



**Reaching out for resilience:
Exploring approaches to inclusion and diversity in
the Transition movement**

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Abstract

This thesis explores existing approaches to inclusion and diversity in the Transition movement: the community-led, self-organising approach to building local resilience. It takes as its starting point concerns originating from both within and outside the movement that it lacks diversity.

Current approaches to inclusion and diversity in Transition are explored through qualitative analysis of data from co-operative inquiry, semi-structured interviews with eight Transition participants and ethnographic observations using grounded theory methods, supplemented by my own first-person inquiry reflections. Five themes emerge. They show that there are multiple routes to diversity for Transition and that diversity is valued for different reasons. They also suggest that different ways of being, organising and working, limited time and resources and different ways of reaching out to people all have a significant impact on inclusion and diversity.

The themes indicate three theoretical approaches to inclusion led by the head, the heart and the hand. Potential limitations of each suggest that an integrated approach encompassing all three must be applied at the individual, group and global levels to successfully address diversity and inclusion. The role of masked social inequality and hierarchical power relations in inclusion in Transition is explored, demonstrating the importance of cultivating consciousness of these within the movement.

“I feel so sad, that on the same evening as we were trying to persuade people to embrace a positive new vision of the future, a young man was killed in our neighbourhood. This is the second time someone has been murdered while we’ve had a Transition event on. I wonder where it happened. I don’t see how we can possibly go out to our community and ask them to be concerned about food miles or loft insulation when they live with the fear of their sons, brothers, sisters or friends being attacked.”

- *Personal journal, November 2009*

“The scale of the challenge of peak oil and climate change cannot be addressed if we choose to stay within our comfort zones...Inclusion is seen as one of the key principles [of Transition] simply because without it we have no chance of success”

- **Rob Hopkins, ‘The Transition Handbook’, p141**

Introduction

On a Thursday evening in November 2009, Transition Town Stoke Newington's (TTSN) monthly social was taking place. The same night, a 19-year old man was stabbed and left to die just a few streets away. We had acknowledged a lack of diversity in TTSN before but this tragedy, sadly not an isolated event, reminded me that we were still struggling to broaden the initiative's relevance and appeal.

Transition is a grassroots approach to developing community resilience to climate change and peak oil. The first Transition Initiatives (TIs) were in relatively small rural market towns, but they are now springing up in city neighbourhoods with a complex mix of people of different backgrounds and ethnicities, presenting new challenges for inclusion¹. TTSN was formed in Stoke Newington in January 2009 and achieved official TI status six months later. I have been involved with it for a year and a half.

Like many inner-city areas, particularly in London², Stoke Newington has witnessed waves of migration and gentrification. It is in Hackney, one of the most deprived London boroughs³ and is a very different place from the English village I grew up in. Over the seven years I have lived here I have felt an increasingly uncomfortable intuition that as it becomes gentrified (arguably by incomers like myself), it remains stratified⁴. Expensive clothes shops and organic cafes are juxtaposed with Turkish and Kurdish restaurants and social clubs and 'pound shops'. Shiny privately-owned flats and Victorian conversions overlook council estates. When for the second time a local murder took place while a TTSN event was on, the initiative's relationship with the community and my position within that became an urgent inquiry for me.

Peak oil and climate change are global issues. They are symptoms of our industrialised society's arguably pathological reliance on cheap energy in the form of oil, gas and coal. The

¹ See www.transitionnetwork.org/initiatives for list of TIs

² Inwood, 1998 (p1)

³ London Civic Forum, 2004

⁴ Wright, 1985; Inwood, 1998 (p921); *The Real Stoke Newington*, N16 magazine. Accessed online 9.3.10 at <http://www.n16mag.com/news/other-news/101-the-real-stoke-newington.html>

dominant capitalist economic model is predicated upon infinite growth that ultimately relies on the resources (including energy resources) of a finite planet⁵. Throughout history, and particularly during the rapid industrialisation of the last 200 years, humans have dominated and used so-called natural resources for their own ends⁶.

Humans do not only dominate nature but other humans, too, on the basis of e.g. gender, poverty, religion, ethnicity or skin colour⁷. When the dominated gain power it is generally, although not always, through violence and they then become oppressors themselves, perpetuating a cycle⁸ which can only be broken through restoring the humanity of both oppressor and oppressed. What drives people to commit petty or not-so-petty acts of violence and initiation is the subject of much sociological, psychological and philosophical debate⁹ and is not a question for this study, but social crisis and violence, including that found on the streets of Hackney, may be related to the deep-rooted culture of domination that has also brought about the environmental crisis Transition seeks to address. It may also influence social processes that have made it difficult for Transition to achieve diversity.

Human ecology

Human ecology is concerned with social and environmental justice and the relationships between people, their communities and the ecological environment. In common with Transition, it advocates a head, heart and hand approach to achieving change. Transition seeks a controlled community descent to a low-energy future but is not explicitly concerned with social justice. A human ecological perspective suggests that responses to environmental issues may prove temporary or partial if they do not integrate responses to social issues, too¹⁰. Transition seeks to build resilience through local community. If it ignores the link between human-created environmental crises and social crises it risks failing to tackle their common root cause. The local responses it builds may not be lasting or effective if they fail to integrate consciousness of social justice.

⁵ E.g. McIntosh, 2008a; Lovelock, 2006; Jackson, 2009

⁶ Ponting, 2007

⁷ E.g. see Wink, 1992; McIntosh, 2004; McIntosh, 2008b

⁸ Freire, 1970 (2009 edition); also see Fuller, 2003

⁹ E.g. Farrington, 1998; Howell et. al., 1995; Latzman and Swisher, 2005

¹⁰ E.g. McIntosh, 2004; McIntosh, 2008a

In this study I explore approaches to inclusion in TTSN and the wider Transition movement. I aim to propose, from a human ecological perspective, steps Transition could take towards being more inclusive of all members of the communities in which it exists.

Literature Review

1. Introduction

In this chapter I review literature relating to inclusion and diversity in the Transition movement. I begin by looking briefly at the definitions and common usages of the words inclusion, diversity and inclusivity. I then introduce the Transition movement and its concern with diversity and inclusion. I compare Transition with the environmental justice and mainstream environmental movements in the US and discuss the implications of this comparison, before going on to examine theories of community and what these might imply for inclusion and diversity in Transition. Finally, I introduce literature about power in society and relate this to the movement.

2. Inclusion, diversity and inclusivity: definitions and usage

inclusion¹¹

- **noun** **1** the action of including or the state of being included. **2** a person or thing that is included.

inclusive¹²

- **adjective** **1** including all the expected or required services or items. **2 (inclusive of)** containing (a specified element) as part of a whole. **3** after a noun between the limits stated: *the ages of 55 to 59 inclusive*. **4** not excluding any section of society or any party.

diversity¹³

- **noun** (pl. **diversities**) **1** the state of being diverse. **2** a diverse range; a variety.

inclusivity¹⁴

- **noun** (Social Welfare) (Sociology) (Government, Politics & Diplomacy) the fact or policy of not excluding members or participants on the grounds of gender, race, class, sexuality, disability, etc.

¹¹ Compact Oxford English Dictionary. www.askoxford.com (Accessed online 1.7.10)

¹² Ibid.

¹³ Ibid.

¹⁴ Collins English Dictionary – Complete and Unabridged. www.thefreedictionary.com (Accessed online 1.7.10)

An internet search for academic references to the words above¹⁵ reveals that ‘inclusion’ is often found in literature about education, e.g. referring to integrating pupils with special learning requirements into ‘mainstream’ education. ‘Social inclusion’, however, is used in social policy as a counterpoint to ‘social exclusion’. Coined by New Labour in 1990s Britain, it refers to the myriad consequences of poverty, lack of opportunities and inequality¹⁶. Social inclusion is the overcoming of these, and implies the ability of citizens to take part in social and democratic processes¹⁷.

‘Diversity’ is frequently used in the natural sciences to describe varied populations of, for example, species or genes and the well-known term for diversity of species, ‘biodiversity’, originates here. ‘Diversity’ has also been embraced by the management world. In the UK it is used to mean acknowledging uniqueness and valuing difference in the workplace, having grown out of the arguably narrower term ‘equal opportunities’, itself a product of the civil rights and anti-discrimination movements¹⁸.

Finally, ‘inclusivity’ describes a principle against which public policies may be tested, with the goal of ensuring that these do not disproportionately disadvantage a particular social group. In this chapter, I will use ‘inclusion’ to describe the process of including people, and ‘diversity’ to describe the state of being diverse, as per their dictionary definitions above.

3. The Transition movement

The Transition movement is ‘*an emerging and evolving approach to community-level sustainability*’¹⁹. It assumes that climate change and diminishing fossil fuel availability are urgent problems which communities need to begin to prepare for now. The approach is implemented by a rapidly-growing network of voluntary, community-led Transition Initiatives (TIs) building environmental sustainability and resilience in the neighbourhoods, towns and cities where they are located. It started in 2006 in the market town of Totnes, Devon, where a national co-ordinating body (Transition Network) continues to be based.

¹⁵ Using Google Scholar www.google.com (1.7.10)

¹⁶ Henderson, 2005

¹⁷ Levitas, 1998 in Henderson, 2005

¹⁸ Chartered Institute of Professional Development, 2010

¹⁹ Hopkins, 2008 (p134)

Since its inception, the network has grown exponentially to 321 official initiatives with another 208 initiatives still in the early stages as of 19 July 2010²⁰.

TIs aim to catalyse their communities to develop a positive vision of life post-peak oil, and then design and execute appropriate energy descent solutions by raising awareness, re-localising the economy, re-skilling and undertaking practical projects²¹. Transition particularly emphasises the need for collective action at the local level, and advocates an inclusive approach²². This is reflected in the importance Transition puts on awareness raising in the local community, which can be the primary focus of nascent initiatives for as long as twelve months²³. Transition aims to build not just environmental sustainability but community resilience²⁴. Diversity is one of the three key features of a resilient system²⁵ and Transition's approach to resilience is based on permaculture principles which specifically include 'using and valuing diversity'²⁶. Transition therefore eschews an enclave approach in which an environmental minority is strengthened without seeking to go outside of itself.

4. Diversity and Transition

Despite Transition's emphasis on inclusion, a recent survey found that growing the Transition movement beyond the 'usual suspects' was a key concern for 76%²⁷ of UK TIs. There was also evidence²⁸ that this concern is justified, and that TIs are not reaching all sectors of their communities. TI survey respondents did not mirror the UK population. All had some formal educational qualifications, whereas 14% of the UK population do not. They also had higher-than-average levels of employment, but not higher-than-average incomes. Transitioners differed from the UK population in age, too. 45 to 65 year olds constituted 50% of Transition participants compared to 31% of the national population and only 3% in Transition were over 65 years old: far lower than in the UK. No research has been published on the racial, ethnic or religious backgrounds of Transition volunteers. However, Transition Network's appointment of a Diversity Coordinator, the launch of a

²⁰ www.transitionnetwork.org/initiatives (Accessed online 27.7.10)

²¹ Hopkins, 2008

²² Hopkins, 2008 (p141)

²³ Hopkins, 2008 (p149)

²⁴ Hopkins, 2008 (p12)

²⁵ Hopkins, 2008 (p55)

²⁶ Hopkins, 2008 (p139)

²⁷ Seyfang, 2009 (p11)

²⁸ Seyfang, 2009

diversity plan in 2010 and the choice of 'diversity' as a key theme for the 2010 national Transition Conference all indicate that the movement recognises it lacks diversity and is now attempting to tackle this²⁹.

Transition is not necessarily unique in lacking diversity. The environmental movement, of which it is a part, has been criticised for the same thing. Capacity Global, a UK environmental justice charity, claims that *'the concerns, needs and actions of BAME [Black, Asian and Minority Ethnic] communities, the disabled, the young and the old are still being ignored by much environmental activity'*³⁰. They also suggest³¹ that the assumption that certain sectors of British society are 'hard to reach' when it comes to environmental messages is largely unfounded.

5. The US environmental and environmental justice movements

In the US, similar concerns that the needs of communities of colour were not included in mainstream environmental activism led to the development of a distinct 'environmental justice' movement. Rooted in the struggle for civil rights³², its proponents campaign against the disproportionate exposure of marginalised or underprivileged communities to environmental hazards such as toxic pollution and poisonous waste³³. The movement started in the early 1990s when grassroots community organisations wrote a series of letters to the 'Group of Ten' largest US environmental NGOs, accusing them of excluding the voices of communities of colour from environmental decision making and of complicity in their environmental exploitation. The US environmental justice movement was galvanized shortly after by the First National People of Colour Environmental Leadership Summit³⁴.

The relationship between the US environmental justice and 'mainstream' environmental movements has often been difficult³⁵. Environmentalists argue that the environmental justice movement is anthropocentric and risks marginalising the rights of non-humans even

²⁹ Personal communication with Diversity Coordinator, May 2010

³⁰ Capacity Global, 2009a (p5)

³¹ Capacity Global, 2009b

³² Agyeman, 2005

³³ E.g. Bullard, 1999; Agyeman, 2005; Sandler and Pezzullo, 2007

³⁴ Ibid.

³⁵ E.g. Alston, 1991; Sandler and Pezzullo, 2007

further, and are accused by environmental justice activists of seeking to conserve and preserve wilderness and endangered species without explicitly challenging racism or injustice³⁶.

Agyeman³⁷ argues that mainstream environmentalists should adopt social justice aims. He contrasts the mainstream sustainability movement's success in creating consensual visions through a proactive approach with the reactivity of the environmental justice movement, but contends that justice and equity must be central to sustainable community initiatives. This 'Just Sustainability Paradigm'³⁸ is already beginning to take root in the UK³⁹. Jamieson⁴⁰ also claims that justice should be at the heart of environmentalism. When it is, environmentalism's similarity to the environmental justice movement becomes apparent, as both distributive justice (equal sharing of the costs and benefits of our relationship to nature) and participatory justice (self determination: the opportunity to influence decisions that affect our environment) are key components of both⁴¹.

Transition shares features with the US environmental justice movement, but is also open to many of the criticisms of the mainstream environmental movement. Like the former it is community led, grassroots and emphasises local knowledge⁴². It is anthropocentric, focusing on the changes humans will experience and our potential response rather than the protection of the environment per se⁴³. However, while the environmental justice movement usually focuses on immediate or existing threats to the health or environment of marginalised communities⁴⁴, Transition mobilises people around the local impacts of threats that are yet to happen and are global in scale. Like the mainstream environmental movement, Transition has also been criticized for being predominantly white and middle-class⁴⁵.

³⁶ DeLuca, 2007

³⁷ 2005

³⁸ Agyeman, 2005

³⁹ Agyeman and Evans, 2004

⁴⁰ 2007

⁴¹ Jamieson, 2007

⁴² Bullard, 1999

⁴³ DeLuca, 2007

⁴⁴ Bullard, 1999

⁴⁵ TRAPESE, 2008

The experiences of at least two national US organisations suggest it is crucial for Transition to address social justice and equity, given its similarities with the mainstream environmental movement. If it does not, it may inadvertently favour the needs of the relatively privileged and powerful in society. Both the National Toxics Campaign (NTCF) and the Student Environmental Action Coalition (SEAC) struggled – and arguably failed⁴⁶ - to successfully navigate the boundary between the mainstream environmental and the environmental justice movements. Their cases show the importance of environmental organisations making deliberate efforts towards social justice and against racism, sexism and classism. They also demonstrate the need to truly share power in environmental organisations beyond merely ensuring different groups are represented in sufficient numbers.

6. Transition and community

Theories of the basis for community suggest it may affect Transition's attempts at inclusion. Lichterman's⁴⁷ study of US grassroots environmental and environmental justice organisations found that a sense of community is built into movements in different ways. Among the mainly African-American, low-income members of a grassroots environmental justice organisation there was a communitarian sense of community. The collective effort of a united membership and the empowerment of the organisation as a whole was emphasised. Conversely, within a largely white grassroots 'Greens' movement, sense of community was based on the empowerment of individuals. Both types of movement community are available and potentially desirable to people of different backgrounds, but he claims there is a bias inherent in the two approaches. The focus on individualism of the 'empowered individual' basis for community is more accessible to highly-educated, middle-class people. This is because individualism is associated with a middle-class way of life, where the inner self is often highlighted, and because the skills required to take part in a personalised movement community are systematically more accessible to this group. Therefore, Transition's basis for community could affect whom it attracts, their ability to participate and the potential for building alliances in the community.

⁴⁶ *SEAC at a crossroads*, Threshold Magazine, October 1996. Online at www.ejnet.org/ej/seaccrisis.pdf (accessed 29.5.10); NTCF, 1993

⁴⁷ 1995

Transition focuses on building 'resilient communities', so the concept of community is arguably central to it. Sense of community is often a complex combination of different factors such as community of place, community of attachment and community of interest⁴⁸. People tend to choose multiple affiliations and membership of multiple communities⁴⁹. In Transition, community of place (because TIs are defined by geographical area) is clearly one aspect of community. But there will also be community of attachment or purpose based on what members of TIs have in common – for example environmental concerns or goals. By definition, things which bind 'us' together also mark 'us' as different from 'them'⁵⁰. The more that members have in common, the more cohesive a community will be, but also potentially the more exclusive of those who do not share the same interest⁵¹ and there is evidence that diversity is associated with reduced levels of social trust that can undermine community cohesion⁵². Sociologists attach increasing importance to the processes by which unity is created and maintained and conflicts generated and resolved within a community. They recognise community can be a site of social division and is the arena in which real social relationships are played out, not a utopian ideal⁵³.

Social capital is the value of relationships in everyday life for individuals and societies⁵⁴. It is a collective resource embedded in and released from informal networks, based on shared norms of trust and mutuality. Gilchrist's⁵⁵ view of community as a series of networks implies that social capital can be built by making connections, particularly between people with overlapping interests (bridging social capital) and across peer boundaries (linking social capital)⁵⁶. The former intervention can help manage diversity and maintain community cohesion, while the latter contributes to empowerment and partnership working. The nature of these connections determines both the beneficial and non-beneficial features of a community as well as its capacity to hold difference.

⁴⁸ Crow and MacLean, 2006 (p306)

⁴⁹ Gilchrist, 2009

⁵⁰ Crow and MacLean, 2006; Mindell, 1992 (p109)

⁵¹ Crow and MacLean, 2006

⁵² Gilchrist, 2009 (p7)

⁵³ Ibid.

⁵⁴ Gilchrist, 2009

⁵⁵ 2009

⁵⁶ Gilchrist, 2009 (p12)

7. Transition and power

If Transition is indeed dominated by people who are highly educated, white and middle-class, as its critics maintain (and there is not enough demographic data to categorically determine this), then theories of power and rank may also explain why people from outside these relatively privileged groups are less likely to participate.

Gaventa's⁵⁷ power cube describes three dimensions of power: place, space and level. Based on the premise that power need not be a zero-sum game, these three continua act as axes along which power may be located. The place of power can be local, national or global; it may be exercised in closed, invited or claimed spaces and can be at a visible, invisible or hidden level. When power is present it is not always apparent that it exists to all people, and it may be exercised through spaces that are not accessible to them to influence. If power within Transition is hidden or if it is exercised in closed spaces, it will limit people's ability to participate and so the movement's efforts at inclusion.

8. Transition and power: structural barriers

According to TRAPESE⁵⁸, Transition's structure may actually discourage an inclusive and participative movement. The popular education collective argue that the existence of national organisations that support TIs and protect the brand may encourage Transitioners to look up to them as leaders. In their opinion, the most resilient and durable ways of organising are those where decisions are made, implemented and understood widely and there is a reduced reliance on leaders. While TIs are largely autonomous and do not report in to an overarching body, they must meet certain requirements to be an 'official' TI⁵⁹ and the majority of England's Transition Network board are white males – a fact the movement's founder acknowledges they are trying to address⁶⁰.

This structure leads TRAPESE to assert that Transition Initiatives are, *'ultimately subject to the same order of oppression, class structure, entrenched power and vested interests as*

⁵⁷ Gaventa, 2005

⁵⁸ 2008

⁵⁹ Transition Network website. Online at

<http://www.transitionnetwork.org/community/support/becoming-official> (accessed 1.6.10)

⁶⁰ Rob Hopkins blog 15.5.08. Online at <http://transitionculture.org/2008/05/15/the-rocky-road-to-a-real-transition-by-paul-chatterton-and-alice-cutler-a-review/> (accessed 20.8.10)

*everything else in the UK*⁶¹. Polemical though this may be, in the absence of evidence to the contrary the movement could be seen to be perpetuating existing dominant power structures in society. TRAPESE claim that communities will only create different systems if they recognise and challenge entrenched power, and therefore propose that Transition should explicitly address power and privilege. Transition's founder responds that in these unprecedented times we must move beyond apportioning blame for our predicament. He argues that the assumption that those in power will cling to the status quo for as long as possible is mistaken and that *'to have confrontational activism as the principal tool in our toolbox is profoundly unskilful'*⁶².

9. Transition and societal transformation

Transition to a low-energy future requires 'a system-wide change in society'⁶³ towards sustainable local resilience. It is based on the premise that radical change is needed to current consumption and production systems to address climate change and fossil fuel dependency. Seyfang and Haxeltine⁶⁴ consider Transition a grassroots innovation niche for sustainability, and explore the movement's potential through the lens of socio-technical innovation and strategic niche management.

Unlike some socio-technical niches, Transition does not sit in direct opposition to the dominant regime of production and consumption (something it has been criticized for⁶⁵). Instead, it sets up alternative infrastructures and practices ready to compete when the current regime withers away, or to provide a more attractive alternative that will displace it. Transition is a potentially important site of new ideas and so it could be in a position to generate and incubate alternative social power structures as well as alternative production-consumption patterns⁶⁶. This further highlights the importance of Transition opening up discourse around inclusion, exclusion, power and community.

⁶¹ TRAPESE, 2008 (p34)

⁶² Rob Hopkins blog 15.5.08. Online at <http://transitionculture.org/2008/05/15/the-rocky-road-to-a-real-transition-by-paul-chatterton-and-alice-cutler-a-review/> (accessed 20.8.10)

⁶³ Seyfang and Haxeltine, 2010 (p3)

⁶⁴ 2010

⁶⁵ TRAPESE, 2008

⁶⁶ Seyfang and Haxeltine, 2010

10. Conclusion

The literature on Transition, community, social justice and power suggests that how Transition deals with inclusion will have important consequences for its sustainability, longevity and effectiveness. Without better understanding what diversity means to people in Transition, how it is currently approached and why current attempts to address inclusion are succeeding or failing, it risks building a future that only a few buy into. Even the Transition movement's founder acknowledges there is some truth in criticisms that it lacks diversity⁶⁷. He responds that:

“issues Transition encounters around language, and how we communicate these issues in such a way as to be inclusive and appealing to the diversity of society, are universal challenges,”.

Inclusion and diversity are not just issues for Transition, but for the environmental movement and wider society. In the methodology section I look at how we can explore these issues further in the context of Transition.

⁶⁷ Rob Hopkins blog, 5.9.08. Online at <http://www.energybulletin.net/node/46506> (accessed 29.5.10)

Research Questions

Approaches to inclusion and diversity in the Transition movement are explored with people who have a stated interest in these through the following research questions:

- ❖ What is the perception of diversity and inclusion in Transition?
- ❖ To what extent are diversity and inclusion considered important to Transition and why?
- ❖ What is being done to address diversity and inclusion in Transition?
- ❖ What are the potential limitations to current approaches to diversity and inclusion in the Transition movement?

Methodology

This chapter explains how inclusion in Transition was explored using ‘grounded theory’⁶⁸ to analyse qualitative data from a variety of sources. Data includes insights from a co-operative inquiry into inclusion in Transition Town Stoke Newington (TTSN), qualitative accounts of existing approaches to inclusion and diversity from semi-structured interviews, and ethnographic and auto-ethnographic observations. The methodological basis for using co-operative inquiry and my approach to power in research are explained. Methodological constraints are noted.

1. Using grounded theory

Inclusion in Transition was analysed using grounded theory (GT) methods. GT is a way of conceptualising theories from experience using qualitative data⁶⁹. GT – particularly the strand exemplified by Glaser⁷⁰ - is iterative and emergent⁷¹ in its methods of data collection, sample development and analysis. Semi-structured interviews with people active in Transition were analysed using GT and the results triangulated with similar analyses of outcomes of a co-operative inquiry into inclusion in TTSN and ethnographic data from the

⁶⁸ Charmaz, 2006

⁶⁹ Charmaz, 2006; Bryman, 2008

⁷⁰ Glaser, 1992 in Dick, 2003

⁷¹ Dick, 2000; 2003; 2005

national Transition Conference⁷². These were supplemented by my own first-person inquiry - or auto-ethnographic - observations⁷³.

Data was gathered as indicated by emerging themes and categories, in line with GT principles⁷⁴. Eight Transition practitioners were interviewed between June and August 2010⁷⁵. Six of them were active in a Transition Initiative or the Transition Network⁷⁶ and had a stated interest in diversity⁷⁷. The other two were volunteers in recently-initiated TTSN subgroup projects but did not necessarily have an interest in diversity or inclusion.

Ethnographic data, mainly from the Transition Conference, supplemented the interviews and inquiry outcomes. I captured and reflected upon other ethnographic and auto-ethnographic observations (emerging from day-to-day interactions in my community and with Transition) in personal journals. Participant observation was not used in relation to the co-operative inquiry group as this would breach the principles of shared power of this methodology (see below).

Secondary data such as discourse about inclusion or diversity from the Transition movement or its critics (e.g. on online forums or blogs) was also consulted. As Glaser (2002) says, '*all is data*'⁷⁸, but as Charmaz points out⁷⁹, it varies in quality and relevance. Comparison of data with data and ultimately with relevant literature is a key tool for developing grounded theories. After Huxham⁸⁰, some literature was reviewed prior to the unfolding of this study.

⁷² The Transition Conference took place on 11-14 June 2010 in Devon, UK. It is an annual three-day gathering attended by around 350 people active in Transition around the world.

⁷³ E.g. Marshall, 1999; 2006; Ellis and Bochner, 2000

⁷⁴ Charmaz, 2006 (p16)

⁷⁵ See Appendix 1 for interview template

⁷⁶ The charity that provides overarching support for Transition Initiatives in England and Wales

⁷⁷ These interviewees had either attended a Capacity Global 'Hard to reach?' diversity training day in March 2010, had carried out work on diversity for Transition Network and/or had committed to taking part in the Transition Network diversity pilot project initiated in July 2010

⁷⁸ Cited in Charmaz, 2006 (p16)

⁷⁹ Charmaz, 2006 (p16)

⁸⁰ 2003

2. Co-operative inquiry

This section explores why co-operative inquiry could be a useful tool for learning about and tackling inclusion in TTSN, my approach to power in research and why I felt it appropriate to use this methodology to explore the topic. It also examines why it was not possible to base this study solely on co-operative inquiry outcomes.

2.1. Introducing co-operative inquiry

Co-operative inquiry is a participatory and democratic form of action research⁸¹. Like grounded theory, it is iterative and emergent and based on an inductive approach to the relationship between theory and research⁸². A group of co-inquirers undertake cycles of action and reflection, allowing solutions to practical problems to evolve. It is rooted in real-life experience and outcomes that contribute to human wellbeing and ‘the flourishing of communities’⁸³.

Co-operative inquiry is underpinned by the principle of research *with* rather than *on* people⁸⁴. It seeks to break down traditional researcher-participant power paradigms. Together, co-participants decide what to inquire into, collect ‘data’ through action and reflection and interpret meaning from this. The learning generated is intended to be owned, interpreted and used by all participants⁸⁵.

2.2. Advantages of co-operative inquiry

Power is potentially critical to any study of diversity and inclusion⁸⁶ so co-operative inquiry’s embodiment of a democratic approach makes it ideal for exploring these topics, particularly in a grassroots, community-led and action-oriented movement such as Transition. Some even argue that participatory action research should take a leading role in grassroots activism because the voices of the oppressed, the marginalised and the underprivileged need to be empowered to participate in democracy⁸⁷. Participatory action

⁸¹ Heron, 1996 (p1)

⁸² Bryman, 2008 (p11 & p373)

⁸³ Heron and Reason, 2006; Reason and Bradbury, 2006 (p2)

⁸⁴ Heron, 1996 (p19)

⁸⁵ Baldwin, 2006

⁸⁶ E.g. Rahman, 2004

⁸⁷ Rahman, 2004

research has previously achieved change for sustainable living and community development, suggesting it can be of use in Transition⁸⁸. Resources being developed for groups to use action research in Transition also imply that there is value in the approach.

Baldwin⁸⁹ neatly sums up the benefits of co-operative inquiry for exploring issues of mutual interest over more traditional, positivist research approaches:

*“If the aim is to achieve transformation in behaviour rather than just a confirmation of how things are, then the way in which co-operative inquiry ensures ownership of learning within the direct meaning and experience of participating individuals provides a very high likelihood of successful outcome”.*⁹⁰

2.3. Drawbacks of co-operative inquiry

Despite these advantages, co-operative inquiry is not generally suited to generating data for one co-inquirer’s MSc dissertation. It would have been almost impossible for me to rely solely on the inquiry outcomes for data for this study while still preserving the co-operative nature of the process. By supplementing the co-operative inquiry with two other strands of data I could lessen my personal investment in its process and outcomes and so the risk that I would unduly influence these. I also tried to reduce this risk by seeking feedback from co-inquirers and striving to cultivate self-reflexivity, using a first-person action research approach to constantly refine strategies for doing so⁹¹. It felt important to me to employ democratic research processes rooted in action and experience to explore inclusion, even if these methods needed to be combined with other, less democratic, approaches.

Interpreting co-operative inquiry outcomes individually compromises its participatory principles to some extent. This was partly mitigated by my insider perspective as ‘one of us’ in TTSN and the co-operative inquiry⁹², and partly by my sense-checking the themes that emerged from my analysis with the co-participants.

⁸⁸ WWF-UK, 2008; Akdere, 2005; Jackson, 2005 (p133)

⁸⁹ 2002

⁹⁰ Baldwin, 2002 (p235)

⁹¹ E.g. Marshall, 1999; O’Hanlon, 2003

⁹² See Barrett and Taylor, 2002

Despite these measures, I was still the initiating researcher and had an agenda not shared by the other inquirers. This could create an unequal power dynamic within the inquiry group. I might be seen as 'expert', which would inhibit true collaboration or conversely, if I abdicated power inappropriately it could have disturbing effects on the group⁹³. I was mindful of these risks and tried to ensure my authority, such as it was, was used '*in the service of creating space for collaboration*'⁹⁴.

2.4. Methodological constraints

Another reason for supplementing the co-operative inquiry data with data from other sources was that due to the limitations of this study it might not have been possible to generate sufficiently valid conclusions through co-operative inquiry alone. While '*the quality of inquiry practice lies far less in impersonal methodology, and far more in the emergence of a self-aware, critical community of inquiry*'⁹⁵, the validity of conclusions could still have been enhanced through multiple cycles of action and reflection had the timeframe of this study allowed. Two cycles were completed and a balance of individual autonomy and group interaction, delivered through opportunities built into the process for both collective and individual reflection, also enhanced validity⁹⁶.

An optimum group size of six to ten also contributes to research quality⁹⁷. In this study, group size fell below this number, again compromising validity. I addressed this by supporting an open boundary to the inquiry⁹⁸. Participants interacted with others in TTSN and the community during the process and reflected on these interactions: these reflections informed the data. The co-operative inquiry outcomes were triangulated with qualitative data from interviews and ethnographic data from the Transition Conference in part to mitigate these validity concerns.

Supplementing co-operative inquiry data with data from non-democratic processes does compromise its participatory ideals. The co-operative inquiry group defined an approach

⁹³ Douglas, 2002

⁹⁴ Reason, 2002 (p175)

⁹⁵ Reason, 2002 (p172)

⁹⁶ Heron, 1996; Heron and Reason, 2006

⁹⁷ Heron, 1996

⁹⁸ Heron, 1996; Heron and Reason, 2006

to exploring inclusion in Transition and the early outcomes of the group's discussions about this were invaluable in directing later data-gathering, and so fundamentally shaped this study. Likewise, the outcomes of this study may be used by the TTSN co-operative inquiry group to inform further action-reflection cycles, strengthening the link between this study and lived experience and action.

It is frequently argued that action research does not lead to the formation of theories⁹⁹, but proponents John Heron and Peter Reason would probably disagree¹⁰⁰. In their extended epistemology experiential, presentational, propositional (theoretical) and practical knowing are all integral elements of co-operative inquiry. I take a phenomenological approach to the co-operative inquiry component of the research, attempting to derive theoretical insights from naturally occurring data and so opening up rather than closing down theoretical frameworks, after Huxham¹⁰¹.

3. First-person inquiry and auto-ethnography

First-person inquiry is inextricably linked with co-operative inquiry. It forms a critical part of the process¹⁰², which itself can be deepened and revived by first-person reflections¹⁰³. My interest in inclusion in Transition was sparked by a tragic event within my community that highlighted the disparity between the vision that we in TTSN hold of building a resilient community and the sometimes violent reality of living in Stoke Newington. This prompted me to engage in first-person action inquiry to better understand my role in the community as a member of TTSN. My first-person reflections¹⁰⁴ on inclusion and diversity, recorded in journals, form an integral part of this study and provide another layer of understanding of these issues in Transition.

⁹⁹ E.g. Dick, Stringer and Huxham 2009

¹⁰⁰ E.g. see Heron, 1996; Heron and Reason, 2006

¹⁰¹ 2003

¹⁰² E.g. Torbert, 2006 (p211); Bradbury and Reason, 2006 (p349)

¹⁰³ The European-American Collaborative Challenging Whiteness, 2005

¹⁰⁴ Marshall, 1999; 2006

Gathering and analysing data

1. Co-operative inquiry

I issued a call to Transition Town Stoke Newington¹⁰⁵ (TTSN) for participants for a co-operative inquiry into inclusion in February 2010. Six people took part in the inquiry over the course of this study: all were female. Responsibility for organising, facilitating and recording group meetings was shared. Busy personal lives made it difficult for us to commit time regularly to the inquiry and meant membership of the group was fluid. Nonetheless, two cycles of action and reflection took place between March and August 2010. The action phases were largely convergent¹⁰⁶. Three group meeting summaries were analysed and indicative statements coded.

2. Interviews

Five of the six interviewees with a stated interest in inclusion or diversity were from urban UK TIs, including one from TTSN. The sixth worked with Transition Network. Five were female and one was male. The two interviewees from TTSN subgroups were both male. Semi-structured interview templates were informed by topics emerging from the co-operative inquiry and the Conference¹⁰⁷. I continuously reflected upon and refined my interview technique¹⁰⁸ as my experience increased. The final interview was structured differently to reflect themes emerging from the data¹⁰⁹.

Following Charmaz¹¹⁰, interview transcripts were initially coded to pursue the largest number of potential theoretical directions and then re-coded to describe larger chunks of data more conceptually. This enabled constant studying of and comparison between data¹¹¹. Key emerging themes were noted in memos. Finally, five theoretical themes containing several conceptual categories each were derived from the codes and memos pertaining to all data.

¹⁰⁵ See Appendix 2

¹⁰⁶ Heron, 1996 (p76)

¹⁰⁷ See Appendix 1 for interview template

¹⁰⁸ Dick, 2003

¹⁰⁹ Charmaz, 2006, p29; Dick, 2003

¹¹⁰ 2006

¹¹¹ Charmaz, 2006, p47

3. Transition Conference

Three sessions on inclusion and diversity at the Transition Conference were analysed. These were each available as one of 20-30 workshop options running in parallel, indicating that those who chose to attend had a strong interest in inclusion and diversity. Indicative statements were coded after most interviews had been analysed and themes were emerging. Although this is more subjective than the interview analysis, comparing interview data with ethnographic data can be a useful way of checking emerging themes using grounded theory methods¹¹².

¹¹² Charmaz, 2006 (p28)

Data presentation

1074 coded statements resulted from the analysis. Theoretical sufficiency – possibly approaching saturation¹¹³ - was achieved as no new themes emerged from the final interviews or conversations with co-operative inquiry participants. There were no great disparities between the themes emerging from the three data sources. Nuanced differences in perspective gleaned from later interviewees could have been enhanced by further interviews, unfortunately not possible due to the time limitations of this project.

Charmaz¹¹⁴ advocates focusing on ideas and analytic frameworks rather than actors in constructing grounded theory. I follow her lead and eschew quantitative description of the data. I describe the themes and categories that emerged from the data in qualitative terms, after a brief note on terminology.

Terminology

At the Transition Conference the words ‘inclusion’ and ‘diversity’ seemed to be being used interchangeably¹¹⁵. I asked the first interviewees whether they used ‘inclusion’ or ‘diversity’ and what these meant to them. Some had not considered the difference before but others¹¹⁶ said that *‘by becoming inclusive you become diverse as a community’*¹¹⁷. They also implied that it was possible to be diverse without being inclusive¹¹⁸ and vice versa. I will mirror this usage, using ‘inclusion’ to describe processes and attitudes and ‘diversity’ to describe the outcome of these, consistent with the definitions described and used in the literature review.

¹¹³ Dey, 1999 in Charmaz, 2006 (p114)

¹¹⁴ Charmaz, 2006 (p151)

¹¹⁵ Personal journal, 14.6.10

¹¹⁶ TT-3; TT-4; TTSN-1; TTSN-2

¹¹⁷ 323 (TT-3)

¹¹⁸ 653 (TTSN-1)

Themes and conceptual categories

Five themes emerge from the opinions and expressed experiences analysed. Each contains several conceptual categories. ‘The Transition journey’ relates inclusion in Transition to its wider social context and describes routes to diversity for the movement. ‘Valuing diversity’ highlights the reasons diversity is desirable for Transition and why it should or should not be pursued. The third, fourth and fifth themes all point to factors that influence - and in some cases limit - inclusion and diversity in Transition: ways of being and working, the need for time and resources, and ways of reaching out to people¹¹⁹.

1. The Transition journey

The Transition movement is perceived as lacking diversity and there are different ideas about the best way to achieve it. Visions of an inclusive and diverse Transition are linked to several possible future roles for Transition Initiatives (TIs).

1.1. Diversity of Transition

Transition is overwhelmingly perceived as white and middle-class¹²⁰. Limited diversity in the movement is recognised to a lesser degree¹²¹, suggesting an ongoing narrative that Transition is not diverse¹²². The movement may simply appeal more to white, middle-class people (see 3.3. ways of working; 4.1. time and resources)¹²³ than to others.

1.2. Pathways to diversity and inclusion

Diversity could evolve naturally in Transition over time or it may need to be explicitly addressed¹²⁴. The belief that *‘the outcomes of projects...are automatically going to be*

¹¹⁹ Individual statements are referenced by statement number followed by a number in brackets referring to its source, so e.g. 323 (TT-3) is statement number 323 made by interviewee TT-3. See Appendix 3 for all indicative statements.

¹²⁰ E.g. 22 (TT-1); 147 (TT-2); 332 (TT-3); 476 (TT-4); 628 (TT-5); 636 (TTSN-1); 736 (TTSN-2); 822 (TT-6)

¹²¹ E.g. 97 (TT-1); 492 (TT-4); 671 (TTSN-1); 735 (TTSN-2)

¹²² 892 (TC); 948 (TC); 973 (TC)

¹²³ 195 (TT-2); 476 (TT-4)

¹²⁴ E.g. 149 (TT-2); 436 (TT-4); 837 (TT-6); 1066-1071 (INQ)

*diverse*¹²⁵ is accompanied by a corresponding fear that top-down inclusion initiatives would slow down projects or result in tokenism¹²⁶. This is based on an assumption that:

*'if it gets to the point where stuff's actually happening big time...if there's a street and two or three people on one street are doing something...it's more likely to include: other people on that street will join in.'*¹²⁷

This is in contrast with Transition Network's strategy to increase diversity through pilot projects with TIs. Perhaps unsurprisingly, since sampling was based on an interest in diversity, TIs are tackling inclusion explicitly and this is considered the right route to diversity¹²⁸. If inclusion is not discussed, *'it's just people doing their own projects in their own little world and not thinking about Transition as a way forward for whole communities to change together'*¹²⁹. It is not always easy, though. There can be fears that *'if it was discussed it would...be quite a bad air...'*¹³⁰, particularly in TIs that focus on projects rather than *'look[ing] more at the bigger thing...'*¹³¹. Even when inclusion is explicitly discussed in TIs, it can feel like lip-service lacking true commitment¹³².

1.3. The role of Transition

An inclusive Transition movement will both catalyse independent projects within the community¹³³ and act as a unifying hub¹³⁴. TIs might support other projects¹³⁵, collaborate with other organisations¹³⁶ or more simply: *'instead of us trying to lead things and get them going, people just doing'*¹³⁷. Transition's future role could also be to try out new ways of doing things¹³⁸ which others may choose to adopt. As a hub, it will bring people in the community together by facilitating new flows of information, helping people find shared

¹²⁵ 757 (TTSN-2)

¹²⁶ 770 (TTSN-2)

¹²⁷ 684 & 685 (TTSN-1)

¹²⁸ E.g. 96 (TT-1); 138 (TT-2); 505 (TT-4)

¹²⁹ 582 (TT-5)

¹³⁰ 572 (TT-5)

¹³¹ 570 (TT-5)

¹³² 836 (TT-6)

¹³³ 123 (TT-1); 273 (TT-2); 510 (TT-4); 539 (TT-4); 691 (TTSN-1); 858 (TT-6)

¹³⁴ 494 & 521 (TT-4); 583 (TT-5); 798 (TTSN-2)

¹³⁵ 275 (TT-2); 447, 502 & 503 (TT-4)

¹³⁶ 276 (TT-2); 281 (TT-2); 539 (TT-4)

¹³⁷ 109 (TT-1). See also 274-276 (TT-2)

¹³⁸ 465 (TT-4); 782 (TTSN-2)

goals¹³⁹ or convening people for learning¹⁴⁰. It will also, to a lesser degree, address social justice locally¹⁴¹.

2. Valuing diversity

Diversity is generally perceived to hold value for Transition and to be important to it, but there may be times when it is appropriate to limit openness. We need to *‘...ask ourselves as a movement do we really want diversity and if we do, why do we need that, for what reason?’*¹⁴².

2.1. Strength and effectiveness

Diversity makes Transition stronger and more resilient¹⁴³. It helps the movement be more effective¹⁴⁴: *‘if we’re going to achieve anything we’ve got to look at the ways to include so many different groups of people’*¹⁴⁵. Diversity’s value can be either *‘strengthening community for resilience’*¹⁴⁶ or *‘making [Transition] stronger and so able to create more change’*¹⁴⁷. It is partly seen as important because it is crucial to resilience in permaculture, which Transition is based upon.

Diversity can hold value for individuals¹⁴⁸, too. It can be both ‘enriching’ and ‘interesting’¹⁴⁹ and, to a lesser degree, fun and social (see 5.4. events). Visions of an inclusive Transition also generally coincide with visions of a successful Transition (see 1.3. the role of Transition)¹⁵⁰.

¹³⁹ 456 & 463 (TT-4)

¹⁴⁰ 635 (TT-5)

¹⁴¹ 568 (TT-5); 784-786 (TTSN-2)

¹⁴² 961 (TC)

¹⁴³ E.g. 149 (TT-2); 335 (TT-3); 398 (TT-4); 440 (TT-4); 828 (TT-6)

¹⁴⁴ 152 & 154 (TT-2); 353 (TT-3); 439 (TT-4)

¹⁴⁵ 958 (TC)

¹⁴⁶ 1042 (INQ)

¹⁴⁷ 1040 (INQ)

¹⁴⁸ 524 (TT-4); 297 (TT-2); 353 (TT-3); 861 (TT-6)

¹⁴⁹ 524 (TT-4)

¹⁵⁰ 280 (TT-2); 286 (TT-2); 633 (TT-5)

2.2. Representation

Another, less crucial, purpose of inclusion is to ensure community members or groups are represented in Transition. There should be ‘...a good reflection of the local community...in participants on projects’¹⁵¹, and ‘the Steering Group of the project [should] genuinely represent the diversity of [city] as much as it could’¹⁵². Representation can also bring legitimacy to a TI, as ‘our initiative has to be a [city] thing before we can really honestly unleash’¹⁵³. Representation cannot just be token, though. The movement needs to ‘genuinely hear those voices and incorporate the views’¹⁵⁴ of minority groups.

2.3. Selectively opening

Unmitigated inclusiveness is not always desirable and there are situations where opening things up to everyone is not appropriate. Women-only events¹⁵⁵ and a meditation group that ‘is part of our own care for ourselves’¹⁵⁶ are two examples. Having separate Transition groups for different parts of the community – at least for a time - ‘for people to really feel comfortable and feel safe’¹⁵⁷ can be valuable, as it is not always best to ‘get everybody all in the same place at the same time doing the same thing...’¹⁵⁸. ‘If you start to pursue diversity you run the risk of fragmenting the community you’ve already built through Transition’¹⁵⁹ and while diversity is generally desirable, not being diverse ‘isn’t going to stop us doing anything’¹⁶⁰ so being selectively open is sometimes appropriate.

3. Ways of being, ways of working

The experiences expressed suggest that the way that people behave towards others and preferred ways of working influence inclusion very strongly. Four conceptual categories describe how they do so.

¹⁵¹ 6 (TT-1); see also 910 (TC)

¹⁵² 282 (TT-2); also see 461 (TT-4)

¹⁵³ 268 (TT-2) Note: ‘unleashing’ is a Transition term for a launch-type event that takes place after a TI has formed and gained some momentum in the community.

¹⁵⁴ 339 (TT-3)

¹⁵⁵ 66 (TT-1); 232 (TT-2)

¹⁵⁶ 4 & 5 (TT-1)

¹⁵⁷ 855 (TT-6)

¹⁵⁸ 668 (TTSN-1)

¹⁵⁹ 443 (TT-4)

¹⁶⁰ 683 (TTSN-1)

3.1. Attitudes and ways of being

Inclusion can mean simply not actively excluding anyone¹⁶¹ but in practice people's attitudes are crucial. Capacity for humility¹⁶², empathy¹⁶³ openness¹⁶⁴, welcome¹⁶⁵ acceptance¹⁶⁶ and even love¹⁶⁷ are all strong influences on inclusion. *'What happens when you are open and engage others informally?'*¹⁶⁸ is a key thread for the co-operative inquiry group, who decided:

*'...to make kites in an open space, and to talk to people about what we are doing and invite them to join in if they showed an interest [as] an interesting experiment for a passive type of engagement.'*¹⁶⁹

Feeling unheard¹⁷⁰, patronised¹⁷¹, disempowered¹⁷² or disapproved of excludes people, to the point where members can end up feeling:

*'Transition Town has been asking me to live a separate life from the one I'm living or not quite be me somehow'*¹⁷³.

When newcomers are not welcomed¹⁷⁴ or events seem 'cliquey'¹⁷⁵ it leads to exclusion. In short, constant awareness of the *'impact of our actions and words on other people from different backgrounds'*¹⁷⁶ is needed for inclusion¹⁷⁷. Other groups in the community can

¹⁶¹ 660 (TTSN-1); 669 (TTSN-1); 702 (TTSN-1)

¹⁶² 924 (TC)

¹⁶³ 979 (TC)

¹⁶⁴ 320 (TT-3); 616 (TT-5); 857 (TT-6); 1053 (INQ);

¹⁶⁵ 790 (TTSN-2); 866 (TT-6); 1000 (TC);

¹⁶⁶ 878 (TT-6)

¹⁶⁷ 41 (TT-1)

¹⁶⁸ 1053 (INQ)

¹⁶⁹ 1054 (INQ)

¹⁷⁰ 579 (TT-5)

¹⁷¹ 601 (TT-5)

¹⁷² 602 (TT-5)

¹⁷³ 877 (TT-6)

¹⁷⁴ 619 & 623 (TT-5); 987 (TC)

¹⁷⁵ 1051 (INQ)

¹⁷⁶ 527 (TT-4)

¹⁷⁷ See also e.g. 827 (TT-6); 968 (TC)

seem quite closed from the outside, too¹⁷⁸, so a change in attitudes is needed from all sides¹⁷⁹.

3.2. Being vulnerable

People in Transition have to make themselves vulnerable in order to achieve diversity. They may need to leave their comfort zones by talking to new or different people¹⁸⁰, sharing control or power¹⁸¹ or risking rejection or humiliation¹⁸². The ability to be vulnerable may even be fundamental to Transition's aims:

'if you wanted to change stuff you'd be putting yourself in places that do make you feel uncomfortable...you have to change the whole system'¹⁸³.

People new to the movement are sometimes outside of their physical or emotional comfort zones when they take part in Transition activities. To be inclusive, TIs need to be mindful of this¹⁸⁴.

3.3. Ways of working

Different ways of working have an even greater impact on inclusion than attitudes do¹⁸⁵. Different ways of organising the governance of Transition¹⁸⁶ and TI meetings¹⁸⁷ and different ways of getting involved in Transition's work¹⁸⁸ significantly affect the movement's appeal and accessibility. The self-organising principles that it is based on may particularly appeal to middle-class people and can seem odd to others¹⁸⁹ but strong leadership of a TI by particular individuals also affects its culture – and therefore inclusiveness¹⁹⁰.

¹⁷⁸ 677 (TTSN-1)

¹⁷⁹ 357 & 366 (TT-3); 453 (TT-4)

¹⁸⁰ E.g. 34 (TT-1); 221 (TT-2); 424 (TT-4); 1055 (INQ)

¹⁸¹ 361 (TT-3)

¹⁸² 435 (TT-4); 964 (TC)

¹⁸³ 880 (TT-6)

¹⁸⁴ 200 (TT-2); 565 (TT-5)

¹⁸⁵ 1056 - 1063 (INQ)

¹⁸⁶ E.g. 198 (TT-2); 484 (TT-4)

¹⁸⁷ 573 (TT-5); 843 (TT-6)

¹⁸⁸ E.g. 144 (TT-2); 754 (TTSN-2); 977 (TC)

¹⁸⁹ 198 (TT-2); 203 (TT-2); 482 (TT-4)

¹⁹⁰ E.g. 600 (TT-5); 614 (TT-5)

Meeting style can preclude or discourage participation. Holding mixed gender meetings (which women from some cultures would not attend alone¹⁹¹), non-child-friendly steering group meetings¹⁹², or meetings incorporating quirky or unfamiliar practices or rituals¹⁹³ can limit inclusion. Even just a *'quite quiet and formal and sit-downy and chaired'*¹⁹⁴ style is unappealing to some¹⁹⁵. Disturbingly, people sometimes struggle to simply participate in meetings:

*'It's a constant frustration reminding people that I'm partially deaf...the way it was run in those meetings was...not very helpful to me.'*¹⁹⁶

Just as the route to diversity can be either through natural evolution or explicit action¹⁹⁷, some crave discussion of bigger issues such as inclusion and diversity while others simply wish to get on with projects with tangible outcomes. Their interest is *'not about the talking, thinking side of it primarily'*¹⁹⁸. Rather, they are *'looking for groups that are doing things, are undertaking projects actively'*¹⁹⁹ and see the strength of Transition as being the tangible outcomes projects deliver²⁰⁰. This disparity highlights how different types of work appeal to different people²⁰¹, implying that if TI's present opportunities for people to work in different ways, then different people will be attracted to getting involved.

3.4. Language and framing

The way the Transition message is framed and the language that is used to transmit it are important in communicating about Transition and therefore being inclusive. Arguably, *'the whole message is aimed at middle-class'*²⁰² and climate change and peak oil are complex concepts that are not easily accessible. As a consequence, these are avoided²⁰³ and

¹⁹¹ 230 (TT-2)

¹⁹² 893 (TC)

¹⁹³ 301 (TT-2)

¹⁹⁴ 843 (TT-6)

¹⁹⁵ 869 (TT-6)

¹⁹⁶ 589 (TT-5)

¹⁹⁷ See 1.2 – pathways to diversity and inclusion

¹⁹⁸ 727 (TTSN-2)

¹⁹⁹ 728 (TTSN-2)

²⁰⁰ 768 (TTSN-2)

²⁰¹ 144 (TT-2); 843 (TT-6)

²⁰² 919 (TC)

²⁰³ 88 (TT-1); 475 (TT-4); 765 (TTSN-2); 853 (TT-6); 915 (TC); 918 (TC); 972 (TC)

different angles and perspectives are used to engage others, based on their particular situation²⁰⁴. People are attracted to Transition by topics that they are interested in, particularly food growing²⁰⁵. Typically, Transitioners:

*'don't really talk to people about peak oil and climate change, but... just get to know people and try and get them involved in projects'*²⁰⁶.

Written or spoken²⁰⁷ language is a potential barrier to inclusion as Transition talk can sound 'clubby'²⁰⁸. The approach is generally communicated through books or website text²⁰⁹ which is not necessarily accessible or appealing to all.

*'The way we [i.e. Transition] present things is often in terms of intellectualism and graphics and...it's not a good entry point for a lot of people.'*²¹⁰

4. Resources, skills and knowledge

Resources, skills and knowledge can facilitate inclusion or create barriers to it. Transition can also lead to learning that increases inclusion.

4.1. Time and resources

Inclusion takes time ('one of the most precious resources that we have'²¹¹) and effort which is in addition to regular Transition work²¹². 'It's just difficult having the time to do that [inclusion] as well as...running the projects'²¹³ because 'work engaging people who don't come to you - it takes time'²¹⁴ and is '...yet another thing to think about'²¹⁵. It can be a struggle to get anyone to turn up to Transition events and projects regardless of their age

²⁰⁴ E.g. 592 (TT-5); 921 (TC); 971 (TC)

²⁰⁵ E.g. 990 (TC);

²⁰⁶ 88 (TT-1)

²⁰⁷ E.g. 209 (TT-2);

²⁰⁸ 791 (TTSN-2)

²⁰⁹ 380 (TT-3); 981 (TC)

²¹⁰ 936 (TC)

²¹¹ 169 (TT-2)

²¹² E.g. 166 (TT-2); 404 (TT-4); 654 (TTSN-1); 982 (TC); 1002 (TC)

²¹³ 103 (TT-1)

²¹⁴ 956 (TC)

²¹⁵ 488 (TT-4)

or background²¹⁶. Seeing inclusion as extra work on top of core Transition projects assumes that it is a discretionary activity. Clearly for some, it is not:

*'I'm really interested in inclusion...and it kind of feels like...feeling like a bit like a nuisance. Like when we were organising events and I remember going "maybe we need to not have it there and have it somewhere else so we can include more people" it's kind of like a lot of people saying it's a lot of trouble and it's a lot more work. And it's true, it is, but for me it's...that's the only thing I want to do anyway really.'*²¹⁷

Inclusion does not just require time in the short-term, but long-term investment in building trust and relationships²¹⁸, too. Where does this time to devote to Transition come from? People's ability to join an initiative like Transition depends on their having free time²¹⁹ and being able to balance voluntary work with earning a living²²⁰. It may be '*...no accident that Transition is white and middle-class because those people have time and energy to spare*'²²¹. While this implies assumptions about the relationship between income, class and race, it also illustrates that people need free time to participate²²². Inclusion does not always require extra time and effort, though. '*Sometimes it takes crisis*'²²³ or resources like money, knowledge, skills, language, tools or specific responsibility for it²²⁴.

4.2. Local knowledge

Local knowledge and intuition about the area - particularly its demographics - inform inclusion efforts²²⁵. More reliable, formal data on the neighbourhood²²⁶ would be useful. Knowing people is also helpful for connecting with others in the community²²⁷. It is possible

²¹⁶ 11 (TT-1); 642 (TTSN-1)

²¹⁷ 834 (TT-6)

²¹⁸ E.g. 168 (TT-2); 418 (TT-4); 931 (TC); 1049 (INQ)

²¹⁹ E.g. 38 (TT-1); 271 (TT-2); 478 (TT-4); 895 (TC)

²²⁰ 955 (TC); 81 (TT-1); 82 (TT-1)

²²¹ 477 (TT-4)

²²² 883 (TT-6)

²²³ 984 (TC)

²²⁴ 234 (TT-2); 425 (TT-4); 541 (TT-4); 656 (TTSN-1); 1050 (INQ)

²²⁵ E.g. 94 (TT-1); 225 (TT-2); 560 (TT-5); 577 (TT-5)

²²⁶ 90 (TT-1); 93 (TT-1)

²²⁷ 559 (TT-5); 717 (TTSN-2)

to learn about the local area through Transition²²⁸ (see 5.2. day-to-day encounters) and important to *'be individual and know your localness'*²²⁹ and *'... find out what people are interested in'*²³⁰.

5. Reaching people

There are four discernable ways in which people are reached. This theme emerges particularly strongly from the opinions and experiences analysed, indicating that reaching people is a crucial aspect of inclusion.

5.1. Targeting communities

Different 'communities' of people are consciously targeted by Transition. Holding events in collaboration with community groups, doing joint projects with them or approaching organisations such as faith establishments and community centres all bring awareness of Transition to specific parts of the community²³¹. Reasons for doing so are contradictory. Targeting groups is about *'bringing people in'* to Transition or even finding things to lure them *'like children'*²³², but it is also about mutuality (*'it's not about getting people to come to me, it's about me coming to them'*²³³) and appreciating what other people have to offer and are interested in²³⁴. This again highlights the difference between seeking diversity because it strengthens the Transition movement and valuing it for its own sake (see 2. valuing diversity) and between paying lip-service to inclusion and truly desiring it (see 1.2. pathways to diversity and inclusion).

Targeting communities means engaging as a group with other groups of people rather than individuals reaching out to each other and implies a perceived difference between 'our' community and 'other' communities. *'So where you do have less empowered communities we want to involve them in [TI].'*²³⁵

²²⁸ 57 (TT-1); 60 (TT-1)

²²⁹ 942 (TC)

²³⁰ 1048 (INQ)

²³¹ E.g. 54 (TT-1); 159 (TT-2); 277 (TT-2); 410 (TT-4); 716 (TTSN-2)

²³² 991 (TC); 995 (TC); see also e.g. 159 (TT-2); 996 (TC)

²³³ 974 (TC)

²³⁴ E.g. 778 (TTSN-2); 804 (TTSN-2); 823 (TT-6); 876 (TT-6); 954 (TC); 1024 (INQ); 1032 (INQ)

²³⁵ 159 (TT-2); see also 826 (TT-6)

5.2. Day-to-day encounters

Day-to-day encounters and relationships also help Transition to reach out to people, although they are considered less important to inclusion than targeting communities. These encounters use existing friendships and capitalise on everyday interactions with people in the community. Links are sometimes made²³⁶ between people based on their shared needs, which can then be met through Transition. Interactions are informal, personal and opportunistic, in contrast to deliberately and strategically targeting particular communities. Through Transition people begin to inhabit their local area in a different way²³⁷: they are more rooted in the area, visit new parts of it or talk to different people²³⁸:

'Where I live in [neighbourhood] I never used to go into it and I ...I just thought it's posh. But now...I'm being forced to do all these events and I'm like meeting all these people who are from all these different backgrounds and all these assumptions I made, it's really challenging me'²³⁹.

If Transition is successful at inclusion it will be reflected in the everyday encounters that people have and there will be more mixing between different people and groups²⁴⁰. Visible and accessible manifestations of Transition are also important in inclusion as people who live nearby or happen to walk past sometimes get involved²⁴¹.

5.3. Building relationship

To a lesser degree, inclusion is about rebuilding community. This relies on building relationships²⁴² based on trust²⁴³. It takes commitment and effort, and relationships need to be nurtured sensitively over time²⁴⁴. The co-operative inquiry group *'agreed that the purpose [of the group]...was probably to build community, rather than to target specific groups'²⁴⁵.*

²³⁶ E.g. 74 (TT-1)

²³⁷ 86 (TT-1); 944 (TC)

²³⁸ See also 4.2. local knowledge

²³⁹ 944 (TC)

²⁴⁰ 104 (TT-1), 462 (TT-4)

²⁴¹ E.g. 20 (TT-1); 121 (TT-1); 950 (TC); 1019 (INQ); 1021 (INQ)

²⁴² E.g. 165 (TT-2); 419 (TT-4)

²⁴³ 903 (TC); 949 (TC); 1038 (INQ)

²⁴⁴ 420 (TT-4); 975 (TC); 986 (TC)

²⁴⁵ 1039 (INQ)

5.4. Events

Events are an ideal opportunity to be inclusive. TIs *'agonise over what events to have'*²⁴⁶. Venues²⁴⁷, timings²⁴⁸ and content²⁴⁹ of events are all important factors in how accessible or acceptable events are to different people, although making events inclusive is sometimes a matter of guesswork²⁵⁰.

Events are about attracting people to Transition and making sure they can get involved. They need to be fun²⁵¹, and being child-friendly can be welcoming for parents, too²⁵². To a lesser degree it is important to make sure people know they are invited and events must be publicised²⁵³ accordingly. Celebratory events are likely to be a feature of an inclusive Transition²⁵⁴.

²⁴⁶ 8 (TT-1)

²⁴⁷ E.g. 18 (TT-1); 249 (TT-2); 594 (TT-5); 697 (TTSN-1); 833 (TT-6); 908 (TC); 1014 (INQ)

²⁴⁸ E.g. 699 (TTSN-1); 1015 (INQ)

²⁴⁹ E.g. 413 (TT-4); 896 (TC); 901 (TC); 1016 (INQ)

²⁵⁰ 250 (TT-2); 413 (TT-4); 697 (TTSN-1)

²⁵¹ E.g. 13 (TT-1); 631 (TT-5); 714 (TTSN-2); 929 (TC-S); 933 (TC); 939 (TC)

²⁵² E.g. 13 (TT-1); 15 (TT-1); 646 (TTSN-1); 901 (TC)

²⁵³ 904 (TC); 1013 (INQ)

²⁵⁴ 266 (TT-2); 631 (TT-5)

Theoretical implications

The themes and categories described above imply three theoretical approaches to perceptions of inclusion and diversity, the extent to which these are considered important and how they are addressed. They are led by the head, the heart and the hand, reflecting both the Transition²⁵⁵ and Human Ecology²⁵⁶ approaches which see change taking place in these three ways. The head, heart and hand approaches are not mutually exclusive viewpoints held wholesale by one or more interviewees, but instead highlight the theoretical links between themes and categories²⁵⁷. I describe them in the voice of the collective in an attempt to acknowledge my position as a member of Transition and avoid distancing myself from the attitudes and views within them.

1. The head

We notice that Transition is ‘white and middle-class’ and think that it should be more representative of the local community. Our Transition Initiative (TI) tries to target groups that are currently under-represented, on top of the other Transition work and projects that we are doing. It will take dedicated time and effort to achieve diversity and there may be skills that we need to acquire along the way. We reach out to these groups in order for them to be represented in Transition and because we want to get more – and different – people participating. From events to meetings to the way the TI is organised, we think it’s important to be aware of how and when people might be excluded from participating and try to address this. We also think the way the Transition message is communicated is important, and believe reframing it in a way that makes sense to different people will help achieve inclusion. We may need to hold the frame of reference of Transition lightly. We believe that Transition will be more effective if it has broad buy-in and involvement, that it will be stronger as a movement and that resilience itself demands diversity. Ultimately, we see Transition acting as a catalyst and/or a hub for the local community. It will bring different people together and will support other projects, which may go on independently of our ‘core’ Transition group.

²⁵⁵ Hopkins, 2008

²⁵⁶ E.g. McIntosh, 2004

²⁵⁷ See Appendix 4 for illustration of how themes cluster around these three approaches

2. The heart

Instead of community to community outreach, we try to include people through individual, personal relationships. We recognise and tolerate the fear and vulnerability that comes with stepping out of our comfort zones and try to be aware of and honour those situations when it is preferable to maintain the safety of a closed group. Diverse people in the local community are part of our daily lives and we feel we have more legitimacy to approach them because of our involvement in Transition. We include by building relationships with others that are based on trust, and acknowledge the personal investment that this requires. We also try to foster an open and welcoming attitude and are open-minded and accepting of newcomers. We take advantage of everyday opportunities to talk to new people, and ultimately imagine there will be lots of Transition-type things going on in the community, separate from our TI, and more mixing between different groups of people.

3. The hand

We try to make sure the things we do in our TI are open and accessible to all, and especially that they are not exclusive. We prefer getting on with projects or events to discussing the Transition concept. We acknowledge that different people work in different ways and value different activities and initiatives. There isn't one size that fits all, and we don't demand that people involved in projects understand or buy into Transition. The most important thing to us is the outcomes of projects and we are wary of anything that might stand in the way of our achieving these. We see any Transition action that is up and running as a good thing, regardless of who is involved. We accept that inclusion will come naturally in time. For now, we need whoever turns up to lend a hand. We sometimes reach out to other individuals or organisations in the community in the hope that they can help our projects to succeed and our local knowledge helps us do this. If our projects are successful, a critical mass may eventually be established that will draw other parts of the community into Transition-style projects naturally.

Discussion

Each of these approaches has potential limitations. I step back from my insider perspective and temporarily abandon the voice of the collective to critically examine them in light of existing literature on community, group formation and process and social stratification. I link this discussion to the role of masked power and inequality in Transition's quest for inclusion and diversity and finally to the gentrification of Stoke Newington.

1. The head

1.1. 'Us' and 'them': othering

The head approach shows a sense from the data²⁵⁸ of 'us' (i.e. a Transition community) reaching out to 'them'. It implies a view that there is a homogeneous group (or groups) of others that can be defined by their difference from 'us'. This is a social process known as 'othering'²⁵⁹ and occurs as a result of the human propensity to focus on difference rather than similarity²⁶⁰. 'Othering' establishes a particular worldview as normal and natural²⁶¹. It is linked with self-identification, as 'we' identify who we are through a simple binary process of 'I am me' because 'I am not the other'²⁶². The ubiquitous description of Transition as 'white and middle-class' suggests an 'othering' of 'non-white' and 'non-middle-class' people and a conflation of these two terms. The 'othering' of so-called low-income groups, the 'them' to Transition's middle-class 'us', was also highlighted by a participant at the Transition Conference who felt *'we could talk about low-income groups but I'm not sure who a low-income group is. I see low-income families'*²⁶³.

'Othering' is never value free: the binarism of self-other implies dominant-subordinate, inferior-superior relationships²⁶⁴, and what binds 'us' together in community can be marked by a clear and correspondingly negative sense of 'them'. What appears to be a sense of community can even be a way of expressing other underlying social divisions and marking

²⁵⁸ See 5.1. targeting communities. Also 5.4. events; 2.1. strength and effectiveness; 2.2. representation

²⁵⁹ Canales, 2000; MacNaughton and Davis, 2001

²⁶⁰ Shapiro, 2008; personal journal, 7.6.10

²⁶¹ Ashcroft et al, 1998 (cited in MacNaughton and Davis, 2001)

²⁶² MacNaughton and Davis, 2001; Shapiro, 2008; Mindell, 1992 (p102)

²⁶³ 917 (TC-S)

²⁶⁴ Shapiro, 2008

out 'our' community from the rest of the world²⁶⁵. A sense of moral or intellectual hierarchy did emerge from the data, glimpsed through dialogue at the Transition Conference about 'bringing people in'²⁶⁶ or luring them 'like children'²⁶⁷, and highlighted by experiences of being disapproved of or silenced²⁶⁸. This demonstrates how 'them' and 'us' thinking is rarely – if ever - neutral.

Perceiving inclusion as 'us' in Transition reaching out to 'them', and the 'othering' that this implies, can result in defining other people's membership of communities. Zygmunt Bauman's²⁶⁹ theory of community explains how ethnic minority communities can be defined and enclosed by individuals from the dominant majority who hold the power to make decisions that limit their freedom to assimilate. Those within such communities do not necessarily have the choice of remaining or leaving. Despite the modern preoccupation with legal rights to freedom of choice, actual freedom of choice remains limited for those who are not readily accepted as part of the dominant group and so lack the security such acceptance would afford²⁷⁰. They may require the bonds of community to provide security in the insecure, 'liquid', precarious and impermanent reality of modern life, so their communitarianism is power-assisted²⁷¹.

The language and narrative of targeting communities to ensure they are represented in Transition and to strengthen the movement²⁷², bolstered by the view that we are '*all white and middle-class*'²⁷³, risks 'othering', defining and enclosing communities. This assumes Transition is a dominant group. While it may not be a majority within society, the predominance of self-identified white, middle-class and highly-educated people²⁷⁴ suggests that many Transitioners are part of the dominant majority in society.

²⁶⁵ Putnam 2000; Crow and MacLean, 2006

²⁶⁶ See 5.1. targeting communities

²⁶⁷ See 3.1. attitudes and ways of being; personal journal 14.6.10

²⁶⁸ TT-6 and TT-5. See 3.1. attitudes and ways of being

²⁶⁹ 2001

²⁷⁰ Bauman, 2001

²⁷¹ Bauman, 2001

²⁷² See 5.1. targeting communities and 3.1. attitudes and ways of being

²⁷³ See 1.1. diversity of Transition

²⁷⁴ Seyfang, 2009

1.2. Group process

'Othering' is a social phenomenon, and in no way unique to Transition. Mindell's theory of group process²⁷⁵ contends that:

*'it is inevitable for individuals and groups to create minorities by creating an identity that demarcates an accepted form and a rejected form of behaviour'*²⁷⁶.

What happens in a group is often mirrored at the global and individual levels, too²⁷⁷. Attempting to resolve issues such as 'othering' at solely the local group level may simply result in displacement of that role at that time or 'timespirit', to use Mindell's term²⁷⁸. To deal with a local group issue a parallel issue that appears to be located outside the group or within ourselves may need to be addressed. Our prejudices about those we consider 'others' often represent our own internal prejudices against disavowed parts of ourselves²⁷⁹, so we need to work on accepting these parts of ourselves if we are to counter prejudice towards others such as racism, sexism and classism²⁸⁰. This suggests the head approach to inclusion needs to be tempered by that of the heart not just at the local level but at individual and global levels, too.

1.3. Group formation

Transition is strongly identified as white and middle-class²⁸¹, even by²⁸² and in the presence of²⁸³ people who would not describe themselves as either. There is far less recognition that there is some limited diversity in Transition, implying a focus on intragroup similarity rather than difference within the movement²⁸⁴. The head's approach of targeting specific communities is informed by a perception that Transition is not diverse.

²⁷⁵ 1992

²⁷⁶ Mindell, 1992 (p102)

²⁷⁷ Mindell, 1992

²⁷⁸ Ibid.

²⁷⁹ Mindell, 1992 (p116; p139-140)

²⁸⁰ Mindell, 1992 (p113)

²⁸¹ 1.1. diversity of Transition

²⁸² See 1.1. diversity of Transition

²⁸³ E.g. at a TTSN meeting recorded in personal journal, 8.7.10

²⁸⁴ See 1.1. diversity of Transition

Theories of group process suggest that this reported homogeneity may be a function of the early stage of group formation Transition is at. Denial of difference within a group, exemplified by members talking in generalities which go unchallenged by the rest of the group, is characteristic of what M. Scott Peck²⁸⁵ terms 'pseudocommunity'. In this first stage in the building of true community, people deny difference and withhold a little of themselves to avoid conflict²⁸⁶. Transition has a distinct focus on building community²⁸⁷, but participants' tendency to describe the movement in homogeneous terms suggests that Transition groups are in pseudocommunity - not true community - at this time. In true community, difference is tolerated. According to Scott Peck's theory, Transition Initiatives need to work at acknowledging intragroup differences to move beyond pseudocommunity and into true community²⁸⁸. This would also presumably reduce the need for 'othering' generalisations and distinctions to reinforce and define the Transition community, allowing it to become more inclusive. Acknowledging difference and the fear that can accompany this is a feature of the heart approach to inclusion, which needs to be combined with that of the head to move Transition into new ways of being in community.

2. The heart

2.1. Differential association

The heart approach emphasises informal social interactions and using everyday encounters to spread awareness of Transition, rather than outreach targeting particular groups. It is less prone to 'othering', but relational social stratification theory implies that it may perpetuate social differences organised hierarchically along one or more dimensions of inequality nonetheless²⁸⁹.

In this study, recognition that inclusion requires us to leave our comfort zones indicated a preference for associating with similar people²⁹⁰. The tendency to associate with those of a similar social standing, i.e. at less of a social distance from ourselves, is differential

²⁸⁵ 1990 (p88)

²⁸⁶ Scott Peck, 1990 (p89)

²⁸⁷ Hopkins, 2008

²⁸⁸ Scott Peck, 1990 (p91); Mindell, 1992 (p115)

²⁸⁹ Bottero, 2005

²⁹⁰ See 4.2. being vulnerable

association²⁹¹. It is both a cause and an effect of social stratification²⁹². According to Bourdieu²⁹³, people occupying close locations in social space live similar 'cultural lifestyles': they have the same tastes and are more likely to interact socially, so social characteristics can become systematically embedded within social networks. Similarity breeds connection²⁹⁴, as contact occurs at a higher rate among similar people than among dissimilar²⁹⁵. This contact in turn breeds association, potentially perpetuating social stratification²⁹⁶. In effect, people cannot help but reproduce inequality and social distance, and so social stratification, simply by virtue of the things and people they like²⁹⁷. This leads ultimately to unequal access to resources such as information, people and places²⁹⁸. Although cultural tastes and boundaries are not exercised through the imposition of a dominant group's values, cultural and social differences are not necessarily value-free and markers of difference can be converted into markers of hierarchy, with differential association the basis of boundary drawing²⁹⁹. The day-to-day encounters that are a feature of the heart-led approach to inclusion³⁰⁰ can therefore reinforce social stratification.

The link between inequality and difference through social processes described above also suggests that it is not enough to simply have an open and welcoming attitude towards other people, another feature of the heart approach, because implicit economic and social pressures may still prevent people from participating³⁰¹. Evidence that the people who tend to be involved in formal social networks, such as Transition, generally come from certain socioeconomic, age and educational backgrounds³⁰² backs this up.

There needs to be some consciousness in the heart approach of the potential for everyday connection and chance encounters to lead to stratification: integrating the head's critical analysis of who is missing from Transition into the heart's focus on day-to-day interactions

²⁹¹ Bottero, 2005 (p4)

²⁹² Bottero, 2005

²⁹³ 1985 & cited in Bottero, 2005

²⁹⁴ McPherson et al, 2001; in Bottero, 2005 (p9)

²⁹⁵ Bottero, 2005 (p9)

²⁹⁶ Bottero, 2005 (p9)

²⁹⁷ Bourdieu, 1985 in Bottero, 2005

²⁹⁸ Bottero, 2005 (p255)

²⁹⁹ Bottero, 2005 (p254-256)

³⁰⁰ 5.2. day-to-day encounters

³⁰¹ Mindell, 1992 (p97)

³⁰² Putnam, 2000 (p93-96)

and relationships manifested through the work of the hands could help bring such consciousness to bear.

3. The hand

3.1. Task-orientation at the expense of group process

The hand approach to inclusion is primarily task-focused and the data shows a wariness of high-level initiatives that may impede projects' progress³⁰³, but group formation theory suggests that a group must focus on both achieving its task and on its own internal process³⁰⁴. Initial, linear, conceptions of group formation³⁰⁵ were subsequently replaced by models that presented the process in less linear terms. McGrath³⁰⁶ recognises the complexity of interactions between individual members, the group as a whole and extrinsic factors, echoing Mindell's group process theory's suggestion of intimate relationship between the individual, local and global fields³⁰⁷. A reciprocal relationship between members' needs and their ability to help the group fulfil its aims is inherent to McGrath's³⁰⁸ view. Groups simultaneously try to complete projects, meet members' needs and preserve the group as an intact system³⁰⁹. Therefore a sole focus on task completion as implied by the 'hand' approach may limit a TI's ability to function. This is backed up by Scott Peck, who also highlights the interaction between group task and process³¹⁰. Focusing on task goals at the expense of group process may mean groups fail to create the space to raise or discuss important issues such as intragroup differences and conflicts or individual experiences of exclusion, and so move towards true community. The hand approach to inclusion may achieve short term goals, but these theories of group process suggest that it may not achieve lasting success if it neglects entirely the head's critical thinking and the heart's focus on attitudes and ways of being.

³⁰³ See 1.2. pathways to inclusion and diversity and 3.3. ways of working

³⁰⁴ Tuckman, 1965; McGrath, 1997

³⁰⁵ E.g. Tuckman, 1965; Tuckman and Jensen, 1977

³⁰⁶ 1997

³⁰⁷ Mindell, 1992

³⁰⁸ 1997

³⁰⁹ McGrath, 1997

³¹⁰ Scott Peck, 1991

4. Whoever comes are the right people?

The head, heart and hand approaches imply different concepts of inclusion. The heart emphasises inclusive attitudes towards people encountered day-to-day. The hand includes through actions that avoid actively excluding. Both imply accepting that 'whoever turns up are the right people'. This is a principle of 'open space technology'³¹¹, which is one of the key tools used in Transition³¹².

As a method of creating participant-led events, open space exemplifies self-organisation, stressing individual responsibility for learning and contribution³¹³. Transition's embracing of the open space ethos may explain why inclusion is perceived as requiring extra time and effort in this study³¹⁴. Urging people to explicitly tackle inclusion contradicts open space's principles of only getting involved in things you have energy for and accepting whatever happens as the only thing that could have, so inclusion will feel like additional work to people endowed with this mentality.

The Transition approach values diversity³¹⁵ but its focus on catalysing people to generate their own solutions on a self-organising basis³¹⁶ promotes empowered individualism, which can itself bias 'who turns up'³¹⁷. Because of the social processes described above, some of the 'right' people may not actually have the choice of 'turning up' to Transition at all. Therefore the head's explicit approach to tackling diversity and inclusion must be integrated into Transition's heart and hand-led view that whoever turns up are the right people. Transition's recent attempts to address diversity suggest this has already begun.

5. An integrated approach

I have shown that attempting to tackle inclusion in Transition from the point of view of the head, the heart or the hand alone will be limited in effectiveness and sustainability. Any intervention must integrate the three approaches but must also take place at the

³¹¹ Hopkins, 2008 (p 162)

³¹² Hopkins, 2008 (p135, p148)

³¹³ See http://www.openspaceworld.com/brief_history.htm (accessed 25.8.10)

³¹⁴ See 4.1. time and resources

³¹⁵ See Literature Review

³¹⁶ Hopkins, 2008 (p15)

³¹⁷ Lichterman (1995) and see Literature Review

individual, local and global levels, as implied by group process and formation theory. This is illustrated in Table 1.

Approach Level	Head	Heart	Hand
Individual	e.g. Acknowledging disavowed parts of ourselves	e.g. Open attitudes to people who are different from us	e.g. Practical work towards tangible outcomes aligned with the principle of inclusion
Local	e.g. Acknowledging differences in the group	e.g. Stepping out of our comfort zones; creating safe space to raise conflicts	e.g. Ensuring accessibility and ability of others to participate in and benefit from Transition projects
Global	e.g. Acknowledging difference and inequality in society	e.g. Reacting to prejudice & social inequality in society	e.g. Responding to economic and social limits to participation

TABLE 1: An integrated approach to inclusion

6. Inclusion and inequality: masked power and privilege

As this inquiry unfolded I felt increasingly uncomfortable that inclusion may be about *'what we [as Transition] want from people, or us trying to co-opt them into our thing'*³¹⁸. In this study there was relatively little discussion of how to achieve genuine two-way engagement and a general absence of acknowledgement of the potentially hierarchical power dynamic between relatively privileged, mainly white and middle-class, Transitioners and the less privileged or powerful people they may seek to attract to it. Inclusion in Transition appears to mean being open, accessible, attractive and welcoming and proactively targeting communities, all with a view to achieving a diversity of people *in the movement*³¹⁹. This is

³¹⁸ Personal journal, 1.6.10; 14.6.10

³¹⁹ See 'terminology'

especially indicated by theme 5. reaching people³²⁰, which implies converting or assimilating others to 'our' way: morally or intellectually superior to 'theirs'.

Theories of hidden power and masked social inequality at the local and global levels, and experiences of this at the individual level, may help to illuminate this potentially hierarchical power dynamic and are explored below. Social inequality may also explain why there is a lack of diversity - and particularly diversity of class and race – in Transition at all.

6.1. Individual level

Coding statements using grounded theory methods can result in the loss of the sense of the whole story. Laura's³²¹ account of feeling alienated and silenced affected me deeply and was a critical moment in my first-person inquiry.

'I've found it quite hard...we started [the TI] and...I used to get quite sad that I knew none of my friends would want to be there or none of my family - my dad's family is Caribbean...There is no right or wrong way of doing things and I felt that if I brought my family or something there they'd be disapproved of and it'd be looked at as they're not serious or they're not doing things in the right way because [e.g.] they're not taking notes...whereas for some people that's just not the way they do things.'

'If you're working class and you're around lots of middle class people it makes you feel really stupid, you just do, and especially when those people aren't that aware as well, so often we just wouldn't say anything and I think that made us both feel like we couldn't be bothered to go... We kind of knew so much but were so quiet and often found it really hard to talk.'

Her comments prompted me to seriously consider my own attitudes and behaviours and the role that I have undoubtedly played - albeit unconsciously - in such alienation, silencing and ultimately exclusion³²².

³²⁰ See 5.1. targeting communities, 5.2. day-to-day-day encounters; 5.4. events

³²¹ Names have been changed

³²² Personal journal, 5.8.10

At the same time, inquiring into how I relate to different people in my community brought new and uncomfortable awareness of the privilege of my own position as a highly-educated, professional, white woman in Hackney. I gradually began to understand and acknowledge difference in a new way, recognising that *'on some fundamental level I know in my heart that there are gross injustices happening every day, all around me'*³²³.

6.2 Local level

Theories of leadership³²⁴ suggest that in organisations that are very fluid and idealistic, such as Transition, no-one wants to admit they have power or influence. However, there will still be a 'core group' to whom people consciously or unconsciously, explicitly or implicitly, defer. It may be established through collective conversation or it could be the result of one or two people manipulating their way into the core while still maintaining that everyone is equal. The result is that everyone senses that someone else has control over the situation but no-one talks about it. There may therefore be power differences within Transition Initiatives or the Transition movement which are unacknowledged, and some may sense this hidden power that they cannot access or control and feel excluded by it.

Members of any group tend to feed into the majority self-identity, or primary process. Whether the group self-identifies as a festive, formal or tribal group (for example), members tend to 'feed the monster' and reinforce that process rather than bringing awareness to it³²⁵. When the primary process is 'humane and patronising', as is arguably the case in Transition, groups may act egalitarian without realising that there is just as much power there as anywhere else, that *'the greater the hope for leaderless and egalitarian groups, the more invisible the power usually is'*³²⁶.

6.3 Global level

Political correctness and the modern multiculturalist valuing of all difference can also obscure material sources of difference in society, such as deprivation³²⁷. There is a general lack of discourse about difference and inequality because of the fear that such discourse

³²³ Personal journal 1.6.10

³²⁴ Kleiner, 2003

³²⁵ Mindell, 1992

³²⁶ Mindell, 1992 (p105)

³²⁷ Bauman, 2001

will lead to attempts to assimilate or negate difference³²⁸. It means inequality can go unchallenged and that *'the moral ugliness of deprivation is miraculously reincarnated as the aesthetic beauty of cultural variety'*³²⁹.

In my mixed community the global lack of discourse made it hard for me at an individual level to *'get a hold of how I relate'* to people different from myself³³⁰ as I found *'I don't even have the language to deal with it'*. Angst that I may be harbouring prejudices about people different from myself was marked by an inability to speak about it, fearing that if I did talk about diversity and particularly – as someone who is white - about race, *'I would undoubtedly sound ridiculous and offensive'*³³¹.

This is not a comprehensive discussion of group and social power dynamics (which would be beyond the scope of this study). Instead, the intention is to highlight the existence of mechanisms that can mask inequality and the ways that these can manifest themselves, to explain the apparent absence of discourse in this study about why there is not diversity in Transition from the outset. To create a movement that succeeds in acknowledging and unmasking power and inequality, Transition must employ an approach that integrates the critical thinking of the head, the feelings and ways of being of the heart and the action of the hand. It must also recognise the need for change at the individual, local and global levels. If it succeeds, it may become a movement that is genuinely inclusive of all.

³²⁸ Bauman, 2001

³²⁹ Bauman, 2001 (p107)

³³⁰ Personal journal 1.6.10; 7.6.10; 14.6.10; 31.7.10

³³¹ Personal journal 1.6.10

Stoke Newington

Before concluding, I briefly link the outcomes of this study back to Stoke Newington, the location of its genesis. I illustrate how the masked inequality and power described above, if not adequately addressed by Transition, could result in pernicious outcomes.

Writing in 1985, Stoke Newington inhabitant Patrick Wright points out that multiculturalist ‘miraculous reincarnation’ of buildings and physical place can also mask true inequality. Romantic attachment to the aesthetics of the old is not universal³³², and what middle-class incomers see as charming may be decayed to their working-class neighbours. He lambasts the gentrifying ‘pioneers’³³³ who gain progressive credentials from living in mixed areas such as this, without contributing to social welfare:

‘In the midst of all this romantic attachment to old brick and earth, the large and mixed ethnic minority and black populations in the Hackney area are still struggling against formidable odds for the basic constitutional and cultural rights of a citizenship which is itself far from secure.’³³⁴

The voyeuristic cultural consumerism of the gentrifying incomers was even manifested by some as a narcissistic view that they were performing a public service just by living in Hackney. If social inequality remains hidden to Transition, I believe the movement could risk perpetuating the patronising approach of 25 years ago, which led one such ‘pioneering’ resident to assert:

‘the middle classes are good at poverty...the working class should be ‘taught how to do it’: they should be encouraged to make their own wine, form free crèches, adopt appropriate technology (the bicycle and the black and white television) and return to the good and cheap nourishment of lentil soup’³³⁵.

³³² Wright, 1985 (p237)

³³³ Wright, 1985 (p239)

³³⁴ Wright, 1985 (p238)

³³⁵ Wright, 1985 (p241)

Transition does not set out to encourage the affluent to share money-saving tips with the less-well-off, but these particular suggestions coincide with low impact living and could conceivably have come from Transition. Their prescience is a challenging reminder – not least to me personally reading those words 25 years on - of how easily Transition Town Stoke Newington and other TIs could get it wrong if we fail to acknowledge power, privilege and social inequality. The apparent lack of discourse around inequality with relation to inclusion and diversity indicate it is largely invisible in Transition (as in society). If this remains the case it could seriously inhibit the movement's ability to engage with others in the community with awareness.

Concluding comments

In this qualitative exploration of inclusion in Transition I suggest that an integrated approach to inclusion at the individual, local and global levels through the head, heart and hand that acknowledges power and social inequality will help to dismantle exclusion and ultimately create an inclusive and diverse movement. Acknowledging inequality means also questioning whether the current inclusion model is the right one to pursue. People in Transition – in this study at least - often talk about inclusion with a view to bringing different people into the movement. I have argued that this view of inclusion can imply and perpetuate hierarchical power relationships underpinned by assumptions of assimilation and integration. As one co-operative inquiry participant put it, Transition should perhaps not be seeking to include others but should be seeking to be included by them³³⁶. The challenge, then, for TIs and for the movement, is to find a way of being open and encouraging diversity without ‘othering’, perpetuating social stratification, denying inequality or claiming superiority. I have argued that the way to do this is through an integrated approach.

This inquiry has demonstrated – sometimes in a way that is very personal way to me - that inclusion goes much deeper than demographics. One interviewee indicated that following our conversation he was beginning to feel the same, *‘thinking more and more how people are divided from each other, and maybe more attention to inclusion is just what we need as a society.’*³³⁷ The inquiry shone a light on the part we all play in excluding others through unconscious behaviours, a process that was both challenging and rewarding for me. At times I was filled with gratitude, relief and shame.

By acknowledging difference and inequality, Transition can develop a vision of resilience that refers more explicitly to social justice. Its local responses will then begin to address the human-made environmental crisis at its root in domination culture. My hope is that the insights emerging from this inquiry can be used by me, by TTSN and by the Transition movement to direct our future actions and help us develop a practice of inclusion through head, heart and hand that results in a fair, inclusive and resilient future for all.

³³⁶ At TTSN inclusion group meeting 21.3.10

³³⁷ TTSN-2. Personal correspondence, 28.7.10

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Appendix 1

Interview templates

1. Interview template – Transition participants with a stated interest in diversity / inclusion

What led to your interest in diversity in Transition? [If at the Capacity Global training event – can you tell me what led you to go to that?]

Do you talk about inclusion or diversity in [name of Transition Initiative]? If so which word is used?

What do you mean by it?

What is the aim of it?

Is inclusion/diversity important to your Transition Initiative (TI) – and Transition more generally? If so, why/why not?

Can you tell me about any challenges of inclusion/diversity you've perceived in your TI (or Transition more generally)?

How has your TI attempted to address these? Have there been any successes/learning points?

What is your vision of a diverse/inclusive TI or the Transition movement?

How long has your TI been around for? How long have you been involved in it?

Have you had any personal experience of inclusion/diversity/exclusion of self or others in your TI?

Anything else you'd like to add/any questions.

2. Interview template – Transition Town Stoke Newington (TTSN) participants

I'm looking at approaches to inclusion in Transition and am interested in your views as a member of TTSN and also because you're in the new XX subgroup/project.

Have you heard or been in conversations about inclusion or diversity in TTSN?

Words inclusion and diversity: if you've had conversations, which word tends to get used? And what do you think of when you think of these words? What do they mean to you?

Is inclusion/diversity important to TTSN – and Transition more generally? If so, why/why not?

[What is the aim of diversity/inclusion? What would success look like? What's the point?]

[Does TTSN/your project reflect diversity? Tell me about that... are there any groups/people not represented or not included]

In terms of the project/groups that you've been involved in (in TTSN), can you remember if there has been any discussion about inclusion/diversity, or is it something that's been thought of or that you've thought about?

Can you tell me about any challenges of inclusion/diversity you've perceived in TTSN (or Transition more generally)?

In your view how has TTSN attempted to address these? Have there been any successes/learning points?

What is your vision of a diverse/inclusive TTSN/ Transition?

Have you had any personal experience of inclusion/diversity/exclusion of self or others in Transition?

Anything else you'd like to add/any questions.

Appendix 2

Co-operative inquiry invitation

Invitation to Transition Town Stoke Newington (TTSN) email list February 2010

SUBJECT: Proposed TTSN inclusion project – want to take part?

I would like to start a project to explore ways of increasing the diversity of Transition Town Stoke Newington. I would like to form a group of around 6-8 people to get together several times over the next few months to explore practical ways that we could broaden the appeal of TTSN. Further information about how the project would work is attached.

If you think you might like to join me in trying to increase TTSN's reach so that we are inclusive of as many of the various sectors of the local community as possible, or if you would just like to find out more, then please contact me direct on [phone no.] or [email address].

A proposed inclusion project for TTSN – further information

Who am I?

My name is Danielle Cohen, I have been involved in TTSN for about a year now and am on the steering group and the events group. I have lived in this area for 7 years. I am currently studying for a Masters in Human Ecology – which is the study of people and communities and their interaction with the natural environment. It was human ecology that first got me interested in Transition. Now, as a participant in TTSN, I'd like to try and combine a project on inclusion with my dissertation requirement.

What am I suggesting we do?

As I mentioned at our February TTSN general meeting, I am looking for other TTSN folk who want to join me in trying to increase the diversity of the group. If I am successful in setting up a working group to look at this, I'll write up the process as the dissertation requirement for my MSc in Human Ecology. I will be participating in this project as a member of TTSN

myself. And I'm choosing to do this project because I've been interested in inclusion in TTSN for some time.

As part of my studies I've been learning about participatory research, where instead of a researcher asking people questions or interviewing them, we explore a particular topic together as a group. A key feature of this kind of research is that it is led by all of us who take part – not just by the person who has initiated it. Also, the learning that comes out of it tends to be practical and based on real-life experience rather than abstract academic theory. As a group we will work together to try and develop practical solutions to broadening the appeal of TTSN. We will meet to discuss the issue, try out different ways of addressing it, think for themselves what worked and what didn't and then meet all together again to discuss our experience and decide what to do next.

How the project will work

If you take part, you will be asked to attend one meeting per month between March and July 2010 where we'll try and come up with ways to increase the inclusiveness of TTSN. Each meeting will last two to three hours max. I will facilitate the meetings and provide the tea! We will all also need to be prepared to devote some time and energy outside of these meetings to trying out our ideas for increasing the inclusiveness of TTSN.

One important aspect of this method is that it is based both on what we choose to try out between meetings - with a subgroup or on our own - and also the quality of our discussions about it afterwards as a group.

I will be trying to use what I've learnt through my MSc and my experience of facilitating groups through my professional life (in corporate responsibility and business ethics, in case anyone is interested...) to create a culture of shared respect, learning and fun that we all have a stake in.

What will the end product be?

We will decide as a group if and how we want to share what we have learnt, but I hope that whatever comes out of this project will give us a more in-depth understanding of how TTSN and other Transition Initiatives can engage with different sectors of the local community. It

is possible we might even get some support from the overarching Transition Network organisation.

Why take part?

Taking part could help you to help the TTSN projects/subgroups you are involved in to gain more support from people we're not reaching already. Or it could be the ideal catalyst to get a new idea or subgroup off the ground. It will also help us develop stronger relationships with each other and with people and organisations outside of TTSN, too.

If you'd like to find out more, please do get in touch: [phone no.] or [email address]

Appendix 3

Indicative statements by theme

Indicative statements from all three sources were numbered and labelled for identification purposes. Using the 'data sort' function in MS Excel, statements were arranged according to theme and category.

The left hand column contains the statement number, and the middle column contains a label describing the source of the statement as follows:

TT = Transition participant

TTSN = Transition Town Stoke Newington subgroup participant

TC = Transition Conference

INQ = Co-operative inquiry

Theme 1: The Transition journey

1.1. Diversity of Transition

22	TT-1	The people who've kind of opted in and are on the mailing list do tend to be mostly white, middle class
97	TT-1	[in response to are there any groups that are under-represented] People who haven't got any English, so recent immigrants, blokes – a lot of the people who are involved seem to be women but not many blokes. There's a lot of...involved. There's a few single people that are kind of young-ish. I suppose. There's a few older people as well. I suppose mostly people in the group are either students or employed. There aren't really unemployed people. No disabled people. What other things...We've got a couple of gay people on our steering group. We've got an Indian person and a Chinese person as wellwhat else can I say
146	TT-2	but the kind of demographic diversity, let's say, we're not so strong on that.
147	TT-2	Yeah I mean well the majority of people are white, certainly. The majority of people are from a middle class background as well.
187	TT-2	So unless it's a very kind of pragmatic, issues-based activism, you know activism in general tends to be a white, middle-class activity.
188	TT-2	Then there's the added aspect of the environmental focus of Transition work and again that's traditionally been that grouping that do it.
195	TT-2	And the whole way that the Transition movement is organised is very definitively middle-class
197	TT-2	It really, really fits strongly with those values. So we shouldn't be surprised if everyone there is middle class, you know
199	TT-2	Given that it's come from that worldview. It's organised...the way meetings are organised... it's the sort of situation middle class people would feel very comfortable in and
204	TT-2	And we're organised in a way that's very typical of middle class people.
207	TT-2	I could try! I guessthis in my mind links with the workshop at the Transition

		Conference that you may have been to I can't remember, by [name] that was on spiral dynamics. [exchange about it] He was talking about different value sets using this framework...there are many, many different frameworks out there...and how people in Transition tend to... most of it is focused around a couple of these frameworks and there are lots of other frameworks out there
238	TT-2	Generally people with some degree of green intentions certainly, but that could vary enormously in terms of age, ethnicity, cultural background and so on.
261	TT-2	but look we're all a bit white middle-class aren't we. So I guess from the time we got established it's been a thing that's...that we've thought about.
284	TT-2	But I mean that's the kind of exciting things. But at the same time I have to kind of rein myself in and say well we are coming with a particular understanding of the problems L is facing, that the world is facing, particular slant on the kinds of solutions that will work and
285	TT-2	that will always mean that the most active people are the people who share that view and that view does still tend to be focused upon certaindemographic groups.
326	TT-3	Bluntly, people involved in Transition feel that it's not diverse
332	TT-3	2 nd reason: actually if we're a white middle-class movement. And it's a certain kind of white middle class person isn't it as well.
344	TT-3	But a lot of the time you can actually visually see it and then you walk into a meeting and you're like, oh, it's not like on the street
356	TT-3	and that you have some people all their lives are just told you're going to go out and do these great things and they're told that by their schools, they're told that by their teachers, they're told that by schools that they go to that are always attaining, they're told by their parents cause their parents tell them they're going to go to university, and other people are just told all the way along you're just shit, you're going to this school that doesn't attain very well, then you're going to get into the benefits system, and so it goes on
389	TT-3	And I think that is an issue because just the way it sprung out of Totnes – I mean yeah it's really nice, quite alternative, very white middle class
391	TT-3	you're not going to say honour other cultures [there] because there isn't really any other cultures present.
399	TT-4	My sense of it is that people realise that diversity is important, particularly people living in cities, large cities in particular where diversity is so apparent every day. You walk down the street you see diversity on the streets and
423	TT-4	The challenges are 1) that Transition is quite white and middle class,
476	TT-4	One of them is...it's no accident that Transition is white and middle-class
492	TT-4	Yes I think there is. We have an Indian girl who is in our steering group. We have people in low-incomes in the steering group, we have an Italian woman in our steering group. I think it is pretty diverse, yeah.
515	TT-4	and someone came to it, was I think African in origin and we were saying to him at that time 'oh we're really interested in diversity, it's so great to see you, we hope you'll join [TI] ³³⁸ ...'
517	TT-4	it'd be great to get other perspectives on Transition' and we never saw him again. And I do wonder if we really put him off by saying oh 'you're so interesting because the colour of your skin is different'
519	TT-4	after all everyone whatever the colour of their skin or their background has an interest in being in a society that's holding together, that's not fragmenting, that's confronting climate change and peak oil as a group.

³³⁸ [TI] indicates name of Transition Initiative, removed to preserve anonymity of respondent.

522	TT-4	I think the danger is if Transition becomes too entrenched and too much seen as a middle class thing then it's going to start turning other people off.
549	TT-5	Because it does tend to be the same people and I really want to include, to get people who live on that housing estate
628	TT-5	Not that many people. Not really diverse, no. It's really white, middle-class, people without kids nearly all.
636	TTSN-1	Just that everyone thinks we're not inclusive but apparently it's the trend in TTs that we're all white and middle class and we don't include other people. Whether that's lack of trying or because that's the way it is...but
638	TTSN-1	If you talk to every other TT that's just the way it is. They're all struggling with inclusion. So I don't know if that means that people just don't bother...
643	TTSN-1	If we had more people who had families or worked with kids or something maybe they'd make something more inclusive for the kids.
662	TTSN-1	Also if you invite say people who don't speak English, it's all very well writing a poster to invite them somewhere, what do you do when they turn up and they're the only person there who speaks that language?
663	TTSN-1	It means you need to actually have a mixture of people in your actual groups doing the organising.
664	TTSN-1	Because there's no point having loads of people there and then nobody can talk to each other because they don't understand each other!
670	TTSN-1	We're diverse in one way. All the white middle class people are quite diverse, they do different things.
671	TTSN-1	What do you call diversity? There's diversity in – we've got different ages, people from different backgrounds, we've got professionals, we've got people who are into green things – everyone's there 'cause they're kind of into green things, but we've got people who are into the buildings side of it. If you got everyone in [TI] together and what they do, whether they work, don't work, do voluntary work it's all different. There are some professional people for whom work has got nothing to do with what they're doing in [TI]. And then there are other people who are using it as an extension to their work almost. We're quite a diverse bunch if you look at them, but what do you call diverse?
672	TTSN-1	We're not diverse if you took us as a cross section of the population of Stoke Newington.
673	TTSN-1	No Turkish people, no orthodox Jewish people...we're not very diverse if we're looking at race.
674	TTSN-1	Ages, we've got a range. Not so many on the teenage side. Mainly 20s upwards. We seem to have a mix of boys and girls, more women usually. The boys are doing more!
735	TTSN-2	I think that the socials have been quite successful. I think the movement really seems to appeal to older and younger people. At least from my own experiences with this group. But a lot of the socials there've been both uni students maybe late teenage people and plenty of older people, 60s or 70s who are retired. So that's unusual already to have these people drinking a beer together and socialising.
736	TTSN-2	Clearly the ethnic diversity is more limited
750	TTSN-2	So I think it is relatively diverse this group and
752	TTSN-2	because the community is diverse. And it's not like – I don't really know the story of most Transition groups...
759	TTSN-2	I suppose the organisers and the people doing it, that's where there's less diversity.
793	TTSN-2	I guess I think it is inclusive but it's not diverse.

794	TTSN-2	It's inclusive of everyone who's shown up but the group that's shown up is not as diverse as it could be.
822	TT-6	Transition seems to attract...one kind of person and it's quite a white middle-class thing
824	TT-6	When it's lots of the same kind of people...then it's harder for other people to join
825	TT-6	It's definitely mostly white people - all. I've seen about one other black person or something
830	TT-6	It's quite hard being the only not-white-person sometimes.
832	TT-6	I didn't feel like there were that many people like me so it felt a bit odd.
840	TT-6	It didn't feel that people would really want those people there (from Caribbean Centre)
845	TT-6	I'd sometimes watch [name] sit there and shrink and he's got lots of amazing ideas...but if you're working class and you're around lots of middle class people it makes you feel really stupid, you just do, and especially when those people aren't that aware as well, so often we just wouldn't say anything and I think that made us both feel like we couldn't be bothered to go...It's harder to notice in yourself.
846	TT-6	We kind of knew so much but were so quiet and often found it really hard to talk whereas I know if we were around our mates or maybe a group of working class people we'd just be like...really saying what we think
849	TT-6	And when there's not many people like me I just think 'oh it doesn't matter would they really want me' or something so I feel I'm not important, or the fact there's no-one else like me it feels like ...it's hard to feel like what I have to say is really valid
864	TT-6	In the steering group [having diversity] is quite important because the steering group is supposed to be facilitating the other groups...so it's quite important that that gets done in a diverse way
867	TT-6	I think the SG needs to be more diverse, and for me...it would probably mean knowing that there's someone on my side or that's going to...it would just make a massive difference if one of my friends came along or if I wasn't the only non-white person there...just having someone else there would....probably make all the difference between coming and not coming.
873	TT-6	I have to remember it's not just me being silly because actually there are no other Black people in TT. When I feel I have to fight and put on a brave face I'm like actually there is a reason there's no other Black people here as well it's because they all feel as uncomfortable as me. And it does feel uncomfortable. And people aren't aware of that and people don't want to make people uncomfortable but they just do
892	TC	I suppose it's a very white middle class area really by and large, and within our steering group we've...there's a lot of...there's not...it's not representative of the whole area that we are in. So it is predominantly white middle class I think. I don't know...I don't like to say that I opt into class but I think just by saying that...cos I think there's a good mixture of people there but they're not ...it's not....I don't think it's fully representative...
900	TC	...my daughter actually got involved with the process, and people were kind of a bit surprised by that but I wonder if parents sort ofit's almost like we have this expectation that children aren't going to be able to get involved, but actually they can if you let them. You know, they've got a lot to say, and I don't know...even just sticking 'kids welcome' up and be prepared that perhaps they are going to come and some won't engage but some of them will. But whether people are ok with that level of disturbance, or whether everyone wants to sit and you know. [laughter]

927	TC	can I just put process work on the map? For me ...there's lots of conflict resolution things but it has really good ways of dealing with rank, and so for me part of the problem isn't... it is people with privilege find it very difficult to see their privilege. That's the real crunch about power differences. ...
948	TC	I think starting a more diverse aspect to Transition from the grassroots, from the network outwards in a sense or from the communities as well. It's almost like modelling the very thing that we want to do...what I'm hearing, the central people there and the diversity is there in voice and content and inclusivity...
960	TC	it does seem to be [aside] very 'hetero – retro' to me, the whole Transition speak...
967	TC	There's this mentality that we don't do diversity in [area] because...well there are people in our community with disabilities or and elderly...so it's how to make sense of it which I think you in the inner cities you have because you need to.
973	TC	The stereotype is that it's a bunch of rich environmentalists who live in the cities and don't know where food comes from
1003	TC	Depth of diversity across age, gender class etc but also white middle-class people can all think differently

1.2. Pathways to diversity and inclusion

96	TT-1	we're taking part in the [Transition Network] diversity pilot project.
116	TT-1	the steering group has evolved, some people have left, new people have joined, so it's not any more under my control type thing
137	TT-2	we had, you know, a big discussion about it amongst the [TI] steering group
138	TT-2	and basically out of that we decided that increasing the diversity of involvement is going to be a real focus of what we do, certainly in the coming year if not always, you know.
139	TT-2	So yeah it's very strongly in our minds, I suppose, that we really want to broaden the people who are, kind of, involved,
182	TT-2	So this is the sort of thing we'll be looking to do from now for the events we organise. So there's quite a few useful strategies out there I think that can help you broaden what you do.
227	TT-2	And...that's just quite challenging. And I mean there are challenges ...we've anticipated around meetings.
235	TT-2	Certainly within our Steering Group it's a really strong theme for us and we talk about it quite a bit.
241	TT-2	different levels of comfortableness to do group process together. So I think it is a thing that's fairly strongly on our radar in general
242	TT-2	Because we've committed to it a lot more recently
244	TT-2	we are going to try and build it into events we do. I'm part of a group that's organising a 1-day [TI] festival early next yr and definitely it's been a very very strong theme that
245	TT-2	we've been talking about from the start in terms of organising that event.
247	TT-2	About who we involve, what partners we work with, how we pitch the event
251	TT-2	That's the sort of decision we might not have taken a year or two ago I think,.
252	TT-2	because you know people wouldn't have had it on their radar so strongly.
253	TT-2	So yeah I think it is getting more integrated into how we think about things
255	TT-2	So we had like a whole evening where we talked about the issue. So that was a focusing thing.
256	TT-2	And then having the dialogue since then with the Transition Network about our project being one of the TIs they work with. So I think that ongoing discussion this year has been important.

264	TT-2	there's going to be ...I think it was maybe related to food...there's going to be Indian food, there's going to be Caribbean food, there's going to be all this
269	TT-2	I think... I mean....even though I said that I really want Transition to be much more broadly - based what have you I think a lot of the solution might just to accept the dynamics of who gets involved
270	TT-2	and who has the time and the skills and the confidence and so on and so forth to get involved in voluntary groups and ...it doesn't have to...
289	TT-2	We talked about it at a Steering Group meeting to check in that we could meet the commitment they were asking for. They wanted something like 3 or 4 events over a year that would have a diversity element built in and people to commit to go on the training.
291	TT-2	we'd like to build diversity into everything we do, we're like well yeah absolutely let's do that.
292	TT-2	Really make our focus a lot more concrete and tangible by doing that. Yeah so that's how we kind of did that.
294	TT-2	I mean, yeah, just like I said the only real concern is that we're committing to participate in a particular programme of activity, do we have the resource to do it. So we just needed to check in with that so we didn't say yes to something that we couldn't do. But we felt that we did. And apart from that yeah fantastic, it's a really brilliant opportunity. So no other concerns really.
313	TT-2	and there's so many ways - without noticing you can do it and I think just trying to be aware of that all the time, which is very hard, but trying to be aware of that is really important.
323	TT-3	and then perhaps diversity is the next stage on. So you become inclusive and then by becoming inclusive you become diverse as a community. So perhaps that's the next stage. That's definitely worth exploring with other people.
327	TT-3	and they want to do something about it [lack of diversity in Transition]
328	TT-3	And they thought this would be a good way of doing it. I don't want to say that these are the reasons for the whole Transition movement but speaking of the Transition staff, the 6-7 people who were involved in putting this project together...then I would say the two main reasons are 1) it's a social justice issue in the sense that - there's a good quote - 'let's worry about women's lib after the revolution'. So you know if we're really going to do Transition then in a sense it's a revolution, and it needs to be just and fair if we're going to move to a just, fair, low-carbon, post-peak-oil future
329	TT-3	we need to start that process now.
330	TT-3	Slotted into that is people who are going to be most negatively affected are likely to be the most vulnerable and therefore we need to start thinking about how to deal with that.
331	TT-3	And of course the people who best know that are the people who are the most vulnerable people in the community.
378	TT-3	constantly be evaluating ourselves to modify those things organically as more people connect with Transition and say hang on a second this is a bit... and I'm starting to look a little bit at it.
388	TT-3	and rather than me sort of feeding in and constantly critiquing things and also providing solutions as well, that's fine initially but over a period of time I hope that they can do that for themselves...
392	TT-4	But it certainly highlighted and almost in a way brought to the end the first phase of Transition I think,
393	TT-4	because up until then Transition had been saying whoever comes are the right people, we work with what we've got, all this kind of thing.

395	TT-4	you kind of build good energy in any TI by opening up the space and inviting people into it and seeing what happens,
397	TT-4	but without there being a more proactive and energetic pursuit of diversity it just wasn't going to happen. So I think in a way that was a kind of turning point.
400	TT-4	you know it's something that we all need to get to grips with.
436	TT-4	So it's not any more about whoever comes are the right people, it's saying we've got to make the effort to go out
437	TT-4	we've got to make the effort to go out and find the people who we believe are going to need to be part of Transition.
472	TT-4	So yes being inclusive, thinking all the time about who are you excluding
489	TT-4	And we know that we need to be aware of it, but in [TI] at the moment [talks about change in steering group membership at the moment].
491	TT-4	[has been stepping back from TI]. In the past we've been very aware of the need for diversity and looking at strategies and projects that would address that but I don't know at the moment where the energy's going. [because not as engaged at the moment]
505	TT-4	encouraging people to connect but....I don't think...bringing people in can be seen as a kind of exercise in its own right, as a way to tick the diversity box. I'm not sure that isn't the only way to do it. Maybe it's more about us going out there and engaging out there.
508	TT-4	Yes but also more effort from Transition to get out there
523	TT-4	So I think now is a good time to start exploring all of that and opening up
548	TT-5	I think there has been individually with me and [another person], who's in it. Because we talked about – because she lives nearby, we've just chatted about making it more involving. Especially here – involving more people from down [street name] and stuff.
553	TT-5	At the beginning there was a big meeting, I think the first meeting I went to was in the pub down the road it was for everyone involved in Transition and it was ...they were trying to decide on a new name, because it was called something else before, so everyone broke off and said what they thought it should be called, and I really wanted to include the area of [name of less affluent area] in it as well,
554	TT-5	but that bit of [this area] feels a bit marginalised 'cause [affluent area] here has got the supermarket and all the shops but that bit is just sort of that much further away but it's still part of this area so I suggested it could be [name of both parts of the area] as the name, or something more inclusive or that I thought was a bit more inclusive
555	TT-5	but nobody wanted...everyone decided on [affluent area name].
570	TT-5	I'd like it to look more at the bigger thing, talk about more bigger issues that could be discussed, like this.
571	TT-5	Actually I didn't think about this actually, but there hasn't really been a space to discuss it all like that.
572	TT-5	But also I think if it was discussed it would all be quite a bad air. I don't think there's an easy place to discuss it. Not that I've been around to see.
582	TT-5	I think it's really important otherwise it's just people doing their own projects in their own little world and not thinking about Transition as a way forward for whole communities to change together.
640	TTSN-1	people are like how do we try to get other people interested and the conversation just comes up. Whether it's including kids, other races, nationalities...
644	TTSN-1	The open space event: a lot of people there said we should do a lot of things to do with the kids, have a friendlier place to meet, have our socials at weekends.

		But [socials have stopped] and a lot of the people who were there we haven't seen again.
681	TTSN-1	But if you just want to have a group that's likeminded people and hopefully it'll get bigger and bigger as more and more people realise and it gathers momentum
682	TTSN-1	more people will join and hopefully then it'll get more diverse.
684	TTSN-1	and if it gets to the point where stuff's actually happening big time... with streets, if there's a street and two or three people on one street are doing something with their fruit trees, it's more likely to include other people on that street will join in.
685	TTSN-1	If someone comes goes round and says we want to do this, and five on our street have already said we want to have a power station and get all our electricity together, or have a massive solar panel on our block of flats to produce our own energy or we want to build a turbine other people will naturally join.
692	TTSN-1	...you can't keep ramming it down people's necks, and blame yourself for not being inclusive. We have meetings, we have websites, if people don't want to join you can't force them to join.
696	TTSN-1	It's open to everyone and it's probably going to be in a church hall which - I don't want to say the only reason we're doing it in a church hall is because we don't want to do it on an estate so we don't end up with if lots of kids turn up we don't end up with others not wanting to come there because it's not on their estate. But that is one of the pros we thought of, of doing it in the church hall. But then we haven't really looked around many community centres.
722	TTSN-2	It's not like we had a different plan and that I'm trying to change it to make it more inclusive, it's all part of one community project.
737	TTSN-2	but my impulse is not to get worried about that.
738	TTSN-2	It's not to pay attention until there's a project under way but to keep that as a value as the project is developing and basically in line with what I was saying earlier,
740	TTSN-2	and I think that in many cases – I don't really know – I think in the case of the [current] project I'm not even really concerned about that remaining inclusive
741	TTSN-2	because I think it naturally automatically is going to because it's that sort of how it's going to work.
751	TTSN-2	I think it will be more and more diverse as the group continues to do things
757	TTSN-2	I think that the outcomes of projects that happen are automatically going to be diverse
761	TTSN-2	I'm just interested in seeing results and if things are done. I'm not concerned with the output being fair, socially, because I think the nature of them....
762	TTSN-2	I think if a group of people are getting together to do this activity I think it's good either way.
770	TTSN-2	I'm wary of top-down initiatives. I'm wary of people trying to impose their values on a project from a position of being on a high chair for whatever reason.
773	TTSN-2	Once you have something in your hands it's much easier then to adjust it to change it. That's fine.
774	TTSN-2	But that's why my thought on inclusion and diversity is to begin outreach to groups that care about the community. To see if by talking to people who potentially are leaders of their community
781	TTSN-2	Rather than saying look at this group, this group is not inclusive, that's a bad thing. What we're doing isI would be much more hesitant to take that approach, at least until...once there's a project that's run by these people for these people, that's something we can look at but until there's something tangible happening.

807	TTSN-2	And it's quite superficial to be honest, the way that they're so desperate to pull someone on to ...as much as we rail against tokenism and ticking boxes at the end that's what we're driven to do.
809	TTSN-2	this could lead us to make a bad decision and take somebody who we wouldn't take if they didn't tick that box. Everyone's constantly banging the hammer on inclusive/diverse, inclusive/diverse but it's not necessarily straightforward and you can end up doing things that undercut the work that you're trying to do.
835	TT-6	We had a meeting and there was a woman and she was really outspoken in her views that we need to get the basically white middle class people of [the area] and I was the only one arguing...and no-one else said anything but came up to me afterwards and [said they agreed]...and I felt the weight of it on my shoulders. It made me feel tired.
836	TT-6	I wasn't really sure people wanted that [inclusion], wanted what I wanted, so I kind of faded out. I got a bit...disheartened.
837	TT-6	Really take inclusion on from the start as a core issue. When we started it it was really about numbers...and it was like hang on let's make it the people that we want and the people we love and as diverse as possible rather than just getting lots of numbers so I think...for me that would make a difference.
850	TT-6	The [Transition] training was amazing (I was again the only non-white person) just because the trainers, they were aware of that and they were aware of how it would be for me and what it would mean.
855	TT-6	It might just be that you'd have to have separate groups for a while for people to really feel comfortable and feel safe, or at least have larger numbers of the people that you're trying to bring in to make them feel safe, not to totally overwhelm people...that often makes people feel quite unsafe or like they have to behave or something
865	TT-6	The thing is if you do have different people from the community it doesn't become an issue of diversity, it just is diverse because you've got those people there
966	TC	[I'm interested in] raising the profile of inclusivity within Transition initiatives. That's one of the things that worries me...people don't actually have a commitment to inclusivity and we don't even see diversity as an issue
1066	INQ	We, as TTSN, are the marginal group and so need to seek to be included by others
1067	INQ	Inclusion in Transition is about raising awareness and practical action, but not preaching an ideology.
1068	INQ	Also, whether this group act as a mediator? This could be an important role to play.
1069	INQ	[discussion-based purpose of inclusion group] ... can help other members of transition town think about inclusion, and involve it in their projects,
1070	INQ	[discussion-based purpose of inclusion group] To discuss/document what is working
1071	INQ	[action-based purpose of inclusion group] work with other subgroups directly

1.3. The role of Transition

68	TT-1	it doesn't really matter what it's called – but we advertise it in the local things in the paper.
108	TT-1	people... just doing really cool projects that's nothing to do with us.
109	TT-1	So instead of us trying to lead things and get them going, people just doing. Nothing to do with us, just sitting in these different containers.

123	TT-1	it's just triggered off a few kind of passionate gardeners, and hopefully [name], the one whose front garden we planted up, hopefully she'll realise how easy it is once you've got a plant going you just water it – hopefully she'll get a few cherry tomatoes and chillies out of it as well.
127	TT-1	When people want to engage they will engage: the information is there. We're just providing a...possible reaction to it
156	TT-2	And you know part of what we're trying to do as well is kind of is... relates to empowering people I think.
158	TT-2	So where you do have less empowered communities we want to involve them in TL for
272	TT-2	Transition doesn't have to do everything itself
273	TT-2	So just by catalysing work in other areas in other communities that can be enough, in my view.
274	TT-2	And so, say involving people from different ethnic groups it might just be those ethnic groups that're doing projects themselves
275	TT-2	It might be that we can support a project in a low-income community and that's our contribution there.
276	TT-2	we would work with them in partnership.
279	TT-2	I think diverse ways of being involved rather than diverse people being involved in the same way is probably the solution maybe. Or something like that.
281	TT-2	it could be that it's just stuff going on within whatever - faith communities, communities of interest, somehow under the Transition banner or in partnership.
347	TT-3	Most of the Welsh speakers are food growing, so their business is agriculture, they sell to European markets they have to be up to scratch for European markets, they have to do cattle-rearing which of course climate change people are not too happy with and so first of all they feel very...there's lots of tension between them and Transitioners on the cattle-rearing,
348	TT-3	but also on the 'what are you doing muscling in growing all this food – what do you know about it?'
351	TT-3	Where do you stop?! Well, I suppose at the end of the spectrum then you have a completely transformed society actually,
442	TT-4	I think that's a big challenge. At the moment Transition is succeeding in a lot of places, because it creates a sense of community that particularly in cities people have been lacking for a long time
446	TT-4	And so your role then becomes not so much raising awareness or setting the pace or becoming an advocate,
447	TT-4	you then step in much more into support mode and into saying how can we make this happen for the greatest good of the greatest number. So it does require a shift in thinking and also a shift in philosophy...
448	TT-4	if you look at society in terms of peak oil and climate change we are all equally empowered or disempowered, so if you start thinking about how do you build a sustainable and resilient Transition through including lots of different groups,
454	TT-4	For me it's much more about information and thinking of Transition as enlivening systems.
456	TT-4	It's about forming different relationships, using different language, having different flows of information,.
459	TT-4	thinking of Transition as doing the groundwork to liberate this new kind of formulation within the system. New kinds of nodes, new points of connection, new ways in which information flows
463	TT-4	The possibility of finding a common aspiration, a common goal through Transition so in a sense Transition becoming a leveller.
465	TT-4	And in so many ways Transition is acting out where we're going, and doing it probably ahead of the...an immediately felt need to do this.

466	TT-4	I think a lot of the frustration in Transition comes out of the fact that it can be seen as kind of play-acting to a certain extent, but incredibly valuable because it's paving the way and getting ready for what's coming.
467	TT-4	SoI would see it as a way in which people can connect with a huge range of individuals
468	TT-4	within their local community and use it as thisvery unifying point of reference. ...I think we will get there.
469	TT-4very unifying point of reference. ...
494	TT-4	in [neighbourhood] itself there's no real central meeting point anyway, and so there always was the hope that [TI name] would provide that. And maybe in the long run it will
502	TT-4	to get these projects off the ground and even give out bits of seed funding for these projects to happen and that I think would be the ideal scenario, that we would act as incubator for a number of different projects
503	TT-4	and support them and give them advice and connect them to the right people in the council, and funding streams and so on. I think that would be the right strategy, and I think that would work, as well.
510	TT-4	It's doing something different, it's acting as this catalyst in society and
513	TT-4	You don't even need to be in Transition officially to connect with these different kinds of aspects of what happens in Transition.
521	TT-4	I think there's huge potential in Transition to be a unifying thread in society if it's presented in the right way
534	TT-4	This is what works, and we've tried it, and come along and experience it.
539	TT-4	just Transition being a catalyst for generating new projects which are collaborative projects, that's very good
557	TT-5	Completely different. But it's so near, so I'd like to see both places come together more with things like Transition.
568	TT-5	there's nothing very much for them there but there's loads here, so I think that that should be a focus, to try and address that [injustice] a bit more.
583	TT-5	It's all about people uniting together and changing together, about how we...
585	TT-5	So it can't just be about a small area doing all this stuff like [place name] doing all this amazing stuff. It's not about that.
586	TT-5	It's about all across the board, everywhere, learning about it. I don't think it's about one little project , little projects doing things for themselves. It can't be about that. It's...
615	TT-5	I think it should be like a living breathing thing that just absorbs people that come in and grows like that.
632	TT-5	lots of different people are coming to like maybe here, but lots of people coming.
634	TT-5	All throughout the area. And people coming together from all different...[different area names]
635	TT-5	And learning together, having learnt skills everyone together.
687	TTSN-1	And then if some people have done it others should, like people start growing on estates. More people see it being done.
688	TTSN-1	It doesn't have to be done under the Transition banner, either
689	TTSN-1	You just want people to be resilient, whether it's under the [TI] banner or a Transition banner...[encourage them to, don't say they can't unless it's TTSN]
691	TTSN-1	If one person sees the planters in the [local community garden] and it makes them make a raised bed on their estate and plant something who cares if it's got our name on it or not.
734	TTSN-2	So I see that the group is...there's a certain fluidity, it's always changing.

782	TTSN-2	I see this as testing the waters, let's find projects that work and excite people and generate energy.
784	TTSN-2	Let's look at what would be unsuccessful from an inclusion point of view. [local fruit project] gathers all this fruit, gives it to the [local upmarket deli] to sell to their customers at a premium.
785	TTSN-2	We would be basically driving gentrification. That would be pretty fucked up I think to do that...
786	TTSN-2	this group of educated, middle-class white people are going to the gentrifying store that's got this one specific community base that hangs out there, buying overpriced French stuff and we're pushing our organic fruit on them and the profits are going to this.
798	TTSN-2	Whichever angle you come from I think anything that gets people in the community meeting each other is a good thing.
812	TTSN-2	If they're going to benefit one group over another – that's probably ok but the group you're benefiting can't be the elite group already or else to me that wouldn't be a good project to be involved in.
813	TTSN-2	That doesn't have good values if we're in it to drive gentrification or provide...
858	TT-6	helping to facilitate getting other groups going rather than going 'Black people we want you, Jewish people we want you and we're going to set a group up now you come here at this time'....empowering people to do it themselves
1072	INQ	Do we tend to organise the kind of events we'd like to go to and so only attract people like ourselves?
1073	INQ	Whether some people have different views of transition town? How do people perceive us? What should we do if we don't meet their expectations?

Theme 2: Valuing diversity

2.1. Strength and effectiveness

134	TT-2	that diversity of involvement and diversity of response, is a real strength. If you've only got certain people from the community involved in coming forward then you know of course the strength of your Initiative and
135	TT-2	what you can achieve is going to be...going to not be as great.
141	TT-2	Yeah, it's difficult to say. I mean for one it could be...that people who are actually involved in planning projects are from, you know, sort of a wider age range for one, and from different ethnic groups, different income levels.
149	TT-2	we could be stronger if we were more diverse. So yeah so I guess improving in those areas is one of the aims
152	TT-2	Partly it's to do with our effectiveness.
154	TT-2	There's a good point made at the training event we were both at where I think the lady from [training organisation] was talking about any kind of lobbying you do as an organisation to government or what have you. If they see that you're a nuisance that is genuinely broad-based they are going to listen to you more than if they see you as a particular niche. So you know there's reasons to be more diverse for that reason as well I think
161	TT-2	So I think it [diversity] fits in with our aims as well as contributing towards the ends we want to achieve.
265	TT-2	there's going to be ...I think it was maybe related to food...there's going to be Indian food, there's going to be Caribbean food, there's going to be all this
280	TT-2	It makes me think of like real wide range of projects and activities going on and
286	TT-2	So yeah, I guess something between that happy paradise of lots and lots of happy people involved
297	TT-2	I mean I can think of lots and lots of people who really connect with the issue and really value getting more people from more diverse communities involved. So...
334	TT-3	So whilst we are those kinds of people that are largely involved in Transition then we're missing out on so many different sections and skills and abilities and different ways of thinking, different ideas.
335	TT-3	So we can't possibly be the most resilient we can be unless we're involving everyone in our communities.
336	TT-3	But really the thing that I came to think about at the end of the Conference was it's all very well for me to go in and say 'yep we're doing diversity and that's we're doing it for these reasons' but actually I think that everybody needs to come...if we're really going to do this then I think that everyone needs to find their own reasons for doing it.
352	TT-3	and I expect that would mean that Transition would also be really strong and
353	TT-3	perhaps not needing to be called Transition anymore because it would just be so embedded into everything that people do.
398	TT-4	And then this realisation that we need to bring diversity into Transition, that in permaculture terms, resilience definitely has to include diversity within it, a system is not resilient unless it has diversity. How are we going to do this.
408	TT-4	And we also felt it was an opportunity to open up Transition. And this is what I find exciting about the whole diversity agenda it really does open up Transition and it really encourages Transition to connect with society in a different way.
439	TT-4	It's also saying we really believe for Transition to be successful it needs to operate on lots of different levels.

440	TT-4	It needs to not become an elitist process, it can't be just driven by a clique, we need to open up the whole thing and
444	TT-4	it could well be that you open it up another sector of the community can come in and challenge what you're doing and say 'I don't think you're doing this in the right way' and we think we'd rather do it in this way and
520	TT-4	I think diversity is one of the levers that's going to take Transition onto a new level.
524	TT-4	I think it's such a great learning process for everyone to have to be challenged to confront diversity in their own lives. Really interesting experience. And totally enriching, as well.
532	TT-4	part of resilience is being able to live side by side with a lot of different kinds of people.
633	TT-5	And lots more little projects people are running.
680	TTSN-1	It depends what community you're trying to build resilience in. If you want everybody in the community to be resilient and all share the same power and all have the same thoughts and everything, yeah.
828	TT-6	Permaculture is all about that. You can't have anything just one kind of person it's not sustainable anyway and the foundations aren't very strong...as a group and as a movement as well. And then it's harder for them to be attacked.
860	TT-6	To me it...isn't a Transition Town with only certain types of people and most of the TT stuff I've been on has been mostly white middle class and it isn't going to be sustainable until everyone gets on board.
861	TT-6	I think we're really lucky living here in [area] with such diversity
958	TC	In [TI name] if we're going to achieve anything we've got to look at the ways to include so many different groups of people
961	TC	Invitation to ask ourselves as a movement do we really want diversity and if we do why do we need that for what reason? And then having established that to actually be a lot more proactive in our outreach to actually connect with other people who then have webs of communities and to create partnerships with people in other communities.
963	TC	it can often be interpreted as us reaching out to people for their benefit rather than actually inviting people to come in for our benefit and therefore our mutual benefit I suppose.
1040	INQ	Making TTSN stronger & so able to create more change
1041	INQ	Representing the local community better
1042	INQ	Strengthening community (for resilience)
1043	INQ	Transition is about helping people talk to each other and building community: we probably can't function as a group of self-sufficient individuals
1044	INQ	Bringing skills; Bringing new ideas; Ultimately transition town must involve people to succeed

2.2. Representation

6	TT-1	thinking about whether there's a good reflection of the local community...in participants on projects
19	TT-1	we've had quite a few planting events and they're not particularly diverse
151	TT-2	So an initiative that's trying to be about all of [city] to be only from one ethnic group, mostly, that's not representative really.

153	TT-2	And you know I guess related to that is the issues we're talking about will affect everyone so we want everyone to be involved in a response.
267	TT-2	you know it's really going to be a [city] thing,
268	TT-2	our initiative has to be a [city] thing before we can really honestly unleash you know. So that kind of stuck with us at the time, that well you know we can't really properly unleash and say here we are ...unless we've got broader involvement.
282	TT-2	Or it could be, I'd hope it would be as well, that the Steering Group of the project would genuinely represent the diversity of [city] as much as it could and what have you
283	TT-2	And we really felt like a voice for the people of [city]. Rather than a group coming from a particular area of interest.
339	TT-3	Yeah and there's a difference between the two of them because we could have Asian people, Black people, people on benefits along to different meetings but unless we genuinely hear those voices and incorporate the views then actually we've still not done it.
341	TT-3	Also I think it's – with the best of intentions – it's very difficult for a group of people to represent another group of people, even if they're really trying, it's really difficult, so actually the best thing to do is to have people represent themselves.
461	TT-4	I think the steering group will have a much greater representation of black minority ethnic low income people on it.
910	TC	I think also we had a short talk a presentation about peak oil and climate change to a group which is on the other side of the borough which we hadn't been to before. It was out of area but we were invited to go and it was important to go because there was lots of people there who we didn't have any representation in our group.
1045	INQ	Getting certain types of people involved
1046	INQ	Finding out about skills that already exist in the community

2.3. Selectively opening

3	TT-1	should be able to get involved in things unless there are reasons not to
4	TT-1	with the meditation group we've kind of kept it closed and don't advertise it
5	TT-1	it's part of our own care for ourselves that we're having this meditation group
66	TT-1	When they started having a monthly choir which was I think three months ago now, they opened it up – it's still a women's thing
232	TT-2	And you know in the longer term if more Muslim women were going to get involved it might be necessary to have meetings or events that are women only or women only meetings or...I don't know. That's quite a difficult thing to negotiate.
443	TT-4	But if you start to pursue diversity you run the risk of fragmenting the community you've already built through Transition and
668	TTSN-1	not just trying to get everybody all in the same place at the same time doing the same thing. Maybe educate people. No point trying to drag people to things [if they don't know what it's about & have no interest].
683	TTSN-1	I don't think it's going to stop us doing anything,
855	TT-6	It might just be that you'd have to have separate groups for a while for people to really feel comfortable and feel safe, or at least have larger numbers of the people that you're trying to bring in to make them feel safe, not to totally overwhelm people...that often makes people feel quite unsafe or like they have to behave or something

Theme 3: Ways of being, ways of working

3.1. Attitudes and ways of being

40	TT-1	There hasn't ever been any kind of like 'oh, who's this outsider?' kind of thing going on
41	TT-1	there's a lot of love at our events. I mean, there is. That's the only word for it really.
44	TT-1	the whole underlying values...or not values, - approach of Transition is that it's a positive movement, so I suppose you'd be more likely to get people who are wanting...who are positive people, and are proactive people. People like that, yeah, tend to have a lot of love. They're not negative, down on themselves, or full of anger and stuff like that.
320	TT-3	in the sense that I think inclusion implies more about people being open towards others and no-one being excluded whereas
322	TT-3	Yeah. I like the idea of inclusion being more of an attitude and therefore something that is developed in a TI
357	TT-3	And so what I'd really like to see is whereby something happens - inner transformations in people where people work out....
362	TT-3	But I think thatthis sort of community or society that we're looking at is one where people give each other power and also receive power back so we all end up being equal, and achieving our potential as individuals in that sense being equal. So not being the same but having different roles.
365	TT-3	but also I was really interested when...a Muslim African lady...said 'well I think I'm changing all the time at the moment' ...And she said 6 months ago first of all you wouldn't have caught me at a meeting talking, because I just wouldn't have been open enough to. I wouldn't have a friendship I now have with a British white woman and learning about her culture and I also wouldn't have sat in a room with two men in it. And she said I just feel like I've opened up so much..
366	TT-3	And I think people in Transition do need to change but I don't think we need to put the onus exclusively on Transitioners
371	TT-3	You know that thing in Transition when they talk about the inner and the outer and the individual and the community [draws two dissecting axes] I think a lot of things not just in Transition tend to go on in this sphere (community/outer quadrant) whereas actually Transition tries – and particularly heart and soul – tries to put attention into all 4 of these spheres. And I think in the same way with diversity then it's about undergoing that inner change which then
372	TT-3	undergoing that inner change which then is reflected in an outer change as well
373	TT-3	Like you were saying in your group that you've been talking a lot about how you can become more inclusive as a group yourself which is sort of working on the inner processes which is really important.
375	TT-3	But I don't think that you can achieve this (outer/community) without doing this (inner/individual).
453	TT-4	but if you say resilience is about distributing power then you obviously have to become more flexible and open and welcome other groups in.
471	TT-4	So yes being inclusive, thinking all the time about who are you excluding
518	TT-4	we should have just treated him like an ordinary normal human being without sort of talking about diversity at all. I think you can overlay it a bit and that could be quite offputting possibly, and

527	TT-4	Just being much more aware of the impact of our actions and words on other people from different backgrounds or whoever
528	TT-4	I think it can be very transformative to live with this awareness of diversity.
533	TT-4	Yes. Certainly saying what can I learn from these other people, rather than saying we've got to bring these people in so they can learn about Transition.
578	TT-5	I didn't get the sense that that was veryreally...I felt ...I didn't feel like I was really heard about that.
579	TT-5	Whereas I thought that that'd be really useful because I could tell them all the tips about what went wrong when I went there, and what not to do, and how to get people there to be inclusive. To be inclusive geographically with the whole area, whereas I don't know if it's just me or if it was...I definitely don't feel that I was really heard about that.
601	TT-5	they're quite patronising to people
602	TT-5	The trouble is it's not empowering. So that's not very good. So the whole thing is about everyone doing things themselves.
604	TT-5	Like I suggested making a big map of something and I said I was going to do it and the reply by email said 'why don't you try giving it a go' which to me I thought that's not the spirit of what we're doing here, it's all just
605	TT-5	...I want it to be more we're all just saying we're doing that and we're doing that and mucking in kind of thing.
608	TT-5	But they haven't shown any interest in coming down or talking about it
616	TT-5	I think it should be like a living breathing thing that just absorbs people that come in and grows like that.
619	TT-5	I introduced her and everything and I felt people weren't very welcoming or friendly, and
622	TT-5	I would expect that people leading it would want to introduce it kind of thing but they didn't.
623	TT-5	And I asked my neighbour afterwards how did she find it and she said really didn't find people ...like they didn't really want me there sort of thing.
624	TT-5	And that iskind of sums up what it is like to me. Just ...I didn't really understand it because there was someone who was really keen, really wanting to get involved
626	TT-5	But there seems to be a block about adding her name as well onto it. And I know that's just one person but I didn't really like that.
660	TTSN-1	We've never said people aren't welcome, we've always said all welcome. There's always more you can do to include more people but then you can [get depressed trying to get anyone there]
669	TTSN-1	We're not exclusive [never told anyone they can't join, never not invited people]. But that doesn't make us inclusive or diverse either
677	TTSN-1	Technically yes it would be good. But then particularly within [city] I think you already have a lot of very set communities that aren't necessarily that into talking to other people.
702	TTSN-1	Not that I can think of. The awkward lady from the open space [event]. But we still all included her.
790	TTSN-2	I think people would be quite excited if new people came I think they would be welcomed. I don't think there's any concept of it being a clubby kind of thing.
827	TT-6	It's being aware how you do it - not to do it just to get numbers...just to really want those people and to want diversity

841	TT-6	You often go to these environmental things where people know everything....if you bring these people [from the Caribbean centre] in who've just heard of peak oil that it would be disapproved of and people that haven't made the same lifestyle choices as people who've maybe been in [the TI] for a long time...people that are still flying everywhere and whatever....
842	TT-6	It feels like being disapproved of.
852	TT-6	Everyone has prejudices and when people don't take it on it makes it feel really unsafe
854	TT-6	Being at things like the heart and soul...is quite refreshing because it's people that've done a lot of work in looking at themselves and are a bit more aware
856	TT-6	Part of it is just thinking of myself as worth it and maybe getting people to remind me of that, like we do really want this....rather than feeling like I'm fighting for this thing [inclusion] on my own and nobody else really gives a shit and anyway I feel like a bit of a nuisance anyway
857	TT-6	People really showing that they want me and they want this [inclusion]
866	TT-6	People are just welcoming even if we might not speak the language it's just as important in a way
868	TT-6	I feel so alone when I'm there and like nothing I've got to say is important anyway so then I'll not talk and then there's no point me being there because I'm not talking so then I won't go.
872	TT-6	I'd really like to have help: for people to [ask] what do you feel, what do you want, we're going to help you do that thing. Because it can be so hard anyway
877	TT-6	We've felt like is this another thing...when you know those people as well and then you go to Transition and it feels like you're supposed to be all 'la la la'....and then you go home and it's like...ok you know a few of my friends have been to prison and things like that and it just feels really disapproved of in TT like it is a different life and it feels like TT has been asking me to live a separate life from the one I'm living or not quite be me somehow
878	TT-6	I think it's really important that people get to be themselves. You can go somewhere and really feel like you're yourself....then you want to be there, don't you. If we can make a space where kids that just hang out on the street want to come that'd just be like....yeah that's what I want to do I don't want to just do a thing where it's let's have a lovely meal with these same people again....really involving people.
879	TT-6	Transition's such a great model...but within it there's things that need to be challenged because people have great ideas but don't always get that they don't act them out or act in certain ways that make people feel uncomfortable
884	TT-6	I think it's about changing the world and it feels like...sometimes Transition feels a bit fake because I don't know if people really want to...I think people want to feel better about themselves and the environment which often makes them feel better than other people which makes other people feel really uncomfortable
885	TT-6	The biggest way to exclude people is to be disapproving.
886	TT-6	I think that's quite a middle class thing as well, to not to maybe say it but you know [that they're disapproving of you]
887	TT-6	To me the perfect ideal would be to make people go to heart and soul so they know what they're doing and they know they're acting in these disapproving ways because people just don't know because they're so unconscious and it's like if you want to bring other people into events those people would have to really not aim all their disapproval at certain people or something

899	TC	...There were a few home educators' kids came to that meeting, and some of whom hung around the edges and my daughter actually got involved with the process, and people were kind of a bit surprised by that but I wonder if parents sort ofit's almost like we have this expectation that children aren't going to be able to get involved, but actually they can if you let them. You know, they've got a lot to say, and I don't know...even just sticking 'kids welcome' up and be prepared that perhaps they are going to come and some won't engage but some of them will. But whether people are ok with that level of disturbance, or whether everyone wants to sit and you know. [laughter]
924	TC	oh yes, you've got to have the humility to be able to say that. Because I mean we're not the experts at all in any sense. Especially if it's not exactly your community that you know yourself.
941	TC	What makes you feel like you belong? That make you want to participate? Having a contribution to make. Feeling you've got space to contribute. Sometimes it's how it's presented, the level it's being discussed at as well as the content. Not feeling out of place. Relevance to group/individual you're talking to.
968	TC	but it's actually trying to be just mindful of what you're saying in the widest sense
979	TC	trying to understand others and their world view. If you can't then you can't react to what they want.
987	TC	Sometimes what happens is a group has a culture or perspective where they cannot see how the way in which they're operating is not conducive to bringing in other people and that's quite difficult to do without an outside facilitator
1000	TC	Modelling behaviour: "Transition as welcoming people"
1051	INQ	Events/socials are not always that 'open' because they are in a bar, and there is a core of people who tend to turn up. Can be perceived as a clique by newcomers
1052	INQ	Those people that are very involved in TTSN need to also leave space for others to do things. Being open to people coming along and being able to start off the things they want to do.
1053	INQ	[action-based purpose of inclusion group] what happens when you are open and engage others informally?
1054	INQ	We plan to make kites in an open space, and to talk to people about what we are doing and invite them to join in if they showed an interest. This is an interesting experiment for a passive type of engagement.

3.2. Being vulnerable

34	TT-1	it makes it really hard work for us because everyone's got to step out of their kind of safety zone of their friends that they like to go and talk to, i.e. people who are like them, and go and talk to or gradually try and build up things for people that are not in that group
164	TT-2	one is that if you're working with people outside your normal zone,
200	TT-2	you know people less familiar with sitting in a circle and having the confidence to put their hands up and speak and so on and so forth are going to feel a lot more uncomfortable. So I think...
221	TT-2	So there's lots of getting out of your comfort zone and if you have
222	TT-2	if you attach value to your comfort zone, if you think your comfort zone is the right thing to do then you're likely to find it particularly difficult to do that thing. And people come into Transition with values and I think would pose a barrier
305	TT-2	if you are going to do anything that puts people a bit outside their comfort zone at least

358	TT-3	cause I think also among people that do tend to have more power then there's also a sense of I don't want to end up with less power so I'd better keep on taking away the power from these people so I can keep my power ok.
361	TT-3	and actually I think that if we really asked of ourselves if we're frightened by that, then I think - I don't know if many people would say no, that tend to have more power.
363	TT-3	But I think thatthis sort of community or society that we're looking at is one where people give each other power and also receive power back so we all end up being equal, and achieving our potential as individuals in that sense being equal. So not being the same but having different roles.
424	TT-4	that diversity takes people outside their comfort zones and they
430	TT-4	I also think it's challenging because it brings to the fore issues around social equity, and when you start to get into issues of diversity you come across a lot of fear, frustration, anger, feelings of being discriminated against, often paranoia,
431	TT-4	things that you think ..have perfectly logical explanations a minority ethnic group might see very differently and
432	TT-4	respond to very differently because they feel that they're being discriminated against for whatever reason. So you've got to unpick all that
434	TT-4	It's challenging also finding the right language to engage with this is very challenging. It requires us to become more vulnerable, to put ourselves on the line.
435	TT-4	If you go into a meeting where there are lots of people from diverse backgrounds you are going to be held up for scrutiny in a way, and possibly challenged in a way that you might not want to be challenged.
441	TT-4	accept that we may then lose control.
445	TT-4	you may have to let go a bit and say ok start a project, do it in this way and let's see how we can all engage in it together
525	TT-4	Being much more comfortable talking to people from different backgrounds
526	TT-4	being more courageous about sharing our own stories. Connecting with people at a really friendship level.
565	TT-5	most people there don't want to come this far away because it's out of their territory and
566	TT-5	also a lot of the teenagers feel scared because of this gang thing to actually leave a certain territory
744	TTSN-2	It's sort of intimidating to jump into discussions without... if you can't anchor enough what you mean, if you don't have example projects to stand on.
880	TT-6	What's interesting for me is...I often look at Transition people and I think you don't really want to change shit. You just want to feel more comfortable and to feel better about the environment. Because actually if you wanted to change stuff you'd be putting yourself in places that do make you feel uncomfortable and...you have to change the whole system.
881	TT-6	if you really care about the environment the whole system is going to have to change, not just the fact that you're going to plant some vegetables in your garden. I guess a lot of people that join Transition that are the middle class people and they're in a really good position in the world and it kind of looks to me like they wouldn't really give that up. And really if you care about the environment I think you do have to give that up.
882	TT-6	And I hate that those same people also blame working class people like 'oh look at them with their litter and they haven't got eco-cars' and whatever. But they're not the ones doing it and it's like 'ooh look at them eating their trashy McDonalds' but actually they're not the ones fucking up the world mostly but they get blamed a lot for the lifestyle that they lead.

964	TC	what I'm interested in is what reaction I'm going to get as an ordinary bloke go up to some housing development and they might just tell me to clear off, you know'
1004	TC	Someone is 'diverse' to me because they are different, unknown. Unknown is a great space to grow but is scary because we feel we 'should' know.
1055	INQ	[action-based purpose of inclusion group] move outside our comfort zone

3.3. Ways of working

144	TT-2	ways of working, let's say, is one of them...that's an important thing. So some people are very much hands on, practical you know they want to make stuff, they want to do practical workshops. Other people want to think strategically about things. Other people are interested in the group process and getting to know people.
172	TT-2	And another thing I think is ...let's say you want to involve people in low-income communities, I think the most practical thing you can do there isn't so much going in and saying 'hello would you like to get involved in the steering group of project X',
173	TT-2	it's to come up with a project that delivers practical benefits in the here and now that also contributes to Transition's aims.
186	TT-2	So unless it's a very kind of pragmatic, issues-based activism, you know activism in general tends to be a white, middle-class activity.
190	TT-2	There's definitely something about ways of organising as well. There's a very good book called 'coalitions across the class divide' an American book that contrasts working class organising vs... issue based organising vs middle-class environmental organising.
191	TT-2	And one of the things it points out that I think is quite true is that for middle-class people activism tends to be a kind of form of personal development potentially. and initiative to develop your own things
192	TT-2	You go in there it'll meet some of your needs for developing your skills, developing social networks, feeling good about yourself, what have you.
193	TT-2	And working class people tend to be more towards immediate pragmatic concerns.
194	TT-2	And it was making the link with the workplace and to a lesser degree home conditions that people in these social classes experience. So if you're working class your life is much more hierarchically structured and you're not given the kind of initiative to develop your own ideas and run with them. Your time is quite regimented and organised. If you're middle class your profession tends to be very values driven, you're a values-oriented person, you're given autonomy
196	TT-2	And the whole way that the Transition Movement is organised is very definitively middle-class
198	TT-2	Given that it's come from that worldview. It's organised...the way meetings are organised... it's the sort of situation middle class people would feel very comfortable in and
201	TT-2	you know people less familiar with sitting in a circle and having the confidence to put their hands up and speak and so on and so forth are going to feel a lot more uncomfortable. So I think...
202	TT-2	and this is a point that [name] was making at the Transition Conference. If we are...if we do become a genuinely more diverse movement we'd look very different. We'd do things very differently. And I think that's really true.
203	TT-2	And we're organised in a way that's very typical of middle-class people.
205	TT-2	Having said all that I don't necessarily say that that's a really bad thing because a lot of these ways of working I really value

206	TT-2	I value things being done in an egalitarian way, and everyone's voice being important, so ...that's why diversity's such a thorny issue in a way. Yeah....
208	TT-2	I could try! I guessthis in my mind links with the workshop at the Transition Conference that you may have been to...on spiral dynamics...He was talking about different value sets using this framework...there are many, many different frameworks out there...and how people in Transition tend to... most of it is focused around a couple of these frameworks and there are lots of other frameworks out there
210	TT-2	And when we communicate we tend to use the language which fits well with those and not the language which sits well with other people which is a barrier to people getting involved.
211	TT-2	But essentially if you're attached to seeing the way that you do do things, the way that you organise things, the way you want the world to be as being a good thing,
212	TT-2	then for people who are outside of that way of working, with different values, it's difficult for you to work in the way they work because you might not respect that or value it. So I think that is a difficult thing for people in Transition groups to deal with.
216	TT-2	I'm not sure if it was them who were doing it or just a story, but anyway – and rather than you know a nice workshop where we it was all sit in a circle together and talk about things this community asked for the presentation only to the men, one hour, and standing in front of them talking which is their normal way of working and
217	TT-2	you know I'd expect people to get quite bored in that situation but anyway, that's what they wanted and
228	TT-2	And...that's just quite challenging. And I mean there are challenges ...we've anticipated around meetings.
230	TT-2	And I think it was the woman of the household who was very interested but within her culture for her to go along alone to that meeting wasn't really the done thing at all so her husband came as well even though he wasn't necessarily that interested.
231	TT-2	And you know in the longer term if more Muslim women were going to get involved it might be necessary to have meetings or events that are women only or women only meetings or...I don't know. That's quite a difficult thing to negotiate.
233	TT-2	We've not got to that stage yet but I guess we're aware that that could be a barrier or a challenge certainly. Again it's just a difference between values, ways of working.
239	TT-2	And they've tried to throw something together that fits together with different ways of working.
240	TT-2	different levels of comfortableness to do group process together. So I think it is a thing that's fairly strongly on our radar in general
278	TT-2	So, you know, the model for being inclusive isn't necessarily that everyone gets involved in the same way that the people who are involved now are involved.
301	TT-2	And I felt for the people who were new to the meeting, they'd be thinking what the hell is going on here! What, has someone died, what?! I don't know,
302	TT-2	it wasn't clear to me it would be obvious to them what was going on, and they'd probably feel it was very strange and weird, and I didn't like the idea that they felt...they might feel – cause I don't know what they did feel of course – this is just projection from me – But I'd imagine they might've felt this is quite a strange place, not sure we want to be here really, they seem a bit weird starting the meeting
308	TT-2	And it was quite a powerful and exciting thing and I think it was a really – on the balance of things it was a really beneficial thing to do.

310	TT-2	again you can make people feel quite nervous or excluded in some way. So those were a couple of examples. I'm trying to think if I've ever felt excluded. Maybe not.
312	TT-2	If you're just doing stuff in a way that feels fine to you, and maybe it feels fine for a lot of the people you're with
481	TT-4	So I think that is a big challenge. This whole self-organising ethos is also – I've never thought about it as a barrier – but possibly it is.
482	TT-4	It may seem very odd and hard to understand for people outside that mindset. It could seem to be a rather difficult to understand social structure. Cause I know British society is very difficult for foreigners to understand anyway.
484	TT-4	It could be that this whole self-organising thing is potentially foreign, I don't know I've never really looked at that. It's possible.
485	TT-4	I think for groups that are already disempowered, it may seem like yet another thing that people who are middle class or upper class do that they don't get. Potentially
486	TT-4	Possibly. Certainly thinking about Muslims, for instance, it's very hierarchical, it's very - you're told what to do a lot of the time. A lot of the ways of behaviour are laid down. It certainly isn't about taking the initiative and doing things for yourselves.
569	TT-5	Yes but I think...I think that people are really focused on just what they want to do and maybe
573	TT-5	It's all been quite formal
575	TT-5	I don't know what space. I think it's because people are focused on their projects and I don't know...
576	TT-5	I suppose I could call a meeting to say how are we going to talk about inclusion but...I don't know if anyone would...I should try it
587	TT-5	I suppose it's relevant as well. Because of my hearing loss in the meetings I think there's like a feeling that it needs to be like ...people who run the meeting run it like a business meeting and that's not what I...what seems to be about at all. It shouldn't be like a business meeting. And I don't get the feeling it's entirely.
589	TT-5	It's a constant frustration reminding people that I'm partially deaf and stuff. I don't feel like it's – in voluntary things I feel it should be more open and easier but the way it was run in those meetings was [?]?...not very helpful to me.
590	TT-5	Not really. But the thing is I haven't really come up with anything different, so...I need to come up with a solution of something different.
593	TT-5	Another thing is we have the meeting down here [local growing project] so it was really informal
596	TT-5	And actually the people – the two people I mentioned who are running it didn't come. And I think that made a difference. It did for me anyway. They seem to sort of hold the ...seem quite controlling about it all. [I don't want to be bitchy – but...that is the trouble though]
600	TT-5	I think it's a shame that it's run by people...they are quite controlling so I think they put people off because they're quite patronising to people
614	TT-5	I put it forward as one of the agenda points and these leaders said they're doing the talk – no discussion sort of thing. So it wasn't even up forit was just
625	TT-5	and everything and since then it's been a real struggle to get her included on the email circulation. There's only about ten people doing this little project. But I've had to email lots of times, ask lots of times saying please include, this is her email address, can she be on the circulation about the times we meet or whatever.
627	TT-5	I don't know. Because it's someone's project, the three people really pally so they're just sort of running it, leading it, and I don't know really.
629	TT-5	And then people just going off doing different projects.

707	TTSN-1	The Steering Group should meet a little bit more often, and maybe we should actually publish our minutes as we're meant to. That's transparency. I suppose that's including the rest of the group who are already signed up who [voted for us].
727	TTSN-2	My interest in TTSN was not about the talking, thinking side of it primarily, although I do plenty of that on the issues on my own [etc]
728	TTSN-2	but rather was looking for groups that are doing things, are undertaking projects actively and so I basically avoid the sessions where people are mainly talking.
729	TTSN-2	Although I really do like pot lachs and communal activity days. Those are sort of natural places to talk about whatever you want to.
754	TTSN-2	And I do think a lot about sustainable living and development and my interest in this is to be part of the bottom up version of it.
755	TTSN-2	Like the idea of clothes swaps, the idea of people bringing their own clothes to an evening in a pub and stitching it up together, the idea of seed swaps... I want to see if they work and if the community's doing them ...
768	TTSN-2	what I see as the strength of the projects affiliated with this movement is that they seem to me to involve a lot of tangible things. Who doesn't want to insulate their house? Not only is it good for the environment, but you're saving money on your gas bill. The fruit harvested off the tree, yeah it's a community food concept, but it's also free fruit. So that's why I see thisthat's why I like being involved because I think the projects coming out of it are useful.
783	TTSN-2	That's why – I'm only telling you my personal instincts here – but it's to resist it because that's what I do professionally, so I just want to crack on with the work basically.
819	TTSN-2	and maybe they have energy to stomp around and sing praises to Jesus, that may not be my idea of the most useful way to spend my energy but to them it is and
831	TT-6	As well I feel like other people have more experience of talking and I'm not always very eloquent in my speech but I have really good ideas but I'm not really great at saying them and putting them forward so I didn't always feel that comfortable
843	TT-6	There's different ways of doing things. Our meetings have often been quite quiet and formal and sit-downy and chaired and stuff whereas in a lot of other cultures you don't get that, you get people talking in a very animated way and over each other and blah blah blah. And there is no right or wrong way of doing things and I felt that if I brought my family or something there they'd be disapproved of and it'd be looked at as they're not serious or they're not doing things in the right way because they're not taking notes...whereas for some people that's just not the way they do things.
844	TT-6	When you've got one kind of group of people and you try and bring other people in...it's being quite aware of how you do that. And I don't think [TI] would've welcomed a whole new way of doing things, unconsciously.
847	TT-6	In the beginning we didn't really have it everyone took it in turns we had the more loud people or people who thought they had ideas or did have ideas talked so....really that is about structure as well....
848	TT-6	We really could've taken an initiative there and just structured it differently so everyone did talk. Like do things like no-one gets to talk twice before everyone else has spoken once...even doing that for me just felt really scary, I just feel quite insignificant or something
851	TT-6	We talked about... open space events..for me certainly it would [feel more comfortable], bringing other people along than having a sit down meeting where you've got to stay or you feel like you've got to be a certain way.
869	TT-6	[comparing to a black workshop they attended] the way we are there with each other is completely different. People that are really ,really quiet and never say anything ...everyone's laughing, everyone's dancing, and it's fun. I'd love TT to be like that

870	TT-6	I go to meetings and feel like [TT meetings] are a chore, or I'm doing it wrong, or my way of doing things is not right. And there are just so many different ways of doing things and I think this middle class way of doing things has become the right way and in society you've got certain types of jobs are seen as more important and this type of structured way of doing things is how you do things whereas actually we got so much done at this workshop but none of it was a chore, none of it felt like 'why am I here'. it was all laughing the whole way and dancing the whole way. I think everyone needs to see that there's other ways of doing things and new ways of doing things and not to get stuck in one way.
871	TT-6	People are really people-centred really and it's about the people you meet and the people you know and in some communities I find - more in Caribbean communities that just is the way things are and when I try and do things with white middle-class people they're like ...[they're really trying too hard to have fun] everything's a chore: trying to have fun becomes a chore!
893	TC	Something that is very strong for me is how do we include parents and families. Because we haven't cracked this at all. We want to have child friendly meetings, and I've found it very difficult. ...I'm very aware that this conference is ...that there's no kids and that that's put quite a lot of pressure on me as a single parent to leave my child for 4 days to come and be involved. And I wonder how many other people are excluded just because there's no provision for children.
897	TC	I think that one is easiest for events, like you say. Events, like our apple day, you can always put in activities that are family friendly. I think what's harder is in terms of the decision-making processes that it's much harder to hold things at a time when families can come because quite often if parents can come then people - particularly people who are at work - can't come, and so it's very difficult to get people together. [inaudible] Also that thing of whether children can be included in the meetings or whether...I don't know if anybody's made that work?
906	TC	... After that hour when the kids have really got involved the ones that didn't want to stay for the later session left, but most of the kids and adults stayed, so we had 3 upwards staying for the main feature at 7.30, so that was meant for adults more, and then we did more discussion. And they were really engaged in the process. For the main film, they were lying down in front of the stage looking up at the film, drawing and there were some - 2 complaints - because one group of adults who had kids there weren't used to that kind of slightly freeform way so some of the kids were slightly noisy ... Some people did find that awkward and distracting and probably wouldn't have come back...
913	TC	For me one of the things that's really important is that the meetings start on time, that people don't waffle and don't spread it out because we have to get home as well and get her to bed...
914	TC	I think there's another issue. There's one thing that's about including children, I think the other thing is about parents as activists, that people who don't have children understanding that you can't work in the same way, you can't guarantee that you're always going to be able to turn up at the same time. You know things change, your child gets sick, and it's about having that flexibility of the activism tonot to use it as an excuse, but just to understand that...
926	TC	...what I'm starting to do is when a new person comes in we all explain to the person what we think the group's about so we get this diversity of expression so I give my version last sometimes so everyone's saying... So the new person gets the whole diversity of this is what this group's about ...
937	TC	There are some good tools that can be very inclusive and accessible but practical projects - growing - bring people in. Lends itself to being inclusive depending on where you take it

938	TC	Point is to have lots of different entry points. If something works go with it.
947	TC	Turn off – inner transition stuff. I find that sad.
969	TC	if we really want to be diverse maybe we need to start by saying how much more diverse in our approaches can we be, so we're not looking to get other people to come in particularly and say well they're going to bring the diversity and that's what we want - externalising diversity
977	TC	Diverse activities attract diverse communities.
1056	INQ	Finding out what's interesting to different people about TTSN.
1057	INQ	having a separate kids' group in TTSN.
1058	INQ	Maybe those active in TTSN should 'group-hop' more so we don't get too stale in one group
1059	INQ	The events group has been established for a year or so: maybe it is hard to penetrate?
1060	INQ	That it is important to recognise what is challenging about their [challenging members'] behaviour; That is important to involve their views and engage with them
1061	INQ	Following on from this it was felt it would also be good to establish group "ground rules" for the inclusion group
1062	INQ	To think about doing things differently
1063	INQ	To make sure there is space for new members, so they don't ask "How do I fit in?" The group felt it was important to leave space to new members

3.4. Language and framing

14	TT-1	and that have fun on the agenda, and family involvement as well, rather than peak oil and climate change
48	TT-1	it is quite hard to show a film like that and afterwards just say 'ok, so, we're growing some apple trees next week' because you just feel like the whole fabric of your society is about to be ripped away from you because....
49	TT-1	so although I know that awareness raising is an important part of it, I kind of, I'd rather stress the actual tangible projects that we're doing as a way of trying to get people involved. Because I just don't think it helps
88	TT-1	I don't really talk to people about peak oil and climate change, but I just get to know people and try and get them involved in projects
126	TT-1	They may not get the whole thing about what Transition Town is about but it doesn't matter because they're just [?] with other people and their area in a different way.
209	TT-2	And when we communicate we tend to use the language which fits well with those and not the language which sits well with other people which is a barrier to people getting involved.
380	TT-3	on the other hand the way that it is communicated – so it's likely to be put into a whole massive great book. Which is fine, great, for the people who like books, but what other ways are we going to communicate it. And a lot of Transition is communicated a lot through text and the way that the handbook is seen as the Bible,
383	TT-3	what can we do to make that more accessible to people?.
384	TT-3	So that might be a language thing, it
385	TT-3	might be using more videos, more pictures, but then even on the website what are the other ways we can communicate Transition as well that is nothing to do with the internet

403	TT-4	trying to galvanise people in their local communities to understand what peak oil and climate change – what the implications really are,
406	TT-4	We were talking to [name] about pattern language and how we bring diversity into pattern language
433	TT-4	It's challenging also...finding the right language to engage with this is very challenging.
475	TT-4	so it's how do you frame what you're doing in an inclusive way in order to achieve diversity.
495	TT-4	...and making the central message of peak oil and climate change of relevance to all those different groups, you've got to talk a lot of different languages to do that, and go and meet a lot of different people.
511	TT-4	I think that the pattern language also makes that more possible in the sense that you're then saying that Transition isn't a movement which people join, it's a process in society
512	TT-4	which you can connect to through lots of different ways - coming at it through different doors.
592	TT-5	I suppose it's just maybe 'cause it's one thing that everyone's interested in as a topic, so everyone can relate to that with food and growing food. I don't know.
715	TTSN-2	and raises awareness ofhealthy eating, local sustainable eating, taking advantage of the resources on your back doorstep.
745	TTSN-2	It's sort of intimidating to jump into discussions without...if you can't anchor enough what you mean, if you don't have example projects to stand on.
765	TTSN-2	although I think the angle of a lot of people you'd be involving would not be from the same conceptual angle as [TI], but rather from one of economy, of saving money.
766	TTSN-2	For me one of the main elements of anything like this is the social angle of it. It's that it's fun.
791	TTSN-2	I did think the sort of Transition talk, like the guy's handbook...that's kind of clubby that kind of thing, It's kind of cultish. Transition is a sort of cultish kind of thing.
792	TTSN-2	But that doesn't mean that this group needs to be and that the projects coming out of it need to be at all. I don't think there's any ...I think we're free to do what we want.
839	TT-6	It's nice to just hear someone with [name's] voice just talking about it not it feeling like a lecture....a lot of people came to us after and were like 'that really made sense, that was cool'
853	TT-6	and I think a lot of people that get really involved in the environment, they attach all of their fear and worry onto it but they don't...there's quite a lot of people I've met that are...not very human-centred and it's great to love the environment but how do you work the two out together.
875	TT-6	I think deep down everyone's interested in the environment, most people are actually...really interested in it you just have to approach things from different ways
889	TC	How to present Transition in white working class areas. Diversity of income rather than ethnicity. As soon as Transition Towns or labels like that are mentioned people tend to turn off and think that's not for them, that's just a middle class sort of thing. And I'd like some ideas if anyone's had any real successes in working on white poor council estates
890	TC	I'm going into schools in one of the areas – my local area – and also the youth centre but I haven't gone in under the umbrella of Transition Towns at the moment I'm there as part of the community, just a person. I'd like to be there representing TT up front but I know from past experience when I've tried with other things that it tends to put people off. So I'm wondering what is the way in, what is, you know, is it the way I'm doing it which is just to sit in for an hour and

		gradually go on to say well I'm actually part of a wider group and....
891	TC	so the word Transition does say what it does – it's the transition from a high energy to a low energy but....how else can you talk about that and what are other people's examples around that to engage people rather than not talking about that, talking about more sustainability issues. Because I can do that with sustainability but I find it difficult the Transition bit.
911	TC	And it was important. And what we found, it was brilliant. We were trying in a way to be as down to earth and clear as possible which I think is always anyway ...I tend to waffle a lot so it sort of made me focus a little better....but we used some examples of the work that reconnects, Joanna Macy, and that was very good 'cause some of it [inaudible] as well, there was one little girl with her dad there who was you know brilliant, and that really inspired other people there as well, come forward, maybe they wouldn't have said anything previously. At the end of it... it was really, really healthy. It was...this is what we need to do more of, you know. ...
915	TC –S	I couldn't introduce peak oil to the families I'm talking about. Most of them haven't got a car. They couldn't afford a car. The one thing they'd really love is a car. We're talking of a different. It's like talking a different language. I think as a movement so many of us just don't know what low income people...how they live and what their lives are like a lot of the time. And unless we take that into account we will never engage them into something... in the movement at all.
918	TC –S	maybe one of the things we need to do with language is just make it universally applicable. So maybe we need to think about not talking about things that are jargonistic for everybody regardless of whether they're...what income group they come from or whatever. And simply we use a lot of complex graphs in our peak oil and stuff maybe we just need to tell people the story and do a lot more listening as well. Listen to where people are at and how they see things and then maybe talk to them you know if they give you the language then you can reflect and work with the language they're giving you so if you start by listening rather than by presentation or a talk, you start by listening to them then you'll hear what language they're using and then you can say well ' you could call this this' or what you're talking about is this and it comes from this.
919	TC	...for me one of the questions is not just about jargon words, but I think Transition a lot of the message is about peak oil, it's about energy descent, it's about living with less, and actually the whole message is aimed at middle class but we're saying to people, you know, lose your car. You know we're not saying how you should do it but we're saying you need to cut the carbon in your lifestyle somehow and that's got a very implied message about who we're talking to and I think we haven't really in the centre of Transition yet examined that enough to say where is that implied and where are the things...how can we talk about peak oil, climate change and social issues - and we need to really up social issues and get away from just peak oil and climate change – so that it's a message that speaks to a much wider audience and we haven't done that enough and we can see the need for it
920	TC	...I went in with a climate change perspective when I first went into more vulnerable communities and really quickly understood absolutely the wrong way to go about it and I knew it beforehand but I thought because that was the language that people were hearing therefore they could latch onto it rather than on the peak oil perspective but I quickly learnt that the less money you have, the lower your carbon footprint anyway. And where you can make changes, in areas that it doesn't feel like you can.

921	TC	a lot of projects start with food because it feels empowering to make change around that. It feels nurturing as well sort of for your physical and mental and intellectual health and friends and it just ticks so many boxes... I've kind of moved a bit away from peak oil because of how you explain it and how you talk about it and I'm using much more of a kind of sustainability language, generally. Sustainability language of what is it that we need to make sure that we've got enough of everything that's really important to us and where does that come from.
934	TC	... And bringing fun back into it and celebration and that just feels lovely because I think that engages everybody potentially the pressure's off a bit. The worthiness can be underneath and it's important that it's there, why we're doing what we're doing, but it's really engaging.
936	TC	very clever people in Transition. The way we present things is often in terms of intellectualism and graphics and some of that's really cutting edge but it's not a good entry point for a lot of people
945	TC	Turn off – being made to feel inferior by someone who is coming across as superior and is actually lecturing at you. If you're delivering a talk and you're pitching it rather than including somebody you're actually talking at them.
946	TC	honesty helps. People have said when we've done Transition talks that our level of honesty is really good. Basically I stand there and tell them the facts of how it is but I also say to them 'I'm a really, really high carbon chick, I'm really in trouble, I'm only here because I need some help, I feel so bad, I need to help to cut this addiction'
959	TC	it does seem to be [aside] very 'hetero – retro' to me, the whole Transition speak...
970	TC	if we really want to be diverse maybe we need to start by saying how much more diverse in our approaches can we be, so we're not looking to get other people to come in particularly and say well they're going to bring the diversity and that's what we want - externalising diversity
971	TC	The gateways are peak oil and climate change but if we phrased that differently it may include a whole load of other people who are already interested in building resilient communities but wouldn't frame it like that.
972	TC	In my area in the Midwestern America a lot of what we talk about is food security
976	TC	It's changing my vernacular to your vernacular...and adopting jargon sometimes too if it's connecting with what the language connection is and framing it so that what approach do I use that connects and communicates regarding resilient communities so it's a whole communication piece
981	TC	Language used to communicate Transition can create barriers. Also linked to use of the written word and literacy.
988	TC	Remove language which is a barrier
990	TC	People aren't into peak oil - but more into growing
1001	TC	Our message is scary: people aren't attracted to fear they are attracted by joy
1064	INQ	Crossing language, culture, age etc

Theme 4: Resources, skills and knowledge

4.1. Time and resources

11	TT-1	a year and a half on I'm at the stage where I'm happy to have anyone who's prepared to be committed to projects and get them going
38	TT-1	the luxury of being around in the day and the confidence to go and talk to other people. So it's not an easy thing
64	TT-1	it's like effort and output. The amount you put in
81	TT-1	the post was 'community outreach officer' and I was thinking, if only I could just be paid to carry on doing what I'm doing now, because that was what I'm doing,
82	TT-1	in a way I'm kind of pleased I haven't got that job because I can carry on doing this. I guess I'll have to get a job at some point: something to make ends meet
103	TT-1	It's just difficult having the time to do that as well as the sort of just running the projects
166	TT-2	if it's who you're with, then building relationships with them as a community takes time
168	TT-2	And it takes time to build trust essentially
169	TT-2	Time is one of the most precious resources that we have and actually finding time to build those new relationships is a thing we've often failed to do.
171	TT-2	We're aware of what the solution looks like but we haven't been able to actually do it.
180	TT-2	So...I think lots of work takes time and we've not managed it, that's one of the challenges.
234	TT-2	Yeah and I think a lot of the time you just kind of stumble in and make mistakes and I think the point they were making at the training we went to was if you're not sure just ask. It's – people are very - very receptive to being asked and just telling you but yeah it is difficult.
271	TT-2	and who has the time and the skills and the confidence and so on and so forth to get involved in voluntary groups and ...it doesn't have to...
293	TT-2	I mean, yeah, just like I said the only real concern is that we're committing to participate in a particular programme of activity, do we have the resource to do it. So we just needed to check in with that so we didn't say yes to something that we couldn't do. But we felt that we did. And apart from that yeah fantastic, it's a really brilliant opportunity. So no other concerns really.
401	TT-4	I also think that it's a challenge because Transition itself is a challenge
402	TT-4	and for people who are giving up their time for free and really
404	TT-4	and what it's like to prepare for a world in which either the price of oil is extremely high or for whatever reason we cut back on its use, that in itself is a lot of work, and I think bringing the diversity strategy in on top of that is pretty challenging
417	TT-4	Unfortunately, because we had limited time and energy to devote to diversity in Transition anyway.
418	TT-4	So I'm very aware from having done the preparatory work that diversity is a long term investment. You can't just fly in and do something and fly off again and expect there to be results.
425	TT-4	don't often have the tools or the language to understand how to tackle diversity, which is what the diversity training is trying to provide.
426	TT-4	Another factor is that it is – this is a voluntary organisation and yet engaging with diversity is a pretty full time job, and so it
427	TT-4	requires a real commitment.
429	TT-4	but inner cities are precisely the places where people tend just to pass through. There aren't so many long-term residents in inner cities as there are in the countryside ... And so that whole commitment to long term is more challenging.

477	TT-4	One of them is...it's no accident that Transition is white and middle class because those people have time and energy to spare,
478	TT-4	so they have free time, their income is great enough to allow them to have time off in the evenings and at weekends,
479	TT-4	whereas for low income groups and many black minority ethnic groups are low income groups, it is much more difficult because they may have two jobs, they may have large families, when they get home from work they maybe have got to look after the kids,
480	TT-4	they don't get so much time off, and if they do they want to spend it in a different way.
488	TT-4	we're operating on so many different fronts that it's sort of yet another thing to think about and it's not at the forefront of people's minds, I don't think.
500	TT-4	I think there are definitely ways in which we can do this but it really needs someone to take up this challenge
501	TT-4	and we have been mulling about whether we should actually employ a project coordinator
540	TT-4	It is difficult, and it takes time,
541	TT-4	and you probably have to delegate a couple of people per external group
642	TTSN-1	But we're very small...trying to get anyone to turn up is hard enough.
654	TTSN-1	I think it would be very hard, particularly when you're a very small group, you've got to limit – you have a limited amount of energy and resources. It's hard, everyone works, everyone's got a short time. It's hard to try to think and financially to try and include everyone.
655	TTSN-1	I think sometimes you have to make decisions. Ok we need to do a flyer. Well we always do a flyer in English, we've never once thought of printing it in another language.
656	TTSN-1	But then we've also never had the money, or an interpreter, or whatever to do it.
659	TTSN-1	We've never said people aren't welcome, we've always said all welcome. There's always more you can do to include more people but then you can [get depressed trying to get anyone there]
834	TT-6	I'm really interested in inclusion...and it kind of feels like...feeling like a bit like nuisance. Like when we were organising events and I remember going maybe we need to not have it there and have it somewhere else so we can include more people it's kind of like a lot of people saying it's a lot of trouble and it's a lot more work. And it's true, it is but for me it's ...that's the only thing I want to do anyway really.
874	TT-6	People often talk about how much energy they want to put into things and it'd be too much work and stuff but I kind of think if you just like people you do just include people as well
883	TT-6	That's been disheartening when I look at people and [think] you're doing this because you have the time, you have the money and it's quite comfortable....
895	TC	students who ...are having to have a job and doing their studies and saying 'I wanted to be really involved with transition but I did as much volunteering as I could'
922	TC	...what I've tried to do is bring a questioning hat over a longer period of time to communities through one project in each community. So...I've built up rapport with them over time. With the staff and some of the volunteers and some of the people who come to the project.
931	TC	[person] approached an Asian women's group and she introduced herself and she listened. Just listened to what they were doing...really she was just listening

932	TC	So it was a bit like, almost not saying it but really listening actually. So there's a lot of listening, not just 5 minutes listening.
955	TC	I have to say this is going to break my bank because my pro bono, unpaid work has now risen exponentially to the point where – 'cause I believe in it more than some of the paid work I've been offered, that I think I don't know what's going to happen so it has got business implications for me because I do run my own business.
956	TC	a lot of work engaging people who don't come to you, it takes time
982	TC	Capacity in terms of people, time and resources needed to go out and talk to people, listen to people, drink cups of tea with people
984	TC	Doesn't have to take time: sometimes it takes crisis.
985	TC	If you can have the time to notice where someone is in your community, tactically, that you need to have a relationship with, that person they already have a hundred relationships out there so you can magnify your one cup of tea to however many Maximising time and energy. Yes it does take a long time in some cases, in other cases it can be (clicks fingers)
1002	TC	Working with individuals takes time. Doing quickly versus doing meaningfully
1049	INQ	And we talked about how building community comes down to attitude, relationship with others and 'how you are' with people, so to build community we need to cultivate attitudes of openness and trust (e.g. trust in our neighbours, in other people, in strangers, in local shops etc). We also talked about how fostering trust and an attitude of openness to other people as individuals might help break down stereotypes and power dynamics.
1050	INQ	It was felt it would be good to improve our skills in this area [facilitation & feedback]; We could practice this through role play

4.2. Local knowledge

57	TT-1	You might think you've spoken to the person in charge and that therefore the whole mosque will be on board but it really isn't like that.
60	TT-1	one of the things I've learnt is that this mosque is...it's to do with language. So Muslims from that group are mostly from India or Bangladesh, whereas the [other mosque] there's more ...er what's the groups...I think it's, well, Algerian, um, Kurdish was one of the other languages he said and Somalian.
90	TT-1	and she has made some suggestions about what we should do, saying we should actually formally research the area, look at the demographics
91	TT-1	we've all got our sense of what the area's like
92	TT-1	we do have one person's study when they looked at one particular ward... which is probably about a quarter of the geographical area
93	TT-1	but we need to kind of set out – we need to be clear in ourselves I think what our area really is. What the proper ethnic breakdown is, what people earn...the languages spoken.
94	TT-1	At the moment, the [growing] project we had signs in five languages...And that's what I put in the funding application, and I just kind of guessed what those five languages were. Based on my informal knowledge but it'd be good to have the actual statistics.
99	TT-1	the Turkish community is massive, at least that's my perception and certainly at school anyway, and there's already, within that community, there's already very positive attitudes to growing stuff.

225	TT-2	And it's mostly...I don't know the exact demographics – but it's a mostly Muslim area I'd say. And relatively poor. Very culturally diverse. People from all over the world living here.
559	TT-5	I suppose from working there and getting to know quite a lot of the people there I feel at home there and I really....
560	TT-5	there's quite a big social divide, in that the [local] community centre is where the Transition stuff is used a lot there.
577	TT-5	So this year...when I told a couple of people at the first meeting that I'd worked there and know a lot of people and maybe that's helpful,
717	TTSN-2	One of our members is part of a lot of community groups and she did a project with [big mosque down street] and she was suggesting we approach them
942	TC	Be individual and know your localness. We can't apply a rule for the whole area even within our community. The pockets are different and you need to know and find out what they like to eat or do or whatever and be there and meet people where they're at as well as trying to bring them in
1047	INQ	Talk to others about diversity
1048	INQ	How do we find out what people are interested in?

THEME 5: Reaching people

5.1. Targeting communities

54	TT-1	In terms of like things we're planning on doing that are more targeted at particular groups, there's something going on in the [local Muslim centre].
56	TT-1	my experience in the past of trying to do something with [local mosque]...is that you really have to talk to all the stakeholders there, otherwise it won't work. You might think you've spoken to the person in charge and that therefore the whole mosque will be on board but it really isn't like that.
58	TT-1	You have to talk to every single person who could have an impact on it and make sure they know what's going on and that they agree with it and that they're going to promote it.
62	TT-1	So it's just kind of different. So they [mosques] are brilliant places to target.
63	TT-1	faith centres that's another way in but obviously it doesn't touch everyone, just as schools don't touch everyone
98	TT-1	The Turkish group would be an easy win in a way because most of the Turkish community has got – the language isn't necessarily a barrier.
102	TT-1	I guess we could do more with the religious, the faith groups.
110	TT-1	I have to admit that at the beginning when I started the Transition Town project I deliberately, I set up the Steering Group, invited people that I knew. I didn't do...I think the conventional model is you have some kind of meeting and then, you know, some of those people end up being on the steering group.
112	TT-1	I deliberately just spoke to people that I knew because I'd seen examples of where things have been taken off in the wrong direction or been scuppered right at the start because there have been some very distinct, strong, maybe slightly embarrassed personalities involved
117	TT-1	the steering group has evolved, some people have left, new people have joined, so it's not any more under my control type thing
131	TT-2	Specifically as well the training was pitched at the 'hard to reach – question mark' training, you know, how to engage with communities that traditionally it was thought was difficult to engage on environmental issues and
133	TT-2	Yeah absolutely so one of the things that I'm sure pretty much every TI would like is for...I'm sure they all set the aim of trying to engage everyone in their community, you know, or at least a good chunk of it and one of the principles behind it,
159	TT-2	So where you do have less empowered communities we want to involve them in [TI]
174	TT-2	it's to come up with a project that delivers practical benefits in the here and now that also contributes to Transition's aims.
177	TT-2	But also it meets people's needs. If they lack money but they have skills then it's something really valuable so
181	TT-2	In terms of strategies, a nice idea...is each event you do try and do it in collaboration with another organisation. I think that's a really, really powerful idea. Very simple as well.
214	TT-2	and there was a nice example ...I think it was the Hasidic Jewish community, I could be wrong, but they were trying to engage this community –
215	TT-2	...and rather than you know a nice workshop where we it was all sit in a circle together and talk about things this community asked for the presentation only to the men, one hour, and standing in front of them talking which is their normal way of working and

237	TT-2	Certainly there's a carbon reduction group project that's been developed... I'm sure they would have thought about this question a lot because they're putting together a package of meetings that they're looking to pitch at a variety of audiences.
277	TT-2	It might be that we can support a project in a low-income community and that's our contribution there.
296	TT-2	I mean I can think of lots and lots of people who really connect with the issue and really value getting more people from more diverse communities involved. So...
410	TT-4	So either you see this happening in your own local community and in [neighbourhood] we made an effort to connect with a local estate
415	TT-4	Either because it wasn't ...people on the estate were either turned off by what they felt was an outside group coming in, or they felt it wasn't relevant to them or whatever.
498	TT-4	We would love to start projects in....why not have a project on a council estate,
499	TT-4	or have one project, a growing project, that is..we have one with the church, it would be great to have one with a mosque or with a different ethnic group
535	TT-4	I think initiatives to go onto local estates
536	TT-4	and do energy audits for low-income families, hand out free light bulbs, do draught proofing, all those sorts of things.
537	TT-4	Anything that's entirely practical that actually reduces the amount of money that people have to spend on keeping their houses warm or whatever, that's really good. Builds relationships.
538	TT-4	Anything that's a collaborative project with another group whether it's a faith group or a different ethnic group or going onto a housing estate or whatever.
545	TT-5	I wanted to carry on, see how I could see if people were interested from there in getting involved with Transition. So with a view to that I thought it would be useful
550	TT-5	who I know quite a lot of them to be involved because it's such a lovely space to come to and...there isn't really chat about it.
658	TTSN-1	You can advertise in all the shops and put it up in Turkish shops and advertise in Turkish cafes and things but it's still another poster.
667	TTSN-1	And if you're not doing something that is likely to engage people you should concentrate on doing what you're doing well and doing something else to engage other people,
716	TTSN-2	One of our members is part of a lot of community groups and she did a project with [big mosque nearby] and she was suggesting we approach them
763	TTSN-2	I'm not sure. I'd be very interested to see if you approached community groups from different parts of the community what their response would be to the concept of it.
776	TTSN-2	and what ways that can link up with the values of this,
777	TTSN-2	and to let groups form independently and to come together but not trying to force it from above,
778	TTSN-2	but rather trying to identify points of common interest and then come together.
779	TTSN-2	Rather than trying to force an event on some community centre where the people won't show up to it,
780	TTSN-2	to find a place where the director of the institute or whatever is super super keen and [...] people are going to like it and then to make you a partner and organise the event. And to go about it that way.

796	TTSN-2	Off the top of my head a couple of places come to mind and a lot of them are going to be religious institutions but there are probably also...charities, foundations, advocacy groups working on different things. Who knows ...
797	TTSN-2	any group that works with women would probably be a really good strong starting point for collaborative events because my guess is that the people that they work with could well be interested in getting together to do clothing swap, clothing fix things up...who knows....but more coming from the economic angle than the political angle.
800	TTSN-2	That's where a partner would come in – they would provide a venue to potentially do something.
803	TTSN-2	I think the access is through whatever brings them together for non-commercial gatherings mainly
804	TTSN-2	which is going to be in a lot of case churches and mosques and it's going to be either community centres or advocacy organisations. There you can reach people so they're not actually hard to reach if you go to them.
823	TT-6	How to include people without being...like we're the ones who are coming to get you. How to make it everyone's thing
826	TT-6	In order to get different kinds of people you have to go into those communities, like going into a church or something where it might be all Caribbean people...just so they know about it or find out about it.
859	TT-6	I think the way forward is going into churches or whatever, going into communities and just saying what we're about like getting to meet people...really seeing it as something really important I think.
862	TT-6	We can really reach out to loads of different groups that are all really near as well
863	TT-6	How you'd bring different groups together...is quite a challenge...it's not always going to work to go 'you you and you come' and expect everyone to get on. I think you have to expect hardships!
876	TT-6	In a lot of other communities...they're doing a lot of Transition stuff anyway they're just not calling it that and I feel like a lot of people that do Transition are like...we need to get everyone on board with Transition. And actually so many people are doing it anyway you need to kind of open your eyes and see that and see that we can learn so much off other people as well, we don't know it all.
888	TT-6	The other idea is to just go and form these other groups and then let them get big enough and obviously with the goal of coming together but untilthey become solid in themselves...not to kind of force it
917	TC	We could talk about low-income groups but I'm not sure who a low-income group is. I see low-income families and I think one of the things about people on low incomes is quite often they don't perceive themselves to be part of a group they perceive themselves to be a family and they look out for their family and they might have an extended family or they might not but...and they might be part of some groups but I'm not quite sure if there's such thing as a low-income group. I don't think people go 'I'm poor, I'm going to go talk to this other poor person'....'the poor people'....what is this group?!
951	TC	Attended other things, became a volunteer
953	TC	Because I attended things ...I talked to, hung out with the Bengali women, an American group – whoever basically would listen to me, would give me two seconds.
954	TC	But I was interested in what someone was saying about 'bringing these groups in' and I made a note at the time and I think for me it's not about bringing these groups in, it's about going out to those groups and meeting them in the ground that they're in

962	TC	Invitation to ask ourselves as a movement do we really want diversity and if we do why do we need that for what reason? And then having established that to actually be a lot more proactive in our outreach to actually connect with other people who then have webs of communities and to create partnerships with people in other communities.
974	TC	One thing that I've found personally is that it's not about getting people to come to me it's about me coming to them
983	TC	Access issues: finding ways to find people. Where do we go to find people. It's easier in some communities than others
989	TC	"help" versus treating people as a creative resource: support vs. help
991	TC	"it's like with children"
992	TC	As we engage how do we discuss partnership? It is different because groups are already going. When is the moment to make a partnership?
995	TC	To draw people in so they get it - can lure people in like with children
996	TC	have to 'get them in' or 'get them here'
997	TC	Now we're like a magnet. Work and people come...we're not trying to bring people into a circle
1018	INQ	Reaching out to a wider audience and actually using them as a resource: utilising their skills not just telling them about TTSN
1022	INQ	Marketing approach to spreading the word about TTSN to people, so they know what it is and can come along if they want.
1023	INQ	Forming relationships
1024	INQ	Tapping into real concerns of people who live in the area
1025	INQ	Speaking to older people in the community about the area and living here in times of hardship
1026	INQ	Target schools, faith groups,
1027	INQ	TT is about different things to different people. Figure out with different groups what TT is about.
1028	INQ	Work out what we have in common with existing groups
1029	INQ	Work with tenants and residents associations on estates
1030	INQ	Educational/community events – possibility of Council funding
1031	INQ	We could also get back in touch with the schools who received sunflower seeds from TTSN last year.
1032	INQ	To reach out to new people we should find out what they really need
1033	INQ	We agreed that the purpose of the inclusion group was probably to build community, rather than to target specific groups.
1034	INQ	People will be attracted to things where they see gaps that they could fill: we need to leave space for that to happen
1035	INQ	[action-based purpose of inclusion group] aim to engage others
1036	INQ	To think about how to engage new people, in particular older people, younger people and the Turkish community

5.2. Day-to-day encounters

20	TT-1	we had a planting day ... and we were just grabbing people who were walking past and getting them to help
23	TT-1	Recently though I've noticed in my wanderings around the area that I've started getting to know some other people who are diverse from a different point of view
24	TT-1	People who are...someone who is, I think has got mental health problems - definitely has a drink problem – but who really wants to get involved in growing stuff
27	TT-1	she actually came to [growing project] and was talking to the person who runs that project and we told her about what we do
28	TT-1	there's someone else I've been seeing around the park, who's - he always looks like this real kind of 'dodgy bloke' - hanging out on the pavement, walking really fast or looking kind of shifty, but I've him around a lot and eventually I got to the stage when I say hello
31	TT-1	he was there, helping the volunteers with gardening stuff and I got talking to him and realised he's just quite happy to, he wants to do gardening, and we started to chat, found out his name, hopefully you know we can get him involved in stuff as well
33	TT-1	I suppose it's one of the things I've really learnt is that it is these personal contacts that even if you've got 500 or 1000 people on the mailing list the people that're going to turn up at the event are the ones that you saw the day before or even the two days before and said 'oh are you going to come along' and they're like, 'oh yeah yeah yeah', and you're almost, you know, friends, or you are friends
37	TT-1	not everyone has the ability to...the luxury of being around in the day and the confidence to go and talk to other people. So it's not an easy thing
69	TT-1	I had a few conversations recently with kids talking about cycling and Turkish mums as well
73	TT-1	one of the kids on the estate at the end of my street was going on about how she'd really wants to get a bike and is desperate to learn to ride, as is her younger brother
74	TT-1	sometimes it happens like this, for me anyway, that the things just sort of happen. And then something – different conversations will seem to tie together and go in a direction so it's nice to be able to initiate projects based on that
78	TT-1	the bike conversation with the Turkish mum was just at school,
79	TT-1	conversation with the little girl was, I went along to, I took one of a friend's daughter to this big celebration at the homeless families project which has been going 25 years.
80	TT-1	And when I came back to the estate to drop her off there were all these kids there, it was like 9 o'clock at night, so I was just kind of telling them 'what are you doing out of bed?!' then they started just talking and just saying that they wanted to learn to ride.
83	TT-1	last year we organised Training for Transition so I had to research venues in the area and even that, just that walking around to places, you know, just getting to know what's there, has just been brilliant
84	TT-1	I went to a community garden open day thing near [place], and I accidentally walked into the Kurdish community centre, I didn't know it was there, because they have got a garden at the back, and I thought it was the community garden, and it was like, 'oh...'. But it was just that physically walking around the space and travelling to other people's houses for meetings and things like that just means I feel much more part of the area.

86	TT-1	But it was just that physically walking around the space and travelling to other people's houses for meetings and things like that just means I feel much more part of the area.
104	TT-1	my ideal would be that I would be seeing more people having the kinds of conversations that I'm having at the moment on the street
105	TT-1	because more people would know each other, which is what it ends up being about. People making the connections. So that would be the ideal.
107	TT-1	Just to see more of that mixing...rather than people just brushing past each other. It would be a good sign
119	TT-1	I suppose one of the things I've learnt with the growing projects is that you have to involve the stakeholders and the people physically located near your project. So the trees don't get nicked and they are watered and stuff like that
120	TT-1	So the train station one of the guys who works in the station in the shop is dead keen on gardening. Not massively confident in it, you know, will need some training and support, but you know when people are just into their gardening, they just care about those plants, and that's where he's at
121	TT-1	And then at the doctors' surgery, some of the trees were stolen, but two of the cherry trees outside this guy's house, a guy called [name], are still there and he's got involved, and then parents from the local school who live opposite this project have been keeping an eye on the site and watering and when those trees got stolen we planted some pumpkins and stuff...and [name] has been watering those with his tree water (as he calls it) every day.
122	TT-1	...and one of the houses that we walk past on the way to school had this raised bed right out front, south facing, and I know the mum because her son is in my son's class, and I said can I put these tomato plants in here, and these chilli plants, and she's like 'yeah go on then', and so we just did that and then this same parent got involved in helping with that bed, so
462	TT-4	I think there'll be much more mingling between different groups, whether it's different faith groups, or different ethnic groups, different income groups.
497	TT-4	and go and meet a lot of different people.
558	TT-5	I suppose from working there and getting to know quite a lot of the people there I feel at home there and I really....
709	TTSN-2	What I'm considering as a way of dealing with that is that we approach local businesses on the High St or wherever and see if we can get them interested in the project and see if we can get them to act as a redistribution point [so when harvest tree give fruit to nearest one and then they deal with it.]
720	TTSN-2	In this way in the businesses we choose...for fun and also for the sake of engaging the widest part of the community possible,
721	TTSN-2	to approach any kind of place that has any kind of social initiative, or any small business that's clearly a community business.
723	TTSN-2	my thought was to find partners that can do it for us, who're going to be community organisations that're in touch with lots of local people
724	TTSN-2	and given the non-profit angle of it already, I think that reaching out to any kind of community centres, which is going to be a lot which are primarily offering services to a specific ethnic groups that are part of this community.
725	TTSN-2	So that was really the thought, rather than we do everything, to make them partners right away. We just do this part and then they deal with the redistribution.
816	TTSN-2	so it's clear that ...there's signs up for different political things. So it's clear that this is an organisation of people that come together around values.

817	TTSN-2	But the reason to approach them from my point of view is not because of ethnic diversity but because of community outreach.
818	TTSN-2	Ultimately they are part...this could be an interesting part of the community to be involved with. They have energy....
821	TTSN-2	Anything that links different parts of the community together is going to be lots of fun I think.
916	TC	yes in one way it is but then it's also...I really don't know how to explain it it's very difficult. It's just like if I put the Transition Town name there it sets me apart somehow, it makes me different, and therefore I'm everything I'm trying to put across is viewed in a slightly different way.
943	TC	Being involved in community different from living there. E.g. retiring means now know more about community. While working full time lack of time, lack of being able to be do voluntary work etc. It is how much you're actually living in that community. How often you nip down the Co-op and stand and have a chat and ...!
944	TC	Transition can cross all boundaries and borders if you can find a meeting point it's good. For me where I live in [area] I never used to go into it and I lived there, I lived on the edge of it and I just thought it's posh, too much like tea rooms and cafes and goldfish bowl sort of like...and that's just not me...But now funnily enough with Transition I'm being forced to do all these events and I'm like meeting all these people who are from all these different backgrounds and all these assumptions I made, it's really challenging me.
950	TC	I was walking past it one day having had this request and I just said hey guys want to play with us?
980	TC	Creating partnerships with key people in the wider community. Making contact with friends.
1019	INQ	The memorial garden is a public space that people already use, so is visible to people passing or living nearby and could be a good venue for Sunday socials; it tends to draw people in when there's an event there.
1020	INQ	How nice it is to share with and get to know our neighbours
1021	INQ	[name] gave some feedback from the Levy memorial garden, which she thinks is an interesting example of inclusion in action. The project has raised awareness of transition town (including with firemen) and local people that use the garden; Possible area for transition town events

5.3. Building relationship

165	TT-2	if it's who you're with, then building relationships with them as a community takes time
167	TT-2	And it takes time to build trust essentially.
176	TT-2	So it's got a community building element and you know it's got a little bit of localisation, a little bit of valuing skills element.
218	TT-2	to get respect from that community they had to work in that way. And they had to engage the women in that community in a different way by kind of attending their informal social gatherings over the following month.
419	TT-4	So I'm very aware from having done the preparatory work that diversity is a long term investment. You can't just fly in and do something and fly off again and expect there to be results.
420	TT-4	It's a process that you need to keep coming back to and keep revisiting and

421	TT-4	make it apparent that you're there for the long haul and you're visible and you can be connected with. And I think that that's going to be a big challenge for Transition, because
542	TT-4	so you can start building those relationships.
902	TC	we just kind of fired out who wants to come and work with young people in the children's part of this conference. We didn't do any kind of enhanced disclosures, we did nothing of that, it was kind of based on we kind of know these people so there's a bit of trust there. That's another issue if you're including children and children's programmes, how are you going to work that.
903	TC	And it's really, really important to build up that trust because as we rebuild community that's what we're doing we're rebuilding the trust. And in some of the Transition-related groups that I'm involved in one in the [area]
923	TC	And as I build up trust through being there
949	TC	really all these things are just about building relationships and trust
952	TC	they were getting to know me and trust the team we were working with instead of I'm going in with them it became an 'us' project
957	TC	I had to forge relationships with key people or sometimes it was just good to be seen in certain places, talking to certain people
965	TC	Meeting people where they are initially and perhaps for the first few occasions, with as little agenda as possible. Trying to create and build a relationship'
975	TC	And to meet the people in the community and to develop relationship and once you have relationship with anybody cultural differences or whatever it is that's the foundation for T
978	TC	building relationship is the first thing because from that common agendas will probably emerge.
986	TC	There's a pretext for you being there, I suppose, but it's about not imposing an agenda on fledgling relationships really which could kill that relationship off too soon.
1037	INQ	Getting more people involved and interested in TTSN
1038	INQ	Transition Town essentially boils down to trust in the community and in building something together
1039	INQ	We agreed that the purpose of the inclusion group was probably to build community, rather than to target specific groups.

5.4. Events

2	TT-1	inclusion is almost to do with the rights of everyone to be included
8	TT-1	we agonised about what events to have
9	TT-1	didn't want to have too many events that would end up recruiting people who are already converts to the cause
10	TT-1	so we almost avoided having loads of things at the [local ecology centre], say
12	TT-1	the way it's affecting what we're doing at the moment is that when we plan events we are still trying to plan events that are in an appropriate venue
13	TT-1	and that have fun on the agenda, and family involvement as well, rather than peak oil and climate change
15	TT-1	we do a lot of growing stuff, that people can bring their kids to. And we see that as being our way in.
17	TT-1	At things like school events, then yes. Yeah, that's a captive audience as it were, so that's diverse

18	TT-1	we had one at a church... yeah, that wasn't that great...it definitely makes a big difference where you have it
52	TT-1	I would say that the events that feel more successful are the ones that are you know the kind of positive constructive ones
53	TT-1	We did manage it once where we had the one in [church name]. Ok it wasn't a massively inclusive crowd because it was in a church congregation
213	TT-2	Having said that I think that people are quite open to that
243	TT-2	we are going to try and build it into events we do. I'm part of a group that's organising a 1-day [TI] festival early next year and definitely it's been a very very strong theme that
246	TT-2	About who we involve, what partners we work with, how we pitch the event
248	TT-2	The venue actually, that's been quite a big factor, actually.
249	TT-2	So we were very wary of having it in any sort of religious building, because then people of other religions might feel excluded.
250	TT-2	We thought about doing it at the university but then we were aware of the kind of middle-class bias of that in a way, certain people would feel quite at home in that environment, other people would feel it was quite a strange place for them to be. We ruled out the university on those grounds.
266	TT-2	there's going to be ...I think it was maybe related to food...there's going to be Indian food, there's going to be Caribbean food, there's going to be all this
411	TT-4	for about 4-5 months we showed a film on the estate and
412	TT-4	leafleted the estate and publicised it very widely and
413	TT-4	we tried to choose subjects that we felt would be of interest to people on low income, or people from diverse different backgrounds.
561	TT-5	And it's in [area] and it's like a small community centre and it seems to be where the people who seem to be leading [TI] seem to have adopted it as the place where they do all the events, where the events are happening. So...
594	TT-5	Another thing is we have the meeting down here [at local growing project] so it was really informal and really nice and we all brought food and it made it much easier.
631	TT-5	Having celebrations where lots of different people are coming to like maybe here, but lots of people coming.
641	TTSN-1	A lot of people think we're not very child friendly because we used to meet in a bar
646	TTSN-1	But just before it, a few days before, someone pointed out we weren't actually catering for children at the event, even though we hadn't excluded them. All we'd said was we're not running a crèche but people are welcome to bring kids but we didn't have anything particularly planned for them to do.
657	TTSN-1	And we've never thought when we've done an event would it appeal.
665	TTSN-1	Or they turn up, it's in a bar and they don't drink alcohol...
666	TTSN-1	It's not just about trying to get people you've got to be able to engage them.
695	TTSN-1	It's open to everyone and it's probably going to be in a church hall which - I don't want to say the only reason we're doing it in a church hall is because we don't want to do it on an estate so we don't end up with if lots of kids turn up we don't end up with others not wanting to come there because it's not on their estate. But that is one of the pros we thought of, of doing it in the church hall. But then we haven't really looked around many community centres.

697	TTSN-1	We did think of doing it in a community centre in an estate and then we were thinking if we do it on an estate ok we might get kids there which is fine but we don't want it to start turning into it's only kids on this estate that come here. If you do it in the church it is not going to offend that many people, i don't think.
699	TTSN-1	Technically 7-9pm might include very small kids, but then the schools do a lot of cycle training and stuff like that.
701	TTSN-1	Money. It's donation only. Whereas I think it's [another place] their one on a Saturday is a £3 charge. Which ok it isn't a lot, but it's still money. Also if you only want to go and fix a puncture £3 is a lot of money to fix a puncture on a bicycle tyre, really. You can buy a repair kit for that and most people can fix their own punctures.
714	TTSN-2	It's also directly a way of engaging with the community in a way that's fun and interesting
756	TTSN-2	it also sounds like it's a lot of fun
833	TT-6	I'm really interested in inclusion...and it kind of feels like...feeling like a bit like a nuisance. Like when we were organising events and I remember going maybe we need to not have it there and have it somewhere else so we can include more people, it's kind of like a lot of people [were] saying it's a lot of trouble and it's a lot more work. And it's true, it is but for me it's ...that's the only thing I want to do anyway really.
838	TT-6	When it comes down to planning an event or something all the energy would go into the bigger things and the people that were already interested in the environment....I would've maybe liked to have people go yeah let's have an event which is not going to be on [street name] and maybe is just going to be the basics.
894	TC	... know if you've got a Transition meeting at 7.30 that you might be interested in going to but you're working how difficult is that going to be to go to? Or if you have to get up for a 6 o'clock or a 4 o'clock shift then just kind of need to go to bed then how do we actually create something that everybody can have access to?
896	TC	[regarding 'engaging families and other groups'] something we've done is to have things like – not to hold a meeting but to have like a visit say to the allotments where it's in the afternoon so a different group of people can manage to get to it and they can bring kiddies along and it just opens it up. We decided that we weren't going to keep having food group meetings, we'd have these different things and try and have them all at different times of day. Partly because it's...we find meetings quite boring sometimes as well!...And I think the fact you're involved in a project at schools, obviously you're going to access people on maybe the nightshift who might come along for an hour to do a bit of gardening or something with you.
901	TC	In [town] we've had quite a few experience... of incorporating children and young people into some of the experiences that've gone on in a very positive way, feeling that without their inclusion we're missing an integral part of what's going on. So at our gathering in December we had a sort of children's strand to the two day event...
904	TC	we always put 'everyone welcome' or 'families welcome' or 'children welcome' to all the events because I think even if it's in the evening time there's older children who might want to come along so we can't forget that a parent might feel I can't come because I've got a 12 year old who's not in bed yet and I can't come. So we say 'everyone welcome' then they can bring them along as well...And...we've allowed there to be creative medium for kids to play with so there's pieces of paper and pens and crayons or just some basic things.
905	TC	We had a film evening and from 5.30-6.30 we had food: soup and bread and everyone came from work, it was a Friday night, brought their kids with them so the kids were running about because we had a big space, everyone was having some food and then 6.30-7.30 we had a children's programme of films, three films, and we sat in the audience and we had one film and then a few questions and got the kids really involved in responses to the films.

907	TC	And because we so invited the children into that conversation the parents were ecstatic that they can come and their kids can come and there was some food...So we're going to replicate that and do a few more and add onto the other end of it an afternoon session which is going to be child-friendly as well, but workshops focused on a theme... the whole thing is family friendly.
908	TC	we changed our meetings from having them at the Quaker meeting house,...where we weren't getting as many new people as we were hoping, and we thought perhaps a change of venue might help...we've been round to a few different pubs, but we have got single parents who could perhaps bring their children with them and then that's not really appropriate for kids in the evening not the type of pubs we've had to go to, to get a space. So it's really made me think we've got to re-think where we do have meetings and what it means to people. It's not just about maybe being in a place where a different type of person might be interested in coming to it. Obviously by doing it we're excluding others.
909	TC	It's difficult isn't it because we have our steering group meeting at people's houses which in one way can be more inclusive 'cause if people have got children...
912	TC	I think it's a lot easier with events that it is with ...because you can always gear an event so it's got a young person angle. I think the problem is the decision making-y things which are just a bit boring and quite often it's just business and whatever. And my daughter comes and she used to come and listen, now she comes and plugs herself in and sits with a laptop. And I just watch her until I think she can't tolerate any more and then say I've got to go now.
928	TC	...we just had a picnic in the park and it was just, it was billed so that people who were in Transition or might be activists or sustainable people would recognise it within the title but at the same time for other people it was a social. So it kind of hit the two levels of people. So it was I think the title was 'how can we sustain ourselves while building community? bring along your songs, stories and poems and we'll have a big picnic together and maybe a dance at the end. And it was held in the local park and I think we had 17 people come along. It was quite short notice, a couple of weeks, but 17 people came along but it was really, really diverse we had 2 Eritrean women come with their children, it was diverse mixes of groups and elderly and young people
929	TC	Everyone who was there really, really enjoyed it and wanted there to be more and so particularly for the people who aren't already associated with it, they said 'oh are you going to be here again?' so we thought if we keep repeating that and then people will come and hang out and we'll build up community.
930	TC	Zero-carbon cabarets. In a way the cabarets are outreach because they're just for fun and they don't...Well we have a little bit of a conversation about what it's about in a humorous way but a lot of it's just...and it's zero carbon so it's powered by bicycle so there's that kind of outlook on it. And it says zero-carbon cabaret but other than that it doesn't say Transition.
933	TC	There's something really important about whatever change we are going to go through it has to be fun...And bringing fun back into it and celebration and that just feels lovely because I think that engages everybody potentially the pressure's off a bit. The worthiness can be underneath and it's important that it's there, why we're doing what we're doing, but it's really engaging.
935	TC	We just organised a community choir which actually brings in completely different people. And they're not becoming involved in the other actions at the moment, but it's quite clearly we state that it's Transition Town community choir and they've come along in droves, and so again it's just about having fun
939	TC	Fun, involvement, participation. If you feel you want to get involved that's a winner. If you feel part of something, whether it's a dance or a choir...making things, building things out of recycling things.

998	TC	holding green teas as well as green drinks
999	TC	Having someone welcome new people at events
1005	INQ	Different socials more appealing to older people, those with small children or those who would not be comfortable in a bar (e.g. picnic in the park)
1006	INQ	Doing things out in public where passersby can see you
1007	INQ	Don't do too many events, and try and tie them all in together
1008	INQ	Fun get-togethers for over-70s
1009	INQ	having more events on weekends, using schools as a venue, doing things actually in school; activities for school holidays and
1010	INQ	The memorial garden is a public space that people already use, so is visible to people passing or living nearby and could be a good venue for Sunday socials; it tends to draw people in when there's an event there.
1011	INQ	Sharing a mission or a common experience can help to build this: but people are increasingly self-sufficient and living quite individual lives
1012	INQ	Do we tend to organise the kind of events we'd like to go to and so only attract people like ourselves?
1013	INQ	How we let people know about events is important. Not just via the website but via flyers, posters and the local papers
1014	INQ	Some continuity (e.g. of event venues) is good, but it may also be good to inject some variety in order to broaden the appeal of events
1015	INQ	Are the Sunday afternoon a better time than evening events to draw new people in?
1016	INQ	Will skill sharing sessions attract a wider group of people
1017	INQ	We also discussed whether it is better to have separate groups of skill sharing going on, or to have many sessions in the same space. Would this be more dynamic and encourage mixing, or put some people off?

APPENDIX 4

Thematic analysis

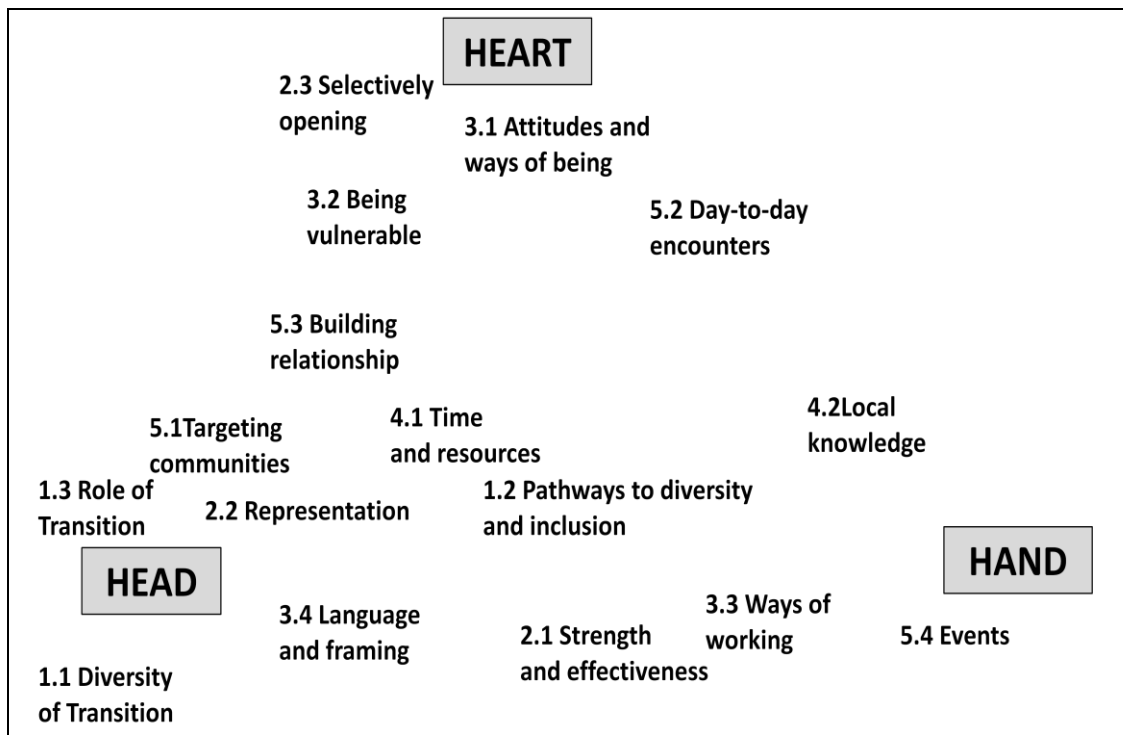


Fig. 1: Illustration of thematic analysis