1. Weaving reflection, action, and knowledge creation: lived experience as a catalyst into the cycle of praxis for community development

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INTRODUCTION

Community Development (CD) scholars have called for a more robust engagement of the interplay of values, practices and knowledge creation (e.g., Crowley, 2018; Hustedde, 1998; Peterson and Knopf, 2016; Talmage et al., 2017; Westoby, 2016). As Bhattacharyya (2004) notes, CD is a *teleological* practice. Much like Public Education and Social Entrepreneurship, CD as a practice is based on an aspirational future social order (Bhattacharyya, 2004) and therefore requires its practitioners to articulate the future they hope to bring about (Bhattacharyya, 2004; Peterson, 2016). Any such articulation must include a discussion of values (Crowley, 2018).

Niall Crowley at the 2018 World Community Development Conference in Maynooth, Ireland conveyed the need for CD to be *values-led* (Crowley, 2018). He described values as ideals that are important to scholars and practitioners. These values can be personal and institutional, dictating what scholars and practitioners prioritize, engage and oppose. He also expressed that values are under pressure, as many scholars and practitioners must deal with challenges such as funder demands and regimes, current public discourse and overall stagnation. Still, he emphasized that values can encourage innovation and engagement in CD as a field and practice.

Community Development is the means by which adherents hope to achieve their aspirational future order. In this light, Welzel, Inglehart and Deutsch (2005) highlight "It is the values to which an activity is tied, not the activity as such that makes a society civic" (p. 140). Discussion of a specific approach to practicing CD should offer an outline of the way values are mobilized in pursuit of the envisioned future (Crowley, 2018; Peterson and Knopf, 2016; Peterson, 2016). Reflection on the values behind a given approach becomes *praxis* when that reflection intentionally interacts with action to create new knowledge – including a new understanding of a group or individual's capacity and self-story. That new knowledge informs the evolution of the teleological vision and the future intentional reflection and action taken in its pursuit (Peterson and Knopf, 2016; Peterson, 2016).

The lived experience of community members is a rich source for understanding their collective behavior as it reveals a community's collective self-perception, self-story and self-image (Bergdall, 2003). Storytelling has been shown to be a catalytic act for enhancing community participation in community building activities (Pstross et al., 2014), an emancipative expression of agency that signifies commitment to solidarity within a community (Talmage et al., 2017), and a methodological vehicle for understanding sense-making and action-taking in a CD environment (Peterson, 2016; Peterson and Knopf, 2016).

Storytelling places lived experience at the center of CD practice as key to participation and empowerment within CD (Ledwith and Springett, 2010).

Tension may be found between asset-based approaches that emphasize relatively quick action-taking (e.g. Bergdall, 2003) and critical-consciousness-raising approaches that encourage in-depth critical social analysis prior to taking action. Critical social analysis is understood here as dialogical learning done by community members in order to interpret lived experience with attention given to the role of asymmetrical power relations among individuals and groups of people and the shape and force of institutional oppression or marginalization. This chapter will demonstrate the compatibility of critical social analysis with asset-based action-taking in service to a teleological vision of agency and solidarity. However, it can be daunting, when attempted in an ad hoc fashion, to weave critical social analysis of lived experience, with action that promotes, protects and restores agency, and then incorporates the newly generated knowledge into future reflection and action. In facilitating the rhythms of this form of praxis, adopting a cyclical approach can be helpful. We suggest a cycle of praxis for facilitating catalytic CD. Therefore, a new approach to CD will be outlined in this chapter by noting the teleological vision to which the approach aspires (Dignity And Well-being For All), and the application of core values to specific practices (the Cycle of Praxis for Community Development). Before that introduction, a review of pertinent historical framing in the CD literature is in order.

THEORETICAL FOUNDATIONS

Solidarity and Agency

One of the challenges of discussing theories of CD emerges from CD's dual manifestations as both a field of study and a social practice. A theory of CD is dependent on the assumptions of its adherents. A theory can try to explain a social phenomenon, or, as Bhattacharyya (2004) observed, theories can be teleological:

> charters for action towards a goal, such as theories of democracy, freedom, equality, etc. where the purpose or the end reflexively enters the causal stream, urging, when necessary, modification of our action. The purpose of building a rocket, for instance, cannot do that; it cannot alter the laws of physics. Democratic theories are not like the laws of physics. They are not explanations but they elaborate a vision of a kind of social order. A theory of CD is of this kind. It advocates a particular kind of social order and a particular methodology for getting there. (Bhattacharyya, 2004, p. 10)

Scholarship undertaken in order to introduce and advocate for an approach to CD, as this chapter intends to do, must relay the teleological vision to which it aspires. In Bhattacharyya's words, we must name the "particular kind of social order" and "particular methodology for getting there" (2004, p. 10). The particular methodology we will explore is a process we shall refer to as the "Cycle of Praxis for Community Development." Before we can describe that methodology, we must first describe the goal towards which we are taking action. To do so, we align our vision for a "particular kind of social order" with Bhattacharyya's definitional theory of CD.

Bhattacharyya (1995) began to explore the definition of CD because he wanted to make a distinction. In the world of "helping" professionals, it can be difficult to distinguish the buzzwords from the substance. The advent of social entrepreneurship and push for corporate responsibility meant that while some businesses have actually made meaningful social impact, a number of neo-liberal endeavors have justified putting profits over people and the planet by dressing up their business in the language of value-added, empowerment and sustainability (Ihlen and Roper, 2014; Imran et al., 2014; Peterson and Knopf, 2016). Bhattacharyya (1995) recognized that a more substantive definition was required to set apart the actual work for dignity and well-being from the work that simply adopted its language.

Bhattacharyya (1995; 2004) landed on two key concepts: Solidarity and Agency. Regarding the first concept, one of his major conclusions was that communities are better identified by their relative quality of "Solidarity" than by location or other geographic descriptors. Solidarity in this context means shared values and norms for behavior, which when broken, impact community members in deeply felt ways (Bhattacharyya, 2004). This definition of community has the advantage of describing not only place-based communities, but also those that are virtual or spread out across political and geographic boundaries.

Bhattacharyya (1995; 2004) then described development in terms of "Agency." Agency, according to him, is one's capability to order one's life as one sees fit. In other words, regardless of one's social or economic status, a person should be able to act or refrain from acting in ways that maintain their dignity and well-being. This capability is missing from a person's life when they lack the basic necessities for life, experience dehumanization or are otherwise marginalized or oppressed (Bhattacharyya, 2004). Producing, protecting and restoring agency should be central to any work for dignity and well-being. However, agency at a community level is complicated by the intersecting of each member's individual makeup of identity and shared norms.

A member of a community does not experience a sense of solidarity with one group, but many (Peterson, 2016). A person may share a sense of identify with other groups based on factors such as their place, gender or race, among others. And their membership with different solidarity groups will be experienced as more or less salient across time and space (Owens et al., 2010). For example, regarding the authors' shared sense of solidarity with Arizona State University's Partnership for Community Development each author may have different feelings and experiences regarding the shared identity and norms for behavior. When on the campus of ASU, one of us may be proud of our identity and norms while the other two are ambivalent. But when we attend a conference as a group, the salience of our shared identity and norms for behavior may take on a different personal experience, resulting in a shared sense of pride in who we are and how we act (regardless of the extent to which anyone else knows who or what the Partnership is). The point of this observation is to foreground the complicating factors in operationalizing the production, protection and restoration of agency that Bhattacharyya advances as the purpose of CD.

Attending to a group's shared agency is difficult as each group member experiences the shared identity and norms for behavior (solidarity) in differing ways. Understanding the lived experience of group members is key to understanding their individual and collective behavior as "a matter of self-perception, self-story, and self-image" (Bergdall, 2003, p. 2).

Bergdall asserts, "though we would like to have community building 'from the inside out' occur spontaneously, some form of an external stimulus is usually involved" (2003, p. 2). So how do CD practitioners navigate their roles as outsiders seeking to provoke change while respecting and protecting community and individual agency?

Bhattacharyya (2004) suggests three principles of Solidarity and Agency that can inform CD methods in a manner that emphasizes an inside-out process: Self-Help, Felt Needs and Participation. The first principle of producing, promoting and restoring Solidarity and Agency is the principle of "Self-Help". Self-Help, in this context, refers to the right of a person to have agency over how their dignity and well-being is defined, created and protected. Rather than being dependent on or subject to the values and norms of some other source of power, Self-Help as a principle of Solidarity and Agency suggests an approach to CD that respects and trusts the right and capability of people to order their lives.

This sort of Self-Help is not a denial of human interdependence. Instead: "The principle rests on a concept of human beings that when healthy they are willing and able to take care of themselves, to reciprocate, to be productive, more predisposed to give than receive, are active rather than passive, and creative rather than consuming" (Bhattacharyya, 2004, p. 22). This echoes Freire's (1970/2012) insistence that people can and should be trusted to order their lives. It is a rejection of the worldview that people can be divided into makers and takers, where the takers outnumber and feed off of the production of just a few. Self-Help is not an abdication of responsibility toward one another – quite the opposite. It calls the community to partnering based on mutuality and reciprocity.

The intersection of the value of self with values in CD can be found in scholarship from the 2019 World Values Survey (Welzel, 2010; Welzel and Deutsch, 2012; Welzel and Inglehart, 2008; 2010; Welzel et al., 2005). For example, Welzel, Inglehart and Deutsch (2005) posited that self-expression values and elite-challenging action strengthen democratic institutions. Such self-expression values and elite-challenging action are termed by these researchers as emancipative social capital.

Talmage et al. (2017) extended this theory to the individual psychological. Using punk rock as a theoretical device and previous work on psychological social capital (Perkins et al., 2002), they proposed a new theory of emancipative psychological social capital containing both individual cognitions and actions. Self-expression values are found in individuation – individuals understand their uniqueness in a community – and expression – empowered individuals take action based on their uniqueness. Elite-challenging actions are found in opposition – feeling in conflict with the current status quo – and protest – taking individual action to challenge the status quo. Thus, individual action and feelings work together to strengthen communities.

The second principle of producing, promoting and restoring Solidarity and Agency is "Felt Needs" (Bhattacharyya, 2004). Felt Needs are those articulated by the community itself. They are connected to the community's sense of shared values and norms for behavior, as well as the community's sense of agency. At times people in power turn to outside expressions of the challenges a community faces when setting policy or articulating vision. In the process, the lived experiences of community members can become marginalized or forgotten altogether. Policy and vision that are constructed apart from the Felt Needs of community members potentially rob them of their agency (Bhattacharyya, 1995; Freire, 1970/2012).

Finally, the third principle of producing, promoting and restoring Solidarity and Agency is "Participation" (Bhattacharyya, 2004). Participation in this context goes far beyond the kind of limited input that is passed off as community engagement in too many public spaces. Participation as a principle of Solidarity and Agency means inclusion that protects the ability of community members to order their lives in the way they see fit.

On the psychological social capital level, Participation relates to feelings or cognitions such as sense of community and collective efficacy. Citizen participation also relates to informal neighboring behaviors (Perkins et al., 2002). Still, these models can benefit from greater foci on inclusion, inclusivity and inclusiveness. Recent evaluation and indicator models have emerged focusing on diversity, inclusion and inclusiveness (e.g., Talmage et al., 2017), but much more work is needed on the psychological level.

Inclusive participation is a difficult task for many who work in community. There are many ways to justify exclusive practices. Participation is too often reduced to a political tool for giving cover to exclusive processes (Block, 2009). Participation that protects and restores agency means adopting uncommon practices and holding oneself to high standards of inclusion. Bergdall (2003) suggests that such practices require a quality of presence more akin to an art than a science. Trust in a community's ability to make sense of their world and act as they see fit is central to any CD practice that promotes, protects and restores agency (Bergdall, 2003; Bhattacharyya, 2004; Ledwith and Springett, 2010; Peterson, 2016). The facilitation of reflection on lived experience can be a catalyst for intentional agency-promoting action on the part of a community (Bergdall, 2003; Ledwith and Springett, 2010).

Tension between Critical Consciousness-Based and Asset-Based Approaches

As the above has made clear, adopting an approach to CD that produces, promotes and restores Solidarity and Agency involves trust in the capacity of community members to understand and respond to their circumstances. Freire (1970/2012), working in Brazil in the mid-20th century, called this capacity "critical consciousness." He asserted that developing critical consciousness required a unique kind of learning, distinct from what he referred to as "Banking Education."

Banking Education relies on pedagogies that treat students like metaphorical banks. Information is "deposited" into the minds of students whose learning is based on their capability to regurgitate the information on demand, and in the form it went in. Students have little say in what or how they learn. For those in power, this form of education has the benefit of spreading some basic forms of literacy without developing widespread critical consciousness. Furthermore, Banking Education promoted people's self-image as deficient, without agency and incapable of Self-Help (Freire, 1970/2012).

Freire's critique of Banking Education went further than chastising his ideological adversaries. He saw Banking Education as a severe lack of trust in the capabilities of the average person. He decried what he called "activism" on the part of political actors because he saw in their work the same lack of trust in people that the current regime practiced, only with a different view of social order. At the same time, he chided the philosophers whose academic reflection on inequity rarely translated into meaningful policy change. He argued that true revolutionaries who wanted to work for a more equitable

society needed a dynamic, robust habit of intentional reflection and mindful action, based in trust of the capacities of those experiencing oppression (1970/2012).

And yet, Freire was not simply a populist. He had strong opinions on which social systems ought to be adopted. But, he also believed that the average person who was being marginalized and oppressed did not need these opinions forced upon them. Instead, he promoted the idea of "Dialogical Education" as a means of raising critical consciousness (Ledwith and Springett, 2010).

Dialogical Education relies on methods of learning that empower the learner to lead their own education. The aim is to develop a person or group's critical awareness of the ways in which resources and power are distributed, consolidated and manipulated (Ledwith and Springett, 2010). In pursuing this knowledge, Freire believed that communities could be trusted to create a more equitable, responsible and inclusive society. The work of "revolutionaries" was to remove barriers to learning, encourage critical- and systems-thinking, convene opportunities for oppressed peoples to gather and reflect, and to insist on trusting the transformative power of Dialogical Education (1970/2012). The pursuit of this knowledge can be thought of as "critical social analysis." The quality being pursued through critical social analysis is critical consciousness. A critical-consciousness-based approach to community building is therefore deeply based in the community's lived experiences, intersecting identities, and self-image (Ledwith and Springett, 2010).

It may be argued that critical social analysis encourages passive blame-assigning rather than transformative empowerment. That would be a misunderstanding of Freire's practice and assertions. He believed Dialogical Education that engaged with multiple ways of knowing while questioning the taken-for-grantedness of the status quo would lead to new ways of acting (Ledwith and Springett, 2010). Likewise, asset-based processes could be critiqued as being insufficiently reflective on structural and institutional oppression. However, it is not necessary to ignore or deny problems and deficits in order to take an asset-based approach (Bergdall, 2003). The catalytic power of critical consciousness as an outcome of Freirean praxis should be understood as a similar process as that to which Bergdall refers to when he says, "Radical change occurs when an established image is replaced by a totally new self-understanding" (2003, p. 3). Dialogical Education becomes praxis when the reflection is married to action. In the practice of Asset-Based Community Development (ABCD) as a catalyst for inside-out community building, Bergdall (2003) suggests that practitioners see themselves as catalysts for the identification and recognition of strengths and capacities. This is exactly what Freirean praxis hoped to accomplish through transformative learning (Ledwith and Springett, 2010). Furthermore, the analysis of power need not lead asset-based approaches into a deficit mind-set. Indeed, if Bergdall (2003) is correct in his assertion that catalytic facilitators of ABCD enable a community to look at themselves realistically, then analysis of power cannot be left out. There need not be a divide between critical social analysis with its examination of power structures and political critique and democratic, deliberative, loving, hope-filled methods. Reflexive praxis is needed with any CD method if it is to resist the gravity of entrenched power dynamics.

The centrality of self-reflection and deepening understanding of one's lived experience showcases commonality, which can be found in both asset-based and critical-consciousness-raising approaches. To embrace the concerns of asset-based approaches to CD (to avoid deficit thinking, self-victimization, passive analysis) while honoring community members' lived experiences (including systematic and institutional marginalization and oppression)
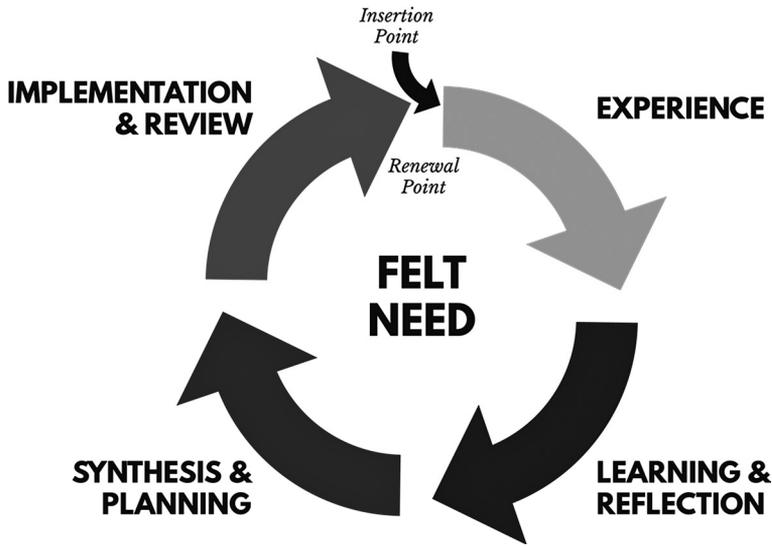
Source: Peterson (2018).

Figure 1.1   The Cycle of Praxis for Community Development

it is suggested that rhythms of action, reflection and knowledge creation be established. In order to facilitate an asset-based approach to CD that takes seriously lived experience and Dialogical Education through critical social analysis, the Cycle of Praxis for Community Development (which we sometimes shorten to Cycle of Praxis or CPCD) is presented as a new method for pursuing the promotion, protection and restoration of solidarity and agency (Figure 1.1).

INTRODUCING THE CYCLE OF PRAXIS FOR COMMUNITY DEVELOPMENT

Catalytic Action through a Cycle of Praxis

The assumption behind this approach is that an actor, to whom we will refer as the "initiator," is taking the initiative to engage a community in the production, protection and restoration of Solidarity and Agency. For the purpose of this chapter, we will assume that the initiator is a member of some community-based group (perhaps civic or nonprofit in nature) who has identified at least two to three community members (other than themselves) with whom they would like to engage on a community-relevant topic. Perhaps the initiator has heard from community members about a common complaint or perceived opportunity. Perhaps the initiator has an organizational mandate that directs their interest. In any case, for the approach we are about to lay out to work, the initiator's main concern should be to steer toward the production, protection and restoration of Solidarity and Agency. That means an abiding respect for and trust in the participants.

It is important to acknowledge an inescapable tension for the initiator; your own interests and perspectives should be secondary to those of the community *and* you are often in a position of power and influence that is not shared by the other participants. This is one reason why Dialogical Education that practices critical social analysis is an important aspect of CD: critical consciousness on the part of our community partners is a check on the power and privilege that we enjoy as initiators of community processes. Naming the inequitable power structures in our own practices does not invalidate the work of initiators, but rather invites co-ownership of future processes and structures with community members. There is much more to be said on this and we commend readers to a variety of sources for good reflection and action (see, e.g., Freire, 1970/2012; Ledwith and Springett, 2010; Ledwith, 2011; Peterson, 2016; Pstross et al., 2014; Westoby, 2016).

Praxis is characterized by intentional reflection, mindful action and the willingness to learn from our ongoing reflection and action in order to form new understandings of the world and our experiences of it. Ongoing reflection, action and knowledge creation give a rhythm to CD that can otherwise become reductive or stale. The rhythms of praxis invite us to attend to what has been called the "soul" of CD by provoking reflection on multiple ways of knowing and elements of mystery within the fabric of community (Hustedde, 1998; Ledwith and Springett, 2010; Westoby, 2016).

The approach presented here is called a *Cycle* of Praxis in order to spotlight the ongoing, iterative and seasonal nature of good praxis (Peterson, 2018). It is a prompt to facilitate rhythms of praxis in the work to produce, promote and restore Solidarity and Agency. Praxis-based approaches emphasize personal experience as the basis for reflection (Freire, 1970/2012; Ledwith, 2011; Pstross et al., 2017). In contrast to approaches that have downplayed the importance of the body or the political nature of the mundane or domestic life, the CPCD is centered on the lived experiences of people (Peterson, 2018).

At the same time, we hold in tension the paradox that our lived experiences are true even as our understanding of those experiences is dynamic. Making sense of our lived experiences and choosing our response to those interpretations is a core task of a human being. So, lived experiences are the "Insertion Point" into the CPCD, and remain a touchpoint for walking the CPCD.

In the midst of this tension, the initiator convenes a catalytic process wherein shared experience, critical social analysis and asset-based thinking link in an ongoing rhythm. We call this process walking the *Cycle of Praxis for Community Development*.

Walking the Cycle of Praxis

As we walk the CPCD for Community Development we engage in intentional "moments." Each "moment" of the CPCD is meant to facilitate some aspect of action and reflection to encourage deeper understanding of lived experiences and provoke the group toward more impactful, meaningful responses to the "Felt Need."

In the first "moment" of the CPCD, we explore a shared "Experience" in order to identify and articulate a "Felt Need." Recall that for this chapter, we are assuming that an initiator has convened two to three or more community members to participate in a process of action and reflection. At this point, the initiator reveals in greater detail to the convened community members their reason for extending an invitation. It is most important to reveal any agendas beyond convening at this point, particularly any organizational

mandates, so that community members can understand what lies behind your actions. However, the most important part of this "moment" is to allow for storytelling around the shared experience or common theme.

Perhaps the initiator has brought together a group to address the growing pollution of a local waterway or because they have a mandate to engage the community around issues of transportation. Whatever the initiator suspects is deeply felt among the community members as regards to their Solidarity and Agency, the task at this moment is to convene storytelling that acts as a catalyst for identifying a shared "Felt Need" (e.g. Pstross et al., 2014). The "Felt Need" is the guide for reflection and action going forward. This emphasis helps ensure that future reflection, action and knowledge creation are meaningful in ways practical to the community's lived experience.

It helps in each moment of the CPCD to utilize focus questions in order to prompt dialogical engagement of people's lived experience and eventual response (Peterson, 2018). For the moment of "Experience," the initiator might adopt some or all of the following prompts:

1. What issue, opportunity or perceived experience led to the convening of this group?
2. Does the description given by the initiator resonate with those gathered? How is it right? What is it lacking? What does it add that you would not?
3. How deeply felt is this experience for you? Is this a new experience? An old one? Does it feel urgent or perhaps the opposite?
4. How does this experience affect you? Who else do you see it affecting?
5. If we as a group were to start a process of addressing this experience, could we start with who is here now? Why and why not? Who is missing?
6. Are there shared experiences among this group that warrant our continued meeting? How might we articulate those in a way that feels inclusive of our varied perspectives? Can we name a common "Felt Need"?

The second "moment" in the CPCD, after community members have shared their lived experience and articulated a "Felt Need," is a time of "Learning and Reflection." The task here is to deepen and broaden understanding of the lived experiences that are being addressed. The focus on Learning and Reflection represents an acknowledgment that lived experiences are true, but only part of the truth (Peterson, 2018).

Gaining deeper understanding of what has been experienced does not necessarily invalidate previous interpretations. Instead, the group is empowered in this process to critically reflect on what they have previously known. The outcomes of that reflection can range from affirmation, to amendment, to complete reform of their understanding of their lived experience and "Felt Need." The truth of lived experience can co-exist with whatever new knowledge is gained, even if it means holding in themselves the tension of competing truths.

For the moment of "Learning and Reflection" the initiator might adopt some or all of the following prompts:

1. What insights and analysis can give context and nuance to the Felt Need (Historical, Psychological, Socioeconomic, Cultural, Legal, Anthropological, Natural Scientific, and so on)?

2. What reflection and expression can give texture and depth to the Felt Need (Artistic, Religious, Philosophical, Wisdom, and so on)?
3. What technical knowledge or skills may be needed to better understand or respond to the Felt Need?
4. What interpersonal knowledge or skills may be needed to better understand or respond to the Felt Need?
5. As we gather new insights, what Learning and Reflection remain ambiguous or beyond our current scope? Can they wait or should they be addressed now?
6. As we suspect we are ready to move on to synthesis and planning, do we have a deeper understanding of the lived experiences first articulated?
7. With our new knowledge and deeper understanding, how would we outline our key Learnings and Reflections? How would we now articulate the Felt Need?
8. What assets, strengths and resources exist in our community, which might be mobilized for our purposes? (Peterson, 2018).

Notice that these prompts are designed to encourage discussion of how values, ways of knowing and knowledge creation interact contextually. The hope is to create critical consciousness regarding their epistemological and axiological assumptions.

The CPCD continues on through the next "moment" known as "Synthesis and Planning." The task here is to synthesize lived experiences with the new insights, Learning and Reflection gleaned during the CPCD thus far. The turn toward planning is the mobilization of new knowledge in the form of strategic, mindful action as a response to the Felt Need.

A few prompts that may help in this moment of synthesis and mobilization:

1. Based on our articulated need and subsequent Learning and Reflection, what are our assumptions about a potentially effective plan? What diversity exists among our assumptions? Can we continue or is more Learning and Reflection required?
2. Based on our assumptions, what tasks need effort or completion in order to effectively respond to the Felt Need? How would we prioritize these tasks?
3. Given these tasks and the priority we have assigned them, who is willing to commit what in order to ensure their completion? On what timeline?
4. Whose assistance may be required in order to complete these tasks? How can we successfully recruit/invite their participation? (Peterson, 2018).

The final moment in the CPCD is known as "Implementation and Review." The overall task here is to take action on the plan we have developed to respond to the articulated "Felt Need." Because sustainable solutions to complex challenges are rarely achieved through one set of interventions, implementation is not judged merely on the successful resolution of a problem; but, rather, on the increasing capacity of community members to effectively respond to their Felt Needs (Peterson, 2018).

Potential prompts for this "moment" include:

1. Are the agreed upon tasks being engaged in meaningful ways? Are participants choosing to be accountable to their stated commitments?
2. Are the initial lived experiences being honored in the pursuit of our planned and implemented tasks?

3. What is the pursuit of our action tasks teaching us about our previous understanding of the Felt Need? Did we ask good questions about the meaning of the initial lived experiences?
4. What are the outcomes we are seeing? How do they confirm, challenge or surprise our planning assumptions?
5. Whose experiences ought to be added to our conversation in the next iteration of the cycle? Whose voice is missing from this process?
6. What have been our strengths in this process? What have been our challenges?
7. What new assumptions do we have about this process? About our lived experiences? About our next steps? (Peterson, 2018).

At this point, the CPCD returns to the "Insertion Point" where lived experiences are once again shared. Thus, the cycle begins again. The CPCD, for that reason, not only provides progress toward ultimate goals through direct action, but also through the creation of new experiences and knowledge as the CPCD goes into its next iteration. Action now folds into further future reflection, creating new knowledge, which leads to further action, and so on.

It should also be said that the initiator may or may not be needed in second, third and continuing iterations. The CPCD can be initiated organically by simply following the prompts shared above. Indeed, when the authors have taught this method to students and community practitioners, the encouragement has always been to carry forth the process independent of the initial context as a way to self-guide through action and reflection. Adherents have remarked that the rhythms of the CPCD offer useful guidance for the application of tools and techniques not specifically mentioned here. That is precisely the hope of the authors in this writing: a platform for catalytic, participatory brilliance by our communities.

The CPCD framework presented here is meant to offer general points of emphasis to help ensure that reflection does not remain stagnant, and action is not mindless. It can be understood this way: the CPCD is a rhythm to dance to; but ultimately, it is people's own lived experience, own sense-making and own creativity that make up the actual dancing. The more a community dances, the more powerful and creative their moves become. Do not dance once and ask what good the song was. Adopt a life of dancing, and the CPCD becomes a song by which to live.

CONCLUSIONS

The CPCD is intended as a catalytic framework that encourages communities to critically engage their understanding of lived experience and mobilize their sense-making into asset-based action-taking. This approach embraces the tension between action and reflection by encouraging practitioners to find momentum in the iterative rhythms it facilitates. It is animated by Bhattacharyya's principles of CD that produce, promote and protect Solidarity and Agency. Therefore, the CPCD is offered as a tool for sense-making and action-taking in response to Felt Needs. And in order to honor the lived experience of community members, Self-Help and Participation take both asset-based and critical-consciousness-raising characteristics. Future research is needed to document

the implementation of multiple iterations of the Cycle so that this approach can be further refined.

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