

CONTENTS

<i>List of Figures</i>	ix
<i>List of Tables</i>	x
<i>List of Boxes</i>	xi
1 Introduction	1
History	3
Intellectual: Theory, theorists and practice	5
Geography and culture	9
The themes of the book	9
The style of the book	10
The structure and argument of the book	11
2 Beyond Society and Community	13
Introduction	13
Is there a difference between society and community?	13
Language	14
The study of societies	15
The study of communities	16
Dimensions of community	17
Interests and condition	21
The nature of social groups	36
Summary and a proposed analytical framework	40
Implications for practice	45
3 Development	46
Introduction	46
Historical overview of ‘development’	46
Development for? And how?	47
Metaphors of development	66
Conclusions	82
4 Collective Action	84
Of cabbages and kings	84
Multi-disciplinary perspectives on action	85
Why individuals act	86
Why do people act together?	88
Summary and conclusion	125

5	Equality and Emancipation	128
	Introduction	128
	Human rights	129
	Rights as individual aspirations	132
	Needs as a way of reconciling individual aspirations	132
	Institutions	135
	Rights as ideology	136
	Justice	138
	Equality	142
	Power and emancipation	152
	Overcoming oppression	155
	Ideological level	157
	Conclusions and implications for practice	163
6	Learning Together: What and Why	166
	Introduction	166
	Why people learn	167
	What people learn	172
7	Conclusions and Getting Started ...	203
	Personal reflection	203
	Theory	203
	History	204
	Society and community	205
	Development	206
	Collective action	207
	Equality and emancipation	209
	Learning together	209
	Doing it right	211
	<i>Notes</i>	215
	<i>Index</i>	269

1

Introduction

We have experienced directly, witnessed or heard of many situations which we want to change:

- Not being treated fairly or being able to fulfil our hopes or potential.
- Other people unable to fulfil their potential because of the direct or indirect actions of others, or self-destructive behaviour.
- Seeing a child or adult who is abused, bullied or harmed.
- Groups of people being blamed, victimised or not getting a fair chance.
- Exploitation, harming or letting down the users, customers or workers of institutions such as companies, government agencies and charities through their goods and services or working practices.
- Countries and regions at war internally or with other countries, or where lives are lost because of human actions or lack of protection from, or preparation for, natural disasters.
- Ideas or slogans that belittle us or other people and which seek to justify brutal or discriminatory treatment.

Beyond asking ‘What can I do?’, we may ask ‘Why do these things happen?’, ‘What works to change these situations?’ This book is not an analysis of all these ‘ills’ or a guide to the campaigns or organisations that seek to ‘cure’ them. It is not a celebration or an evaluation of interventions. I have spent 40 years directly involved in trying to change some of these situations and teaching and researching with many more people who have been activists and practitioners. The book is a reflection on what should be the underlying principles of community or social development, and how they can be turned into practice.

The book is intended as an introduction for students and practitioners to an activity which they may see as part of a profession, as a paid job or as something they will do as a volunteer or an activist.

My central argument is that social change starts inside individuals and individual change often begins with social change. They are both achieved by people learning from each other, not a one-way process. Writing a book for people to absorb a single author's knowledge and ideas might seem to contradict this. Two very different commentators perhaps help to explain the paradox. Lilla Watson, an aboriginal artist said, speaking on behalf of a group Australian activists:

If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.¹

An Oxford philosopher said in the introduction to one of his books:

Primarily I am trying to get some disorders out of my own system. Only secondarily do I hope to help other theorists to recognise our malady and to benefit from my medicine.²

The book didn't start off as therapy. I thought that the years of practice, thinking about the issues and teaching had challenged and taught me enough theory and enough about what works and doesn't work in practice to know pretty much what I wanted to say. In fact, as the book argues, the process of reflection makes one question whether the theory-in-use is the espoused theory (the theory we say we are using). We often need to ask ourselves, are we really doing what we say we are, and is there another way of doing things?³

I hope that trying to sort out my 'disorders' will help other people in a number of ways:

- To appreciate the things that they do know and understand, perhaps contributing a vocabulary and theory for some people and ideas about putting theory into practice for others.
- To explore issues that people may not have thought about or may not have resolved.
- By challenging more often than providing answers. As Paulo Freire says, the role of the educator is to 're-present the world, not as lecture but as a problem'.⁴

Two threads run through the book: roots and routes. By *roots*, I mean the origins of social and community development. This includes the history and the intellectual roots. The intellectual roots are the explanations and theories underlying the practices and some of the people and activities that have inspired or sustained practitioners. Exploring the roots may help

answer questions about *why* things do or don't happen: understanding the origins of inequality and oppression, for example. The linguistic roots of the word *route* lie in the indentation a wheel makes as it breaks the ground it covers – a 'rut'. It has the same roots as *rupture* and *roul* (a crowd of people). In the following section, the implications of this are discussed.⁵ *Routes* in this book refer to both strategies and goals (where are you going and why). Roots and routes can be historical, intellectual and geographical or cultural.

The book argues that accounts of the roots and routes of social and community development have often been twisted to suit particular agendas. At the very least, activists and practitioners should know that this has happened.

Originally, I intended that one volume would cover both the theory, the principles and detail about the method. It would have made the book too long. This book therefore restricts itself to the general directions ('compass points') rather than a detailed guide (a 'walking map').

History

Throughout the book, the historical contexts of social and community development are explored. Often social and community development are presented as relatively new and/or Western concepts. They are also frequently presented as top-down planned strategies. Although the language currently used may have these specific origins and Western concepts inform much of what is promoted, it will be argued here that the substance has its roots in many places and over a long period of history.

Typical accounts of the development of community work start with its origins in nineteenth-century European social welfare and twentieth-century European (especially British) measures to rule its empire. In this account three responses to poverty and social unrest in England emerged. The first was a shift from a kind of compassionate or idealistic charity, philanthropy or almsgiving to a more 'scientific' assessment of individual cases which in turn led to the development of a model of social work as casework. The second development was social investigation or social research, particularly into the causes of poverty and what could be done to relieve it. The third strand was a more collectivist response which might be expressed in initiatives with, for or by groups or movements of poor people. The colonial tradition of community work is usually expressed as an evolution of 'indirect' rule, co-opting local elites and engaging local populations in activities in the interests of the empire (e.g. cash crops or raw materials extraction for export) through mass education facilitated by expatriate Colonial Development Officers and local assistants.⁶ It will be argued they are distorted and incomplete accounts.

The Party in George Orwell's *1984* says:

Who controls the past controls the future: who controls the present controls the past.⁷

Even if the typical accounts are not the whole story they have become influential in how community development is perceived. They are 'memes' – 'facts', ideas or beliefs which are repeated or imitated and develop a life of their own.⁸ Thus the perception that social and community development are recent and Western or imperialistic in origin is widely held and is sometimes a barrier to adoption. A related idea is that 'traditions' can be and are invented. There are many well-established traditions which were the invention of an individual or group at a particular time and perhaps for a particular purpose.⁹ Culture and identity are very important to people, but they are not 'set in stone' or 'sacred'.

Memes developed as an idea in relation to evolution. In public policy there are two similar concepts which are important: *Path Dependency* and *Historical Institutionalism*. Path dependency refers to the fact that because things have happened we make decisions today – they are '*ruts*'. The most frequently quoted example of this is that the latest English language smart-phones still have keypads which begin with the letters QWERTY. Originally it was to avoid mechanical arms sticking on the frequently used letters on typewriters. There are many instances of it in public policy: debates about whether to ban harmful drugs are based on beliefs about whether alcohol prohibition in the USA in the 1930s worked or not; the failure of appeasement of Hitler in the 1930s was used to justify the invasion of Suez in 1956 and Iraq in 2003.

Path dependency analysis often leads to a view that things only ever change incrementally. When the debate is specifically about the behaviour or capability of a particular institution, the assumption that past patterns will repeat themselves is called historical institutionalism.¹⁰ Against this view is the argument that sometimes people or circumstances can change the course of history – the rupture which is also partly the root of 'route'. In 1915 the sociologist Max Weber wrote that:

material and ideal interests, directly govern men's conduct. Yet very frequently the 'world images' that have been created by 'ideas' have, like switchmen [Railway signal switchers], determined the tracks along which action has been pushed by the dynamic of interest.¹¹

More recently, Ashis Nandy has written about how the experience of colonialism has been internalised into the Indian Self. He also highlights that although Gandhi (a key thinker in community development) may have been an example of an 'uncolonized mind' he also valued Western

education and ideas highly.¹² People, institutions, communities and societies can follow more than one path at once or switch tracks. History is neither servitude nor freedom.¹³

Intellectual: Theory, theorists and practice

We all use theory (and evidence), whether we are conscious of it or not. If a light in the home is not working, we use our theoretical knowledge of electricity (however elementary!) to guess the cause. Consistent with the approach of this book, the change required may be an individual one of checking it is switched on or replacing the bulb (with a long-life, low-energy bulb?). It may require resetting, or repairing, a fuse or a generator for several lights or paying for fuel. It may be a power cut outside the home, which may be more or less difficult to influence. The word 'theory' comes from a Greek word which was concerned with looking or observing, with the same root as 'theatre'. It is concerned with seeing what might not be immediately obvious: patterns, explanations or ideas which underpin what we see or do.¹⁴ This book uses theory as a way of systematically interpreting experience and as a guide to how to act. We interpret what we 'see' whether or not we explicitly use theory, but it is better to be open and clear about theory to make explicit how we are interpreting what we see and to show what we have identified as important or discarded.

Exploring the intellectual origins and patterns of society relevant to this book involves a wide range of academic disciplines and professional practices. The social sciences, arts and humanities and theology are often referred to in books about community development. (Natural) scientists, architects, planners, engineers, clinicians, statisticians and mathematicians are less often drawn on or seen as both a resource and the audience. However, no one person can hope to have an in-depth understanding of all the practices and disciplines. Where my knowledge is most limited, I hope that I have used reliable guides to introduce the subjects. Readers with more in-depth knowledge may find errors and misunderstandings for which I am solely responsible, but hopefully even those errors will encourage readers to explore these subjects in greater depth.

Unfortunately knowing what you don't know is not always easy. T. S. Eliot thought we knew what we don't know.¹⁵ At least in theory, Donald Rumsfeld, the former US Secretary of Defense knew it is more complicated:

There are things we know that we know. There are known unknowns. That is to say there are things that we now know we don't know. But there are also unknown unknowns. There are things we don't know we don't know.¹⁶

In social and community development, there is a very important additional area of knowledge – ‘unknown knowns’ – things that we know but don’t know that we know. This book tries to explore the ‘known unknowns’ whether they are areas of scholarship or experience and to encourage people to become aware of their unknown knowns. I can only apologise for the omission of the unknown unknowns.

There are dangers in how theory is presented and used:

- It can very easily turn into ‘One Dead Guy after another’:¹⁷ often the preoccupations of Western intellectuals frequently expressed in terms of their disagreements with each other.
- The ‘trapeze method’ – swinging from one theory to another.¹⁸
- ‘Polishing the tainted [*sic*] mirror of theoretical heroes’:¹⁹ trying to explain some flaw or mistake of a long-dead author, for example Freire and Gramsci’s lack of attention to gender.
- Not relating the theory to practice.

The book tries to address these problems in several ways:

Drawing on a diverse range of theorists

Even though the sources are limited to generally works written or translated into English, it draws on a range of disciplines and contexts.

Highlighting that knowledge is a collective effort

On the side of the British £2 coin, it says ‘On the Shoulders of Giants’. It is a reference to Isaac Newton, the late seventeenth/early eighteenth-century, scientist who said: ‘If I have seen further, it is by standing on the shoulders of giants’, simultaneously acknowledging his debt to others and claiming authority because greater men [*sic*] than he had said similar things (as well as putting down a rival).^a

Broadly, the book addresses theory through the concepts and their application rather than who said what: the point is to learn from the theorist rather than about them.²⁰ It will be clear, for example, that this book owes much to the ideas of the Brazilian writer and activist Paulo Freire. However, it is important to acknowledge that similar ideas were developed independently by others such as John Dewey; that Freire worked with many other people, some of whom wrote but others

^a In fact, he was altering a statement made centuries before which he felt showed too much respect for the ‘old’ authorities.

who drew, sang, wrote and directed plays, practised psychiatry or took photographs – developing and practising many of the ideas they worked on together.²¹ Flaws and blind spots in his writing and practice are acknowledged.²² If readers want introductions to the theorists rather than the theory, there are many books and websites available.²³

Re-presenting knowledge in a different way

Valuing what previous writers have said runs the risk that readers will say that I have said nothing new. That may be true, but – like many other writers – I take comfort in what the seventeenth-century mathematician Blaise Pascal said:

Let no one say that I have said nothing new; the arrangement of the subject is new. When we play tennis, we both play with the same ball, but one of us places it better.²⁴

Specifically, the book rearranges knowledge using a framework of four different levels of action – individual, interpersonal, institutional and ideological.

From circuses to street markets

Walter Laqueur described the field of Terrorism Studies as a circus.²⁵ Treating theories as a trapeze act is only one aspect of a circus. Particularly, in relation to theories and models of learning, it is necessary to outline many different theories. They are presented as stalls in a vibrant street market. You can get not only the ingredients to cook a dish of your choice but the means to cook and eat it. There is more than you need on offer but not everything you might want is there: you will need to be creative.

Exploring the relationship between theory and action

Better theory is a tool for better practice. Kurt Lewin's often-quoted comment is valid:

There is nothing as practical as good theory.²⁶

Action without theory will often fail, but that theory without action is of little value. Paulo Freire argued that reflection (which he saw as a form of theorising) without action is 'verbalism' – idle chatter – and action without reflection is 'activism' making the process of cooperation for social change ('dialogue') impossible.²⁷ Policy-makers, universities and others may expect theoretical rigour if they are to support the practice and study of social and community development. The book will, however, argue that social and community development have not always been well served by academic disciplines.

Theory needs to be rooted in, and reflect, everyday experiences. Athletes, parents, cooks or development practitioners may not be aware of the theories they are using but they are still using them. Donald Schön noted the distinction between *Espoused Theory* – the theory we say or think we use – and *Theory-in-use*. He argued that we need critical reflection to identify the theory in use.²⁸

The poet Adrienne Rich, in an essay on the ‘politics of location’, highlights that ideas do not have a life of their own floating above the heads of ordinary people:

Theory – the seeing of patterns, showing the forest as well as the trees – theory can be a dew that rises from the earth and collects in the rain cloud and returns to earth over and over. But if it doesn’t smell of the earth, it isn’t good for the earth.²⁹

bell hooks^b highlights the value of theory even more personally:

I came to theory because I was hurting ... I wanted to make the hurt go away. I saw in theory [then] a location for healing.³⁰

Theory does not, however, always keep pace with the complexity and dynamism of events. As R. H. Tawney said:

Life is a swallow, theory is snail.³¹

If theory moves slowly, as the metaphor suggests, practice moves fast. The metaphor may not be completely apposite: often theory migrates further than practice. Originally, I planned to use many examples from practice in this book. As I undertook research for the book, I became increasingly frustrated with the examples in other books. For the sake of brevity, case studies are often not set in the context of the time and place they occurred and often the examples seemed very dated, specific to a situation and frequently lacked a perspective of key actors – the voice of funders, academics and onlookers are amplified. The voices of participants muted. Too often, different authors use the same examples and they are often from the Global North. Rather than repeat that distortion, only a few examples have been used, usually with signposts to where more about them can be read and hopefully the principles and practice discussed will make the reader think of examples from their own experience. Theories are the lenses through which practice can be examined.

^b bell hooks is a pen name and is always written in lower case.

Geography and culture

The voices which are most often heard are the people (often men) who have had the opportunities to write, to share their knowledge and ideas through education. Ideas are expressed as though they are simply the product of individuals. Here I will try to discuss the ideas in the context of the times and places in which they were developed, to explore whether similar or different ideas have been developed in other contexts.

One of the challenges in writing (and probably reading) this book is that the theory of social and community development is often implicitly or explicitly presented as a product of the Global North.³² The analysis here rejects the view that they are separate worlds: many of the ‘opposites’ such as North and South, East and West or Judeo-Christian and Muslim, Good and Evil are not as different (‘Binary’ or ‘Manichean’) as is often asserted. Neither North nor South are homogeneous or exclusive. Nevertheless, it is important that social and community development redresses the imbalance in the voices which are heard.³³

The themes of the book

The key concepts underlying social and community development are outlined in documents such as the (English) National Occupational Standards (NOS) for Community Development³⁴ and the strategic plan of the International Association for Community Development.³⁵

The text explores:

- **The key values and principles of social and community development** – these include collective action and participation; social justice through emancipation or empowerment; learning together through experience; accountability and good governance in groups, movements and organisation; and critical engagement with the state.³⁶ This book advocates these values but also argues that what they mean is open to interpretation and how they are put into practice must reflect the specific context in which they are to be applied.
- **The concept of multi-level interventions** – this tries to demonstrate that interventions have to operate on levels from the personal or individual (developing self-esteem, a sense of ‘agency’, critical consciousness and so on) through the interpersonal (dealing with conflict, developing collaboration); the institutional level (often dealing with different levels of government); and social and cultural change

(ideologies, deep-seated practices and attitudes which may challenge fundamental social, economic and political arrangements).

- **Different strategies for bottom-up or inside-out social change** – Three broad strategies are analysed: Consensus, Pluralist and Conflict models.³⁷ The analysis recognises ‘fused discourses’³⁸ and ‘cross dressing’ where people use the same words to describe different things (e.g. self-determination, capacity or social capital), or when different words are used to describe the same thing.

Specific methods and techniques of community development are beyond the scope of this volume.

The style of the book

It will be evident from this first chapter that both academic and non-academic sources and terminology have been used. A lot of academic writing is verbose and hard to follow. Sometimes the unfamiliarity of the language is helpful because the reader is made aware that they are learning something new. However, often it is off-putting and a barrier to understanding.

To try to make the academic writing more accessible, memorable, but ‘on tap not on top’,³⁹ this book has used two devices.

Firstly, metaphors have been used to categorise ideas. Writers have used metaphors, more or less consciously, for millennia. There is a growing literature which uses them to compare and contrast ideas and explain theories. They can be illuminating but they can also be misleading. Applying the wrong metaphor can be fatal: ‘*removing the cancer*’ can turn out to be destroying healthy tissue.⁴⁰ The central argument of the book is a critique of an organic metaphor. Development is not simply the edible part of a plant but is the roots of the plant, the nutrients which feed or poison it, the other plants and animals that interact with it, the weather and climate (short-term and long-term environments) in which it exists.

Secondly, the style of referencing – endnotes for each chapter – is designed to minimise the interruption to reading from citing the sources while acknowledging the very considerable debt to other writers. The sources cited are intended to be a balance between sources which can be accessed at little or low cost on the internet, not only those that need library subscriptions, and hard-copy texts which might be in university libraries that don’t have specialist social and community development collections.

It would have used other devices – poetry, music lyrics and visual images – but issues about copyright and production costs made such

content unfeasible. The importance of drawing on ‘expressive knowledge’ is discussed in Chapter 6, ‘Learning Together’.

The structure and argument of the book

Chapter 2 explores the terms ‘Society’ and ‘Community’. It argues that they do not have essential and differentiated characteristics: they are not separate, opposites and static. They are overlapping, may – but don’t necessarily – have many different characteristics, and change. Development practitioners need to be able to analyse the context in which they operate to identify who to work with, and whether change, or stability, is necessary and feasible.

Chapter 3 considers ‘Development’. At its crudest, ‘development’ is simply change. The chapter argues for a rigorous analysis of what development is, who it is for, how it is done and what it achieves. It is not automatically good or bad. The rest of the book focuses on two strategies for change: collective action and learning together.

Chapter 4 analyses collective action. What makes people act or not act is a mixture of personal psychology, the nature of relationships with other individuals and groups, structural constraints and enablers and constraints and ideas. The chapter only touches on different strategies and forms of collective action. It is argued that collective action which is only based on coalitions of people willing and able to work with each other is likely to reflect and increase only inequalities. We need to engage people unwilling and unable to collaborate with each other.

Chapter 5 discusses equality, human rights, justice and power. It explores what the relationships between the terms are but argues that there is no right or singular answer to what they mean. It suggests that the twin goals of enabling people to achieve capabilities and emancipation are compass ‘coordinates’ to aim for.

Chapter 6 looks at why and what people learn. The conception of learning is much broader than the kinds of knowledge and skills usually associated with schools and colleges. Building on the analysis of the previous chapter, it is argued that why and what is learned are centrally concerned with emancipation or liberation and that has implications for how people learn. How people learn is discussed in general terms.

The final chapter reprises the arguments but also introduces some of the most challenging issues which are not fully addressed here:

- The circumstances in which it is legitimate and possible to challenge other people’s beliefs and behaviour and how to do so.
- Social and community development in violent to post-violence situations.

Box 1.1 Activities

1. Thinking about:

- Where you live
- Where you work (paid or unpaid)
- How you learn
- Other people
- Yourself

Is there any theory that you have found useful to explain the way you think, feel or act?

Discuss it with other people and try to explain why you think it is important.

2. What ways do you think the past, personally or more generally, influences the present?

What difference does it make to how you think, feel or act?

Discuss this with other people.

Index

Note: Page numbers with *f* indicate figures and those with *t* indicate tables.

- ABCD (asset-based community development), 77
- ABC model, 183–84
- Affective element, 183
 - Behavioural intention, 183–84
 - Cognitive element, 184
- abilities, learning, 182–83
- Aboriginal Australians, 19, 39
- Abrahamic religions, 20, 61, 85, 105–6
- Abrahamic traditions, 106
- Accident and Emergency Department in London, 134
- accommodation, 113
- Action Research, 178, 210
- action rule, 97
- activism, 7, 100, 102
- activists, 1–2
- armed [sic] chair, 100
 - challenge for, 198
 - on difference between hope and optimism, 97
- Fanon, 162
- Freire, 6
- implications for practice, 45
 - justice and, 140
 - nimbies as, 92–93
 - non-conformity and, 99
 - Parkin, 99
 - populist movements and, 120
 - power of negative and positive feelings identified by, 98
 - religion and collective action and, 104
 - revolutions and, 119, 120, 123
 - roots and routes twisted by, 3–4
 - social marginalisation experienced by, 113
 - spontaneity and, 99–100
 - state opposed by, 115
 - strategies for collective development and, 126
 - theory and, 204
 - violence used by, 81
- activities, in collective action, 127
- actors, in collective action, 86–87
- adhesion, 37, 196
- Affective element in ABC model, 183
- affective measures, 101
- African Americans, 38–39, 156
- African National Congress Freedom Charter, 136
- Africa Strategy, 63
- age
- discrimination based on, 146–47
 - equality and, 128, 144, 150
 - human rights and, 146–47
 - identity and, 68
 - skills and ability and, 183
 - values and, 26
- agency, 43, 85, 86–87
- Al-Hazen, 175
- Al-Hyatham, 175
- alienation, 122
- Alinsky, Saul, 72, 98
- Allah, 106
- almsgiving. *See* charity
- American Women's movement, 102
- ancestry, 18
- Angelou, Maya, 156
- Anglicans, 48
- Animation Rurale, 51
- anthropology
- to analyse institutions, 43
 - culture and, 28, 30

- anthropology (*continued*)
 functionalist explanations of beliefs
 and behaviour, 123
 identity and, 24–25, 26
 Khaldun and, 15, 16
 Apartheid South Africa, 18
 aptitudes, 182
 Arabisation, 20
 Archer, Margaret, 86–87
 Aristotle, 31, 53–54, 108, 139, 175, 177
 artificial intelligence, 74
 as a word, meanings of, 46
 Asaybiyyah, 15
 asexual, 160
 aspirations, 97
 asset-based community development
 (ABCD), 68–69, 77
 assimilationist, 120
 assistencialise, 159
 attitudes, learning, 183–84
 attributes, 183
 at war with each other, 161–62
 autonomy
 autonomous action, 99–100
 citizenship and, 145
 collective action and, 128, 207
 development strategies and, 75
 Gandhi's idea of *Swaraj* and, 52, 70,
 106
 learning for, 168, 171*t*
 needs and, 133, 137*t*
 oppression and, 163
 participation in political philosophy
 and, 108
 pursuit of, 47
 rights and, 138
 sovereignty and, 116
 spontaneity and, 100
- Bachrach, Peter, 152
 Bangladesh, 19, 39, 75
 banking concept, 167
 Barnett, Samuel and Henrietta, 49
 Barrett, Christopher, 55–56
 Bartky, Lee, 191, 192, 197
 Batson, Daniel, 185
 Batten, T. R. (Reg), 51
 Becker, Gary, 90–91, 93
 behavioural economics, 43, 86, 91
 Behavioural intention in ABC model,
 183–84
 Belgium, 76
 Belsky, Jay, 34–35
 Bennett, Alan, 119
 Bentham, Jeremy, 130, 195
 Berlin Wall, 71, 114
 Berthoud, Gérald, 90
 Beveridge, William, 57
 big data, 74
 Big Mac Index, 56
 biological evolution, 66–67, 88
 Black, use of term, 39
 blood and soil, 13, 20
 Bloom, Paul, 185
 Boal, Augusto, 191
 Boggs, Carl, 110
 Bookchin, Murray, 100, 108
 Booth, Charles, 49
 bottom-up strategy, 10, 62, 68, 74, 75,
 83, 207
 Bourdieu, Pierre, 153, 191–93, 194, 197
 BRAC, 75
 Bradshaw, Jonathan, 134
 Brayne, F. L., 52
 BRICS, 76
 Brinton, Crane, 122
 British
 Army, 64, 72
 colonialism, 50–51, 52, 60
 Colonial Office, 50, 51, 211
 Colonial Office booklet, 211
 community development and, 48,
 50–51
 Empire, 63, 157
 equality legislation, 133–34
 human rights and, 136
 identity, 39
 rule in India, 52
 social development and, 51
 values, 26–27
 British Community Development
 Projects (CDPs), 78
Brown Girl in the Ring, 180
 Brundtland Commission, 53, 61, 71
 Buber, Martin, 106
 Buddhism, 61, 105, 131
 buen vivir concept, 61–62
 Bulwer-Lytton, Edward, 119

- Cahill, Michael, 134
 Cahn, Edgar, 96
 Cantor's Theorem, 41
 capability, 183
 capacities, 182
 capacity building, 77, 167
 capitalism, 68
 casework, 3, 48, 49
 Castells, M., 24
 Catholics, 48, 49, 157
 causation, 124
Causes of the English Revolution (Stone), 121
 CDPs (British Community Development Projects), 78
 charity, 105
 assessment of individual needs for, 48
 in economies without money, 95
 history of, 3
 Maimonides's levels of, 106
 religious justification for giving, 105
 self-help and, encouraging, 49
 Singer's supererogatory and, 107
 Charity Organisation Society, 48, 49
 Chartists movement, 104
 Ché (Guevara) syndrome, 191
 child abuse, 34–35
 Child Sexual Exploitation in Gangs and Groups (report), 34
 China, 57, 70, 76, 77
 Christians
 collective action and, 85, 104, 105, 107, 108
 cultural and sustainable development and, 60, 61
 difference and, 34
 human rights and, 131
 identity and, 25
 interaction of different social groups and, 49
 language and, 14
 learning and, 191
 metaphors of development and, 66, 67
 territory and, 20
 Christian Socialism, 49
 chronic risk, 188
 circular economy, 91
 citizen. *See also* citizenship
 in community-led local development, 76
 concept of, 145
 experiential knowledge and, 177
 participation in political philosophy, 108, 109
 propositional knowledge and, 173
 propositions initiated by, 117
 citizen journalism, 58, 109, 193
 citizen science, 193
 citizenship, 39. *See also* citizen
 ancestry and, 18
 collective action and, 117
 concept of citizen and, 145
 emancipation and, 165*t*
 equality and, 145
 marginalisation and, 156
 participation in social and community development and, 110
 social groups and, 39
 values and, 26–27
 Citizens' Juries, 109
 civil society
 organisations, 39, 43, 59, 63, 70, 110, 116, 117–18, 157
 participation in, 113–15
 strengthening, 59
 Clark, Howard, 113
 coercion, 113
 co-evolution, 208
 Cognitive element in ABC model, 184
 cognitive knowledge. *See* propositional knowledge
 cognitive measures, 101
 cohesion, 36–37
 collective action, 84–127
 activities, 127
 actors and, 86–87
 agency and, 86–87
 conclusions, 207–8
 control and, 104–5
 economics and, 89–96
 commons, 93
 cooperation and self-interest, 92–93
 crowds, wisdom of, 94
 economies without money, 94–96

- collective action (*continued*)
 game theory, 93–94
 markets, 89–91
 qualified reasoning, 91–92
 forms of, 105–7
 implication for practice, 126
 introduction, 84
 levels of
 ideological, 85, 104, 110
 individual, 86–87, 111
 institutional, 88–125, 111–12, 112*f*
 interpersonal, 88–125, 111
 multi-disciplinary perspectives on,
 85–86
 nature and, 88–89
 participation
 emancipatory, agenda for, 117–18
 in political philosophy, 108–10
 professionals and, 113
 in social and community
 development, 110–13
 policy studies, 124–25
 political and social processes in,
 relationship between, 116–17
 political movements, 118–24
 economic and social conditions,
 123–24
 populist movements, 119–21
 revolutions, 119–23
 triggers, catalysts, inertia, 118–19
 political philosophy and, 107–17
 participation in, 108–10
 prefigurative politics, 110
 representation, 107–8
 state and civil society, 113–15
 psychology and, 97–100
 reasons for, 86–87
 religion and, 104
 social psychology and, 100–104
 sovereignty, right to self-
 determination and, 115–16
 summary and conclusion, 125
 theology and, 104–7
 Colonial Development Officers, 3
 Colonial Office, 50, 51, 211
 common fate, sense of, 101
 commons, in collective action, 93
 Communist bloc, 71
 community. *See also* community
 development
 activities, 45
 association leading to, types of, 17
 conclusions, 205–6
 dimensions of, 17–21
 ancestry, 18
 place or territory, 18–21
 ethical, overlapping domains of, 41*f*
 implications for practice, 45
 interests, 21–36
 culture, 28–30
 diversity, 35–36
 harmful or unethical
 communities, 34–35
 hospitality and exchange, 31–33
 identity, 23–26
 language, 30–31
 networks and meshworks, 28
 social capital, 27
 values, 26–27
 introduction, 13
 language and, 14–15
 society differentiated from, 13–14
 study of, 16–17
 Community Action model, 72
 community development
 conclusions, 203–14
 collective action, 207–8
 development, 206–7
 doing it right, 211–14
 emancipation, 209
 equality, 209
 history, 204
 holding societies and
 communities together, 205–6
 learning together, 209–11
 personal reflection, 203
 society and community, 205–6
 theory, 203–4
 geography and culture in, 9
 history of, 3–5
 levels of, 42–45
 ideological, 43
 illustrated, 44*f*
 individual, 42–43
 institutional, 43
 interpersonal, 43
 issues at different levels, 44–45,
 44*f*
 participation in, 110–13
 theory of, 5–8

- Community Development Projects (CDPs), 78, 78*t*
- Community Driven Development (CDD), 76
- community education, 77
- Community instead of Society (slogan), 14
- Community Led Local Development, 76
- Community Organising model, 72
- comparative need, 134
- competence, 183
- Comte, Auguste, 16
- conflict, 37–38, 41–42, 80
- conflict/dissensus model, 78*t*, 79–80
- conflict transformation, 80
- Confucian teaching, 131
- Congested Districts policy, 64
- conscientisation, 197
- consciousness, 190–97
- anger and confrontation, 196
 - Freire's forms of, 195–96
 - learning, 190–97
 - levels of
 - ideological, 194–95
 - individual, 192
 - institutional, 192–94
 - interpersonal, 192
 - liberating, 197
 - open, 197
 - philosophy of, 191
 - political economy and, 191–92
 - psychology of, 190
 - rebellion and, 196
 - reforming, 197
 - reforming and, 197
 - sociology and, 191–92
 - theology of, 191
 - transforming, 197
- consensus model, 78, 78*t*, 79
- consociational political structures, 117
- consociational structures, 39, 79, 116, 117
- constructivism, 174
- consultation, 106
- consumer-managed cooperatives, 58
- converse rights, 136, 138
- conversion, 113
- conviviality, 96
- convolution, 208
- cooperation, in collective action, 92–93
- co-production, 58, 93, 96, 118, 173, 208
- Cornwall, Andrea, 111
- correlative duties, 136, 138
- counterhegemonic movements, 114
- counter-hegemony, 137*t*
- Creative Commons licensing, 93
- critical thinking
 - characteristics of, 171*t*
 - learning for, 170
- Crosland, Anthony, 109
- crowdfunding, 58, 74, 90
- crowds in collective action, wisdom of, 94
- cultural appropriation, 160–61
- cultural imperialism, 157
- culturalism, 29
- cultural level. *See* ideological level
- culture
 - anthropology and, 28, 30
 - in community development, 9
 - community interests and, 28–30
 - cultural and sustainable development, 60–62
 - Brundtland Commission, 61
 - buen vivir concept, 61–62
 - Summit declaration, 61
 - UNESCO and, 60–61
 - in ethical communities, 28–30
 - geography and, 9
 - identity and, 29, 30, 61
 - interests and, 28–30
 - introduction, 9
 - metaphor of development, 69–70
 - population and, 70
 - religion and, 69–70, 160
 - of silence, powerlessness and, 157
- Dante, 98
- Darwin, Charles, 66–67, 88
- declarative knowledge. *See* propositional knowledge
- decolonisation, 51, 59
- deficits, 23, 69, 133, 160
- degrowth, 55, 58, 62
- dehumanisation, 160
- Deism, 85
- demand-responsiveness, 76

- dematerialization of economies, 62
- democracy, protective argument for, 116
- denial of rights, 135
- Department for Communities, 53
- Department for Social Development, 53
- deprivation, sense of, 101
- deprivation indexes, 64
- DeRienzo, Harold, 79
- Derrida, Jacques, 24–25, 31–32, 33, 34, 35
- development, 46–83
 - activities, 83
 - for autonomy, 47
 - community, 48–52
 - assessment of individual needs, 48, 49
 - in British colonies, 50–51
 - encouraging self-help, 49
 - French Empire, 51
 - Indian subcontinent, 51–52
 - interaction of different social groups, 49
 - mutual aid, 49
 - North American influences, 51
 - social investigation tradition, 49
 - solidarity, 49
 - Swaraj* and *Swadeshi*, 52
 - conclusions, 82–83, 206–7
 - cultural and sustainable, 60–62
 - Brundtland Commission, 61
 - buen vivir concept, 61–62
 - Summit declaration, 61
 - UNESCO and, 60–61
 - differences, 79
 - economic, 54–58
 - measuring, 55–56
 - models, 56–58
 - for freedom, 47
 - for happiness, 47
 - historical overview of, 46
 - of humans, 47–48
 - implications for practice, 83
 - introduction, 46
 - issues, overarching, 62–66
 - equality, 64–65
 - hybrid and new measures, 63–64
 - infrastructural and institutional focus, 65–66
 - objectivity and subjectivity, 65
 - organisation of development, 62–63
 - population groups or areas, focus on specific, 64
 - levels of, 42–45, 48, 48*f*
 - illustrated, 44*f*
 - individual, 42–43
 - institutional, 43
 - interpersonal, 43
 - issues at different levels, 44–45, 44*f*
 - metaphors of, 66–74
 - brain, flux and transformation, 73–74
 - culture, 69–70
 - machine, 68–69
 - organism, 66–68
 - political system, 71–73
 - prison, 70–71
 - political and civic, 59
 - good governance, 59
 - humanitarian interventions, 59
 - measuring, 59
 - strengthening civil society, 59
 - social, 52–54
 - goals of, 54
 - measuring, 53–54
- Specht's tactics for social change, 77–78, 78*t*
 - conflict/dissensus model, 79–80
 - consensus model, 78, 79
 - pluralist/difference model, 79
 - violence/insurrection model, 80–82
- strategies, 75–77
 - asset-based community development, 77
 - capacity building, 77
 - community-driven development, 76
 - community-led local development, 76
 - incentives, 77
 - vertical and horizontal, 75–76
- development bonds, 91
- 'Development from Below,' 75
- Dewey, John, 6, 178, 194
- dimensions of community, 17–21

- ancestry, 18
 - place or territory, 18–21
- disability
 - collective action and, 107
 - equality and, 146
 - human rights and, 136
 - identity and, 24, 25, 38
 - learning for emancipation and, 169
 - levels of, 44
 - values and, 26
- discontent, 98
- disincentives, to reduce risk, 188
- disintegration, 113
- Disraeli, Benjamin, 48
- diversity, community interests and, 35–36
- Divine Revelation, 191
- division of labor, 36
- doing it right, 211–14
- Doise, Willem, 86
- domains of development, 48, 48*f*
 - issues relevant to, 62–66
 - equality, 64–65
 - focus on specific population groups or areas, 64
 - hybrid and new measures, 63–64
 - infrastructural and institutional focus, 65–66
 - objectivity and subjectivity, 65
 - organisation of development, 62–63
 - linked to equality and emancipation, 163–64, 164, 165*t*
- Dominelli, Lena, 164
- Dominions, 59
- Doughnut Economics, 58
- Douglass, Frederick, 154
- Douglass, Mary, 154
- Dowling, Gerard, 126
- Doyal, Len, 133
- Dual Mandate, 50
- Dunbar, Robin, 89
- Duncan, Lauren, 101–3, 102*f*
- Duncan's model, 101–3, 102*f*
- Durkheim, Emile, 35–36, 37, 192, 205–6
- Duty to Protect, 59
- East Africa, 50
- economic conditions
 - economies without money, 94–96
 - political movements and, 123–24
- economic development, 54–58
 - inequalities in, 56, 57
 - measuring, 55–56
 - models, 56–58
- economics
 - activism and, 102
 - behavioural, 43, 86, 91
 - collective action and, 89–96
 - commons, 93
 - cooperation and self-interest, 92–93
 - crowds, wisdom of, 94
 - economies without money, 94–96
 - game theory, 93–94
 - markets, 89–91
 - political movements, 123–24
 - psychologists' perspectives on, 86
 - qualified reasoning, 91–92
 - consciousness and, 191–92
 - free markets, 53
 - interpersonal level of relationships and, 43, 199
 - Khaldun and, 15, 16
 - market-based economies, 57–58
 - non-monetised transactions, 57–58
 - Ostrom and, 19, 95
 - Raworth's Doughnut Economics, 58
- education, 3, 50–51
- Education for All* (UNESCO), 54
- Education for All* programme (UNESCO), 54
- efficacy, 101
- Egypt, 76
- Einstein, Albert, 174
- Ekman, Paul, 184
- Eliot, T. S., 5, 68
- elite rule, 38
- emancipation, 9, 11
 - activities, 165
 - characteristics of, 171*t*
 - conclusions, 209
 - democracy and, 116–17
 - introduction, 128–29
 - learning for, 169, 171*t*
 - levels of, 137*t*, 165*t*
 - power and, 155

- emancipatory participation, agenda
for, 117–18
- emergent property, 87
- emotions, learning, 184–87
basic, Ekman's, 184–85
drawing out of/making sense of, 187
empathy and, 185–86
non-basic, 185
reason and, 186
- empathy, 185–86
- empowerment
collective action and, 128
described, 154
emancipation and, 152, 154–55
engagement by, 72
problems with, 154–55, 209
- enablements, 86
- Engels, Friedrich, 67
- English Magna Carta of 1215, 107–8
- environmental sustainability, 54, 115, 130
- equality, 142–52
arguments for, 144–45
conclusions, 163–64, 209
defined, 142–44
distinctions of, 146–49
implications for practice, 163–64
introduction, 128–29
justice and, 138–41
levels of
ideological, 136, 137*t*, 138, 151–52, 164
individual, 132–34, 137*t*, 149–50, 164
institutional, 135, 137*t*, 150–51, 164
interpersonal, 134, 137*t*, 150, 164
needs and, 132–34
place and time in relation to, 145–46
- Equality Act, 146
- equality of consideration, 143
- equality of process, 143
- equilibria, in game theory, 94
- Esposito, Roberto, 17, 31–32
- espoused theory, 8
- essentialising 'us,' 45
- essentialism, 29, 40, 147, 171*t*
- ethical communities, domains of, 41*f*
- ancestry, 18
- culture, 28–30
- identity, 23–26
- interests, 21–23
- language, 30–31
- place, 18–21
- values, 26–27
- ethnic density, 21
- ethnicity. *See* race
- ethnocracies, 117
- eugenics, 32
- exchange, 31–33
- excluding 'them,' 45
- exo, 42
- exosystem in family, 35
- experiential knowledge, 174, 177–79
- experimenter expectancy effect, 176
- exploitation, 156
- expressed need, 134
- expressive knowledge, 179–80
- expropriation, 160–61
- face-to-face relationships, 13–14, 33
- faith organisations, 89, 114
- fake news, 100
- Fanon, Frantz, 25, 38, 71, 81, 82, 162, 191, 192, 196
- felt need, 134
- feudalism, 68
- First World, 71
- flux and transformation, 73, 74
- focus groups, 74
- food sovereignty, 116
- foreign direct investment (FDI), 76
- Foucault, Michel, 71, 153, 191–92, 195
- Four I's of Oppression, 156
ideological, 156, 157–58, 164, 165*t*
individual, 162–63, 164
institutional, 158–59, 164
interpersonal, 159–62, 164
- four-level models, 42–45, 55–56, 86.
See also multi-level approach
- framing, 91, 125, 209
- Frank, Andre Gunder, 70
- Franklin, Benjamin, 117, 177
- Fraser, Nancy, 139
- freecycling, 58
- freedom
to act at individual level, 85

- of choice, 55, 87
- emancipation and, 155
- of expression *versus* freedom from fear, 80
- Freire's forms of consciousness and, 196, 197
- learning for, 168, 170
- participation as threat to, 109
- pursuit of, 47
- religions that promote, 131
- Sen's concept of development as, 54, 170
- top-down approaches and, 138
- UN Declaration of Human Rights and, 47
- free market, 53
- free will and determinism, 85
- Freire, Nita, 159
- Freire, Paulo, 6–7, 71, 100, 170, 180, 186, 194–97
- French Empire, 51
- Freud, Sigmund, 24, 33–34, 35, 161
- Fromm, Erich, 100
- functionalism, 85

- Galbraith, John Kenneth, 57
- game theory, in collective action, 93–94
- Gamson, William, 102
- Gandhi, 4–5, 52
- gangs, 34
- Gapminder World*, 63
- Gaventa, J., 111–12, 112*f*
- Gaventa's power cube, 111–12, 112*f*
- Gemeinde, 15
- Gemeinschaft, 14
- gender
 - collective action and, 98, 99, 101, 111
 - conflict and, 41, 42
 - differences, 99
 - discrimination based on, 101, 142, 144, 146, 147, 158
 - empowerment and, 154
 - equality, 54, 128, 142, 143, 146
 - Equality Act and, 146
 - equality and, 150
 - human rights and, 132, 136, 146
 - identity and, 25, 115
 - justice and, 139
 - knowledge and, 176
 - learning for emancipation and, 169
 - oppression and, 54
 - power and, 153
 - reassignment, 146
 - skills and abilities and, 183
 - South African Constitution and, 146
 - UNDHR distinctions and, 146, 147
 - values and, 26
- geography, culture and, 9
- German Conservative nationalists, 13, 20
- Gesellschaft, 14
- Gibson-Graham, J. K., 95
- gig economy, 90
- Global North, 8, 9, 28, 68, 71, 76, 174, 181
- Global South, 28, 70, 71, 73, 141, 174, 181
- goal-based development, 63
- Goldstone, Jack, 119, 120, 122
- good governance, 59
- Gough, Ian, 133
- Grameen Bank, 75
- Gramsci, Antonio, 6, 70, 71, 80, 98, 114, 157–58, 186, 191, 192–93, 194
- Greece, 76
- Green Revolution, 68
- gross domestic product (GDP), 55–56
- group consciousness, 101–2, 102*f*
- Gudynas, Eduardo, 61–62
- Guevara, Che, 87
- Guevara (Ché) syndrome, 191
- Guiding Principles* (International Association for Community Development), 115

- habitual risk, 188
- habitus, 85, 153, 193
- Hailey, Lord, 50
- Hammurabi Code, 130–31
- happiness
 - human rights and, 131
 - learning for, 184
 - pursuit of, 47
 - suffering and, 162
- Harari, Yuval Noah, 89

- Harvard Programme on Negotiation, 181
- Harvey, David, 132–33
- Hatch, Spencer, 52
- Hawthorne effect, 176
- healthy degrowth, 55
- Hegel, Georg, 114
- hegemony, 70, 104, 157–58, 192–93, 209
- Held, David, 108, 109, 116–17
- Heller, Patrick, 117–18
- Heraclitus, 73, 74
- Heron, John, 172
- Hicks, Ursula, 75
- hierarchy of needs, 132
- hierarchy of oppression, 161
- Hinduism, 30, 61, 106, 131, 151
- historical institutionalism, 4
- history of social and community development
 - conclusions, 204
 - introduction, 3–5
- Hobbes, Thomas, 14, 113–14, 138
- Hobhouse, Leonard, 52, 53
- Hogg, M., 103
- holding expectations of similarity, 161
- Holmes, Kelly, 179–80
- homogenising, 30, 40–41, 45, 160, 174
- hooks, bell, 8
- hope, 97
- horizontal development strategy, 75–76
- horizontal expression, 161
- horizontal human rights, 136–37, 138
- horizontal identities, 25–26
- horizontal inequalities, 118, 148
- horizontal/lateral conflicts, 80
- horizontal networks, 28
- horse and sparrow theory, 57
- hospitality and exchange, 31–33
- Human Development Index (HDI), 53
- Human Development Reports, 53
- humanitarian interventions, 59
- human rights, 129–41
 - activities, 165
 - arguments for, 130–32
 - causes of crime and, theories about, 141
 - divided into generations, 129–30
 - history of, 129
 - as ideology, 136, 138
 - as individual aspirations, 132
 - justice and, 138–41
 - levels of
 - ideological, 136, 137*t*, 138
 - individual, 132–34, 137*t*
 - institutional, 135, 137*t*
 - interpersonal, 134, 137*t*
 - to private property, 130
- Hussein, Saddam, 20
- hybridity, 37
- hybrid measures, 63–64
- hyperbolic discounting, 91
- identity
 - claim to territory and, 19, 20
 - collective action and, 91–92, 100–102
 - communities based on, 23–26
 - conflict and, 38
 - culture and, 29, 30, 61
 - in dimensions of communities, 17
 - in Duncan's model of the relationship, 101, 102*f*
 - in history, 4
 - humanitarian interventions and, 59
 - imposed and self-identified, 38–39
 - individual and group, linking, 24–25
 - issue-based programs of development and, 63
 - language and, 30
 - multiple and contradictory, 25
 - narcissism of minorities and, 25
 - nationalism and, 25
 - personal and social, distinguishing between, 23
 - resource mobilisation theory and, 91–92
 - revolution and, 68
 - self-identification, 23–24, 39
 - social capital and, 27
 - social psychology and, 100–101
 - Solomon's concepts of vertical and horizontal, 25–26
 - in study of communities, 16
 - values and, 26
 - violence and, 81
 - ideological level, 9–10, 43

- collective rights, 85, 93, 104, 110, 119, 124, 125, 126
- consciousness, 194–95
- cultural rights, 60
- development goals, 65–66
- equality, 136, 137*t*, 138, 151–52, 164
- in Four I's of Oppression, 156
- human rights, 47, 48*f*, 136, 137*t*, 138
- inequalities, 151–52, 164, 165*t*
- issues, 44*f*
- learning, 174, 181, 194–95, 200, 200–201
- oppression, 156, 157–58, 164, 165*t*
- idle chatter, 7
- Ife, Jim, 113, 130
- Ignatieff, Michael, 32, 131–132
- Illich, Ivan, 96, 133
- immigration policies, 32
- incapable, 160
- Indian subcontinent, 51–52
- indifference, 98
- indirect rule, 3, 51
- Indirect Rule, 51
- individual level, 9, 42–43
- collective action, 88, 126
- consciousness, 192
- cultural rights, 60
- equality, 132–34, 137*t*, 149–50, 164
- in Four I's of Oppression, 156
- freedom to act, 85
- human rights, 47, 48*f*, 132–34, 137*t*
- inequalities, 149, 164, 198
- issues, 42–43, 44*f*
- learning, 198–99
- oppression, 162–63, 164
- revolutions, 68
- individual needs, 48–49
- industrialisation, 52, 56–57
- Industrial Revolution, 67
- inequalities. *See also* equality
- arguments for, 144–45
- buen vivir concept and, 62
- collective action and, 11, 91, 111, 118
- conceptions of, as applied to social groups, 147–48
- to create incentives to generate wealth, 142
- in economic development, 56, 57
- horizontal, 118, 148
- ideologies used to justify, 158
- of interest within communities, 22
- intersectionality and, 25
- justice and, 141
- knowledge transfer and, 176
- levels of
- ideological, 151–52, 164, 165*t*
- individual, 149, 164, 198
- institutional, 150–51, 164
- interpersonal, 150–51, 164
- markets and, 91
- of outcomes, 143, 144
- place and time in relation to, 145–46
- in social groups, 111, 143, 150, 160
- structural, social injustices and, 197
- views of morality used to justify, 147
- inequality of outcome, 143
- inertia, 68, 91, 98, 118–19
- inertia, indifference leading to, 98
- infantilisation, 159
- inferiority, 69, 147, 149
- Inferno* (Dante), 98
- informal education, 77
- information sharing, 58
- infrastructural level. *See* ideological level
- inside-out strategy, 10, 74, 208
- institutional development, 63
- institutional level, 9, 43
- consciousness, 192–94
- development goals, 65–66
- emancipation, 158–59, 164
- equality, 135, 137*t*, 150–51, 158–59, 164
- in Four I's of Oppression, 156
- freedom to act, 88
- human rights, 47, 48*f*, 135, 137*t*
- inequalities, 150–51, 164
- issues, 44*f*
- learning, 200
- oppression, 158–59, 164
- institutional racism, 158
- integration, 168, 171*t*, 206
- intellectuals, 6, 157, 174, 193
- interdisciplinary collaboration and insights, 176–77

- interests, 21–36
 culture, 28–30
 diversity, 35–36
 hospitality and exchange, 31–33
 identity, 23–26
 language, 30–31
 networks and meshworks, 28
 social capital, 27
 values, 26–27
- internal conversation, 86
- internalised oppression, 71, 137*t*, 148, 163, 195
- International Association for
 Community Development, 9, 115, 128
- International Covenant on Economic,
 Social and Cultural Rights,
 47–48, 55
- International Monetary Fund, 59, 70, 145
- interpersonal level, 9, 43
 collective action, 111
 consciousness, 192
 equality, 134, 137*t*, 150, 164
 in Four I's of Oppression, 156
 freedom to act, 88
 human rights, 47, 48*f*, 134, 137*t*
 inequalities, 150–51, 164
 issues, 44*f*
 learning, 199–200
 oppression, 159–62, 164
 revolutions, 68
- intersectionality, 25, 39, 137*t*, 161
- intervention-based development, 63
- introduction, 1–12
 activities, 12
 argument of book, 11
 geography and culture, 9
 history, 3–5
 structure of book, 11
 style of book, 10–11
 themes of book, 9–10
 theory, 5–8
- invisibilisation, 159
- Ireland, 64
- Islam
 art in expressive knowledge and,
 179
 collective action and, 105–6
 human rights and, 131
 One Nation and, 79
 territory and, 20
 ‘-isms,’ 158
 issue-based development, 63
- Jainists, 106
- Jeanes Fund, 51
- Jewish Board of Guardians, 49
- Jews
 collective action and, 85, 105, 106, 108
 community development and, 48
 human rights and, 131
 language and, 14
 sustainable development and, 61
 territory and, 20
- Johnston, Rennie, 100
- Judaism, 20, 105–6, 131
- Judeo-Christian tradition, 9, 157, 204
- justice, 138–41
 activities, 165
 causes of crime, theories of, 141
 crime and law associated with, 139
 defined, 138–39
 levels of, 137*t*
 outcomes, 139
 religious, 105–6
 theories of, 139–41
 reconciliation or rapprochement,
 140
 reductivism, 140
 restorative justice, 137*t*, 140–41
 retribution, 137*t*, 139
 transitional justice, 137*t*, 140, 211
 vigilante action, 141
 views on, 139
- Kaltwasser, Cristobal Rovira, 124
- Kennedy, John F., 57
- Kersting, Norbert, 112, 112*f*
- Kersting's model, 112, 112*f*
- Keynes, John Maynard, 57
- Khaldun, Ibn, 15–16, 66, 113–14
- knowledge, 172–82
 combining, 181–82
 experiential, 174, 177–79
 expressive, 179–80

- interdisciplinary collaboration and insights, 176–77
- literacy campaign, 180
- open source, 176
- practical or procedural, 180
- propositional, 172–77, 180, 181–82, 198
- qualitative, 174
- quantitative, 174
- re-presenting, 7
- scientific method, 175–76
- transfer, 176
- known unknowns, 5–6
- Kropotkin, Peter, 49, 88, 108
- Labour Party movement, 104
- Lakoff, George, 42–43, 185
- language, 14–15, 30–31
- Laqueur, Walter, 7
- Laubach, Frank, 51
- learning, 166–202
 - activities, 201–2
 - conclusions, 198–201, 209–11
 - implications for practice, 198–201
 - introduction, 166–67
 - levels of
 - ideological, 200
 - individual, 198–99
 - institutional, 200
 - interpersonal, 199–200
 - models of, 167–70
 - characteristics of, 171*t*
 - emancipation, 169
 - practice, 169–70
 - reflexive or critical thinking, 170
 - speculation, 168–69
 - motivation for, as synthesis, 170, 172*f*
 - what people learn, 172–97
 - attitudes, 183–84
 - consciousness, 190–97
 - emotions, 184–87
 - knowledge, 172–82
 - risk and sensation seeking, 187–90
 - skills and abilities, 182–83
- Lederach, John Paul, 23, 78
- Lenin, Vladimir, 99–100
- less capable, 160
- Lewin, Kurt, 7, 178, 186
- Lewis, Arthur, 56–57
- liberating consciousness, 197
- liberation
 - animation rurale and, 51
 - consciousness and, 196, 197
 - emancipation and, 137*t*, 155, 171*t*
 - intersectionality and, 161
 - learning for, 171*t*
 - revolution and, 196
- Liberté Sans Frontières, 73
- life experiences, 101
- Life in the UK* test, 26, 27
- linear progress, 68
- Linguistics, 15, 17
- Lister, Ruth, 111
- literacy campaign, 180
- local action groups, 76
- Local and Community Driven Development (LCDD), 65, 76
- Local Exchange Trading Systems (LETS), 58
- Locke, John, 21, 114
- Luddites movement, 104
- Lugard, Frederick, 50
- Lukes, Steven, 153
- machine metaphor, 68–69
- Macpherson, C. B., 109
- macro, 42. *See also* institutional level
- macroscope, 208
- macroscopic consequences, 208
- macrosystem in family, 35
- Maimonides, 106
- Mandates, 59
- Manley, Norman, 51
- Manning, Henry, 49
- Marcuse, Herbert, 24, 81, 100
- marginalisation, 113, 137*t*, 156–57, 159
- marital status, discrimination based on, 146
- market-based economies, 57–58
- markets, in collective action, 89–91
- Marx, Karl, 22, 67, 68, 87, 108, 114, 115, 117, 123, 157, 158, 191, 194
- Maslow, Abraham, 132
- mass education, 3, 50–51
- material well-being, 55, 57, 62, 169

- maternal mortality, 54
mechanical solidarity, 37, 205–6
Médecins Sans Frontières, 73
medicalisation, 159–60
memes, 4
meshworks, 28
meso, 42. *See also* institutional level
meta, 42. *See also* ideological level
metamorphosis, 208
metaphors of development, 66–74
 brain, flux and transformation, 73–74
 culture, 69–70
 machine, 68–69
 organism, 66–68
 political system, 71–73
 prison, 70–71
Metropolitan France, 51
mezzo, 42
micro, 42. *See also* interpersonal level
microeconomics, 43
micro mobilisation, 102
microsociology, 43
microsystem in family, 35
Midgley, James, 53
Mill, John Stuart, 91, 130
Millennium Development Goals, 54
millet system, 116
Ministry of Development, 53
misappropriation, 161
Missions, 69
Mitchell, David, 95
mitzvah, 105
Mobile Propaganda Unit, 50
mobilisation, 113
modernisation, 56–57, 61
monolingualism, 31
Montagu, Ashley, 18–19
moralistic rule, 97
Morgan, Gareth, 66, 73, 85
motivation, 31
Moxley, Russ, 155
Mudde, Cas, 124
Mugabe Complex, 23
multi-level approach, 42–45, 48, 48f
 to equality
 ideological, 136, 137t, 138,
 151–52, 164
 individual, 132–34, 137t, 149–50,
 164
 institutional, 135, 137t, 150–51,
 164
 interpersonal, 134, 137t, 150, 164
to human rights
 ideological, 136, 137t, 138
 individual, 132–34, 137t
 institutional, 135, 137t
 interpersonal, 134, 137t
illustrated, 44f
individual, 42–43
to inequalities
 ideological, 151–52, 164, 165t
 individual, 149, 164, 198
 institutional, 150–51, 164
 interpersonal, 150–51, 164
infrastructural or ideological, 43
institutional, 43
interpersonal, 43
issues at different levels, 44–45, 44f
to learning
 ideological, 200
 individual, 198–99
 institutional, 200
 interpersonal, 199–200
to oppression
 in Four I's of Oppression, 156
 ideological, 156, 157–58, 164,
 165t
 individual, 162–63, 164
 institutional, 158–59, 164
 interpersonal, 159–62, 164
to society, 42–45
 ideological, 43
 illustrated, 44f
 individual, 42–43
 institutional, 43
 interpersonal, 43
 issues at different levels, 44–45,
 44f
munus, 17
Musa Ibn Maimun, 106
Muslims
 collective action and, 85, 106
 culture and geography, 9
 human rights and, 131
 identity and, 25, 39, 40
 language and, 14
 learning and, 191
 One Nation and, 79

- sustainable development and, 61
- territory and, 20
- mutual aid, 49, 88, 106
- Nandy, Ashis, 4–5, 157, 158
- nano, 42. *See also* individual level
- Napoleon, 133–34
- narcissism of minor differences, 161
- narcissism of minorities, 24–25
- Nash, John, 93
- nationalism, 25
- nationalists, 115, 119, 120
 - consensus model and, 79
 - domination or control legitimised by, 24
 - education and, 169
 - Manley, 51
 - populist movements and, 120
 - revolutions and, 119
 - state opposition and, 115
 - territory and, 20
- National Occupational Standards, 129
- National Occupational Standards (NOS) for Community Development, 9
- Native Americans, 19, 140
- natural selection, 66, 88
- natural selection, Darwin's theory of, 66, 88
- nature and nurture, 88
- Nazism, 13, 14, 18, 20, 37, 106, 116, 168
- need, in motivation, 31
- needs-based development, 63
- negative emotions, 101
- Nehru, Jawaharlal, 52, 75
- neoliberalism, 56–57, 90
- neoliberal model, 56–57
- networks, 28
- Newton, Isaac, 6, 168
- NGOs (non-governmental organisations), 75
- Nigeria, 76
- Nimby (Not In My Back Yard), 22, 92–93
- 1984* (Orwell), 4
- Nkrumah, Kwame, 50
- nonconformists, 104
- non-conformity, 99
- non-governmental organisations (NGOs), 75, 110, 114
- non-monetary/non-market economics, 95–96
- non-monetised exchanges, 58, 95, 96
- non-monetised transactions, 57–58
- Non-Violent Direct Action, 113
- normative need, 134
- North America, 51, 53, 143, 204
- Northern Ireland, 53, 103, 146–47
- NOS (National Occupational Standards) for Community Development, 9
- not-for-profit organisations, 58, 114
- Nozick, Robert, 115
- Nummenmaa, Lauri, 185
- Nussbaum, Martha, 47, 87, 131, 133
- Nyerere, Julius, 70
- objectified, 160
- obligation, in motivation, 31
- observer effect, 176
- Occupations, 59
- Occupy movement, 108, 120
- OECD (Organisation for Economic Cooperation and Development), 63
- Official Development Aid, 76
- O'Keefe, John, 18
- Olson, Mancur, 92, 93
- One Nation, 48, 79
- one-offs, 94
- ontogenic development, 35
- open consciousness, 197
- open science, 58
- open source knowledge, 176
- open source software, 58
- open source technology, 93
- Open Space, 165
- opinion polls, 74
- oppression, 155–63
 - activities, 165
 - autonomy and, 163
 - conclusions and implications for practice, 163–64
 - hierarchy of, 161
 - internalised, 71, 137*t*, 148, 163, 195
 - levels of
 - in Four I's of Oppression, 156

- oppression (*continued*)
 ideological, 156, 157–58, 164, 165*t*
 individual, 162–63, 164
 institutional, 158–59, 164
 interpersonal, 159–62, 164
 Young's five faces of, 156–57
 cultural imperialism, 157
 exploitation, 156
 marginalisation, 156–57
 violence, 157
- optimism, 97
- Orford, Jim, 86
- organic intellectuals, 193
- organic solidarity, 37, 206
- Organisation for Economic Cooperation and Development (OECD), 63
- organism metaphor, 66–68
- Orwell, George, 4, 25
- Ostrom, Elinor, 19, 93, 95, 96, 118
- othering, 30, 45, 150, 205, 212
- otherness, 33, 39
- oversexual, 160
- Pakistan, 99
- parasitic relationships, 37
- Parkin, Sara, 99
- participation, collective action and
 arguments against, 109–10
 emancipatory, agenda for, 117–18
 Gaventa's power cube, 111–12, 112*f*
 Kersting's model, 112, 112*f*
 in political philosophy, 108–10
 in prefigurative politics, 110
 professionals and, 113
 in social and community development, 110–13
 sovereignty, 115–17
 in state and civil society, 113–15
- partnership, 106
- Pascal, Blaise, 7
- passion, 97
- Pateman, Carole, 109
- path dependency analysis, 4
- patriotism, 25
- Pawson, R., 42
- peer-to-peer development, 75–76
- peer-to-peer lending, 90
- peer-to-peer sharing, 27, 176
- Penrose, Roger, 181
- performance, 183
- personality variables, 101
- personal level. *See* individual level
- pessimism, 97
- philanthropy, 3, 84, 91, 96, 126, 194
- philosophy. *See also* political philosophy
 of consciousness, 191
 territory and, 20
- Pickett, Kate, 145
- place or territory, 18–21
- planned social change, 53, 77–78, 78*t*, 118
- Plant, Raymond, 14, 15, 108
- platform economy, 90
- pleasure, in motivation, 31
- PLoS (Public Library of Science), 93
- pluralist/difference model, 78*t*, 79
- plurilingualism, 30
- Plutchik, Robert, 184
- Point Four programme, 54–55, 71
- policy studies, 124–25
- Polish Constitution of 1505, 107–8
- politically Black, 39
- political movements, 118–24
 economic and social conditions, 123–24
 populist movements, 119–21
 revolutions, 119–23
 triggers, catalysts, inertia, 118–19
- political philosophy
 collective action and, 107–17
 participation in, 108–10
 prefigurative politics, 110
 representation, 107–8
 state and civil society, 113–15
- political representation for social groups, 117
- political system metaphor, 71–73
- politics of location, 8
- polycentric systems, 93
- population
 culture and, 70
 development and
 as an organism, 66
 community development, 49
 cooperation and, 89

- cultural and sustainable development, 61
- domains of, issues relevant to, 64
- economic development, 55, 57
- equality and, 64–65, 145
- focus on specific groups or areas, 64
- social development and, 53
- global, 19
- housing and, 96
- learning and, 211
- movements, 20
- needs and, 134
- participation and, 109, 111
- urban, 19
- population-focused development, 63
- populist movements, 119–21
- positive deviance, 99
- positivists, 29
- poverty
 - economic models and, 57
 - measurement of material well-being and, 55–56
 - responses to, 3
 - in rural areas, 19
 - UNESCO and, 60
- power, 152–55
 - defined, 152–53
 - emancipation and, 155
 - empowerment and, 154–55
 - kinds of, 153
- powerlessness and the culture of silence, 157
- power over, 153
- power to, 153
- power with, 153
- power within, 153
- Practicable Socialism, 49
- practical knowledge, 180
- practice
 - characteristics of, 171*t*
 - for learning, 169–70
- prefigurative politics, 110
- pregnancy, discrimination based on, 146
- prejudice, 149–50
- prevention, to reduce risk, 188
- priority rule, 97
- Prisoners' Dilemma, 94
- prison metaphor, 70–71
- procedural knowledge, 180
- propositional knowledge, 172–77, 180, 181–82, 198
- Proshika initiative, 75
- protection, to reduce risk, 188
- protective argument for democracy, 116
- Protectorates, 59
- prudence, to reduce risk, 188
- prudential rule, 97
- psychic alienation, 192
- psychology
 - collective action and, 97–100
 - of consciousness, 190
- Public Library of Science (PLoS), 93
- punishment, to reduce risk, 188
- Purchasing Power Parity, 56
- pursuit of freedom, autonomy or happiness, 47
- Putnam, Robert, 115
- qualified reasoning, in collective action, 91–92
- qualitative knowledge, 174
- quantitative knowledge, 174
- quotas, 39, 154
- race
 - collective action, 98, 101
 - conflict and, 41, 42
 - culture and, 29
 - discrimination based on, 101, 142, 146, 158
 - economics and, 89
 - empowerment and, 154
 - Equality Act and, 146
 - equality and, 128, 142, 143, 144, 146, 147, 151
 - ethnic groups, 18, 30, 63, 103, 117, 144, 146
 - human rights and, 136, 146
 - identity and, 23, 25, 38, 39, 68, 115
 - inequality and, 146
 - institutional racism, 158
 - learning for emancipation and, 169
 - oppression based on, 39, 71
 - skills and ability and, 183
 - South African Constitution and, 146
 - UNDHR distinctions and, 146, 147
 - values and, 26

- rapprochement, 140
 Raworth, Kate, 58
 Read, Margaret, 51
 realisation argument, 108
 rebellion, 196
 reconciliation, 140
 reductivism, 140
 reflection, personal, 203
 reflective action, 99–100
 reflexive criticism, 197
 reflexive thinking
 characteristics of, 171*t*
 learning for, 170
 reforming, 197
 refugees, 32
 regulation, to reduce risk, 188
 rejecting Western dualism, 62
 relational security, 189
 religion
 beliefs in, 44, 61, 63, 65, 66, 67, 81, 89, 95
 collective action and, 104, 105, 111, 122
 conflict and, 41, 42
 consciousness in, 191, 193
 culture and, 69–70, 160
 equality in, 132, 144, 146, 148, 151
 groups, 14, 16, 18, 20, 28, 48, 61, 63
 human rights and, 135, 136
 identity in, 26, 34, 39, 59, 103
 justice, 105–6
 learning and, 169
 movements and, 67–68
 oppression in, 70
 teaching in, 144
 UNDHR distinctions and, 146
 values, 152
 representation, in collective action, 107–8
 resizing the value of capital, 62
 Restorationist belief or heresy, 20
 restorative justice, 137*t*, 140–41
 retribution, 137*t*, 139
 revolutions, 119–23
 circumstances of, 121–23
 populist movements, 119–21
 Rich, Adrienne, 8, 159, 196
 rights-based development, 63
 rising tide metaphor, 57
 risk
 imposed distinguished from
 voluntary, 187–88
 learning, 187–90
 mechanisms of mitigation, 189
 reduction, 188–90
 understanding how people see, 190
 risk images, 188
 Roelvink, Gerda, 95
 roots, 3–4
 Rosello, Mireille, 32
 Rostow, Walter, 56–57, 68, 71
 Rousseau, Jean-Jacques, 114
 rout, 4
 routes, 3–4
 Rowntree, Seebohm, 49
 Rumsfeld, Donald, 5–6
 rupture, 4
 Ryle, Gilbert, 180
 Sachs, Wolfgang, 141
 Said, Edward, 73
 same-sex relationships, 132, 135–36
 satisficers, 135
 scapegoating, 23, 34, 178
 Schön, Donald, 8
 scientific method, 175–76
 Scott, James C., 123
 Second World, 71
 security
 core capabilities and, 133
 identity and, 23
 mechanisms of mitigation and, 189
 revolutionary movements and, 120, 122
 selective appreciation, 160
 self-actualisation, 132
 self-conscious action, 99–100
 self-definition, 38–39
 self-determination, right to
 collective action and, 128, 130
 cultural and sustainable rights, 61
 identity and, 25
 sovereignty and, 115–16
 top-down approaches and, 138
 UN Declaration of Human Rights and, 48

- Self-Employed Women's Association (SEWA), 75
- self-esteem, 100, 103
- self-government, 50–51
- self-help, encouraging, 49, 106
- self-identification, 23–24, 38–39
- self-interest, 92–93
- selfish gene, 88
- self-reliance, 106
- self-sufficiency, 106
- Sen, Amartya, 47, 54, 87, 131, 133, 143
- sensation seeking, 189–90
- sensation seeking, learning, 187–90
- service/social action, 106
- SEWA (Self-Employed Women's Association), 75
- sex. *See* gender
- sexual revolution, 68
- sexual violence, 34
- Shafak, Elif, 178
- Shanti Niketan, 52
- sharing, 106
- sharing economy, 58, 90
- Sharp, Gene, 113
- shibboleth, 30
- SIMCA (Social Identity Model of Collective Action), 100–101
- similarity, holding expectations of, 161
- Singer, Peter, 106–7
- skills, learning, 182–83
- Smiles, Samuel, 49
- Smith, Adam, 89–90, 92, 97
- social capital
 bridging, 210
 civil society and, 59, 115
 concept of, 27
 at interpersonal level, 43, 150
 theorists, 28
- social change
 action and, 7
 activists and, 99, 123
 bottom-up or inside-out, 10
 CDPs' strategies for, 78, 78*t*
 communication theory and, 211
 deliberate social action in, 119
 economic and social conditions and, 123
- ideology and, 194, 211
- implications for practice, 126, 163
- individual contributions to, 2, 73, 212
- multi-level approach to, 42–45
- planned, 53, 77–78, 78*t*, 118
- policy analysis and, 124–25
- political movements and, 123–24
- premeditated, 118
- reflection and, 203
- revolution and, 68, 123
- social mobilisation and, 113
- Specht's tactics for, 77–78, 78*t*
- spontaneity in, 118
- violence and, 81–82
- social development
 conclusions, 203–14
 collective action, 207–8
 development, 206–7
 doing it right, 211–14
 emancipation, 209
 equality, 209
 history, 204
 holding societies and communities together, 205–6
 learning together, 209–11
 personal reflection, 203
 theory, 203–4
 geography and culture in, 9
 history and use of term, 52–53
 history of, 3–5
 multi-level approach to, 42–45
 participation in, 110–13
 theory of, 5–8
- Social Development Strategy, 54
- social enterprises, 58
- social evolution, 66
- social groups
 beliefs and behaviours structured by, 98
 capacities and capabilities in, 143
 citizenship and, 39
 collective action and, 98, 103, 116, 117
 combinations, change and location, 39–40
 conflict, 37–38, 80
 differences between, to understand community or society, 205

- gangs, 34
 homogenising people in, 160
 ideological context of, 43
 inequalities in, 111, 143, 147–48, 150, 160
 interaction of different, 49
 issues in analysing, 40–42
 joining, theories of, 103
 multi-level approach to, 42–45
 nature of, 36–40
 political representation for, 117
 self-definition, 38–39
 self-identification in, 38–39
 solidarity and cohesion, 36–37
 sovereignty in, 116
- Social Identity Model of Collective Action (SIMCA), 100–101
- social identity theory, 103
- social impact, 91
- social investigation, 3, 49
- socialism, 68
- socialists, 33, 49, 106, 108, 119, 169
- social mobilisation, 113
- social networks, 93
- social psychology, 43
 collective action and, 100–104
 identity and, 100–101
- social research, 3
- social researchers, 50
- social workers, 48–49, 50, 193
- Societies for the Diffusion of Useful Knowledge, 173
- society. *See also* social development activities, 45
 community differentiated from, 13–14
 conclusions, 205–6
 implications for practice, 45
 introduction, 13
 language and, 14–15
 levels of, 42–45
 ideological, 43
 illustrated, 44*f*
 individual, 42–43
 institutional, 43
 interpersonal, 43
 issues at different levels, 44–45, 44*f*
 study of, 15–16
- socio-economic groups, 21–22, 76, 139, 150, 191
- sociogeny, 192
- sociology
 conflict and, 37–38
 interpersonal level of relationships and, 43, 199
 Khaldun and, 15, 16
 microsociology and, 43
 opposites attracting and, 37
 political economy and, 191
- sociometer theory, 103
- solidarity, 36–37, 49
- solitarism, 25, 137*t*, 161
- Solomon, Andrew, 25–26
- South Africa, 18, 28, 76, 79, 81, 146
- South African Constitution, 146
- South Commission, 53, 70, 75
- sovereignty, 115–16
- Specht, Harry, 77–78, 78*t*
- Specht's tactics for social change, 77–78, 78*t*
 conflict/dissensus model, 79–80
 consensus model, 78, 79
 pluralist/difference model, 79
 violence/insurrection model, 80–82
- speciesism, 136
- speculation, 167–68
 characteristics of, 171*t*
 learning for, 168–69
- Spirit Level: Why Equality Is Better for Everyone?* (Wilkinson and Pickett), 145
- spiritual well-being, 62
- Spivak, Gayatri Chakravorty, 22–23
- Stages of Economic Growth: A Non-Communist Manifesto, The* (Rostow), 71
- stakeholders, 124–25
- standard model, 56–57
- state, participation in, 113–15
- stereotyping, 137*t*, 149, 159, 160
- Stone, Laurence, 121
- stratum consciousness, 101
- structural adjustment, 90–91
- structural level. *See* institutional level
- structuration, 85, 87
- structure, 85

- subjectivism, 176
- subjunctive history, 119
- sub-Saharan Africa, 56
- subtractability of use, 93
- sugar, propositional knowledge about, 181–82
- Summit declaration, 61
- superconcepts, 176–77
- supererogatory, 107
- superiority, 28, 69–70, 81, 147, 149
- survival of the fittest, 88
- Sustainable Development Goals for 2030, 54
- Swadeshi*, 52, 70, 106
- Swaraj*, 52, 70, 106
- symbiotic relationships, 37

- Tagore, Rabindranath, 52
- Tajfel, Henri, 100, 103
- taking sides, 98
- target-based development, 63
- Tawney, R. H., 8, 143, 146
- taxonomy of need, 134
- Taylor, A. J. P., 119
- Teens Advocating a Global Vision*, 156
- territorial-based development, 63
- territory, 18–21
- Terrorism Studies, 7
- terror management theory, 103
- Thatcher, Margaret, 15
- Theatre of the Oppressed*, 187
- Theism, 85
- Them and Us model, 72
- theocracies, 104
- theology
 - collective action and, 104–7
 - control and, 104–5
 - forms of collective action, 105–7
 - religion, 104
 - territory and, 20
- theorists, 6–7
- theory
 - action and, 7
 - conclusions, 203–4
 - dangers in presenting and using, 6
 - espoused theory, 8
 - in everyday experiences, 8
 - introduction, 5–8
 - pace of, 8
 - theory in use, 7
 - theory in use, 8
- third sector organisations, 114
- Third World, 71, 73
- Thompson, Neil, 149, 154, 159
- Thorne, J. Albert, 50
- throffers, 77
- time banks, 58
- tithes, 105
- Tolstoy, Leo, 108
- Tönnies, Ferdinand, 14, 17, 32
- Tosh, John, 119, 121
- totalitarianism, 110
- Toynbee, Arnold, 16, 49
- Toynbee Hall, 49
- trade union movements, 104
- trade unions, 15, 28, 49, 89, 92, 104, 114, 157, 158, 198
- training, to reduce risk, 188
- Training for Transformation*, 74
- transforming consciousness, 197
- transitional justice, 137*t*, 140, 211
- trapeze method, 6
- treating people as defined by a single characteristic, 161
- Treaty of Berlin, 59
- trickle down strategy, 57, 75
- trivialisation, 160
- Truman, Harry, 54–55, 71
- Trusteeships, 59
- tuberculosis, 54

- UK Citizenship Test, 27
- Ummah, 14
- uncertainty–identity theory, 103
- UN Declaration of Human Rights (UNDHR), 136, 146, 147
- undersexed, 160
- UNDHR (UN Declaration of Human Rights), 136, 146, 147
- UNESCO (UN Education, Scientific and Cultural Organization), 54, 60–61
- United Nations (UN)
 - Brundtland Commission, 53, 61, 71
 - Declaration of Human Rights (UNDHR), 136, 146
 - Earth Summit, 61

- United Nations (UN) (*continued*)
 Education, Scientific and Cultural Organization (UNESCO), 54, 60–61
 funding, 59
 Human Development Index, 53
 Human Development Reports, 53
 United Nations (UN)International Covenant on Economic, Social and Cultural Rights, 47–48
 universalism, 132
 unknown unknowns, 5–6
 urbanisation, 56–57, 96
 urban populations, 19
 Utopian Socialists, 49
- values, 26–27, 151–52
 verbalism, 7
 vertical conflicts, 80
 vertical development strategy, 64, 75–76
 vertical expression, 161
 vertical human rights, 136–37
 vertical identities, 25–26
 vertical networks, 28
 vertical (state-society) relations, 118
 vigilante action, 141
 violence, in Young's five faces of oppression, 157
 violence/insurrection model, 78*t*, 80–82
 voluntary organisations, 76, 114
 von Hayek, Friedrich, 115
- Wardi, Ali, 16
 Washington, Booker T., 51
 Watson, Lilla, 2
 weavers' revolts, 104
 Weber, Max, 4, 85, 89, 117
 welfarism, 159
 Westoby, Peter, 76, 78, 126
- Who Wants To Be A Millionaire* (TV programme), 94
 Wiesel, Elie, 99
 Wikipedia, 58, 93, 176, 181
 Wilkinson, Richard, 145
 Wilson, Edward O., 88–89
 Win-Lose dynamic of violence, 82
 wisdom of crowds, 94
 Wollstonecraft, Mary, 115
 words, origin of, 17
 worker-managed cooperatives, 58
 World Bank, 59, 70
 Africa Strategy, 63
 food sovereignty defined by, 116
 Local and Community Driven Development, 65
 Social Development Strategy, 54
 World Health Organization, 19, 54
 World Heritage sites, 60, 160
 World Values Surveys (WVS), 29, 151–52
 World Wide Web, 93
Wretched of the Earth (Fanon), 196
 WVS (World Values Surveys), 29, 151–52
- Young, Gifted and Black*, 180
 Young, Iris Marion, 33–34, 35, 156–57, 158
 Younghusband report, 49
 Young's five faces of oppression, 156–57
 cultural imperialism, 157
 exploitation, 156
 marginalisation, 156–57
 violence, 157
- zebra-stripping of the mind, 25
 zero-sum games, 94
 Zionism, 106