

## CHAPTER SEVEN

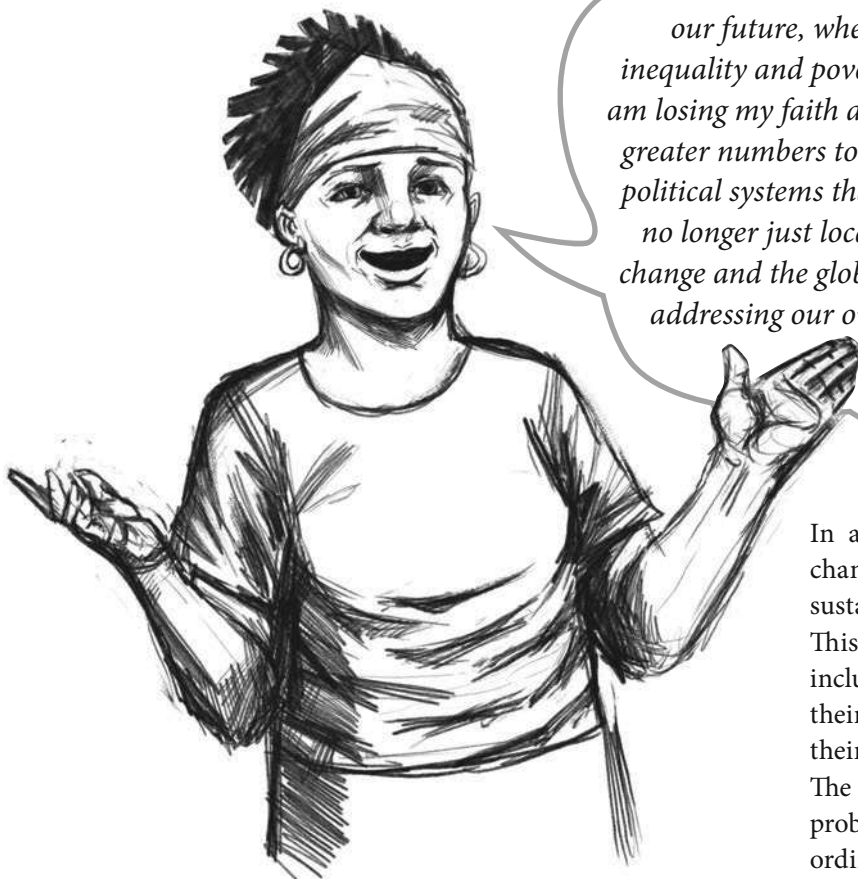
# Another World is POSSIBLE and is already happening

### Towards a Great Transition through a Global Citizens Movement

*“We’ve become something of a bacterial species, and our fingerprints are everywhere. The planet is dying, and there is a need to reform or rethink or out-think the ways we’ve been thinking about the world and our relations to it. Today’s most pressing imperative is to turn to each other.”*

– Bayo Akomolafe

*While governments, corporations and NGOs argue over words and definitions in never-ending international negotiations about our future, whether addressing climate change or global inequality and poverty, I, like many citizens all over the world, am losing my faith and patience. People like me are mobilising in greater numbers to challenge the bankrupt global economic and political systems that no longer work for us. The change we need is no longer just local but has become global. Just look at climate change and the global economic collapse. We can’t carry on each addressing our own social change and ignoring the ‘elephant in the room’ – here are some ideas for how we could join up the dots.*



In an ever more interconnected world, any social change and transformation towards a more just and sustainable future cannot be done without its citizens. This is not only because they are demanding to be included or because it is democratic, but also because their ideas, their work and how they choose to live their lives will be what makes real change happen. The contribution of citizens to solving our planet’s problems and realising possibilities is key. When ordinary people think, create and work together the extraordinary become possible.



We need to ignore the false promises of those whose only interest is to maximise profit through short-term economic growth, destructive competition and wasteful consumerism. They have failed us in the past and they will continue to destroy what matters to us if we allow them. But we should not lament what they are doing because it is up to us to change things. In their place we can cultivate more sustainable lives for all based on values that appeal to the best in human nature.

A global citizens movement can reshape the course of history. For many this may seem an impossibly ambitious venture, perhaps even naïve. And yet all great citizens movements in history, the countless struggles against tyranny, for democracy, equal rights and freedoms of all kinds, faced down the same cynicism. And we have already seen in every corner of the earth citizens gathering together, in connected struggles, to find a new way forward. Another world is possible and is already happening.

Of course it is going to take continuous processes of mobilising and organising, but behind this all two things are critical:

*We need to support radical experimentation... it is not enough to put the unworkable behind us. We need to create what will take its place.*



- **We need to change our paradigm**, how we see, understand, value and talk to each other about the world, humanity and the issues that matter; crafting a new language for thinking, conversing and collaborating.
- **We need to support the radical experimentation** that creative people of all kinds are conducting in the niches and corners of the current system (whether organisational, economic, technical, social or political). It is not enough to put the unworkable behind us. We need to create what will take its place.

This chapter explores some approaches to how this could happen.



## A New Paradigm: The four pillars of the Earth Charter

If we are to move away from an unworkable, unsustainable system then in what direction do we need to go? The Earth Charter, described here, is a product of a decade-long, worldwide, cross-cultural dialogue on common goals and shared values. The Earth Charter project began as a United Nations initiative, but it was carried forward and completed by a global civil society collective.

### I. Respect and Care for the Community of Life

- Respect Earth and life in all its diversity.
- Care for the community of life.
- Build democratic societies.
- Secure Earth's bounty and beauty for present and future generations.



### II. Ecological Integrity

- Protect and restore biological diversity and the natural processes that sustain life.
- Prevent harm to the environment and apply a precautionary principle.
- Adopt patterns of production, consumption and reproduction that safeguard the environment, human rights and community well-being.
- Advance understanding of ecological sustainability.



### III. Social and Economic Justice

- Eradicate poverty.
- Economic activities and institutions to promote human development in an equitable and sustainable manner.
- Affirm gender equality and universal access to social and economic resources.
- Uphold the right of all to an environment supportive of dignity, health and wellbeing.



### IV. Democracy, Nonviolence, and Peace

- Strengthen democratic institutions at all levels.
- Teach knowledge, values and skills needed for a sustainable way of life.
- Treat all living beings with respect and consideration.
- Promote a culture of tolerance, non-violence and peace.



The Earth Charter was finalized and then launched as a people's charter on 29 June, 2000 by the Earth Charter Commission, an independent international entity, in a ceremony at the Peace Palace, in The Hague. The drafting of the Earth Charter involved the most inclusive and participatory process ever associated with the creation of an international declaration.

(<http://www.earthcharterinaction.org/content/pages/What-is-the-Earth-Charter%3F.html>)

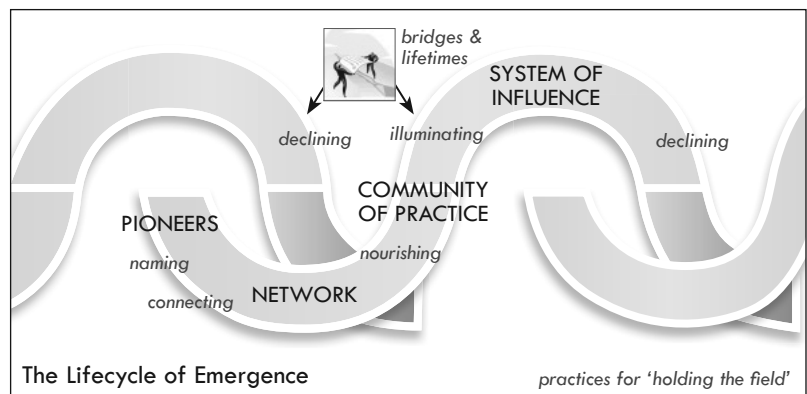
... to better appreciate and understand the essential elements and processes of change.

# 1. Understanding Transformation

Before we can propose approaches to change transformation we need to understand how change happens. Here are some “models for seeing” change, or “windows” through which we can look behind all the detail and complexity to better appreciate and understand the essential elements and processes of change.

## A. The Berkana Model – the Lifecycle of Emergence

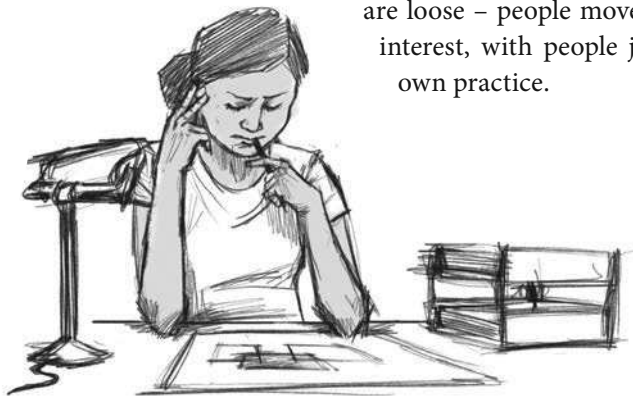
Margaret Wheatley and colleagues at the Berkana Institute, an organisation supporting communities in change efforts, developed a model for system transformation that is based on “lifecycles” that cyclically emerge and decline (Wheatley and Frieze 2006).



The Berkana “lifecycle of emergence”  
 (image from [howtosavetheworld.ca/2010/04/22/the-lifecycle-of-emergence/](http://howtosavetheworld.ca/2010/04/22/the-lifecycle-of-emergence/), accessed 7 August 2014)

### Phases of the Lifecycle:

1. **From Pioneers to Networks.** While a current system is still at its summit of influence (top left of diagram), pioneers begin to experiment with alternatives. Once identified, they might discover shared meaning and purpose with other pioneers and initiatives, connecting with them and forming *networks*. These networks are loose – people move in or out easily – and are based on self-interest, with people joining because they see benefit for their own practice.



2. **Communities of Practice.** Then, motivated by the increasingly obvious decline of the current system and nourished by emerging alternatives offered by the pioneers, such networks can grow into communities of practice. In contrast to networks, *communities of practice* have stronger cohesion: They are based on a shared and intentional commitment to advance certain thinking and practice, and the benefit for the group as a whole is prioritised over individual needs. There is the intention to share discoveries with a broader audience, and to advance quickly on joint learning and innovation.



3. **Systems of Influence.** At a point, they might become *systems of influence* and the new societal norm. This point is however difficult to predict, as systemic change such as in the fall of the Berlin Wall or Apartheid, the decline of the Soviet Union or the global domination of corporate power comes into reality in a quick and unforeseen way. The former pioneers become acknowledged leaders in their field, now recognised by the mainstream, and former sceptics turn into supporters.



Inevitably, these systems fall into decline, outliving their usefulness, and new pioneers and then networks emerge, and so the lifecycle continues.

### The Transition Town Movement<sup>1</sup>



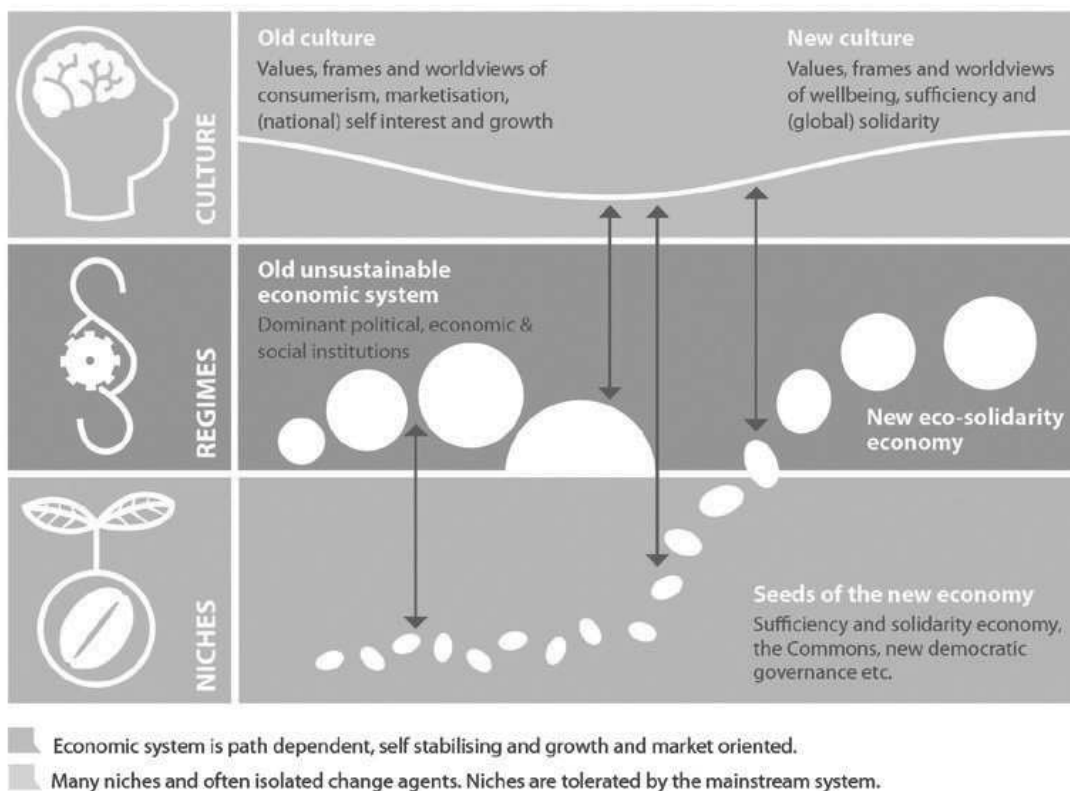
An example of the move from pioneers to a network to a community of practice is the Transition Town Movement, which aims to create resilient communities through implementing collective, local alternatives to an oil, growth and market obsessed economic reality, e.g. through local currencies, community gardens or “free markets”. Starting in 2005 in the small town of Totnes, England, it grew by 2011 to a global network of 714 initiatives in 31 countries with a strong concentration in Europe and North America. This process was facilitated, or “nourished” through a well-crafted “start-up manual”, peer support and horizontal learning dynamics through the growing network itself. While the Transition Town movement is an encouraging example of community based

alternatives, the “tipping point” to become the new standard or system of influence for how cities and local communities are economically and socially organised has not yet been met; cars and corporate retail stores still dominate the way of life in most towns.

Today's conservatism is invariably yesterday's radicalism, and today's radicals, if they are successful, will become tomorrow's conservatives.

– Michael Lind

1. [www.transitionnetwork.org](http://www.transitionnetwork.org)



The Smart CSOs change model (Narberhaus 2014)

## B. The Smart CSOs model

The “Smart CSO Lab” is a growing community of practice of a broad range of people involved with a range of civil society organisations (CSOs) and networks from a variety of sectors, such as environment, global justice, women’s rights or social rights. Regular workshops, meetings and seminars allow participants to reflect on the systemic questions and challenges CSOs need to address, beyond the daily business of management and policy work.

The Smart CSOs Change Model describes change happening at 3 levels:

1. **Culture – from old to new** – from values, frames and worldviews of consumerism, marketization, national self-interest and growth... to values, frames and worldviews of wellbeing, sufficiency and global solidarity.
2. **Regimes – from old to new** – from old unsustainable economic systems and the dominant political, economic and social institutions... to new eco-solidarity economies.
3. **Niches** – seeds of the new economy characterised by sufficiency and solidarity, the Commons and subject to new democratic governance.

According to observations from the Smart CSO change model, civil society organisations (CSOs) currently act mostly at the regime level, fighting losing battles within the existing paradigms of markets and competitions, applying change strategies based on policy work and institutional lobbying. The Copenhagen climate summit is maybe the most prominent illustration of the limits of this approach.

As an alternative, the Smart CSOs model proposes to move the weight of change efforts from the level of regimes to the level of niches, working in spaces of radical experimentation “where the seeds of the new system emerge”, and to the level of culture, to shift the dominant discourses, values and worldviews. This is where the real work lies.

As culture (“what matters to us as humans?”) shifts it supports the emergence of new economic and political forms, from experimental niches, to replace declining and unsustainable forms of economy.

Below, we will see how these two “windows” can be merged to provide a powerful map to the future. But before that, let us look at “how” we may move forward.

## 2. The quest for a “great transition” – new work for civil society

The world is in danger. This requires us to act, to move towards a better place, to a vision of what we can become. But there is no final destination to envision because as humanity we will always be on a series of journeys into the future. Paul Raskin (2002) and others have called the journey we are now on the “great transition”, a transformation of our economic system based on the well-being of people and planet rather than profit, consumerism and competition, as well as a cultural shift that reshapes our social relations and systems of governance for the benefit of all, including the planet itself. In many ways it has already begun.

The “great transition” is a global act requiring global connection and cooperation. Already there is a huge acceleration of global interconnectivity, both positive and negative, through the globalising economy, the internet and other media. People are connected as never before and with this emerges the very real conditions for a global citizens’ movement that could shape this great transition. We are connected, but how can we cooperate?


What characterises this “great transition” we are in? What are the paradigms or ways of seeing and thinking that we must let go of and which ones might we adopt to lead us through the “great transition”? Below are a few that we find interesting and helpful.

### **Transformational change: Crisis and turning point**

Global transformations cannot be planned, predicted or understood before they happen: processes leading to transformation make sense only when we look back at them as historians. At a “turning point” or “crisis moment” the old truths lose significance: the old thinking patterns, values, frames and certitudes do not deliver meaning anymore. This crisis moment, when the old is fading, is characterised by irritation, fear, confusion, depression and conflict.

The crisis is made worse by the fact that the emerging new system cannot be predicted or controlled. Our addiction to certainty and control must be abandoned as we walk into an unknown future. This does not mean that we are helpless but it is an invitation to approach life differently.

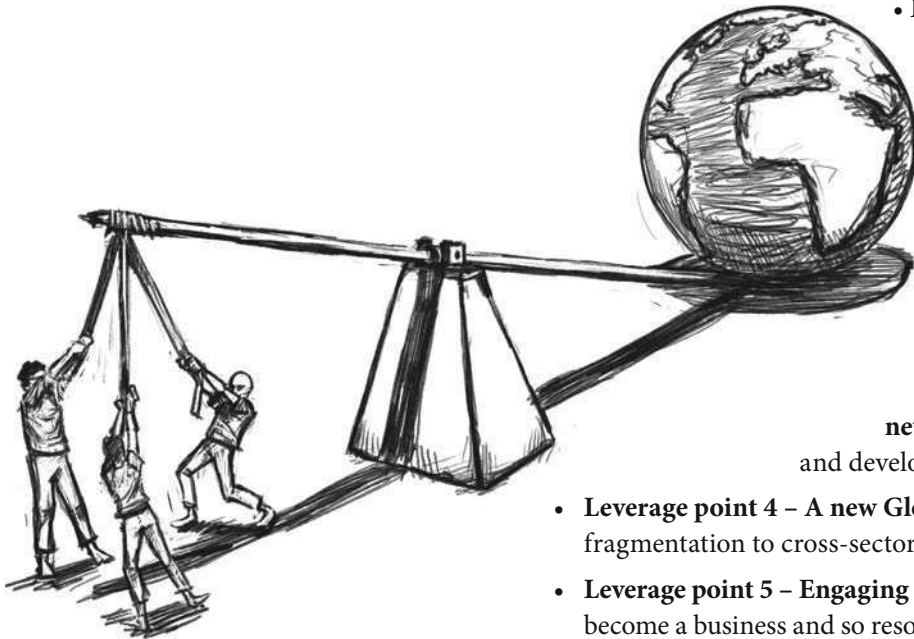
So what needs to change? The Smart CSO initiative (Narberhaus et.al. 2011) has put forward a vision and 5 Leverage Points (ways to influence change):



*People are connected as never before and with this emerges the very real conditions for a global citizens’ movement that could shape this great transition.*

## The Five leverage Points of the Smart CSO Initiative

**Vision** – an idea of the future, not an idealised fixed picture but a set of values and principles by which to live and co-exist. The Earth Charter, described above, is perhaps the most developed and inclusive contemporary vision to have been developed.



- **Leverage point 1 – Systems**

**thinking:** new understandings of complexity in an increasingly globalised, interconnected world

- **Leverage point 2 – A new narrative:** working with cultural values, how people make sense of their lives and what matters to them

- **Leverage point 3 – Developing**

**new models:** experimenting with and developing the seeds of a new economy

- **Leverage point 4 – A new Global Citizens' Movement:** from fragmentation to cross-sectoral and global collaboration
- **Leverage point 5 – Engaging funders:** social change cannot become a business and so resourcing the new initiatives in other ways is critical

*It is possible that our greatest and most urgent task is to learn how to ride the storm of change.*







Instead of seeking to plan and steer the “great transition”, we have to work with what is happening, strengthening and supporting where possible and contributing to an enabling environment for positive change, e.g. through intellectual openness towards different worldviews, non-dogmatic spirituality, experimentation with alternatives and “gentle dissidence” or strategic activism that does not strengthen the very forces it seeks to undermine. These elements are not only closely connected to models for transformational change, but also crucial to a certain approach to global learning and global citizenship education.

All of the above sound rational and sensible but we usually underestimate the effects of crisis points and find it hard to deal with the feeling states of change; the confusion, fear and doubt. It is possible that our greatest and most urgent task is to learn how to ride the storm of change. What do we look to when the waters rise and our rational and sensible systems begin to look inadequate and downright silly. Where do we look to for help, rescue and encouragement? Is it only then that we will look to each other or can we begin now?

Let us look at what the shift is that is required at each point:



## The Five leverage Points of the Smart CSO Initiative

	<b>Approaches of many current CSOs and why strategies are failing to tackle systemic problems</b>	<b>Strategic leverage points for CSOs to become strong change agents</b>
<p><b>Vision</b></p> 	<p>Too much faith in market solutions to tackle environmental and social problems. Believe that deployment of existing and new technology will mitigate most environmental impact, and that we can tackle the global crisis with specific policies without a need to fundamentally question current cultural values, economic structures and life styles.</p>	<p>The market and current politics cannot solve the systemic global crises. We need to redesign the economy with a shift away from the current growth paradigm to maximizing wellbeing within ecological limits. This will only be possible with a new consciousness and a shift in societal values from self-interest to the common good.</p>
<p><b>Leverage point 1: Systems thinking</b></p> 	<p>Single issues focus, lack of acknowledgement of the feedback loops in the system and the interconnectedness of today's global crises.</p>	<p>Systems thinking is a discipline that can help organizations to understand complexity in systems and work more successfully with highly interconnected global issues.</p>
<p><b>Leverage point 2: A new narrative</b></p> 	<p>Focus on natural sciences – Too much belief in the power of the rational argument. Need to better understand how to influence social, political and human systems.</p>	<p>Insights from cognitive science, psychology and sociology can help us understand how we can work towards a shift in societal values.</p>
<p><b>Leverage point 3: developing new models</b></p> 	<p>Too much focus on incremental change through advocacy work. Policy processes are locked in the current economic growth paradigm and often fail to result in effective policies.</p>	<p>Systemic change requires more focus on socio-technical innovation and bottom up approaches. CSOs can support change agents and the seeds of the new economy in a variety of ways.</p>
<p><b>Leverage point 4: A new global movement</b></p> 	<p>CSOs regularly fail to see the opportunities of cross-sectoral collaboration, partly because they focus on narrow technical proposals and also because CSOs tend to compete with each other. In addition, CSOs haven't focused on the potential of a global citizen movement.</p>	<p>The inclusive nature of the Great Transition offers an opportunity to build large platforms for collaboration. CSOs can learn how to apply successful models of collaboration and support the creation of a new global movement for the Great Transition.</p>
<p><b>Leverage point 5: Engaging funders</b></p> 	<p>There is not much funding available currently for strategies on systemic change. Funding schemes are encouraging focus on short-term, proveable outputs, technical policy work and competition among CSOs.</p>	<p>Funders need to be engaged to develop new strategies for the Great Transition and they need to adapt funding and monitoring and evaluation to the requirements of strategies for systemic change (long term, more risky etc.).</p>

‘The ‘great transition’ calls for a multi-layered, amorphous and organic movement, based on inclusiveness, radical democracy and multiple interfaces.

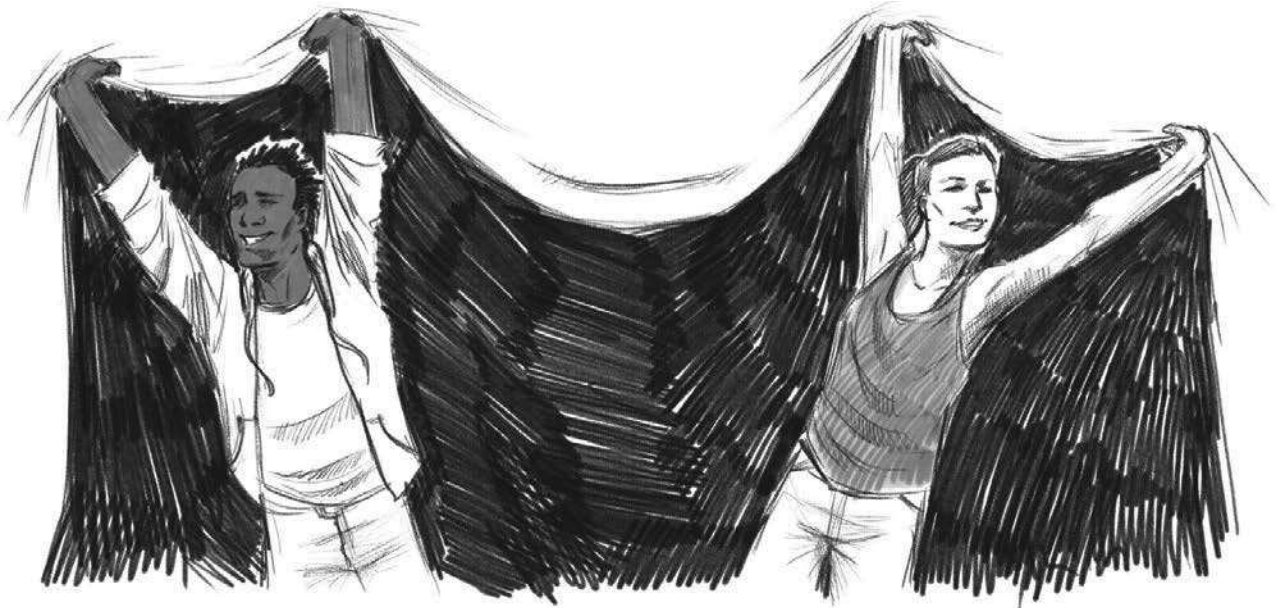
### 3. The Global Citizens Movement

The Global Citizens Movement is one of five “leverage points” to advance systemic change, to overcome the fragmentation of civil society and to rise above the current politics of oppositionist activism to something more creative. Many civil society organisations, notably International NGOs, evolved from participatory, democratic grassroots communities into highly professionalised and hierarchical organisations, often embracing very much the same principles of growth, markets and competition in their institutional strategies as corporate actors in globalised capitalism. Furthermore, in the eyes of grassroots movements NGOs became co-opted by the very system they intended to change.

Connecting NGO practice and ambition with social movements around a transformational change agenda is a key factor to facilitate the emergence of a global citizens movement for systemic change.

#### From social movements to a global citizens movement

The many seeds of a Global Citizens’ Movement are there, in the millions of civil society organisations, movements, campaigns and networks working locally and globally, pushing in many corners for many new futures against unworkable systems, coalescing here and fragmenting there.



**The nature of the emergent movement.** The form of organisation of such a global movement needs careful consideration so that it might be formed to meet its own diversity and the complexity it faces without falling back on the stuck hierarchies that it seeks to replace. A Global Citizens’ Movement cannot become a centralised, command-control style organisation with an institutional structure or central administration. We are seeing the limits of that approach. Such a movement cannot and should not be controlled or managed. The ‘great transition’ calls for a multi-layered, amorphous and organic movement, based on inclusiveness, radical democracy and multiple interfaces. Encouraged by the examples of the American civil rights movement and the environmental movement, Robert Paehlke argues that a multitude of approaches and actors make a Global Citizens’ Movement “more decentralized, more unplanned, more possible, and less threatening” (Paehlke 2014:3).

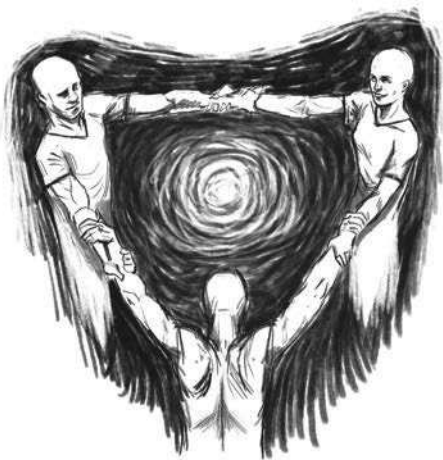
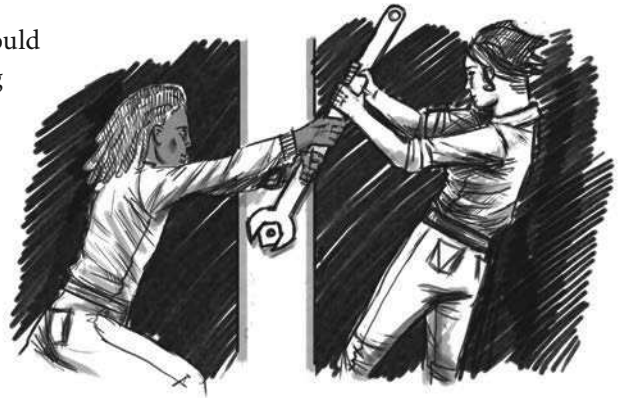
Active citizenship is evolving, and even if the multiple popular uprisings and mobilisations often have different starting points, the issues they tackle are of global concern and are mirrored in uprisings elsewhere on the planet. The identification of individuals as “global citizens” who believe that many local struggles have a global dimension, and that global challenges require global answers has never been higher.

*the issues they tackle are of global concern and are mirrored in uprisings elsewhere on the planet.*

## 4. Cultivating a Global Citizens Movement

A movement cannot be constructed, but can be cultivated, over time. What might the elements of a radically inclusive and adaptive Global Citizens’ Movement look like?

a) **Participatory revolution:** A global citizens’ movement would be world-wide, cross-sectoral and cross-topical, connecting local struggles. We would call this the “participatory revolution”. The work here would be to create links between local and national initiatives and mobilisations across borders through horizontal exchanges and sharing, as well as mutual support. Citizens from different provinces and countries need to meet each other, learn from each other and build the trust they need to begin to work together.



b) **Connected Causes:** Local, citizen-led mobilisations and spontaneous, often informal social movements and networks, with increased emphasis on the aspect of changes in culture, discourses and worldviews. Defining joint objectives and strategies towards political change, systems thinking, identification of common values and culture. New, joint narratives that can create a feeling of global belonging, that creates connectivity across causes with the aim of direct impact on policy processes at national, regional or global level, for example through the UN system. We can call this “**connected causes**”.

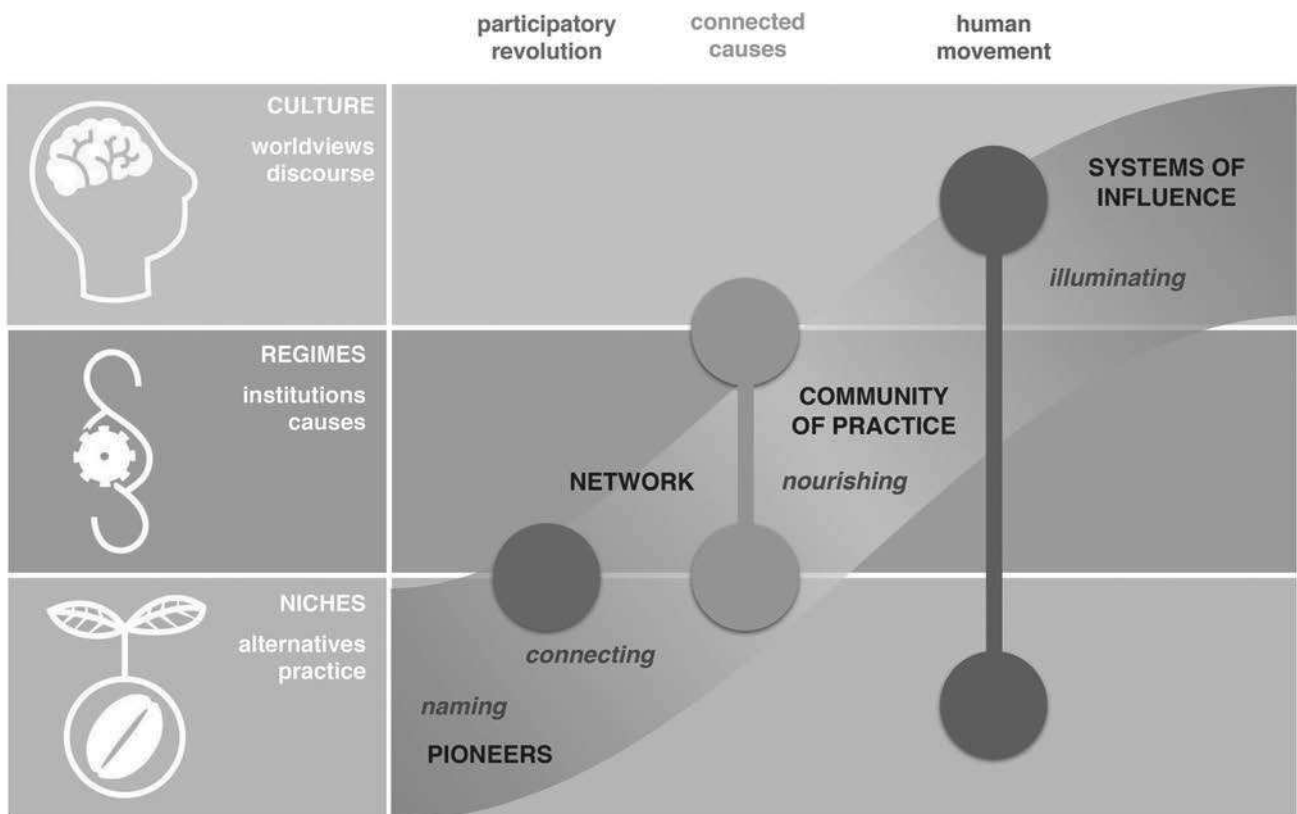
c) **Human movement:** The third, most radical view of a global citizens movement is less concerned with the dimension of policy work and engagement with formal political processes, either because of demonstrated ineffectiveness and danger of co-optation, or because a new world cannot be built with the modes of thinking and mechanisms of the old one. This is what we call the “**human movement**” approach to a global citizens movement. This includes experimentation with new practices at local and global movement level, and emphasises the need for new thinking and a shift in paradigms.



“ ... dive deeply into the exploration of a new culture, new ways of thinking, knowing, and acting.

These three elements already exist – but we need them to be practised more widely. Let us now cross-link the scheme with the Berkana change model on “networks”, “communities of practice” and “systems of influence”, as well as with the four steps leading to change, which are *name-connect-nourish-illuminate*.




The diagram below shows how the “participatory revolution” vision of a global citizens movement corresponds with the connected networks of pioneers, experimenting in their niches or topical mobilisations, and linked mainly by curiosity and self-interest. “Nourished”, they might become a more cohesive international or global “community of practice” around common and “connected causes” and joint commitment to an alternative worldview (“culture”), but still with an aspiration to achieve change through formal political mechanisms or processes, which are part of the old and failing system. Finally, a “human movement” would leave the sphere of regimes, would emancipate itself from an externally defined agenda and dive deeply into the exploration of a new culture, new ways of thinking, knowing, and acting. This movement will create practical alternatives, becoming a “system of influence” that eventually builds up to alternative “regimes” – a new system.



Typology of approaches to a global citizens movement in relation to Smart CSOs (Narberhaus 2014) and Berkana (Wheatley and Frieze 2006) change models

## Core Elements of a Global Citizens Movement

This table sums up the three core elements of a global citizens movement, in relation to the Smart CSOs and Berkana change models:

	Main points	Smart CSOs	Berkana
<p><b>Participatory revolution</b></p> 	<p>Creating links between local / national, topical mobilisations: Sharing &amp; learning Mutual support Concrete political outcome</p>	<p>Focus on local/national mobilisation and experimentation (<i>niches</i>) and consequently change at <i>regimes</i> level</p>	<p><i>Naming and connecting pioneers through networks</i></p>
<p><b>Connected causes</b></p> 	<p>Connections across local / national, topical mobilisations, defining joint objectives &amp; strategies towards political change Systems thinking, identification of joint, common values &amp; culture</p>	<p>Experimentation / mobilisation in <i>niches</i> &amp; <i>culture</i> change should have results on regimes level</p>	<p>Towards a <i>Community of practice through nourishing the networks</i></p>
<p><b>Human movement</b></p> 	<p>Experimentation with new practices at local &amp; global movement level Paradigm shift New epistemologies Concrete political outcome is not planned and not primary focus (it will follow)</p>	<p>Focus on local experiments &amp; alternatives with strong connection to creating a paradigm shift, less focus on outcome at regimes level</p>	<p>New paradigms reach out into society (<i>illuminating</i>), <i>Systems of influence</i> create transformation</p>

### Towards a World Citizens Movement

An example of these three types of a global citizens movement happening and reinforcing each other is the process “Towards a World Citizens Movement” initiated by DEEEP. Through a cycle of three global conferences a world-wide community of practitioners engaged in transformational practices in NGOs and social movements opened a discourse space to address joint questions. The 500 people involved in this initiative is too small a group to actually figure as a “World Citizens’ Movement”, but the elements of the encounters include linking local struggles and mutual support (participatory revolution), reflections on joint values and political campaigning (connected causes), for example through the global Action/2015 campaign<sup>3</sup>, and deep questioning and radical experimentation (human movement). The emerging community of practice aims to connect transformational initiatives worldwide to a meta-movement that can become a system of influence.

(See <http://deEEP.org/global-movement> and [www.action2015.org](http://www.action2015.org))

## 5. Stepping towards a global citizens movement

The work of building a global citizens' movement can be crystallised around a number of challenges:

- acknowledging the need for radical and systemic change
- the need to experiment with new forms of leadership and organisation to assure inclusion, and
- the profound shift in culture and values that is necessary for new paradigms to emerge.

### 1. Acknowledge the need for a “great transition”

There is acknowledgement of the need for a “great transition” but living in this world makes it hard to see the new one.

Cultivation of mental freedom, gentle dissidence and living alternatives as proposed by Krause (2014) can be approaches to nourish the emergence of systems of influence in order to advance a transformation of paradigms. Spreading this idea in civil society, business, politics and the world at large is essential for the creation of a global citizens' movement.

*“I don't think we are very far from that. I think confronted with the social and economic and ecological crisis, a lot of people who tend to be cynical or who are not very politicised, in the back of their minds they are very aware that the system we have now cannot hold, that something fundamental has to change. It can either change in a very grim and scary way, or it can change in a hopeful way. And we have to work for that hopeful and democratic way. In the absence of a democratic global citizens' movement, we are going to have a right wing global citizens' movement.”*

– Mark Randazzo



### 2. A new role for NGOs

Many NGOs, particularly those that are larger and more international, are criticised for dominating local initiatives and movements, using their resources and organisation to soften the status quo and frustrate the emergence of real alternatives. Limited, single-issue, measurable projects, rather like the system of short-term quarterly returns of corporate business, prevent people from asking the bigger questions of change. Change is reduced to clever business models developed in the North and exported to the South.

This needs to be turned on its side. Movement building must be rooted locally. The challenge is to build on local mobilisations and translate that to power at the national and global level. As Mark Randazzo put it: NGOs would need to “zoom out” from “our silos of philanthropy, our specific campaigns” in order “to see the bigger picture”. The role of NGOs should be that of facilitator, rather than shaping the agenda:

*“The role of professional organisers and institutions is to help to create the spaces for interactions and sharing and learning and exchanges, to help to provide the connectivity between all of them, so people can learn from each other and be inspired by each other. And hopefully build a bigger and deeper movement together.”*

Paehlke (2014:11) argues that “a movement committed to expanded democracy, equity, and human rights must itself, in practice, be inclusive, equitable, and scrupulously democratic. The movement must be a model of democracy and inclusiveness to demonstrate the possibility of such democracy on a global scale.” This can only be achieved if organised civil society moves from having a programme or strategy-implementation role to a facilitation role that contributes to and nourishes the feeling and practice of citizenship (Osler & Starkey 2005).

A re-connection of NGOs with local and global movements through a global, systemic perspective that encourages learning from the grassroots, is an alternative to sectoral, policy focused, top-down campaigning. It will consider the universal character of the challenges humanity is facing, and, we hope, deliver alternative models of co-existence between people and planet.

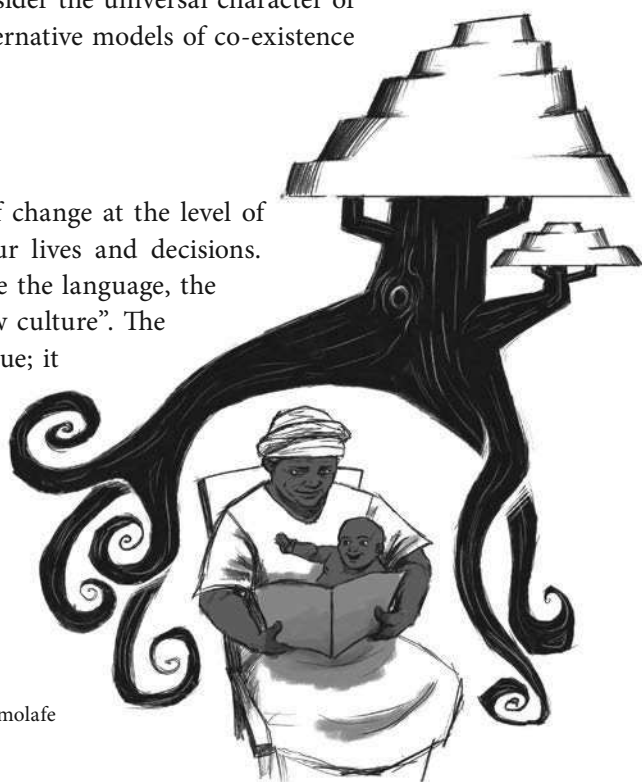
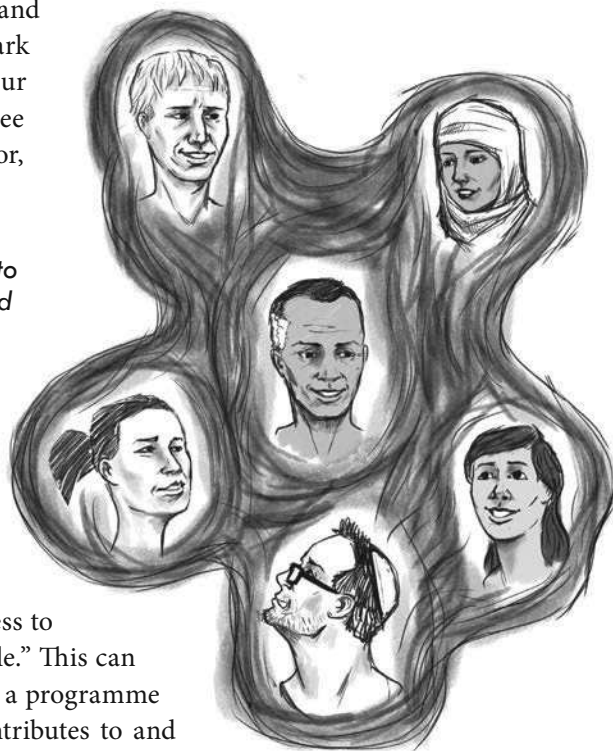
### 3. Addressing cultural transformation

The Smart CSOs model underlines the fundamental role of change at the level of culture – the discourses, values and frames that shape our lives and decisions. The problem with this change agenda is that we do not have the language, the references and the thinking mode to conceptualise the “new culture”. The established institutions cannot provide space for this dialogue; it must come from the people themselves:

*“What is critical about a global citizens’ movement is that the agenda is totally outside the conversation, outside the realm of nation states and parties. It’s about people. For once in the history of modern civilisation, we are beginning to shift the conversation from governments and corporations to the people themselves: The agenda is you and me, it’s our grandmothers, it’s our small children.”*

– Bayo Akomolafe

The role of creating community and joint identification in the emergence of a global citizens’ movement is central. Linking people, their struggles and beliefs and facilitating the emergence of new cultural references by creating a joint language and identification, is a pre-condition for joint action.



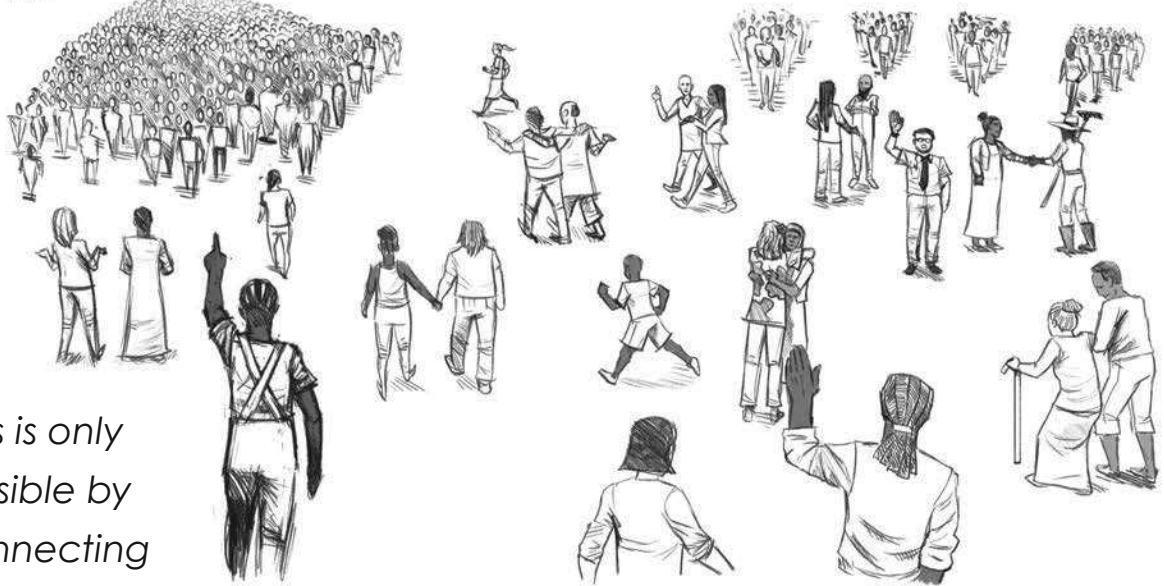
## And so...

The acknowledgement of the need for a great transition, a changing role for institutionalised civil society from policy actors and social service implementers to movement facilitators, and a deep shift in the cultural values and frames, are key ingredients for a global citizens movement to emerge and to bring about transformational change.

The emergence of new worldviews is an open and dialogical process, based on mutuality, the creation of trust and radical inclusiveness. Emancipatory learning, including a re-radicalisation of development education, can facilitate this process. This implies a change in focus from strategy formulation to shaping new kinds of questions and conversations between people, from resourcing aspired policy change to nurturing radical experimentation and niches, and away from working through hierarchical organisations to weaving wider and more participative networks that can evolve into communities of practice and systems of influence.

Can these processes grow and multiply sufficiently to bring about a “great transition”? This is only possible by connecting grassroots mobilisation with re-invented global civil society organisations to incubate an inclusive, democratic and multi-layered global citizens movement for transformational change.

*This chapter is based on the Development Education Masters dissertation by Tobias Troll “Another World is happening – Towards a Great Transition through a Global Citizens Movement” (2014), Institute of Education, University of London.*



This is only possible by connecting grassroots mobilisation with re-invented global civil society organisations ...



# Working with Questions:

## Who is Participating in whose Process?

As development workers from government or NGOs or even as activists many of us imagine that because we have the skills and confidence, we are best placed to lead change programmes, to be in charge, to ensure that nothing goes wrong. And so a school may get built or a law changed. But the people have not been empowered, only used by us, and when the need comes for change again they still feel helpless and need us to come. This is what lack of sustainability means.

Often donor or government funding insists on a whole sophisticated plan being developed up front (by next week!) and so the usual procedure is for “experts” to do some research and put together a plan and then try to sell it to the community, hoping they will “take ownership”. But they don’t.

Essentially they are participating in someone else’s plans and process.

Or local government sets up a series of committees and consultations where the community is invited to comment on new policies or initiatives or even participate in the development of solutions to problems. Hoping they will take ownership, but they don’t.

We now know, however, that it is possible and far more productive to turn this process upside-down.

People and communities can develop their own initiatives and call their own planning processes, like meetings inside the community run by local leaders, where we can support them, if needed, by participating in their processes. We need to be keeping our hands off the steering wheel.

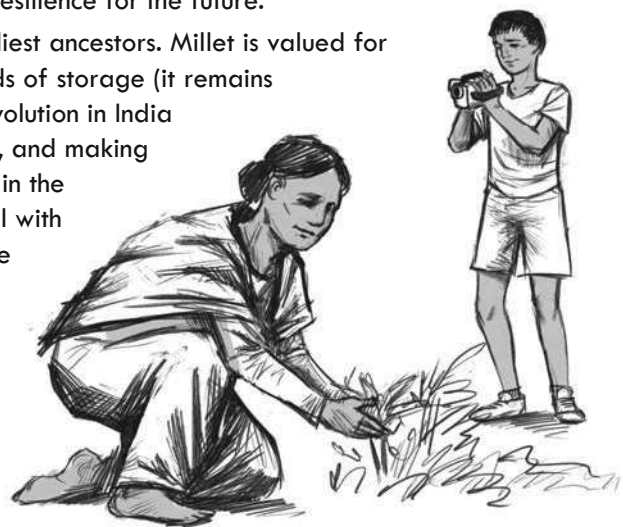
Here is a last story of a practice that understands this principle:

### Indigenous people behind the camera:

### Valuing local knowledge and building resilience, horizontal linkages and global voice

This is the story of how indigenous farmers in India, Peru and other countries are using video technologies to document and revive local knowledge, to enable and facilitate their own form of knowledge-sharing and solidarities, and strengthen resilience for the future.

Millet is a staple food crop first grown by our earliest ancestors. Millet is valued for its nutritional value and ability to endure long periods of storage (it remains fresh for 30 years or more). However, the Green Revolution in India has resulted in subsidised rice flooding local markets, and making it less financially viable to grow millet, altering diets in the process. In North East India, it is undergoing a revival with the help of community video processes: young people from the Khasi Hills documented the know-how from their local elder, on video, and engaged the younger generation in learning how to harvest the elder’s small plot of millet. This small act has led to a striking revival of millet-growing in the village and from only two families growing millet, every household now cultivates this crop.



‘ People and communities can develop their own initiatives and call their own planning processes...

## Working with Questions:

### Who is Participating in whose Process?

Growing millet isn't just culturally symbolic, it enables local farmers to challenge the dominance of industrial-scale mono-culture, re-take control of the local food system, and provide food security for their families. Millet is grown through Jhum cultivation. This is the traditional rotational agriculture practiced in the region which communities believe regenerates the forest and enables farmers to grow up to fifty crop varieties in one field. Millet provides many of the proteins, vitamins and minerals lacking in rice. As a slow burning carbohydrate, it provides a more filling meal for hard working farmers and unlike rice, which requires up to 3000 litres of water per kilo produced, millet has the ability to flourish in drought prone areas without irrigation, and without the need of fertilizers.

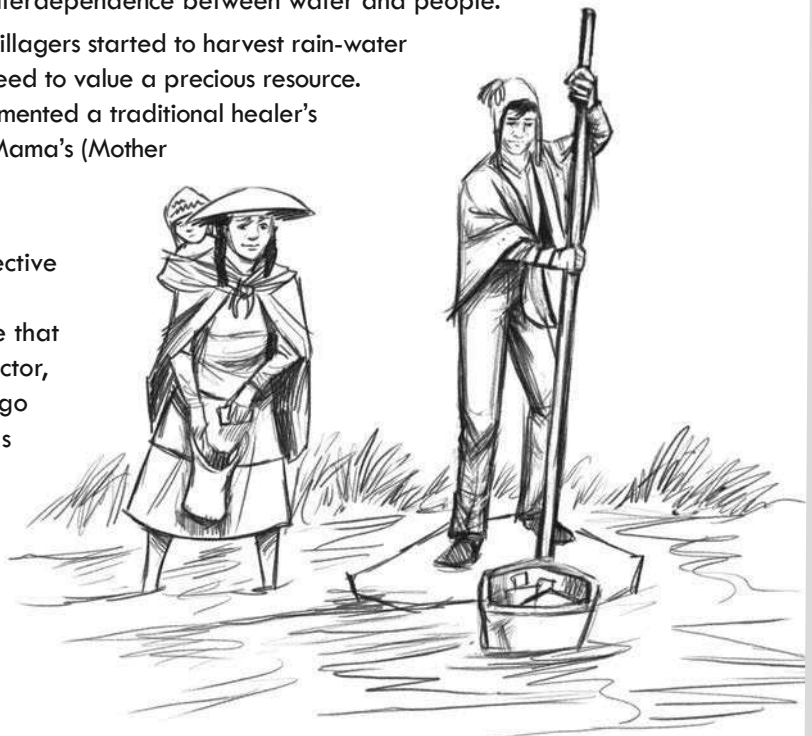
Our approach, known as participatory video, is based on Freire's Pedagogy of the Oppressed and focuses on supporting individuals to grow in critical consciousness to act in the world around them. In the case of the Khasi Hills, the video project has led to a programme, funded by the Indian government, to promote traditional agricultural practices across the North East region; supporting the training of indigenous youth in participatory video to enable them to document and share knowledge on food and culture.

In Cusco, Peru, Andean communities are facing increased seasonal drought: the glaciers, their main source of water, are melting at rapid speed due to global warming. When the springs dry up at these altitudes, there is no alternative but to leave the village and migrate down to the towns and cities. One of the responses to this was a participatory video project, initiated to highlight the importance of nurturing the village springs. This led to the revival of an important annual ritual to clean up and celebrate the springs, following a five year ban on such "pagan activities" ordered by the Mayor. At the ritual, village musicians play and sing to the springs, brightly woven clothes are worn by dancers to honour Mother Earth and the invasive water-sucking plants around the springs are removed and replaced with indigenous trees and local medicinal plants. Ritual has restored the interdependence between water and people.

As a direct result of the video project, villagers started to harvest rain-water from their roofs as they remembered the need to value a precious resource. Another video project followed which documented a traditional healer's plant knowledge, in celebration of Pacha Mama's (Mother Earth) healing power.

We have dozens more examples of participatory video as an open and collective process where people come together to engage in a conversation around an issue that is important to them. There is no one director, scriptwriter or producer. Everyone has a go at using the camera and contributes ideas to shape the video. The participatory process is built on these four cornerstones: participation, reflection, empowerment and action, and this is recognized and appreciated by the indigenous peoples we work with.

Local facilitators guide others through that process, and the process is as important as the video product, in many cases even more important. The focus on collective engagement is what generates the power to act. In Peru they call participatory video 'seeing beauty', because through it they are respecting and honoring Pacha Mama. Participatory video has been a process towards respecting and acknowledging their local knowledge, their ways of seeing.



## Working with Questions:

### Who is Participating in whose Process?

Global participatory video programmes have been designed to bring indigenous peoples together to learn and support each other across borders, to help them feel less isolated, and inspire them to value their knowledge. Through building resilience, traditional communities can choose to resist external, destructive forces, and adapt to the impacts of climate change.

Many of our indigenous partners face the loss of culture and changes in traditional land use and traditional foods, disappearing knowledge, young people moving to the cities, health issues like diabetes, illegal logging and mining on their lands, violence and militarisation by the state, intolerance of traditional and spiritual beliefs.

Community screenings create safe spaces to witness diverse perspectives, reflect upon the possible solutions, and galvanise collective action. Participatory video promotes locally-led change since it reveals and amplifies local solutions.

Video screenings and dialogue events are attended by groups of all generations drawn from across the surrounding areas. The local team organises events that integrate participatory dialogue, video screenings, and group discussions, concluding with commitments to respond and take action in their respective communities.

In the Philippines, communities expressed their amazement at learning about other indigenous peoples from around the world. They expressed how video technology has created spaces for 'meeting' other indigenous peoples with common issues such as climate change, and common challenges such as safeguarding the land, culture and resources.

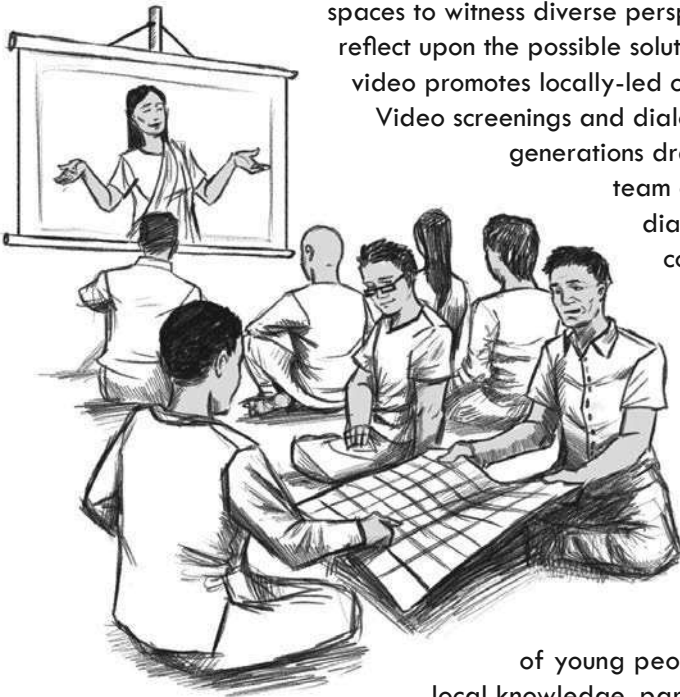
This has made a big impact in the numbers of young people they have managed to mobilise. By valuing local knowledge, participants' sense of identity and power has grown, they feel strengthened and empowered to make a difference at community level; which in turn leads to these stories being documented and shared in international arenas, where they also have an impact.

Community members, trained as participatory video facilitators, travel afar to train others. Irma, a local herbalist and gourd carver journeyed from her village in Peru to facilitate video projects for the Kuna in Panama; and Raymundo, an alpaca herder from the high Andes, facilitated projects with the Comcaac in northern Mexico. Jemimah, a young Maasai from Kenya, helped women from neighbouring pastoralist tribes articulate the issues facing them as a result of climate change.

Our practice is 'each one teach one', and we support trainees to pass on what they have learned to other indigenous groups: to bring people together to share solutions and to build mutual support and solidarity. Participatory video is enabling the surfacing, strengthening and expression of indigenous voices. These communities are empowered to make a difference locally, and be heard globally.

Written by Nick Lunch, co-founder and Director of InsightShare, a UK based organization.  
Find out more: [www.insightshare.org](http://www.insightshare.org)

*By valuing local knowledge, participants' sense of identity and power has grown they feel strengthened...*



# A last thought...

As we look for better questions and answers in deeper conversations, we have to recognise that in the sheer complexity of being human and working with change, so much remains that is unknown and even more that is unknowable. Relying on the power of the wealthy and the knowledge of experts can no longer meet this reality of change. We have argued in this book for diverse, participative and collaborative, learning-based approaches to change that can meet the complex and learning-based nature of change.

Social transformation can happen in a conversation that leads to a change of heart. Or it can take decades of strife and hardship. The difference lies in the ability of people to access their human qualities of questioning, observing, reflecting, learning, relating and conversing amongst the diverse roleplayers, held by facilitative leadership. Up to a point several of these qualities can be consciously acquired, and a few even taught, but not without the human trust and commitment required to carry and sustain them. How can these less tangible qualities be seen, unblocked and cultivated amongst us all?

This change process comes from within, an inside-out freeing of ourselves from the constraints to good practice, liberation from unnecessary fear, self-doubt and harmful ways of seeing each other that hold us all captive. How can we learn to see ourselves more clearly and honestly?

How can we learn to see ourselves more clearly and honestly?



Change also comes from between, from person to person, between communities and organisations and between citizens who are determined not to let others determine their fate, but to take responsibility and make their voices heard and contributions felt. How can we bring so many people together in new ways that multiply what they offer?

If we can work from these question so many possibilities for social change open up to us. What do you think?

# The Real Work

Starts with a whisper, ends with a shout,  
Keeps turning up every week, never lets others down.  
Carefully mends each broken promise, resolves each misunderstanding,  
Removes the stones that trip us up, sweeps away the dust  
Of mistrust that has settled over the years.  
Scrubs the mosaic floor until it shines, replaces  
Missing tesserae, cleans the grout, polishes the windows,  
Oils the stiff hinges on the doors then flings them wide  
And welcomes everybody inside.

Stands at the cloakroom counter to divest us of  
our prejudiced hats and impermeable coats,  
the scarves that have been strangling our voices,  
offers us spectacles that let us see  
something familiar in everyone we meet.  
And soon the space, that from outside seemed so small,  
expands to fit us all and still there's room for dancing.  
We start to laugh and sing and ask each other  
'Why did it take so long?'

Tracey Martin

# References by Chapter

## Chapter 5

Fraser, N. (1997). *Justice interruptus: Critical reflections on the "postsocialist" condition*. New York: Routledge; Fraser, N. (2006). 'Social justice in the knowledge society: Redistribution, recognition, and participation.' Retrieved on August 17, 2009 from [wissengesellschaft.org/the-men/orientierung/socialjustice.pdf](http://wissengesellschaft.org/the-men/orientierung/socialjustice.pdf).

NDoH 2003. *Saving mothers. Second report on confidential enquiries into maternal deaths in South Africa 1999– 2001*. Pretoria: National Department of Health

NDoH. 2010. *National Department of Health Annual Report 2009/10*. Pretoria: National Department of Health

Reisman, J., Gienapp, A., & Stachowiak, S. (2007). *A guide to measuring advocacy and policy*. Seattle: Organizational Research Services.

Description of outcome categories taken from: Barbara Klugman, 'Effective social justice advocacy: a theory-of-change framework for assessing progress', *Reproductive Health Matters*, 19(38)2011:146-162

## Chapter 6

Sierra A. et al., (2014) *Sur le chemin de l'impact de l'éducation au développement et à la solidarité internationale*, Coll. F3E, Educasol.

## Chapter 7

Krause, J. (2014) *Transformation. Annäherung an eine Theorie und Praxis des Systemwandels*. [http://www.impuls.net/files/krause\\_transformation\\_ann\\_herung\\_an\\_eine\\_theorie\\_und\\_praxis\\_des\\_systemwandels.pdf](http://www.impuls.net/files/krause_transformation_ann_herung_an_eine_theorie_und_praxis_des_systemwandels.pdf) (accessed 1 September 2014)

Narberhaus, M., Ashford, C., Buhr, M., Hanisch, F., Sengün, K., & Tunçer, B. (2011). *Smart CSOs. Effective change strategies for the Great Transition: Five leverage points for civil society organisations*.

Narberhaus, M. (2014) *Civil Society in Transition Report*. Smart CSOs. <http://smart-csos.org/images/Documents/Civil%20Society%20in%20Transition%20Report.pdf>

Osler, A. & Starkey, H. (2005) *Changing citizenship. Democracy and inclusion in education*. Maidenhead: Open University Press.

Paehlke, R. (2014) *Global Citizenship: Plausible Fears and Necessary Dreams*. Great Transition Initiative.

Raskin, P., Banuri, T., Gallopín, G., Gutman, P., Hammond, A., Kates, R., Swart, R. (2002) *Great Transition – The Promise and the Lure of the Times Ahead*. A report of the Global Scenario Group. Tellus Institute, Boston.

Wheatley, M., & Frieze, D. (2006). *Using emergence to take social innovation to scale*. The Berkana Institute, 9.

## Working with Questions 1 – 7

The Barefoot Collective (2011) *The Barefoot Guide to Learning Practices in Organisations and Social Change*. <http://www.barefootguide.org/barefoot-guide-2.html>

The Barefoot Collective (2008) *The Barefoot Guide to Working with Organisations and Social Change*. <http://www.barefootguide.org/barefoot-guide-1.html>

Dlamini, N. (2013) *Voices: the building blocks of social change*, Community Development Resource Association. Retrieved from [http://www.cdra.org.za/uploads/1/1/1/6/111664/voices\\_-\\_the\\_building\\_blocks\\_of\\_social\\_change\\_-\\_by\\_nomvula\\_dlamini.pdf](http://www.cdra.org.za/uploads/1/1/1/6/111664/voices_-_the_building_blocks_of_social_change_-_by_nomvula_dlamini.pdf)

Franzetta, D. (2010), *Realizing possibilities: Effective action in the real world - a conversation with James Wilk*. Retrieved from <http://goo.gl/Ys7fA>

Maslow, A. H. (1966). *The psychology of science*. Ithaca, NY: Zorba Press.

Meas Nee (1999). *Restoring life in Cambodian villages* (3rd ed.) Phnom Penh, KH: JSRC.

Okri, B. (1999). *Mental fight: An anti-spell for the 21st Century*. London, UK: Phoenix House.

Reeler, D. (2005). *Horizontal learning - Engaging freedom's possibilities*. Retrieved from [http://www.cdra.org.za/uploads/1/1/1/6/111664/horizontal\\_learning\\_-\\_engaging\\_freedom's\\_possibilities\\_doug\\_reeler\\_2005.pdf](http://www.cdra.org.za/uploads/1/1/1/6/111664/horizontal_learning_-_engaging_freedom's_possibilities_doug_reeler_2005.pdf)

Reeler, D (2007). *A Three-fold Theory of Social Change - and Implications for Practice, Planning, Monitoring and Evaluation*. Retrieved from - <http://www.cdra.org.za/threefold-theory-of-social-change.html>

Rilke, R. M. (1929). *Letters to a young poet*, Leipzig, DE: Insel Verlag – in an edition by M.D. Herter Norton (translator). (New York: W.W. Norton & Co., 1993).

Rowson, J. (2014). Top down, bottom up, side to side, inside out: 4 types of social change and why we need them all. Retrieved from <http://www.rsablogs.org.uk/2014/socialbrain/dimensions-social-change/>

Sen, A. (1999). *Development as freedom* (1st ed.). New York, NY: Oxford University Press.





For downloading all Barefoot Guides and other resources, visit:  
[www.barefootguide.org](http://www.barefootguide.org)