have your own personal pieces of music at the beginning and at the end as well.

Table 54: Listening-hearing, music: spoken words

This last summary of the focus group analysis and the categories listening / hearing, humour and music begins with a SWC?ET member appreciating being heard and not ignored as they had previously experienced. The second members' comments on being heard when something was 'getting on' their 'nerves', relates to a discussion in the category humour in which the member relates what they said to me when we had couscous once too many times. This was a long standing joke among members of the SWC?ET. It also illustrates the importance of being heard even in relation to what may seem unimportant matters such as 'couscous'. The fact that this member challenged me and I listened and took action, not just on this but also on other issues, was a change in their behaviour that was joyful to behold. The term 'RUDDY COUSCOUS' became synonymous with my being challenged and humour being used to make what was a serious point. This is supported by another member's assertion that 'we have great sense of humour (yeh, hmm from other members) in *dp* and we can all mock each other and not feel bad about it (yeh, yeh from other members)'. Being able to use humour in this way was a skill shared within *dp*. It reminds me of the saying prominent in the North East (and perhaps in other parts of the UK), 'you have to laugh or you'd cry'. This to me is not only a recognition of

what the humour may be hiding but also a form of resistance. Finally, the inclusion of music within the PVP's was important to two members who both mentioned this. Indeed it was something that took time for every member of the SWC?ET to decide upon and resulted in the framing of the PVP in a manner that incorporated individual choice and was universally welcomed by everyone. In fact all of the music chosen had specific meaning for each SWC?ET member.

5.5.6 Summary of findings from the focus group

This section reported the findings from the thematic analysis of the focus group including the four identified themes: relationship; development of awareness; knowledge and power; and communication. The findings for each theme are summarised below.

The theme of relationship (93 items) contained categories related to SWC?ET members experiences associated with: the project both positive and negative; attachment; advocacy and support; inclusion and exclusion; unconditional positive regard; being and / or feeling helped or supported; togetherness, sharing, intimacy; the blurring of boundaries, and lastly the informality and the shared support that took place within the relationships that were formed by members during the PAR, body-mapping and PVP process. The body-mapping and PVP process was 'hard', 'tough', and 'not easy' for SWC?ET members to undertake. It was thought that being part of a smaller group fostered the development of attachments; one member described not being wanted in another group once people were aware of their mental health *diagnosis*; another member appreciated feeling comfortable talking about their private life with others in the SWC?ET in a way that they couldn't with people in their community. There was appreciation of 'unconditional positive regard' for the person in relation to being 'accepted'. One member commented that the body-mapping and PVP process had made things 'better' for them as a way for their feelings of fear and sadness to 'come down'. Another member was initially anxious about who would see their PVP and reassured that they would retain control of this; and yet another member had not been able to watch their PVP in its entirety because listening to their own voice made them 'cringe'. There was a general feeling of being supported, helped by others, sharing, intimacy and togetherness, experienced by members within both *dp* and the SWC?ET.

The second theme was the development of awareness (70 items). This was divided into three levels relating to: awareness of self; awareness of others; the organisation and wider community. Categories relating to awareness of the self included: strengths and vulnerabilities; feelings; thoughts; the past; a hoped for future; and self-confidence. Reported experiences in relation to the category strengths and vulnerabilities included: the bodymap as your life story and as a form of assessment in relation to the positives and negative aspects of your life; being able to question oppression when it occurs; non-completion of the hoped for future on the body-map due to an impending potentially life threatening medical intervention; and being more comfortable to open up in a smaller group. A broad range of emotional responses were described including: feeling scared in front of the camera; feeling sad, having mixed emotions and feeling proud when doing the body-map. SWC?ET members thoughts reflected their hoped for futures, something one member had not considered before completing their body-map. Talking about past life experiences had been difficult for everyone in relation to the body-map and PVP. One person's insistence that they 'must' talk about their past was noted as something to be aware of. In relation to awareness of others: two members thought that the body-mapping and PVP process had increased their knowledge of others and another member noted their increased capacity to challenge and question others. In relation to awareness at a community level, one member thought that there should be more groups like *dp*; another member thought that everyone should have the opportunity to complete their body-map; and one member thought that the body-mapping process was useful not only in terms of their personal development but also as an organisational development and evaluation tool. This was reassuring given the initial intention of the research process.

The third theme of knowledge and power (42 items) contained SWC?ET members experiences related to: experiential learning and the development of new knowledge and skills; self-directed action; being active subjects and other issues in the learning process including equality; diversity; involvement; responsibility and questioning. Members of the SWC?ET appreciated the experiential aspects of their learning including: presenting at a local university about the body-mapping and PVP process; learning from other members' diversity of experience; and understanding their human rights. Yet another member recognised learning as a two-way process. One

member mentioned their learning in relation to sourcing and then printing pictures for SWC?ET members' body-maps. Some SWC?ET members recognised for themselves how different their behaviour had been in relation to being more actively involved in the learning process. Two members recalled the importance of Fridays (the day we met) and their investment in being available to attend the group. Some SWC?ET members spoke about taking on responsibilities both inside and outside of the group. Two members recognised that they had developed their assertive ability. Some SWC?ET members liked that everyone in the group was on an equal footing. While one member appreciated that I was not like a 'leader or teacher'.

The final theme of communication (30 items) began with SWC?ET members recognising that 'we talk', for one member it was the 'only place' in which they could talk about their 'private life' and 'be free' to do so without the threat of either exclusion or harm. Another member recognised that 'The problem might not go' but 'it [talking] helps'. Two members recalled how hard it was to talk on the PVP and two members discussed the fact that within *dp* and SWC?ET members, 'can all criticise each other and not feel bad'. In relation to questions, one member spoke about their asking more questions especially in relation to who was going to see their completed PVP. One member spoke about their decision to become involved in the SWC?ET and how it had kept them 'busy'. Findings relating to non-verbal aspects of the process included one SWC?ET member discussing the placing of pictures on their body-map noting that it enables the person 'to exteriorise what the person have'. This comment becomes all the more significant when the same member revealed their experience of placing pictures and words, without the necessity of speaking about what had been a traumatic experience in their past. This was as important as the pictures and words that were discussed, in fact in some ways more so. Two SWC?ET members agreed that the use of visual imagery in the body-mapping process was the '...key that makes it work, really...'. I wholeheartedly agree on this point. The findings from the thematic analysis of the individual interview are presented below.

5.6 FINDINGS FROM THE INDIVIDUAL INTERVIEW ANALYSIS

The findings from the application of the themes from the focus group thematic analysis to the individual interview are presented in Table 55 below. The findings presented here demonstrate the convergence of themes with those of the focus group.

Theme	Category	Examples of codes of items contained within the categories
Development of awareness	Self – 4 Self-feelings - 1	from bm & PVP, more confident, not keeping everything inside, focus in life, proud
Personal	Hindsight - 3	helps me to open up, never told anyone before, no focus in past, no plan
Inter-personal	Others – 2	open eyes to others problems, more open
Organisation	Awareness / critical reflection – 4	need for quiet at <i>dp</i> meetings, need structure, more focused discussion, people independent
Total = 15	Hoped for future – 1	bit difficult to fit it all in
Knowledge and power	Strength-vulnerability -5	interesting to do, do I want to tell people, put what want to share, control what stays inside, self-questioning and cautious
	New skills / knowledge – 3	permaculture course, became focused, train the trainers course
	Not knowing - 2	think don't when do, alternative if not know
	Diversity – 2	food, people from different places
	Self-directed action – 1	body-mapping fits visual kinaesthetic person
Total = 13	Skills knowledge – 1	work skills
Relationship	Attachment - 3	friends, great people relax
	Sharing - 3	beach, want to share discussion, fun
	Positive experiences	enjoy body-mapping, glad did it
	Negative experiences	PVP bit nervous, late start times
Total = 11	UPR	not judged
Communication	Humour – 3	did I? do I? free lunch
	Non-verbal / visual – 1	bodymap treat it like I'm doing art
	Voice – 2	informal filming better voice, voice not good
	Hearing / Listening – 2	weird talking to camera, listening to voice
Total = 9	Critical reflection - 2	film in background, present it in person better

Table 55: Individual interview: themes, categories and codes used

5.6.1 Summary of findings from the individual interview

Within this section of the findings the themes applied to the individual interview are discussed in relation to the categories that were contained within them. These are presented as evidence of the convergence of this data set with the focus group data set, demonstrating the similarity of experience that existed for SWC?ET members involved in this part of the process. The first and largest theme was the development of awareness (15 items) containing categories focusing on the development of personal, inter-personal and organisational awareness. Awareness in relation to the self included the hindsight: that it helps me to open up; that they had never told anyone before about their past life; that there was no focus in their past life; and that they had no plan, all of which came out of the body-mapping process. Feelings and thoughts, related to the body-mapping and PVP process included: feelings more confident; not keeping everything inside; having more focus in life; and being proud of what they had done in life. Awareness of others developed as a member of the SWC?ET included: having their eyes opened to the problems of others; and

generally being more open in their life. Awareness and critical reflection in relation to the organisation included: the need for quiet during *dp* meetings; the need for structure; the need to be more focused in discussions; and the need for people to be more independent in terms of travelling to and from meetings. In relation to this member's hoped for future, they thought it would be a bit difficult to fit everything into their life that they wanted to do.

The second theme knowledge and power (13 items) contained categories connected to strength and vulnerability that included: thinking that the PAR process could be interesting to do; asking yourself do I want to tell people; only putting things into the body-map that you wanted to share; controlling what stays inside yourself; self-questioning and being cautious in their approach to the process.

New skills and knowledge included the permaculture course; becoming more focused; and the train the trainers course. Not knowing included thinking you don't know when you do, and finding creative alternatives when you don't. Diversity included enjoying trying food and meeting people from different cultures and places in the world at do and as a member of the SWC?ET. Self-directed action included understanding that the body-mapping fitted this person and their visual kinaesthetic mode of learning. Skills knowledge included the development of work skills.

The third theme of relationship (11 items) contained categories related to attachment; sharing; positive and negative experiences; and unconditional positive regard these included: being with friends, meeting some great people; being able to relax; sharing special places like their beach; sharing in discussions; having fun; enjoying the body-mapping; and being glad they did their body-map; being a bit nervous about the PVP process; not liking late start times; and not being judged

The last theme of communication (9 items) included: the use of humour on three occasions; non-verbal and visual understanding in relation to the bodymap 'treating it like I'm doing art'; two comments on voice in relation to the recommendation that informal filming would mean we gain better voice recordings as this person thought their voice was not good to listen to. This member had found it 'weird talking to camera' and 'listening to their own voice'. Critical reflections included: filming in the background during the PVP while people are presenting their body-maps and presenting person to person was a better experience than formally on camera.

The thematic analysis of the focus group and the individual interview are used in forming an interpretation of the findings by which to answer the question asked within this research related to the fit of the PAR, body-mapping and PVP process to SWC?ET members in terms of their lived experience. They will be combined with the findings from the expanded I poems in order to offer another position with which to view SWC?ET members experience. The findings from the *expanded I poem* analyses are presented below.

5.7 EXPANDED I POEMS

As previously discussed the thematic analysis process was excluding of members of the SWC?ET and therefore another analysis process was sought that would facilitate members' who wanted to be included in the data analysis process. *The Listening Guide: A Voice Centered Relational Method* as advocated by Gilligan *et al.* (2003) was utilised with one member of the SWC?ET, Tony Jones. Tony expressed his interest in being involved and has chosen to be recognised within this research as a member of the SWC?ET. Tony completed his body-map and PVP within the second round of the SWC?ET as work commitments prevented him from being a member of the first team, as he had originally hoped. Tony Jones and I were co-researchers in this part of the data analysis process. Tony's involvement in this element of the analysis was agreed by all members of the SWC?ET. As previously discussed Tony and I had undertaken a pilot of the *Listening Guide* process (Gilligan *et al.* 2003) together as reported in Chapter 5 of this thesis. This resulted in the development of a number of *I poems* and was expanded to include *it, you, we* and *they poems* collectively termed *expanded I poems*. Prior to reporting and discussing the findings drawn from the *expanded I poems* it is important to note that the stages of analysis relayed by Gilligan *et al.* (2003) were not fully adhered to within the data analysis process. I had agreed with SWC?ET members that the analysis of the data produced, would be undertaken within a social realist framework. I was not listening for, nor reporting on, the unconscious aspects of members' experience. Therefore, what follows are a series of *expanded I poems* taken from the words that one member of the SWC?ET spoke within the individual interview and other members spoke within the focus group. The findings from this analysis process are presented here in contrast to the previous thematic analyses. In addition, I thought it may be useful to view the data from a different perspective, therefore, *they poems* are presented first.

Following this those poems that relate to the experience of the SWC?ET members are related: as a group in the *we poems*; interpersonally in the *you poems*; and personally in the *it* and *I poems*. It is hoped the inclusion of the collective *expanded I poems* within the analysis process adds another perspective from which to view the experiences of SWC?ET members. This will assist in answering the second question being asked within this thesis re the *fit* of the *process* with members. The experiences of SWC?ET members in relation the PAR, body-mapping and PVP process are the focus of the question being asked however there are other issues presented with the expanded I poems that also warrant recognition hence their inclusion below.

5.7.1 They poems

they refuse us in college but
everybody's can use, can use it.
other peoples can use it, to see about
their life because since
they have no only the bad er thing only
negativity but that in, in, in person
and the person who can put it in
the community in social services,
in group to help all others,
that good er thing that

They poem 2

they want to,
them to, to come to the meeting by
themselves
they are expecting
they depend on you a lot, you see
they asked
they want me to do it

Within *They poem 1* This member recognised the mass exclusion of people seeking asylum from education that had been introduced at that time. Even English for Speakers of other Languages (ESOL) is restricted in terms of who is eligible for funding to attend. They recall that although they were refused elsewhere, they could access courses in dp. The rest of the poem relates to the body-mapping tool. This member thinks it can be useful in reflecting and looking back on your life and that it could be useful for social services to 'help all others'.

They poem 2 provides critical organisational feedback in relation to members of *dp* travelling independently to meetings and this members' understanding that this can create an 'expectation'. What this member is saying it that *dp* members' want to be supported to travel independently to and from the meetings.

5.7.2 We poems

Everybody going to know about me
we just as a group just sit down, rather than
everybody stand behind the camera and talk
about it
our voice tends to retreat when

we are standing in front of the camera with
everybody behind the camera, and when
we are in the group in a very informal
arrangement
our we tend,
our voice will be better projected
our life

This *we poem* shows the transition between initial apprehension that ‘everybody going to know about me’, through to this member critically reflecting and wanting their voice and their ‘life’ to ‘be better projected’. Feedback in relation to the PVP process includes: having discreet filming; and an informal discussion among the group, as opposed to formally presenting to the camera, as the means by which ‘our voice will be better projected’. This reflective criticism of the process and improvements suggested by this member are at the group level.

5.7.3 You poems – *You Poem 1*

You know I don’t mind doing it	you put the film there in the background
you have some control over what	you know and just talk about it
you want to keep inside, yeh, hmm....	you feel more relaxed.
you feel quite vulnerable	you know
you put everything down	you see
you see when	you see
you see	you know
you know...weird talking to the camera	you know
you know just amongst friends just talking	you know

This first *you poem* relates this members’ inter-personal experience their control over what they shared and how much of their personal experience they spoke about in the body-mapping and PVP process. This member also adds critical improvements that could be made in the process because ‘you see, you know’. This member does see and does know. They recommend as previously that informal filming is used during the relaying of the body-map.

You poem 2

You’re not being judged as well	you, but then
you know because	you won’t be judged that much as
you’re able to talk about	you are outside
you see, because	you know in the public
you know that people doesn’t judge	you know

This second *you poem* relates this member’s interpersonal experience and the contrast between not being judged within *dp* and how this makes you ‘able to talk’ in contrast to what happens ‘outside...in the public’.

5.7.4 I Poems - *I poem 1*

So how did I get involved?	I was thinking it was quite
Did I get a choice? (Laughing)	I don’t mind doing it but that one part of
I don’t think I was there	me don’t want to do it because
I think just sort of like	I feel like....if
I was there conveniently	I tell everything, everybody going to know
I was just sort of like, just follow the crowd	about me but

I did not put everything down...so
 I only put down things that
 I'm happy for people to know.
 I think that at least
 I did enjoy doing the body mapping. Because
 I like to do...
 I am more of a visual and kinaesthetic,
 I'm more a kinaesthetic person, so...to do a
 body mapping is more hands on
 I like to draw and
 I like to cut and paste, like to do scrap books
 kind of stuff so this is sort of
 my kind of thing, so...
 Did I have a first movie?
 Was I in it? But was I in it?
 Oh I see ok
 But it's me talking explaining the bodymap
 talking to the camera
 I'm just conscious about how
 my voice will turn out to be and
 I, I don't know
 I just feel, you know weird talking to the
 camera,
 I call somebody up and there's an auto
 machine and
 I don't like it
 I'll hang up
 I don't talk
 I felt more confident when
 I am doing it informally like
 I mean that's how I think
 I dunno (said almost imperceptibly)

I feel, I felt a bit more confident,
 I felt a bit more confident after doing that
 body mapping and like
 I'm not keeping everything inside. So
 I just feel that
 I dunno
 I never sort of like tell anybody what
 I've been doing for the past many years
 I was sort of like proud of what
 I did in the past, and
 I like to share my beach (laughs).
 I did the body mapping
 I did ask myself, 'Do I really want to do this?'
 I was very cautious on sort of on what
 I put in, put down you know an
 I, I mean
 I think if
 I liked that the process but
 I just don't like myself in front of the camera
 my voice when it come out
 I never noticed.
 I proceed or start to put things or to write on
 the body mapping
 I was like err
 I going to open a Pandora box, am I going to?
 do I really want to tell people?
 So I do not know what to say unless....
 Yeh, yeh I'm glad I did it,
 I'm glad that I did it and
 I, I was treating the body mapping as if like
 I'm doing art,
 I'm doing.....art

This first *I poem* above functions as a narrative of this members personal experience, during the body-mapping, PVP and SWC?ET process, as they re-member it.

Relevant topics included in the poem have been collated and are presented in Table 56 below.

Topics	Individual items
Sharing during the body-map and PVP process	issues related to control over what to put in the body-map; what to share and what not to; feelings related to sharing; process of self-questioning in relation to the sharing process 'Pandora's box'
PVP process	difficulty with answerphones and being recorded; how uncomfortable they were hearing their voice, didn't remember making the other films; remembered the PVP filming as didn't enjoy it
Body-mapping process	enjoyment of the body-mapping process; feeling more confident after doing the body-mapping and 'not keeping everything inside'; feeling proud when looked back at what they had done in the past; 'glad' did it
Knowledge and skills	identification as a visual-kinaesthetic learner; 'treating the body-mapping as if like I'm doing art'

Table 56: Topics and individual items included in the I poem

This member's *I poem* clearly illustrates their experience and in places their internal process when deciding whether to engage with the body-mapping and PVP. This

member recalls thinking they might be opening ‘Pandora’s box’, whilst reflecting on their ability to control what they put in the body-map in addition to their difficulty with being recorded during the PVP. Their subsequent enjoyment of the body-mapping process, feeling ‘proud’ when they looked back over their life and that they were ‘glad’ they had completed it. Their identification of the process as visual-kinaesthetic demonstrates their understanding of the learning process through their experience of becoming a trainer during the ‘train the trainers’ course.

I poem 2

I was thinking you know sometimes when
 I look at what
 I did in the past, there’s no sort of consistency
 there’s no focus on what
 I’m doing because
 I did not know what
 I was what
 I want to do you see
 I want to, like you know
 I see really
 I want to share,
 I want to be really able to talk to, to be an
 opening point for, for conversation
 I can’t remember the reason why. So,
 I must say that go to UK has sort of like made
 me realise that
 I like garden but after joining
 I...the first thing
 I joined developing partners was because
 I want to do, attend the permaculture course
 and from there
 I did the train the trainers course, yeh When
 I did the train the trainers course,
 I know want to do, have a bit of focus in
 my life. Besides
 my family, and so that has helped
 me beside

my own problems and er also to tell
 myself that there are other problems
 beside
 my problems
 I wouldn’t say a 100% no judgement
 I give me a chance to try,
 I mean
 I did try one African food
 my thinking in terms of, of er have
 slightly change because
 I’m from
 I grew up
 I learned to be flexible
 I learned to be more open towards
 my children to be a bit more open a bit
 more relaxed
 I think it’s good to have this flexibility
 I think you know
 I suppose so
 I’ll be more focused and then not jump
 from one
 I’ve been like err
 I quit from this job
 I just go and anything
 I can do
 I just, I do it see
 I didn’t have a plan, er well.

This second *I poem* recalls this member’s reflection on the time they had spent as a member of dp. They note how it has helped them. They note the practice of not judging others and recognised that this doesn’t happen 100% of the time. They remember becoming more open and flexible in addition to being more focused in their aspirations for their future. There is / was something about looking at your past, present and hoped for future that impacted on members as they engaged in the process.

I poem 3

I've been here now 5 years,
 which is near enough
 one of the longest pe, periods that
 I've actually been and
 I know for a certain fact that
 I know it won't stop
 I feel, er and er but
 in front of the camera,
 I was definitely,
 I was doing my bodymap, things
 I'm fat, you know,
 me voice sounds terrible,
 when I had my bodymap
 I only had half, half it done,
 I had my left side done
 and bits in the rights

but not as many bits on the rights side as I had
 on my left side,
 or the other way round, so....
 Errr well at the time, when
 I did my bodymap, last year err
 I was going to,
 I was gonna have a heart operation....
 and I thought I wouldn't be here....
 so I, I don't know if
 I, I shown,
 I don't know if that's why half
 my map, half
 my body wasn't dealt with cos
 I was
 I wasn't going to be about for
 the future...

This third *I poem* relates the experience of one member when they recall not completing their hoped for future on the bodymap due to a planned 'heart operation' and how this might mean they would not be around in the future. This was not the only body-map in which this was observed. Another member had also not done so. The other member was facing uncertainty in the future life due to their current immigration status. This is something to be aware of when asking people to engage in this process.

5.7.5 It Poems – *It poem 1*

it's all been just helpful because the bodymap
 it's the first time
 it was my first time
 it was important for me because
 it is not easy now to talk in front of people
 what happening in your life,
 it's because of erm
 it's not very easy er
 it is,
 it was good,

it is the only place
 it is the only place
 it's very helpful for me.
 Yeh, it can help people like the kind of people
 Yeh it is ok, yeh
 Yeh, yeh it. just a little bit.
 Yeh, yeh is not here is hard there

This first *It poem* recalls 'it's not very easy' to talk 'in front of people what happening in your life'. This member had spoken the least during the focus group and shared how hard it had been for them to do so in the PVP process. The last line is very telling, 'is not here is hard there' compares the two situations, here being England and 'there' the country they had left in order to seek asylum and safety. I am not sure I *fully* recognised how 'hard' it is or indeed it was for this member to be able to do so given their past experiences and location in a new country.

It poem 2

is help us to be involved, yeh
 because in dp is not er is not where
 it like er something positive
 It was for better say
 it was err sad for me and er very hard to start
 because er for the bodymap
 is your life,
 is your story yeh
 This story...to take
 it can (sniffs) you can be sick, yeh
 Is a good experience is to, to, to take out

take out but
 it out...to say to people oh or to be recorded
 it was very hard decision for me to do
 it but I think is better,
 it was better for me because if
 it was very good, very good er
 It's sad
 it's hard for me to explain it to say
 it but you can see it err.
 it help me for example to know that to see

The second *It poem* recalls how ‘hard’ it was to start doing the body-map as it ‘is your life’. The mixture of feelings reflects the difficulty of this process, this member felt ‘sad’ as they did so. They noted too that it was ‘a good experience’ but being recorded ‘was [a] very hard decision’. It seems the PVP process was very hard but the body-map was hard and had some rewards for doing so in terms of the person engaging in their own reflection whereas in the PVP process the same rewards did not occur. Their subsequent acknowledgement that ‘it help me for example to know that to see’ refers to them being able to ‘see’ for themselves things that happened in their life even when they did not speak about them.

5.7.6 Number crunching and issues of equity

As I was collating the expanded I poems together, I noticed the diversity in terms of the length of the poems. I undertook to collate the number of lines in each *expanded I poem* for each member of the SWC?ET who took part in either the focus group or the individual interview. This resulted in the production of Table 57 below.

Person	Count of lines <i>I poem</i>	Count of lines <i>it poem</i>	Count of lines <i>you poem</i>	Count of lines <i>we poem</i>	Count of lines <i>they poem</i>	Total count of lines	Focus Group or Individual Interview
TC	25	15	15	0	2	57	FG
MQ	38	20	31	35	7	131	FG
QM	160	10	43	21	7	241	FG
NT	109	23	59	54	10	255	FG
CC	112	30	13	27	26	208	FG
KU	116	33	72	55	12	288	FG
LO	121	53	113	48	20	355	II

Table 57: Count of lines in *expanded I poems* for seven team members

I have highlighted the largest and smallest value in each count of the poem lines in bold font, within each column. As previously the SWC?ET members facing the greatest intersectionality are those toward the top of the table. It was these members

who spoke the least during the focus group process. It is worth noting the complete absence of a *we poem* in one member's case. While this may have been reflective of this member's interaction within the dynamics of the group, I also remembered that they had to leave the focus group early that day. However, the disparity between the length of poems is indicative that there were issues of equality in relation to communication that are reflected in these figures. The lowest total count for lines was 57 and the largest was 288 within the focus group (and 355 in the individual interview). Even when working from the lower of the two total figures the difference is approximately 5 times greater. It maybe that being within a focus group creates problem given that it can introduce a competitive element into who speaks and how much time and space they use in doing so. It seemed that member's interpreting for each other may not have been sufficient to ensure everyone had an 'equity of opportunity' in relation to being heard. This was one issue I should have been more attentive to within the research process. As a result of this finding I decided to compare the number of pictures and words used in the combined body-map and pvp analysis. I added the lengths of members PVP in minutes and seconds into the Table 57 below. I included a brief outline of the demographics of each person for explorative purposes and an average time and number for both figures.

Anonymised initials	Length of PVP minutes and seconds	Number of pictures, pictures of / written words	Intersectionality
NH	6:49	42	Black African, woman, English 4 th language
TC English 1 st language	7:33 7:15	56	Black African, young man, English 4 th language
TL	7:47	15	Black African man, English 3 rd language
MQ	8:38	70	Black African woman English 4 th language
QM	8:57	129	Asian (Ex British colony) woman English 3 rd language
LO	9:00	82	Black Asian British, woman, English 2 nd language
KU	11:59	84	White British disabled man, English 1 st language
NT	14:08	20	White British disabled man, English 1 st language
Average value	9:37	62	

Table 58: Time of PVP, no. of pictures and pictures / written words and intersectionality

As Table 58 shows the difference between SWC?ET members in terms of the length of their PVP's also showed a level of inequity in the process. As previously the

lowest and highest numbers are in bold. The average length of time for the PVP and number of pictures and written words offer a rough yard stick by which to compare individual figures. It is accepted that use of pictures and the body-mapping process, may not have *fitted* for the two members given the low number of pictures and written words used within both body-maps. I included the length of time for two PVP's in one members case, as they had undertaken to do it in both their mother tongue and in English. The relatively low difference in timing may demonstrate the fluency that this person was developing in speaking English. This was the same member who had spoken the least within the focus group, so it may be that the pressure of speaking in the focus group reflected something else about their experience. However, the manner in which the length of time in the PVPs increases from the top to the bottom of the chart would support the assumption that language may have been a fundamental barrier in the PVP process. There could also be other influences in relation to members' from a Western culture and how comfortable I/we can be discussing our individualised experience but even accounting for this the difference in length is marked. The shortest PVP is half the length of the longest. It is also worth considering the *I poem* from this member in relation to how hard it had been for them to speak about their life in this public manner. The process of sharing was indeed 'hard' for a number of members.

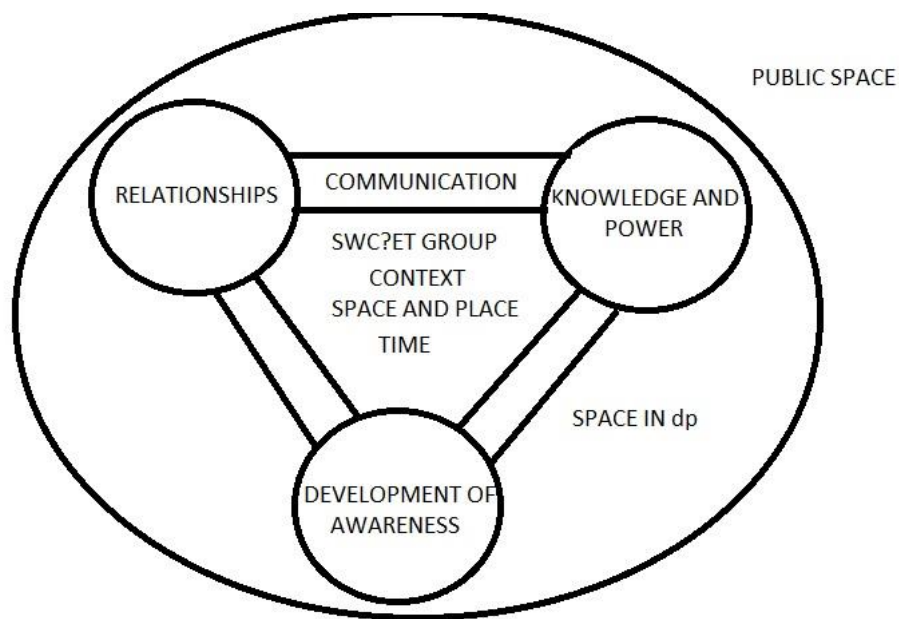
5.7.7 Summary of *expanded I poem* analysis

The *they poems* were presented first. Following this those poems that relate directly to the experience of undertaking the PAR, body-map or PVP process were presented, for the most part, although not completely. The challenges within the body-mapping process seem to bring with them rewards in terms of the satisfaction of viewing your life to date and planning a hoped for future. If that future is one that in some manner feels secure. However, the PVP process introduced an anxiety into the process that did not appear to offer rewards to members' for their having done so. Was it necessary to record the person explaining their body-map or could this have been undertaken in a different way. Did we need to see the person on film when they were doing so or would a sound recording have been sufficient?

5.8 ONE SIZE DOES NOT *FIT* ALL

It was clear that one size definitely did not *fit* with all of the SWC?ET member's. The four themes identified during the focus group analysis showed a complex pattern of experience that I had to summarise prior to drawing conclusions in relation to member's experience of the PAR, body-mapping and PVP process.

The four themes were: relationship; development of awareness; knowledge and power; and communication introduced a complex pattern of experience. I used a visual diagram in order to be able to reflect on these themes in relation to what they were saying about the process.



Picture 21: Visualisation of the findings

The theme of communication underpins and connects all the other three themes. Relationships, knowledge and power and the development of awareness are all influenced by and in turn influence each other. The more a person knows about themselves then the more they become aware of others, the more awareness people have about each other the greater the chance of a relationships being formed. That communication needs to flow in both and all directions is a given within this model and is born out within the findings, given the influence of the spoken and unspoken on the process of all three themes. The space, place and time in the centre relates to not just each person and their own time in their life but also the space, place and time of the group, the organisation and the time shared publicly, in relation to this being located at a specific period in historical time. This is important when contextualising

the findings. This model helped me to see the interconnections between the themes. I had wondered why what was said in one theme was often recreated from a different angle in another. I thought I had probably not analysed the data enough in order to gain a clearer view. What I actually needed to do was to step back from the complexity and look for a simpler understanding. I had recognised that it was impossible to retain all of the complexity of the themes when reporting the findings. This model allowed me to view the themes from another perspective in a connected manner.

5.8.1 The PAR process

I also revisited Fals Borda (1988) and his definition of a PAR process as one ‘that simultaneously includes adult education, scientific research and political action, and which considers critical analysis, diagnosis of situations and practice, as sources of knowledge’ (p. 14). The research element included SWC?ET members researching their own and each other’s experiences through the body-maps. The knowledge was sourced from the lived experience of the SWC?ET members, the adult education that was incorporated into the process, and the knowledge learned during the shared experience of being together undertaking the evaluation. The political element involved the personal experiences that members shared with each other, themselves politically influenced by the external circumstances ‘out there’ in the public arena. The personal is political. It also involved the situations and practice that occurred within *dp* and the SWC?ET when compared to those that happened outside in other situations and practice. What *dp* and the SWC?ET process in particular did was to create a shared, safe space, in which all of the above could be reflected upon in an open and non-judgemental manner together. The actions that were taken were directed toward the members themselves and the organisation but not the wider community. Although some members thought that this could potentially happen in relation to: social services; people understanding themselves more or within another evaluation process. Therefore, the political aspect of the PAR process was never fully realised. This situates this research process within as ‘participatory evaluation’ or ‘co-operative enquiry’ model and not a PAR process.

5.8.2 The body-mapping process

Despite the body-mapping process being ‘hard’, ‘tough’, and ‘not easy’ to undertake a number of members appreciated talking about their private life in a way they felt they couldn’t with people in the wider community. One member commented that the body-mapping process had made things ‘better’ for them as a way for their feelings of fear and sadness to ‘come down’. Other members equally reported that the reflective element of the process facilitated them in viewing their life from an altogether different perspective. There was generally a sense that members got to know each other better and increased their capacity to reflect on both their own and other members lived experience, as an outcome of undertaking the body-mapping as a simultaneously individual and group process. Findings relating to non-verbal aspects of the body-mapping included one SWC?ET member discussing the placing of pictures on their body-map while noting that it enabled the person ‘to exteriorise what the person have’. This comment becomes all the more significant when the same member revealed their experience of placing pictures and words, without the necessity of speaking about what had been a traumatic experience in their past. For two other members shared their anxieties concerning their future and their choice not to place pictures and words in this location on their body-maps. The gaps as well as the actions were important. As important as the pictures and words that were discussed. Two SWC?ET members agreed that the use of visual imagery in the body-mapping process was the ‘...key that makes it work, really...’. I wholeheartedly agreed.

5.8.3 The PVP process

The PVP process however created anxiety in everyone and in the end may not have been necessary if the body-maps were not going to be shared as widely as we had at first imagined. Although it could potentially be useful when the intention is to share and disseminate information given its applicability in raising issues with a far broader audience than was needed here. The impact of the PVP process did however bring people together during the initial phase of the evaluation process and helped to foster relationships but these had been forgotten about by the time we came to do the focus group and individual interview. They were memorable but not quite in the way that I imagined they perhaps would be. Being able to look at yourself in a mirror in the way that the PVP invites may be too harsh an experience for many of us. I knew

what each member meant, when they spoke about the difficulty they experienced seeing and hearing themselves on film first hand.

5.8.4 Triangulation of the data analysis

The findings from the individual interview support all of the above and it was interesting to note that the greatest number of the items was within the development of awareness theme. The observations with regard to the *dp* process and the need for structure reflected the learning that this member had undertaken in training and teaching and their capacity to think critically about this. This member's placing of the body-mapping as a visual-kinaesthetic process was insightful and useful in reflecting upon the use it may have as a tool in other spaces and places and perhaps this was what made it *fit* for some members of the SWC?ET more than others. Members who were struggling not to remember may have found it particularly difficult. Being able to retain control over this in relation to the level and depth of sharing was important within the process and something this member was able to do.

5.8.5 The *expanded I poems*

The *expanded I poems* proved useful in forming a narrative from a range of viewpoints. It was not easy though to switch of the part of me that enjoys looking beyond the surface of a script. I am analytical by nature and this particular process seems to lend itself to this as was its original intention. The potential to use this as a participatory analysis process in the future will be explored further within the discussion section of this thesis.

5.8.6 Summary

In attempting to answer the original question re the fit of the process for SWC?ET members personally, inter-personally, as a group, and in relation to the organisation and the broader community I will discuss each element of the participatory process separately. Given all of the above evidence, my interpretation is that the adoption of a participatory approach definitely *fitted* with SWC?ET members. PAR was the original intention but participatory evaluation is an honest appraisal of what the process was in practice. The body-mapping facilitated and also *fitted* with most though not all members personally and inter-personally and proved useful in fostering the development of awareness, in terms of hindsight in particular and in some instances insight and/or foresight. Although the emotional impact of doing so

must be borne in head and heart throughout the process. The knowledge gained from doing so supported members in the development of their inter-personal relationships, awareness, knowledge and power and subsequently their actions in the SWC?ET and their wider world. PVP was useful and *fitted* as a tool to use as a group process it did not *fit* when used individually given the subsequent discomfort that SWC?ET members felt prior to, during and after they have completed their PVP's. All of the above remained, for the most part, at a group level and did not impact on the broader community within which the SWC?ET and *dp* resided. In addition, the importance of visual and embodied impact of the body-mapping process, were brought into the foreground by the valuable insights into their own lived experiences of undertaking all of the above, that SWC?ET members shared with me and each other during this participatory process. They have given me much to deliberate upon in the discussion that follows and I would imagine for some time to come.

5.9 CONCLUSION

In reporting the findings of this research, I began by exploring some of the questions I had asked of myself prior to undertaking this element of the thesis writing process. I particularly asked what gives me the right to speak? I related this to my reluctance to speak on behalf of other members of the SWC?ET. I noted both hooks (1990) 'struggle' and my own with this. Through revisiting the DoH *Outcomes Framework* (2010) with its 'relentless focus' upon 'outcomes that matter most to people' (p.2) I reminded myself and the reader of the originally intended direction of the research. Assumptions made by the researcher in the interpretation process were presented. The introduction of a 'performative punctum' (Madison, 2006) aimed to foster a 'subversive performativity' (p.322). This invited the reader to decide for themselves the *outcomes that matter most* from the multi-modal material presented within the findings. The findings from all three data sets were presented. This included the five continuums identified within the combined body-map and PVP analysis. Larger categories from this combined analysis were presented in the form of a series of *collective communication collages* incorporating visual, written and in places transcriptions of 'spoken' words. The Universal Declaration of Human Rights (UDHR) was tentatively suggested as a potentially useful unifying framework through which to view the findings of the combined body-map and PVP analysis. In doing so I offered my interpretation of the findings in relation to the question that

asked what matters most to people with experience of mental distress when they engage with a community organisation? The answer to this question was thought to be their individual and collective human rights. The findings of the data analysis relating to the focus group and individual interview were also reported. These findings were discussed in relation to the research question re the *fit* of the PAR, body-mapping and PVP process in relation to SWC?ET members' experience. The *expanded I poems*, derived from the individual interview and focus group data, were presented as offering further insight into this process across a number of levels. The focus group, individual interview and *expanded I poems* were then used to present an interpretation of the findings related to the research question about the *fit* of the PAR, body-mapping and PVP process to SWC?ET members personally, inter-personally, as a group and in relation to the wider community. The answer to this question noted that the research process has indeed been a participatory one but was not a PAR approach, as had originally been intended, given the lack of political action. Rather this had been a participatory evaluation process (PEP). Unexpected outcomes of the *expanded I poem* findings were reported that used simple quantification, to focus on issues of equality and equity in the PAR, body-mapping and PVP process that needed attention in relation to communication barriers that existed for some of the SWC?ET members. These highlighted the importance of translation services and the need to recognise White privilege within the process and take active steps to redress the balance if equity of access is to be achieved. The conclusions drawn included: the usefulness of participatory evaluation; the applicability of body-mapping as a tool by which to raise awareness of inter-personal processes; the applicability of PVP in a group but less so within an individual process; the need to focus on achieving equity for all the people involved in a participatory process and to take positive action to achieve this; and the importance of the insights SWC?ET members offered about the need for creative, visual and embodied experiences to be empathically understood within the participatory process. I will expand on these points further within the discussion chapter that follows.

THEREFORE CHAPTER 6 DISCUSSION AND CONCLUSIONS

6.1 INTRODUCTION

In this final chapter, my intention is to offer a succinct observation of what took place in the SWC?ET and PhD process up to this point. In doing so I re-view the historic, economic, political and social landscape in which this research was located. I reflect upon the theoretical, praxis oriented, creative and not so creative actions that were taken during the PEP cycles contained within the methodology section and the process of production of the data for analysis. I also reflect on the findings of the research in relation to the *outcomes* that *mattered most* to SWC?ET members, when they engaged with *dp* as a community organisation, in light of the applied UDHR framework and broader issues through focusing on the *values* underpinning this framework. In addition, I discuss the process in relation to the *fit* or otherwise of the body-mapping, PVP and participatory evaluation with SWC?ET members and its potential applicability. I do so in the hope that I can present my understanding of these in relation to the participatory process by which the research was undertaken. As previously mentioned, this is just one white western middle class woman's opinion and should be read as just that. I conclude by reflecting on aspects of my own learning, including the importance of the three lenses participation, problematisation and power through which I assessed the PVP projects and ultimately their use in evaluating this research process. I reflect on aspects of the PAR, body-mapping and PVP process that I hope to do differently in presenting some *hoped for* future directions. Prior to all of the above, I begin by looking below the surface, at the passion that gave birth to the question *So What's Changed?* I do so to contextualise the her-his(s)tory within which this research was located and out of which it began.

6.1.1 Passionate values

Parker (2005) in speaking of Billig (1988) notes that 'All good *scientific* research is driven by a *passion* to explore particular questions and to persuade others of a point of view' (p.144) [Emphasis added]. It is refreshing to observe Parker's location of *passion*, a feeling, as central to this process. Parker (2005) further asserts that '...it is necessary to find a way to open up new ways of thinking about the domain of the 'psychological' – perhaps by refocusing on such things as 'experience', 'subjectivity' or 'interaction' – so that the methodologies we develop follow from

the research question.’ (p.136). I assume by interaction Parker means what takes place between people in the process of research. I agree that research should be led by *critical* research questions as a focal point for where our *doing* would incorporate the subjective needs and experiences of, not only our-selves but also equally, the people we are *doing* research with. This would indeed lead to developing methodologies that are better informed.

Similarly, Reason and Torbert (2001), ‘Argue that since all human persons are participating actors in their world...’ (p.5) that we need ‘...to forge a more direct link between intellectual knowledge and moment-to-moment personal and social action, so that inquiry contributes *directly* to the flourishing of human persons, their communities, and the ecosystems of which they are part...’(p.6). [Italics authors own]. Reason and Torbert (2001) in discussing this *action turn* in the social sciences note that it ‘places primacy on practical knowledge as the consummation of the research endeavor’ (p.2). Consummation meaning the point at which something is completed or finished. As someone approaching the consummation of this PhD it is the practical knowledge that I intend to focus upon, something that has been foregrounded throughout this process.

For the present however, I would like to begin by examining the underlying *values* that in-form-ed the act-i-ons that I / we undertook. The *values* underpinning practice are paramount in any process, for me, including research. Flyvbjerg (2008) in undertaking organisational research, investigated *values* and power through the introduction of the Aristotelian concept of *phronesis*. Flyvbjerg (2008) understands *phronesis* to be ‘practical wisdom’ or ‘prudence’ and defines it as ‘the ability to think and act in relation to values’ (p.153) [Italics authors own]. He revisited Aristotle’s three concepts of *episteme*, *techne* and *phronesis*, and noted that ‘it is indicative of the degree to which thinking in the social sciences has allowed itself to be colonized by natural and technical science that we today do not even have a word for the one intellectual virtue, *phronesis*’ (p.154) [Italics authors own]. For Flyvbjerg (2006) then *phronesis* ‘may ensure the ethical employment of science (*episteme*) and technology (*techne*)’ (p.373) [Italics authors own].

Thinking and reflecting about what I/we did and how I/we did it: in relation to the doing of the PAR, PVP and body-mapping process; and the analysing, writing and reporting of this thesis, there has been an attempt on my part to be true to my *values*.

These are informed by my feelings, my thoughts and my-self as a spiritual *being*, as a *being* in development, in cycle with myself, people and the world around me. It is the *being* of me as a person that informs the *values* that I continued to be influenced by during the *cycles* of this thesis. These values also underpin what I have done and am doing, and to what purpose. I am aware that the *values* we were working with in *dp* and the SWC?ET were drawn from critical community and liberation psychology and permaculture, heavily influenced by myself. However, they were also drawn from our lived experience and the past experiences of people who had trod this path before us. What they/we/I share is a focus on collective, social, political and economic justice and our common humanity. hooks (1990) reminds me that in critical theory ‘there is an effort to remember that is expressive of the need to create spaces where one is able to redeem and reclaim the past, legacies of pain, suffering, and triumph in ways that transform present reality’ (p.147).

At the time I began this journey there was and sadly still is much in our ‘present reality’ that would benefit from being transformed. The manner in which *transformational* change has been undertaken, by successive governments in relation to the NHS and other public services, has left much room for *improvement*. Unsurprisingly little has been achieved to change the experience of people from socially excluded groups and communities when they engage with services, given the top down approaches used within research by which to inform the evaluation and development of these same services.

6.1.2 Transforming services

This research was initially a response to these *top down* processes and policies implemented by the NHS and successive governments in relation to the *transformation* of health and social *care* services. The NHS Plan (DoH, 2000) stated that ‘The health and social care system must be shaped around the needs of the patient, not the other way round’ (p.5). This was followed by government documents emphasising ‘choice’ and ‘voice’ for ‘users’ in both developing and improving the delivery of NHS services (Department of Health, 2001a, 2004, 2006, 2007, 2008, 2009). This was coupled by moves into consumerism, with some discussions about the ‘rights’ of people, especially people with experiences of mental distress, disabled people and people from *minority* populations, predominating throughout this period (Thornicroft, 2006). These directives were echoed by the Social Exclusion Unit

(SEU). The notion of ‘social exclusion’ gained ascendancy, side-lining as it did the more politically volatile ‘language of poverty’, despite mental distress being regarded as both a cause and effect of being on a low income (MacInnes, Kenway & Parekh, 2009). I will return to this point later in the discussion. For now, I just wanted to flag the centrality of material issues to the possibility, or rather probability, that people living in poverty can and often do experience mental distress. NIMHE (2003) recognised that people from BME groups suffered poorer health; reduced life expectancy; and greater problems gaining access to health care than the majority white population. They noted disparities and inequalities in terms of rates of *mental illness*, service experience and health *outcomes* (p.5). The DoH (2005b) recognised the ‘lack of good evidence of effective services and strategies as a barrier to improving the mental health of BME groups’ (p.65). The DoH concluded that ‘high quality research into the mental health care needs of BME groups has been a neglected area’ (2005b, p.69). There was an unwillingness to undertake research looking at services from the perspective of people using them. This was heightened when collaborating with people who experienced social exclusion (SCMH, 2005). Kalathil (2011) meanwhile continued to call for the ‘evaluation of involvement initiatives’ which ‘focused on *outcomes*, rather than content and processes’. Similarly, Wright (2004a: 2004b) drew attention to the lack of evidence in relation to self-help in mental health, accentuating the need for people to be involved in research relevant to their own lived experience.

6.1.3 Framing the research using a critical community psychology approach

Rejecting the notion of objectivity and impartiality within psychology, Martin-Baro (Aron & Corne, 1996) argued in favour of the critical commitment of psychologists in working to create alternative societies. Martin-Baro advocated for a bottom up approach to identifying ‘problems’, with the equal involvement of people most affected by them, taking action collectively to effect social change. He advocated for psychology to be effectively ‘turned on its head’ in order to develop in relation to the contexts in which people were living (Lovell & Akhurst, 2015 p.196). Macedo (1994) also suggested that critical pedagogical praxis needed to take account of the political, social, and economic factors that marginalised people. A position echoed by the World Social Forum (WSF) (WSF, 2015) who recently recognised that the ‘crisis in health and social protection is in fact the consequence of the global

neoliberal politics' (n.p.). They cited a number of reasons for this including: the financialisation of economies worldwide and the resulting 'austerity' agendas promulgated by various governments including the current Conservative Government in the UK. The WSF (2015) recognise that the 'major burden of the current crisis is faced by those people already marginalised namely women, children, migrants, the poor, people living with disabilities, workers and peasants' (n.p.). They further recognised health as a fundamental human right, effectively denied to growing numbers of people worldwide. This is mirrored within the North East of England, a region disproportionately affected by the neoliberal agenda in relation to regional spending cuts (Innes & Tetlow, 2015), with people living in poverty being further marginalised and demonised (Abrahams, 2013). As the Human Rights Inquiry (Equality and Human Rights Commission, 2009) affirmed when it stated that 'despite all that has been achieved, much remains to be done to give effect to the internationally agreed minimum standards and *values* to which *everyone* is entitled 'as a consequence of their common humanity'' (p.34). [Emphasis added]. The inability of services to take account of people from socially excluded groups and communities within their praxis provided more evidence of the importance of adopting a participatory research process.

6.1.4 Bottom up or top down?

The BPS (2008) asked the following questions in relation to service outcomes 'Who defines the outcomes that are valued and pursued by your service? Are they consistent with the outcomes and goals desired by people with experience of mental distress and their carers?' (p.21). To answer this question outcomes and goals needed to be understood in relation to people providing and using services.

Whilst outcomes and goals have proliferated from a service provider perspective, those hailing from the perspective of people using services remain fewer in number were, and still are, rarely led by people with experience of mental distress (Barnes, Mercer & Din 2003; Baulcombe, Edwards, Hostick, New & Pugh 2001; Crawford, Rutter, Manley, Weaver, Bhui, Fulop, & Tyrer, 2002). This statement is supported by the publication of the *Outcomes Framework* (DoH, 2010a) which held that to achieve an NHS that was 'among the best in the world' then 'a relentless focus on delivering outcomes that matter most to people' would be needed (p.2). It was useful to ask the BPS questions of this DoH paper. Who defined the outcomes *valued* and

pursued by the NHS? Were they consistent with *outcomes* and goals that *matter most* to people with experience of mental distress?

As can be seen in Table 59 below, the DoH *Outcomes Framework* (2010a) was developed from consultation responses that included only 52 people drawn from all health care services. One wonders how many of these 52 (6.7%) people had experience of *mental illness*? While responses from ‘other’ interested parties accounts for almost 62% of the cohort, including from *pharmaceutical companies*! It was noted that ‘patient groups’ were also involved but given the number of different organisations and committees one wonders how many patient groups there were and the demographic variables and diversity of people they represented.

Organisation type	Number of responses	% of overall response
SHAs/PCTs	71	9.2
Professional Bodies	36	4.7
NHS	109	14.1
Local Authorities	27	3.5
Individuals/patients	52	6.7
Other includes: charities, patient groups , GP practices, pharmaceutical companies , Local Pharmaceutical Committees, Local Medical Committees, representative bodies, think tanks and unions.	478	61.8
Totals	773	100

Table 59: Details of consultation responses received (DoH, 2010a, p.7)

The publication of this *framework* heightened the significance of undertaking an evaluation of *outcomes* from the *bottom up*. Added to this, was the fact that I wanted to listen to and learn from the people I was engaging with in relation the outcomes that they wanted and not the rhetoric that came from the top.

6.1.5 Bringing *outcomes* up to date

The situation in relation to the development of *outcomes* has not changed in the six years since this PhD process began. For example, the Mental Health Task Force (MHTF) recently published its Five Year Forward Review (FYFR) of mental health (2016). This was undertaken by what we are told was an *independent* panel of stakeholders. This document is prolific in its use of *outcomes*, containing as it does 90 incidences of this word within its 82 pages. The absence of social care services and the involvement of two of the largest national mental health charities, *Mind* and

Rethink in this *independent* task force, warrants closer scrutiny. Interestingly, of the 20,000 *contributors* to this consultation process, who are said to have *informed* the review, the greater majority were families, carers and staff working within services than people with lived experience of mental distress currently using services. In addition, *Rethink* in its *Annual Report* noted that their advice and information service received some 5,000 enquiries in the year 2014-2015, with 1.7 million information sheets being downloaded from its web pages. This equates to approximately 32, 692 downloaded per week. The two main topics cited in accessing this online service are ‘mental health care’ and ‘money matters’ (*Rethink*, 2015 p. 14). Surprisingly given all that is known about poverty and its impact on the likelihood of a person experiencing mental distress, and the concurrent impact of this on the growing need for advice and guidance services (experienced first-hand by *Rethink*), poverty is mentioned on only two occasions within the FYFR of mental health (2016). It occurs once in relation to the wider social determinants of health and once within the opening address. No outcomes were developed in relation to the economic impact of *mental illness* upon people, apart from those recording unemployment and employment services involvement. Critically for this discussion Fryer and McCormack (2010) note

that unemployment is a stigmatised condition with orchestrated campaigns by the media and politicians reinforcing the view that unemployed people are feckless, anti-social idlers living a life of luxury at taxpayers’ expense, fraudulently claiming income and two-timing the system; that unemployed people are associated with criminality through media reports of mentioning whenever criminals were unemployed; and crucially in connection with the psychological War Without Bullets, that unemployment is demonstrated to ‘cause’ mental ill health whilst mental illness is simultaneously socially constructed as frightening, dangerous and deviant and whilst psychologists promote ‘employability’, active labour market policies and individualistic cognitive interventions to ‘solve’ unemployment [Emphasis added] p.228

Significantly, the FYFR further acknowledges that ‘There has been no improvement in race inequalities relating to mental health care since the end of the 5-year Delivering Race Equality (DRE) programme in 2010.’ (MHTF, 2016 p.13). Despite Wilson (2010) recognising that ‘One of the most significant aspects to emerge [from the DRE] was the need for greater clarity about the differing ways in which people from different BME communities experience services’ (p.8). This omission then is not something the DoH is looking to correct in the foreseeable future. McNiff (2008) notes that ‘the validity of a claim that practice has *improved* may be judged

evidentially by how well the *values* that underpin the practice have been realised; and the validity of the claim to methodological rigour can be judged by how far the *values* informing the enquiry emerge in practice in the creation of new knowledge' (p.357). Judging the work of the MHTF in relation to the FYFR (2016) by these standards, its practice is indeed below *par* in more ways than one. *Mind* cannot be considered *independent* in this process either, given their gross income of £137 million in the year 2014 – 2015. They received approximately 3.7 million for the *Time to Change* programme in addition to others supported by funding from various organisations including the NHS and the DoH and significant amounts from funding organisations large and small. The privatisation of the NHS is taking place even as we speak aided and abetted by the third sector. Neoliberalism has infiltrated every aspect of our society, including the so called *third sector* and continues to do so at an alarming pace. Supported as it is by what *comes out* of these top down processes, that those of us lower down the food chain are expected to *consume*. Similar to *Genetically Modified (GM) crops* we need to be aware of their origin, growth and the ultimate impact they can have up-on our environment. Sowing seeds of change that start out as weeds (a plant growing in the wrong place) but ultimately replenish the earth from which they emerged, is preferable and far less harmful to our environment and the sustenance of our energy in *the long haul* (Horton, Kohl & Kohl, 1998).

6.1.6 Sowing seeds in the SWC?ET

The germination point for the research undertaken with members of the SWC?ET contained within this thesis, began with the individual and collective lived experiences of *dp* members. This was coupled with a desire to be true to the *values* practised within *dp* and a curiosity about what the *outcomes* that *mattered most* to members from their perspective might be, from the bottom looking up.

6.1.7 Research questions

The first question that this research aims to answer is

1. What are the *outcomes* that *matter most* to people, who have experienced mental distress, when they engage in activities with a community organisation?

The additional importance of the consideration of the process by which this research is undertaken is supported by Voelklein and Howarth (2005) assertion that 'the

social world has a fundamental impact on not only what we think but, *crucially*, how we think' (p.437) [Italics authors own]. It follows then that the process by which the *outcomes* are documented is as important as the *outcomes* themselves, indeed perhaps more so, given people's negative experiences. Therefore, in order to know if the methods used *fitted* with *dp* members a second question is asked that focuses on evaluating the evaluation process as follows:

2. Does the adoption of participatory methodology such as participatory action research and in particular body-mapping and participatory video production (PVP) evidence and demonstrate these outcomes in a manner that *fits* with the person, their interpersonal relationships, their group and their communities lived experience?

6.2 SO WHAT ARE THE *OUTCOMES THAT MATTER MOST*?

The five continuums identified within the combined body-map and PVP analysis included connection–relationship–disconnection (CRDC); knowing–learning–skills–not knowing (KLSNK); leisure–pleasure–work–unpaid work (LPWUPW); space–place–time (SPT); and wanting–needing–having–owning–not owning (WNHONO) each are discussed individually below and related to the Universal Declaration of Human Rights as a potentially useful unifying framework through which to view the complexity of member's collective experiences in order to more fully comprehend the *outcomes that matter most* to SWC?ET members when they are enacted in their entirety. This is undertaken to challenge the simplicity of the outcomes that are offered within top down policies related to mental health services within the DoH frameworks relating to service development and delivery based as they are on a narrow frame of lived experience.

CRDC categories presented including SWC?ET member's: connection to families and being with others, including positive and negative aspects of both; being helped and helping others, including unhelpful people and experiences of discrimination, negation and oppression in relationships. In addition, categories reflecting the connection with the self such as: spirituality; health; feelings and thoughts; and hoped for future relationships which were thought to demonstrate the diversity of experience and desire for connection in relationship of SWC?ET members. Some members also reported their connections within the wider community.

The relationship of the categories within this continuum are illustrated below in order to demonstrate the suitability of the UDHR as a framework within which to place the findings from the combined body-map and PVP analysis.

Categories within this continuum related to the UDHR include: Article 12 the right to a family life; Article 16 the right to marry and found a family; Article 20 the right to peaceful assembly; Article 9 that no-one shall be subjected to arbitrary arrest, detention or exile; Article 21 (2) that everyone has the right to equal access to public services in their country; Article 22 that everyone, as a member of society, has the right to social security and economic, social and cultural rights; Article 18 the right to manifest a religion or belief and the right to freedom of thought and conscience; Article 25 the right to a standard of living adequate for the health and well-being of himself and of his family, including medical care and necessary social services and the right to security in the event of sickness, disability, unemployment, widowhood, old age or lack of livelihood beyond his control; Article 19 the right to freedom of opinion and expression; and Article 29 that everyone has duties to the community in which the free and full development of his personality is possible.

O'Neill and Harindranath (2006) argue that narrative 'biographical' and participatory research enable us to 'to develop better "understanding" of the lived experiences, lived cultures of exile, displacement and belonging' experienced by people seeking asylum. This 'understanding' then 'feeds into cultural politics and praxis and may help processes of integration and social justice' (p.41). I would argue that this is true of any participatory research that has at its core a focus on the lived experiences of people who have experienced social exclusion, itself a form of displacement from places and spaces that reduce the sense of 'belonging'. As one member recalled being asked to leave a previous organisation once their mental health diagnosis was known. That is not to trivialise the trauma that accompanies leaving your country of residence. A number of SWC?ET members had to leave their country of origin to seek asylum and therefore issues of connection with family and wider social networks were increasingly important to them in forging a sense of space and place to which they belonged. Some of what was described within the continuum of connection was about SWC?ET members overcoming the social isolation, stigmatisation, discrimination, negation and oppression within members' daily lives. The need for connection in this survival process is paramount. This I think was some

of what *dp* and the SWC?ET provided. It met the need to feel connected to others, for advocacy and support, helping and being helped and a sense of belonging in-side and along-side someone else, as opposed to what happened outside. As one member said 'is no(t) hard here is there'.

The second continuum KLSNK categories presented items, incorporating members' experiences of: training-teaching-learning-skills-problem solving, including a broad range of educational skills, interests and abilities; negation and recognition of human rights, in addition to members hoped for futures, some of which were concerned with issues such as freedom, gaining immigration status and equality in gay marriage. Remaining categories included: courses external to *dp*; the train the trainers course; criticism, feedback and improvement needed in *dp*; and recognition of membership of the SWC?ET. The continuum links to: Article 26 the right to education; Article 1 that all human beings are born free and equal in dignity and have a right to be free from discrimination in relation to sexuality; the rights contained within Articles 3, 4,5, 6, 7, 8, 9 and 10 all of which protect the basic freedom of the person in relation to their fundamental rights.

LPWUPW categories presented items including: leisure and pleasure; and both unpaid and paid work. The first category leisure and pleasure had 61 items, representing the views of all eight members of the SWC?ET in relation to the diverse ways in which they spent some of their time. Examples given included: a holiday, music for pleasure or to de-stress, gardening and cookery, tai chi, arts and crafts. The variety of activities and diversity of interests it was thought, demonstrated the importance of activity for all eight members of the SWC?ET. Both unpaid and paid work was presented by five members together with some hoped for future employment. Being able to undertake unpaid work was a necessary reality in some members' lives due to the needs of children and / or families. Unpaid voluntary work was mentioned by SWC?ET members as a positive experience. Lastly, five members mentioned previous and hoped for future employment. I have no doubt that the DoH would be pleased to see this discussion when they are thinking about *outcomes*, in light of the recent FYFR (2016) and its focus on employment as an aspiration to which people with experience of mental distress are supposed to aspire.

However, thinking more broadly than this, the opportunity for activities that are pleasurable to positively impact on someone's mental health has been noted in

relation to a vast range of ‘self-help’ activities (Lucock *et al.*, 2007) many of which were included in the activities that SWC?ET members undertook. Despite the growing popularity of self-help approaches in relation to mental health it is notable that there is a lack of research in this area. Wright (2004a: 2004b) drew attention to this whilst accentuating the need for people using mental health services to be involved in research relevant to their own lived experience.

SPT contains a total number of 93 items of which place was the largest with 70 items presented by all eight SWC?ET members. This was expected and had been invited within the body-mapping process. One of the first questions asked relates to where SWC?ET members had travelled on their journey to get to where they are now. Place was thought to be one of the *outcomes* that *matter most* to people in terms of SWC?ET members attachment to different places throughout their life. Spaces were presented and mentioned by seven SWC?ET members in relation to: their feelings, learning, spirituality, and pleasurable activities. Time was presented in relation to both poor (mine) and good time keeping (a SWC?ET member), longevity for *dp*, fear of death, a lack of time for self, and memorable dates. According to Riessman (2008) a narrative that is ‘fully formed’ will contain an orientation to time, place and situation (p.84). Although this had been asked for within the body-mapping process in relation to the person’s roots the sheer number of places and spaces mentioned, an average of nine occasions for each SWC?ET member, demonstrates how well rounded the narratives were. It could also demonstrate the level of attachment that each person felt toward particular spaces, places and times in their life. The UDHR Articles that relate to this continuum include: Article 13 (1) the right to freedom of movement and residence (2) that everyone has the right to leave any country, including his own, and to return to his country; Article 14(1) the right to seek and enjoy asylum from persecution; Article 15 (1) the right to a nationality; Article 20 (1) the right to freedom of peaceful assembly and association; and Article 21 (2) the right to equal access to public services in his country.

WNHONO contained the smallest number of items at 38. Six SWC?ET members wanted a total of 30 items ranging from a dream house to jewellery, make up or shoes. Not having or owning was presented by three members in relation to clean water, food and the poverty of opportunity. One member did not want to be poor and another member hoped to achieve financial independence in their lifetime. I was

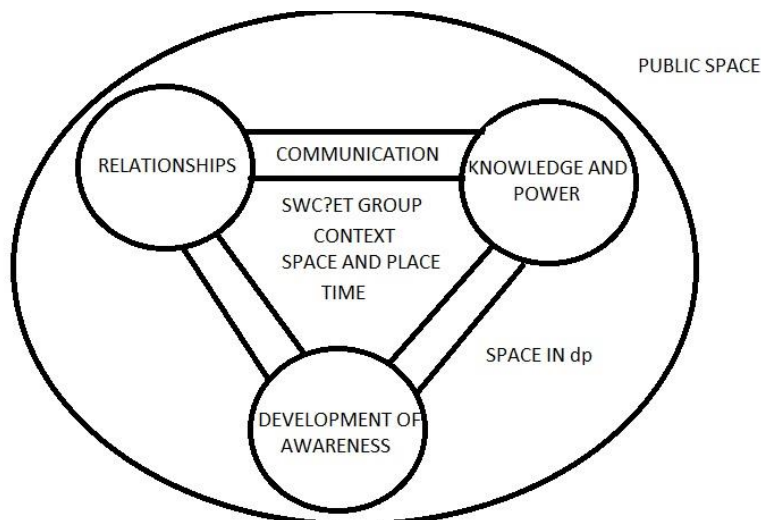
surprised by the low number of items in this continuum and had expected more materially oriented ‘hoped for’ or ‘loved’ items in the body-maps than there were. All of the large items such as a house had an investment in sharing them with others in the community attached to them. The UDHR Articles relevant to this continuum include: Article 17 (1) the right to own property alone as well as in association with others (2) that no-one shall be arbitrarily deprived of his property; Article 22 that everyone, as a member of society, has the right to social security and economic, social and cultural rights; Article 25 (1) the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control (2) motherhood and children are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

The Universal Declaration of Human Rights (UDHR) was *tentatively* suggested as a potentially useful unifying framework through which to view the outcomes contained within the five continuums above. This allowed for the complexity of findings to be taken account of in attempting to answer the question. This led to the supposition that the *outcomes* that *matter most* to SWC?ET members when they engage with a community organisation are their individual and collective human rights. Whilst this framework fits within a critical community psychology approach with its focus on justice and rights (Kagan *et al.*, 2011) this framework is not without its problems. Firstly, it was developed within a Western concept of rights. Secondly it is couched within a capitalist framework relying as it does on the rights of the individual and favouring as it does the ownership of property above economic rights. The UK Government in their enactment of the Human Rights Act (1998) conveniently omitted to include economic rights within it. The UDHR does not stress this right given the capacity it would have to upset a number of States around the World. The UDHR is also the text of the coloniser as opposed to the colonised, written as it was by the majority of the colonising countries in the West. Located as it is within a Western cultural expectation using the family as the universal unit of a man and a woman, it is outdated in relation to its heterosexual assumptions. For all these reasons using it as a framework in the manner that I have should not be

construed as unproblematic. I am aware of its shortcomings however my assumption is that it captures the breadth, diversity and complexity of the *outcomes* that *matter most* to people with mental distress when they engage with a community organisation. In my opinion, it does a much better job of this (though not an ideal one) than the current frameworks being offered in other spheres such as the FYFR for mental health (MHTF, 2016). It is not common knowledge that all organisations delivering public services have a duty to abide by the Human Rights Act (1998) in the UK. Perhaps revisiting this in a political manner could support people in advocating for their collective rights in relation to service delivery. This may enable services to begin to understand that people with lived experience of mental distress expect more than employment, Cognitive Behavioural Therapy (CBT) and medication in relation the *outcomes* that *matter most* to them and have an expectation of equitable access for all. The second question relating to the process by which the of this participatory evaluation was undertaken is discussed below.

6.3 IS A PAR, BODY-MAPPING AND PVP PROCESS *FIT* FOR THIS PURPOSE?

In relation to the process by which the aforementioned outcomes were gathered, namely during the participatory evaluation process, the body-mapping and PVP process, it is clear that one size definitely does not *fit* with all SWC?ET member's. The four identified themes include: relationship; development of awareness; knowledge and power; and communication. These themes present a complex pattern of experience. I use the visual diagram below in order to reflect on the themes in relation to what they may reveal about the process



Picture 22: Visualisation of the findings

My conceptualisation of this visualisation includes the following orienting information. The theme of communication underpins and connects all the other three themes. Relationships, knowledge and power and the development of awareness are all influenced by and in turn influence each other. The more a person knows about themselves then the more they become aware of others, the more awareness people have about each other the greater the chance of a relationships being formed. That communication needs to flow in both and all directions is a given within this model and is born out within the findings, given the influence of the spoken, visual and unspoken on the process of all three themes. The space, place and time in the centre relates to not just each person and their own time in their life but also the space, place and time of the group, the organisation and the time shared publicly, in relation to this research having taken place within a specific period in historical time. This is important when contextualising the findings. This model helps me to see the interconnections between the themes. In wondering why, what was said in one theme was often recreated from a different angle in another, I thought I may not have analysed the data sufficiently in order to gain the clarity required. Stepping back from the complexity and looking for a simpler understanding enables me to see that it is impossible to retain all of the complexity of the themes when reporting the findings. This model allows me to view the themes in an inter-connected manner.

6.3.1 The PAR process

I revisit Fals Borda (1988) and his definition of a PAR process as one ‘that simultaneously includes adult education, scientific research and political action, and which considers critical analysis, diagnosis of situations and practice, as sources of knowledge’ (p. 14) as a way into this assessment of the *fit* of the process to the people in the SWC?ET. I did so in order to firstly assess if what took place was indeed PAR. This research included SWC?ET members researching their own and each other’s experiences through the body-maps. The knowledge was sourced from the lived experience of the SWC?ET members, the adult education that was incorporated into the process, and the knowledge learned during the shared experience of being together undertaking the evaluation. The political element involved the personal experiences that members shared with each other, themselves politically influenced by the external circumstances ‘out there’ in the public arena. The personal is political. This also involves the situations and practice that occurred

within *dp* and the SWC?ET when compared to those that happened outside in other situations and practice.

What *dp* and the SWC?ET process in particular did was to create a shared, safe space, in which members could reflect in an open and non-judgemental collective manner upon their experience and creatively explore the manner in which they represented their experience. The actions that were taken within the evaluation process, were directed toward the members themselves and the organisation but not the wider community. Although some members thought that this could potentially happen using the body-mapping process in relation to: social services; people understanding themselves more or within another evaluation process. Therefore, the political aspect of the PAR process was not fully realised. Kagan et al. (2011) citing Nelson and Prilleltensky (2005) note that there is a difference between ameliorative and transformative interventions. They suggesting that up to now most community psychology action has been ameliorative whilst arguing in favour of the transformative for reasons of social justice. They describe transformative action as ‘tackling the root causes of social problems’ hence the need for ‘critical community psychology’s emphasis on prevention and lasting, sustainable change’. (p.184). This is an aspiration that was not fulfilled during this research. This situates this research process within as ‘participatory evaluation process’ (PEP) or ‘co-operative enquiry’ model (CIM) (Heron & Reason, 2001) and not a PAR process.

Heron and Reason (2001) describe co-operative inquiry as ‘a way of working with other people who have similar concerns and interests to yourself, in order to: 1. understand your world, make sense of your life and develop new and creative ways of looking at things; and 2. learn how to act to change things you may want to change and find out how to do things better.’ (p.179). They cite two modes of ‘inquiry cultures’, *Apollonian* and *Dionysian* (Heron, 1996 p.45) stressing that an ‘effective enquiry’ will contain aspects of both within it. The *Apollonian* inquiry is described as ‘a more rational, linear, systematic, controlling and explicit approach’ while the *Dionysian* inquiry is described as ‘an imaginal, expressive, spiralling, diffuse, impromptu and tacit approach to the interplay between making sense and action’ (p.183) The former is labelled as ‘informative and the latter as potentially ‘transformative’ while noting ‘if your primary intent is to be practical and transformative within a domain, you will get richer descriptions’ (p.183). This

methodology is underpinned by a ‘radical epistemology’ allied to four ways of knowing that aim to ‘extend’ academic epistemology. The four ways of knowing they suggest include: experiential; presentational (comes from experiential) and uses creative and expressive forms such as dance, music, drawing and dare I say body-mapping; propositional knowing through an idea or a theory; and practical knowing involving how to do something (p.183). Ideally all four ways of knowing are involved in the inquiry and there should be ‘congruency’ between them for example ‘if our knowing is grounded in our experience, expressed through our stories and images, understood through theories which make sense to us, and expressed in worthwhile action in our lives’ (p.183-184). In this form of inquiry, the accent on ‘outcomes’ lies within the practical knowledge that is acquired and its application in practice. This model *fits* with all of the actions that took place within the PEP, body-mapping and PVP process.

6.3.2 The body-mapping process

Brown, Cromby, Harper, Johnson and Reavey (2011) reflecting on the recent ‘embodied turn’ noted ‘four different emergent traditions’ namely: ‘social theories of the body; “histories” of the body; analyses of bodily techniques; and studies of embodied experience (p.494). This research is firmly lodged within the latter in terms of the embodied experience described by SWC?ET members as a result of the process. Despite the body-mapping process being ‘hard’, ‘tough’, and ‘not easy’ to undertake a number of members appreciated talking about their private life in a way they felt they couldn’t with people in the wider community. One member commented that the body-mapping process had made things ‘better’ for them as a way for their feelings of fear and sadness to ‘come down’. Other members equally reported that the reflective element of the process facilitated them in viewing their life from an altogether different perspective. There was generally a sense that members got to know each other better and increased their capacity to reflect on both their own and other members lived experience, as an outcome of undertaking the body-mapping as a simultaneously individual and group process.

Findings relating to non-verbal aspects of the body-mapping included one SWC?ET member discussing the placing of pictures on their body-map while noting that it enabled the person ‘to exteriorise what the person have’. This comment becomes all the more significant when the same member revealed their experience of placing

pictures and words, without the necessity of speaking about what had been a traumatic experience in their past. Two other members sharing their anxieties concerning their future and their choice not to place pictures and words in this location on their body-maps. The gaps as well as the actions were important. As important as the pictures and words that were later presented and discussed. Two SWC?ET members agreed that the use of visual imagery in the body-mapping process was the ‘...key that makes it work, really...’. I wholeheartedly agreed. Members described their experiences in the focus group of undertaking the action within the body-mapping process demonstrating their experiential knowledge of undertaking the body-mapping itself demonstrative of presentational knowledge; their practical knowledge in relation to the body-mapping process; presenting their propositional knowledge in relation to the emotional impact of being able to release their feelings and how this had been helpful; and that the visual imagery in the body-mapping was the ‘key’ that made it work. As hooks (1997) insightfully reminds me ‘This end to silence is so nurturing to our spirits and at the same time now that these secrets are no longer locked away, we have to confront more, make more difficult choices, we have to feel more pain’ (p.144). I do not underestimate the power of the creative to release memories that have lain dormant for some considerable period of time. Parker (2005) reassuringly notes ‘The best research entails an innovation not only with respect to the topic but also with respect to the methodology that will be appropriate to address it’ (p.135).

6.3.3 The PVP process

Wheeler (2009) recognised the outcomes of the PVP need to be understood as involving a number of processes ‘linked to power, exclusion, fear, mistrust and voice’ (p.16), this was certainly true within this particular PAR process as explained below. The PVP process created anxiety in everyone and in the end may not have been necessary if the body-maps were not going to be shared as widely as we had at first imagined. Although it could potentially be useful when the intention is to share and disseminate information given its applicability in raising issues with a far broader audience than was needed here. The impact of the PVP process did however bring people together during the initial phase of the evaluation process and helped to foster relationships but these had been forgotten about by the time we came to do the focus group and individual interview. They were memorable but not quite in the way

that I imagined they perhaps would be. Being able to look at yourself in a mirror in the way that the PVP process invites may be too harsh an experience for many of us. I knew what each member meant, when they spoke about the difficulty they experienced seeing and hearing themselves on film first hand. Member's experiential knowledge led them away from the PVP process and one member within the individual interview presented propositional knowledge in theories that potentially could make the PVP less intrusive by recording in the background while people were presenting their body-maps to each other in an informal manner.

6.4 TRIANGULATION OF THE DATA ANALYSIS

The findings from the individual interview supported all of the above and it was interesting to note that the greatest number of the items present was within the 'development of awareness' theme. The observations this member made with regard to the *dp* process and the need for structure reflected the experiential, practical, and propositional learning that this member had undertaken in training and teaching and their capacity to reflect critically about all of this. This member's placing of the body-mapping as a visual-kinaesthetic process was insightful and again demonstrated propositional knowledge. This was useful in reflecting upon the use the body-mapping may have as a tool in other spaces and places. Perhaps the fact that it favoured bodily-kinaesthetic learners was what made it *fit* for some members of the SWC?ET more than others. Members who were struggling not to remember may have found it particularly difficult. Being able to retain control over this in relation to the level and depth of sharing was important within the process and something this member was able to do.

6.4.1 The *expanded I poems*

The *expanded I poems* proved useful in forming a narrative from a range of viewpoints and added to the richness of the reporting that was undertaken by offering small forays and for some soliloquys into the lived experience of SWC?ET members across a range of levels to include the personal, interpersonal, group and organisation. The findings related to the inequity of communication within both the focus group and the PVP process were raised within this process and will be attended to within any other planned processes in which I engage with people who speak a range of languages. I was disappointed with myself for not having realised

this sooner in the process so that I could have taken action to counteract this in partnership with the SWC?ET as they too would have been concerned by this. I did locate an interesting paper by McIntosh (1988) that discusses *White Privilege* and intend to explore the use of the exercise she called ‘Unpacking the invisible knapsack’ as a means of raising the awareness of people like myself in relation to the impact of White privilege upon people from Black, Asian and Ethnic groups (p.79). Lastly, it was not easy to switch of the part of me that enjoys looking beyond the surface of a script. I am analytical by nature and this particular process seems to lend itself to this as was its original intention. I think I would like to use it in this manner to compare the difference between the two processes.

6.5 SUMMARY

In attempting to answer the original question re the fit of the process for SWC?ET members personally, inter-personally, as a group, and in relation to the organisation and the broader community I will discuss each element of the participatory process separately. Given all of the above evidence, my interpretation is that the adoption of a participatory approach definitely *fitted* with SWC?ET members. PAR was the original intention but participatory evaluation in the form of co-operative inquiry was closer to what took place within the process. The body-mapping facilitated and also *fitted* with most though not all members personally and inter-personally and proved useful in fostering the development of awareness, in terms of hindsight in particular and in some instances insight and/or foresight. Although the emotional impact of doing so needs to be borne in head and heart throughout the process, given the potential for vulnerability when doing the body-map. The knowledge gained from doing so supported members in the development of their inter-personal relationships, awareness, knowledge and power and subsequently their actions in the SWC?ET and their wider world. PVP was useful and *fitted* as a tool to use within a group process. However it did not *fit* when used individually given the subsequent discomfort that SWC?ET members felt prior to, during and after they have completed their PVP’s. All of the above remained, for the most part, at a group level and did not impact on the broader community within which the SWC?ET and *dp* were located. In addition, the importance of a visual, body-mapping process, was brought into the foreground by the valuable insights into their own lived experiences of undertaking all of the above, that SWC?ET members shared with me and each

other during this participatory process. They have given me much to deliberate upon in this discussion and I would imagine for some time to come.

6.6 CHOICE-POINTS AND QUALITY

At this point I would like to revisit the choice points mentioned within the Introduction chapter of this thesis. Reason and Bradbury (2001) suggested that the 'primary 'rule' in action research practice is to be aware of the choices one is making and their consequences' (p.xxvii). I have aimed to do so throughout this process, with greater effect in some instances than others. Bradbury and Reason argue that the five issues outlined below represent choice-points for researchers and include: relational praxis; reflexive-practical outcome; plurality of knowing; engaging in significant work; and emergent enquiry towards enduring consequences. Whilst cognisant of the fact that overlaps exist between the points they imagine researchers will be unable to attend to all and will therefore give primacy to one or more issue of quality in the lifetime of the research. The strength of this approach is that it takes account of a broad range of perspectives and research situations including the contextual elements and the emergent aspects of the PAR process. I will discuss my assessment of this research by reference to each in the sequence presented below.

a. 'Relational praxis' focused on the level of participation in the research process and its impact upon the people involved.

The relational praxis used during this process was reflected in both the continuum and the theme identified in the thematic analysis process. The attention to relationship and connection as a primary concern is presented as evidence in support of this aspect of quality within the process. However, I acknowledge that my inattention to White privilege has impacted on my relational praxis and therefore there is definitely room for improvement in this regard.

b. Quality as a reflexive-practical outcome, focuses upon the generation of alternative practices through reflecting upon the practical aspects of the research process and the outcomes that resulted from it.

The alternative practices resulting from this research have included: the incorporation of the ethics and principles of permaculture into the consideration of the ethical aspects of the participatory process; the co-development of a body-mapping evaluation tool (B-mET) that was successfully used by SWC?ET members

to map their embodied experience; the use of poetry as a way into and out of my stuckness and its subsequent use in the reflexive process; the adaptation of the *I poems* devised by Gilligan *et al.* (2003) to formulate *expanded I poems* with which to explore the differing levels of experience from personal and group through to organisational and on occasion community level; the use of *collective communication collages* to present the visual and written words contained within the continuums; and the use of UDHR to frame the outcomes within the presentation of the findings.

c. Quality as plurality of knowing, relates to the ‘conceptual-theoretical integrity’ and the degree to which the theoretical framework is located within people’s experience including whether theory has been used to

bring order to complex phenomena; extending ways of knowing – drawing not only on conversations and writing but also other forms of expression such as theatre, video, poetry, photography; and methodological appropriateness – choosing methods that fit a “relational world view”. (Bradbury & Reason, 2006 p.345).

In terms of bringing order to ‘complex phenomena’ the use of a critical community psychology approach to frame the research has facilitated the flexible incorporation of creativity (Kagan *et al.* 2011) into what was on reflection a participatory evaluative process. In addition, all of the aforementioned creative processes demonstrated ‘conceptual-theoretical integrity’ focusing as they did upon lived experience and relationship formation as a primary concern and an antithesis to neoliberalism through empathic understanding of feelings and embodied experience (Cromby, 2015; Springer, 2016).

d. Quality as engaging in significant work, related to the reasons for and purpose of the research and the findings that may come from it.

I am not convinced that this work will be of significance to many beyond the reach of the SWC?ET and past *dp* members given that it now no longer exists. Although others who like myself are committed to the adoption of critical community psychology using creativity and bottom up approaches in their work could perhaps find it useful in the detailed documenting of the process by which it was undertaken.

I would like to think that the DoH or NHS might give it a second glance prior to writing their next policy document in relation to mental health services but I am not

‘holding my breath’ on that one. As I said in the prologue to this PhD thesis, if it is responsible for one small change in one person then it has been time well spent. It has certainly changed me for the better I think who knows the impact it may have on others but as ever I live in hope.

e. Lastly, emergent inquiry towards enduring consequences, considering the potential for a long term impact to emerge from the research.

There will be enduring consequences within my own praxis but farther than that I cannot anticipate, although there are some openings that may prove useful but I will say more about that later in this discussion.

In relation to the participatory element of this process, Goodsmith and Acosta (2011) suggest core principles for participatory evaluation and monitoring including that: information gained has practical value for participants; the voices and experiences of key stakeholders are prioritised; the process is educational and empowering; a range of stakeholders actively take part; and signs of change are decided on by those the project is intended to benefit as suggested by Parks *et al* (2005).

I think that all but the last principle in this list have been undertaken, in that the signs of change have primarily been decided upon by myself in isolation from other SWC?ET members. A situation I hope to rectify in the near future.

Lederach (2005) notes that the ‘authenticity of social change is ultimately tested in real-life relationships’ to the extent that this will be judged ‘by what can be *felt* and *touched* and by what *touches their lives*.’ (p.56). While Leftwich (2006) proposal, that people change the way they use, produce and distribute resources impacting on social and political relations of power (and *vice versa*) encompasses an altogether broader conception of change. These are the signs of change I am ultimately aiming for in my praxis. Parker (2005) however, offers me a word of warning when he states, ‘What we find and the sense we make of it are always a function of what we thought we would find and the position we try to make sense of it from.’ (p.27).

While Kindon (2012) argues for the need to engage with complicity in order to ‘grapple with the paradoxical, messy and unpredictable aspects of participatory research’ (p.23). It is these ‘messy’, ‘paradoxical’, ‘unpredictable aspects’ of this participatory evaluation process that I am now learning to treasure for the kernels contained within them that have the capacity to impact upon myself and others in the

process. Grande (2004) a Native American scholar reminds me that ‘one of our primary responsibilities as educators [is] to link the lived experience of theorizing to the process of self-recovery and social transformation (p.3).

This has happened periodically throughout this process and perhaps in places too much but it was needed in order for me to be able to proceed. I aim to open my reach wider next time and not to reflect in isolation from the people I am with in the process of attempting to effect social transformation with (Kagan *et al.*, 2011). Parker (2005) has guided me in relation to three ethical aspects of the process including: the importance of the political aspects of research; the potential for the ‘reproduction’ of existing social relationships including those that are oppressive and excluding of the ‘other’; and lastly that alternative research paradigms being subsumed within psychology and as a consequence of this reduce the likelihood of radical action being realised (p.2).

I think some of this happened within the process. I think the process has been subsumed within psychology in order to meet required standards and jump through the hoops that form the PhD process. My doing so has led to a degree of social isolation on my part in order to enable me to do what was required. This is not something I want to happen again. I think once is enough for this lifetime. It does however leave me with some unanswered questions. I am still unsure if my doing so will improve anything for anyone other than myself, to say nothing of what to do now?

Lederach (2005) in asking ‘What are we doing? Where are we going? What is our purpose?’ (p.176) noted that education and training allied to social change is incomplete if it does not contain within it ‘the space to explore the meaning of things, the horizons toward which to journey, and the nature of the journey itself’. Adding ‘This is the heart, the art and soul of who we are in the world, and it cannot be disconnected from what we *do* in the world’ (p.176) [Emphasis added]. With this in mind I offer some tentative suggestions for ways in which the learning from this process could be built upon.

6.7 HOPED FOR FUTURE DIRECTIONS

Although de Jager, Tewson, Ludlow and Boydell (2016) had not conducted their systematic review at the time SWC?ET members completed their body-maps it is to

this paper that I now turn. A number of themes were reported within the review that warrant inclusion in this discussion. In almost 50% of the papers a therapeutic or healing aspect of the body mapping process was described as having taken place. In a further 25% the potential for this to happen was thought to be present. Whilst 84% of the researchers used it as a means to either co-produce data for research purposes and / or to share and create stories, 42% used body mapping in an advocacy process and 68% as a form of communication or to create pieces for an exhibition. I envisage using body-mapping and creative arts while working to co-produce narratives accounts. I imagine that in and through the process of doing this there is a capacity for healing to take place in the person. I imagine this taking place through the person communicating their lived experience, their pain and their resilience whilst being actively supported, recognised and affirmed in the process of doing so. I outline a number of ways I envisage this may happen below.

6.7.1 Women seeking sanctuary and healing embodied experiences

I would like to attempt to use the body-mapping within the work that I undertake with women who have experienced sexual violence and / or who have been trafficked. I think it has the potential to be used as a therapeutic tool in addition to a way to document lived experience of trauma such as rape. This can be useful in relation to issues of social justice when women who are traumatised are attempting to present their case to an immigration court.

Parker (2005) asks 'How might narratives be produced which are creative and illuminating without intruding into experiences that people may want to keep private?' (p.128). I think the body-mapping process has this potential. Insight into this creative process offered by Rogers (1980) noted the necessity for freedom, safety and unconditional positive regard for the person, to be present as precursors to creativity and the empathic understanding that results from the UPR process can support the person in the healing process.

6.7.2 Evaluating services, Body-mapping and Being well met

In addition, the use of the body-mapping evaluation tool (B-mET) with people who use mental health and other public health and social care services has the capacity to involve diverse people in the evaluation process who may not otherwise be heard such as people who do not read or write in either English or their mother tongue and

people from diverse Black and Ethnic *Minority* groups. Indeed, in a recent paper Memon, Taylor, Mohebati, Sundin, Cooper, and Scanlon de Visser (2016) note that ‘Improved engagement with people from BME backgrounds in the development and delivery of culturally appropriate mental health services could facilitate better understanding of mental health conditions and improve access.’ (p.1). They further note that ‘Healthcare providers need relevant training and support in developing *effective communication strategies* to deliver individually tailored and *culturally sensitive care*.’ (p.1) [Emphasis added]. One cannot be gained without the other issue also being addressed but how to do so when people working in services do not currently have these ‘effective communication strategies’ to draw from.

A critical community psychology approach is a means of filling this gap in service knowledge and provision through a co-development process in which creative methods are utilised in order to fully involve diverse people so that organisations can learn from and attend to ‘the development and delivery of culturally appropriate’ services. The development of this particular participatory evaluation process could, potentially at least, improve access to a range of services if it is undertaken and used to inform service configuration within the NHS, Social Care, Third Sector and community organisations. It would enable organisations to become more culturally responsive to and understanding of diverse people’s experiences, so that people’s needs could potentially be better met within services.

6.7.3 The digital world of the B-mET app

To this end, I have been speaking with a range of researchers from Film, Computing, App Development, Social Psychology, Health Psychology and Critical Community Psychology about the prospect of co-developing a Body-mapping Evaluation Tool (B-mET) as a digital app. The B-mET app could be used on tablets and computers, and can be retained in its entirety on a handheld device. This would enable people to share their past, present and hoped for future with service providers at the point of contact. It could have numerous uses, for instance: When a person is experiencing a period of distress it would enable their story to be told, in their own words and provide a her/ his(s)tory that outlines the person’s wishes in relation to their ‘treatment’. It could also work for people using end of life services such as hospices and nursing homes. I have identified some funding and am in the process of

developing applications in partnership with diverse people in both the community and academic institutions.

6.7.4 Young people seeking sanctuary, integration and education

I can see the potential of the body-mapping evaluation tool and the B-mET app if it is developed to be used with young people in the asylum process. This would afford educators and the wider community a view of these young people's experiences of education in relation to their integration, or otherwise, within the host community. Given the precarious path that these young people have to walk I would want my doing so to positively impact upon their experience of the education system. Therefore, it is imperative that any research process that was undertaken had transformational change as an aspiration and one would hope an *outcome* of this *process*. In partnering with an empiricist and a social psychologist my aim would be to work collaboratively across all the levels, personal, inter-personal, group, organisation and community in order to retain the greatest likelihood for social change to be effected.

In addition, a participatory evaluative approach and the use of creative arts could enable work to be undertaken with young people in a co-creative capacity. The body-mapping and *expanded I poems* could be used in conjunction with other creative arts approaches in order to create body-maps, rap, make songs, poems, or anything else that the young people dream up for themselves. The artefacts produced could be used to raise issues of importance to the young people themselves, in a politicised manner. This could highlight the problems with the Governments immigration policy and enactment of that policy on terms of the current treatment young people receive. Young people are often *removed* from the UK when they reach 18 years of age, despite having lived a fair proportion of their life here.

6.7.5 Caught Red Handed

Lastly, I am working with my partner Ros Norton and a group of PAR researchers (Maria de la Pava Catano and Javier Sanchez Rodriguez) to establish a critical educational action research centre within a bunk house in Wales called Braich Goch. This means Red Arm in English, a reference to the slate mine near which it was built. We plan to co-develop a space within which to educate, agitate and organise a people's praxis in a critical, communal and shared manner. I aim to work

collaboratively under a group name of ‘Red Handed’ to weave webs of connection (one of Ros’s favourite metaphors). I realise that without the continued use of criticality in my life and my work I will not be fulfilling my responsibilities as a critical community psychologist or indeed a human being who cares about the world in which I live. As others have noted before me, this is not a job but a way of life (Kagan *et al.*, 2011).

6.8 FINALLY FINISHED!

Finally, as I have previously noted, I now know how little I know and how much more I want to know until I am no longer. One thing I do know however is that I do not want to do this (on my own) ever again so I am thankful that I will never have to.

7 EPILOGUE: AMLOST DONE

I *amlost* done,
 just the last few *corrections* to do.
 So what’s up with you?
 I don’t want to change my words
 by adding theirs
 But they have you by the short n curlies
 I wonder what happens if you re-fuse.....
 and light the touch paper
 to free the phd
 does the whole institution come crashing down
 on one previously working class
 now middle-class white western woman’s shoulders
 I think not
 well per(c)haps not
 but I have hope
 and
 may-be
 act-i-on Jacqui Lovell 27th June, 2017

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APPENDIX A: ETHICS INFORMATION SHEET



“recovery through discovery”

developing partners

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As you may be aware members of developing partners cic are planning to evaluate the work that the organisation does and the impact (both positive and negative) that this may have upon our members.

We are hopeful that some of our members will choose to join us in this evaluation. What follows is an explanation of what we are hoping to do, the way in which we plan to do it and what your involvement could be if you decide to take part.

Jacqui Lovell who is the person facilitating this work for developing partners cic is going to be discussing this planned evaluation at the Management Meeting today so please feel free to ask as many questions as you may have about all aspects of this process. If you think of any questions after the meeting you can phone, email, text or write to Jacqui and ask your question as she will be pleased to discuss anything that you are not sure about with you.

So why is dp doing this? There are some papers that are being published by the Department of Health and the Government that tell us about how they want people in the community to be leading their own care, to be running their own services and to be working with people delivering services to see what a difference they make to the person’s daily life.

Up to now very few organisations have been able to show how much of a difference they make to the people they are working with from the person’s point of view.

As developing partners cic works with people who are often pushed out of society and aims to see things from their point of view first then we would like to know if we are making a difference to the people who use the services we offer, to our members, our volunteers and our paid workers.

We would also like to do this by listening to and fully involving as many people as possible in this process so we can hear everyone’s voice and take account of their thoughts and feelings. This will make the information we find out more valuable to us and help us in making the services that we offer better for the people who use them.

How is dp planning to do this? We are going to use a Participatory Action Research (PAR) approach. Participatory just means to take part in something. Participatory Action Research involves doing things in a particular way as follows:

1. Decide what your problem is – for *dp* this is finding a way of evaluating what we do that is user friendly and that works for *dp* and for our members.
2. Take some action to solve the problem – *dp* is going to be using Participatory Video Production (PVP) to show the Most Significant Changes (MSC) that our members think / feel they have made since they began working with us.
3. See if this action actually works – so we will be gathering information about how well PVP and MSC have worked for our members and for *dp* so that we know what we got right and what we didn’t. We will be doing this together as we go along as members of our Evaluation Team.

4. See what we have learned while we were doing steps 1, 2 and 3 and share this with the people who are working with us in the Evaluation Team and through our Management Meetings.
5. Start with Step 1 again if we need to and decide if the problem is solved or if it has changed.

Jacqui Lovell will be setting up an Evaluation Team which will guide *dp* in doing this work and anyone from the Management Committee that wants to take part will be able to join this Team. Jacqui is doing this work as part of her PhD at York St John University.

If you decide that you want to take part in this you will be involved in deciding the changes that you will record for yourself with support from the Evaluation Team. You will be supported to make your own video and will take part in some training workshops so that you know how to work the Video Camera and how to edit the films that you make.

You will be able to make a film on your own or as part of a group and it will be up to you and others in your group how you make the film and what changes you focus on when you do.

There will also be some training workshops in Participatory Action Research so that decisions about how we do the Evaluation can be made by everyone in the Evaluation Team and so that you can understand what it is that you are being asked to do and the different ways in which we can do this.

For instance some people in the Evaluation Team might not want to make videos they may prefer to keep their own journal writing down what they are doing with *dp* and how this has helped them to make changes in their life.

This is called a Research Journal or Diary and is another way in which *dp*'s members can take part in the planned Evaluation. The research workshop will teach members of the Evaluation Team about ways in which we can do the Evaluation so they can make choices about how they do things that work for them.

dp is planning to use the website www.flickr.com to share the videos, photographs and pictures that are produced as part of this Evaluation process with members of the Supervisory Team at York St John University. You will be asked if you are willing for this to happen before any of your films, pictures and / or images are put onto this site and you will be able to decide who sees them and who doesn't.

How much time will this take?

It is planned for the Evaluation to take about 12 months to do all the steps from 1-5 written above although it may take longer. The Evaluation Team will meet for 2-3 hours once a month but the videos will be done in your own time so it is up to each person to decide how much time they spend doing this. It can be as long or as short as you are able and willing to give.

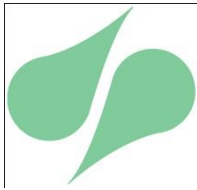
What will I get in return for doing this?

dp is unable to offer payment to its members for taking part in the Evaluation at this time. Members who take part will be supported to develop their skills in Participatory Video Production, the Most Significant Change approach, Editing Video's and Qualitative ways of doing research such as the Participatory Action Research approach.

It is hoped that members of the Evaluation Team will take part in all aspects of the Evaluation process and will also help to share and spread the learning from the Evaluation to others who might benefit from what we learn as we are doing this.

dp plans to attend Conferences to present what it has done, to write articles which will be published in papers and Journals and to hold an Event to share the results of the Evaluation with a wider audience. So there are a wide range of opportunities from which you might gain experience however it will be up to each person to decide how much or how little they are comfortable doing and everyone will be able to decide not to take part at any time during this process.

APPENDIX B: INFORMED CONSENT FORM 1



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Members of the Evaluation Team at *developing partners cic* would like you to capture stories of any significant changes that may have resulted from your involvement with them as this will help us to improve what we are doing through learning about what we may or may not have got right for you when you undertook activities with us.

Jacqui Lovell, the project lead for *developing partners cic* is doing this as part of her PhD at York St John University.

The stories and information collected from the videos and workshops we are undertaking together will be used for a number of purposes including:

- to explore what members think or feel about their work with *developing partners cic* (**dp**)
- to help members of the Evaluation Team understand what our members value, so that we can support them in getting what they need / want from **dp**
- to share and spread what we have learned about **dp** and the people who take part in our activities so that other organisations like ours can learn from the work we are doing together
- to facilitate Jacqui Lovell in gaining her PhD in Community Psychology

developing partners cic will be placing the photographs, images and videos we produce as part of this process on www.flickr.com in order to help us to share them with everyone in the Evaluation and the

Supervisory Team (which includes Dr Jacqui Akhurst and Dr Stephen Gibson at York St John University).

Please sign this form if you are willing to give us your permission to share your images and videos. If you are not then please let Jacqui Lovell know and we will make sure that none of your images are published in this way.

I agree to my photographs / videos and images and those of my family and / or my child / children being placed on www.flickr.com and I understand that they will not be shared with anyone other than the Evaluation and Supervisory Team without my prior permission

(please delete as appropriate)

Signed: _____

Please print name _____

Phone number and / or email address for further contact if necessary:

Date _____

I wish to remain anonymous throughout this Evaluation Process

Signed _____ Date _____

I hereby give *developing partners cic* permission to share my name with others in the Evaluation and Supervisory team

Signed _____ Date _____

Should you have any questions in relation to this Evaluation then please contact Jacqui Lovell Project Lead on 07505 221036 or at jacqui.lovell@developingpartners.org.uk and she will be pleased to speak with you and discuss any issues you may have. If you do not have credit on your phone then just give her a missed call and she will phone you back

APPENDIX C: RESEARCH CONSENT FORM 2



*“recovery through discovery”
developing partners cic*

Name of Researcher(s)
Ms Jacqui Lovell
Title of study
So What’s Changed? An evaluation of the impact of developing partners with its members using participatory action research and a bottom up approach.

Please read and complete this form carefully.

If you are willing to participate in the “So What’s Changed?” Evaluation Project please ring the appropriate responses and sign and date the declaration at the end.

If you do not understand anything and would like more information, please ask Jacqui Lovell to explain it.

- I have had the research satisfactorily explained to me in verbal and written form by the researcher and have undertaken to attend workshops in qualitative research methods and participative practices. **YES / NO**
- I understand that the research will involve me in all aspects of the research process from design to delivery to dissemination and that the level of my involvement will remain my decision at all times. **YES / NO**
- I understand that I may withdraw from this study at any time without having to give an explanation and that this will not affect my future involvement with developing partners cic **YES / NO**
- I understand that all information about me will be treated in strict confidence and that I will not be named in any written or pictorial work arising from this study unless I give my prior consent for this to happen. **YES / NO**
- I understand that any audiotape/videotape of me, members of my family and/or my community will be used solely for evaluative purposes and may be used to demonstrate and disseminate the outcomes of the research but only with prior consent **YES / NO**

- I understand that you will be discussing the progress of your research with others such as Dr Jacqui Akhurst and Dr Stephen Gibson who supervise the research process at York St John University
- I would like my involvement as a member of the Evaluation Team to be recognised and I understand that this will involve sharing my name with members of the general public and give my consent for this to take place. **YES / NO**

I freely give my consent to participate in this research study and have been given a copy of this form for my own information.

Signature: