

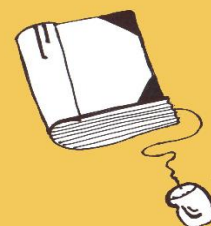
REPORT

**THE STORY OF
PARTICIPATORY
RESEARCH:
HISTORY AND
FUTURE**

16 DECEMBER 2021

7.30 – 9.30 PM

PRIA@40
SHAPING OUR TOMORROWS, TODAY



Building a knowledge
democracy



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KEY TAKE-AWAYS

- **Share the wealth of your skills and knowledge** – Sharing the wealth of our skills and our knowledge with the community enables them to have a voice in the decisions that impact their lives.
- **Listen and connect** – Knowledge when used to connect and build networks for local communities with those in positions of power who take decisions, enhances voice and skills of communities to push for the change they want.
- **Decolonise educational curriculum** – Universities cannot depend solely on an Eurocentric knowledge system anymore. It is not sufficient to solve the problems of inequality. Engage students and teachers through research and pedagogy to democratise knowledge.
- **Change the development discourse** – We cannot rely on quantitative data and analysis alone. Knowledge shared through participatory processes is critical for sustainable impact of development programs.



Prof. John Gaventa is currently a professor at the Institute of Development Studies (IDS), Sussex, working on issues of power, participation, and citizen engagement. He has previously worked at the Highlander Center in the United States and the Coady Institute in Canada. He has been involved in work on and with participatory research since the late 1970s, in the United States and internationally.

Prof Normando Suárez graduated in sociology from the National University of Colombia and in Philosophy and Humanities from Universidad Santo Tomás. He has a Master in Public Administration from the Higher School of Administration (Colombia) with a thesis on land use planning directed by Orlando Fals Borda. Prof Suárez is a professor at the National University of Colombia since 1978 with extensive experience in Participatory Action Research. His research has contributed to recovering and disseminating the work and legacy of Orlando Fals Borda. More recently, within the framework of the 2016 Peace Agreement in Colombia, he facilitated participatory action research in the Development Program on the Atlantic Colombian coast.



Dr. Deborah Barndt has struggled for five decades to integrate her artist, activist and academic selves. Professor emerita at York University, since 2015 she has coordinated the Earth to Tables Legacies Project, an intergenerational and intercultural exchange of Indigenous and settler activists for food justice and food sovereignty from Mexico and Canada. This art-based collaborative research resulted in a multimedia educational website earthtotables.org and a forthcoming book (Rowman & Littlefield). The transnational project builds on her activism in hemispheric social justice movements, popular education in communities and universities, and arts-based participatory research on the global food system and local food movements, culminating in over forty photo exhibits, photo essays and videos, and ten books.

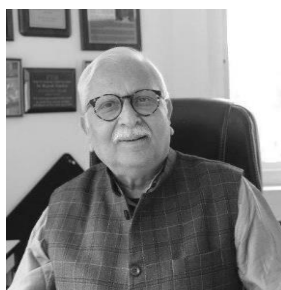
Dr. Patricia Maguire is Professor Emeritus of Education and Counseling, Western New Mexico University. For nearly twenty-five years, Patricia was Chair of the WNMU-Gallup Graduate Studies Center. Pat believes the classroom is a space of radical possibilities. Maguire's ground breaking book, *Doing participatory research: a feminist approach* (1987) – based on PR with Diné (Navajo) women – was one of the earliest feminist critiques of participatory research. Subsequently, she developed a feminist-informed approach to Teacher Action Research to help educators focus both inwardly on their intersectional identities and classroom practices as well as outwardly on the conditions that shape and influence their students' lives. She explores with teachers what happens when they engage in action research with transformative intentions. In recognition of knowledge democracy, she has a primarily open-access website of her life's work related to feminist PAR/AR. www.patriciamaguire.net





Dr. Edward (Ted) Jackson, Senior Research Fellow, Carleton University, built a distinguished career over more than 20 years at Carleton University in teaching, research and administration, retiring in 2014. An active, multi-disciplinary scholar, Professor Jackson serves on a wide range of academic and professional committees, including the editorial advisory boards of The Engaged Scholar Journal, the Journal of Sustainable Finance and Investment, and the Journal of Finance and Risk Perspectives.

Dr. Yusuf Kassam taught at Mzumbe Boys Government Secondary School between 1967 to 1969 in Tanzania. He worked as Resident Tutor at the Institute of Adult Education between 1970 to 1974, then as a Lecturer in Adult Education and Associate Professor of Adult Education at the University of Dar es Salaam between 1974 to 1979. Between 1977 and 1981, he served as the Coordinator of the African Regional Network of Participatory Research. Between 1979 and 1981, he worked as the Director of the Institute of Adult Education. Then he joined the International Council for Adult Education in Toronto as Director of Programmes between 1981 and 1990. For the next 22 years, he worked as an Evaluation Consultant in International Development work.



Dr. Rajesh Tandon, Founder President, Participatory Research in Asia, India, is currently a UNESCO Co-Chair on Community Based Research and Social Responsibilities in Higher Education. He serves as chairperson of the Global Alliance on Community-Engaged Research (GACER) network, which facilitates the sharing of knowledge and information worldwide to further community-based research and has also served as an Advisor to the Commonwealth Foundation, UNDP, and numerous other international agencies.

Dr. Budd Hall is a Senior Associate of the Centre for Global Studies, a Professor Emeritus with the School of Public Administration, University of Victoria and Co-Chair of the UNESCO Chair in Community-Based Research and Social Responsibility in Higher Education. He is a scholar and leader whose career achievements, especially in the scholarship of adult learning and community engagement, have had a transformative impact in addressing societal challenges that lead to an improved quality of life for all. His research interests lie in community-based participatory research, social responsibility of higher education, knowledge democracy, social movement learning and the UN Sustainable Development Goals.



As Participatory Research in Asia (PRIA) completes 40 years, it recommits to building a knowledge democracy through promoting the practice and learning of the principles, approaches, methods and values of participatory research. Between August and December 2021, PRIA convened [PRIA@40 Conversations](#) with communities, partners, associates, supporters, experts, investors and colleagues, drawn from civil society, government, business, media and academia, to share ideas and experiences that can help 're-imagine' its interventions and the world in the coming period.

In this context, a conversation on [The Story of Participatory Research: History and Future](#) was held on 16 December 2021 in collaboration with [UNESCO Chair in Community- Based Research and Social Responsibility in Higher Education](#). The webinar was attended by 143 participants (USA/Canada: 33, Latin America: 16, Africa: 5, UK/Europe: 27, India: 54, Asia (excluding India): 8). Co- moderated by **Juan Mario Diaz Arevalo** (University of Sheffield, UK) and **Sumitra Srinivasan** (PRIA, India), the conversation was simultaneously translated from English to Spanish with support provided by the Department of Politics and International Relations, University of Sheffield, UK.

The conversation began with a short presentation by **Ms. Niharika Kaul** (Research Associate, UNESCO Chair in Community Based Research and Social Responsibility in Higher Education) on PRIA's journey of 40 years – an exciting journey about sustaining an independent, forward-looking and energetic civil society organisation, in an otherwise rapidly disruptive and uncertain world. PRIA's theory of change follows something unique in the developmental sector, i.e., acting as a bridge between the supply and demand sides of any issue or theme PRIA invests in. For the past 40 years PRIA has been using participatory research to *systematise indigenous, local, experiential knowledge, and using knowledge as a powerful tool to take action, deepen democracy and create a fairer, more gender-equal world*. The path has weaved between multiple sites (local, national, global), networked multiple institutions, organisations, and communities, and generated knowledge from below on multiple themes and issues.

PRIA's efforts to establish mutually respectful knowledge engagements between grassroots communities and institutions of post-secondary education through community-university partnerships were recognised when the UNESCO Chair in Community Based Research and Social Responsibility in Higher Education was established in 2012, with Dr. Rajesh Tandon, (Founder-President, PRIA) and Prof. Budd Hall (Professor, School of Public Administration, University of Victoria) as Co-Chairs. It marked the first time that a UNESCO Chair had its home in two complementary but distinct institutions – a northern academic institution and a southern community-based research organisation. The Chair's renewal for a third term is testimony to the sustained advocacy to build a knowledge society and democratise production, use and dissemination of knowledge, through models such as the [Knowledge for Change \(K4C\) consortium](#).

To know more about PRIA's work on the theme of Building Knowledge Democracy, click [here](#).

THE CONVERSATION WITH ELDERS

It was in 1976 that a group of interested persons across North America first met to discuss Participatory Research (PR) as an alternative means of research and use of knowledge for social change. In 1980, the first international meeting on Participatory Research was held in Ljubljana (in former Yugoslavia), attended by early pioneers of this 'movement' (Budd Hall, John Gaventa, Ted Jackson, Helen Lewis, Orlando Fals Borda, Rajesh Tandon, to name a few). The discussions from this meeting, and of the practice and theorising of Participatory Research over the next decade, began to be circulated internationally and regionally in cyclostyled newsletters, articles in now-defunded journals, and documentation of conference proceedings. Knowledge produced by social movements, in civil society, political organisations and in academia was synthesised and presented in an array of forms – text, statistics, drama, poetry, video, learning games. Such locally created and owned knowledge, used as tools to build capacities of community and social organisations in the Global South, contributed to the steady spread and sustained development of the theory and practice of Participatory Research.

The origins and history of the development of the field of Participatory Research has largely remained undocumented, though it is a significant part of the oral tradition of its 'elders' who spearheaded the movement.

This seminal event provided a lesson in history, along with explorations of its contemporary manifestations, spotlighting the relevance of community-based, participatory research in a post-pandemic world.

The conversation explored two essential questions:

- why is it important for researchers to make research relevant to and for the people?
- what strategies, with leadership from the Global South, are required to re-energise similar and different others to overcome a tired-ness/co-option of using Participatory Research, and to build capacities to use research for social transformation?



L to R: Dr. Budd Hall, Dr. Juan Mario Diaz Arevalo, Prof, Normando Suarez, Dr. Deborah Brandt, Dr. Patricia Maguire, Niharika Kaul, Prof. John Gaventa, Sumitra Srinivasan, Dr. Yusuf Kassam and Dr. Rajesh Tandon



Bottom row left to right: Abdelwahid Yousif; Sudan, Raul (?), Canada; PRG secretary, Helen Callaway, UK; Ted Jackson, Deborah Barndt, Canada

Top left to right: Sundaram, India; per Stensland, Sweden and USA; Dian Marino, Budd Hall, Canada; Francisco Vio Grossi, Chile; Yusuf Kassam, Tanzania and Canada; Greg Conchelos, Canada

Events leading up to International Participatory Research Network Conference in Ljubljana, (former Yugoslavia) in 1980

Juan Mario Diaz Arevalo, Department of Politics and International Relations, University of Sheffield

It is a good time to talk about the history and future of Participatory Research as there has been huge growth in enthusiasm for promoting the practices of participatory research in academia, among NGOs and other social organisations. The traditions and tendencies of action oriented and community based methodologies has also grown exponentially during the last three decades. The tradition of participatory research began a movement that established an international network. The first international forum on participatory research was held in Ljubljana in 1980. Over 50 people from around the world gathered to exchange experiences and discuss the principles, epistemology and practical aspects of these noble methods of social research. At Ljubljana, it became evident that the movement started because some social researchers were dissatisfied with their own academic training and were also concerned about the exploitation of poverty in countries such as India, Brazil, Tanzania and Colombia.

But how and when did these unconnected experiences come to form a new constellation of practices and relations around the participatory paradigm? The story goes back to the early 1970s, when Budd Hall was working at the Institute of Adult Education in the University of Dar Es Salaam in Tanzania, where President Julius Nyerere was advancing and promoting education as the basis for social and economic development. With a group of researchers Hall began an experiment that involved the community in the entire research process. In 1971, Paulo Freire, the Brazilian educator, visited the Institute of Adult Education in Tanzania and his ideas about thematic research influenced the way Hall and others were rethinking their practices with local communities. Marja Liisa Swantz was also in Tanzania at that time and her work with rural women and ideas of participatory research were highly influential too. The idea of organising an international network took hold after two crucial events: the 1975 special issue of the journal *Convergence* (Vol III, No. 2), which as it turns out became the first academic publication dedicated to Participatory Research, and one year later the First World Assembly of the International Council for Adult Education that was held in Tanzania. By then it was apparent that many people around the world were developing similar ideas and practices to those developed in Tanzania.^{[1][2]}

Back in Canada, Hall along with Edward Jackson, Dian Marino, Deborah Brandt and others established an advisory group and began aligning to form the international network. Meanwhile, five regional nodes were established in the network based in distinct regions of the world: USA and Canada (coordinated by Budd Hall in Canada), Asia (coordinated by Rajesh Tandon in India), Africa (coordinated by Yusuf Kassam in Tanzania), Europe (coordinated by Jan de Vries in Netherlands) and Latin America (coordinated by Francisco Vio Grossi in Venezuela).

The coordinating group also learnt about the work of Colombian sociologist Orlando Fals-Borda, who was involved in radical action-research with peasants in rural Colombia who were, and continue to be, affected by violence. Fals-Borda was working on the same alternative approach to social research but without being aware of the international initiatives that had taken place in the previous years. He was organising a conference on 'Action Research' in Cartagena, Colombia in 1977. During the planning stages of the conference, it was the Latin American programme officer for the International Council of Adult Education (ICAE), who enabled a connection between the Colombian group and the international network, spearheaded by Hall. At the conference organised by Fals-Borda, Budd Hall presented a seminal paper on Participatory Research. This encounter between Budd and Orlando represented a two-way collaboration that brought together radical action-research and the participatory paradigm. This exchange, which also included Anisur Rahman, resulted in research which sought to contribute to the social organisations working across Latin America, at a time when the region was ruled by dictatorial regimes. The April 1977 Cartagena Conference provided a third key moment for the expansion of the participatory research network.

Between 1978 and 1980 the international network was developed and supported through a series of regional meetings in Caracas, Venezuela; New Delhi, India; Tennessee, United States and two regional seminars in the Netherlands and Peru. When Ljubljana took place, there was a consensus that despite theoretical and methodological variations participatory research represented a three-fold activity – a method of social research, an educational act, and a means of taking transformative action.^{[P]_{SEP}}

With this brief account of events, Dr Arevalo underlined that Ljubljana represented the culmination of a seminal period in the history of participatory research. The history of this tradition is relevant in informing a vast array of participatory practices that have emerged the world over.

Make the Road by Walking

John Gaventa

In 1990, Prof. John Gaventa and others edited "We Make the Road By Walking" a wonderful book of conversations between Myles Horton from the Highlander Centre and Paulo Freire, the Brazilian educator, on education and social change. Prof. Gaventa spoke about his experience of Making the Road Made By Walking in the Appalachian Region with the Highlander Centre, sharing the influences of Horton and Freire in the initial articulation of Participatory Research, which principles are so closely linked to those of adult education.

In December 1987, about this time of the year, 34 years ago, Gaventa was part of a group of people who had the privilege of bringing Myles Horton – founder of the Highlander Centre in the United States – and Paulo Freire – the Brazilian educator – together for an extended conversation on the mountaintop in Tennessee, where

Highlander Centre was located. Although Horton and Freire had met multiple times, it was only at a conference a couple of years before in California that Paolo Freire had suggested that they “talk” a book together. For Paolo, whose book *Pedagogy of the Oppressed* and other writings were now widely known around the world, the reason was simple. He said, “I am tired of Northern audiences saying that my ideas have no relevance in North America.” Highlander had been using similar ideas for decades already, and he felt that the story wasn’t known, and by talking to Myles he could make this experience more widely known.

Gaventa, along with Brenda Bell, Sue Thrasher, John Peters and others interviewed Myles Horton and Paolo Freire about their lives, in Horton’s house in Tennessee. In a second emotional visit to finalise the manuscript, Myles was already struggling with cancer. Three days after completing the manuscript he slipped into a coma and died a week later. But the resulting book, *We Make the Road by Walking*, continues to live and has been widely used and translated around the world. In India, a group of educators and literacy workers in Bihar met weekly and translated the book word by word and even launched a “[Horton-Freire Lecture Series](#)”, founded by the late Saibal Gupta (of the Asian Development Research Institute), a friend of PRIA.

In many ways, though, Horton and Freire were very different. Horton spoke in a very folksy, down-to-earth style; Freire was much more abstract and theoretical in his discourse. But for both, their ideas grew out of their experience. Horton’s work and ideas had been shaped in poor regions of the American South and the Appalachians; Freire’s in the poor regions of Northern Brazil. From these experiences, both articulated a radical theory of education, in which the knowledge and experiences of ordinary people were at the heart of social change. Society was to be changed through deep democratic participation of those at the sharp end of inequality. Participation would only occur when the people in turn would unearth and articulate their own knowledge as the basis for their action. For Myles and the work of the Highlander Centre a key slogan was “*answers must come from the people, not from experts*”, and that meant starting the process of change from where the people were, and their understandings of the problems they faced. Myles used to tell the story that when he and the other intellectuals who founded the rural Highlander School in the early 1930s, ninety years ago, the first training programs didn’t go so well. Myles later reflected: *‘We were very good as experts at coming up with the answers to the problems we thought the people ought to have. We had to learn to reverse that and to start with the people’s own understanding of their problems and help them develop their own solutions’* ^[P]_[SEP]

Some forty years later, at a conference on Adult Education in Tanzania, Freire articulated a similar idea to the process of research, using language very different from that of Horton’s. Budd Hall quotes in one of his essays, Paolo Freire wrote of that conference: “*If I perceive the reality as the dialectical relationship between subject and object, then I have to use methods for investigation which involve the people of the area being studied as researchers. They should take part in an investigation themselves and not serve as the passive objects of the study.*”

With Freire’s words in mind, participatory research attempts to break down this distinction between researchers and the researched, the subjects and objects of

knowledge by the participation of people for themselves in knowledge production.

An important part of the story is not just the ideas themselves, but how they came together across time, space and continents.

Prof. Gaventa joined the staff of Highlander Centre in 1975 after being influenced by Freire's writings in his own work on poverty in the Appalachian region, arriving fresh with a PhD from Oxford University. Myles was not impressed. "*I will give you 10 years," he said, "five to unlearn what you have learned from your formal education and five more to learn from the people. Maybe then you can start making a contribution."* Prof. Gaventa didn't think he would stay that long, but he was there for over twenty years!

As a young activist-scholar, Gaventa along with his partner Juliet Merrifield and others on the staff were tasked with creating a research program but it became a challenge. How could they do so in a Centre whose slogan was that the answers came from the people, not from aspiring researchers like them? As they were experimenting with ideas for people-centred research in the Appalachians, Budd Hall and Ted Jackson came for a visit, and introduced them to a new name for what they were trying to do. It's called *participatory research*, they said, and also invited them for the conference in Ljubljana in 1980. That conference was a crucible from which strong links began to grow from the emerging Participatory Research efforts in North America and other parts of the world. Prof. Gaventa met Rajesh Tandon at the conference, marking the beginning of a long relationship. Deborah Brandt and other participatory researchers from Canada were in Ljubljana. Gaventa deepened his links with participatory researchers and popular educators in Latin America, leading to an event in Nicaragua in the early 1980s on *Popular Education for Peace*, where Freire, Horton and Fals-Borda were also present. Gaventa seized the opportunity and invited Fals-Borda to Highlander to share his ideas. Fals-Borda had a PhD from U.S.A. but he had not been allowed back in under the regime of Joseph McCarthy. They hosted meetings at Highlander with the Canadian group and started building a Northern American network. It was through these encounters, that those in the North, working and engaging with similar networks in the South, began to learn about participatory research from the South and also shared their experiences of using participatory research to challenge power in their own societies.

For Gaventa, the story of the book *We Make the Road by Walking* is not only the story of two men (Horton and Freire) coming together to discuss their ideas about social change. It is a story of the importance of sharing ideas through networks that link across time and space, that build on the experiences of those using participatory research for bringing about change and in turn deepen the participation of others. Such participatory sharing was at the heart of the roots of participatory research, as it is widely recognised now across the world today.

"May we continue to make and widen this road by walking"

The Influence of Orlando Fals-Borda

Normando Suarez

*In 1977, seeking to establish close links with engaged researchers in Latin America, Budd Hall and other members of the participatory research Toronto group attended a conference on Action Research organised by the Colombian sociologist Orlando Fals-Borda in Cartagena, Colombia. As Hall recalled it, Freire and Fals-Borda were able to bring the seminal ideas and principles of participatory research to a level of academic visibility. Three years later, Fals-Borda attended the Ljubljana conference, which also meaningfully contributed to the development of Fals-Borda's participatory action research. **Arevalo** invited **Prof. Normando Suarez** to talk about the intersections/similarities that one can find between Participatory Research of the international network and the Participatory Action Research articulated by Fals-Borda.*

In 1977, Orlando Fals-Borda, in a plenary session of a global symposium on Action Research and Scientific Analysis in Colombia, spoke on the praxis of how to research reality and transform it, starting from the accumulated experiences of people. He also spoke about the relationship between science and reality, praxis and knowledge, popular knowledge and political action, science of workers, and the subject and object of knowledge.

Suarez identified five intersections between participatory research and participatory action research that was articulated by Fals Borda at the 1977 symposium.

- First, is the focus on realities, context and problems across disciplines, and across the tropical and non-tropical regions of the world.
- Second, the construction of knowledge and science in the service of people, as a foundation to release them from exploitation and abuse.
- Third, facilitating the pursuit of knowledge in a collective way, with the critical recovery of the history, cultures and knowledge of native and original peoples
- Fourth, a mutually respectful pursuit of academic knowledge, formal and popular experience.
- Fifth, transformation of the cultural personality of the participatory researcher, emphasising his or her personal experience in the moral and ideological action towards radical change.

In 1980 in Ljubljana, Fals-Borda spoke about *Science of People: New Reflections on Participatory Research Action*. His ideas of the concept of popular science and political power articulated in Ljubljana can be considered complementary to what he presented at the 1977 symposium, because of his contribution to the perspectives of dialogue and use of knowledge for people to gain capacity, similar to PRIA's approach started forty years ago.

Prof Suarez mentioned six points of similarity in terms of the methodological development of the participatory researcher and committed activists with regards to popular knowledge. **First**, authenticity and commitment as a strategy of practice in participatory research and participatory action research. **Second**, a genuine popular participation. **Third**, a systematic return which is seen as a de-alienation

technique and generation of new popular knowledge. **Fourth**, a dialectic feedback as the foundations for those that are committed. **Fifth**, the reflection-action process is articulated as a dynamic that goes from action to reflection of theory and from reflection to action to develop a new level of practice. **Sixth**, emotional and ideological participatory techniques which are a benchmark for all efforts that stimulate popular science or to learn from knowledge and culture of people and multiply it at a more general level.

A synthesis of convergences between participatory research and participatory action research articulated by Fals-Borda in the 1977 and 1980 symposiums generated three strategic actions in reference to *praxis*: First, strategic action between theory and practice; second, between the subject and object of the research; and the third is what is deducted from lived experiences for participation in social change.

The Romance of Revolution

Deborah Barndt

Staying in Latin America, the conversation moved to the experience of the Nicaraguan adult education program in the early 1980s. Dr. Deborah Barndt is writing about this "Romance of Revolution". She spoke about the importance of the Nicaraguan Literacy Campaign in the development of Participatory Research in Latin America and beyond, and the discussions at the popular education meeting in 1983 which several members of the Participatory Research Network, including her, attended.

Dr. Barndt (Professor Emerita, York University, Toronto, Canada) began with sharing her realisation that those moments in the early years (after the *Nicaraguan Literacy Campaign* and Sandanista Revolution in 1979) formed relationships that have fed what she, along with several colleagues, has been engaged in ever since. The energy of the moment of thousands of young "brigadistas" coming in trucks every day for ten days to teach reading and writing to illiterate rural peasants and workers cannot be forgotten. The 1980 Literacy Crusade won the UNESCO prize in 1980 for lowering the rate of illiteracy in Nicaragua from 52% to 12%. The movement was clearly based on the Freirean method in the creation and investigation of generative themes for conscientisation. It was also an effort to look at structural and systemic change.^{[P]_{SEP}}

In the 1980s, the Toronto based participatory research group of which Budd and Ted were a part, was trying to apply Freirean methods to creating learning materials along with immigrant factory workers. That got the attention of Francisco la Coya, the Vice-Minister of Adult Education in Nicaragua in the early 1980s. Dr. Brandt was invited to work with the literacy teachers, to train them to create their own materials. It was a participatory research process of gathering the stories in the form of photo essays and stories. A magazine for the new literates was created by the International Council for Adult Education, for the migrant coffee workers, so that they could keep reading.

That moment and those experiences of the Nicaraguan Literacy Campaign has shaped so many subsequent events. For instance, the formation of the *Alforja* Network of popular education centres in Central America involved many people who had worked during those early years in Nicaragua. The network became an ally in future projects. There were other groups such as that of *Mujeres Creativas* women on the Caribbean coast.

Using the lens of “revolution”, Dr Barndt spoke of other movements over the past forty years which have been challenging the different dynamics of power, such as the women’s movement (challenging patriarchy), the community engaged arts which put feeling and thinking together (challenging rationalist text-based knowledge), the environmental movement (challenging the human-centric world view), and the Indigenous rights movement (challenging settler colonialism).

Dr Barndt named and acknowledged many of the women who were central in the Nicaraguan context and in the formation of the Participatory Research international network – Malena de Montis, Valerie Miler (who was asked by Fernando Cardinal to write the English version of the history of the Crusade), Mariela Arce (from Panama and she eventually became the first women director of *Alforja*), Margarita Antonio (an educator/ communicator on the Caribbean coast and leader of the *Miskitu* indigenous women’s group). She also acknowledged Aimee Horton, Helen Lewis, Dian Marino and Jane Sapp who were part of the early years of organising the network.

One of the projects she was involved in which gave her an insight into the collaborative process of the participatory research methodology was the *Tomasita project* that focused on the women workers in the tomato food chain. It was a post NAFTA project that looked at the journey of a tomato from a Mexican field to a Canadian fast food restaurant through the life stories of the women who plant, pick, sell and cook those tomatoes. This collaborative research did involve people from Highlander like Fran Ainsley and popular educators from the early networks. When the Spanish version of the research was returned to the workers in the tomato food chain in rural Mexico, people from the Mexican Institute of Community Development, who had also been shaped by the Nicaraguan experience, went along, including Rosy Zunigas who went on to become the Secretary General of the Latin American Council for Adult and Popular Education.

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The next project that really built on those relationships and in a way reflects a lot of the learnings from these transnational processes was the *VIVA! project*. It involved four NGOs and four universities in five countries. The project was really about looking at the ways in which different cultural practices and arts are ways of engaging people’s heart, body, mind and soul. It started to ask questions about the colonial aspects of their own practices of participatory research. Decolonising art, education and research was part of two subsequent projects – the Guna children’s project in Panama and the Miskitu youth-run community project in Nicaragua.

These projects were ultimately dealing with conflicting cosmovisions – one, a power dynamic of patriarchy and the imposition of Christianity, and the other, a more earth based vision of interconnectedness between all living things.

Dr Barndt is currently engaged in the Earth to Table Legacies Project (earthtotables.org) which uses an arts-based participatory research approach of unlearning and learning the multiple ways in which people know and decolonising Eurocentric ways. The focus is on food solidarity movement, between youth and elders, Indigenous and settler, rural and urban, and Canadian and Mexican activists. The Indigenous collaborators are leading the way in teaching us to see ourselves as connected to relationships that are beyond just the human world.

Movements that can shape the work of participatory researchers going forward include the Trans movement (challenging gender binaries), Eco Arts (challenging Eurocentric ways of knowing), climate justice movement (challenging corporate climate crisis), Black Lives Matter movement (challenging white supremacy) and the Indigenous Rights and BLM alliances led by BIPOC youth.

As activists and as educators, we are constantly being shaped by, just as we are shaping social movements.

Feminist Informed Participatory Research

Patricia Maguire

Dr. Patricia Maguire's book – Doing Participatory Research: A Feminist Approach – is seminal in bringing the gender lens into participatory research. She spoke about her experience of challenging and advocating for the inclusion of women's experiences.

Dr. Maguire (Professor Emeritus of Education and Counselling, Western New Mexico University - Gallup Graduate Studies Centre, USA) began sharing her experience with a message from the 'elders' to the younger generations and those who are still aging up: "As you listen today to the varied experiences of the origin story, the writing of your own story, your part in the continued participatory research story, is really critical. I hope you find some encouragement from our stories today.' She remembered Bell Hooks, whose assertion that '*the classroom remains the most radical space of possibility*' has always inspired Dr. Maguire.

Dr Maguire's goal was never just to include women's experiences separately. It was bigger, more audacious – to advocate for feminist informed participatory research. In the late 1970s, she was a Peace Corp volunteer in Jamaica, working on a national evaluation project of counselling services that was going to influence their five year plan. She merrily went along, trying to find paper and stencils, coping with a postal mail crisis. It never occurred to her, not once when she was doing the planning of the survey and the questions, to ask all of the Jamaican councillors in the schools she was visiting for their input into the questions and what the survey should look like. Until, in one conference in which she was feeding back the results of the survey to the school councillors, one of the councillors stopped her and said, 'Why don't you let us tell you and the Ministry of Education what this data means.' Maguire immediately changed her approach in that workshop and all other workshops. She learnt the lesson that people want a

voice in the decisions that impact their lives, they want a voice in interpreting data, and a voice in telling you what it means.

In 1981 she enrolled at the Centre for International Education (CIE) at University of Massachusetts, Amherst for her doctoral studies. The Centre was already very well known for its empowering approach to non-formal education. Its approach to governance, teaching and learning was very participatory, but its approach to research and evaluation was not. The Centre organised a first conference on participatory research; Paolo Freire came up for a guest lecture; as did Myles Horton and Rajesh Tandon.

In her research, Maguire was drawing heavily from the first 8-9 years of the work that had been done in participatory research and was published. Quoting from the notes she had taken in her journal as a graduate student in 1985 (the year Tandon visited CIE), she shared a story she called “The Farmer, A Field and the People” – the story of Rajesh in a village (in Rajasthan, India), walking over to a farmer in the field, and asking the farmer to let him plough for a while. The farmer took one look at him and replied, “I don’t think so. I don’t need you to plough my field; you would probably be lousy at it anyway. Instead do what you do well, for us.”

This was a lesson for Patricia – that researchers didn’t need to share the poverty, they needed to share the wealth of their skills and knowledge, to share every resource they could get their hands on from the institutions they were working in with the people.

That led her to think about – who are the people?

After Tandon’s visit, she and others at the centre were reading voraciously, pretty much uninformed. Dr Maguire does not consider herself a “smart theorist”. At that time of her life, she was a “street feminism”, with many women at the CIE. They were activists on reproductive rights, the equal rights amendment, women in international development. She brought this lens of feminism to participatory action research.

On completing her PhD, Dr Maguire moved to Gallup, New Mexico. Gallup is a border town to the Navajo nation. She was determined that she was going to try participatory research. But she had it backwards – because she had a method in search of a problem as opposed to a problem in search of the right methodology. She got very involved with working with Navajo women who were survivors of interpersonal violence and tried for several years to do a participatory research with them. At night she was working with the women, taking them to the shelter; by day she continued her reading of what was being published on participatory action research at the time. The lens of feminism that she had was like a dry cloth on a foggy lens. It helped her see that several tellings of the same participatory research project which spoke of “the people”, “the compasinos”, “the villagers” were often the men. The early published work in participatory research did not specify that it was the “male villagers” or “male compasinos”.

Maguire began to ask – where are the women?

One of the things that she was able to do using participatory research with a feminist approach was not to advocate necessarily for women separately but to advocate for ways that participatory research and feminisms could join together. After all, if participatory research was promoting itself as this liberating, empowering change to knowledge creation, we have to involve everybody. Otherwise, what kind of world were we trying to create? We already had that world!

In Gallup, she has been involved in what she calls “feminist informed” participatory action research and teacher-action research. She took the ethos, the theoretical values and underpinnings of participatory action research and feminism and brought those to teacher action research.

Changing the Development Paradigm

Edward Jackson

*Nowadays, ‘social financing’ and ‘impact investing’ are the new buzzwords. The post-pandemic world needs to change the development paradigm to solve our “wicked problems”. **Ted Jackson** shared his reflections on how community engagement through the participatory research process can become a strong influence in changing the development paradigm. Are there any encouraging signs that this is already happening?*

Dr. Edward Jackson (Senior Research Fellow, Carleton University) acknowledges the Canadian Canada, indigenous experiences and leaders like Marlene Brant Castellano, Thomas Berger, Gerry McKay, and Grace Hudson, who helped him chart a way forward. This guidance, institutionalised in the social sciences granting council, in public health and in urban indigenous policy through oral histories, and mapping, has become the accepted way of working in indigenous communities.

The early networks were decentralised, open and undergirded. They were aware of the power dynamics across the global North and South. However, they did not adequately address the issues around gender equality, even though they were taught by strong women leaders and innovators.

Looking ahead at a world in which anti-democratic China will be the dominant superpower, with the US in the second position, we should learn to deal with the authoritarian regimes. We must remember that both Paulo Freire and Francisco Vio Grossi (Pancho), and many others, operated in exile and returned to their countries when the military receded. But even under Pinochet, Pancho and his network in Chile advanced the work in incredibly creative ways. One of the new factors we must deal with now is the right-wing movements fuelled by social media, including anti-science protests, micro-targeted fundraising, and sophisticated electronic surveillance. At the same time, we must engage robustly with the economic sphere not solely in oppositional forms, but must also be propositional in our engagement. There are creative spaces in innovative/ social finance, for example, in lean data and collective impact, that offer entry points for

participatory research. The voices closest to capital are usually the loudest in this space, though they raise funds in the name of citizen beneficiaries. It is fundamental that the voices of citizens, workers and their interests are amplified and asserted in the economic sphere. The participatory research of the future must also be rooted in a perpetual engagement and power sharing with young people.

Sharing Knowledge in Evaluation

Yusuf Kassam

*The sharing of experiential knowledge from different voices within the community has been an important contribution to the participatory research approach. **Dr. Yusuf Kassam** was the coordinator of the Africa node. Use of participatory research in evaluating development programs, he believes, is one of the big successes of the participatory research paradigm. He was asked to share his journey of bringing the knowledge of the community into the monitoring and evaluation process.*

After his involvement in the international participatory research network and the African regional participatory research network, **Dr. Kassam** (Independent Participatory Researcher, Canada) has worked as an evaluation consultant for international development projects. As a result of his experience in these participatory research networks, he has used participatory research methods in evaluating development projects funded by aid agencies in different sectors like education, basic health, micro credit, food security, cooperatives, governance, etc.

In all of the evaluations which Kassam has done, he has used participatory research methods like community focus group discussions and individual testimonials in combination with the conventional, quantitative methods such as questionnaires, interview, schedules, household surveys, and statistical analysis. It is important when conducting conversations for testimonials that open ended and non-leading questions are asked to the men and women beneficiaries of the development program. The researcher must tape this dialogue and transcribe verbatim, and later on play it back to the interviewees.

The guiding principle in participatory evaluation is the fact that the local citizens possess valuable knowledge, experience and analytical capacity to assess the achievements and constraints of the development processes in relation to their economic, political, social and cultural reality. They have the knowledge and analytical capacity. In using this principle, the local citizens or the beneficiaries of the development program are treated as central subjects and not objects. Central subjects and actors are given the opportunity to '*name the world*' (in Paulo Freire's words). They are actively involved in the entire evaluation process and they become the major stakeholders.^{[P]_{SEP}}

In general, participatory evaluation strategies can help communities and donor agencies mobilise and share local knowledge in combination with the expertise and knowledge of the outside specialist. This is shared knowledge. But we must

not lose sight of the fact that it is the knowledge of the local citizens which becomes the dominant source of knowledge and analysis. The knowledge obtained from participatory evaluation is more accurate, authentic, richer, and more useful. Participatory evaluation methods produce perceptions, insights and perspectives into people's development struggles which conventional research methods cannot possibly produce. The participatory evaluation methods in Kassam's experience also reveal the psychosocial and qualitative changes in people's lives, which conventional methods cannot reveal.

Knowledge produced by participatory evaluation transcends the statistical silhouette of reality and presents a project in flesh and blood, thereby giving a more intimate feel of the pulse of the development project. The combined use of conventional and participatory evaluation methodologies produce macro and micro knowledge of reality, each informing and enriching the other. Last, but not least, participatory evaluation empowers communities to analyse and solve their own problems. It promotes the beneficiary's ownership of a development program. Without this, when the project is completed, everything comes to a stop. The ownership of the program through the participatory evaluation that was used helps them to continue to act on the development interventions that were initiated by a given project. In other words, participatory evaluation becomes a development intervention in its own right.

A Practitioner's Point of View

Rajesh Tandon

*Participatory Research is about research with the people, not for them, bringing people's knowledge into research. **Dr. Rajesh Tandon** was the coordinator of the Participatory Research network in Asia, and set up PRIA to promote the practice of Participatory Research. He was invited to answer – who is a Participatory Researcher in the field? What would you say to young researchers and adult education facilitators who are keen to include people's knowledge into the action-research processes?*

[P]
[SEP]

Dr. Tandon (Founder-President, PRIA) first "bumped into" the group of people who were coordinating the international network in 1977, when he started his fieldwork as part of his PhD in a management program, with an initial educational background in electronics engineering. The field work was in rural Rajasthan and through a series of coincidences he wanted to return to India (at the time there was political Emergency in the country) to do his fieldwork. Before he left for India, the American faculty and colleagues at Case Western Reserve University where he was going his PhD asked: what is your research question? The research question was vague; all Tandon knew was that it was going to be on organisational analysis of rural development programs. Prior to going to southern Rajasthan to spend a year doing fieldwork, the extent of Tandon's rural immersion was what he had occasionally seen villages from a train.

[P]
[SEP]

A powerful story (apart from the one shared by Patricia Maguire) for Tandon was him “running around” as a researcher trying to get data, to fill in the questionnaires he had prepared by interviewing the villagers. He was doing some practical work in workshops with young farmers there, and wanted to record the change. He was frustrated – after almost 8-9 months, with his dissertation submission date approaching, he had not been able to get any substantial data from the farmers. Sensing his anxiety, an old farmer approached him and asked why he was looking worried. Tandon explained his frustration of not being able to get any data – he had a questionnaire and interview guide, which he had even translated into Bagdi, the local language. “Nobody answers my questions clearly,” he told the farmer. The farmer asked, ‘Can you see, hear, smell, taste and touch?’ Tandon responded in the affirmative. To which the farmer said, ‘All your five senses are working. You must be getting data from these senses. Leave the questionnaire for a while’.

For Tandon, this was a major ‘lesson’ in research methods.

Where does data come from? Before it reaches our cognition, we receive and absorb data through our five senses.

Tandon returned to Case Western to write up his dissertation. On recounting this story to his PhD guide, he was asked to redo his field work in a field site in America. Crestfallen, worried, because his visa was running out, Tandon met Prof. Dave Brown, a young professor in the department who was also on Tandon’s thesis committee. Prof. Brown helped Tandon “make sense” of his data. Tandon wanted to challenge the dominant research methodology, and needed a bibliographic reference to posit an alternative methodology. Coincidentally Tandon was connected to Budd Hall, who was at the time in Toronto. A phone call later, Hall sent a copy of his 1975 *Convergence* article, which Tandon included in the bibliography of his thesis.

After receiving his PhD, Tandon returned to India. A new Janata government had come to power at the Centre. Two episodes further changed Tandon’s thinking. The first was the firing on mill workers in the Swadeshi Cotton Mill in Kanpur. The workers were protesting the disinvestment in the mill by the owners who wanted to shut it down. The second, which happened soon after, was a letter he received from Budd Hall inviting him to a conference in Caracas, Venezuela. There Tandon met Budd Hall, Yusuf Kassam, Pancho vito Grossi, Jan de Vries, and others who were talking about setting up the international network for participatory research. They nominated Tandon as coordinator of the Asian network.

Along with his day job at the National Labour Institute, Tandon began producing a cyclostyled newsletter which he called Participatory Research Network Asia. He connected with several researchers and activists in the field of labour rights, agriculture, forestry, health care (e.g., with Dr Zafarullah of the Gonoshastra Kendra in Bangladesh).

What led Tandon to ‘incubate’ PRIA? His day job was standard teaching and research, which was not as fulfilling as the work in connecting with those who were doing exciting work in the field with women’s and worker’s rights. In Ljubljana, he met Fals-Borda, who in an informal discussion mentioned that a

political party is not the answer if one wants to bring about change. When he visited Highlander Centre, and met Myles Horton, it crystallised in his mind to set up an organisation based on promoting the use of people's knowledge for change. With support from Anita Dighe, Om Shrivastava, Walter Fernandes, Ganesh Pandey, Prem Chadha and other local colleagues, he set up PRIA.

Tandon's advice to young researchers is the same as the farmer gave him: "Don't de-class yourself. Understand your privilege. Understand the additional value you bring through your skills, and more importantly these days, through your networks and connections. Work with the people to build horizontal relationships. People know that their knowledge is not complete. Touch the lives of the ones who are at the very end, following Mahatma Gandhi's principle of *Antodaya* (the last person). Such people are not hopeless; they are determined. Listen to them, interact with them, build on what they have, around the aspirations they articulate. Creativity comes in connecting the very last, local voice with those in authority (who have resources) so that the last person also gets their entitlements. The process of learning and knowing together becomes the foundation for empowerment."

Researchers can write journal articles, present papers in conferences to share their research. But if they want to have impact, enable the people to articulate their issues – the researcher becomes the interface to reach the ears of those who are in authority and need to hear the voice of the marginalised and poor. Such a research approach is very exciting, and it can show results in your lifetime.

In an unequal world like the one we live in, there has to be a contestation of knowledge. Such contestation is essential for finding new and creative answers for the problems that we face today, which are caused because of the dominant way of constructing knowledge which devalues people's own wisdom and lived realities.

Democratising Knowledge in Higher Education

Budd Hall

The learning and use of participatory research happens in the halls of academe, by both students and professors. When multiple epistemologies, and ways of knowing, are included in the generation of knowledge – that heralds the dawn of a knowledge democracy. Budd Hall's five-decade journey has been from articulating an alternative research paradigm, to advocating for knowledge democracies. In what ways can higher education institutions become spaces that promote the democratising of knowledge?

Dr. Budd Hall (Senior Associate, Centre for Global Studies; Professor Emeritus, Public Administration, University of Victoria, Canada) visualised the 'elders' as a flowering plant, connected at the roots through the extraordinary history of participatory research. Each elder has grown and done different things, had different challenges, met different people, had disappointments and joys – together they have created, through a common set of values about justice, respect

for everyone's knowledge, and collective skills, what de Sousa Santos has called an 'ecology of knowledges'.

Hall started speaking about creating a knowledge democracy when he began to see the connections between many of the types of work that those in the network were doing – Gaventa's work in using co-created knowledge as a critical element in organising for social change; Deborah Brandt's use of arts to challenge the conventional ideas of representing knowledge; Maguire's work to include voices of men, women, and the broader inclusion of different sexualities, and races. He has reflected on the concept of the knowledge economy, which has become so popular that governments are now paying attention to it. The discourse on the knowledge economy has really been captured by capitalism and by the state aligned with capitalism. So, as a concept, knowledge economy is not useful.

He encountered the work done on 'knowledge society', which speaks to the role of knowledge in citizenship and engagement. But we need to be mindful that what the knowledge society does not do is question 'whose knowledge'? There's no questioning about the historic domination of white, male, European knowledge, the so-called 'Western canon', in the knowledge society.

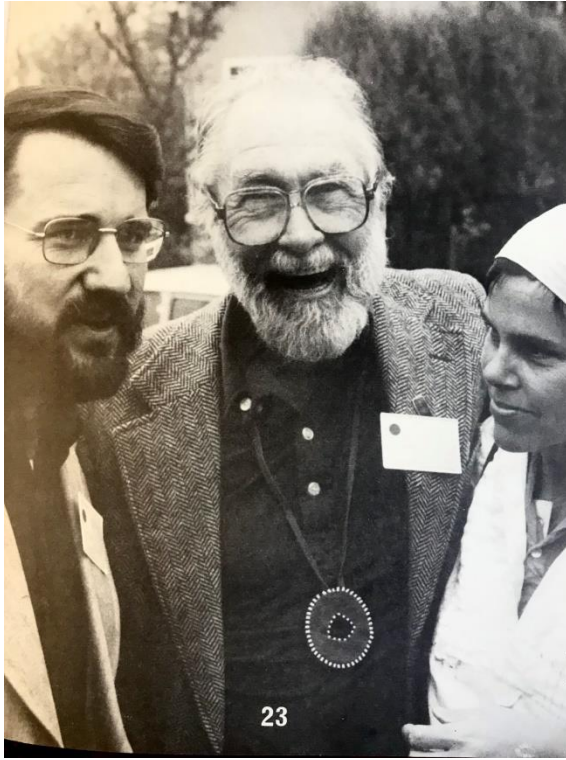
This brought him to the question of multiplicity of knowledges, to consider the concept of 'epistemicide' (the way in which Western knowledge systematically killed other knowledges that existed in the world) and to the diverse representation of knowledge – in ceremony, song, poetry, music, theatre, etc – in addition to, not to the elimination of, the academic modes of knowledge sharing. If we understand the critical importance of experiential knowledge in transformative movements and add to that the question of sharing knowledge, and develop ways of sharing knowledge outside of market structures, it brings us to the conversation about open access – a balance between control of knowledge by Indigenous and other community people and the open sharing of knowledge. All of this comes together in the concept of knowledge democracy, which might give us a discursive space in the battle for the minds of people.

What has to happen in higher education to build a knowledge democracy? We must remember that universities are medieval, with the exception of the early universities in India. They have retained their structure and power for many years. So, for us to expect that they are going to change quickly is not very realistic. What needs to happen is that, first, universities have to recognise that dependence on a Eurocentric knowledge system is not sufficient to solve the problems of the communities where the universities are located. Second, they need to think about democratising or de-colonising the curriculum. This requires a radical change in the curriculum. Thirdly, we need to talk about the implications of decolonisation and knowledge democracy for research. We need to talk about what it means for the pedagogy to engage with the students. We need to think about it in terms of architecture, design of the spaces where we learn, and so on. In the 1970s, when we started talking about participatory research, no university was interested in this discourse, but now that is not the case. Several universities, certainly those in Canada, are having this discourse, though not every student gets access to this alternative paradigm. The UNESCO Chair in Community Based Research has given Hall and Tandon the space to network and advocate

with higher education institutions and higher education policy for community-university engagement.

THE HISTORY

A TRIP DOWN MEMORY LANE



Myles Horton with John Gaventa and Dian Marino



Paolo Freire in Tanzania, 1972



First International Conference on Adult Education, 1973, Addis Ababa



World Assembly on Adult Education, 1976, Tanzania. It was the first international conference to introduce Participatory Research



Budd Hall in Eastern Nigeria, at a field school, 1964

A TRIP DOWN MEMORY LANE



Budd Hall



Aimee Horton



Helen Lewis



Yusuf Kassam



John Gaventa

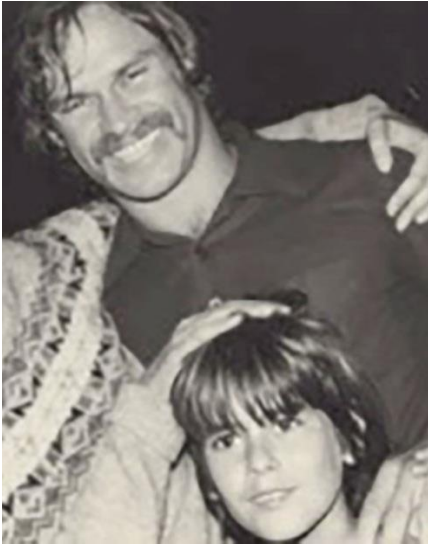


Francisco La Coya, head of
Nicaraguan Literacy Crusade,
with Myles Horton

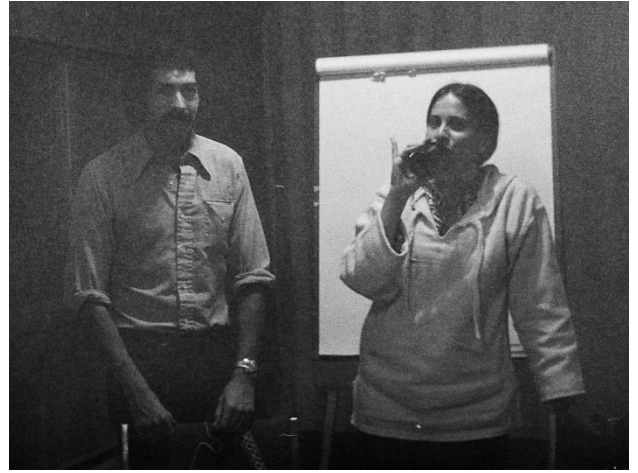


Patricia Maguire and Jamaican
Education Counsellor,
Evaluation Workshops, 1977-78

A TRIP DOWN MEMORY LANE



Ted Jackson



Raúl Leis



Rajesh Tandon



Deborah Barndt with Myles Horton and Paolo Freire

Ljubljana group photo



Pancho Vio Grossi (right)

Watch video
<https://www.youtube.com/watch?v=IzLH9ZOU19o>

The Future of Participatory Research

In the second segment of the discussion, each panellist was asked to share one idea that could re-energise the learning and teaching of participatory research, with the Global South taking the lead.

Hall spoke of the Knowledge 4 Change (K4C) consortium as the space for supporting young researchers and providing the next generation the rich experience of our lives. The consortium is creating K4C hubs. A hub is a place where the university and a civil society organisation make a formal partnership agreement to provide training for young people together, ideally in the same learning environment – a classroom or a setting where community workers and university students can learn together. In order to support the creation of these hubs, the UNESCO Chair offers a Mentor Training Program (MTP). This is a 21 week online training program for the people who have been given the responsibility of creating^[P] the hub. The MTP puts a lot of emphasis on telling stories and the importance of values, because the academic world strips away values and everything becomes instrumentalised, abstract and value-neutral. The K4C consortium stresses the non-neutrality of knowledge creation and puts a lot of emphasis on the use of the arts. Most of the K4C hubs are in the Global South and the excluded North. Bringing young people together in real life settings with community is powerful. That's the experience of the 'elders'; all of the stories shared today talked about that.^[P]^[SEP]

Based on her work for and with others for advancing feminist informed participatory research, **Patricia Maguire** drew attention to acknowledging that all people are gendered (cis men, cis women, people who are non-binary, people who are gender fluid). But what has happened in participatory research is that ciswomen, non-binary, gender fluid people have done the heavy lifting of really looking at how our inner sexual identities inform our work. There is no aspect of contemporary human life that people don't experience differently based on their gendered identity. Covid has shown us that there is no area in human life today that people don't experience differently based on their gender identity. So, if participatory action research is going to continue to be or re-energise itself it needs to be relevant to the problems that humans face today, which people face differently based on their gender identity. Throwing down the gauntlet, Maguire called up cis men in participatory research to get a hold of and do some work in examining how their masculinity informs the doing of participatory research.

For **Noramando Suarez**, participatory research can be re-energised through the youth (millennials) putting it in a new context. It is essential that the youth re-contextualise and reformulate the traditional participatory action research methods, to respond to the realities of the global South, particularly Latin America and Caribbean. In cases and contexts of conflict, participatory research in the hands of the youth will make it possible to carry out reconciliation processes and build a stable and lasting peace.

For **John Gaventa**, it was worth going back to the way in which the 'elders' present here today were energised at the time. Learning from elders played an

important role – what they learnt from Horton and Freire was invaluable. Gaventa encounters new stories daily about participatory research being carried out by people all over the world who are not part of the earlier generation. What is missing, though, is the networks that bring these contemporary experiences together, networks led by the people who are leading the practice of participatory research. In this context, he proposed and floated the idea of Ljubljana 2.0 – organised by the new pioneers, creating a space to capture the energy that is out there and using it to set new standards for what we think authentic participatory research might be. Judge the universities and others on the standards that are emerging from the grassroots around the world. Social media, webinars and other new technologies can enable the sharing. Participatory sharing of the contemporary pioneers will define the next generation and widen the road of participatory research in the future.

“If we lose the forest, if we savage the land, we might as well be cutting off our own right hand.

For we and the Earth are one, under the sun.”

Deborah Brandt sung this song; she is energised by music. Young people have their own ways of energising themselves through different forms. The message of this song, the climate justice movement, the environmental, the racism movement, have tapped the energy of young people. Recalling Jane Sapp’s advice to community and cultural workers, Deborah emphasised the need to listen. Listening is absolutely critical for any kind of intergenerational, intercultural and interspecies dialogue. Deborah has learnt from Indigenous collaborators that most colonial languages are noun based (even knowledge as a noun is kind of static), but verb based languages speak about knowing and relating. She encourages adopting a way of thinking that is more relational and fluid.^{[P]_{SEP}}

Kassam shared two ways for the future. The first, to share and disseminate the knowledge participatory evaluators have gained by doing participatory evaluation. Dissemination for him means the work should be published somehow so that other organisations, individuals and professionals involved in doing evaluation of development projects get to know the elements and the value of doing participatory evaluation. Second, some donor agencies are allergic to this notion of participatory evaluation. They think the knowledge and information generated by participatory evaluation is subjective, impressionistic, anecdotal, and it’s not hard evidence. People don’t understand the nature and the value of participatory research and participatory evaluation. Perhaps some organisation should take a lead to bring together these development aid agencies and introduce them to participatory evaluation as a separate methodology. The idea is that when they fund development projects, they should fund participatory evaluation of the projects and not just rely on quantitative data and statistical analysis.^{[P]_{SEP}}

PRIA is one institution that can trace its roots to the origins of participatory research. It is perhaps one of the oldest institutions that has consistently practised, encouraged and developed participatory research. **Rajesh Tandon** reminded us that participatory research broadens the path of enquiry and knowledge production. It goes beyond thinking, and includes feeling and acting as equally legitimate modes of knowing. Feelings enable us to use arts based methods;

acting will ensure that the learning is related to the results we seek, where action research has its origin. During the pandemic, a large number of young people got connected to the “other side”, those who are not the elites created by economic globalisation. The South-North dynamic has become very local as well. Young people in India began to ask questions when they saw millions of migrant workers walking several hundred kilometres, barefoot, under the blazing sun, to return to their villages. These workers were forced to lose their connection to livelihoods, homes, and any sense of decent and safe living.

Tandon feels the opportunity is right to promote Right to Research – be it in the name of the pressures generated through climate impact, or because of the recovery and reconstruction efforts required to overcome the impact of the pandemic. The Right to Research needs to be promoted not just by talking about it but by collecting stories of what young people are trying to do in urban slums, with Indigenous communities, for climate justice, gender equality, etc. Linked to this would be an increasing space in the higher education system with a mandate for students to engage with the real world. A lot of young people have realised that engaging with the real world gives them a new sets of skills, including the one to listen.

The energy, excitement and emotive connect that people have, coupled with a desire to transform the conditions in which we live, and the use of digital technology provides the space for organising Ljubljana 2.0.

The commitment to justice and the commitment to foundational human rights is energising.

The time is now to take the initiative for participatory research forward. ^[P]_[SEP]

7:30 - 7:40 pm

Welcome and PRIA@40 Presentation *by Niharika Kaul, PRIA*

7.40 - 7.47 pm

Events leading up to International Participatory Research Network Conference, Ljubljana, Yugoslavia

by Juan Mario Diaz Arevalo, Department of Politics and International Relations, University of Sheffield

7.47 – 7.50 pm

Introduction to the Panelists

by Sumitra Srinivasan, PRIA, India

7.50 – 8.35 pm

Sharing of Experiences: Why Is it Important for Researchers to Make Research Relevant to the People?

- We Make the Road By Walking: The legacy of Myles Horton and Paolo Freire
Dr John Gaventa, Institute of Development Studies, Sussex, UK

- Fals Borda's contribution to development of PAR
Prof. Normando Suarez, Assoc Prof in Sociology Department, UNAL, Colombia

- The Romance of Revolution and the Nicaragua adult education program
Dr Deborah Barndt, Professor Emerita, York University, Toronto, Canada

- Doing Research With People: A practitioner's POV
Dr Rajesh Tandon, Founder-President, PRIA, India

- Doing Participatory Research: A feminist approach
Dr Patricia Maguire, Professor Emeritus of Education and Counseling, Western New Mexico University - Gallup Graduate Studies Center, USA

- Knowledge Shared: The 'success' of PR as a guiding principle in participatory evaluation

Dr Yusuf Kassam, Independent Participatory Researcher, Canada

- Influence of PR in foreign aid, regional development, social finance and impact investing policies

Dr Edward Jackson, Adjunct Research Professor, School of Public Policy and Administration, Carleton University, and Senior Research Fellow, Carleton Centre for Community Innovation, Canada

- Knowledge and Engagement: From PR to Knowledge Democracy in the halls of academe

Dr Budd Hall, Senior Associate, Centre for Global Studies; Professor Emeritus, Public Administration, University of Victoria, Canada

8.35 – 9.10 pm

Re-energising Participatory Research: Leadership from the Global South

In-depth conversation with pioneers of Participatory Research looking into the future

9.10 – 9.20 pm

Audience Q&A

9.20 – 9.30 pm

Closing Remarks and Key Takeaways

by Dr Rajesh Tandon, Founder-President, PRIA, and UNESCO Chair in Community-Based Research and Social Responsibility in Higher Education

PROGRAMME DESIGN

In Conversation With:

Juan Mario Diaz Arevalo, Department of Politics and International Relations, University of Sheffield, and Sumitra Srinivasan, PRIA, India

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PRIA@40 EVENTS

DATE	TITLE	THEME
12 August 2021	Youth Participation and Active Citizenship	Citizen Participation
20 August 2021	Planning for Urban Informalities	Sustainable Urban Future
31 August 2021	Accelerating Capacities in Civil Society and Non-Profits	Empowering Civil Society
2 September 2021	Nurturing Civil Society Partnerships in Uncertain Times	Empowering Civil Society
15 September 2021	Redesigning Civil Society Ecosystem: From Local to Global	Empowering Civil Society
28 September 2021	Unlearning Patriarchy: Expanding Impacts of Gender Training	Making the Gender Leap
30 September 2021	Investing in Civil Society Innovations	Empowering Civil Society
01 October 2021	Community-led Adaptations: Water is Life	Decentralised Community Governance
06 October 2021	Inspiring Leadership of Mayors and Councillors for Inclusive Urbanisation	Sustainable Urban Future
12 October 2021	Trajectories of Participation: From Development to Governance	Citizen Participation
20 October 2021	Scaling up Citizen Engagement for Inclusive Urban Governance	Sustainable Urban Future
01 November 2021	Gender Transformational Organisational Renewal: Towards Gender Equality	Making the Gender Leap

PRIA@40 EVENTS

17 November 2021	Participation, Representation & Accountability: Strengthening the Movement	Decentralised Community Governance
23 November 2021	Making a difference: Adapting Impact Measurement	Empowering Civil Society
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