Universitat Ramon Llull

DOCTORAL THESIS

Title	**CITIZENSHIP LEARNING AND MANAGEMENT IN THE PARTICIPATORY BUDGET OF BRAZILIAN MUNICIPALITIES**
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To my children, Stefano and Luna who keep on

showing me how beautiful it is

the human nature

And,

to the mother of them,

my inspiring muse and

beloved wife,

Eloisa

ABSTRACT

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The thesis is concerned with the declining tendency of citizenship participation which threatens the democratic system. For that reason it studies successful participatory situations in which citizens learn and develop citizenship. Citizenship learning and development, as a phenomenon, are analysed from a Critical view of science and derivate existential and humanistic framework to learning and organizational. A democratic, participatory and deliberative situation that reflects the emancipatory interest of a good, humane and rational social action is the participatory budget of Brazilian municipalities. Learning, Organizational Learning and Human Resources Management are disciplines elected to set the theoretical framework to analyse the problem. From this epistemological view, research setting and scope, a methodological *bricolage* is built. The methodology follows the procedures of the phenomenological research which is supported by the triangulation of the methodological tools of in-depth interviews, focus groups, observations and documentation reviews. As a result the research presents findings that describe, comprehend and interpret the phenomenon of citizenship learning. Human resources management, as an emergent practice, is a key issue in this democratic action. The participatory budget, as a democratic action, is divided into sub-actions composed by intentions, plans and acts each one of them represented by specific human resources practices. Such procedure of deconstruction of actions into their constitutive parts brings better comprehension of their functioning. To understand the characteristics of the participatory context is also key because they foster self-reflection about the social and individual legalities which change the state of a non-reflected conscious, thus, citizenship learning occurs. The focus proposed and the evidences analysed and interpreted provides a definition for existential-humanistic citizenship learning which hopefully can bring some light to understanding of the declining tendencies in participation. Citizenship learning, thus, is a never-ending process in which individuals decide freely and responsibly to actualize their potential as citizens. Moreover, the process is existential and humanistic if it has humanity in general as its goal, if it is as aware as possible of the dialectics between humans' subjectivity and objectivity and if it gives rise to a system of values which takes into account this goal and these dialectics.

Keywords: citizenship learning, critical learning, phenomenological research, participatory budget

RESUMEN

El presente interés por temas relacionados con aprendizaje y desarrollo ciudadano no es accidental. El bajo "involucrarse" por parte de los ciudadanos hace temblar las bases del sistema democrático lo que conlleva a una preocupación en distintos campos del conocimiento. Aprendizaje a través de la participación ciudadana está relacionado con las Ciencias de la Administración en diferentes aspectos. El aspecto administrativo puede ser identificado en la administración de la administración pública y en los procesos participativos liderados por el poder público. El aspecto de aprendizaje organizacional se encuentra en los estudios sobre las características de los contextos organizacionales que crean un clima de aprendizaje lo cual promueve desarrollo. En ese sentido, la tesis dirige comprensión hacia tales intrincarías. La aproximación epistemológica alternativa propuesta, la teoría crítica, puede mejorar tal comprensión. La teoría crítica asume el interés de emancipación de la ciencia, es decir, la orientación de la acción humana y social debe de ser buena, humana y racional. Sin embargo, un problema surge: ¿cómo puede uno saber si está actuando basado en la bondad, racionalidad y humanidad? Con el objetivo de tratar ese problema, yo consideré dos marcos teóricos en Psicología: las psicologías humanista y existencialista. Esa comprensión epistemológica particular conlleva a la necesidad de múltiplas metodologías descritas en la literatura como "metodología convergente". Las herramientas metodológicas sugeridas son observaciones, entrevistas y grupos focales como fuente de datos primarios y revisión de documentación como datos secundarios. La tesis propone la investigación fenomenológica la cual posibilita la contestación de las preguntas de investigación. Es decir, "si" se aprende algo, "qué" se aprende, "cuáles" herramientas de administración son utilizadas en los procesos participativos, "cómo" ellas son utilizadas, y "porqué" lo que se aprende se aprende. El foco propuesto y las evidencias interpretadas proveen una nueva definición para el aprendizaje existencial-humanista. Aprendizaje ciudadana, de esa manera, es un proceso sin fin en lo cual individuos deciden libremente y responsablemente actuar sus potencialidades como ciudadanos. Además, el proceso se vuelve existencial y humanista si él tiene la humanidad en general como su meta, si él es tan consiente cuanto posible de la dialéctica entre la subjetividad y objetividad y si él da inicio a un sistema de valores que lleva en consideración ese objetivo y esa dialéctica.

Palabras clave: aprendizaje ciudadana, aprendizaje crítica, método fenomenológico, presupuesto participativo

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INTRODUCTION

The present interest for the themes related to citizenship participation and development is not accidental. Indeed, it seems to be a general concern debated across several fields of study in the last decade (Van Steenbergen, 1994). Menezes (2003, p. 433) summarizes the main concerns related to the declining citizenship participation and resultant stagnant development:

> "…research on participation shows a declining tendency, mostly when it comes to traditional political organizations such as parties and unions, but also in relation to other civil associations, both in the youngsters and adults (e.g. Hahn, 1998; Putnam, 2001) – a phenomenon which has been related to the growing personalization of political life (Braga-da-Cruz, 1995), to increasing individualism in our societies (Koliba, 2000), to the privatization of social life and leisure (Putnam, 2000), and the emergence of 'market democracies' in which citizens are more and more political consumers rather than actors (Boyte and Kari, 1996)."

An immediate consequence of that fact is the loss of opportunities for citizenship development since the active participation is no doubt a source of it. The development of the societies and the political systems are thus jeopardized.

A review on the literature discloses that there are two major fields in present time addressing enthusiastic studies about these themes with the aim to overcome these negative and hazard tendencies. Firstly I place the studies in Political Science, studying concepts like citizen participation, social capital, democracy and so on; and secondly in Education, studying themes such as citizenship education, education in service, etc.

Studies in Political Science reveal that in Europe this interest seems to be related to the perception about the increment of political disengagement, discrimination and social exclusion along with the reduced feeling of social belonging and cohesion as Torney-Purta et al. (1999) suggests. In the developing world, where social exclusion is not only economic but also educational and political, the World Bank and the International Monetary Fund are using a systematic method, called Participatory Poverty Assessment, in order to try to include democratically poor people in the analysis of poverty with the objective of "influencing actions hold by policy makers" (Robb, 2002, p. 4). In effect,

countries and institutions all over demonstrate more or less organized local attempts to cope with these present challenges that impact virtually the whole civilization, making citizenship a contemporary "myth that appeals to our political imagination", as Ignatieff (1995, p. 53) concludes.

Yet, political studies reveal that in recent decades it has led to a very rich debate on citizen participation, social capital and deliberative democracy (Putnam, 2001, 1993). Although we intuitively assume that the three topics are extremely interrelated, it calls our attention that the literature finds little contact among them (Font, 2003, p. 28). In order to facilitate the complicated integration of these three aspects of democracy in action, academics have proposed some common grounds: for example, the concepts of political and social trust are a pre-condition for their existence. From this perspective I ask: Can Management Science provides other common grounds to the topic of citizenship participation?

Studies in Education and Pedagogy depart mainly from the consciousness of participation deficits in many democracies. As a reaction to these deficits authors suggest the urge for education on citizenship. One of the relevant efforts is the service-learning programs which try, among other issues, to develop self-concept, political engagement, and attitudes toward out-groups (e.g. Morgan and Streb, 2001). Another type of effort seeks to explore how citizens construct meanings out of the political world, in terms of competences, attitudes, behaviours and knowledge (Torney-Purta et al. 1999). By knowing these meanings the researchers are able to construct more efficient methods to reinforce or confront the meanings created. Again I ask: competences, attitudes, behaviours and knowledge are issues treated by Management Science on different aspects, so how can we take advantage of this field of study and incorporate the knowledge of its subfields to the theme of citizenship participation and development?

This second question raises an important matter, that is, in constructing meanings, and from those meanings developing competences, attitudes, and behaviours, and creating knowledge, the learning aspect is another common ground of citizenship participation. Fortunately, there are exceptions to these tendencies. There are participatory situations in which citizens seem to be engaged and to learn and develop their citizenship. In fact, it is hard to find a participatory situation in which any kind of learning is not found. Individuals participate in order to take decisions, such decisions involve problem solving which is the

basic issue in learning theories. Another, point is that the participatory situation must some how be organized, managed and have a goal which all together support the learning process. Therefore, my first intuition is that citizenship participation can take advantage of Management Science in special of its subfields of Human Resources Management and Organizational Learning.

In reality, the problem starts in the conceptual level. What is citizenship? The problem of definitions has always been a challenge not only in social sciences but also for the practitioners because the assumptions under which conclusions are made, theories are built and actions are endorsed can be broad. Thus, under the same label, i.e. citizenship learning, very different orientations can be taken. In the case of the concepts that orbit the phenomenon addressed the difficulties are apparent. For example, the concept of social capital has been too heterogeneous leading the researcher to break it into its diverse components, cultural, structural, consequences, etc. (Blakeley, 2003, pp. 51-64).

We can identify two interrelated problems so far. Firstly, the political disengagement of the citizens is a matter of concern spread on many contexts and, secondly, to conceptualize citizenship is harder than it seems. Thus, if we try to settle both difficulties into a problem, the question that would arise is: how could individuals learn and develop citizenship?

In the search for this question-problem I will discuss more precisely the concepts of participation and deliberation, citizen, citizenship, citizenship education and citizenship learning in order to start building the linkage among the fields of study of: political science, citizenship education and management, and organizational learning. Such discussion provides criteria for understanding citizenship learning and development in different aspects. The criteria created will make possible to argue whether in participating citizens develop or do not develop their citizenship. If so, there would be a learning process which bears such development. To understand such learning process is a worthwhile effort. It would help to re-conceptualise the goals of these encouraging participatory situations, understand why they are more accurate and efficient and consequently identify the new meanings of citizenship learning and development. Besides, it could provide future strategies for re-engaging citizens in the democratic process.

However, to understand citizenship learning and development in these participatory situations is not easy. Different approaches and concepts to citizenship development not

always coincide. As none of these approaches and concepts is ultimate and thus there is space for adding new information, the effort is to establish a coherently integrated theoretical framework from which the evidences of participatory citizenship learning and development can be understood. Management science is one of these additional frameworks in special because of its interdisciplinary constitution.

Learning and development through citizenship participation are related to Management Sciences in different aspects. The management aspect can be identified in the management of the public administration and the participatory processes led by the public power. The learning aspect is intrinsically related to those disciplines of management which try to explain how individuals learn efficiently. The organizational learning aspect is found by the study of the characteristics of the organizational situation which creates a learning climate that promotes development. In that sense, the thesis addresses these intricacies adding new information to the topic of citizenship learning and development.

Having this objective in mind I carried on a pilot study in which I tried to foster citizenship learning and development through the provision of content and the use of participatory decision making. This e-learning project consisted on virtual classes from me in Spain to students of a public school in Brazil. The contents were related to citizenship development like informing about Human Rights, the 21st Century Agenda, different characteristics of countries and son on. The participatory decision-making referred to the democratic decisions taken by the students about the confection of surveys, elections of local business to apply such surveys and so on. The participants that remained till the end of the project were incredibly "full of life", learning, discussing and taking the information to their social settings. The main conclusion was that learning of content and by participating are very powerful instruments if it is perceived as means to defined goals, so the lack of goals, objectives or even dreams diminishes the possibility of citizenship development. This pilot study was presented on a paper co-authored by Eloisa Perez de Toledo and called "Learning from the practice: fostering critical education and local development through e-learning", published in Khalid S. Soliman (ed.) Managing Information in the Digital Economy: Issues & Solutions in 2006.

After that, a second study using the initial interviews presented in the thesis tried to develop the methodology proposed and to identify its limitations. It was called: "One for

all and all for one: practising democracy, improving quality and reducing costs and corruption in the use of public budget through government, local communities and private sector collaboration". It was co-authored by Eloisa Perez-de-Toledo and presented at the 2nd Workshop on 'Storying Collaboration' at the London School of Economics and Political Science, in June, 2006. The feedback received in the workshop served to overcome some of the limitations found. From the evidences and learning acquired in these two studies the thesis was able to refine the methodological instruments, to exercise the triangulations of the proposed methodology analysing and comparing the data that comes from the literature review with its own evidences.

From this initial problem-centred motivation, the argument and method of the thesis are developed. In that sense, **chapter 1,** the review in the literature of the phenomenon of citizenship learning and development reveals some of the authors who establish the roots for the comprehension of themes related to citizenship and whose ideas influence the Western society until present time. Some of the controversies of the theories revised are also raised, for instance, Hobbes' normative character and extreme rationally based theory of citizenship development. The chapter provides the first orientation to the study of theme of citizenship. This is the orientation towards the citizenship participation taken as a situation in which the phenomenon occurs. In other words, the orientation addresses the need to study how democratic participation develops citizenship. Consequently, the chapter offers a review on the literature of the findings of participatory situations. The findings bring some expressions that give a turn to my initial expectations. To quote one of them: "in participating and deliberating the existential question of who I am and who I would like to be, which is posed in the singular, is repeated in the plural–and is thus given new meaning" (Habermas, 1996, p. 160). What amazed me was the possibility of understanding how this process suggested by Habermas could be understood. Previous studies in Political Science and Education could not respond completely my research interest. Thus, I argue that the fields of study of Management and Organizational Learning could help me on the effort to understand citizenship learning and development from a different and complementary point of view.

For understanding the managerial aspect, the thesis takes the democratic and participatory situation as social action, and deconstructs it on its sequential parts. This deconstruction,

which is based on Schutz' phenomenology, permits to give a step further from the factual "description" to the deeper "comprehension" of this social action.

The next intention was to review the literature of organizational learning and find a framework through which the findings of citizenship participation encountered in the literature could be understood in-depth. For my surprise, the organizational learning mainstream lack explanatory capacity for that effort. I mean by that the organizational learning mainstream can understand only partially citizenship learning and development in participatory situations. The reason for this is that most of organizational learning definitions are anchored on two epistemological positions: the empirical-analytical and the historic-hermeneutical. Both approaches to science, despite of their unquestionable capacity of explaining many individual and organizational doubts like the process of problem-solving and the institutionalization of social beliefs, were unable to interpret the reasons why citizens take certain kind of decisions in participatory situations and thus learn and develop from it. An alternative approach to the ones normally used is the critical theory. Critical theory assumes an emancipatory interest of science based on a good, humane and rational orientation of the human and the social actions. Thus differently from the other two approaches, the critical one starts its analysis of the practice from these defined standard of fixation. Science is not instrumental or relativist and the researcher is not a detached observer. The researcher must be aware of his/her role played in the social totality. However, a problem emerges: how can one know that he/she is acting based on goodness, rationality and humanity? In order, to deal with this problem I relied on two frameworks in Psychology: the existential and the humanistic psychologies. These frameworks are studying the matter of these critical standards of fixation since their philosophical origins.

The introduction to new derivate concepts leads, for example, to the recall of Popperian approach to science and to the comparison of it with the critical one. The effort led to the discovery of a subject neglected by Popper: the psychoanalytical problem within the psychological problem. The discovery made possible to justify the reason why critical theory suggests psychoanalysis as the ideal method to verify the legalities in the individual action. The discovery is fruitful in providing an understanding of the critical method in the individual level of analysis. The method states that self-reflection is promoted by the information about the legal interdependencies which can come from any field of study and

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which creates a process of reflection in the conscience of those affected, thus, changing the state of non-reflected conscience and bringing it back to the initial conditions of what is lawful. The change from the state of non-reflective conscious to the reflected state provides the learning approach that is used in the future interpretation of the data.

In the search for an ideal participatory situation, I found one of the most publicized experiences of citizenship learning and development, the Participatory Budget of Brazilian municipalities. In effect, it is considered a practical "school of citizenship".

Chapter 2, thus, establishes the theoretical framework from which the phenomenon is focused. The first part of the chapter suggests that a manner of studying citizenship situations, coherently with review in literature, is through the study and description of the human resources practices present in these situations. Effectively, participatory situations lack this descriptive approach to them. Accordingly it is suggested an integration of two of the main approaches in the field: the universalistic and the fit approaches.

As an existential-humanistic approach to organizational learning is neglected and the accumulation of knowledge in the existential and humanistic psychologies is huge, it was a duty to convey to the reader an exhaustive description of the concepts chosen to provide the in-depth-understanding requested by the research interest. Consequently, I was able to build a definition for the framework through which the phenomenon would be interpreted.

Chapter 3, the research methodology, transforms the research interest into the research questions within the scope proposed by the previous chapters. The chapter explains the coherency of the research questions with the problems stated. The research questions will serve to describe and comprehend the managerial aspect of participatory situations and to interpret the learning and development found in them. The research questions then are a sequence of enquiries which attempt to observe "if" something is learned, "what" is learned, "which" managerial practices are used, "how" they are used and citizens learn, and "why" what is learned is learned. The research questions search for the confirmation (i.e. description and interpretation) of the previous findings in the literature and for the discovery of new evidences (i.e. new descriptions and interpretations) based on the new framework proposed. Yet, the new framework for the analysis and interpretation leads to new ways of approaching the problem. To the descriptive objective for example the question of "what" is learned in participatory situations is made and to the interpretative

objective the questions of "which" managerial instruments are used in these situations and "why" citizens learn what they learn are suggested.

After such explanation, the chapter justifies deeply the appropriate context to study the phenomenon of citizenship learning and development, the Participatory Budget. It recovers the initial explanation of these situations, incorporating new details to them. Thus, the thesis offers new approaches and the chapter demonstrates how these novelties are translated in scientific methodology. The descriptive aspect, that is, the description of the human resources practices of the participatory situations is analysed through the deconstruction of the democratic action into parts (i.e. units of action): intentions, plans or instruments and acts or outcomes. As the Participatory Budget is an instrument for the intentioned democratic change in some of the Brazilian municipalities, it is possible to deconstruct this instrument into its sub-actions and, moreover, to demonstrate the other elements present, and necessary, within the Human Resources practices utilized. The interpretative aspect, that is, the critical approach to understand the individual learning on organizational settings consists on interpreting the units (i.e. unit of meaning and of learning) of the individual discourse.

These particular epistemological understandings lead to the need of multiple methodologies which are also described in this chapter. This form of research methodology is normally described by literature as "convergent methodology", or "convergent validation". The convergent methodologies can be characterized as a *bricolage* and the researcher as a *bricoleur*. The *bricolage* which is the result of the *bricoleur*'s method is an emergent construction that changes and takes new forms because different tools, methods, and techniques are added to solve the puzzle under investigation. Yet, the *bricolage* constitutes a kind of triangulation which is defined as the combination of methodologies in the study of the same phenomenon. Such methodological approach covers a lacuna in the literature. The methodological tools suggested are observations, interviews and focus groups as sources of primary data and document reviews as secondary data.

The chapter proposes a methodological procedure called phenomenological research which answers the research questions, and fits perfectly with the epistemology and the approaches of learning in psychology proposed. A longitudinal strategy with three prototypes, or cases of participation in different developmental stages, is used as a way of

analysing learning and development during time. The methodological tools used by the phenomenological research are the same of the comprehensive part but with an added interpretational function which provokes subtle differences on the way they are used like the inclusion of "awareness-enhancing" questions.

Finally, the mentioned differences from the kind of the research the thesis proposes with the organizational learning mainstream and derivate methodologies also make necessary an exhaustive discussion about the research quality assessment and limitations. A specific item of the chapter is dedicated to this subject. In this item the subjects relative to research consistence, reliability and generalization are treaded in order to guaranty a controlled research quality assessment.

Chapter 4 is the data analysis and interpretation. It is the moment in which the understanding of the phenomenon under investigation is developed and expressed to the reader. In the chapter I express my insights in integrative statements that convey the coherent structure of the citizen's mental lives, that is, their constituents and their relation within the whole, the participatory process. After a meticulous description of relevant aspects of the three participatory processes analysed, cities 1, 2 and 3, the chapter provides a structured analyses of the data in two aspects. The data analysis reflects descriptions and comprehensions of the human resources management of the participatory situation in which citizenship learning and development occur. The data is converted into action units. Each action unit permits to understand the process of human resources development in the participatory budget thus explaining which managerial instruments are used and how citizens use them and develop in this aspect: learning content and processes, and developing skills mainly. The data interpretation consists in the interpretation of citizenship learning from the critical and existential-humanistic learning to organizational learning approaches. Each interview is interpreted through its learning units and meaning units. The learning units refer to demonstrations of the self-reflection process that leads the citizens to a new state of consciousness. Yet, the meaning units show evidences of the processes of self-actualisation, valuing, subjective-objective dialectics and meaning-making along with the insights about the characteristics of the participatory budget taken as the context that fosters such existential-humanistic learning. How and why citizens learning and develop is made clearer.

The next chapter, **chapter 5**, presents the general understanding of the phenomenon under investigation. This research report integrates and discusses the contextual description of the participatory process with psychological description of the citizens' learning and development. In other terms, it demonstrates the relationship between the new context created and the individual's learning and development. The discussion is divided into specific parts: the epistemological discussion; the discussion about the descriptive aspect; about the interpretative aspect; and, about the definition of the existential-humanistic citizenship learning. The idea is to have a space to reflect about some of the issues raised by the different novelties of the research. Also, the chapter presents the conclusions of the research as statements. It recovers the evidences and discussions of chapter 4 from which such statements come from and demonstrate the implications of the new knowledge created to resolve the theoretical controversies found in the literature of citizenship learning and development; to respond the research questions; to guide future participatory practices of citizenship.

Appendixes A and B present the analysis and interpretation of an extended set of data from interviews, focus groups and observations. Appendix C adds more examples of interviews and testimonies. Finally, appendix D offers the transcription of a videotape for socializing and training used in one of the participatory budget processes.

1. LITERATURE REVIEW

The literature review is divided into two parts. The first item, called conceptual literature review, reviews the roots of the concepts of citizen and citizenship demonstrating the reason why citizenship participation becomes a role model for understanding citizenship learning and development. Thus it reviews some of the several participatory situations, in special, the participatory budget process. After that it unifies the theories in management sciences to the topic of participatory citizenship learning and development. It reviews the links between management and democratic actions human and, as well, organizational learning and democratic actions. The later revision demonstrates a neglected approach to organizational learning, namely the existential-humanist. Such lack forces inevitably the researcher to endure an epistemological discussion. The second part is dedicated to that epistemological and methodological discussion. The first intention of this item is to recover an epistemological discussion about the origins of the scientific thinking as a way of demonstrating how learning and organizational learning theories are submitted to certain epistemological approaches; however, if other epistemologies are elected a different kind of understanding of the individual learning process and consequent development occurs. The second objective is to review the literature of the methods used to understand the participatory situation in which citizenship learning and development takes place.

1.1. Conceptual Literature Review

Having in mind what Menezes states a above (see page 1), the research interest and before presenting how the literature defines the concept of citizenship, I will refer to the work of Hobbes (2004(1640)) called "The Citizen" (from the Latin: *De Cive*), which along with "The Republic of Plato", is seminal, and still influent, to the understanding of this topic. In reality, the author is a reference of the Enlightenment approach to Political Science. The idea is to present Hobbes' assumptions for a person to become a citizen, the subsequent propositions about the citizens' characteristics and in which point the present literature tries completes the author's ideas. To the later point, the work of Freire, Beck and Habermas, among others, are presented in order to build a net of argumentations and counter-argumentations providing a first glance of certainties and controversies around the theme of citizenship.

1.1.1. Foundations and definitions of citizenship

Hobbes (2004(1640), pp. 87-88) states the concept of a person in the following way:

> "We call from the union established that way a city, or a civil society, yet a civil person, when the will of all men is unified, it should be considered as *a person*, and for the word *a* should be known and distinguished from *all individuals*… Thus, no single citizen, neither all joined… can be considered as if he was a city. Therefore, a city… is a person who the will, throughout the deal of the majority of the men, will be received as if it was the will of all, in a way that it can make use of the power and faculties of each man in particular, to preserve the peace and defence of all."[1]

The complex quotation just mentioned is his first introduction of the term "citizen". I use it to set the basis of the argumentation towards a framework for understanding citizenship learning and development. In this work the author expresses his approach of political science discussing government systems and explaining the process through which the multitude, or the single person, becomes a citizen.

The construction of Hobbes' argumentation starts when the person is in the "state of nature". Under the freedom of the "natural right", the person fears its logical consequences: the survival of the strongest; the war of all against all; the own death or the loss of members (parts of the body). The hope for security and self "conservation" leads to the "law of nature" deduced from the "straight reason" (2004(1640), p. 38), which says that people should always "look for peace when there is hope to obtain it". Therefore, individual freedom is a threat and it should be transferred, to a civil government which, with supreme power, and representing "the will of the people", or of the majority of them, has to defend them from the ones who disturb the peace. The act in which two or more transfer their rights mutually is called contract (2004(1640), p. 44). In other words, the act of transferring own individual freedom, and expecting that everyone do the same, to the government constitutes the "social" contract. In fact, for Hobbes the contract between the citizens and the government is called convention, due to the characteristic of given credit

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[1] This quotation is a free translation.

to one or both parts, which means that the one who is "receiving" the trust promises to perform his part of the contract *a posteriori*.

Besides the definition already mentioned, distinct characteristics of the authors' concept of citizen are found along the explanation of the natural law's precepts. Two premises are *sine qua non*: first, trust within the contract established mainly between the citizen and the state and second, the assumption that the state represents the will of the citizens, or the majority of them.

The citizen, thus, is essentially defined as the one who: cedes certain rights to the others (i.e. respecting the contract) acting or omitting action, in order to obtain the peace (2004(1640), p. 52); respects the assumed compromises, in order to avoid committing injury, or the "absurd" act (i.e. of a weak character) of negating, by arguments, the first assumed settlement (2004(1640), p. 53); is utile to the others, instead of being inutile and troublesome, or being someone with a rudeness disposition to take the superfluous for himself, or to deprive the others from the necessary, and to whom it is impossible to correct by a rational manner, because of the demonstrated self-willed (2004(1640), p. 57); offers forgiveness to the repentant who implores for it because forgiveness, with some caution, is understood as a way of achieving peace (2004(1640), p. 58); does not insult the other ones weakening the peace, that is, no citizen, by acts or words, by the look or by the smile should declare hate or disregard to the other one because this behaviour conducts to the fight, up to the point that most of the individuals would rather lose their own life than to be offended (2004(1640), p. 59); has to consider the other one as an equal, instead of demonstrating arrogance or pride (2004(1640), p. 60); recognizes all the rights claimed for himself: the right of self-defence, to enjoy the usufruct of the air, water, and everything necessary for life, are also rights for the others and divides equally the right among the persons, which consists on modesty and equality (2004(1640), pp. 60-61); uses in common all the things that cannot be divided to all, (2004(1640), p. 61); yet when the things cannot be divided the citizen uses it successively or gives to one by casting lots, if used successively there has to be a casting lots to know who is going to utilize it firstly and so forth, respecting equality (2004(1640), pp. 61-62); if in controversy with other one, submits to the judgement of a third part (2004(1640), p. 63); does not damage or destroy,

by any act, his/her own rational faculty[2], because there is no difference between the one who does not perform his duty and the one who commits voluntary acts that leads him to the impossibility of perform his duty, which is called intoxication (2004(1640), pp. 64-65); when not sure about what is permitted, or not, by the natural law, puts him or herself "on the others' place[3]" (2004(1640), p. 65); sees him or herself obligated to perform the law, at least, internally, or by the conscience, even if externally sees himself forced to disrespect the law, because others are doing so, this terrible situation leads humankind back to the natural state (2004(1640), p. 66); is a virtuous person, because practices virtues[4] (e.g. modesty, equity, trust, humanity, forgiven, good manners and habits, temperance and resistance) and virtues are legal, are obligatory, are laws considered by the "tribunal of the conscience" as means to accomplish present and future peace, in other words virtues oppose to arrogance, ingratitude, the break of contracts (injury), the inhumanity and the abuse (2004(1640), p. 66-67); and, is a just person because, with an authenticity and constancy, seeks for performing the natural laws (2004(1640), p. 67).

In short, the assumptions of the author that derivate on the definitions above are mainly the fear of the death and the hope and action for peace which concluded rationally, by the straight reason, or by the "tribunal of the conscience" of the citizen, that submits him or herself to a supreme government that represents people's will (i.e. the social contract) although respecting some restrictions.

Hobbes' work had and still has influencing nations' policies. The author rooted his flow of thought on the identification of the selfishness (i.e. own vain glory and profit) of humankind. Referring to two opposite ways (i.e. collaboration or domain) of achieving benefits in life, he pointed out[5]: "…I hope no one doubt that, if the fear was vanished, the tendency of human nature would be much more voracious for the domain than for the construction of a society. We have to conclude then, that the origin of all societies, big and lasting, is not the mutual good will among the men, but the mutual fear they nourish ones for the others" (2004(1640), pp. 31-32). This impressive quotation reveals the heart of his

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[2] The "laws of nature" are nothing else than "orders from the reason" in order to "maintain the peace".

[3] This characteristic is Hobbes' answer to the difficulties the "vulgar men" have to be straight with the natural law due to their "mind perturbations" such as: fear, hate, ambition, covetousness, vain glory… and that, when prevail, avoid the knowledge of the laws.

[4] The definition of virtue, the good and addiction, the bad, is based on the assumption that virtue leads to peace and wickedness to the discordance and war of the mankind.

[5] This quotation is a free translation

perspective. However, his solutions to the threats human's weaknesses can cause to humankind seems to be incomplete. The answers were related to a utilitarian rationality, awaked by the instinct of conservation, which would lead to the submission to a government with supreme power to avoid individual selfishness.

Thus, the faculty of reasoning is understood as the assessment of one when he has to act, or to omit action, in order to be aware of the benefits or the detriments he can cause to others, always aiming the peace. The recipe, or the citizenship learning project, was to: think rationally; practice virtues; when in doubt, put oneself into the others place; and, educate the population about these matters. Respect to the government, he thinks the citizen has to offer total submission to it, whenever the government respects people's will. However, tyranny has to be defeated.

The former assumption – the conservation instinct –, does not seem to motivate individual to participate in present time. Fromm (1980, p. 31) explains that this drive is weak because, firstly, local, national and global leaders give the impression that they are doing something, that they know the correct path to avoid future problems, thus, the citizens just submit to their policies; secondly, the selfishness generated by the "system" makes that the leaders gives more value to the personal success than to the social responsibility they have, thus, decisions taken that seems dangerous to the community do not seem to chock the public opinion anymore; and, thirdly, our conservation instinct is weak because the changes we have to make to avoid future catastrophes are so drastic that we prefer the catastrophe instead of present sacrifices.

On the other hand, but still a negative abuse, the instinct of conservation can be activated through manipulative propaganda, as it is the case of many authoritarian governments, including those which promote the paranoid fear of internal or external and real or false enemies, in order to control by fear and obtain total submission of the citizenship (Chomsky, 1997).

Yet, to the later assumption – religious legitimation – the separation between the state and the church avoids any doctrinal orientation of the concept, although it is clear that in many circumstances what is considered by the societies of being: the good, the bad, the trustful, the social interest, etc., converge to religious assumptions.

Hobbes definition, and in a certain way recipe, of how to become a citizen consists on the ontological assumption about performing, through the acceptance of the social contract, the conservation instinct which is activated by the fear of being killed by someone stronger. Besides, the author constructs the legitimation of his reasoning by comparing it to the Christian doctrine.

Respect to rationality, he would consider reason, although fallible, as a natural gift of humankind and irrationality as something inhuman, besides he relies on it to build his political science system, "…it would be impossible to anyone, besides the kids and the fools, transgress such law (i.e. the law of nature); it is without any doubt that, below the notion of humanity, it should be included all humans gifted by reason. These ones therefore, act according to the reason and against it do not do anything…" (2004(1640), p. 39).

Present systems of thought, differently from Hobbes, put aside a descriptive characterization of the citizens placing them as the protagonist of the construction of the society and, thus, the citizen would propose criteria in order to achieve democratic decisions, an idea which Hobbes defends but do not develop. It is a general understanding that theories of 'simple' modernization (from Habermas to Marx to Parsons) all share a sort of utopic evolutionism, whether its motor be communicative rationality, the development of means of production, etc. In that sense, by discussing citizens would achieve democratic consensus and promote actions from it, the criteria within this discussion is rationality and scientific support. This idea is not totally established and some concerns about it must be considerate.

In effect, present approaches represent the clashes between modern and post-modern view of reality. On one hand we have Hobbes' and Habermas' notions of modernization as an Enlightenment project and on the other the post-modernists. As Lash and Wynne (1992, p. 3) explain: "Whilst the champions of post-modernity claim triumphantly that the cultural-political hegemony of scientism and its one dimension modernity is finished, others question how far this is true, let alone what the societal implications might be of rampant subjectivism in its post-modern form."

One of these post-modern representatives is Beck (1992) who proposes the "risk society" idea as a criterion for citizenship dialogue and decision-making. As Lash and Wynne (1992, p. 2) analyse such criterion:

> "Beck sees another, darker dimension to such developments and especially to the constitutive role assigned to science and knowledge. For Beck the consequences of scientific and industrial development are a set of risks and hazards, the likes of which we have never previously faced […] no longer be limited in time or space. His claim is that these *effects* of modernization can potentially be dealt with, not through the negotiation, but through the *radicalization* of such rationalization. In order for societies really to evolve, he maintains, modernization must become *reflexive*. This sort of reflexivity, for Beck, is not to be abstractly located in some sort of hypothetical ideal speech situation. It is already becoming operative in the critique of science developing, not just in the Green movement, but in the broad masses of the lay public. This critique, expressed as it is in diverse forms, is reflexive and can lay a moral claim to rationality which is equal to that of modern science."

Though Beck's theory of reflexive modernization has its origins in the sociology and critique of scientific knowledge, it is applicable right through society. Modernization involves not just structural change, but a changing relationship between social structures and social agents. As Lash and Wynne (1992: 2) conclude: "When modernization reaches a certain level, agents tend to become more individualized, that is, decreasingly constrained by structures. In effect structural changes forces social actors to become progressively more free from structure. And for modernization successfully to advance, these agents must release themselves from structural constraint and actively shape the modernization process."

Beck's hypothesis makes it possible to interpret the social movements of the end of the 60s in Western society. The term "participation" became part of the popular and political vocabulary. That fact occurred within the claims, made in special by the students, to open new areas for popular participation. Other groups, as well, wanted to implement in the practice the rights they had in theory. In France, participation was one of the last words of order; in Great Britain the idea of participation received a positive acceptation in the

Skeffington report about planning; in the United States of America the program antipoverty included funds to the 'maximum participation possible' of the ones affected by it.

Authors at that time, like Carole Pateman, used to question the place of participation in a modern and feasible democratic theory. She suggested that in order to answer that question the classical theorists, like Jean-Jacques Rousseau considered by her the theorist of participation or of the direct democratic system, John Stuart Mill, G. H. Cole among others, should be recovered. Pateman (1970) concludes that broader discussions respect the theory of democracy were damaged by the myth of the classical doctrine of democracy, spread with success by Schumpeter. The failure in re-examining the classical notions impeded the correct comprehension of the arguments of some of the first theorists of democracy about the central role participation has on it. This means that the predominant academic orthodoxy about the subject, the contemporary theory of democracy, was not submitted to a substantial and rigorous critique, neither it was presented a really favourable and convincing case of such contemporary approach. Interestingly, what Beck forecasts have already happened in the end of the 60s, not by the academic criticism, but by the societal reflexive modernization.

Yet, the main contribution of the classical theorists, called by Pateman the theorists of participatory democracy, to the democratic theory was to attract the attention to the interrelationship between the individuals and the structures of authority within which they interact. The linkage among such discoveries, in particular the ones which make reference to the sense of political efficiency in adults and children and the notion of a democratic character, was neglected. A core issue which adds important information to the present thesis is the notion of the classics that the democratic method needs and is developed by the democratic character (i.e. a group of democratic qualities and attitudes) therefore such character could and should be developed. On the contrary, for Schumpeter the democratic method and the democratic character have no relationship with each other.

In that sense, if we consider the classical approaches to a theory of democracy, citizenship participation and deliberation represents a conceptual change or recovery of the theoretical roots. This modernization advance, in Beck's terms, occurs because the agents, in that case the citizens, become freer from the traditional structure of the representative democracy

assuming an active role as decision makers. In effect, these empowered democratic deliberations are exceptions of the rule. As Baiocchi (2001, p. 44) makes clear:

> "Deliberative democratic theory refers to a body of political theory that seeks to develop a substantive version of democracy based on public justification through deliberation. More than 'discussion-based' democracy, it calls for the deliberation of citizens as reasonable equals in the legitimate exercise of authority and as way of transforming the preferences and intentions of citizens."

The deliberative democracy would be thus a way of addressing some of the problems that faces complex societies such as the plurality of values, which would in principle render the construction of a 'common good' as well as the establishment of common democratic practices difficult (Baiocchi, 2001, p. 44).

It might be easy to describe how this participatory and deliberative process works. However, the problem is, in reassuming the decision-making role. Such new empowerment brings all kinds of difficulties. With which criteria, for example, the general people, or the common-sense knowledge, will take decisions is the main concern. In Beck's approach the criteria taken by the citizens to decide acting starts by the perception of the level of risk the society faces which implicates on a reflexive thought and a constitution of a moral claim to rationality. But what if there is no risk or even if the risk is not perceived, that is, there is no awareness of it? Besides, what if the risk is perceived but there is no appropriate situation to deal with it? Is it the same criteria used for the citizens as decision makers concerning to local issues? Therefore, any attempt to understand deeper the characteristics and functioning of the participatory and deliberative situations in which citizens take decisions concerning to their problematic issues is a worth while effort. More precisely the question is on how the process of decision-making is created and how citizens evolve and learn from it.

Having these not necessarily convergent roots in mind, it is not by accident that citizenship's literature reveals that the concept of citizenship is not a consensus. However, the mainstream presents a normative dimension and a sociological dimension. The normative dimension regards to "the belonging by individuals [in a political community] [...] of certain universalistic passive and active rights on a specified level of equality" (Janoski, 1998, p. 9). This formal dimension is, in fact, a definition very close to the

dictionaries' definitions of "citizen" (e.g. "someone who lives in a particular town, country, or state and has rights and responsibilities there" (Longman, 1995, p. 229) and of "citizenship" (e.g. "the legal right of belonging to a particular country" (Longman, 1995, p. 229). The sociological dimension involves the perception that the citizen has of belonging to a community and exerting rights and duties (Benhabib, 1999). The idea of "perception" introduced by the sociological dimension opens horizons for additional in interpretations, that is, it is not enough to belong to a community legally if the citizen do not perceive this condition.

Citizenship education suffers the impact of these two dimensions in the sense that if someone emphasises the definition of the formal dimension citizenship would be a mere mechanism of diffusion, socialization and recognition of rights (Gentili, 2000, p. 146), thus making prominent the "knowledge about" citizenship as a fact, in Nonaka's (1991) terms, "explicit" knowledge about citizenship and, in Hobbes' recipe, teaching the citizens about how to behave, which virtues to follow and providing a defined and normative criteria whenever democratic discussion is the case. Although the normative dimension has also the learning aspect of teaching citizenship, that is, teaching content, I will not focus on it because the literature also reveals broader approaches to the theme of citizenship development as it is going to be demonstrated in the following.

The sociological dimension then acknowledges that citizenship can also be the product of ongoing social and political deliberation and construction based on the criteria that are circumstantial (Benhabid, 1999) leading citizenship education to focus on students' empowerment for assuming an active role in this process of defining and expanding citizenship itself (Menezes, 2003, pp. 431, 432), that is, fostering students orientation towards acting contingent citizenship, in effect, amplifying their perception about citizenship. Citizenship learning situations would be characterized by engaging students as "active change agents" instead of clients or consumers (Pinkett, 2000, p. 2) and thus leading to a dislocation from the "knowledge about" towards the "action", mobilizing students' experiences as Zimmerman (1995) points out: "[…] learning includes drawing upon personal and social systems resources and extending communication with others" both within and outside "the person's own immediate life space or daily interaction" (Kelly et al., 2000, p. 14) and also directing to the necessity of developing student's related competences, dispositions, critical awareness and their capacity to activate social resources

(Menezes, 2003, p. 432). All the statements presented in this paragraph could be summarized by the idea of, in Nonaka's terms, encouraging tacit knowledge, or more specifically, conversion of knowledge, a topic involving many different elements which is worthwhile to study. In effect, this approach to Education is similar to the post-modern approach of Political Science.

Yet, the critical citizenship education which claim to be "less" circumstantial, thus less relativist, can be fostered by public dialogues about issues of public interest, such as Habermas' ideal-speech situations (1995) which are understood as the cooperative search of truth, or like Freire's (2000, 1970) study or culture circles aiming the unveiling of mechanisms of oppression. Despite of the fact that Habermas and Freire come from different fields, the former Political Science and Sociology and the later Pedagogy, both views can be coherently integrated. Mezirow (1990), for example, links the Critical Theory with Freire's Pedagogy in his work with adult learning.

I will just emphasize Freire's approach because it seems to take a clear stake against oppression which leads among other things, to the necessary discussion about the system of values, that is: What is oppression or non-oppression? Or, who oppresses? At first, it is important to place Freire in time, that is, the author develops his pedagogical system after the 1964's coup d'état in Brazil when the country was submitted to an oppressive military government. In that sense, there is a clear "enemy" who oppresses and thus the deconstruction of the mass' propaganda which "teaches" submission to the citizens is a clear aim. Besides, the "conscientious method" assumes several premises in order to make the individual achieve critical consciousness and become a humanized person. The individual then must be capable of seeing the reality from the distance and, at the same time, to be lonely obtaining the consciousness of the social world by observing its contradictions. Still, the individual must act responsibly and in cooperation and be able to write down his/her own history and the history of society, the alphabetization is an instrument to the consciousness and the "generative words" assumes a political connotation. The person becomes a politicized citizen. In the same sense, to the "learning from" (e.g. the teacher, the book), it is added the "learning with" (e.g. the partner, the group) which brings the notion of participatory learning. The method is so optimist to the point of claiming that even the most "naïve conscience" ends up awaked. Nevertheless, what about when there is no clear oppressor to fight against and, moreover, learning

involves not only consciousness but a decision to take amongst empowered citizens within restrictive resources? These are the typical characteristics of participatory and deliberative situations still under investigation.

In summary, Political Science and Education suggest that citizens learn citizenship by participating. In participating there are always criteria set for the decision-making process being it rigid like Hobbes approach or social constructed like the approach of Beck and Freire. The question is that they are too eclectic. Following either a recipe in order to participate, being virtuous and rational, or also believing on the "invisible hand" of participating processes as preconditions and predictors for citizenship development are not always the case, thus they cannot be taken for granted. On one hand Morgan and Streb (2001) show that if students are involved in service-learning projects in which they have a high degree of voice and ownership, their self-concept and political engagement will improve, and they become more tolerant toward out-groups. Morgan and Streb conclude that having a voice in service-learning programs builds citizenship. But, on the other hand, concerns with an education that produces, although participatory, "obedient" citizens that maintain the social and economical *status quo* (Moore, 2002), and with participation processes that do nothing more than a competitive game of power and persuasion (Font, 2003, p. 16) lead to the necessity for a deeper description and understanding of the learning components and processes involved.

In that sense, democratic and participatory processes and citizenship education can benefit from the contribution made by management and organizational learning. Both sub-areas of management studies by addressing a micro-analysis of this specific democratic functioning and its sub-processes, being them either managerial or individual, can provide more information to the knowledge already established. However, a problem is foreseen in advance. In fact, the mainstream organizational learning has to be revised because citizenship learning concerns to meanings, values and human subjectivity, in short, the phenomenon enfolds a neglected ontological understanding of human beings which could explain the education that produces obedient citizens. Only to bring a brief illustration of this fact I quote Pedler et al. (1991) observations about the problem of alienation and anger individuals suffer after passing through a systematic training, thus, learning skills. If these experiences are overcome, which is still a doubt, a subsequent problem is the difficulty of dealing with morality and more existential questions. So, any attempt to understand the

citizenship learning as a phenomenon, or learning and development in the work place as well, must inevitably incorporate such problems and try to provide some broader understanding of them.

The evidences so far demonstrate that citizenship development on its distinct aspects is, at present time, problematic. Having this stated I put forward the opportunity of studying how democratic participation develops citizenship, in other words, the objective is to describe and comprehend the phenomenon of citizenship learning in participatory situations.

The objective of this item is to bring findings in the literature of participatory situations in which citizens developed citizenship. Having described participation and development the next procedure is to explain why the present organizational learning mainstream cannot fully comprehend the phenomenon of citizenship development. Besides, the review on the findings of participation informs that the managerial aspect is not treated thus being another opportunity for research.

Findings on Participatory Situations

Public participation can be defined in a number o ways. It can be defined only by the involvement of members of the public in state or public affairs in a variety of forms form voting in elections to being elected. It can involve being a member of a committee which advise policy makers or have the power to make policy decisions. McLavert (2003, p. 35) consider that:

> "Public participation can be viewed more broadly as encompassing the type of activity (…) including *any* activity in which people act in a public, rather than a private, capacity (…) public participation would include people's participation in the running of enterprises and the places where they are employed, as well as their involvement in the running of voluntary organizations, groups and associations in civil society, even though those groups, etc. are not concerned in trying to influence or control policy and activities of the state or public bodies."

Citizen input is generally viewed as a way to reduce the level of citizen distrust in government, and to educate people about government activities (Ebdon and Franklin, 2004). According to Berman (1997) citizens in cities with more participation have been

found to be less cynical about local government. The support of neighbourhood boards made possible to maintain the same government, that is, being re-elected, for about 20 years in cities like Dayton, Ohio in the United States or Porto Alegre, Rio Grande do Sul and Belo Horizonte, Minas Gerais in Brazil. However, participation is made difficult by barriers such as lack of knowledge, public perceptions that their opinions are unwanted, and citizen apathy and lack of time (Firsby and Bowman, 1996). Overall, researchers have concluded that participation is most beneficial when it occurs early in the process, and when it is two-way deliberative communication rather than simply one-way information sharing (Kathlene and Martin, 1991).

Citizenship participation, then, taken as a synonym of public participation can be classified and analysed according to different dimensions. In the introduction of this thesis we were able to approach the political and pedagogical dimensions and consequent normative and sociological ones. This chapter will consider the previous one and amplify the review on literature on other dimensions, nevertheless, having in mind the lacks on previous findings and opportunities to research. The four dimensions I intend to emphasize are the dialogical, the psychological and the organizational and managerial.

The first dimension to be analysed can be called: dialogic (Cortina, 1998). The dialogic dimension of participation understands that all interlocutors are legitimate in discussing the issues that affect themselves. This literature outlines that participatory situations are characterized by: allowing citizens to develop personal and social competences essential for political action (Battistoni, 1997); improving their sense of community (De Piccoli et al., 2002); promoting citizens to become empowered by exerting control over their lives and the life of their communities (Zimmerman, 1995); experiencing face-to-face interactions with other citizens who might have different perspectives on the common good, thus increasing both social pluralism (Arendt, 1958) and interpersonal trust and tolerance (Putnam, 2001); and, at last but not least, the idea that participatory experiences "[…] are either done to get better policies and or to get better polities" (Font, 2003, p. 24).

The dialogs are not an end on themselves, they suppose action thus deliberation comes along with participatory discussion. Menezes (2003, p. 433) argues that participatory situations they should provide "meaningful experiences" from the point of view of the participant and "enable him/her with lasting genuine and challenging opportunities for

action." Yet, O'neil (2003, pp. 212, 213) hypothesizes on the following manner: "I highlight citizenship and learning on the basis that I believe that it is the experience and process of deliberation that makes decisions meaningful and legitimate…". Additionally, Fishkin (1991, p. 29) states that, "… without deliberation, democratic choices are not exercised in a meaningful way. If the preferences that determine the results of democratic procedures are unreflective or ignorant, then they may lose their claim to political authority over us. Deliberation is necessary if claims of democracy are not to be delegitimated". Fishkin's approach, like the majority of the theories and concepts in that subject, assumes implicitly that participation and deliberation, instead of the passive delegation of power to policy makers, guide to politicization. I completely agree with this rationale and advocate that the assumption that by deliberating the citizens will engage on the habit of active, and meaningful, citizenship should be verified with evidences to support it.

One of the core procedures in participating, and which I will repeatedly refer to, is the decision-making process. As any other human and social action, the decision-making involves many operations being them subjective, objective (i.e. an act) and relational (i.e. in the world with others), besides this process provides the ideal field for learning and organizational learning and will be optimized in the presence of the proper managerial conditions. Even so, the decision-making process in participatory situations can become very complicated and, sometimes, impractical. If citizens agree on maxims and decision rules previous to the decision process, difficulties are mitigated. However, as Habermas (1996, p. 160) adverts:

> "Of course, as soon as the orienting values themselves become problematic, the question 'What ought we to do?' takes one beyond the horizon of purposive rationality. Sometimes conflicting preferences express oppositions between interests that cannot be defused at the level of discourse. At other times, however, the contested interest positions and value orientations are so interwoven with a community's intersubjective shared form of life that serious decisions about values touch on an unclarified collective self-understanding."

Yet, the author supposes that (1996, p. 160):

> "*Ethical-political questions* pose themselves from the perspective of members who, in the face of important life issues, want to gain clarity about their shared

form of life and about the ideals they feel should shape their common life. The 'existential' question of who I am and would like to be, which is posed in the singular, is repeated in the plural–and is thus given a different meaning. The identity of a group refers to the situations in which the members can utter an emphatic 'we'; it is not an ego identity writ large but rather supplements the individual's identity. How we make our native traditions and forms of life our own by selectively developing them determines who we recognize ourselves to be in these cultural transmissions–who we are and would like to be as citizens."

Although I am really sympathetic with the just mentioned quotation, I think it still lacks comprehensive capacity and must be completed, that is, Habermas supposes critical capacities, rationality, feelings, empathies and selecting processes but denies the need for comprehending the dynamics of subjectivity, he says (1996, pp. 160, 161):

"Ethical questions are answered with clinical based on the reconstruction of the form of life that has been brought to awareness while being critically probed and appropriated … the description of identity-shaping traditions is combined with the normative projection of an exemplary way of life justified through reflection on, and evaluation of, its formative process. The imperative sense of this advice can be understood as an 'ought' that does not depend on subjective ends or preferences but states which value orientations and practices are in the long run and on the whole 'good for us.'"

This idea will inevitably leave to us the attempt to understand them from the within the individuals. That is, the need to comprehend how and why the empathies, the projection of an exemplary way of life, the reflection processes, etc. occurs in participating still remain. The same happens with the challenge to find explanations for the fact that by engaging in collective discussions about contested preferences, individuals often benefit from "learning processes which take place in the dimension of moral insight, practical knowledge, communicative action, and the consensual regulation of conflict" (Habermas, 1995, pp. 97-98).

From that controversial issue within the decision-making aspect I highlight the discussion about the ethical dimension of participatory situations. The seminal idea has two aspects. Firstly, it refers to argument which states that the ethical consideration and practice in

organized endeavours cannot be submitted by solely tangible benefits, like profit, but also intangible aspects, like respect, harmony, solidarity, etc., should be also taken into consideration. This might be the case described by Glaser and Denhardt (1999) in which some citizens were willing to pay more taxes than their fair. Secondly, the ethical behaviour cannot be seen as an exercise of virtue which reinforces itself but it should be assumed that respectful and harmonic climate is able to bring economic and social advantages as well. An example of the second case is the research of Glaser and Hildreth (1999) who found that the willingness to pay taxes is related to an individual's perception of government performance.

This type of seminal reasoning is the assumption made by the ethical principals related to Kant and Max Scheller systems of thought which affirm that each person is absolutely valuable, worth of being respected as an end thus any attempt to manipulate him or her, to transform him or her into an instrument or to treat him or her as a tool is a crime of damning humanity. Such approach is aligned with the Mounier's communitarian personalism (1967). It is important in this moment to bring the following question: Why is this approach to ethics pertinent to participation situations? As the theme of the thesis is related to citizenship learning in special on participatory situations it would be expected an approach that criticizes the damages that the liberal individualism had caused, more specifically, about its conviction that every person is an abstract individual, motivated by him or her selfish benefits. Thus, on the contrary, the communitarian approach relies on the assumption that the individual is recognized as a person when he/she identifies with the goals of the community in which participates actively and to which he/she creates his/her own identity. Participation, identity and belonging are the three demands which only the community can satisfy being it the family, the religious institution, the firm or the political participation (Cortina, 1998, p. 14)

Besides, the communitarian personalism offer a key hermeneutics to better understand and interpret which models of participatory situations can satisfy the individuals' aspirations. In other words, it serves as guidelines to discover on the social reality new forms of participation really in accordance to the humankind. The anthropological and ethical principals are not a set of norms thought in order to forbid or limit the ones who participate, but authentic guidelines to discover in the reality new paths which would be more satisfactory to human aspirations. The principles work as paths for discoveries and

innovations (Cortina, 1998, pp. 14-15). Again, the question is how to justify this kind of internal compass which would be used as a criterion to choose among the different forms of participation proposed by authors during history? The search could start the identification of a participatory situation which motivates the participants, consider them as the end and not the means and obtain efficient results. These questions help to orient the thesis towards the kind of participatory situation to investigate. In that sense, the phenomenon of citizenship learning could be understood with an ideal context and the consequent conclusions worthwhile.

It is pertinent to include the psychological dimension of participation as a way of completing the directions offered up to this point. In that sense, the need to relate to others roots the psychological dimension of participation. Fromm' humanistic psychoanalysis assumed "the need for relatedness" as one of the human's basic needs (Fromm, 1955, p. 35). The author sustains that because the individual is no longer unified with nature, he/she feels isolated and alone at times. The individual is aware of he/she ignorance and limitations and of the role of chance in his/her birth and death. To remain in such a state would lead to despair and insanity, thus, if the individual is to survive he/she must unite to the others. The need for relatedness is a direct consequence of human's existential condition. Nevertheless, it can be constructive or destructive in nature.

Yet, the concept of existential vacuum proposed by Frankl helps to explain the difference between a constructive and a destructive relation, the lack of interest in participating and the impacts on psychological dimension of participation as well. The existential vacuum (Frankl, 1984, pp. 128, 129) is a widespread social phenomenon of the twentieth century which may be due to the twofold loss which individuals have undergone since they became truly human beings:

> "No instinct tells him (the individual) what he has to do, and no tradition tells him what he ought to do; sometimes he does not even know what he wishes to do. Instead, he either wishes to do what other people do (conformism) or he does what other people wish him to do (totalitarianism) […] Moreover, there are various masks and guises under which the existential vacuum appears […] (like) the will to power, including the most primitive form of the will to power, the will to money."

The expressions of conformism and totalitarianism inevitably direct to the complex concept of "alienation", a key element of Kierkegaard and Marx system of thinking and a theme treated intensively by Fromm and May. It is important to have in mind that both thinkers seek human development. Through Philosophy first and Economics latter, Marx thought that a better human being would flourish (Nogare, 1994, p. 102).

Fromm perceived that bureaucratic situations, either government and corporations, demanded conformity from their personnel, either citizens or employees (Fromm, 1973, p. 99). Moreover, the author considers that alienation was strongly confronted on the individual level by Freud and in the social by Marx, he believes that both, Freud and Marx, considered that knowledge started from the awareness of the illusory character of our perceptions, the common sense knowledge, to know is not to posses the truth but to penetrate beyond the superficial and struggle critically and actively in order to be "closer" to the truth (Fromm, 1980, p. 56).

 In the same sense, May contends that a central value of the 19th century was individual competitiveness, which served to ensure economic and maximize the prosperity of all. However, today individual adopted an unhealthy, exploitative competitiveness that "makes every (person) the potential enemy of his neighbour […] generates much interpersonal hostility and resentment and increases our anxiety and isolation from each other" (May, 1953, p. 48). The individuals' psyche faced by this competitive situation, according to this existential-analytic position, would lead the individuals to become a society of joiners as a defence mechanism in order to hide their feelings of hostility. Adolescents give loyalty to peer groups. Adults belong to civic organizations and social clubs. In reality, individuals develop strong needs to be accepted and well-liked, and this orientation has led to a deepening self-alienation and dissatisfaction.

We are able now to differentiate two kinds of participation: the passive and the active participation. The passive participation is a result of the need for relatedness expressed on its destructive aspect. I mean by that, the individuals submit to models and thoughts borrowed from the context in order to receive the needed social recognition and acceptance, instead of reinforcing their individuality through a healthy "self-esteem" they get confused by the "social esteem" (Alvarez-de-Mon, 1998, p. 227). The manner to receive such social esteem is taught by the public administrations, the propaganda firms,

the big communication groups, the political parties (Alvarez-de-Mon, 1998, p. 228) and by the companies' culture and the academic world (Alvesson and Deetz, 1998). On the other hand, the active participation provides the satisfaction of the needs for relationship and reinforces the self-esteem by permitting that the individuality is expressed in the social, in effect, it is by opening to the social that the individual develops his/her individuality (Llano, 1991, p. 130).

Having the psychological dimension of participation and the two different types, Alvarez-de-Mon summarizes that the central argument to suggest a participatory action resides not only on need to relate but beyond that the humans' need to get involved and implicated on the several personal events presented by life. In this way, the humans will evolve, giving form to the unfinished project which constitutes their own nature. The process of self-development and maturation calls for to assume one's life control. The participation on the communities' events is part of assuming control. The live, intense, direct and conscientious experience of the successive vital cycles is the only way that the child can become an adult. Nobody can do it for the child. It is a path that although the child can have some guidance, often he/she feels alone (Alvarez-de-Mon, 1998, p. 229).

At last, but not least, it is placed the organizational and managerial dimensions of these participatory situations. Both dimensions are related to the fact that citizens participate in groups, or on organizations created, which are structured by themselves, or by policy makers, with clear goals manage different kinds of resources, e.g. monetary, time, priorities, decision roles, persons, values, etc.; and by these democratic managerial means, hopefully, solve problems, take decisions, learn and acquire new knowledge. Still, the findings suggest that the results described above depend on the type of the organizational structure established (e.g. situations built under a horizontal and democratic format) (Putnam, 1993).

Democratic Deliberation through the Participatory Budget

In the introduction of this thesis it was commented the general concern about political disengagement, thus, it is not accidental the current literature on democracy addressing discussions about how best to alleviate this problem.

Some of the proposed solutions include calls to reduce the voting age, to make greater use of the referendum and to place a grater emphasis on the local aspect of politics, like the participatory budget in municipalities. These seem a way to make involvement more appealing (O'Neil, 2003).

A variety of participatory mechanisms have been used in government budgeting (Ebdon, 2003) and descriptions of individual methods are broadly available (Benest, 1998). In-depth analysis of each method reviews that each one has strengths as well as weaknesses. In the following it will be analysed three of the main methods of participation in the budget process. Firstly, citizen surveys have long been used to determine needs and service satisfaction levels. The responses of the surveys may be representative, and consistent usage over time reveals trends in opinions. However, surveys may not reflect the intensity of a respondent's opinion (Miller and Miller, 1991), cost is a relevant factor, citizens may not have appropriate information to make an informed decision, and questions can be written in a manipulative or leading manner (Hatry and Blair, 1976). Secondly, public meetings have been used in a deliberative way to provide two-way communication on budget issues (Roberts, 1997). The critique this method suffers is related to the low attendance of citizens which may not represent the community as a whole. Besides participants may have insufficient knowledge for effective input (Miller and Miller, 1991). Thirdly, citizen advisory committees allow members to develop expertise in the budget processes, but can require more time and effort by public servants, policy makers and other participants, and may as well not be representative of the community (Miller and Miller, 1991).

In spite of the potential benefits of participation methods, many local governments still rely almost exclusively on the public hearing at the end of the budget process. Little use of other methods has been found in national surveys, regional studies, or single state analyses. The latter two studies did find that public officials considered citizen input very important and influential in budget decisions (Ebdon and Franklin, 2004).

The research of Ebdon and Franklin (2004) considers that:

> "(…) participation efforts to be effective if they include the following characteristics, all of which are cited as participation strengths in the literature: participants are representative of the broader community; participation is open to

large numbers of participants; input occurs early in the budget process; participation includes two-way communication between citizens and officials; citizen input is considered by decision makers; and input reveals sincere preferences of citizens (i.e., citizens consider willingness to pay issues and budget tradeoffs)."

In effect, the participatory budget as an instrument for political "reengagement" seems fulfils all these requirements suggested by Ebdon and Franklin. Besides the participatory budget process would theoretically satisfy most of the concerns sustained by the critics of the deliberative democracy. To mention some of them: the process do challenges the hegemonies of class, gender and wealth as Sanders (1997) and Phillips (1999) are worried about. It is also a real opportunity to the ordinary people to influence and form policy despite the inequality of access to resources like education and time, refuting the previous negative findings of Saward (1998). Such responses to critics and concerns open space for thinking that in this specific kind of participatory endeavour citizenship learning occurs at least because it shakes the supposed scepticism of deliberative efforts, in other words, real deliberation occurs.

Despite all the difficulties in citizenship participation in the local budget one of the mostly publicized and still positively considered experiences of citizenship development is the Participatory Budget (henceforth PB) of Brazilian municipalities (Abers, 2000). I will concentred my presentation on the Brazilians' examples as it is often quoted as an international best practice. Actually, it is usual in the recent literature of participatory budget the quotation of Brazilian' cases. The reason for that recognition is not accidental. In effect, the experiences of citizenship participation in local administration are not new. Spain and France, for instance, developed councils for consultation already in the 60s and 70s (Sánchez-Vázquez, 2001; Gohn, 2001). However, these kinds of consultation lose power when compared with the Brazilian's PB because of the deliberative character of the later.

The Participatory Budget is normally defined by its practitioners (city's political representatives) in Brazil as one of the channels within the present political trend of citizens' participation, democratization, and democratization of information, and public power reform (other channels would be: the city congress, the municipal councils, and the

municipal ombudsman). It also follows the decentralization trend of "empowering" local governments (PB's manual of Campinas city, 2005).

The PB in Brazil starts in the city of Porto Alegre. During the same period, 1989-1992 about other 10 cities attempted to start the process. In the next period, 1993-1996, around 30 cities undertook the PB and after that other parties incorporated the same public action. During the period of 1997-2000, more than 140 cities attempted to implement it. Today, after almost twenty years of experience in Porto Alegre, the situation is spread all over the country. Although the last estimation was made in the year of 2000, between 1.500 and 2.000 cities are virtually benefited from the process today. The Brazilian law do not obligate citizenship participation, thus, the final decision of taking the budget to people's decision about its use depends of the political will of the administrator (Ruiz-Sánchez, 2002, p. 95) The figures derivate from a present estimation of the number of the cities "controlled" by the Workers Party, about 30% over about 5.000 Brazilian cities. These cities' PB presents different stages of development. However, to belong to this party do not lead direct to the incorporation of the PB process and, besides, every four years the Party can lose the elections and the process be interrupted. In theoretical terms, Baiocchi (2003, p. 46) distinguish the Brazilian's participatory budgets arguing that:

> "What distinguishes this intervention [that is, the empowered participatory governance] from many others is its concern with institutional arrangements. A central feature of 'real utopian thinking' is that it places affirmative responsibility on institutional design to bring real-world institutions closer to normative 'utopian' ideals. The empowered participatory governance proposal is an ideal-typical design proposal for deliberative decision-making to local units that are supported, but not directed, by a central body. These units are in turn empowered to enact their decisions. This model aims to foster redistributive and efficient decision-making that is deliberative and democratic and superior to command-and-control structures in several dimensions."

In 2000, all the parties had some in-process experience despite of different ideologies and orientations. The Workers' party represented only 50% of the PB in progress. Moreover, all the Brazilian States had cities holding the PB which means large broadening of the

process considering space. Both parties' independency and space are known as "the nationalization of the PB" (Avritzer, 2003).

There are different institutions of the PB's coordination among the cities. The main one is public servants' teams of the municipal administration elected to organize and coordinate the PB. From the quality of theses teams it will depend: the relative autonomy of the municipal technicians within the negotiation arenas; the access of the barrios' delegates and councillors to the relevant information; the commitment of the entire administration; and, above all, the guarantee of the coherent and responsible forwarding of the decisions taken (Ribeiro and Grazia, 2003, p. 42).

The PB is not a rigid procedure and has no ideal model to be followed. The literature about it tries to establish criteria and requirements in order to differentiate what could be considered a practice within the universe of the PB process and what is not. The main criteria consider the PB as an instrument for social justice, the amplification of the public space, or citizenship participation, and the guaranty of the exertion of citizenship (Ribeiro and Grazia, 2003, p. 18). How to put in practice these criteria is socially constructed according to the situation. Of course, the years of development reinforced some sort of practices and dropped others. The thesis emphasizes such reinforced practices. Nevertheless, one of the main lawful elements without which the process is unlikely to succeed is the empowerment of the participants. Ribeiro and Grazia tries to verify on their research whether the city hall permits the enrolment of the means of the public administration (e.g. material and human resources) in the support of the citizenship participation in the decision and control of the municipal budget. They sustain that the PB projects have to be an "experience of shared power in progress" (2003, p. 19).

Another aspect that starts to be generalized in all processes presented on the literature is the Participation Cycle. The Participation Cycle constitutes, thus, a relevant characteristic of the PB's institutionalization and of its broader political goals. The Cycle is the general process of the PB's organization, decision process format and the opportunities for popular mobilization and participation. The density of the Cycle, initial date, rhythm and objectives of each phase inform about the involvement of the society and the government, and about the instruments created to the democratic access of the municipal resources (Ribeiro and Grazia, 2003, p. 43).

Ribeiro's and Grazia's (2003, p. 46) research provided information about the frequency in which specific phases are included in the Participation Cycle on the cities analysed, that is, 103 cities in four years period. The frequency indicates the social and political practices used and the relative power of the arenas in which the new relationship between society and government are organized. The new relationship is marked by demands, requisitions, contradictions, tensions and negotiations. The data brought by Ribeiro's and Grazia's research reaffirms that the PBs actually exerted were not homogenous in terms of practices. The phases more often incorporated to the Cycle were: meetings by region (74% of the cities analyzed); meetings of the PB's municipal Council (70%); and thematic meetings (55%). The table 1 below complete this information.

Phases	%
Meetings by region	74
Meetings of the PB's Municipal Council	70
Thematic meetings	55
Visits to the priorities elected	49
Barrios' meetings	43
Delegates' meetings	39
Meetings with civil society's entities	38
Delegates' meeting by region	33
PB's Congresses	28
Meetings by micro-region	23

Table 1: Distribution of the cities by the phases of the Participation Cycle (Source: FNPP, Research: "Experiences of the Participatory Budget in Brazil", 2002, quoted by Ribeiro and Grazia, 2003)

The Porto Alegre's Participatory Budget

In the following it is described the Porto Alegre' PB. It is the forerunner process and with no doubt the most researched. Thus from this one I will incorporate other cases within, of course, the framework proposed.

Baiocchi (2003, p. 45), for instance, starts his analysis of the Porto Alegre's PB stating:

"The experiment in participatory governance in Porto Alegre, Brazil stands apart from many other similar attempts to institute civic governance in Brazil and Latin America. Its breadth and scope distinguish it from other efforts, past and present, that simply do not involve as many persons or, more commonly, do not devolve as much decision-making power to popular mandate. Its central institutional feature of utilizing neighbourhood-based deliberation also sets it apart from participatory governance schemes that rely on organized civil society through sectorial interfaces, for example by calling upon teachers to consult on education policy."

The just mentioned statement demonstrates the distinct character of the Brazilians' PBs, a fact worthwhile to investigate. The Porto Alegre's participatory budget process began its efforts in poor barrios, or slums, at Porto Alegre city in Brazil. The Porto Alegre's PB has been nominated by the 1996 UN Summit on Human Settlements in Istanbul as an exemplary "urban innovation", stood out for demonstrating an efficient practice of democratic resource management. The largest industrial city in the state of Rio Grande do Sul with 1.3 million inhabitants, Porto Alegre had by the moment of the implementation of the process a local economy worth over US$ 7 billion. It is important to highlight the cultural context of the city which was known for hosting a progressive civil society led by intellectuals and labour unions experienced in mobilizing people to partake in public life, including opposing authoritarianism (Wagle and Shah, 2003; Genro and Souza, 1999; De Sousa Santos, 1998).

About its results, since 1989, the Workers Party has won four consecutive municipal elections in Porto Alegre. Its share of votes has also risen sharply, from 34% in 1988 to over 56% within the first period of 8 years. An influential business journal has nominated Porto Alegre as the Brazilian city with the 'best quality of life' for four consecutive times. A city in an fragile financial state before 1989 because of de-industrialization, immigration, debt and poor revenue base, not only have these indicators been improved with major fiscal reforms between 1989-1991, but witnessed some spectacular achievements in recent years, credit for which has largely been given to the PB even if considered the initial double period of four years. Between 1989 and 1996, for instance, the number of households with access to water services rose from 80% to 98%; percentage of the population served by the municipal sewage system rose from 46% to 85%; number of children enrolled in public schools doubled; in the poorer neighbourhoods, 30

kilometres of roads were paved annually since 1989; and because of transparency affecting motivation to pay taxes, revenue increased by nearly 50% (budget resources for investment only went up from US$ 54 million in 1992 to US$ 70 million in 1996). The Porto Alegre experiment also presents a strong example of democratic accountability, equity, and re-distributive justice, with the participation part guaranteeing legitimacy to decisions, and objective budgeting ensuring fairness in an otherwise arbitrary process of translating political decisions into distributed resource. As a test of credibility and legitimation the PB attempt to put in practice the decision of the people. In the case of Porto Alegre, around 87% of the works and services decided in the assemblies became realities.

The distribution of power with the city is as it follows. The poorest region of the city, Ilhas with around 5.000 people, for example, has the same decisional weight as the wealthiest region, the Centro, with nearly 300.000 people. The explanation for that fact is that almost everyone in "As Ilhas" is considered needy, while in Centro, only around 7.000 of the 300.000 people are needy. Around 40% of the people participating in the deliberations have been seen to have modest household incomes of one to three times the minimum wage. There is a fair gender balance, although presence of women decreases at higher decision-making tiers. The middle-class people who were sceptical of the "demagogy" of the Worker's Party in the early years, have now begun to actively participate partly after seeing that the city has been supportive of services that this class cherishes (like garbage collection and public spaces) lending a hand to a revival and pride in the city. A notable change in attitudes of technical staff of public servants, well-versed in matters of budgeting and engineering, has also been observed as a result of their increasing interface with lay citizens. Called a jump from "techno-bureaucracy to techno-democracy", the technical staffs have changed the way they communicate with the communities and have tried to make themselves understood in simple language. Lively debates have been witnessed between the increasingly assertive delegates and staff over the later technical criteria and solutions proposed. But still it has been said that the staff are perhaps more interested in making themselves understood than listening to what people say, for delegates have complained even in Participatory Budget Commission (henceforth PBC) meetings that some information continues to be withheld from them in the pretext of technicality, despite laudable attempts in general to make much of that accessible to lay people. Overall, from a protest-based culture of the 80s, these participatory budget exercises have fostered a more

'civil' and less disruptive form of conflict resolution through dialogue and negotiations (Wagle and Shah, 2003; Genro, T. and Souza, U. de, 1999; De Sousa Santos, 1998).

Although the Brazilian Federal Constitution does not obligate local administration to govern with citizens' participation, the Porto Alegre effort and results were one of the main factors that led on July 10th, 2001 to a new Federal Law number 10.257 called The City Statute which in its article 4th, paragraph III, letter f says it will be used as an instrument of the municipal planning, in special, the participatory budget management (Ruiz-Sánchez, 2002, p. 94).

In general, citizen participation's motivations are explained by a combination of beliefs or instrumental drives. In the case of Porto Alegre, the instrumental explanation was the one generally taken for granted, i.e. as the Workers' party attempt to overcome its minority in the local council by increasing its social base (Baiocchi, 2001; Rebollo-Izquierdo and Gomà, 2001; Abbers, 2000). In effect, the practice of participatory budgeting in Brazil has no constitutional recognition, it still is an initiative with no legal power to set the agenda, timing, debates and take decisions.

Concerns found in the literature

Although there is clear optimism around citizen participation in the budget process literature does not lack cases of fail. Ebdon and Franklin (2004) described the cases of two cities in the United States of America in which the process presented limited effectiveness. The reasons for that negative perception were due to the timing of the input, instated or unclear goals, implementation difficulties, and political and environmental constraints. Citizen input in this case appeared to have had little effect on budget decisions, and neither city has institutionalized participation in the process. On the other hand, the input mechanisms served other purposes, such as education and support for specific proposals. In other words, learning occurs even in ineffective attempts.

All these findings divided into different, yet integrated, dimensions are starting to be evaluated in order to provide the participants, citizens and policy makers, a sense of a worthwhile effort. Abelson and Gauvin (2006, p. 37) report an extensive evaluation of the impacts of public participation. The authors' conclusion is upsetting in the sense that

despite of the fact that citizens do participate the assessment of such participation is imprecise. They reveal that:

> "Despite decades of documenting public participation experiences, the practice of public participation evaluation is still in its infancy. Modest progress is being made in the form of evaluation frameworks and criteria that are being applied more routinely and consistently. More work is needed, however, to reach agreement about a common set of evaluation criteria, the defining features of public participation mechanisms and how to categorize and evaluate the crucial role of contextual variables in shaping and influencing public participation."

Yet, the authors suggest that in order to achieve these goals it should be fostered forums that bring together public participation scholars, practitioners and policy makers from a variety of policy sectors and levels of governance for the purposes of general knowledge exchange, but also with the specific objectives of seeking agreement about evaluation frameworks and criteria and, in particular, the balance between generic and specific frameworks. These types of exchanges will also promote the identification of potential research laboratories and 'live experiments' for researchers to test theory that can directly inform practice. Should they be successful, these exchanges may help shift current views toward public participation evaluation from "frill" to "essential". These conclusions corroborate the ones made by Menezes in 2003, a fact which intensifies the appropriateness of researching on the topic of citizenship participation and development.

Despite the success of Porto Alegre, the process is not free of concerns. In the initial mandates of the Porto Alegre's PB there were important sources of conflict. Conflicts regarding the agenda have often arisen in the past with councillors demanding to see more than what the executive has been willing to share (the executive points out that the PBC has parochial interests, while it's mandated to serve the 'whole' city). Similarly, councillors have complained about the limited time given to them to process information and consult for ideas, provoking a charge that the PBC is being manipulated to legitimately endorse pre-determined executive programs.

A bigger tension has, however, emerged between the participatory process and the legislature which feels increasingly insecure with the former growth in popularity and influence. While the Chamber can potentially reject the budget presented by the executive,

it finds it difficult to do so because the budget package it receives embodies a substantial degree of popular endorsement. Some legislators thus see their role in the process as mere formality, and resent the fact that a representative sitting in the COP elected usually by a fewer number of voters through a constitutionally unrecognized process has more influential powers in this exercise than a legally elected legislator. The

Chamber is also not allowed to debate specific works and projects, giving the executive much leeway in budget execution. Proponents of the participatory process counter argue by saying that it was precisely because the Chamber was abusing the budget process by (1) never deliberating substantively, and (2) promoting a "clientelist" system of distributing budgetary largesse to vote banks, that a parallel structure that was more in tune with people's needs had to be created (Wagle and Shah, 2003). Such concern does not occur only in the Porto Alegre's case. Ribeiro and Grazia (2003) coordinate a study from 1997 to 2000 which identified that about 40% of the PB projects did not completed the intentioned four years period. In fact, Avritzer (2003) suspects that the successful cases are the ones which are able to overcome these tensions between participation and the legal power (i.e. the Municipal Chamber and the mayor). The support of the mayor to the process thus is considered key for the success. The empowerment given to the PB creates a power dilemma in the policy makers. They seem to lose power in function of popular will which consists in a clear evidence of the crises in representative democracy. In the case of Porto Alegre, this dilemma was solved by the partial suppression of the municipal Chamber political power. The Chamber representatives renounced "quietly" to their legal power while facing the decisions taken by the community they were supposed to represent (Dias, 2002, p. 111).

A point that has also been raised is that as participation gets socially institutionalized, common citizens may be replaced by specialized "participatory" citizens' to take part in the process. While this risk calls for occasional "reflective self-subversion", attempts at "radicalization" in order to moderate the "routinization" of the process presents an "indeterminable threshold" beyond which radicalization could begin to compromise the success of the experiment, as De Sousa Santos (1998) argues. In other words, the process is often restarting itself with newcomers which impedes the routinization and assures its success.

Up to this point it was reviewed approaches related to the concepts of citizen, citizenship and citizenship learning and developing of the participative kind. In the following it will be brought a review on how management sciences are related to democratic actions. Two special focuses are considered the human resources management and the organizational learning.

1.1.2. Management, Organizational Learning and Democratic Actions

Management and Democratic Actions

The first lacuna to be completed is the organization or managerial aspect of citizens' participation and development. This managerial aspect is broad. The participatory situation can be analysed through the scope of the public accounting and accountability, of the marketing management, of the logistic management to vote, of the information technology applied to elections, of the operations involved in building the works and so on. Nevertheless, the managerial aspect that most interest the thesis is the human resources (henceforth HR) management.

The reasons for that choice are several. The history of Human Resources Management, understood as the strategic and coherent approach to the management of an organization's people who individually and collectively contribute to the achievement of the objectives of the business (e.g. Bohlander and Snell, 2006; Sastre-Castillo and Aguilar-Pastor, 2003; Chiavenato, 1998), reveals that most of its focuses are addressed to medium-size and large private and public corporations and to the public administration. However, the logic, functioning and techniques of HR management can be used on a broader spectrum. Democracy as a political and social system can use HR management in its democratic actions. By "democratic actions" I mean the programs and processes which, firstly, foster the relationship between public power and citizenship and, secondly, must have common objectives and somehow be managed. The side of public power consists of politicians and public servants and the side of citizenship of citizens and local leaders. Democratic actions are more than the act of voting (i.e. representative democracy): they are participatory and deliberative decisions about general concerns of the population made in different kinds of discussion forums and with such specific objectives as democratically prioritizing the municipal budget.

Yet, OL processes are intrinsic related to the way employees are managed because the pattern or developmental view assumed by HR policies used can foster, or not, learning process. In organizations, the situations in which employees seems to learn through participation and empowerment, thus resembling citizenship learning, are the cooperatives of work. In the description provided by Alvarez-de-Mon (1998) about the Spanish Mondragon Group, the biggest cooperative of the world, this similitude is quite clear; employees do vote and take decisions about organizational policies that will impact the future of their lives. Another exception which shocks the contemporary thought in Business Administration is the Semco's case. In effect, this company's case is used by Business' books under the label: "democracy in action at Semco" (e.g. Jones and George, 2006, p. 411-414). Ricardo Semler assumed the direction of his father's company having in mind different intentions. To him, and to his convinced board of directors, the employees have an intrinsic disposition and desire to be productive and efficient, to make significant suggestions and to guarantee continuous gains, a belief that Maslow (1998) constantly makes reference to. In the company there are no rigid rules and instructions. It is avoided the hierarchy and the democracy is the daily rule of the working place. The employees have levels of freedom and autonomy unknown on other organizational settings, and the flexibility and trust have been incorporated to all the aspects of the Human Resources management. Thus they have the freedom to take decisions about subjects that goes from where and when they work to the definition of their salaries. The publication of this case can be encountered at Semler's best sellers like "Maverick: The Success Story Behind the World's Most Unusual Workplace" and "The Seven-Day Weekend" and on several articles of many business' publications like the Harvard Business Review (e.g. Semler, 1989). This case is particular interesting for me because I had the privilege to interview two of the employees of Semco who confirmed what is told in the manuals, therefore, I have a primary data that allows me to say that Semco is a special and "real" case of organizational citizenship development. It is amazing how different intentions can change completely the way management is structured as we observed above and as we are about to observe in the study of a participatory situations presented by the thesis in the following.

The public organizations being them companies or the administration, could also take advantage of the understanding of the phenomenon through the glances of HR management. Strongly influenced by the Porto Alegre's participatory budget and by its

own participatory budget experience, some of the public organizations of the city of Belo Horizonte in Brazil implemented a participatory human resources policy. The Agency for Urban Cleaning and the Agency for the Capital Development, for example, have implemented with their public servants the process of problems' discussion, the search for solutions from the group and the prioritization of the resources' application. This policy of collective participation with the discussion for the identification of the problems in all the instances of the organization sections, departments and directories, with the election of delegates, have made possible an involvement which led into several improvements (Ananias, 2005, p. 42).

Pedler et al. (1991) deals with this aspect suggesting the intrinsic relation of learning organizations with the development of HR resources policies. The author studied the evolution of training and development starting from the post-war Britain. The problem 1 by that époque was a need for greater productivity. The assumption for the low productivity when compared to other countries was lack of skilled workers and thus the solution 1 was systematic training based of rationalization by the way of "best practice, to job descriptions, job specifications, careful identification of training needs, job analysis, behavioural objectives, programme planning and systematic evaluation" (Pedler et al., 1991, p. 13).

Unfortunately, the assumptions of solution 1 led to problem 2. The author explains by analysing that the outcomes of planned training were not consistent, predictable because of the fact that jobs cannot be split into micro skills and put together again. The author argues: what about the discretionary or artistic abilities required by management? And concludes that people become alienated when "treated as measurable, mouldable, purposeless units – especially when the basis for measurement is any case flawed – and when their essential differences and diversity (sex, race, class and many more) that make up their real being are ignored or, worse, devalued, they become angry" (Pedler et al., 1991, p. 14). Consequently the problem 2 presented complex structures of training experts leading to alienated, angry people, equipped with a whole range of micro-skills that do not seem to have much effect when applied at work. The solutions to problem 2 were based on at least three dimensions. The first referred to the emergence of Organizational Development as a body of knowledge and practice which fitted in with the "shake-up, improve communication" approach to deal with the problems of bureaucracy. The second

solution refers to a reaction to a generalized feeling of being exploited thus, as a counterbalance, self-development methods began to be used which resulted into a second approach against bureaucracy. The third solution was the pursuit of excellence an ultimate strike against bureaucracy and a recover of the first class exploration of the primal phase of organization development. However, Pedler et al. (1991, p. 15) calls our attention by saying: "None the less, the whole excellence school – based though it is on the notion of *winning* (and hence losing) and thus not in tune with the win:win partnership philosophy of the integrated phase – does have some forward pointers as well. For example, if contains a huge element of the 'liven things up, shake it about, improve communications' strategy for tackling bureaucracy."

Again the assumptions of solution 2 led to the problem 3, that is excessive number of change programs promoted by organizational development led to scepticism, self development and action learning became a privilege of a few and pursuing excellence did not really moved anybody. The solution 3 then is based on more integrated approaches to organizational development and transformation and also on self-development and action learning. Nevertheless, Pedler et al. suggests that just as individuals learn, so may organizations and develops the main features of what he calls the "Learning Company". The characteristics of these learning companies converge with the ones of the participatory situations under study. For further data collecting and analysis I will rely on some of the suggestions made by Pedler et al. (1991). The author after studying the characteristics of the learning organizations from the stand point of theories of learning and organization, training and development and management of quality found eleven features. I quote the ones related to the participatory process and citizenship learning and development: participatory policy-making; *informing*; formative accounting and control; internal exchange; learning climate; and, self-development opportunity for all. It is important to remember that the descriptive part of this thesis intends to go into the description of the characteristics and functioning of the participatory situation.

Pedler et al. argumentation touches directly one of the most important discussions within the HR field of study: the struggle between the universalistic and the congruence approaches. In reality, the author is suggesting that the HR practice per se is insufficient and somehow these practices should be integrated. Before going into that discussion I present a general idea of both approaches.

Organizational Learning and Democratic Actions

The second lacuna in literature to be studied is the learning and organizational learning aspect of citizens' participation and development. Concerned with the individual learning processes that underlie the phenomenon of citizenship participation and development, I have been analysing these phenomena from the standpoint of the mainstream of Organizational Learning (henceforth OL). My analysis of previous findings showed that the mainstream would not provide the kind of comprehension and interpretation needed for a broad and a deep understanding of the phenomenon. Thus, I suspended research on the findings of citizenship participation so that I could build an alternative framework to OL, recovering latter the study on participation. This section of the thesis presents this effort.

The section is based on the discoveries I made while studying the phenomenon of citizenship learning. After describing these discoveries made by previous authors, I suggest a new analytical framework and illustrate how it analyses the phenomenon. The findings about citizenship participation and development thus act as a scaffold for constructing the framework.

As it was mentioned in the introduction of this thesis, the enthusiastic varieties of change and apprenticeship involved in participating are incapable of alleviating the declining tendencies. This is an intriguing paradox. So, in order to understand how and why citizens learn what they learn, I reviewed the theoretical mainstream of OL. I was surprised that its incompleteness made understanding findings far from straightforward but was glad of the opportunity provided to build theory. In fact, its incompleteness can lead to misleading conclusions. In the following, I describe the mainstream, discuss its insufficient capacity of comprehending phenomena and develop a framework to fill this gap.

Uncovering the Organizational Learning Mainstream

A review of the theories, concepts and definitions of the mainstream of OL reveals that they largely come from theories of Learning in Psychology and Pedagogy (Sauquet, 2004a). In reality, the knowledge of history and learning is inextricably intertwined with the history of civilization. It is a duty to know it but it is a long term task.

Lieberman (1993) reviewed the recent "scientific" perspective of learning. He makes it clear that it starts from Wundt's introspective approach to understanding the processes of the mind. The shortcomings of Wundt's method, such as its inability to understand the unconscious mind, led to the idea that observing the behaviours of learners was the most reliable option. Thus, associative, or behaviourist, learning appeared to be the appropriate choice if learning was to claim that it was scientific. Nevertheless, a different context, or maybe a different way of seeing the phenomenon of learning, made it possible for the idea of the mind, or mental processes, to be recovered by a school of thought called Gestalt psychology, which is also known as the "cognitive" approach to learning. Although the two approaches battled against each other to find the best explanation, they converged on the same objective: they wanted to understand how organisms solve problems. Although Sauquet (2004a) follows the same historical description he mentions other approaches to learning. The author discusses pragmatic and situated learning, and refers to speech and narratives as other important developments.

So, the next step is to recall the definitions of mainstream OL and then compare them with learning approaches. Prange (1999) summarizes the prevailing definitions of OL.

Table 2 partially reproduces the author's findings. Yet, I would add to the table below the definition given by Nonaka and Toyama (2005): "Creating knowledge organizationally means that subjective tacit knowledge held by an individual is externalized into objective explicit knowledge to be shared and synthesized."

Table 2 reveals that the prevailing definitions of learning applied to organizational settings makes the following general assumption: learning is the acquisition of new behaviour (i.e. new connections) or knowledge (i.e. content): that is to say, learning is "a change in our *capacity* for behaviour due to particular *kinds* of experience" (Lieberman, 1993, p. 35). This statement is confirmed by Smid and Beckett (2004, p. 406) who came to the same conclusions:

> "In the dominant discourse on learning (that stresses the acquisition of new behaviour or new cognitions), learning and non-learning are seen as mutually exclusive periods in work and/or life. Learning seems to be an attribute of a period between two periods of non-learning. When an existing quasi-stationary (non-

learning) becomes more dynamic (unfreeze), then a movement follows and the new quasi-stationary situation of non-learning is installed (refreeze)…"

Author(s) (Year)	Definition of OL
Cyert and March (1963)	Organizational learning is adaptive behaviour of organizations over time
Cangelosi and Dill (1965)	Organizational learning consists of a series of interactions between adaptation at the individual, of subgroup level and adaptation at the organizational level
Argyris and Schön (1978)	Organizational learning is the process by which organizational members detect errors or anomalies and correct them by restructuring organizational theory-in-use
Duncan and Weiss (1979)	Organizational learning is defined as the process within the organization by which knowledge about action-out-come relationships and the effect of the environment on these relationships is developed
Fiol and Lyles (1985)	Organizational learning means the process of improving actions through better knowledge and understanding
Levitt and March (1988)	Organizations are seen as learning by encoding inferences from history into routine behaviour
Huber (1991)	An entity learns if, through the processing of information, the range of its potential behaviours is changed … (Let) us assume that an organization learns if any of its units acquires knowledge that it recognizes as potentially useful to the organization
Weick and Roberts (1993)	Organizational learning consists of interrelating actions of individuals, that is their 'heedful interrelation' which results in a 'collective mind'

Table 2: Prevailing definitions of organizational learning (Based on Prange, 1999, pp. 28-30)

Table 3 is the result of comparing learning approaches with the organizational learning definitions. The table portrays which learning approaches underlie the OL definitions. Some definitions assume these approaches to a greater or lesser extent, and they coincide in giving extreme power to the associative and cognitive approaches to OL and a secondary status to situated learning.

At first glance, this discovery seems controversial because it is known the battles between behaviourists and cognitive psychologists. The main reason for that is that the former refuses to work with the process of the mind while the later does. Nevertheless, they do coincide in the sense that associative learning is known to have begun as a positivist science searching for universal laws. Cognitive learning is also considered to be positivist as the approach studies the mental process of attention, perception, memory, information-

processing, etc. by using positivist claims. For instance, their convergent characteristics led to the computer metaphor being applied to the former and the brain metaphor to the later (Lieberman, 1993, pp. 431, 512). In addition to the controversy, situated learning normally takes the anti-positivist assumption. Instead of objective facts, it focuses on the meanings created which are submitted to contextual features.

Schools of thought in L / OL definitions	Associative	Cognitive	Pragmatism	Situated	Speech	What else?
Cyert and March (1963)	major			minor		
Cangelosi and Dill (1965)	major			minor		
Argyris and Schön (1978)		major				
Duncan and Weiss (1979)	major		minor			
Fiol and Lyles (1985)		major				
Levitt and March (1988)	major			minor		
Huber (1991)		major				
Weick and Roberts (1993)		major				
Nonaka and Toyama (2005)			minor	major		
What else?						

Table 3: The matrix of Learning and Organizational Learning mainstreams

Diverging assumptions and, consequently, the diverging construction of theoretical frameworks has been an issue of concern. Easterby-Smith and Araujo (1999, p. 17) discuss the kind of difficulties found when research aims to define the concept of learning and organizational learning:

> "The recent surge of interest in learning and around organizations cannot disguise the fact that few or any of the perspectives we have identified in this introduction have developed to any great extent the theoretical and methodological implications of their approaches to learning. Nor is it legitimate to expect that they will do so in the near future."

In addition to these discrepancies, table 3 also gives rise to a secondary discussion: why are other important assumptions ignored in definitions and theories in OL?

We shall now go on to discuss the reasons why positivist and anti-positivist positions can, surprisingly, get along together. I will base the discussion on the criteria assumed by Habermas (1997) because they provide a schema that organizes the controversy. In his theory of science, the author distinguishes three categories of investigation processes in which it can be demonstrated that there are specific interrelations between logical-methodological rules and cognitive interests. The categories along with their respective interests are: empirical-analytical sciences with a technical interest; historical-hermeneutical sciences with a practical interest; and, critically oriented sciences with an emancipatory interest (Habermas, 1997, p. 39-41).

I now move on to suggest an alternative view to OL in an attempt to add one more piece to the learning theory puzzle.

Empirical-analytical Sciences

In the empirical-analytical sciences, the framework in which possible scientific statements are made determines the rules for constructing or critically assessing theories. These sciences are appropriate to the theories that present hypothetic-deductive statements leading to the deduction of lawful hypotheses. Prognosis is permitted because hypotheses can be interpreted as statements about the correlation of observable magnitudes, starting from initially given conditions. Nevertheless, the meaning of the prognoses, that is, the possibility of their technical use, is deduced from the rules depending on which theories are applied to reality.

The logical construction of a system of valid statements and assessment conditions suggests that the interest of empirical sciences in investigating reality is driven by informational safety: i.e. objectiveness. This is the cognitive interest in the technical disposition of the objectified processes.

Bearing all this in mind, the battles between the behaviourists and cognitive psychologists to claim the best explanation of the learning phenomenon were senseless. In fact, they both construct systems of statements and assessment conditions so they both belong to the same

empirical-analytical methodological frame. This positivist view can also be roughly characterized by a methodological monism, with Physics and Mathematics as the ideal canon which regulates their scientific explanation (Mardones, 1991, p. 30).

The positivist characteristic that seems particularly present in the OL mainstream is the intention to solve all sorts of problems. Thus, all the rationale that constitutes the definitions of OL is instrumental to something: i.e. instrumental rationality. This does not mean that it is good or bad; it just shows where the OL mainstream comes from, its capacities and limitations.

So, by orienting OL as an empirical-analytical science, the mainstream makes it clear to the practitioner and the researcher that it has a technical interest. The trouble is, of course, that it also has ethical limitations when applied to individual and social issues.

Associative learning claims that the "behaviour of the organisms" (Skinner, 1938) is universal. Voting behaviour, for instance, can be explained and fostered by reinforcement: in some countries not voting can lead to civil penalties. However, it is known nowadays that reinforcement in many situations is ineffective when applied to animals, as Breland and Breland (1961) reported in a delightful paper entitled "The Misbehavior of Organisms", let alone to humans.

Besides, in the situation I am about to present, voting is compulsory, so close to 100% of the citizens learned the behaviour of voting. However, what importance does conditioning this behaviour have, if citizens have been perpetuating the same ancient groups in power for the last 40 years? Why still vote for them, if the needy *status quo* has not been changed in this period of time?

Nevertheless, the cognitive assumption that an individual's master program (Kelly, 1955, p. 21) can be rationally defined and changed is theoretically pleasant. These kinds of assumptions can interpret a perpetuated *status quo* as a difficulty to change the social or individual mental model (Senge, 1990). Thus, under some conditions, the first rationalized decision can be changed with ease. Nevertheless, the efficiency of the approach is also limited. The impossibility of changing mental processes became evident in Lorenz's findings about "imprinting" in birds, a mechanism that once attached could not be altered (Lorenz, 1937). In humans, Lorenz (1988, p. 62) denounces the improbable possibility of

changing certain types of personality, particularly the psychopath. Goulding and Goulding (1982, p. 47-48) studied a similar phenomenon. They referred to the kind of self-definition that was very hard to change as "third degree impasse". If some changes are unlikely even in psychotherapeutic settings in which the conditions for change are optimal —I do not know a single psychotherapist to claim 100 percent of efficiency— what about in organizational settings?

There are still other special situations where it is evident that other factors plays ultimate roles in the change, or impossibility of changing minds, factors which calls attention for what is unique in human beings. The next quotation comes from an air force officer hold as a prisoner of an authoritarian government in Asia:

> "…My first cell was so small that it was almost impossible to lie down; there were just two roles for air. It was a warehouse and I was always cold… They put me there because they wanted to kill me slowly. The problem for them was that I held beliefs and principles based on reason and universal rights and these never left me in the dark confinement. You see, what happens to people like me is that although your body and health are tested, your spirit grows in the adversity. Our enemies don't understand this." (Pilger, 2003, p. 37-38)

Changing master programs is much more complicated than a metaphor can show.

In organizational settings, Argyris (2004, p. 393) illustrates the general technical interest of having learning as an instrument of problem-solving:

> "Double-loop learning focuses on detecting and correcting errors in the designs of the master programs that underlie the routines. When this is the case, the attention is focused on changing the governing of values, policies, and master programs that produces the routines in question in the first place."

Although, recognizing that 70 percent of OL projects (i.e. attempts of changing cognitions) fail (Argyris, 2004, p. 389), the author, without any other consideration, suggests the contextual orientation which the master programs must follow (2004: 393-394):

> "In recent review (about what is the 'right thing'), the objectives have been defined as moving away from features of the status quo to moving toward new

features and new characteristics. The reasons for this movement, we are told, to make organizations more flexible, agile, adaptive and, at the same time, make their performance more efficient and effective."

In summary, the cognitive perspective of OL assumes learning to be a problem-solving instrument. It has, thus, a technical interest; problem-solving has a wide variety of objectives such as Argyris' concerns with performance. Whoever benefits from improvement becomes relative to some circumstantial belief, so knowing the beneficiary of the achieved objective is irrelevant. The beneficiary can be the stock holder, society as a whole or someone else. Resistance to change has always a negative connotation.

Finally, I would like to discuss the technical interest of the positivist view of science: whenever the control of success, like performance enhancement (e.g. Perez-de-Toledo and Bocatto, 2007), is assumed as the objective without any restrictive criterion, the whole panorama, being it research and/or practice, needs to be taken into account because, firstly, OL can satisfy only one particular group of interest in detriment of others and, secondly, it is so "freely" applicable that it can serve the ideals of an NGO, a international corporation or the mafia. My argument is based on the obvious need to address the ethical dimension of OL which along with other managerial tools can be used as instruments of power and domination (Bocatto and Cascón-Pereira, 2006; Cortina, 2003; Alvesson and Deetz, 1998). Thus, the instrumental character of OL must undergo a reflective process in order to avoid the interests taken for granted by circumstantial dominant groups (Horkheimer, 2000(1937)).

Historic-hermeneutical Sciences

Situated learning appeared to be a secondary assumption of OL definitions. To illustrate this, Nonaka and Toyama (2005, p. 422) advocate that:

> "'Truth' becomes a truth through social interactions, instead of existing somewhere to be discovered… The particular truth can be claimed to be incomplete just as any current state of knowledge is fallible and influenced by subjective factors such as ideologies, values and interests of collectives."

And Prange (1999, p. 39) argues that:

"Judged from an anti-positivist view it is even 'normal' to have divergent perspectives, as there is no 'objective' world to be discovered. Rather, knowledge and truth are created by the researcher, not revealed by his mind. This emphasizes a pluralistic character of reality – pluralist in the sense that reality is expressible in variety of symbols and language systems. Contrary to common sense, there is no unique 'real world' that pre-exists, independent of human mental activity and human symbolic language."

Nonaka and Prange assume that learning behaviours and/or changing mental processes are relative to the context and provide another methodological frame: the historic-hermeneutical frame (Habermas, 1997, p. 40).

From this viewpoint, the objective of science is to comprehend meanings by interpreting texts. The rules of hermeneutics determine the possible meanings of the statements because the levels of language and objective experience, unlike the empirical-analytical model, have not yet been separated. Historicism gives the appearance of an objective interpretation of the facts of the spirit. The methodological rules link the interpretation with the application, so hermeneutical investigation discovers reality by focusing on the conservation and amplification of an inter-subjective intelligence oriented to action. In Nonaka's (1991) ideal, the knowledge creating process is viewed as a social process of validating truth. The consensus of the actors makes it possible to understand the meaning. Historical hermeneutics is oriented to a practical interest of knowledge.

However, here the facts are related for the first time to the standards of fixation. "Rationality", "sincerity" (Van Dijk, 1981, p. 217) and the capacity of being a detached observer (Schutz, 1953) become general conditions. This is problematic and to a certain extent provides naïve ontological view of the human beings (Bocatto and Perez-de-Toledo, 2006a). The psychotic is sincere when confessing hallucinations and rational when attempting to explain why they happen. In these extreme cases, it might be easy to find the truth: that is, the voices he/she hears do not exist. However, problems arise when the phenomenon is not so self-evident, so I ask: Did the Third Reich interpret Hitler's delirium as a psychosis or accept it by creating its own standard of fixation? Was Frederic Taylor aware that his ideal split between thinking and doing was probably the result of his obsessive-compulsive personality (Morgan, 1996, p. 32-35) or did "efficiency" become the

new standard of fixation which legitimated the reification of the worker? How can the liberals convince the conservatives, and vice-versa, that their ideals are better if both have different fixation standards?

Pinter (2005) summarizes this type of concern:

> "In 1958 I wrote the following: 'There are no hard distinctions between what is real and what is unreal, nor between what is true and what is false. A thing is not necessarily either true or false; it can be both true and false.' I believe that these assertions still make sense and do still apply to the exploration of reality through art. So as a writer I stand by them but as a citizen I cannot. As a citizen I must ask: What is true? What is false?"

Hermeneutics will be forced to presuppose the same kind of positivist self-intelligence. Neither methodological frame explicitly assumes the interrelation between assessment operations and controls of success which denies the existing intelligence of the researcher in the starting situation (Habermas, 1997, p. 41).

Again, I do not claim that hermeneutics is better or worse than any other framework. I merely point out that the fixation of standards can in some circumstances lead to this kind of problem. Stiglitz provides a remarkable illustration. He recognizes that on some occasions when technicians and academics formulate "scientific" recommendations to governments, they frequently "politicize" themselves by distorting reality so that they can adjust the recommendation to the tendencies of the authorities they represent (2003, p. 16).

Therefore, what seemed odd according to my criterion —that is, OL definitions represent conflicting methodological frames— is explained by the remaining convergent assumption of the frames: their relativist fixation of standards.

A space for discovering facts

As mentioned above, my discovery commences precisely when the findings about participation cannot be explained by the OL mainstream. The findings are described by "expressions" that provide the underlying learning process with new meanings and a new way of functioning, that is to say: how can OL explain that "in participating and deliberating the existential question of who I am and who I would like to be, which is

posed in the singular, is repeated in the plural–and is thus given new meaning" (Habermas, 1996, p. 160)?

I agree with Habermas' suggestion that participating involves a strong possibility of learning. He points out that by engaging in collective discussions about contested preferences, individuals often benefit from "learning processes which take place in the dimension of moral insight, practical knowledge, communicative action, and the consensual regulation of conflict" (Habermas, 1995, pp. 97-98). This type of finding, which the OL mainstream cannot comprehend, leads this thesis directly to the search for a broader scope of OL.

Building Criteria from the Critical Approach

The discoveries presented lead to an opportune change in the methodological frame. I thus offer a third possibility: the critical theory of the society.

Between the two World wars, a new research institute was annexed to the Frankfurt University in Germany. Its founder, Horkheimer, along with other intellectuals (e.g. Adorno, Marcuse, Fromm, Lövental, etc.), developed what is usually called the critical theory of society. The school developed the Hegelian-Marxist way of thinking and incorporated the Freudian perspective (Fromm, 1991, p. 57). In short, the school was characterized by its intention to analyse capitalist Western society and provide a theory which extends the rationality of emancipation, or cognitive emancipatory interest. The argument is based on the idea that human actions are expected to aim for a good, humane and rational society (Mardones, 1991, p. 38-40). These aims become its standards of fixation, which in turn lead to the creation of explanations and comprehension.

What concerns my research in particular is the understanding that existential and social factors penetrate into the structure of knowledge as the sociology of science advocates. If all the forms, aims, and methods of science are to be understood, it must first be understood what it is in human nature that gives rise to the scientific attitude (May, 1958) and, secondly, what the bias of the social context is. Whether the OL mainstream is reduced to a positivist instrumental rationality, to a Popperian critical rationality concerned only with logical-epistemological matters, or to a hermeneutical consensual interpretation, OL loses the explanatory capacity of the broad panorama, which Adorno and Horkheimer

call the "social totality". The seminal paper by Horkheimer (2000(1937) brings to mind that scientists play one of several roles in the division of labour. Nevertheless, the structure of society has intentions, interests and ideologies which are often balanced in favour of certain groups of interests. The real objectivity of science becomes to provide these groups with support; so, in fact, I am are criticizing the risky positivist and hermeneutical anchors of the OL mainstream.

The sciences of action (i.e. Economics, Sociology and Politics) and the empiric-analytical sciences seek knowledge of causal relations. Critical theory incorporates these views but goes further. The theory distinguishes what is lawful in social and human action and what reflects relations of dependency that are ideologically frozen, but, in principal, changeable. The information about the legal interdependencies of any field of study creates a process of reflection in the conscience of those affected. This process can change the state of non-reflected conscience bringing it back to the initial conditions of what is lawful. In this sense, a critical knowledge of the law can, through reflection, if not break the frozen ideology, at least make it impractical. Self-reflection is the fixation standard which validates the critical statement (Habermas, 1995, p. 41).

Like other methodological frames, the critical approach has its limitations. To mention one, the approach deals with the problem of finding the "truth" of what is lawful. It does so by initially taking what is legitimate in human and social action as conjectures (i.e. taken-for-granted beliefs) and then "verifying" if these conjectures are reasonable. And if they are, it gives them the status of "stronger" conjectures as Lorenz calls it (1988, p. 88). Concerned with the reasonability of the conjecture, Bocatto and Perez-de-Toledo (2007), for example, suggest a procedure that, from symptomatic data (that is, abnormal morality in action), sufficiently deconstructs the sequence of acts to their moral constitutions.

The Existential-Humanistic Framework to Organizational Learning

Critical theory explains and comprehends phenomena in Economics, Sociology and Political Science by assuming the legal interdependencies provided by the Marxist theoretical approach. In the same sense, the methodological frame uses Freudian psychoanalysis as the ideal methodology at the individual level. Freire (2000; 1970), Mezirow (1990), Moore (2002) and Schugurensky (2005) ground some of their analyses in Pedagogy on the critical view in special the social constructed aspect of it. Still, I highlight

Schön's (1983) approach to the reflective practitioner in Education as well, although within different interest than mine. In the organizational perspective, I build on previous works, in special, Pattakos' (2004) application of Frankl's theory on organizational settings, Semler's (1995) approach to organizational democracy, Örtenblad's (2002) radical perspective, Mingers' (2000) framework for critical learning in Management undergraduate courses, Alvarez de Mon's (1998) suggestions for the humanistic firms. Thus, I intend to do a similar effort by creating this alternative theoretical framework.

The framework must be capable of providing consistent and reliable conceptual integration. In other words, I need a theory that provides assumptions, concepts, and internal dynamics as well as an emancipatory interest. Consequently, this theory should be able to provide methodological tools as well. I find these convergences in the integration of existentialist and humanistic psychologies.

In reality, the existentialist and humanistic psychologies have studied learning as a subject in several ways. I take from these approaches some of most important aspects that are related and applicable to OL. The resulting approach catalyzes critical research by providing solid conjectures on which I can base my analyses. They enable the subjective-objective dialog and the generated reflective process to be understood. They also make it possible to differentiate lawfulness from frozen ideology. One example of this is the *quasi* certainty of a child's need for maternal affection (Spitz, 1965).

Nevertheless, before entering into the definitions of these psychological concepts to be use, it should be stressed where these concepts come from: existential philosophy and humanistic philosophy. The following mentioned authors were chose due to the use of some of their ideas on the development of the thesis.

Existential Philosophy

Existentialism has its roots in the 19th-century writings of Danish philosopher Sören Kierkegaard who considered that truth can be known only by starting with a person's perception of it as it relates to natural phenomena (May, 1973, p. 200). Kierkegaard proposed the concept of relational truth which considers that "the subject, man, can never be separated from the objective which he observes" (May, 1958, p. 26). The existentialists advocate that people bring the subject (i.e. their own "inner world" of experiences) into

their life endeavours. People should focus first on their own subjective experiences in the formulation of problems and then proceed to study them as objectively as possible. The subjective and the objective play balanced roles in the reality equation.

Another exponent of this philosophy is Heidegger who combined Husserl's phenomenological method with existential philosophy. The author turned from the study of mental acts to a detailed examination of the structure of human existence. He described for instance the humans as a "being-in-the-world", that is to say, an entity whose foundation involves an immersion in and openness to the surrounding world. Human beings would always discover themselves already thrown into a specific factual situation that defines them in their historicity. According to Husserl "humans discover their wholeness in an awareness of their own deaths" (Moss, 2001, pp. 11, 12).

The existential philosophy, thus, becomes the source of assumptions, theories and concepts in different fields of study. My attention will be on existential psychology. Frankl (1984, p. 123) defines the term existential as referring to: "(1) *existence* itself, i.e. the specifically human mode of being; (2) the *meaning* of existence; and (3) the striving to find a concrete meaning in personal existence, that is to say, the *will* to meaning."

Humanistic Philosophy

The humanistic philosophy confounds it self with the history of civilization. Some of the ideas of its eminent authors bear assumptions, concepts and theories used by the thesis, so I consider a worthwhile effort to make them known on a brief manner.

Socrates (469-399 BC) is the first author chosen for the value of his contribution to Western way of thinking and for his ideas on citizenship as I mentioned above. Socrates left his main method in the dialogues, dialectical conversations that sought deeper truths through examination of illustrations from daily life. To Socrates, the psyche is the home of character, intelligence and virtue. Socratic philosophy is ethical and personal. Socratic discourse perfects character and inspires virtue through knowledge which leads to good. In Socrates' view "no human would wish for anything less than true good and true happiness. Enlightenment by reason and dialogue leads to a correction of one's action and a perfection of the human individual" (Moss, 2001, p. 7). I specifically highlight at this moment the idea of a "true" virtue in opposition of a "pseudo" virtue and in addition the achievement of such

knowledge through dialogue. The former idea will be recovered in the following chapters during the discussion of the criterion used to take decisions or make meanings which is less submitted to the social consensus than of human features; and the later method makes known some of the sources of Freire's and Habermas' belief on the dialogue among citizens in order to find the truth of the best decisions to be taken.

For Plato (427-327 BC), the true, the good and the beautiful were elevated to the status of ends in themselves. The concept of Eidos (i.e. essence) "reappeared in German phenomenology when Strauss conceived of the essence of the person, or the true self, as an Eidos that one sees actualized only in glimpses, in the course of existence" (Moss, 2001, p. 7). This small excerption put forward the idea of building an initial standard of fixation for the several types of human actions which searches for the essences of humankind, the true, the good and the beautiful.

Karl Marx (1818-1883) was worried with the several types of the "opium of the masses", that is to say, he asserted that politics, economics and religion were tools of the wealthy to pacify and exploit the working class (Moss, 2001, p. 9). In effect, what Marx wanted was a more conscious and better human-being (Nogare, 1994).

Pedro Dalle Nogare, a humanistic thinker, also argues that philosophy is the indispensable complement of science because it is the only discipline that has methods to try to answer such questions as: How to explain the tension between the spirit and matter, the reason and the heart, determinism and freewill? What is the relation between man and values like truth, beauty and goodness? What is humankind's mission in the world? Which is humankind's individual and collective destiny? How can one prove scientifically that humankind should be the end, and never an instrument, in every theoretical, scientific, technological or social endeavour (Nogare, 1994)?

Sigmund Freud (1856-1939) is commonly called a naturalistic humanist. The author laid many of the foundations taken for granted by humanistic psychologists. Researching on hysteria, he showed that psychiatric symptoms can be understood as a language expressing the secret emotional life of the patient. In other works, the author showed that "every human action, however trivial, is meaningful and expresses parts of the individual's personal story not yet accessible to consciousness" (Moss, 2001, p. 13). The

psychoanalytical method thus would unmask, through interpretation, the meanings of the symptoms retained in the unconscious.

A second Austrian school of Psychology is represented by Alfred Adler (1870-1937). The author added to the Freudian discoveries of the libido and anger impulses the will to power, or striving for superiority. Adler's theory is in many aspects socio-psychological in nature, that is, the individual could only be understood in terms of his/her participation with others members of society. In effect, Adler reviewed his original conclusions about the selfishness and self-aggrandizement of individuals. He redefined these concepts by stating that humans' ultimate goal for superiority could be constructive or destructive. If destructive it would lead to domination and exploitation of others, a mistaken and pseudo goal of the neurotics; however, if constructive, it would lead to relationships of good will and cooperation. Healthy people would act in accordance with the social interest. Adler believed that individual born with the potential for social feeling or interest, but proper guidance and training are needed. According to the author, social interest was "a striving for a form of community which must be thought of as everlasting, as it could be thought of if mankind had reached the goal of perfection" (Adler, 1973, pp. 34, 35).

Many authors have pointed out the need to integrate philosophy and science. Abraham Maslow (1908-1968) suggested (1998) that academics in management should be more philosophical and think not only about a particular industrial plant, but also about the billions of the Earth's inhabitants, about twenty generations ahead and about the future of humankind.

Carl Rogers (1902-1987), with his client-centred approach to therapy, provided the central clinical the central clinical framework for the humanistic psychotherapies. The author "spent his early career identifying the necessary and sufficient conditions that enable humans to spontaneously grow and seek fulfilment" (Moss, 2001, p. 17).

The institutionalization of the Humanistic Psychology into the Division 32 of the American Psychology Association happened as in the following. As an organized movement, Humanistic Psychology grew out of a series of meetings in the late 1950s initiated by Abraham Maslow and Clark Moustakas and including Carl Rogers, all American Psychology Association members. They explored themes such as the nature of the self, self-actualization, health, creativity, being, becoming, individuation, and meaning.

Building on these meetings, in 1961 an organizing committee including Anthony Sutich launched the Journal of Humanistic Psychology (JHP). Its early editorial board included many well-known scholars such as Andras Angyal, Erich Fromm, Kurt Goldstein, Rollo May, Clark Moustakas, and Lewis Mumford. Maslow had compiled a mailing list of colleagues to whom he sent his papers which conventional journals would not publish, and this was used to begin the promotion of JHP (De Carvalho, 1990).

The new journal's success in responsive subscriber base quickly convinced its founders that a professional association could also meet a need. With the assistance of James Bugental, who served as its first president pro tem, and a grant arranged by Gordon Allport, the inaugural meeting of the Association for Humanistic Psychology (AHP) was held in Philadelphia in 1963.

In 1963 James Bugental published a foundational article, "Humanistic Psychology: A New Breakthrough," in the American Psychologist which was adopted by AHP as a basic statement of its own orientation. This statement was amplified in Bugental's 1964 article, "The Third Force in Psychology" in the Journal of Humanistic Psychology and appears, in the following slightly amplified version, in each issue of JHP (Aanstoos et al., 2000).

The five basic postulates of Humanistic Psychology are: (1) Human beings, as human, are more than merely the sum of their parts. They cannot be reduced to component parts or functions; (2) Human beings exist in a uniquely human context, as well as in a cosmic ecology; (3) Human beings are aware and aware of being aware (i.e. they are conscious). Human consciousness potentially includes an awareness of oneself in the context of other people and the cosmos; (4) Human beings have some choice, and with that, responsibility; and, (5) Human beings are intentional, aim at goals, are aware that they cause future events, and seek meaning, value and creativity (Bugental, 1964, pp. 19-25).

In the following I provide information about how an existential-humanistic (henceforth EH) framework to OL looks like. The description represents my intention, and need, to a theory around a different methodological framework from the OL mainstream.

1.2. Methodological and Epistemological Literature Review

A review of methods used on the study of citizenship participation and development shows that case studies and comparison of case studies (e.g. Blanco, 2002) are the preferred methodologies. Focus groups are eventually created to construct the questions of the surveys previously for the construction of the cases (Ribeiro and Grazia, 2003). These methods also appear on Akkerman; Blanco and Rebollo-Izquierdo; Jarque; Medina; and, Carson and her colleagues as Font summarizes (2003, pp. 12, 13). In addition, as O'Neil's (2003) understood, in these situations the use of case studies is coherent with in-depth interviews. In the case of citizenship education surveys treated quantitatively are also found (e.g. Menezes, 2003). Citizens often participate on focus groups as a way of assessing their needs (Robb, 2002) and of understanding values and interest of different stakeholders thus orienting public policies (Kahan, 2001). Table 4 summarizes the methods used along with absences.

Method/ Level of analysis	Descriptive	Interpretative
Social (e.g. communities, participatory situations)	E.g. Case study, comparison of case studies, focus groups	E.g. Critical discussion of democratic theory and participation
Organizational/managerial	Lack 1	Lack 3
Individual	E.g. Interviews, surveys	Lack 2

Table 4: Methods used in the study of public participation and its absences

Whether we consider in table 4 the social, the organizational/managerial and the individual levels of analysis, it is still absent methods used to interpret in participatory situations the learning and development on the individual level (lack 2). Nevertheless, in order to do such interpretation the description of the organizational/managerial aspects of the participatory situation is needed (lack 1) along with the interpretation of the relationship between the management of the situation (lack 3). For that reason it is proposed a methodological *bricolage* which helps to complete the information lacked about the individual learning aspect present in the participatory processes. In that sense, what seemed to be required by the literature was a clearer description about the managerial aspects of the citizenship learning processes, that fact is understandable due to the different focus that Education and

Political Science give to citizenship development. Besides, as the findings stop at a descriptive aspect, due to characteristics of the methodology commonly used (i.e. case study and survey), a next step into the understanding of the problem can be made, the "interpretation" of it. The interpretation thus can be made in two levels: (1) in the organizational level, the interpretation of the participatory action taken as a managerial endeavour, and, consequently, (2) in the individual level, the interpretation of the learning and development of the citizen involved.

In the organizational level, thus, the step further from the simple description is the interpretation of the democratic, or participatory, action. Among different epistemologies, it seems fruitful to use one which makes reference to the interpretation of the organized participation. The way the social sciences analyse phenomena is controversial and involves different views of what a social and human science should be. Any analysis made without proper care can end up into miscellaneous, for instance, the unclear distinction between "explaining" and "comprehending" phenomena. In other terms, the attempt to "explain" a social phenomenon consists fundamentally of applying the logical Popperian schema of causality. However, causal explanation falls short when applied to history, which means that in historical and social sciences, as distinct from natural sciences, there is no reference to general laws. Thus, according to Dray (1964), explaining an action means showing that this action was the appropriate to, or the rational proceeding of, the situation observed.

Although the polemic persists to date, in the descriptive part of the thesis I will assume the argument initially made by Anscombe who focused the problem on the notion of intentionality. This new impulse to the idea of "comprehending" showed that intentional conduct exists in a determinate context, but it disappears in a different one. Some analytical philosophers have called this reality "practical syllogism". Von Wright argues that this positioning recovers Aristotelian and Hegelian notions and is considered to be a model for comprehending social and human issues. In the practical syllogism: 1. the starting point of the major premise of the syllogism refers to something intended, or the goal of the action; 2. the minor premise refers to a means, or an instrument, to an end; 3. the conclusion consists of using this instrument to accomplish the end (Mardones, 1991, pp. 43, 44).

Schutz (1953, p. 319) redefines the social and human "action" as an intended human behaviour that is "devised by the actor in advance". According to the author, the social actor makes use of the "in-order-to motive" which means the end to be brought about by the action undertaken. The outcome of this ongoing process is the "act" or the accomplished action. In order to achieve this outcome, the individual has to anticipate the future result of the action and then step backwards and plan the moves that are necessary to achieve the desired result. Individuals can base their conscious plan on knowledge from previous achievements, assuming that what they have achieved, whether under similar circumstances, they will usually be able to achieve again. The participatory actions in general seem to follow such epistemology, that is, they have purposes, plans and acts. In the chapter dedicated to the methodology description Schutz phenomenology is recovered.

In the following the epistemological basis for interpreting the learning and development process in the individual level is demonstrated.

As I have referred to a philosophical and psychological approach related to humanism and existentialism using terms like the "*meaning* of existence" or "acting responsibly", it will be necessary to use an interpretative type of methodology. Nevertheless, there are some epistemological considerations to be made before suggesting such methodology.

It was stated that the critical approach recognises psychoanalysis as an ideal method on the individual level. In the following I intend to bring some light about why this is the case.

I will start this discussion by using a quotation provided by Popper (1972, p. 5) in which the author refers to a comment made by Russell on Hume's criticism to the principle of induction. Russell says about the Hume's treatment of induction:

> "Hume's philosophy… represents the bankruptcy of eighteenth-century reasonableness [and] It is therefore important to discover whether there is any answer to Hume within a philosophy that is wholly or mainly *empirical*. If not, *there is no intellectual difference between sanity and insanity*. The lunatic who believes that he is a poached egg is to be condemned solely on the ground that he is in a minority…"

With this kind of statement in mind, Popper launched himself to the challenge of given an answer to the problem of induction. Nevertheless, I would like argue that the example of the lunatic person given by Russell is not accidental. Again I would like to discuss this aspect.

Popper was trying to give an answer to Hume's interest on human knowledge, more specific, on Hume's question of whether any of our beliefs – and which one of them – can be justified by sufficient reasons. Hume (Popper, 1972, pp. 3, 4) raised two problems: a logical problem (i.e. "H_L Are we justified in reasoning from [repeated] instances of which we have experience to other instances [conclusions] of which we have no experience?") and a psychological problem (i.e. "H_{Ps} Why, nevertheless, do all reasonable people expect, and *believe*, that instances of which they have no experience will conform to those of which they have experience? That is: Why do we have expectations in which we have great confidence?"). It is known that Popper gave an answer to Hume concerns. Although I will skip the whole discussion which led to the idea of objective knowledge it is important to mention that to the logical problem, Popper used a procedure in which whenever logical problems were at stake all the subjective or psychological terms are translated into objective terms (e.g. a belief becomes a statement; an impression becomes an observation statement, etc.). However, and this point is significant to my discussion, to the psychological problem the author said (Popper, 1972, p. 6):

> "Once the logical, H_L, is solved, the solution is transferred to the psychological, H_{Ps} on the basis of the following *principle of transference*: what is true in logic is true in psychology[...] This is admittedly a somewhat daring conjecture in the psychology of cognition or of thought processes[…] It will be clear that my principle of transference guarantees the elimination of Hume's irrationalism: if I can answer his main problem of induction, including H_{Ps}, without violating the principle of transference, then there can be no clash between logic and psychology, and therefore no conclusion that our understanding is irrational."

In that sense, what I ask is: what Popper had in mind when he referred to "psychology"? The first answer comes from the mentioned quotations. Popper referred to the "psychology of cognition or of thought processes" which reminds us of the problematic computer metaphor, or the ontological idea of humans seen as data processors. The second answer

refers from the Popperian view of learning processes. Bonet and Casaburi (1997, p. 13) explain Popper's view as in the following:

> "For Popper all kinds of learning have dogmatic and critical phase. The dogmatic stage shares some properties with imprinting [referring to Lorenz findings] in the formation of conjectures. The critical stage submits conjectures to empirical observations for refutation. So, learning is a process of trial and error-elimination, which is very closely related to falsificationism. It acts in science as well as in every day life. As an anecdote, it is worth mentioning that the problem of learning led Popper to the solution of the problem of induction and it was not the other way round."

It is important to highlight that Bonet and Casaburi permit us to conclude that Popper's solution to the problem of induction was based on an analogy, the analogy of the phenomenon of the imprinting in animals. However, the use of this analogy is imprecise per se. There are two reasons for that. In the first place, the evident mismatch between the analogy and the concept it tries to convey, that is to say, the imprinting is irreversible therefore when something is learned it would remain frozen in the dogmatic phase. In the second place, if a changeable imprinting is the case it would refer to an unlearning mechanism (through empirical observation for refutation). In that sense, Popper's view of the psychological problem is based on the known computer analogy in which the stored content is retrieved in order to pass through a "program" which leads to new conclusions that are restored. In other words the firstly stored content is the first conjectures, the program submits these conjectures to empirical observations for refutation and finally if the conjectures are refuted, new knowledge is acquired becoming the new dogma. This psychological view refers to the associative and cognitive approaches to learning which, although right in many circumstances, is partial to the comprehension of social and human action on a broader scope.

It is important to highlight then that the view searches for a simple procedures. Newell and Simon (1963, p. 402), two of the most influential of the early information-processing theorists considered that: "It looks more and more as if problem solving is accomplished through complex structures of familiar simple elements. The growing proof is that we can simulate problem solving in a number of situations using no more than these simple

elements as the building blocks of our programs." Confirming this idea, Popper (1994) ensured that discarding hypothesis is a simple operation that can be solved in rational debate therefore the complicate debate about values does not concern to the scientists.

This kind of statements brought serious concerns to social and human scientists because they are too restrictive and in many social situations to discard a hypothesis is, if possible, a very difficult operation. As Sauquet (2004a, p. 384) argues: "as this rational debate has been analyzed, it is clearly less simple than Popper was ready to admit". In fact, since individuals are, at the same time, both objects and subjects of research, research in social sciences cannot be free from subjective factors (Flyvbjerg, 2001). Others became sceptics arguing that the scientific debate, in general, is constructed according to certain forms and rules for arguments to be accepted depending on the community of practice involved (Nelson, et al., 1987); or, that the main difference between argumentation and a demonstration is that in the case of argumentation the status of axioms, if existent, are not self-evident (Perelman, 1982); or, finally, that if even in natural sciences, scientific development is restricted by paradigm prison (Kuhn, 1996), let alone in human sciences.

As critical theory proposes, I will prefer to rely partially on Popper's view, and after that build another problem and provide an answer to it. I assume thus that the term "psychological" referred to a very specific psychology so the solution to it remained within this specificity. So, I ask: what about the psychoanalytical problem? Or, in other words: what about the psychoanalytical aspect of the psychological problem? The psychoanalytical view provides a completely distinct ontology of the human beings in which the lack of self-reflection seems to impede trial and error-elimination and besides tries to deal with subjective issues, such as values, power, ideologies, impulses, contexts, etc. The psychoanalytical problem could be stated as: Why do all reasonable people believe they are acting without any other irrational and unconscious influences but based only on their conscious state? That is, why bio-psychological features which makes part of human subjectivity are forgotten in the analyses of human and social actions? In addition, it is important to have in mind that the irrational can be understood by the rational every time the causal relation proposed, or hypothesis, comes along with the a state of self-reflection. As an illustration, let us take a group of citizens and provided them with an interpretation, suggesting that their present state of political passiveness is a result of a historical context that provided passive models and narratives in order to maintain the

status quo of certain groups of interests (i.e. the causal relation). Although it could be true, no change and learning will follow the interpretation if the process of self-reflection does not start in the mind of the affected. Knowing how this process starts means to know how the brain works, an intriguing and unanswered question and a challenge that fosters research in several different fields of study, learning included. Nevertheless, the solution to the psychoanalytical problem will hopefully bring some light to the comprehension of citizenship learning in participatory contexts.

Going back to Russell's illustration about the lunatic, it seems that by considering the psychoanalytical problem the psychiatrist will have better knowledge about mechanisms, and meanings, which led him to believe he was a poached egg and, moreover, by providing this information to the patient he might be able to comprehend and reflect about the origins of his delirious and hopefully get over that pathology. Reframing Perelman, maybe in the case of human and social actions argumentation is the only instrument we have. Nevertheless it does not mean argumentation is not certain. Lorenz argues that the greater the organic system the greater the level of integration. In this sense, human beings have a high level of complexity which is still far from the comprehension of their totality, thus the best methods to analyse them are observation, description and at most hypothesize causalities, since restricting them into potential rational minds, experimentally assessable, is pseudo-knowledge proved false (Lorenz, 1988, p. 104).

Finally, whether the psychoanalytical problem was considered an un-worked gold mine could help to explain the observation of Kuhn (1996, p. 15): "[…] and it remains an open question what parts of social science have yet acquired such paradigms at all." That is to say, social sciences will never acquire paradigms if, among others, the psychoanalytical nature of their subjects is neglected. By commenting the benefits of the study of psychotherapy, which is the main source for understanding the psychoanalytical problem, Maslow forecasts that a theory of learning would benefit strongly from such findings, the author (1970, p. 241) states: "To take a simple example (of the benefits of studying psychotherapy), there is no question whatsoever that the theory of learning would, to say the least, profit by the study of the leaning effects of such therapeutic forces as marriage, friendship, free association, resistance analysis, success in job, not to mention tragedy, trauma, conflict and suffering."

In summary, to cope with the psychoanalytical problem opens horizons in the research of interpretation. The psychological and the psychoanalytical problems do not exclude each other but work in parallel as a source of possible convergences of assumptions, theories and concepts. Taking the subjects mentioned by Maslow and considering them examples of complex issues to be understood, figure 1 transmits this inclusive perspectives. The simple problem-solving loop reflects the OL mainstream approaches. The problem-solving involving complex issues (e.g. psychic, marriage, friendship, free association, resistance analysis and so on) includes the simple and adds to it other problems to be considered on a dynamic flow.
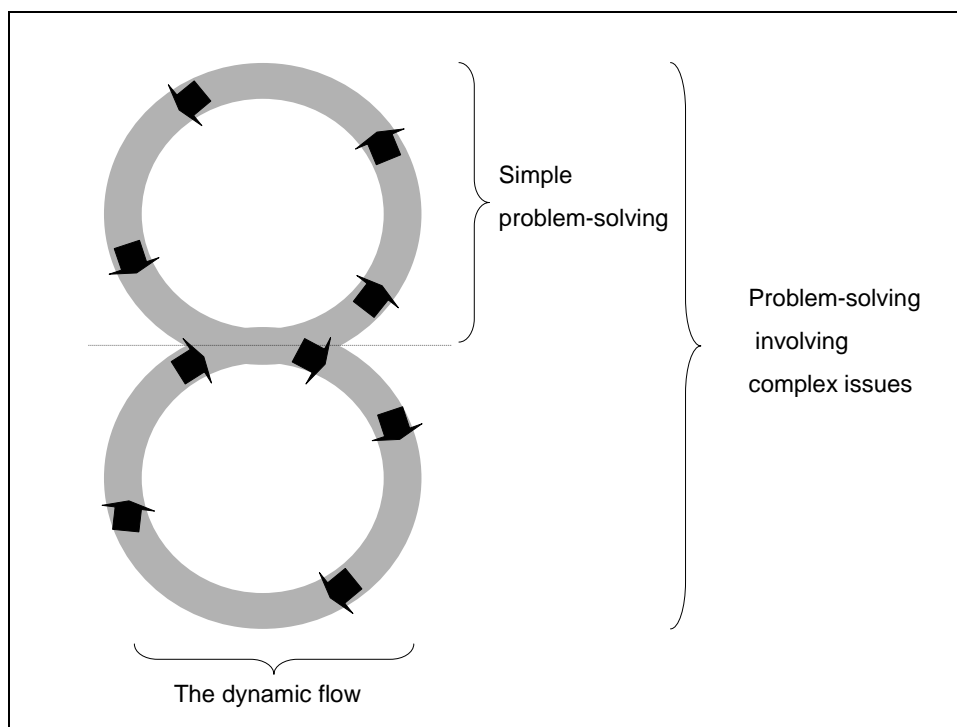
Figure 1: The integration of simple and complex problem-solving into a dynamic flow

In order to establish the path that in the end will justify the thesis' methodology, I will address the subsequent approaches which seem to bring light to what I am calling the psychoanalytical problem. This path will start from a philosophy which made important efforts to study the consciousness of the individuals incorporating some of the aspects neglected by Popper, this philosophy is called phenomenology. Phenomenology had its origins in the work of Edmund Husserl who during the early 1900s began to develop a "philosophy as rigorous science". Differently from the misguided allusion of getting "closer" to the natural sciences, Husserl started from the understanding of the distinct

nature of human experience which if taken with equal scientific rigor could provide rational knowledge that would enable humanity to freely shape its own destinies. The author pointed out that phenomenology "aimed to complement and contextualize empirical scientific investigations by clarifying the 'essence' of regions of study such as nature, animal life, and human psychic life" (Churchill and Wertz, 2001, p. 249). In Husserl reasoning, such clarification would be propaedeutic to any objective inquiries made at the empirical level. As Bonet and Casaburi (1997, p. 21) tell:

> "He (Husserl) examined the foundation of our beliefs putting them in brackets or suspending our judgment of them, and avoiding previous formed theories. He based this inquiry on the philosophical analysis of the ways that the knowledge of single common things and actions is formed in or presented to our consciousness. He studied mental objects such as intuition, perception, abstraction, judgement, inference, feeling and will in relation to our complete mental life."

The same epistemological view was present in the third force in Psychology in which Maslow (1970, p. 1), among others, readily recognized the necessity for a distinct epistemological approach:

> "A psychological interpretation of science begins with the acute realization that science is a human creation, rather than an autonomous, nonhuman, or *per se* 'thing' with intrinsic rules of its own. Its origins are in human motives, its goals are human goals, and it is created, renewed, and maintained by human beings. Its laws, organization, and articulations rest not only on the nature of the reality that it discovers, but also on the nature of the human nature that does the discovering… The misguided effort to make believe that this is not so, the persistent attempt to make science completely autonomous and self-regulating and to regard it as a disinterested game, having intrinsic, arbitrary chesslike rules, the psychologist must consider unrealistic, false, and even anti-empirical."

May's existential-analytic position approaches the scientific endeavour as:

> "Man may seek the meaning of science by approaching it as a typically human endeavor and asking: What is it in the human nature that leads to the emergence of the scientific attitude? …Once I have the answer to this question… I may begin to

grasp what science really means. From that moment on, I may be able to trace back to man's existence all forms, aims, and methods of science and to demonstrate that they are manifestations of his nature." (Ryckman, 1993, p. 430)

Additionally, in phenomenology, experience means the mental life or consciousness of each person that form his complete internal biography. It is produced in his contacts with the world and his interactions with other people. It is important to make know at this point that this last idea about the experience being produced in the world with other people is one of the anchors of my suggested framework; it will have comprehensive repercussions latter in the analytic phase. As Bonet and Casaburi (1997, p. 22) make clear: "Consciousness is intentional; that means that all our mental objects, such perceptions, concepts, judgements, values and feelings, refer to things, which may or may not exist. It means also that this reference has its origin in our own interests. At each moment our experience provides us with knowledge and also with purposes."

At this point there is an important differentiation to be made: if one considers the face-value of the statement which says that conscious is intentional and based on our own interest, one would assume to have the total control of he/she owns actions. If that is the case, Dora, the famous case of hysteria studied by Freud, would be a matter of this woman's fake, that is to say, she would consciously and intentionally, among other symptoms, refuse to walk. An illustration on the social level would be that most of the world's population living in poverty would be explained by their intentions and interests in doing so. To the former Freud suggested that her unconscious desire of having fun with friends (i.e. the pleasure principle in the id) while taking care of her sick father was hardly repressed by her super-ego, which was reinforced by the contextual moment of he Victorian age; from this struggle her, ego collapsed and the symptoms appeared. To the later, Stiglitz (2003) explains that in many cases the reason why countries, and their people maintain, themselves in poverty is the mistaken policies that the International Monetary Fund and the World Bank "suggest" them to follow, in reality, these institutions formulate policies according the intentions and interests of their financiers.

Schutz, the already mentioned phenomenologist, brought some light to these inconsistencies by differentiating two kinds of purposes that lead to action. The author (1953, p. 319) redefines the social and human "action" as an intended human behaviour

that is "devised by the actor in advance". The author divides action into three components: motive, project and act. "Motive" covers two different sets of concepts: Firstly, the "in-order-to motive", which means the end to be brought about by the action undertaken. And the "(genuine) because-motive" refers to the point of view of the actor in relation to his past experiences (e.g. environmental features where the actor grew up, childhood experiences, etc.), which have determined him to act as he did. The actor who lives in his/her conscious and ongoing process of acting has merely the in-order-to motive of his/her ongoing action in view. Schutz (1953, p. 321) suggests that:

> "Only by turning back to his accomplished act or to the past initial phases of his still ongoing action or to the once established project which anticipates the act *modo future exacti* can the actor grasp retrospectively the because-motive that determined him to do what he did or what he projected to do. But then the actor is not acting any more; he is an observer of himself."

In this last statement Schutz touches the psychoanalytical problem and in fact also the psychoanalytical methodology of self-reflection provoked by the information about the psychological functioning but he does not go into it. The main reason for that is that the author interpretation considered mainly the conscious action while Freud, for instance, gave extreme attention to the unconscious drives.

It is important to make a differentiation in terms of methodology and to the learning approach I will propose. The psychoanalytical problem relies on the orientation made by critical theory, that is to say, psychoanalysis. However, even though the methodology is the same there are many psychoanalyses to rely on and, of course, the small theoretical differences among them would influence in the way psychoanalysis as a method is used and which findings should be highlighted.

In that sense, Freudian psychoanalysis was the first to recognize the need to create a different methodology to understand a human nature conceptualized differently. The unconscious being the depository of hidden wishes and impulses that govern behaviour settled the psychoanalytical method. Nevertheless, the learning aspect of Freudian theory is hard to find and if we consider his work: "Civilization and Its Discontents" (Freud, 1930) we might conclude that development is unlike and humanity walks towards the disaster. So, what I am incorporating in the theoretical framework other authors who respect the

psychoanalytical methodology but found the possibility of development and learning. This is the reason why Frankl's finding about the humans' primary motivational force of striving to find meanings in life sets some course of action or developmental path in which learning appears. Maslow and Rogers by arguing about self-actualization as a developmental force also opens space for a distinct kind of learning to be understood.

Maslow converges to the methodological approach to be developed by this thesis, that is to say, the thesis follows a path which goes from the inconsistencies of the positivist view of science, passing through the phenomenological philosophy understand of the subjective aspect, and the subjective applied to the world, of humans, to the possibility of observing learning in humans despite of the fact that this learning is submitted to psychoanalytical constitutions. In short, the basic assumption is that the freewill to act, and thus learn, in influenced and restricted by genetic, biological and psychological drives.

At this point we can anticipate a construction of the different methodology provoked by the election of this distinct epistemological root and consequent theoretical framework. Having that in mind, I am able to make it clear the scope of the term "comprehending". In effect, when I use the term I am referring to (1) Schutz' "in-other-to" motives which makes possible the comprehension of the action and also to (2) the possibility of analysing the "because" motives, or the humans' intrapsychic. The descriptive part of the thesis refers to the former and the interpretative part to the later.

About the motives of the scientist, Maslow (1970, p. 2) advocates something very similar to the critical theory:

> "It is too often overlooked that the original theorizers of science often thought of science primarily as a means to help the human race. Bacon, for instance, expected much amelioration of disease and poverty from science. It has been shown that even for Greeks science where pure unmanual contemplation of the Platonic sort was a strong tradition, the practical and humanistic trend was also fairly strong. The feeling of identification and belongingness with people in general, and even more strongly the feeling of love for human beings may often be the primary motivation in many men of science. Some people go into science, as they might into social work or medicine, in order to help people."

This distinction, more existential and humanistic, leads to methodological constraints, readily recognized by Maslow (1970, p. 149) on his attempts to understand the "self-actualizing people":

> "…This kind of research is in principle so difficult – involving as it does a kind of lifting oneself by one's own norms – that if we were to wait for conventionally reliable data, we should have to wait forever. It seems that the only mainly thing to do is not to fear mistakes, to plunge in, to do the best that one can, hoping to learn enough from blunders to correct them eventually. At present the only alternative is simply to refuse to work with the problem. Accordingly, for whatever use can be made of it, the following reports is presented with due apologies to those who insist on conventional reliability, validity, sampling, etc."

Years have passed and original authors like Maslow's inspiring scientific and methodological considerations proved to be fruitful. Humanistic and existential researchers have been creative in order to overcome such difficulties as they did not "refuse to work with the problem". In the following we quote some of these works, more specifically the ones that inspires the epistemological approach and resultant methodological tools proposed by this thesis.

Wertz (2001, pp. 240-243) made an extended bibliographic revision about what he called "revolutionary trends" on epistemological and methodological approaches in psychology. Theses trends can, I think, be used by other disciplines in social sciences, especially in management sciences. The core insight presented by Wertz was the finding that in the whole history of psychology the diverse criticisms have a common root: "the discipline's unquestioned adoption of the natural science approach". Giorgi criticized experimental psychology's reductionism, and argued for a phenomenologically based methodology that could support a more authentically human science of psychology (Giorgi, 1970). Giorgi argued that psychology has the responsibility to investigate the full range of behaviour and experience of people in such a way that the aims of rigorous science are fulfilled, but that these aims should not be implemented primarily in terms of the criteria of the natural sciences. Also Gergen (1973) advocated that psychological theory, unlike physics, is limited to particular times and cultures, questioning the appropriateness of seeking universally true propositions and advocating the practice of narrative interpretation that is

more similar to the studies in literature, history, and journalism in a perspective called social *constructionism*. Still, the emergence of humanistic and cognitive psychologies, during the 1960s, highlights consciousness and the importance of subjectivity in science diminishing the supremacy of behaviourism. Lorenz (1988, pp. 106, 107) argues that human beings are highly integrated alive systems, so any attempt to treat them without considering their subjectivity is a mistake, the author reminds that even the most "objective" researches acknowledge the object under study through the subjective experience of the researcher. In 1999, Fishman argued that changes in the general feeling of the period have brought constructionism greater authority and prestige in opposition to the dominant natural science perspective. This new approach, recognized as postmodernism, brought a diversification of methods (e.g., feminism questioning of universal of laws governing humans and assumed as masculine introduced the idea that research involves a human relationship with the subjective matter and should involve cooperation, equality, intuition, feeling, valuing and sensitivity to the point of view of participants).

Only to mention some alternative approaches used in the end of the 20th Century and here used as grounds to the methodology proposed, I position Moustakas' (2001) heuristic research, which calls for passionate indwelling and first-person involvement on the part of the researcher, who is viewed as a scientist-artist. Phenomenological methods of research, which will be further better explained, have continuously being developed (e.g. Giorgi, 1985). The same happened with narrative methods which have delineated from a variety of quarters, emphasizing the value of stories as research tools for the generation of psychological knowledge (e.g. Bruner, 1990). Hermeneutics' methods involving the analysis of meanings implicit in texts of human action and in light of historical context, semantics, literary structure, and social conditions also followed the same path of enhancement (e.g. Parker and Addison, 1989). Also, participatory research (e.g. Borda, 2001) an approach that uses empathy, communion, and even identification by the researcher with research participants and subject matters became a recognized perspective. The same trends led to a revision on interview methods, i.e. more phenomenological, hermeneutically and relational oriented (e.g. Kvale, 1996). And finally, case study was recently renewed in the sense of concentrating on the problem of bias and generality of findings (Fishman, 1999).

Up to this point the thesis has reviewed the concepts of citizen, citizenship and citizenship participation. The objective is to establish the way these terms are commonly used in order to redefine it through the framework proposed in the following. Also, regarding to the research on democratic participation, and its resultant instruments, the methods normally used were reviewed as a way of looking for opportunities of new research. Finally, the suggestion about the distinct way of approaching the phenomenon of citizenship learning and development (i.e. their managerial and organizational learning aspects) leads to a review on the epistemology, or the philosophy of science, used in the mainstream studies and the suggestion to use an additional epistemological and methodological possibilities.

2. THEORETICAL FRAMEWORK

The descriptive and interpretative objectives of the thesis cover two different lacunas in citizenship participation and development studies. Both objectives thus suppose two different theoretical frameworks from which analyses are made. In this chapter it is demonstrated, firstly, the theoretical framework from which the particular managerial aspect is analysed and, secondly, the framework which makes possible to interpret the reasons for individual learning. The theoretical framework search is oriented by the research interest, that is, to understand citizenship learning and development through management sciences as a field of study. Next chapter redefines the research interest into the research questions and explains the methodologies.

2.1.   Defining the Descriptive Scope

As it was presented in the previous chapter, there are many interrelated elements in the functioning of HR management. In democratic and participatory situations it is expected that the same interrelations occurs. Thus, with the objective of firstly bringing into awareness the HR practices that appears on citizenship participation and secondly the other elements involved on this functioning, I define the descriptive scope of the thesis as in the following. The scope is oriented by the research interest in understanding of what is it learned in participatory situations? Which managerial practices are used? And how is it learned? Latter on such interest will become precisely the research questions.

The universalistic approach

The universalistic approach or the best practices approach (e.g. Ferris et al., 1999) tries to answer the question: Are any effective human resources practices independent of the organizational context and, if so, should they not be used by all firms? The approach assumes that all firms should adopt a set of HR practices in order to benefit both the firm and its employees (Sastre-Castillo and Aguilar-Pastor, 2003, p. 36).

Another important assumption is that because the employees perceive that the firm is more considerate towards them, they will be willing to perform more efficiently (Levering, 1997; Eisenberger et al., 1986). Likewise, because citizens perceive that the local government is concerned with them and gives them voice and deliberative power, they are

more likely to engage in the process. The efficiency of the participatory situation is understood as being the best decision taken within the limited resources.

The congruence approach

Nadler and Tushman (1980, p. 40) define the fit or congruence approach as the degree to which the needs, demands, goals, objectives and/or structure of one component are consistent with the needs, demands, goals, objectives and/or structure of the other component. However, the theoreticians of the congruence approach propose that a greater degree of fitness among organizational components and the context they are part of means more efficient organizational behaviour on its different levels (Sastre-Castillo and Aguilar-Pastor, 2003, p. 36).

As Sastre-Castillo and Aguilar-Pastor (2003) argue, the integration of both approaches provides information not only about the instruments of the HR management used in the participatory processes but also about how they interact with each other and with other factors, and how they evolve in accordance to the changing dynamics of the processes.

Finally, I add to the justification of studying citizenship learning and development through the lenses HR management the findings of Putnam (1993) who refers to the relation between learning and organizational format and Watkins and Marsick (1993) who refer to a culture that does not punish experimentation, is less controlling and fosters free choices and initiatives.

Summarizing, Political Science provides evidence which demonstrates that, at present, democratic action is problematic. In this respect, I proposed in the begging of this thesis to study the managerial and the learning processes involved in citizenship learning. In this item I put forward the managerial aspect, more specifically the process of HR management, that is, either simple and informal or complex, strategic and formally planned in advance. The idea of managing democracy has to be supported by some kind of organized and goal-oriented processes if it is not to become unfruitful. My intuition, supported by the mentioned "signs" found in the literature, says that HR management plays an important role in this organized process and that good and democratic intentions are integrated with good HR management practices, one supporting the other. Such

microanalysis is absent in Political Science and Education literature because it is not really their object of study.

2.2.   Defining the Interpretative Scope

The level of analysis is the individual, thus, I will let aside the concepts related to what is lawful in social action and consider only the lawfulness of human action. This hypothetical human lawfulness represented in the following concepts will serve as set of criteria to differentiate from other concepts or theories which reflect nothing but relations of dependency that are ideologically frozen. The argument that bears the criteria comes from the hundreds of thousands testimonies of existential and humanistic psychologists who declare that humans have bio-psycho intrinsic constitutions like impulses, transferences, defense mechanisms which suffers more or less influences from the situations they live in. The authors quoted on this thesis are only some examples of them.

A variety of concepts within the EH framework to OL can be used to comprehend the puzzle of citizenship learning. All of these concepts are considered to be lawful in humans offering thus the legal interdependencies of concepts expected by the critical approach. As it was mentioned in the begging of the thesis, political and social trust is an element considered by many as one of the indispensable factors for citizenship participation and development. In the case of citizenship learning I would like to observe key concepts relying on the suggested framework. The decision about which elements to observe derivates firstly from the research interest, in effect, what is it learned? how is it learned? and why is it learned?; secondly from the opportunity of adding information to the problem of criteria in the definition of citizenship learning brought by Political Science and Pedagogy, that is, the conjectured lawfulness of human action can provide another set of criteria used by the citizens in order to take decisions and learn citizenship; and thirdly from the suggested and more structured existential-humanistic approach to the organizational learning mainstream. The decision of considering multiple theoretical sources is made with the intention of providing theoretical convergence.

There are five major intrinsically related concepts, thus strong conjectures, which surround existentialist and humanist psychologies permitting such observations: (1) the contextual preconditions; (2) the subjective-objective relation as a mediator of reflective thought; (3)

the meaning-making process; (4) the self-actualization process; and (5) the valuing process.

In summary, the EH framework is constituted by theories, concepts and methods which aim for a good, humane and rational human actions. Therefore, the learning that is considered existential and humanistic consists on exerting, among others things, subjective-objective dialog, meaning-making, self-actualization, and valuing process.

Contextual precondition

The first concept in this framework is related to the ideal characteristics of the context in which an EH framework is most likely to arise. This does not mean that the context is a *sine qua non* condition. There are many reports suggesting that even in the worst conditions, humans can still actualize potentialities. Sledge et al. (1980, p. 439) reveal that researchers at the Yale University School of Medicine "have been impressed by the number of prisoners of Vietnam war who explicitly claimed that although their captivity was extraordinarily stressful–filled with torture, disease, malnutrition, and solitary confinement–they nevertheless […] benefited from the captivity experience, seeing it as a growth experience." Therefore, I will just assume that the environment "can influence" the existential-humanistic learning.

I will base firstly this discussion on the Freudian work called "Group psychology and the analysis of the ego" (Freud, 1921). This choice provides important explanations for the development of the thesis. This Freudian analysis considered by many as breakthrough thinking starts with a conjectures which concludes that the individual psychology with an amplified meaning is also a social psychology. The author justifies this assertion by saying that the general concern of the individual psychology is related to the way the individual satisfies his/her instinctive impulses, however, the individual psychology says little about the relationship between this individual with the others. Yet there is something else involved in the in the mental life of the individual like a model, an object, an auxiliary role, an opponent, thus, the individual psychology is in the same time social psychology. It is a breakthrough because the perspective confronts on one hand the categorization of personalities and diseases in relation with only endogenous psychological factors and, on the other hand, with the situated psychologist who intended to explain the same characteristics by the analysis of only the context features. In that sense, it would be more

fruitful to examine the history of the subject and of his/her transformations, the real or imaginaries elements which led him or her to adopt certain behaviour and which reflect the histories of his/her identifications. By identifications Freud means the defensive process whereby an individual takes on the characteristics of another in order to relieve anxieties and reduce internal conflicts.

Another derivation consists on the idea that if the psychology of the subject depends on the context in which the individual is placed, it is reasonable to admit that in a different environment, that is, in a different set of social relations and thus different identifications and conflicts enabled accordingly, the individual can change his/her perceptions, meanings and conduct. Therefore, the conduct cannot be considered definitely fixed.

From that new perspective, Enriquez (1990) supposes that any classification of behaviours is nothing but a more or less adequate answer to the challenges and demands of the environment. Enriquez reveals that it is possible to hypothesise the manifestation of a schizophrenic child in a family. This is so because the schizophrenia could be a result of a complex of conflicts and inconsistent and contradictory identifications which crystallise deadly desires onto an object (i.e. the child), who is supposed to assume the destiny of everyone. The author generalizes the analysis arguing that we could conceive the possibility of depending on the situation determined types of pathologies appears. This is so because if the argument of the homogeneity of the individual's development along with the social processes stands, there is no reason *a priori* to refuse the hypothesis of having specific pathologies in accordance with a given civilization. Therefore, he hypothesizes that in technocratic societies perverted and psychotic processes could be the case; the obsessive neurosis a tendency of primitive people; the great hysteria would be the typical symptom of the victorious capitalism; the perversion in the advanced industrial States; the paranoia in the type of industrial and despotic societies; the schizophrenia in the bureaucratic societies; the neurosis of character (i.e. the difficult to live) and the narcissistic neurosis would be the pattern behaviour in our occidental society in crisis.

In addition and complementing this contextual aspect, Maslow (1970) refers to the need of understanding psychotherapeutic relationships and beyond. The author says (Maslow, 1970, pp. 241-242):

"Another equally important set of unsolved problem is turned up by examining the psychotherapeutic relationships as simply a sub-example of social or interpersonal relationships, i.e., as a branch of social psychology. We can now describe at least three ways in which patients and therapists can relate to each other, the authoritarian, the democratic, the laissez-faire, each having its special usefulness at various times. But precisely these three types of relationships are found in the social atmosphere (like) in types of political theory…"

In effect, Maslow considers that the psychotherapeutic relationships take place in seven main ways (1970, p. 242). Among these seven, I will quote five ways which I consider reproducible in participatory situations: (1) by basic need-gratification (giving support, reassurance, protection, love, respect); (2) by removing threat (protection, good social, political, and economic conditions; (3) by improved insight, knowledge, and understanding; (4) by direct attack on the symptoms, as in the various behaviour therapies; and (5) by positive self-actualization, individuation, or growth. Still, Maslow reinforces (1970, p. 242): "For the more general purposes of personality theory, this also constitutes a list of the ways in which personality changes in culturally and psychiatrically approved directions."

The just mentioned rationales of Freud and Maslow about the contextual and relational preconditions and which can lead to specific diseases and behaviour has important implications to the analysis of participatory situations in which EH learning processes can occur. At first, I highlight that the choice I have made for the individual level of analysis is supported by the idea of considering the individual and social psychologies at once. That is to say, I have now a conjecture to be verified which could explain why in the new participatory situation, instead of only representative democracy, citizens' meanings and actions change and develop. The argument is related to the new identifications brought by the new contextual preconditions in general and, more specifically, the new relationship between public power and citizenship. Instead of being passive voters and feeling a sense of worthless person, the participants identify themselves with active, skilled and deliberative roles. Instead of being the unheard, they become respected voices which discuss with rationality and empathy with the others aiming the social good. Instead of having policymakers and public servants as enemies of the citizens and vice-versa, they are now team members looking for efficiency. My hypothesis is that this situations provoked

by the participatory and deliberative processes make possible the change and learning towards a more positive aspect of humans which are related to the concepts I am about to propose within the scope of the thesis and many others which will be unfortunately left out in this moment.

Rogers and Horney follow the same rationale advocating that there are contexts which present unhealthy conditions leading to pathological, thus unproductive behaviours. The former author argues that organisms develop their capacity for self-destruction except "under the most perverse circumstances" like some of the executives' "rat race" situations (Rogers, 1977, pp. 242, 264). Instead, they develop their innate goodness, but only if society acts toward them in a helpful, encouraging way. The later author denounces the hazard hypercompetitive environment of modern life, she (Horney, 1937, pp. 284-287) suggests that "our modern culture is based on the principle of individual competition, [and] the… individual has to fight with other individuals of the same group, has to surpass them and, frequently, [to] thrust them aside. The advantage of the one is frequently the disadvantage of the other." The psychic result is a diffuse hostile tension between individuals. This competitiveness pervades all human relationships and presents a fertile ground for the development of neurosis.

Academics and practitioners present convergent evidences about situations in which students do not consider education as an instrument to a greater goal, citizens who do not participate in democracy and employees who are not committed to the firms they work for. Therefore, how can we neglect the fact that according to the World Health Organization 15% of the population are depressed, a data that in the case of the US raises to 25% (Kessler et al., 2005) if other mental disorders are considered? In figures, the 2004 Rand Corporation report estimates the costs to employers on more than US$ 51 billion per year in absenteeism and lost productivity, not including high medical and pharmaceutical bills. As Lockwood (2003, p. 4) reveals on organizational situations:

> "…increasing levels of stress can rapidly lead to low employee morale, poor productivity, and decreasing job satisfaction. Some of the specific symptoms that relate directly to productivity in the work environment are abuse of sick time, cheating, chronic absenteeism… Other serious repercussions are depression, alcohol

and drug abuse, marital and financial problems, compulsive eating disorders, and employee burnout."

It was just demonstrated above some contextual preconditions which would bring pathological behaviours and thus no-learning. Nevertheless, I intend to provide also some indications about what could be considered healthy preconditions in order to latter on compare with the evidences found in the participatory situations.

The positive approach to preconditions belongs to Maslow who advocates that the integration between the individual and the social conditions should be natural, the author states: "Individual and social interests under healthy social conditions are synergic and not antagonistic. The false dichotomy persists only because erroneous conceptions of individual and social interests are the natural ones under bad individual and social conditions" (Maslow, 1970, p. 85). In that sense, the analysis of any social and individual action can consider the integration of internal and external realities. The practical effect and implication to research of this grounding serve as an assessment of the basic characteristics and limits of the context in which participation and learning take place.

Yet, Maslow (1970, p. 46) argues that from the point of view of fostering self-actualization or health, a good environment (in theory) is one that offers all necessary raw materials and then gets out of the way and stands aside to let the (average) organism itself utter its wishes and demands and make its choices. The author (1970: 277-279) gives some clues about the characteristics of an environment that would foster self-actualization:

> "One of them is that this would almost surely be a (philosophically) anarchistic group, a Taoistic but loving culture, in which people (young people too) would have more free choices than we are used to, and in which basic needs and meta needs would be respected much more than they are in our society… would be more honest with each other than we are, and would be permit people to make free choices wherever possible. They would be far less controlling, violent, contemptuous, or overbearing than we are. Under such conditions, the deepest layers of human nature could show themselves with greater ease… To sum, what research we have points to the conclusion that while good environment fosters good personalities, this relationship is far from perfect, and furthermore, the

definition of *good* environment has to change markedly to stress spiritual and psychological as well as material and economic forces."

In social and organizational settings, Maslow provides some of the main characteristics of what he calls the enlightened, or aware, economy and management (1998, pp. 25-50). Some of these characteristics are related to social, organizational or individual assumptions. In the following it will be referred the ones which are straight related to participatory situations: the recruited and selected individual who exerts a function or a job is trustable; everyone interested should receive transparent information about the situation; the developed individual is interested in providing a good work; there is no hierarchy of dominance-subordination with an authoritarian meaning; everyone will have the same organizational objectives; collaboration is preferred than jealousy or competing; everyone can enjoy the teamwork, group harmony and the feeling of belonging; hostility is reactive instead of based on individuals' character; the developed individual has the tendency of continuous improvement; the developed individual prefers to use every capacity and skill; the developed individual prefers a meaningful work; the developed individual has the sufficient courage for the aware process; the developed individual has the capacity of feeling empathic with someone or something else; the preference for responsibility than dependency and passivity; every positive tendency has a negative counterpart; the preference for identifying themselves with the whole world, etc.

In addition, I would like to make a differentiatio0n which helps to clarify the concept, so I ask: Do the welfare States offer positive these conditions? Frankl (1984, p. 165) responds to that by advocating, like Maslow, the need to stress the spiritual and psychological sides of humans, he comments that "…as to the causation of the feeling of meaninglessness, one may say, albeit in an oversimplifying vein, that people have enough to live by but nothing to live for; they have the means but no meaning… The truth is that man does not live by welfare alone." Hence, the individual welfare or the social welfare-state is the initial point, the basis from which the possessor builds his/her meanings of life, actualizes potentialities and take decisions with some kind of criteria.

It is important to highlight the there are extreme convergences among the just mentioned context preconditions to the ones described by the previous literature of organizational

settings which continually learn already treated on previous chapters (i.e. Pedler et al., 1991; Watkins and Marsick, 1993; Putnam, 1993).

Subjective-objective relation

As it was mentioned before, the existentialist philosophy is one of the original sources of the concepts of "subjective-objective relation" and "meaning-making" (e.g. meaning of life, science, society, etc.). In that sense, by stating that: "The human dilemma is that which arises out of a man's capacity to experience himself as both subjective and objective at the same time" (May, 1967, p. 8), May assumes that both views of human nature are necessary for a science of psychology and for meaningful living. A major aspect of this dilemma is knowing that individual are subject to illness, death, limitations of intelligence and experience, and other deterministic forces, but at the same time realizing they have the subjective freedom to choose how they relate to these objective and deterministic forces. The individuals alone can assign meaning to them. They are responsible for their own destinies (Ryckman, 1993, p. 431).

The heuristic tradition considers the subjective-objective dialectics, and also the meaning-making process, to be intrinsically related phenomena, as Moustakas (2001, p. 264) points out:

> "…an unshakable connection exists between what is out there (in its appearance and reality) and what is within me (in reflective thought, feeling and awareness). It is 'I' who is the person living in a world with others, alone yet inseparable from the community of others; I who sees and understands something, freshly, as if for the first time; and I who comes to know essential meanings inherent in my experience."

The existentialist psychology of Frankl considers the connections between being and acting and, how individuals learn from these connections; the author says (1984, p. 133):

> "By declaring that man is responsible and must actualize the potential meaning of his life, I wish to stress that the true meaning of life is to be discovered in the world rather than within man or his own psyche, as though it were a closed system. I have termed this constitutive characteristic 'the self-transcendence of human

existence'. It denotes the fact that being human always points, and is directed, to something, or someone, other than oneself – be it a meaning to fulfil or another human being to encounter."

Some philosophers, psychologists, novelists, researchers, etc. use heuristic questioning in a structured way. Nevertheless, I am assuming that in a more intuitive way any individual, in the role of citizens included, can reflect on the existential issue he/she is experiencing, whether it is abstract or practical.

In addition, a differentiation should be made clear. The organizations in general and the participatory situations in particular are places where conflicts are expected for the simple reason that often the decision-making process involves problems which turn out to be messy and poorly defined, besides to determine causal relations are also complicated. Conflicts can be avoided or in a more constructive way can be seen as a promoter of challenges and creative thinking, taking risks and learning. The method normally used to overcome conflict is the dialectic, that is, individuals discussing under different assumptions, backgrounds, motivations, plans, in short with different subjectivities. As Pedler et al. (1991, p. 63): "This harnessing of the dialectic can lead to a constructive use of conflict. It can bring to the surface existing differences, tensions and values. The clash of views can create something new…"

Thus, the subjective-objective dialectics is achieved if the external dialectic, or discussion process, provokes an internal and subjective process of reflection and learning.

An additional understanding of the subjective-objective dialectics is provided by Maslow. In effect, the author perceives some developmental dynamics on such relation. In Maslow's view, environment, i.e. the objective world, is crucial in the early stages of development when people are struggling to gratify basic needs. The needs for safety, belongingness and love all depend on the cooperation of other people for gratification. Latter, as the higher needs emerge, people become less dependent on the environment and on rewards or approval from others. They rely increasingly on their own inner experience, i.e. the subjectivity: their inner nature, capacities, potentialities, talents and creative impulses (Maslow, 1962, p. 32), to guide behaviour. The learning aspect of this process is on the shift from simple conditioning, i.e. associative learning, toward the perceptual learning. For Maslow (1962, p. 36):

"The techniques of repeatedly acquiring from the outside world satisfactions of motivational deficiencies are much less needed. Associative learning […] give[s] way to perceptual learning, to the increase of insight and understanding, to knowledge of self and to the steady growth personality […] Change becomes much less an acquisition of habits or associations one by one, and much more a total change of the total person […] This kind of character-change learning means changing a very complex, highly integrated, holistic organism, which in turn means that many impacts will make no change at all because more and more such impacts will be rejected as the person becomes more stable and more autonomous."

With the advent of persistent perceptual learning, people are free to make their own spontaneous choices, not by relying on the values and expectations of others, but by listening to their inner nature (Rickman, 1993: 388).

Meaning-making process

The attempt to comprehend the meaning-making process is a contemporary topic. In Psychology, Wertz (2001) suggests to the discipline a new orientation of efforts towards a new epistemological approach. I think that in many circumstances this can be the case for social sciences as well. Wertz (2001, pp. 242, 243) understands that:

"We have come to understand that psychology is not merely the science of behavior or of experience in and of itself but rather a study of the *meaning(s) of experience and behavior for the individual person*. All methodological principles and procedures in psychology must follow from the demands and possibilities of studying the meaning of human life. With self-conscious and methodical focus on how meanings arise in the lives of individual persons, psychology will form a revitalized relationship with the humanities and other social sciences that converge on the meanings of human life in philosophical, literary/fictional, historical, and cultural contexts."

Frankl (1984, 1966, 1953), forerunner of Wertz developed a theory which deals with these kinds of ontological and epistemological concerns by integrating science and humanities on both the individual and social levels as well as the organizational level (e.g. Pattakos, 2004). The author called the approach logotherapy (*logos* is the Greek word for meaning).

The author's experience in the death camps led him to discover that the striving to find meaning in life is a primary motivational force in humans. So, the theory focuses on studying the meanings of human existence and on how humans search for such meaning.

According to Frankl not all neuroses emerge from conflicts between drives and instincts but rather from existential problems, the "noölogical" (*noös* means "meaning-mind" in Greek). One of these problems, the frustration of the will to meaning, or the "noögenic" neurosis, plays a major role. In this sense, the author opposes the mainstream thinking of his époque by advocating that (Frankl, 1984, p. 127):

> "[...] mental health is based on a certain degree of tension, the tension between what one has already achieved and what one still ought to accomplish, or the gap between what one is and what one should become. Such tension is inherent in the human being and therefore is indispensable to mental well-being. We should not, then, be hesitant about challenging man with a potential meaning for him to fulfil. It is only thus that we evoke his will to meaning from its state of latency."

I consider that this existential and humanistic approach to OL is appropriate for three reasons. Firstly, because the founders of existentialism and humanism dealt with issues which are still challenging our civilization, the denial of the Jewish holocaust is today the denial of the holocaust by starvation or unjustified wars. Secondly, because the participatory situation I am studying also represents those in need. Thirdly, because I understand that any approach that tries to bring together science and humanities should be welcomed.

Frankl's discoveries provided important information for the construction of an existential-humanistic approach to OL. I can already add several concepts to the dominant discourse: firstly, learning is also the result of a reflective meaning-making process; secondly, learning starts from an internal and healthy tension towards meaning-making; and, thirdly, learning can be achieved by challenging humans to fulfil a potential meaning. My framework's definition was born, then, with the idea that making-meaning, learning, accomplishing, changing and developing are interrelated natural phenomena. Moreover, I can address the ethical implication by asking the question: Can learning be forced and compelled? Absolutely not. All we can do is to invite the individual to learn (Frankl, 1984). So, the phenomenon of non-learning, or resistance to change, can be also

interpreted as a neurotic symptom, as Freud called it: compulsion to repetition. Therefore, the approach to it must be amplified.

If we go back to the difficulties mentioned above about changing cognitions, we can now assume that there is some considerable distance between the attempt to establish a reality-testing ego which is free of contamination by archaic and foreign elements and the attempt to gain control of one's own social acts (Berne, 1961, pp. 3, 86). This is the reason why Berne, one of the founding fathers of the script and psychological game theories, suggests the psychological contracts as a way to invite, orient and create organizational conditions for learning and changing (Berne, 1972, 1966, 1964). Resistance to change and learning thus can also be interpreted as the individual attempt to maintain ego strength, a sense of dignity and self-worth when facing hostile organizational change. If this possible interpretation is rejected, researchers and practitioners have to assume that organizations are always well intentioned. I argue that an EH framework suggests a self-reflective process to both employees and organizations. In the case of citizens, Fromm (1980, p. 26) and Horkheimer (2000(1942)) recognize the need for self-reflection because they know that a non-reflective social revolution can lead to a totalitarian government.

Frankl's (1966) discoveries go further. In the existential dynamics he proposes, the process of meaning-making has a clear goal, a worthwhile goal, a freely chosen task which the author describes as an orientation towards what is "authentic and genuine" in humans, thus, avoiding "pseudo-values". To me, this is clearly different from the cognitive school and the hermeneutical approach to meaning-making: that is to say, there is an emancipatory component, either intrinsic or extrinsic, underlying the meanings to fulfil.

This statement again reinforces that a strong facet of learning is its never-ending and ongoing features based on action, reason and aiming the truth, however resultant from the interplay between the subjective–concrete inner reality, and the objective–concrete outer reality, that is, the citizen searching through both internal – his/her concrete inner reality – and external – the concrete participatory situation – in order to take meaningful decisions.

The framework I am proposing considers the existential vacuum, that is, "a private and personal form of nihilism; for nihilism can be defined as the contention that being has no meaning" (Frankl, 1984, p. 152), a symptom of societal and organizational non-learning. If so, the main practical implication is methodological. In my case, many organizational

symptoms that decrease performance can be treated differently. By this, I mean that individuals and groups become the focus of attention instead of, for instance, performance. Why is that? Among other reasons because performance can be enhanced through a totalitarian relationship: "You have to!", a conformist attitude: "Everybody makes sacrifices, so what can I do?", or, a genuine invitation and respectful challenge: "Can you optimize it?" The proposed framework tends to this last possibility.

Still, this mistaken assumption of a meaningless existence is corrected by the evidence on the free nature of the individuals. Besides, free will is discussed as the basis for the concept of freedom, another key element in the analytical construction of this thesis. Frankl (1984, p. 155) postulates:

> "First of all, there is a danger inherent in the teaching of man's 'nothingbutness,' the theory that man is nothing but the result of biological, psychological and sociological conditions, or the product of heredity and environment… This neurotic fatalism is fostered and strengthened by psychotherapy which denies that man is free. To be sure, a human being is a finite thing, and his freedom is restricted. It is not freedom from conditions, but it is freedom to take a stand towards the conditions…"

In effect, the existential-analytic position to psychotherapy of May reinforces Frankl's assumption. May (1981) considers free will a central concept in understanding human functioning and development. According to the author to be human means to exercise free will, to consider goals, to make choices that everyone hope will promote development. It is the freedom to make these choices that gives the humankind a sense of significance and feelings of dignity and worth (May, 1981, p. 9). Thus, the distinction between a representative and a participative democracy is crucial because in the later free will is largely exercised.

Nevertheless, Frankl completes the notion of freedom in the following manner (1984, p. 156):

> "Freedom, however, is not the last word. Freedom is only part of the story and half of the truth. Freedom is but the negative aspect of the whole phenomenon whose

positive aspect is responsibleness. In fact, freedom is in danger of degenerating into mere arbitrariness unless it is lived in terms of responsibleness."

Frankl understands that all people are questioned by life and they can only respond to life by being responsible. Thus, responsibility is the very essence of human existence and the main drive behind the search for meaning. In addition, Fromm criticizes the misunderstood concept of freedom which according to him refers to a dangerous "radical hedonism". Hobbes (2004(1640)) differentiated the terms freedom and sovereign. The last is the partial freedom, that is, the manipulative argumentation of some group of interests advocating their freedom but evading from the freedom claims of the others. The author argues that the total freedom brings back the natural state and terminates the social contract.

An EH framework to OL considers that learners are free to learn only to a certain extent. They are restricted, firstly, by such limitations in human dynamics as the limited capacity to support stress (Lockwood, 2003, p. 4) and the need to fulfil psychological needs (Maslow, 1970); secondly, by the duty to be responsible while constructing the future; and, thirdly, by such social lawfulness as respecting the social contract (Hobbes, 2004 (1640)). In other words, free acts must be normative, like responsibility, if they are to respect psychological and social lawfulness. Therefore, the approach considers that what an individual or an organization want to do or are allowed to do does not mean that it can be done. Fromm's concern on this issue led him to denounce that a misunderstood concept of freedom leads to a risky radical-hedonistic society (Fromm, 1980, p. 27).

For Frankl, the meaning of life differs from individual to individual, from day to day and from hour to hour. Therefore, what matters is not the meaning of life in general but rather the specific meaning of a person's life at a given moment. However, the concept is less loose than it seems. The author proposes a view which results from his ontological assumptions. This is important from my point of view because I am rescuing the neglected discussion about the intrinsic characteristics of human nature in the process of giving meanings and values to behaviours and experiences. In fact, I was forced to make this change because of the findings about participation mentioned above that were not understood.

Frankl's (1984, p. 130-135) view of the biological foundation of the valuing process, as it will be better explained in the next items, leads to the three directions wherein the meaning

of life can be found: first, creating a work or doing a deed; second, experiencing something or encountering someone; and third, adopting the correct attitude toward unavoidable suffering.

Becoming a participatory citizen illustrates the first orientation in social settings.

The second orientation refers to the meaning of experiencing phenomena like goodness, truth, beauty, nature, culture or, last but not least, the uniqueness of another human being, by loving him or her. As Frankl (1984, p. 134) suggests:

> "Love is the only way to grasp another human being in the innermost core of his personality… By his love he is enable to see the essential traits and features in the beloved person; and even more, he sees that which is potential in him, which is not yet actualized but yet ought to be actualized. Furthermore, by his love, the loving person enables the beloved person to actualize these potentialities. By making him aware of what he can be and of what he should become, he makes these potentialities come true."

Fromm goes deeper into the subject by advocating that the "mature love" is the embodiment of productive relatedness. The author (Fromm, 1956, p. 17) interprets such love as the "union under the condition of preserving one's integrity, one's individuality". Its basic elements are: "care, responsibility, respect and knowledge" (Fromm, 1956, p. 22). In effect, mature love involves care and concern for the welfare of others. For responsibility, instead of a duty imposed by other, Fromm viewed it as the ability to respond voluntarily to the needs of others. For respect, he used it in the original sense of an ability to see others as they are, to be concerned with their growth and unfolding. Finally, the author contends that we cannot love and respect people if we do not know them, that is knowledge about the beloved person (Fromm, 1956, p. 24). This criterion means that mature love requires considerable time and effort as well as a gradual, mutual self-disclosure. The destructivity of love consists by submission to or dominance over others.

Yet, the idea of "inviting" is closely related to the concept of ethical humanism found in the systems of thought of, for instance, Kant, Max Scheler, Marx, Saint Thomas, etc. in which love is tension, creation, realization. Love not only means that you accept the other's idiosyncrasies, but also that you invite the other to fulfil his/her maximum

potential, to become more beautiful, kind, endowed, happy: in short, as fulfilled as possible (Nogare, 1994, pp. 16-19). To sum up, love is demanding.

The third instance in which the meaning of life can be found is in our attitude toward unavoidable suffering. In this case, it is important to differentiate between avoidable and unavoidable suffering. The brave acceptance of unavoidable suffering gives meaning to life up to the last moment. This idea enlightens the mistaken belief that people ought to be happy and unhappiness is a symptom of maladjustment. Gabriel Marcel and Kierkegaard also treat this topic by explaining the tradeoffs between anguish, despair and helplessness on the one hand and hope on the other. Finally, Frankl is clear about preventable suffering: "the meaningful thing to do would be to remove its cause; be it psychological, biological or political. To suffer unnecessarily is masochistic rather than heroic." (1984, p. 136).

It is certain that the search for one's meaning of life is not an exact endeavour; however the orientation "towards something" is precise. This underlying assumption exposes another epistemological feature found in the present thesis due to the fact that "science" thought by eminent intellectuals (e.g. Popper, 1994) avoid this kind of discussion, that is to say, the discussion about the exactitude versus the precision and the discussion about rationality versus values. Once the mainstream of scientific thought advocated that values are variables present in complicated debate, but as this debate is not a concern to science, rationality would be enough. However, almost every aspect of human's life is a complicated matter. So I ask: if we discard these complicated discussions what would be left to research on, particularly in social sciences where ideological battles take place?

Self-actualization process

According to Frankl (1984, p. 133): "The more one forgets himself – by giving himself to a cause to serve or another person to love – the more human he is and the more he actualizes himself. What is called self-actualization is not an attainable aim at all, for the simple reason that the more one would strive for it, the more he would miss it." This excerpt denotes the integration of the bio-psychological with the social aspect on the humans search for existential meanings. It also provides an entrance to the concept of self-actualization, my third integrative concept to the framework. Lorenz, Rogers, Maslow and Adler's view of the self-actualized person completes Frankl's discoveries adding information to the frame.

Lorenz (1988, p. 79) makes reference to the instinctive desire to fight for a good cause encountered in a youth. After this "natural" rebellion, the author sustains that learning occurs if, on reflection, the youth can distinguish what was already good and thus should be maintained in the tradition and what should evolve by acting in accordance.

Rogers refers to the actualizing tendency as an active, controlling drive toward fulfillment of human potentials that enables them to enhance. Rogers (1961, p. 35) defines it as the "urge which is evident in all organic and human life–to expand, extend, become autonomous, develop, mature… it is my belief that it exists in every individual, and awaits only the proper conditions to be released and expressed." Later, Rogers (1977, p. 242) explains that the actualizing tendency has both a biological and a psychological aspect. The biological includes drives aimed at the satisfaction of basic survival needs and the psychological aspect involves the development of potentials that make individuals more worthwhile human beings.

Maslow (1970, p. 46) defines self-actualization as "the desire to become more and more what one idiosyncratically is, to become everything that one is capable of becoming." Maslow, thus, completes the idea of past experiences that is very present in OL definitions. In this sense, the framework considers past experiences as experiences of reflected and meaningful acts. Past experiences serve to the individual maximization of he/she own potentialities. Life is transitory and as soon as humans actualize these potentialities they become realities. The new realities become past experiences of self-development and learning, and they are preserved from life's transitoriness in the memory of the self-actualizer.

According to Maslow (1970, pp. 151-180), the characteristics of the "self-actualizing people" are several. In the following a summary of the characteristics is provided. The idea is to have in mind such characteristics while researching on the subjects who participate on the citizenship development process looking for convergences and empirical validation. After an extensive analysis of the lives of the individual chosen, the author concluded that actualizers demonstrate a greater acceptance of themselves, others and nature than nonactualizers. They recognize their own and other deficiencies. Actualizing people are more and more problem-centred, more concerned with undertaking tasks that will benefit others, less introspective and more task-oriented than nonactualizers. Actualizers are more

capable than nonactualizers of perceiving the truth ain many situations and of detecting dishonesty and fakery in others. They are less guided by stereotypes and prejudices in their judgements (Maslow, 1970, pp. 153, 154).

Actualizers tend to resist enculturation, that is, to be "ruled by the laws of their own character rather than by the rules of society" (Maslow, 1970, p. 174). They can yield to folkways perceived by them as harmless, yet react strongly against injustices. Actualizers "show what might be called a calm, long-time concern with culture improvement […]" (Maslow, 1970, p. 172). They posses democratic character structure. They are less like to focus attention on race, creed, sex, religious affiliation, educational level or social class. Nevertheless, they do not consider themselves superior in all respects. In effect, they acknowledge their own limitations and ask for guidance whenever they need it (Rickman, 1993, p. 387). They honestly respect others and can be genuinely humble before people who can teach them something they do not know.

Actualizers are not perfect, they do have weaknesses and can show temper outbursts (Maslow, 1970, p. 175). They can also show extraordinary ruthlessness when for instance someone misleads them. They may show behaviour and use language that is shocking an insulting. In brief, they are capable as any other human being of displaying injurious and primitive behaviour on occasion (Rickman, 1993, p. 388). In a broader sense, actualization involves conflict, struggle, uncertainty, guilt and regret as well as bliss and pleasure (Maslow, 1962, p. 111).

As it was mentioned above, Adler also concludes similar conjectures about self development and actualization. The author believes that everyone born with the potential for social feeling or interest, but proper guidance and training are needed (Adler, 1973).

Valuing process

The three concepts are better understood with the integration of the valuing process concept. The valuing process, which involves complicate decision-making in different situations, can be analysed through its technical, practical or emancipatory interests. My main interest is of course emancipatory. So, I ask: Where do the criteria to orient the subjective-objective dialog, meaning-making and self-actualization come from? Are there criteria, or it is a matter of historical momentum? My intention here is to provide analytical

criteria, additionally to the mainstream OL, about the valuing process so that the role of values in the EH framework can be analyzed. In this way, we shall be able to understand what individuals consider to be right or wrong, true or false and how they learn from it. The valuing process thus is understood either from a biological *a priori* point of view, from a social constructed one, or, and mainly, from, whenever possible, the integration of both. By doing this study, I will be able to recover an important dimension of participation stated in the initial chapters, in which the participatory situation was understood as a place in which the human aspirations should be satisfied, going deeper, thus, into the problem of the anthropological and ethical criteria proposed by Mounier which the participatory situation would be able to respond to.

For Sociology "values" are ideals, customs, institutions, etc., of a society toward which the people of the group have an affective regard. The valuing process, then, is the process of estimating the worth of these ideals, customs, etc. Both definitions resemble Habermas' idea of the construction of the "we", as I discussed above. Thus, if there are no normative restrictions, one could argue that the mafia estimates extortion as an "our" value. Nevertheless, the EH framework is able to incorporate the sociological view and give another step by integrating bio-psychic assumptions of the valuing process. This is a worthwhile effort because it is a way of building a convergent knowledge from different theoretical sources. In other words, by assuming a selfish psychological orientation for humankind, Hobbes, as it was mentioned before, suggested that humans must learn how to become citizens. On the other hand, Hume considered that if one analyses the human acts that are commonly considerate virtuous, he/she will discover that the acts have the common feature of being useful to the individual and to the social interest. This "feeling" that confronts the selfishness and that Hume calls "benevolence", "sense of humanity", "sympathy" constitute the firs place from which the moral judgments raise. The moral judgments are judgments for the approval of the virtue, that is, for everything that is useful for both the individual and the society. Yet, the moral judgments also constitute the origin of the virtuous behaviour because the feeling of sympathy makes everyone to work for the benefit of everyone else, as the better way of creating a system of relations among humans which result advantageous for the own human being. While the philosophy of the selfishness permits to the individual the recognition of only the immediate utility, Hume recognizes in the humankind a feeling of humanity which is sufficient to make every one

live besides his/her own utility the utility that considers the others (Napoleoni, 1987). Thus, the feeling of humanity as a characteristic of the psychic penetrates the moral and the political spheres. The later statement is still disturbing because if sympathy was the case in the society many of the brutal problems it is facing would be unlike. That might one of the reasons why reasons why Maslow was so interested in studying the psychological healthy of individuals, organizations and societies (Maslow, 1998).

Frankl provides the first insight to the integration of the different sources. The author (1984, pp. 169-170) assumes that:

> "…conscience must apply a measuring stick to the situation one is confronted with, and this situation has to be evaluated in the light of a set of criteria, in the light of a hierarchy of values. These values, however, cannot be espoused and adopted by us on a conscious level–they are something that we *are*. They are crystallized in the course of the evolution of our species; they are founded on our biological past and are rooted in our biological depth."

Thus, by putting emphasis on the bio-psycho, or "biological *a priori*" in Lorenz terms, aspect of the valuing process, it is sharp to interpret that the relationship between the valuing process bio-psycho oriented with the environment is not only adaptive but this process can be disruptive of the *status quo* as well. In the following this issue is developed in more details.

Rogers refers to the valuing process as one of the core concepts of his work. The author (Rogers, 1969) argues that as a biological organism, the human individual makes value choices on the basis of the inherent tendency toward self-actualisation. Rogers (1969, pp. 239-257):

> "The living human being has, at the outset, a clear approach to values. He prefers some things and experiences and rejects others. We can infer from studying his behaviour that he prefers those experiences which maintain, enhance, or actualize his organism, and rejects those which do not serve this end. Watch him for a bit [...] The infant's 'values' are clearly obvious to anyone observing his behaviour and his reactions. Hunger is negatively valued and food is positively valued. But when the hunger is satisfied then food is negatively valued. Security is positively valued.

Affection is positively valued because it communicates security. New experience is valued. Pleasure is gained from the satisfaction of curiosity. Pain, bitter tastes and sudden loud sounds are negatively valued. The infant reacts overtly and gives expression to his likes and dislikes. He naturally likes what is good for him dislikes what is bad for him. The approach to 'values' which is demonstrated by the infant is a flexible, changing, valuing process, not a fixed system[...] Unlike many of us, he knows what he likes and dislikes, and the origin of these value choices lies strictly within himself. He is the center of the valuing process, the evidence for his choices being applied by his own senses[...] He likes a food and then dislikes the same food. He values security and then rejects it in favor of new experience. He is not influenced by anyone but is reacting as a biological organism operating within an environment in which it must satisfy its ultimate need for self-actualization. The 'values' expressed by the infant are 'operative' values. The 'operative values' are the values chosen on the basis of the organism's inherent tendency toward self-actualization."

An EH framework to OL considers that a value is a value choice. "Value choices" or "values" are a function of the degree to which they are advantageous to the organism depending on the organism resolution of existential dichotomies and developmental stage. Thus, as choices, 'values' have no objective validity. This is the reason why Fromm (1959) considers that values are rooted in the very conditions of human existence; hence our knowledge of these conditions, that is, of the human situation, leads us to establish values which have objective validity; this validity exists only with regard to the existence of man; outside of him there are no values. The operative values are value choices which are indicated by preferences of behaviour leading to the fulfilment of psychological and emotional needs of the organism and organismic tendencies to favour the development of the self, of others and the species. Naturally valued are those objects and experiences which contribute to the individual's own growth and development, and the growth and development of others. Thus, instead of being normative oriented, the operative values are oriented by inborn capacities common to all human beings who have complete freedom to choose their own value directions, regardless of cultural influences and cognitive or conceptual thinking.

May's position brings deeper information to the concept of valuing process. The author criticizes Rogers for overemphasizing the subjective side, for assuming humans' inherently goodness and exquisitely rationality and for supposing that humans will always make the right choices if given an opportunity, therefore ignoring the evil and irrational side of human nature. On the contrary, May (1982) believes that all humans have the capacity for both good and evil. Moreover, the author thinks that Skinner places too much emphasis on the objective side of human behaviour, that is, Skinner is concerned almost exclusively with the ways in which the manipulation of precisely defined environment variable determined behaviour, totally ignoring the subjective side of human functioning (Ryckman, 1993, p. 431). This is the same reason why Maslow (1998) argues that for all positive tendency there is a counter-tendency.

As an illustration of a valuing process I put forward the controversial article written by Friedman (1970). The author endowed with a solid rational and logic, unquestionable in my opinion, argued against a social responsibility of the businesses. Almost forty years have passed and it seems clear today that despite of all the arguments the author failed and the perception of social responsibility of the firm orients human and social acts. As Frankl's (1984, p. 141) verified: "What is demanded of man is not, as some existential philosophers teach, to endure the meaninglessness of life, but rather to bear his incapacity to grasp its unconditional meaningfulness in rational terms. *Logos* is deeper than logic." The knowledge of the human condition is what leads one to conclude that values have objective validity. The criteria for good or bad, true or false, right or wrong, etc. are, summarizing the authors quoted, derived from the meaningfulness of human existence and the conditions for human survival.

Before ending this section, it is needed to go into the details about the values the literature refers and attempt to build some linkage with the organismic oriented valuing process. In reality, the literature of participatory situations refers to the presence of values like trust, solidarity or hope too loosely. The literature do not give a step further in trying to comprehend why they are preconditions for participation nor why they appears in these situations. At most, the literature provides an ideal of "confluent subjectivities" as it was presented in the previous item about the findings. Anyway, an EH framework can provide some insight about the issue.

Erikson concept of the epigenetic principle reinforces the approaches just seen. The concept proposes that every developmental stage brings crisis. The positive resolution of each one of them contributes to a progressive strengthening of the ego. In describing ego strength, he uses the term virtue, meaning "inherent strength or active quality" (Erikson, 1964, p. 113). Therefore, virtues are human strengths or qualities that emerge from successful resolution of the crises in each stage, thus it is possible to assume in this case the convergent definitions to values choices, values and virtues. The valuing process is a result of the crisis in each stage and provides the opportunity for the institution of a single virtue. Crises resolution is never completely positive or negative (Evans, 1967, p. 15); rather, each crisis resolution carries with it both positive and negative learning about events and people. The crisis resolution is considered positive when the ratio of positive to negative learning is weighted in favour of the positive (Rickman, 1993, p. 186). Table 5 provides a description of the developmental stage, the ego crisis and the resultant virtue.

Stage	Ego crisis	Virtues
1. Oral-sensory	Basic trust vs. mistrust	Hope
2. Muscular-anal	Autonomy vs. shame and doubt	Will
3. Locomotor-genital	Initiative vs. guilty	Purpose
4. Latency	Industry vs. inferiority	Competence
5. Adolescence	Identity vs. role confusion	Fidelity
6. Young adulthood	Intimacy vs. isolation	Love
7. Middle adulthood	Generativity vs. stagnation	Care
8. Late adulthood	Ego integrity vs. despair	Wisdom

Table 5: The stages of ego development (Adapted from Erik H. Erikson, Childhood and society, 1963)

We can take advantage of this table by considering a list of conflictive values and the positive virtue resultant of the conflicts. So, in a participatory situation, the pre- condition of trust presence permits hope for a better future and maybe engagement of the citizens, such findings considered strong conjectures in the field of Clinical Psychology are taken as conjectures to be verified in participatory situations.

The EH framework incorporates the organismic approach to the valuing process as an addition criterion for decision-making in OL situations. As an illustration, I bring back the mafia extortion and analyse it from this perspective. If the environment does not foster self-actualization and if the instinctive tendency for growth and productive life is thwarted, then there is a transformation of the blocked constructive energy into destructive energy. Growth in a social environment which does not satisfy the human need for security results in the individual's anxiety, hostility and ultimate lack of personal freedom (Maslow, 1998). The insecure individual learns to rely on the changeable factors in the environment, becoming motivated by the deficiency of security needs, they present thus a deficit-motivation. Deficiency motivation results in involvement which is limited and interchangeable because it is based on need gratification. Maslow (1962, p. 36) denounces the problems concerned to this last matter:

> "So-called learning theory in this country [the US] has based itself almost entirely on deficit-motivation with goal objects usually external to the organism, i.e. learning the best way to satisfy a need. For this reason among others, our psychology of learning is a limited body of knowledge, useful only in small areas of life and of real interest only to other 'learning theorists'. This is of little help in solving the problem of growth and self-actualization. Here the techniques of repeatedly acquiring from the outside world satisfactions of motivational deficiencies are much less needed."

Yet, the objective of Maslow's humanistic biology was to establish a "scientific ethics, a natural value system, a court of ultimate appeal for the determination of good and bad, of right or wrong" (1962, p. 4). This ethic which is anchored on our bio-psycho heritage would prevail over the relativism inherent in traditional appeals to moral authority and provide a set of ideals to serve as guides for human conduct. If our inner nature, for instance, tells us that aggression against others is wrong, then no amount of persuasion by anyone who argues that it is justified under certain circumstances would dissuade the individual from his/her inner conviction. The valuing process, thus, can be a natural process of, for instance, a reflective subjective-objective dialog and/or can use the guides as a receipt to, for instance, confront selfishness decisions.

Despite all the naturalness of the valuing process, Rogers (1961, p. 35) alerts us to some problems: "This tendency may become deeply buried under layer after layer of encrusted psychological defences…" Therefore, the criterion suggests that the valuing process made by the mafia members is pathological and wrong. It did not observed the natural conditions of organismic valuing process and created an environment based on need gratification, in this case need for safety. The same happens with organizational and educational environment which neglect these conditions and human functioning.

Defining the Existential-humanistic Learning to Organizational Learning

The concepts presented up to this point provide a distinct framework. The expressions: "actualizing the potentialities", the meaning of life is in the "action in the world", and self-actualization is never achievable, but a "never-ending process" will in the following become the final elements in the construction of the framework definition.

In trying to define the framework I have used three sets of sources: the unexplained findings about participatory situations in a way of covering these conceptual absences; the neglected existential-humanistic approach to learning and organizational learning; and, part of the theories of the authors mentioned above which had already, but differently, dealt with the issue of learning. Thus it is possible now to establish the boundaries of the framework this thesis is proposing referent to the understanding of citizenship learning and development through an existential-humanistic framework.

Theory Building: Integrating Motivation, Personality and Method

A theory which aims to address human beings and human issues must integrate coherently theories of motivation, personality and method. The associative, cognitive and situated approaches to learning consider this need for integration. Theories of motivation provide a meta-perspective that includes theories of personality. As Erskine (1997, p. 8) suggests, a "theory of motivation determines which theories of personality can be integrated and which are conceptually inconsistent and do not integrate into a unified, comprehensive theory of human functioning." In the case of the present thesis, this functioning refers to human's learning. The author argues about the consequent methodological development (Erskine, 1997, p. 8): "When theories of motivation and personality have internal validity and consistency, they work together as a conceptual organization for unified theory of method".

A theory of EH OL assumes intrinsic motivations (e.g. motivation to: make meanings; actualize potentialities; grow, develop and create; feel pleasure; express aggression) and extrinsic motivations (e.g. motivation to: respond to external stimuli like to accept feedback, recognition and invitation, enhance the quality of life by diminishing unnecessary suffering, optimize resources, act responsibly). These two types of motivation must be consistent with a theory of personality. In this case an EH OL considers that humans have bio-psycho instincts and structures which can be influenced by the context they live in.

Methods can be defined as the actual interventions that are used in practice and research settings. They are reproducible, that is to say, a practitioner or a researcher can model a specific intervention and another one can learn to create a somewhat similar intervention. As Erskine (1997, p. 9) argues: "A theory of method provides an understanding of how methods may be designed." It provides an orientation to the practice or research. In the EH OL a theory of method aims human's self-reflection towards an emancipatory interest.

Underlying assumption of OL	OL approach	Integrated theories	
Critical-emancipatory	Existential-humanistic learning	Theory of motivation	Individuals are intrinsically motivated by instinctive impulses (e.g. Freud); to grow and develop (e.g. Rogers); to actualize potentialities (e.g. Maslow); to give meanings to life and work (e.g. Frankl); and extrinsically motivated to act responsibly (e.g. Frankl) towards the social interest (e.g. Adler); and enhance the quality of life and work (e.g. Maslow)
		Theory of personality	Individuals have biological and psychological constitutions which can be influenced by the context (e.g. Lorenz). The bio-psycho structures have limitations that must be respected for the natural development of the individual (e.g. Freud), however, despite of the bio-psycho restrictions individual can take free decisions (e.g. Frankl). Yet, individuals take decision based on an internal valuing system (e.g. Rogers) and subjective-objective dialog (e.g. Moustakas)
		Theory of method	Provide information about the legal interdependencies which can create a process of reflection in the conscience of the affected. The process can change the state of non-reflected conscience bringing it to the initial conditions of such laws and, thus, learning from the process (e.g. Habermas).
		Methods	Training and development based on the invitation to give meanings to actions and to self-reflect about human legalities (e.g. Habermas); awareness-enhancing statements and questions (e.g. Erskine, 1997); discussing circles (e.g. Freire, Habermas)
		Use	In complex decision-making process which involves values, social and ecological impacts; In the creation of an OL climate

Table 6: Uncovering the theories of motivation, personality and method of the Existential-humanistic Organizational Learning framework

The integrated theory of motivation, personality and method provides both an overall framework from which specific methods are designed and a conceptual beacon that serves as a guide to the practitioner or researcher in the continual monitoring of observations, theories, hypotheses, and specific interventions (Erskine, 1982).

Table 6 above summarizes the integrated theories that support a theory and the methodological implications of an Existential-Humanistic Organizational Learning framework.

The existential-humanistic learning definition

Sociology defines a concept as a logical construction that is established in accordance with a framework and is part of it (Ferrari, 1977). Therefore, from the learning aspects neglected by the OL mainstream and consequent discoveries presented I can summarize the framework on a definition of the existential-humanist learning applied to organizational situations. This definition relies heavily on the five integrated concepts provided in the paper. So, the definition is: "Existential-humanistic learning is the never-ending process (Fromm) in which individuals freely and responsibly actualize their meaningful potentialities (Frankl and Maslow) after a reflective thought (Adorno and Horkheimer) based on their subjective-objective dialog (Kierkegaard, May and Rogers). In organizations, this process starts with an invitation (Frankl) that includes every internal and external stakeholder."

The just mentioned definition assumes then that individuals have bio-psycho impulses, structures and limitations which can be influenced by the context. Despite of such *a priori* features and *a posteriori* influences, it is also assumed that humans are free to take decisions. The decision-making process is neither instrumental nor relativist because the decisions have to be taken with responsibility. The main criterion used by the individuals to frame the responsible decision is self-reflection. Self-reflection is promoted by the information about what is lawful in human and social action. The subjective-objective dialectics fostered by dialogs, the valuing and the self-actualization processes and the contextual pre-conditions provide information about such lawfulness.

This definition brings some light to a problem that penetrates in social sciences' discussions, that is, which criteria is used by the citizens, or individuals, to take decisions? In effect, in relation to these criteria we find at stake the struggle between modern and post-modern epistemologies of learning. After reviewing the literature it can be seen that the authors quoted are in fact integrating both approaches. How is this possible?

Frankl's argument regarding freewill in humans is the first example of this. The author suggests that despite biological and psychological limitations (i.e. the modern approach) individuals are free to act (i.e. the post-modern approach); however, freedom is the negative aspect of freewill so individuals must act with responsibleness which is the very essence of human existence and which is based on values "crystallized in the course of the evolution of our species" (i.e. the modern approach again).

Maslow (1970, pp. 22-23) integrates both approaches in a similar way when he argues that:

> "There is no sufficient anthropological evidence to indicate that the fundamental or ultimate desires of all human beings do not differ nearly as much as do their conscious everyday desires. The main reason for this is that two different cultures may provide two completely different ways of satisfying a particular desire, let us say, for self-esteem. In one society, one obtains self-esteem by being a good hunter; in another society by being a great medicine man […] It may then be that, if we think of ultimates, the one individual's desire to be a good hunter has the same dynamics and the same fundamental aim as the other individual to be a good medicine man. We may then assert that it would be more useful for psychologists to combine these two seemingly disparate conscious desires into the same category rather than put them into different categories on purely behavioral grounds. Apparently ends in themselves are far more universal than the roads taken to achieve those ends […] Human beings are more alike than one would think at first."

Yet Sartre, who negated human nature as proposed by modern approaches, reframed this assumption by stating that in order to take decisions, individuals must also consider the "human condition" (Nogare, 1994) which, if it exists, creates restrictions and truths (i.e. a modern assumption). Also, how could Beck's observations on decision-making which is oriented by present and future risks be legitimate without assuming the existence of some

sort of "conservation instinct" (i.e. modern) which is an observation also made by Hobbes? Moreover, there is no doubt that Foucault's post-modernism represented a counter balance against an authoritarian and arrogant scientism. However, his conception of a good life as a kind of self-making is still doubtful and, for that reason, Taylor (1993, p. 183) argues:

> "Perhaps, Foucault was moving, before his sudden and premature death, to free his position from this paradox (denouncing the evils while negating the existence of the good), seemingly linked with the impossible attempt to stand nowhere. Perhaps, we can see the last work as a step towards and acknowledgement of his own sources, an identification of the moments when these sources were lost or obscured (the rise of Christian spirituality), and a definition of what we have to undo to rescue what needs saving. At that point, the really interesting debate can begin, on issues which count, which Foucault's mode of expression up to now has obscured."

In effect, Foucault recognized that if he had known of the School of Frankfurt, he would not have said several "stupid" things and would have avoided many deviations while trying to follow his own path, while, as he said, other avenues were being opened by the Critical School (Foucault, 1983, p. 200).

In summary, through the identification of, among other issues, the criteria used in citizenship decision-making it is possible to conclude that citizenship learning is not exclusively contextual as the literature seems to take for granted. It also has to consider the individual's internal aspects, be they overt or covert, and the external restrictions under which the reality will be constructed.

The previous chapters referred to the problem of citizenship participation and development, to the findings, in special the positive ones, found in literature on this theme and to the way this thesis frames the problem and the tries to comprehend the experience of citizenship participation and development. The frames bring some light to some of the lacks on the literature about the subject of study. The next step is to construct the research questions which will orient the comprehension of the phenomenon.

3. RESEARCH METHODOLOGY

The research methodology, recovers, explains deeper and endorses the research questions within the scope proposed by the previous chapter. After that the chapter justifies the appropriate research setting to study the phenomenon of citizenship learning and the consequent method and methodological tools.

3.1. Research Questions

As it was exposed in the previous items, my focus has the objective of completing the approaches of Political Science and Education to citizenship development. The gap on literature about the managerial, learning and organizational learning aspects of citizenship participation and development is the starting point from which the research questions are created. The findings of previous research about citizenship learning and development and the proposed theoretical framework establishes clear boundaries to my study interest and, consequently, to the research questions I intend to answer. In effect, participating does not necessarily imply on learning and, learning does not necessarily mean development. The defined framework provides the criteria to evaluate in which participatory circumstances existential-humanistic learning and development occur. The research questions must consider such differentiation.

Before exposing which aspects the phenomenon are addressed by the research questions, it is important to mention that it is taken for granted that once the participatory process starts its key actors (i.e. citizens, policymakers, public servants) accept it as a legitimate process.

The first question intends to answer if anything is learned. That is to say, within the theoretical framework proposed is there learning? Do citizens change their perceptions, beliefs, mental models, previous information and content, self-esteem, self-respect, sense of worth, make meanings, self-actualize potentialities, act responsibly and so on. Besides, they learn novelties respect to the ways the participatory process is managed? So the first research question would be:

(1) Is anything learned?

If the answer to the first question is yes, a systematic description of what is learned will be made, being that reinforcements of the information provided by previous findings in a distinct arena or by novelties. The second research question is, thus:

(2) What is it learned? (description of the learning outcomes)

More than "if" and "what" is learned; it has been a challenge in learning and organizational learning the description of how people learn in different settings. In effect, the learning organization as an ideal is influenced by the findings of organizational learning studies (Edmondson and Moingeon, 2004). Thus, the following research question adds information to that integration of ideals and practices by providing evidences and interpretations of how individuals learn through which managerial practices within the participatory situation. The description of the new knowledge acquired and of the managerial aspect is important along with the interpretation of how the managerial instruments are used and also the reason why they are used. At this point description and interpretation are linked expanding thus the comprehension of the phenomenon. So, the description of which managerial processes are involved and the comprehension of the interplay of factors and intentions (e.g. participatory processes with HR management practices within the ambience of CL) go beyond the "what" is learned asking for which managerial practices are used and how learning happens. Thus, the third and forth research questions are:

(3) Which managerial practices are used? and,

(4) How is it learned?

At last but not least, there is the need to comprehend why citizenship learning is happening. The main reason for that need is the problems of participatory situations mentioned in the introduction of the thesis. Consequently this interpretation can become new information applicable to other situations with the intention of improvement. The established learning theories along with the critical and existential-humanistic framework proposed serve as the interpretational tools. The final question is:

(5) Why is it learned?

In summary, a legitimate participatory process fosters citizenship learning and development processes. Such learning processes can be identified considering their contextual (i.e. time, space, culture), organizational (i.e. the participatory processes) and the human aspects. The development is analysed on the individual level of analysis (i.e. citizen, policy maker and public servant).

The research questions are also present different levels of abstraction, from the objective observation and description to the subjective interpretation in the last question.

Thus, the research questions have exploratory, confirmatory and conflictive characters. They are exploratory when observe and describe characteristics of the phenomenon. They are confirmatory when from a different focus confirm established theories and assumptions. But, they are conflictive when confront previous understandings. Besides, these three characters, the research questions make possible new discoveries, in Kuhnian terms. Kuhn (1996, pp. 52-53) explains the difference between discoveries of facts and invention of theories in the following quotation:

> "Normal science does not aim at novelties of fact or theory and, when successful, finds none… We must now ask how changes of this sort can come about, considering first discoveries, or novelties of fact, and then inventions, or novelties of theories… Discovery commences with the awareness of anomaly, i.e., with the recognition that nature has somehow violated the paradigm-induced expectations that govern normal science. It then continues with a more or less extended exploration of the area of anomaly. And it closes only when the paradigm theory has been adjusted so that the anomalous has become the expected. Assimilating a new sort of fact demands a more than additive adjustment of theory, and until that adjustment is completed-until the scientist has learned to see nature in a different way-the new fact is not quite a scientific fact at all."

Thus, the questions have a clear objective of providing new discoveries, for instance, about the meaning(s) of the experience and behaviour of participatory citizenship. And, at last, but not at least, invention of theory or theory building is also an objective.

3.2.   The Research Setting

As it was brought up in the previous chapters, citizen participation is a matter of an increasing number of studies, despite of the decreasing number of participatory situations. Yet, these situations are quite eclectic leading to the difficulty of choosing some organized endeavour in which this phenomenon takes place. Besides, there is no guarantee that "all" participatory situations bring good or reasonable outcomes (e.g. level of representativeness of different collectives; quality of the decisions taken; percentage of the decisions put in practice by the executive power). Literature normally brings successful cases, but failures seem to be the rule otherwise all societies would be practicing participation and deliberation as a habitual attitude which unfortunately is not true. So, the understanding of best practices can serve as the initial premises on which new democratic endeavours can be based.

In order to be coherent with commended conceptual framework, I sought out a context where important features described (e.g. meaning-making, trust, cooperation, empathy, relationship, participation, discussion, deliberation, etc.) would most likely to be present in quantity and quality. Moreover, the description and definition of citizenship learning came from circumstances where human beings were leaving in very difficult conditions (e.g. war, concentration camps), in fact, they were trying to survive. Besides that, the study attempts to give a step further from the biographical approach, i.e. description of the lives and activities of the citizens who actualized their citizenship, getting on a bio-psychological interpretation of the human action in the social setting.

The situations that represent these conditions in present time are all the ones which are overcoming the levels of poverty and danger to life thus recovering the worth of people's life and dignity. One of the situations which seem to respect all these characteristics is the already mentioned Participatory Budget process in Brazilian municipalities. This relatively new practice gives a new meaning to the public administration because it provides attention to sectors and regions historically excluded from the public services. Besides, it adds new values that claim for more transparency on the administrative acts, altering the relationship between the population (i.e. citizens and civil society) and the public power and the "clientelists" and corruptive forms installed on all public sector levels. The experience of the Participatory Budget considered a "School of Citizenship" was born from

the social movements, of the 70's and 80's, with the objective of permitting the social control of the budget and the derivate destiny of the public policies (Ribeiro and Grazia, 2003).

The macro context and background

Run by dictators for over 20 years (1964-1985), Brazil only had a democratic constitution promulgated in 1988 that allowed an already active civil society to function more freely. The country's population was estimated in 2006 in 182 million. Although Brazil seems to be seen with sympathy by international community it has been considered a case of social breakdown. The level of violence in the country touches civil war. With 2,8% of world's population about 182 million people, the country presents 11% of the homicides, about 40.000 deaths per year considering only by shot weapons. It is then the forth most violent country in the world *per capita* and occupies the third place on deaths of young men. Besides, the country has one of the largest numbers of poor people among comparable middle-income countries and the social difference level, the fifth worst in the world, maintains unchangeable in the last 40 years. Among others, these facts increase the interest and urgency for contributing with a deeper explanation of the PB processes as a way of enhancing future practice, if, of course, the PB is considered one of the possible solutions.

After the end of dictatorship in 1985, people from the social movements who had earlier opposed dictatorships formed the Workers Party (PT) to seriously take up the agenda of deepening democracy through "popular administration" of government. Having won several municipal elections in 1989 or, in other words, assuming political power, the PT began a creative experiment of engaging a wide spectrum of people to formulate city's budgets (Wagle and Shah, 2003). Such experiments acquire special relevance because of its capacity to offer the basic conditions for the population to debate about the priorities of the public investment in the local level. The popular participation, thus, is a result of the recognition of the limits of the representative democracy, at least in Brazil. Yet, the PB is commonly interpreted as reaction to the neo-liberal hegemony on democracy. That is to say, the prevalence of the elements of regulation dictated by the market and the diminishment of the State size and capacity to impact the social life brought back the discussion about the mechanisms of citizenship participation in the public administration decisions. Consequently, the objective is to provide solutions to the emergent incapacity of

dealing with social differences and inequalities in a world which promotes the war, the exclusions and in which the racism and discriminations raises (Ruiz-Sánchez, 2002, p. 12). These recognitions redefine the concepts of democracy and citizenship and, consequently, the roles performed by policy makers and citizens. The re-conceptualization opens new possibilities for managing and learning citizenship. In many circumstances the apprenticeship starts from the zero which means non previous experience.

3.3.   Methodology and Methodological Tools

Moustakas (2001, p. 265) suggests that the way the research questions are posed will determine what materials (e.g. derivate from interviews, observations and documents) and activities (i.e. methodological strategy and tools used) will bear on the problem and on what the researcher will discover (e.g. description of the managerial processes involved; how and why citizens learn citizenship).

The first objective of the methodology is to describe the processes of managing citizenship. The human resources management aspect of citizenship participation is lacked in the literature revised; in the case of the PB the review shows only the general Participation Cycle (see page 34) but do not go into the details of the sub-processes that appears on it neither the reasons why the sub-processes are used. Nevertheless, I intend to step further and, firstly, comprehend the phenomenon through the defined conceptual framework, that is to say, the use of Schutz' approach to interpret the intentional, and conscientious, action and, secondly, the use of the critical approach to interpret some of the key concepts proposed by the humanistic and existential psychologies.

The choice for a qualitative methodological approach was taken due to the ontological and epistemological views proposed and to the consequent research questions. Accordingly, this particular epistemological understanding leads to the need of multiple methodologies. This form of research methodology is normally described by literature as "convergent methodology", or "convergent validation", "multimethod/multitrait" approach (Campbell and Fiske, 1959). The convergent methodologies can be characterized as a *bricolage* and the researcher as a *bricoleur*. A *bricoleur* is a "Jack of all trades or a kind of professional do-it-yourself person" (Lévi-Strauss, 1966, p. 17). The *bricoleur* produces a *bricolage*, i.e. "a pieced together, close-knit set of practices that provide solutions to a problem in a concrete situation" (Denzin and Lincoln, 1994, p. 2). "The solution (*bricolage*) which is

the result of the *bricoleur*'s method is a [emergent] construction" (Weinstein and Weinstein, 1991, p. 161) that "changes and takes new forms as different tools, methods, and techniques are added to the puzzle" (Denzin and Lincoln, 1994, p. 2). Yet, the *bricolage* constitutes a kind of triangulation. Triangulation is broadly defined as "the combination of methodologies in the study of the same phenomenon" (Denzin, 1978, p. 291).

The descriptive information can be achieved by secondary data through the methodological tool of documentation review. Such documentation is presented on books, propaganda folders, official documents and websites. All the books related to the theme of PB theory and practice in Brazil were searched, not all of them were used, however. The propaganda folders of the cities researched were asked by the researcher to the local administration. Some official documents like the cities budget-division sheet were consulted. The websites of the cities analysed were accessed. Speeches as secondary source of data are encountered in video tapes or by attending seminars. Testimonies are also obtained in publications like books. As there is rich information in both, speeches and testimonies, I will consider both sources every time it is made clear that the interpretation of the speaker will be re-interpreted by me. Yet, the primary source of data comes from the methodological tools of observations (Hodder, 1994), in-depth-interviews (Holstein and Gubrium, 2004; Wengraf, 2002) and focus groups (Barbour and Kitzinger, 1999; McNamara, 1999). The interpretative objective can also be achieved by the mentioned primary and secondary data and different methodological tools, but it will be added the procedures of the phenomenological research method. Yet, while interviews permit to collect data about the individual dialectical process, focus group fosters these dialectics through dialogs with conflicting or confirmative opinion within the group. The *bricolage*, thus, has the function not only of describing but also of interpreting how and why the different findings are interrelated. Also, the methodological tools create a criterion of convergence every time documents and interviews coincide in the information provided. Both methodologies will be explained in particular in the following items.

3.3.1. Descriptive Methodology

Having in mind the epistemological literature review made in chapter 1. It is clear that democratic actions occur because they are intended, that is, Schutz phenomenology makes

possible to interpret the dynamic of these actions. Democratic actions also have plans and instruments in order to achieve outcomes. The PB is one of these plans and instruments. The intentions and the outcomes of democratic actions are consistently analysed and described by the field of Political Science in an attempt to understand why the plans or instruments are used. However, which instruments or practices are used and how there are used reflect the managerial aspect. Yet, every instrument also has the same schema: that is, if an HR practice is used in the PB, it will have intentions, plans, instruments and outcomes, as is shown in Figure 2. The managerial part of the thesis tries to answer the research questions number 2, 3 and 4).

Research question number 2 refers straight to the outcomes of the democratic action, that is, the new content learned, the change on behaviours, perceptions and/or meanings. Being them specific, or resultant from a specific practice like training, or from the general process of participation.
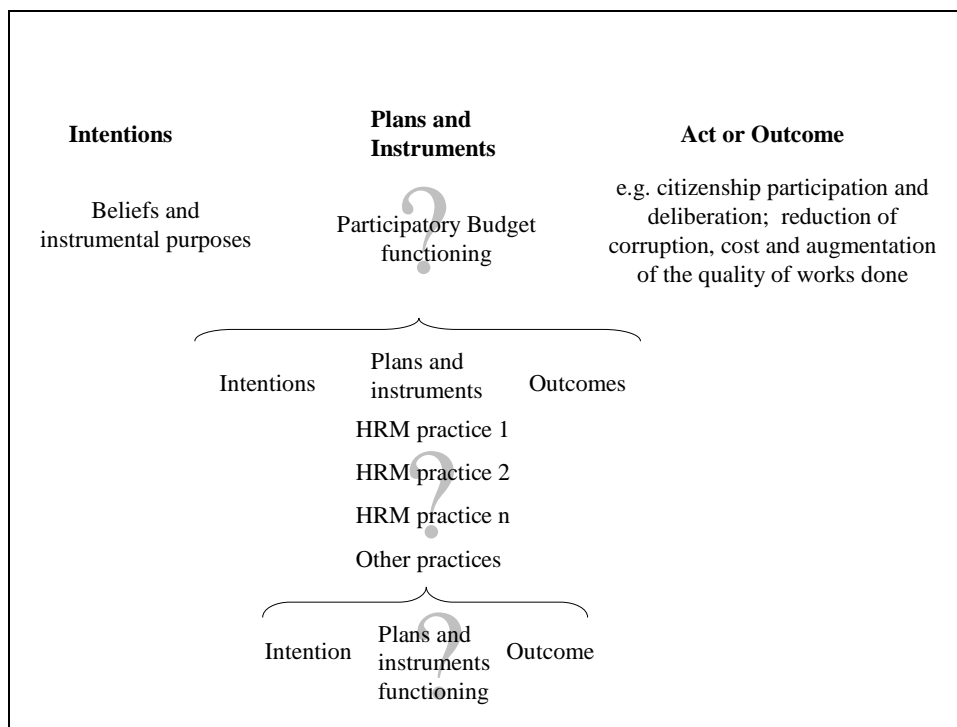
Figure 2: Doubts on the comprehension of the processes involved in the democratic actions

Research question number 3 intends specifically to locate which HR management's instruments are used in the participatory processes, the question is:

Which HR management instruments are used? (A systematic description of the HR practices and instruments)

As well as describing which instruments are used, HR management also needs to describe how practitioners use and/or develop them. So question is:

How are the practices used? Or, in other words: how what is learned (i.e. the content and/or the development) is learned?

In that sense, this part of the thesis has five main objectives: (1) to describe the HR management of democratic actions; (2) to verify the specific idiosyncrasies which might distinguish these situations from others in which HR management is also used; (3) to understand the developmental process of HR management; (4) to integrate HR management and other processes that complete its practices; and (5) to comprehend the relations between HR management and citizenship learning and development. Hopefully, this research will shed some light on which best practices are use and how they are developed, thus broadening the scope of understanding.

As the research questions determines what materials and activities will be brought to bear on the problem and what the researcher will discover the research relies on the integration of the two theoretical frameworks mentioned in chapter 3 (item 3.2.). The first is the universalistic approach, the aim of which is to collect and describe the HR practices in the democratic situation. And the second is the fit or congruence approach, the aim of which is to describe how each HR practice is used: the moment it is implemented, the process by which it is developed, the relation with other practices, the integration with other factors, etc.

The first step is to choose, or sample, cases (i.e. cities) in which Participatory Budget takes place. As mentioned, the PT's Participatory Budget process will be considered as an appropriate source of cases because of the "fitting" characteristics of this setting with the topic under study, in other words, the individual learning will be studied within the learning processes enabled by the PB. In fact, the investigation of the same democratic tool (i.e. the PB) in different settings can provide more information about the use of HR instruments and their developmental dynamics. Therefore, following Glaser's and Strauss' (1967) technique of theoretical sampling, the cities to be chosen will be selected for both

their similarities and their differences because theoretical sampling needs to pay attention to theoretical relevance and purpose (e.g. Orlikowski, 1993).

As far as relevance is concerned, this selection process ensures that the substantive topic addressed is similar: that is to say, the use of HR management, the managerial aspect to be investigated, as an instrument of democratic actions, if replicated and extended, assumes the status of emerging theory (Eisenhardt, 1989, p. 537). Thus, the cases chosen must inevitably have implemented or have been implementing the PB process with most of the sub-processes and management activities involved (e.g. meetings, trainings, elections, timetables, deliberative polls, etc.). In addition, the research could bring some light as a marginal gain to the HR management because this field of study has some difficulties in explaining the functioning of its own instruments, especially in the congruence approach, as Ordóñez-de-Pablos (2007, pp. 249-251) argues.

In order to be faithful with the research questions proposed, there are important decisions concerned to the strategy of data collection. The first decision to be taken responds to the question "which" cases will be studied. Hundreds of Brazilian municipalities have been experiencing the PB process during the almost two decades since it started in Porto Alegre city. Thus, among these several cases the sample has to consider cities with similar characteristics that address the topic managing and learning citizenship. This decision is made with ease because all the cities searched must contemplate participatory situations, that is to say, the thesis analyses the participatory and deliberative democracy instead of the representative democracy. The PB processes on different cities is similar on sub-process like meetings, trainings, elections, timetables, deliberative polls and so on. What it is indeed distinct is not the decision-making process of each case but the level of maturity they have achieved and the nature of the problems they face. The information about the cities which implement the PB is available in the parties' websites, on their local committees, national committee and on several kinds of publications like books, papers, explanatory folders, political propaganda and provided by the participants of the PB.

With respect to purpose, as learning is the main issue to be investigated and learning either by accumulation (e.g. basic training in mathematics for the training in municipal budget), by a change on mental model (e.g. the recognition of government limitations by the Law), or by making meaning and self-actualizing, learning is related to time. Thus, the ideal

strategy is a longitudinal study. The second criterion then, responds to the question "when" will be the cases studied. Time limitations leads to an strategic approach proposed by Sauquet (2004b) in which information is taken from similar phenomena, PB processes in our case, on different developmental momentum, i.e. case 1 start-up stage, case 2 early stage, case 3 later stage, in order to offer a sort of longitudinal perception although researching in the same moment in time. It is supposed, thus, that the three sequential prototypes, or ideal model of each stage, would resemble a real longitudinal study. With the purpose of a longitudinal study in mind, while looking for the cities which practice PB processes, the longitudinal criterion has to be attended. It is important to highlight that the term "prototype" is chosen with the purpose of making clear that the thesis does not use a case study methodology. This decision reflects the consideration of the individual level of analysis instead of the group level, moreover, accordingly to the epistemology proposed the context characteristics are interrelated with the intrinsic characteristics of the human beings instead of assuming that these human characteristics are constructed by the context.

The third criterion responds to the question of "who" will be interviewed. Concerned with the consistency of the research, I will triangulate with the information provided by three groups of people affected: the policy maker, the barrio delegates and, the citizens. The first group represents the public power, that is, policy makers who can be the local councils, the mayors, the public servants. The second group represents the barrios' leaders who once elected become also delegates of the PB representing their barrios. Both groups are expected to learn citizenship because of the straight relation they have with the participatory process. They also seem to have the same interest on the success of the process which can bring some bias in terms of neglecting the weaknesses of the process. Therefore, a third group will be interviewed in order to confront this possible bias. This group will be the citizens. The citizens might have participated or not in the participatory processes (e.g. electing delegates) and received or not the benefits of the PB. The intention is to have testimonies with exemption. In this third group I expect to perceive a lower level of learning when compared with the first two groups due to the distance the group has with the decision-making processes. Yet, it is important to make it clear that the triangulation is made in roles level, which means, the methodology obligates to collect information from the three different roles just mentioned above. The real individual who was interviewed and the place (i.e. barrio) where he/she is interviewed come from two possibilities: either

by the suggestion of a public servant or a delegate; or randomly by the researcher opportunistic approach to the participants. Table 7 demonstrates such differentiation.

Participatory roles triangulated/	Policy makers (e.g. local councils, the mayors, the public servants)	Barrio delegates	Citizens (e.g. participated or not, received or not)
Criteria to collect the information	By indication or randomly	By indication or randomly	By indication or randomly

Table 7: The sources of triangulation and criteria for collecting information

The fourth criterion responds to the question of "what" will be investigated. The integrated methodology permits and recommends the semi-structured approach to the interviews. The managerial part of the thesis uses interviews to confirm and add information to the documentation review. This is a purely descriptive aspect of what is learned and how is the management of the participatory process that leads to the content learned, to the cognitive change or to the way the decisions are taken. Nevertheless, the comprehensive aspect is more complex, thus, the matter at this point is to look for the intentionality of the actions. The interviews triangulates with documents on an attempt to bring such evidences.

With respect to "how" to develop the research, contacts by phone or e-mail have been made with the public power representatives and having their acceptance, the interviews have started. I expect to interview these representatives and expect them to introduce me to the delegates and also inviting me to participate as an observer and researcher at the meetings, commissions and work-groups. I also expect to visit the barrios to observe the works done and to be able to interview the citizens. The choice of the citizens to be interviewed can be made by indication of the delegates and public servants or randomly inviting any barrio's neighbour to be interviewed.

The review on literature about the findings and analyses of the Brazilian PB process, plus the review on the narratives found in the web pages, folders and political propaganda will be confronted with the observations, individual interviews and focus groups as a way of warranting consistence through another triangulation. In other words, the primary data will confront the findings and analyses of the secondary data.

The number of individuals interviewed will respect the criterion of saturation (Glaser and Strauss, 1967), i.e. the indication that research can stop will be given when no new information is obtained from data collecting and analysing.

3.3.2. Interpretative Methodology

The last item provided the methodology to describe the way (i.e. through the processes of HR management) the PB can foster democratic action, citizenship learning and development. In addition to the description, a manner of comprehending the intentions behind the acts was presented. Thus, the information gathered through the previous methodology will describe and comprehend participatory processes on its organizational level. Assuming that the organizational level, that is the human resources practices, is in relationship with the individual level, the next step is to interpret the individual learning within the proposed interpretational framework (e.g. meaning-making, self-actualization and so on). Thus, building on the descriptive methodology, the present item demonstrates how the second objective, the interpretative, will be achieved.

I am aware that associative learning is able to demonstrate what is required to reinforce the behaviour of voting, the cognitive approach is able to analyse how patterns are repeated when people vote, and the situated learning is able to explain how democratic intentions become institutionalized practices. Nevertheless, existential-humanistic learning framework applied to organizational settings aims to complete these approaches by bringing additional interpretation of: (1) the contextual pre-conditions where learning takes place, (2) the criteria used in the participatory decision-making process being this process understood as a type of social and individual action, and (3) the individual existential and humanistic learning present in the situations. In that sense, the goal of this item is to propose a methodology that makes possible to interpret these aspects of the phenomenon of learning citizenship.

The methodological approach chosen, that is the phenomenological research, is capable of sewing the interconnections among concepts, theories and methods and of responding the psychoanalytical problem within the scope proposed in the theoretical framework.

Phenomenological Research

The original work of Husserl is further more complex; in consequence, this kind of ontological and epistemological understanding is a life-time effort in which each different approach and specific attention generate new insights and orientations. Sartre, Heidegger, Merleau-Ponty are some of the authors that developed it during the last century. And, in present time, I will rely on the work presented by, among others (e.g. Erskine, 1997; Berne, 1961), Churchill and Wertz who are authors that are developing the complicate, but needed, methodological approach to consider phenomenological way of thinking and understanding humans' characteristics. The authors explain (Churchill and Wertz, 2001, p. 251):

> "The complexity of the life-world is the basis of the diversity of theories, and in relation to it, each theory is partial. Psychoanalysis emphasizes the rootedness of existence in past affective familial relations, behaviorism emphasizes the instrumentality of embodied comportment and its contingent consequences, cognitive psychology emphasizes the calculatively organizing contribution of the individual, and constructionist theory emphasizes the constitutive role of society and culture. Each of these features of the life-world is significant and powerful enough to give the impression of being a sole determinant, yet holistic phenomenological conceptualization shows that each is implicitly dependent on all of the others and is nothing apart from the whole in which they are equiprimordial and coessential. Priority must be given to the total life-world over any of the partial aspects stressed by one theory or another. The past cannot operate without a present and a future; the family cannot be understood apart of the culture and the individual; instrumental behavior cannot be understood apart from the meaningful cognition of the situation; calculation cannot be understood apart from embodiment, affect and conation; and social construction cannot be understood apart from the inherencies of embodied meaning. Phenomenological psychology aim to incorporate those achievements of other schools of psychology that genuinely describe aspects of human existence, thereby integrating the diverse emphases that appear contradictory when theoretically abstracted from the life-world and postulated as mutually exclusive determinants."

As it was mentioned above, consciousness plays central role on any research that attempts to address human's everyday life. In that matter Husserl forwarded in the concept of intentionality, which, differently from the taken for granted notion that experience is lived in a clear, explicit and reflected way by the person, is related to the assumption that consciousness always is consciousness of something. Thus, experience must be achieved holistically as a relationship in which the subject relates to an object through its meaning, i.e. in perceiving, a perceiver relates to the perceived. Intentionality is, as Churchil and Wertz summarize it, "a relational phenomenon, wherein consciousness and object together constitute on irreducible totality." Phenomenological psychology, for instance, recognizes the intentionality of all lived experiences including perception, imagination, volition, expectation, remembering, thinking, feeling, and social behaviour. Moreover, these experiences are taken as human potentials or aptitudes for relating to the meanings of the situations lived although it acknowledges inexactness and vagueness in the person's relations with these situations.

From this integrative perspective of the biological, psychological and social aspects of human beings, the authors develop a phenomenological empirical methodology consisting of four discernible moments: formulation of the research question, intuitive contact with the phenomenon, reflective analysis of qualitative data, and psychological description Phenomenology as an epistemological view is in consonance with both the critical approach and the existential-humanistic framework to learning and organizational learning. However, I take advantage of its methodological aspect which presents a set of sequential procedures with the objective of enhancing the research quality. In the following a summary of each component will be presented in relation to the theme of the thesis.

The formulation of the research question

Every research starts from the identification that the literature is not sufficiently descriptive or not sufficiently grounded in a faithful intimate description of the subject matter. Phenomenological research attempts to address an answer to that lack of knowledge in a way that such a more holistic description or grounding will better the knowledge available. Husserl contended that eidetic inquiry, that is, the investigation of the essence of a phenomenon, should come first so as to guide "empirical inquiry" due to the fact that a clarified understanding of what one is studying is needed so as to target which variable

aspects require investigation. In the case of this thesis the eidetic inquiry is represented by the efforts of chapters 2, 3 and 4 of framing the problem and building the theoretical framework to analyse it. The empirical inquiry is the subsequent collection and analysis of facts about a phenomenon.

I began this thesis justifying learning as another common ground on the study of participatory situations which develop citizenship. The macro analysis of Political Science could not go deeper into the understanding of the participatory processes and the educational claim of a wide spread participation could not distinguish the participatory conditions which could bring fruitful results. Besides, the L and OL mainstream felt short if the aim was to comprehend citizenship learning. Further as I am considering participatory processes as human and social processes, learning theories seemed to lack ontological discussion, such as the biological *a priori* aspect of human's nature, the meaning of life, including the meaning of citizenship and the intentionality of the social action. These considerations led to the research questions proposed that include, besides the descriptions of the outcomes and the managerial and learning processes, the interpretations of why individuals learn. The thesis eidetic inquiry, then, analyses the phenomenon of citizenship learning through a different framework from the mainstream L and OL. It does so because the present epistemological approaches and applied methodologies seem to provide insufficient intimate description of the subject matter. In other terms, the previous findings about citizenship participation, learning and development provided guiding light to what was still obscure in the phenomenon of citizenship learning. The subsequent empirical inquiry takes what was discovered on the eidetic phase and provides specific facts.

From that essential understanding I provided a more comprehensive framework, labelled it existential-humanistic learning applied to organizational learning in order to understand the phenomenon of citizenship learning in a more integrated matter. Thus, the factual investigation must, for instance, look for evidences about the learning aspect within the subject-object relation how it unfolds or evolves over time and so on.

Intuitive contact with the phenomenon

Engaging into phenomenological reflection on a given phenomenon, an intuitive relationship between the researcher and the researched is necessary, this situation is called

"direct existential contact" (Churchill and Wertz, 2001, p. 251). The evidences for this kind of psychological insight can be obtained from all kinds of expressions such as verbal testimony, written protocols, observed behaviour, gestures and drawings, artworks, cultural artefacts, and even media representations. Also, more recent efforts have created subtle procedures for making individual's mental lives systematically accessible while researching using interviews or focus groups (e.g. the citizen can be asked to tell the story about his engagement on the participatory budget or to provide simultaneous description of an ongoing meeting that he/she is participating on), that is, descriptions may be simultaneous, as in "think-aloud" protocols (e.g. "Tell me what you think during this PB's meeting!") or retrospective (e.g. "I would like to understand your experience in the participatory budget. Please begin before participating on it and describe the events that occurred, including as much as you can remember."). In fact, I think the use of both can be other criteria for consistency.

It should be stressed that with the objective of comprehending the data in mind, the methodological tool of in-depth-interviews is used on a different manner. Holstein and Gubrium (2004) consider that the two-way meaning-making character of in-depth-interviews provides the ambience of constructive interaction to extract the precise information that meets the research objectives. Thus, a typical stimulus would be: "Tell me about how the decisions were made and what was taken into consideration […]," or, "What did you observe, think and feel while taking the decision (i.e. the invitation to express the subjective-objective dialogue) in the meetings with the different partners of the project?" Both, researcher and researched, do not know in advance, but they discover together the meanings of what was pre-consciously taking into consideration while making the decisions. This procedure mimics in social science what is extended applied in the interpretative theories of Psychology. Erskine has being developing this kind of methodological tool. The author argues that (Erskine, 1997, p. 22):

> "Inquiry begins with the assumption that the therapist knows nothing about the client's experience and therefore must continually strive to understand the subjective meaning of the client's behaviour and intrapsychic process. The process of inquiry involves the therapist being open to discovering the client's perspective while the client simultaneously discovers his or her sense of self with each of the therapist's awareness-enhancing statements or questions."

The objective is to, at first, observe citizen's discussions and discourses and/or, secondly, to incite through the way the interviews are structured information about the legal interdependencies created in the process of self-reflection. To the later objective the "awareness-enhancing statements or questions" are the ones related to the managerial dynamics and to the existential and humanistic concepts and theories considered by the theoretical framework. Thus, the hypothesis is that through respectful exploration of the interviewee phenomenological experience, he/she becomes increasingly aware of what is lawful in the social and human action and what is ideologically frozen. The process of inquiring is as important as the content acquired. The interviewer's questioning has to be empathic with the interviewee's subjective experience to be effective in discovering and revealing the internal phenomena and in uncovering the criteria for making decisions. In addition, this approach to interviews brings back to Management methodologies a tool that is largely used in Psychology. In effect, such approach to inquiring resembles some of the approaches used by action researchers like Reason and Bradbury (2001) in special when the authors state that action research "[…] seeks to bring together action and reflection, theory and practice, in participation with others […].

This way of "inquiring" permits to work with both the "in-order-to" motives and the "because-motives". Thus, collecting information about the individuals' past experiences and, as well, about what is supposed to be biological *a priori* in human action. The kind of questions presented on the in-depth-interviews provides the kind of evidences that makes possible the interpretations within the defined framework.

Appendix C provides the complete transcription of some interviews. The different sources of interviews (i.e. different roles and cities) presented in the appendix offers an impression of the kind of consistence looked for the researcher.

The researcher first step is to read and reread or re-watch the video tape of the descriptions so as to begin grasping the sense of the whole. By means of this attuned reasoning, the researcher begins to understand the other's position and the rich meanings of the situation described (e.g. the meaning of prioritizing the bigger part of the budget for the poorest of the poor). In "trading places", the researcher can begin to acquaint him or herself with the core meanings and organization of the experience. The phenomenologist aims to make the participant's experience the phenomenologist owns by co-performing it in the reading, that

is, re-experiencing the situation described by striving to project him or herself into it. The researcher will maintain a critical presence, which will serve the subsequent reflective analysis of the material and own perception.

Reflective analysis of the qualitative data

The analytic phase signifies of supplementing the intuitive presence to the participant's description by apprehending the individual moments of his/her experience in relation to the whole. In phenomenological reflection, theories, hypotheses and other preconceptions about the phenomenon are suspended. Interestingly, there is a subtle difference with the also phenomenological approach of Schutz's (1953) and his assumption about the "detached scientist", the present approach recognizes the posture of the scientist as open-minded, generosity, wonder, and even, love. Descriptive data in general present life situations in a matter-of-fact interpretation in which the person's constitutive role and many important meanings may be highly implicit. The phenomenological reduction places into relief what common sense takes for granted (Natanson, 1973, p. 58). Thus, the transformation from facts to meanings is a turning from naïve description to a broader scientific reflection in which co-constituted meanings are brought to light.

Analysis consists of the "distinguishing of the constituents of the phenomenon as well as the exploration of their relations to and connections with adjacent phenomena" (Spiegelberg, 1983, p. 691). The researcher moves dialectically from part to whole, and then back again to individual parts from sense of the whole, in an effort to discern and comprehend those relationships in which one finds the psychological significance that speaks to the researcher's questions in a relevant way (Churchill and Wertz, 2001, p. 253).

In order to obtain a sufficient level of control of the data gathered, I will emulate a procedure suggested by Churchill and Wertz (2001, p. 255). The procedure would consist on categorizing the data into different sets. The data, coming from interviews or documents, is prepared for analysis in a series of steps. After a transcription in the case of interviews or an identification of the pages to be analysed in the case of documents, the researcher reads the material trying to apprehend the individual moments of the interviewee's experience or the documentation content in relation to the whole, transforming the evidences into meanings which represents a turning from naïve description to a broader scientific reflection in which co-constituted meanings are brought

to light. Co-constituted meanings mean to distinguish the constituents of the phenomenon (i.e. of citizenship learning) from its relations to and connections with adjacent phenomena (i.e. human resources practices; contextual pre-conditions; subjective-objective dialectics; self-actualization process; meaning-making process; and, valuing process). Sometimes a single sentence from an interview reflects the majority of the adjacent phenomena. Subsequently, to be sure that the research gave due attention to every bit of data, it differentiates the material into "units" or portions of the text that pertained to a single theme. Each unit tends to be apprehended from at least one sentence. In the case of this research there are three types of units: (1) the "action unit" (AU) referring to the deconstruction of the managerial actions (i.e. HR actions) into intention, instrument and act and relating these parts to citizenship learning; (2) the "learning unit" (LU) referring to moments of self-reflection which change the state of the non-reflected conscience; (3) the "meaning unit" (MU) referring to creation or recreation of meanings fostered by the participatory situation.

In that sense, action units are found on the description and comprehension of the relationship between HR practices and citizenship learning and development, the learning units are found in the description of the self-reflection process and the presence of elements which might have provoked it, and the meanings units, as the creation and recreation of meanings, are found mainly as the result of the processes of self-actualisation, subjective-objective dialectics, "oriented" meaning-making (e.g. Frank's approach) and valuing. It is important to mention that this differentiation responds more to research requisites of clear communication than to the reality of the phenomena involved, that is to say, the adjacent phenomena are strongly integrated among themselves and with the phenomenon in focus. Redundancies and irrelevancies are eliminated. Each unit represents the phenomenal experience of an individual instance of citizenship learning and development. In other words, the same individual interviewed can express different adjacent phenomena which compose the phenomenon under study. The set of units are analysed in the discussion chapter in order to obtain a broader understanding of the phenomenon of citizenship learning. Figure 3 summarizes the procedure.

Phenomenon	Types of analyses	Adjacent Phenomena	Evidences from
Citizenship Learning	Data analysis (description & comprehension)	Action units (AU)	HR practices as actions
	Data interpretation	Learning units (LU)	Self-reflection
		Meaning units (MU)	Subjective-objective dialectics Meaning-making Self-actualization Valuing
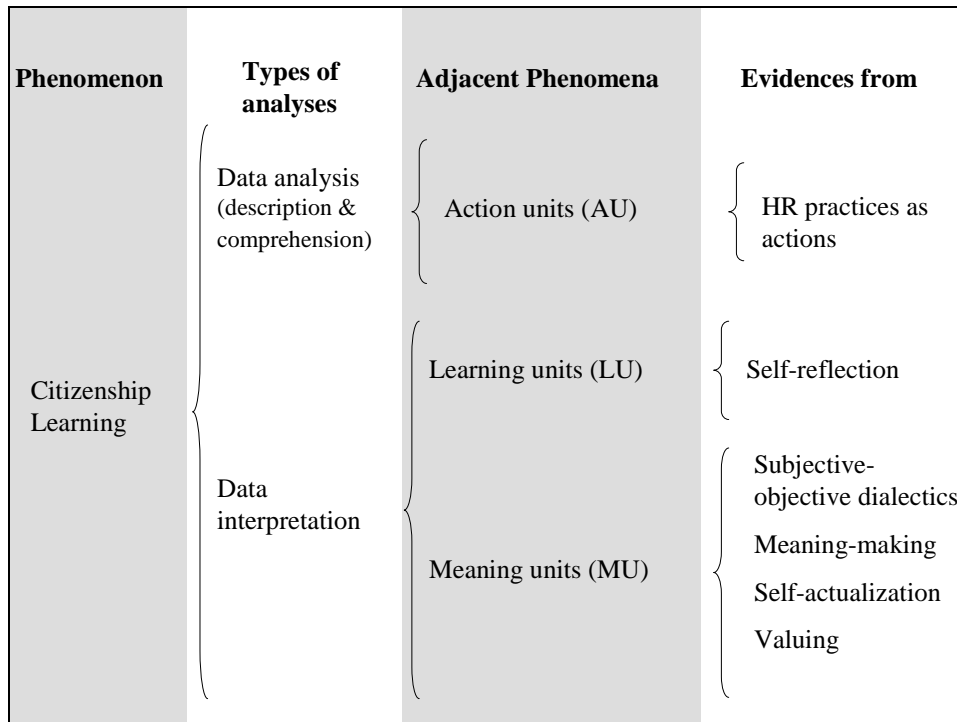
Figure 3: Categories and sources of data

Psychological description

During this phase the researcher expresses his/her insights in an integrative statement that conveys the coherent structure of the mental life under consideration, that is, its constituents and their relation within the whole. In practice, by taking notes as the analysis proceeds, the researcher may follow his/her ongoing thoughts, and these informal tentative reflections are guidelines of the final understanding expressed in the research report. Finally, all statements in the descriptions that are important to the research problem are represented in the researcher's psychological statements, and all of the researcher's statements have evidence (i.e. the units) intuitively provided in the data. The implications of the new knowledge created may be drawn out including how it helps to resolve theoretical controversies (e.g. the lack of existential and humanistic learning as a concept within organizational learning mainstream), empirical questions (e.g. the research questions proposed), and/or practical problems (e.g. the possibility to generalize the findings as a criteria for the enhancement of participatory processes and citizenship learning).

As none of the communities of practice in science, i.e. scientists belonging to different epistemological approaches, seems to call for the ultimate truth neither for the perfect method, what rests is awareness of the restrictions in all of them, the knowledge of those who creatively seems to reduce the bias and if possible try to reduce it myself thus suggesting methodological development. Thus, as Wertz perceives in humanistic psychology, and I take the risk to generalize this idea to the scientific disciplines presented in this thesis (e.g. Political Science, Pedagogy, Management, Learning), the aspiration is to draw on the rich tradition of research methods but as well as on the insightful approaches proposed in recent years, "in light of a truly sophisticated contemporary philosophy of science, formulate an unified yet diverse methodology in which new norms, progressively expanded in response to the complex challenges of human subject matter…" (Wertz, 2001, p. 242).

The phenomenological research procedures sustain that engaging into phenomenological reflection on a given phenomenon makes necessary, an intuitive relationship between the researcher and the researched. In that sense, while revising the literature about the phenomenon of citizenship learning and participation, although without any contact with the subjects, it is expected from the researcher to have the first insights. This is an epistemological position in which the researcher controls his/her previous knowledge, and sometimes bias, about the researched, thus being critical and self reflective (Bocatto and Perez-de-Toledo, 2006a).

Summarizing, I expect, thus, to find groups of people which belong to a participatory situation (i.e. the PB) which is somehow managed and hopefully learn and develop their citizenship. If they do learn and develop something, I aim to comprehend why this is the case. In order to do that I have firstly to describe the situation and to look for pre-conditions which foster the learning, the framework used serves as a guiding light. Moreover, I am looking for, besides learning content, changing behaviour or cognitions, an additional kind of learning the existential and humanistic learning; therefore, I am looking for the interviewed subject-objective dialects, meaning-making process, self-actualization process and valuing process. The main methodological tool are the interviews which are used with the objective of bringing evidences about the learning process but also the possibility of interpreting the evidences according to the focus given by the thesis.

Figure 4 summarizes the methodology used: its origins, derivations and integration. The discussion and positioning about human ontology is the starting point from which the epistemological decision is taken, i.e. from a total deterministic extreme to a total social constructed, the thesis relies on perspectives that consider that human beings has some determination but also free-will (e.g. Frankl) and that human and contextual characteristics are interrelated (e.g. Maslow).

The epistemological and methodological perspectives would be unclear if I had omitted this discussion about the coherent ontological assumption made, that is to say, it is assumed an interrelation between what is "rigid", or legal, and what is socially "constructed" in the human action. Normally, this distinguished assumption leads to different views of social sciences (e.g. Bryman, 1988). However, the critical approach assumes that the rigid aspect is given and from these rigid and intrinsic human features, meanings are constructed within a context. As I have mentioned before, Sigmund Freud, for example, discovered a great extent of the psychological structure and functioning by studying the Dora's case (n = 1), a case of hysteria. Nevertheless, he immediately related as one of the main causes of her hysteria the evident social pressure imposed on women by a Victorian Age. The author thus interpreted the meanings of the symptomatic hysteria by focusing on the rigid psychological structure and its relation with the context she was living at.

Important to remember that as the rigid is still a conjecture there is no need to differentiate it from the social constructed in the findings. Any discussion about this last aspect can be unfruitful. Thus, the analysis is flexible because the epistemology can describe and/or interpret discourse, attitude, behaviour, new information, etc. near the totally deterministic extreme (e.g. citizen's neurotic submission to a totalitarian government) or near the total free-will (e.g. citizen's decision-making process totally without any consideration) or a "middle" point which would consider some issues biological *a priori* but also the capacity of acting rationally and responsibly in accordance to the social interest).

The second column of figure 4, called "epistemological approach", aims the identification of the theories and assumptions which although coming from different approaches can be consistently integrated. The third column or the "disciplines in management science" used are Human Resources Management, Learning, Organizational Learning, Psychology and

so on. Finally, the methodological tools appropriated to this whole construction are non-directive and semi-directive interviews, focus groups, observations *in loco*, video-tape recordings, etc. The triangle presented in this last column represents the triangulation of methodological tools which aims convergence and consistency.
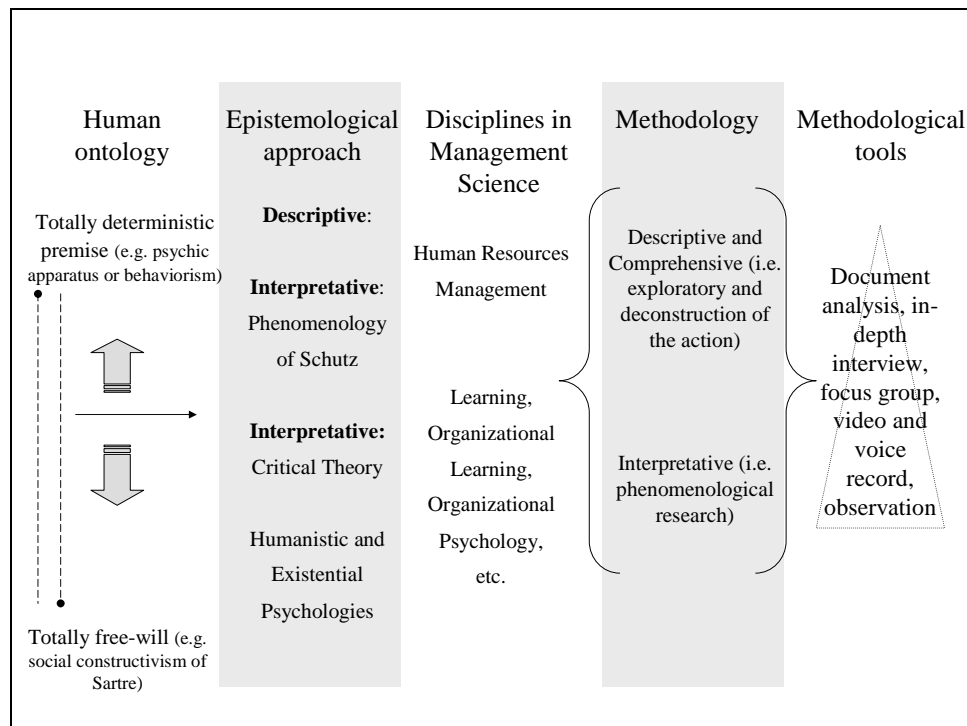
Figure 4: The epistemology and methodology summarized

Figure 5 summarizes the data collection of each case studied. The data collection will follow the description, and future interpretation, of the citizenship learning processes of each individual interviewed and/or observed. Although individual centred, the analysis will bring the whole process, tools and proceedings found in the participatory budget, i.e. its organizational level and managerial aspect. Case n and individual n represents the "when to stop" criterion. Besides, every question has two dimensions, the operational and the searching for consistence through triangulations. The triangulations are made among methods (i.e. documents, interviews, focus groups) and within methods (i.e. iterative comparisons among interviews, among the prototypes studied, among the different roles developed by the citizens). Whether, the description and understanding of the different managerial processes and the learning dynamic on individual level of experience is reproduced consistently, it will be possible to suggest the analytic generalization to a

broader level being it within the case or among the cases and individuals. Figure 5 summarizes the learning processes under study.
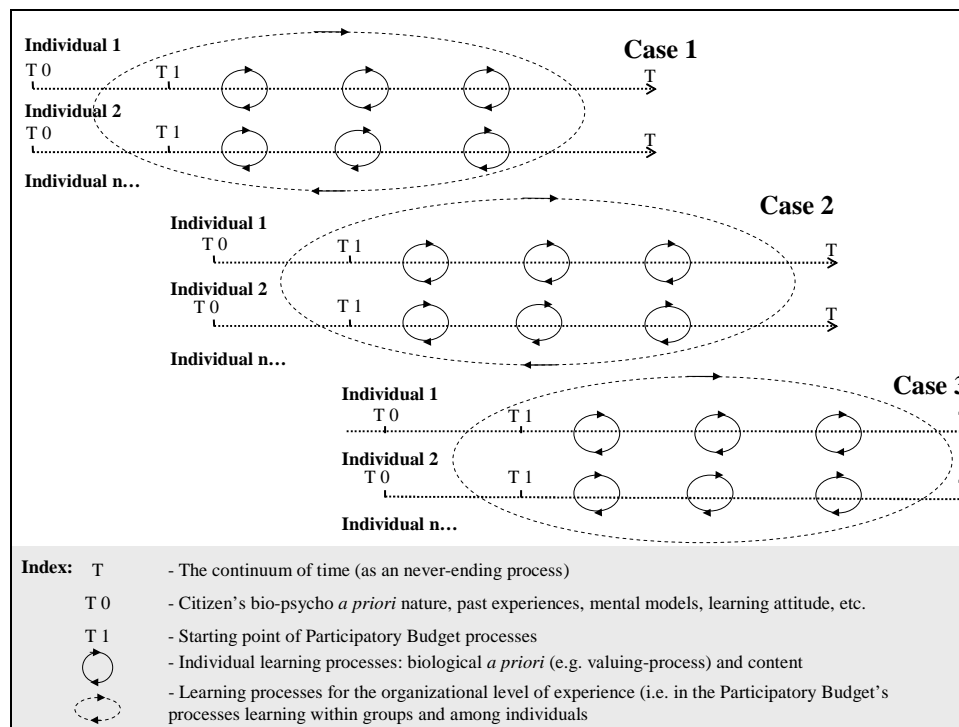
Figure 5: The learning processes under study

The Chronogram of Activities

Some of the planed activities deserve better descriptions. There are three moments of field research: the pilot studies; the data collection; and the data recollection.

The pilot study one took place from March, 2004 to August, 2005, its motivation, strategy, implementation and conclusions were presented on a paper co-authored by Eloisa Perez de Toledo and called "Learning from the practice: fostering critical education and local development through e-learning" and published in Khalid S. Soliman (ed.) Managing Information in the Digital Economy: Issues & Solutions (Bocatto and Perez-de-Toledo, 2006b).

The pilot study 2 took place in August, 2004; it was called: "One for all and all for one: practising democracy, improving quality and reducing costs and corruption in the use of public budget through government, local communities and private sector collaboration". It was co-authored by Eloisa Perez-de-Toledo and presented at the 2nd Workshop on

'Storying Collaboration' at the London School of Economics and Political Science, in June, 2006 (Bocatto and Perez-de-Toledo, 2006c). An improved version of it was called "A Democratic Story: Collaboration in the Use of Public Budget" and published in the International Journal of Sociology and Social Policy in 2008 (Bocatto and Perez-de-Toledo, 2008a).

Both pilot studies had an exploratory character of the topic citizenship learning, participation and development and in addition to that it was the first attempt to work with the proposed methodology.

From the evidences and learning acquired in these studies, the thesis was able to refine the methodological instruments, to exercise the triangulations of the proposed methodology analysing and comparing the data that comes from the literature review with its own evidences. Moreover it was able to present the analyses to academic peers on the mentioned congresses and publications. This initial process has permitted the thesis to keep on its path and prepare the research questions to be answered.

After that, I made contact with local governments and other stakeholders, more specifically, the contact with the Mayor of one of the cities investigated made possible to participate on a network of cities' coordinators of the processes, other policymakers, public servants and barrios' representatives. Within these contacts, I have been able to find cities that have had ongoing PB processes, then, to look for at least three of them which represent the intentioned longitudinal study strategy (i.e. from initial to mature stages). In that case I was able to find three cities on each of the stages: city 1 represents the data of a PB process on its first year of implementation; city 2 represents the fourth year; and, city 3 the twelfth year.

Also, I was able to have direct contact with public servants who were responsible for or participated on the teams of these different cases in order to ask for guidance and permission to interview them and other participants. The data collection of city 1 was made in three occasions: in December-January of 2003-2004, an interview with one of the PB coordinator; on May, 2004, a speech given by the mayor; July-September, 2004, other interviews. As the longitudinal strategy needed the information about the initial stage of this implementation, the material collected focused only in the first year of implementation. The additional data was discarded. The data collection of cities 2 and 3

has happened on July-September, 2004. It has consisted on observing and interviewing these participants and their meetings and collecting (besides the already collected) documents referent to the PB. On August, 2006 the data recollection (i.e. new interviews especially with non-participants on the processes) and revision has permitted to incorporate some of the still needed information, to discuss with academic peers and tutor.

3.4. Research Quality Assessment and Limitations

To assess the quality of a research in social sciences can be controversial. The consensus within the group of scientists sometimes is the major criterion. At first sight, it does not seem to be a problem because a common criterion make possible to confront evidences and look for convergences as a way of creating and transmitting knowledge. The problem starts, in my opinion, when the consensus becomes a paradigm prison, in Kuhn's terms. Both the theoretical framework built (i.e. the existential-humanistic learning) and the methodological *bricolage*s of the present thesis are in-development thus it is hard to find common criteria to assess its quality. Therefore, I will dedicate special attention to this item and try to justify well the quality of this research as much as its limitations.

The authors who are enthusiastically developing the phenomenological research in Psychology approach the matter of quality assessment as in the following. The reliability of phenomenological findings will depend on whether another scientist can assume the perspective of the present researcher, review the protocol data and see that the proposed insights add value to the phenomena under investigation. That was the reason why I have expressed soundly my way of thinking in order to bear with this criterion of reliability. The way I refer to reliability in qualitative methodology is summarized by Giorgi (1985, p. 96):

> "Thus, the chief point to be remembered with this type of research is not so much whether another position could be adopted (this point is granted beforehand) but (rather) whether a reader, adopting the same viewpoints as (those) articulated by the researcher, can also see what the researcher saw, whether or not he/she agrees with it. That is the key criterion for qualitative research."

Yet, making reference to the criterion of consistence I quote the idea of "multiple operationism" developed by Campbell and Fiske (1959) to whom more than one method should be used in the validation process to ensure that the discrepancy reflected refers to

the trait assessed and not to the methodology. The triangulations proposed clearly reduced the methodological variance bringing information that pointed out to the same directions although being brought from different sources. At this point, it is important to make a consideration. Although epistemologically this thesis differs from grounded theory's epistemological assumptions, methodologically the thesis tries to incorporate some of grounded theory's advantages. In that sense, the theory-building aspect of the thesis is valid empirically "because the theory-building process is so intimately tied with evidence that it is very likely that the resultant theory will be consistent with empirical observation" as Eisenhardt (1989, p. 547) supposes. The evidences presented in each case studied reveal the citizens' learning occurred through the PB process. While many believe that building theory from a limited number of cases is susceptible to researchers' preconceptions, Eisenhardt argues persuasively that the opposite is true. This is so because the iterative comparison across literature, cities, roles, and methods that characterizes such research leads to a "constant juxtaposition of conflicting realities [that] tends to 'unfreeze' thinking, and so the process has the potential to generate theory with less researcher bias than theory built from incremental studies or armchair, axiomatic deduction" (Eisenhardt, 1989, p. 546).

Reduction means diminution and not elimination of variance, therefore, the limitations of this thesis are still related to the limitations present in its main methodology, phenomenological research. I insist that such limitations are inevitable tradeoffs that every research methodology presents, as there is no "perfect" methodology. I mean by tradeoffs the unavoidability of research gains, like increasing subjective interpretation, leading to losses, like behavioural objectivity.

In that sense, it is very capable the precision of the terms, the testability and the empirical validity of associative learning, having in mind that it comes from associative psychologies (like Skinner's approach). However, it is criticised on its incapacity of solving complex social problems (Black, 1973, p. 129) and on its controversial heuristic value (i.e. the assumption that humans are nothing but automatons reacting uncritically to environment forces). The cognitive learning, like Kelly's approach, is strong on precision and testability and heuristic value but has a partial empirical validity and applied value (Ryckman, 1993, pp. 361-363). Pragmatic learning is clever on deconstructing the discourse of the establishment but falls short of providing a criterion of righteousness.

Existential-humanistic learning has the same trade-offs of the theories that bear it. Thus, it is very strong the applied value of Rogers' humanistic-existential approach, even the precision and testability of the concepts developed and in some extent the empirical validity, but it falls short on the controversial sanctification of the person (Rickman, 1993, p. 422). In the same sense, Maslow's humanistic theories provoke the thinking about how humans organize experiences, behaviours and meanings, its heuristic value. Still, its applied value is recognized in many educational, organizational and counselling settings, however, the precision of the terms and testability are questioned (Ryckman, 1993, pp. 395-397) as himself recognized it. Nevertheless, there is a part of the research attention that cannot be classified as a modern approach of the kind: the "reality is out there to be discovered"; neither as the post-modern's socially-constructed reality assumption. In effect, it was observed and interpreted the discourse of individuals who, despite of human limitations and features, acted freely and responsibly based on rationality and intrinsic valuing system or, in other terms, had an strong sense of responsibleness and righteousness. Yet, their reasoning process (i.e. the process of thinking carefully in order to make judgment) took into consideration what was good and humane for the greater group they belonged to. These situations observed has suspected empirical validity in terms of predictability but certainly a heurist value (e.g. they seemed to be mature individuals) and applied value (e.g. suggesting that to act responsibly fosters this kind of learning). In this last point the negative research quality has more to do, in my opinion, with the incapacity of the measurement instruments to evaluate the more philosophical aspects of humans, in effect, I think that this is disrespectful to a distinct but complementary view of humans' existence. The disrespect should be rethought.

All research reveals only a partial truth (i.e. the findings are limited by the researcher's procedures and perspective) thus the discussion about the validity, or not, if not clearly communicated can represent a pitfall. In other words, as the epistemology that bears the research is critical if we use criteria from different views of science (e.g. hermeneutical, empirical-analytical, etc.) to evaluate its validity, certainly, worry considerations will appear. What I intend to do then is exposing those limitations reflectively, honestly and with self-criticism during the process of constructing and applying the methodologies and judging the results. This perspective is close related to what Lorenz (1988, p. 103) calls "exactitude" of a research.

Furthermore, the phenomenological approach identifies that it is not possible to exhaustively know any phenomenon, and different points of view can be valid (Wertz, 1986). Thus, the interests, intuitions, theoretical frame and methodology presented by this thesis intend to be a partial complement to the knowledge of the "whole", in this case the knowledge of citizenship learning and development.

In terms of generalization, Churchill and Wertz (2001, p. 254) advocate that:

> "Phenomenological analysis may strive for varying levels of generality, depending on the aim of the research, ranging from a unique individual to the typical, general, or even universal levels of experience. Constituent meanings essential to a particular experience – say, a particular instance of learning – might not be universal but rather characteristic of one of the types. The attainment of various levels of generality, as well as knowledge of what is unique in a particular case, requires qualitative comparisons of different individual cases, real and imagined, in which the researcher strives to intuit convergences and divergences and, thereby, gains essential insight into relative levels of generality (i.e. a structural understanding of individual, typical, and universal features)."

The possibility of considering generalization within a range, that is, from the particular to the universal, can be explained by the correction of a mistaken view of many epistemologists. In that sense, Lorenz (1988, p. 88) argues that the idea which states that a hypothesis is definitely refuted by a unique or few facts which it cannot enclose is wrong because if so all the existent hypotheses would be refuted. In reality, the author argues that it is very difficult that a hypothesis satisfies all the questions related to it. Besides, the author confronts the mistaken assertion that says the all humans are equal in nature. No doubts about having the same rights and duties and of being treated equally by the law, but to think that under the same conditioning is it possible to request everything from humans and to do with them whatever one likes is an attempt against the human nature (Lorenz, 1988, p. 97). Such clarification permits to understand my decision of studying learning in the individual level of experience. When I put forward the expression "individual level" what I mean is to study what is typical in the individuals which, in fact, is what most of the researchers do. This is an important distinction between the "individual" and the "typical on the individual" because the former refers to the biographical to what is restrict to a

person under consideration and the later refers to what can be generalized to the individuals who belong to the determined situation and thus acquire similar experiences. In the case of this thesis what is generalized are the typical, or common, issues which lead individual to learn citizenship within in the PB situation. This typicality is considered on both the descriptive and comprehensive characters of the thesis and it is recognized on my analyses by the expression: "lawfulness in human action"

Every thesis, in my opinion, is a partial truth based on a defined set of beliefs and reasoning. Therefore, it presents limitations. The question is to be aware of them and of the theoretical, methodological and practical implications brought by them and to clearly express to the reader the reasons for the decisions made during the construction of the argument.

This thesis has two major limitations. The first one refers to the limitations which are inherent to the suggested epistemological framework. The second one refers to the methodology chosen.

Yet, to believe is problematic. It seems to be failing the beliefs proposed by the Enlightenment and reinforced in the Industrial Revolution about the great promise of the unlimited progress (i.e. submission of the nature and thus technical omnipotence and scientific omniscience, material abundance and thus unlimited consume, greater happiness to a greater number of people, unconditional individual freedom) which kept the faith and hopes of generations after generations (Fromm, 1980). My point is that while the project was under implementation to believe on it was reasonable and to argue against it, punished. Sir Popper believed he had solved the problem of induction although in order to do that he had to use an obscure procedure of transferring the logical to the psychological problem as it was discussed in chapter 5. Nevertheless, most of the academia seems to believe on the eminent intellectual assuming no previous intelligence of the interpreter, or scientist, at the starting point of the research. Hume's confronting reasoning was defeated.

By providing a research grounded on the critical view with emancipatory interest, I reorient the discussion towards assumption of a good, humane and rational individual and social action as the previous intelligence, or objective, at the starting point of the research. Such positioning, which is still a fruit of the Enlightenment project, includes a criterion to try to solve the concept of what is good and human (i.e. the intention of relying on

existential and humanistic psychologies). Nevertheless it is known that it remains problematic. In effect, it seems that the critical researchers claim to know the truth in advance. This conclusion is not accurate because what is in fact claimed is, firstly, an differentiation of what is lawful and what is ideologically frozen in social and human action and, secondly, the criterion to verify the hypothetical lawfulness consists on expressing the information about the legal interdependencies which should provoke a process of reflection in the conscience of the affected, thus, the reflection would bring a state of non-reflection to a new critical state, thus would learning occur. If sustained the hypothetical lawfulness would permit us to "believe" firmly on it (Lorenz, 1988, p. 88). This belief, which is still a hypothesis, does not produce damage because the theory which sustains it holds its truth on only its domain of validity.

From the broad perspective provided by the critical epistemology, I had to decide about which conjectures to use in order to cover the lack in literature and give an answer to the research questions. In this sense, I had a phenomenon to be better understood, the citizenship learning, and a social action, the Participatory Budget, to be analysed. To the former I decided to use the concepts of subjective-objective relation, meaning-making process, self-actualization process, and the valuing process; and to the later after a description based on its managerial aspects, which in fact fostered the learning, I deepened the understanding of its contextual pre-conditions. It was not by accident that most of authors and theories used rely on the bio-psycho *a priori* aspect of humans, that is to say, these are approaches which search for, thus believe on, human and social legalities, integrating them with characteristics of the environment.

Even so, several other elements could be utilized and the research could have evidenced their presence and impact. These complementary concepts will be my focus on future research with the objective of improving the Existential-Humanistic framework applied to organizational settings. Another special issue that was touched but not deepened was the conversion from individual learning to group learning and after that to institutionalization in form of organizational practices (Crossan et al., 1999). In effect, my observation that the group members' subjective-objective dialectics is fostered by the dialogues was the closest approximation of this theme which advanced in a certain way Freire's and Habermas's belief on the reasons of the efficiency of the face-to-face dialogs. Besides, human needs and consequent demands seem to start a process of individual and social action, divided

into intentions, instruments and acts, which also bring some light on the process of intuiting and interpreting proposed by Crossan et al. Nevertheless, such findings are also object for future studies.

The second focus of limitations refers to the methodology chosen. The phenomenological research is too broad. The methodology tries to integrate many theories at the same time as Churchill and Wertz (2001) propose. This possibility is not always the case but the attempt is fair. The methodology's justification relies on the incompleteness of all the theories and the restrictions of their hypothesis to a specific domain which is true and which leads to the idea of building a coherent integration whenever it is possible as Erskine (1997) argues. A phenomenological interpretation sometimes falls into a kind of narrative which supposes previous knowledge of the reader about the subject treated. So, it remains to the reader the responsibility of knowing in advance the concepts and assumptions used. However, in many cases, concepts have different approaches to it, therefore, what the researcher must do is to convey as much as possible in which assumptions, concepts, theories and frameworks he/she is relying on. Time and space limitations are part of the research process but they should not impede such enterprise. The reason for that is known, phenomenological research is, instead of method, human focused and thus must submit to its subject's idiosyncrasies. This idea open space for a different epistemological procedure which should be multiple: multi and inter disciplinary. Researchers from different fields should permit themselves to talk to each other looking for convergence. Authors like Sauquet and Jacobs (1998) are proposing conditions and strategies that can make complex research groups work together in a productive way. Yet, Bocatto and Perez-de-Toledo (2006a) propose this kind of integration on a paper called: "Diagnostic analysis: triangulating at the epistemological level". The authors argue that in order to take conclusions about human action in the social settings, the psychological, the biological and the philosophical characteristics of humans have to be considered.

In that sense, what I tried to do was to convey every arbitrary decision taken and then invite the reader to step on my foot and analyse whether with the same research structure he/she would come to the same conclusions.

The methodology chosen belongs to what is commonly termed by the academics: qualitative research. This term is excessively general and thus deserves a better

understanding. By referring to Habermas' epistemological criterion we can categorize the view that science has for the reality on three types of interests – technical, practical and emancipatory – so both quantitative or qualitative methods could be applied to the three interests. The decision about which one to use is normally based of the aspect of the phenomenon under investigation which is often communicate through the research questions. Table 8 presents some of these possibilities and places this thesis (*).

Interests / Type of research or method	Technical	Practical	Emancipatory
Qualitative	Descriptive and Comprehensive	Descriptive and Comprehensive	* Description of the managerial aspect of CL, comprehension of the intentionalities and interpretation of the human and social totalities and dynamics (e.g. Adorno; Horkheimer; Freud; Fromm; Frankl, Schutz; Churchill and Wertz)
Quantitative	Descriptive and Causal explanation	Descriptive and Causal explanation	Descriptive and Causal explanation

Table 8: The matrix of research types versus scientific interests

However, as all the quoted perspectives deals with social and human issues, it is not certain that the same validity procedures of natural sciences would be possible. Therefore, as none of these perspectives claims "conclusive", it is also inconclusive the methodologies that support them, in that sense, I have been denouncing along the text the limitations along with the attempts to diminish them made by the present methodological strategy. In general terms, the criteria to evaluate the quality of qualitative research have a similar logic of the criteria to minimize bias in quantitative research. While, for instance, advance mathematics tries to diminish the errors in statistical tools, in qualitative research triangulation of techniques or methodologies, as I intended to do, seems to aspire to the same purpose.

As a researcher in management sciences, efficiency is a matter of my concern including while researching. After having used the methodological tool of in-depth-interview, I consider that it was inefficiently used. I mean with this assertion that more than 48 hours of interviews and observations were not necessary in my case because the saturation of the information occurred in the initial ours. The rest of the hours were just a confirmation of

what had being already encountered. The problem of the amount of hours, or the problems of the sample size, does not apply for this kind of research. In effect, which is a sufficient number of interviews? In my interpretation this kind of worry is a reminiscence of the attempt of social sciences to resemble natural science which is senseless. Therefore, what I endorse is the need of doing a good sampling which in my case was the longitudinal strategy and the possibility of triangulate. Finally, I suggest that the in-depth-interview should be made in two phases: initially a small number or even only one should occur; the researcher then should write about it and after that evaluate the need for more interviews.

Finally, the decision to rely the methodology on philosophical backgrounds should be stressed because for many scientists this would be unscientific and conceptually fuzzy. In that sense, I quote Einstein who qualified as woeful the fear that the scientific community has of metaphysics, and stated that it was this fear that was responsible for the sickness of contemporary empiricism (Nogare, 1994, p. 210). Likewise, Heisenberg (1972, p. 264, 269) criticized the simplicity of the positivist whose solution was to divide the world into two levels, one of which would contain what can be described with clarity while the other contain what should be maintained in silence. According to Heisenberg, this kind of philosophy is senseless, because almost nothing can be expressed with clarity. Although he agrees with the pragmatists' and positivists' postulates of precision in the study of the concrete and extreme language clarity, their prohibitions cannot be accepted, because if no one could talk about the great inter-dependencies, humans would lose the "compass" that has been guiding them towards righteousness. And finally, Heisenberg concludes that if the magnetic forces that move this compass come to an end, he would be afraid of the atrocities that could still happen, even worse than concentration camps or the atomic bomb. Still, Gabriel Marcel considered that some issues affecting humankind cannot be scientifically demonstrated: no model can include all the variables. Models in general tend to be over-schematized, oversimplified and, therefore, tend to damage the part of reality which is contradictory and inexhaustible (Nogare, 1994, p. 130). The just mentioned author fostered my reflections till I finally decide to maintain my research in this innovative track in terms of researching in Management Sciences.

4. DATA ANALYSIS AND INTERPRETATION

The analysis and interpretation of the empirical evidences follow the procedure proposed by the phenomenological research called psychological description. In that sense, in the chapter I express my insights in integrative statements that convey the coherent structure of the mental lives under consideration, that is, their constituents and their relation within the whole. The evidences provoke my thoughts which are, in this moment, informal tentative of reflections because during this phase the broad understanding of the phenomenon is in development. Such reflections presented in this chapter are guidelines of the final understanding expressed in the research report, the conclusive chapter.

The data for examining citizenship learning and development were collected through a study of the discourse of citizens, public servants and policy makers of three cities. The objective is to provide iterative comparison across not only the level of the cases (i.e. comparison of cities) but also the individual level (comparison of citizens' discourses) which leads to a "constant juxtaposition of conflicting realities [that] tends to 'unfreeze' thinking, and so the process has the potential to generate theory with less researcher bias than theory built from incremental studies or armchair, axiomatic deduction" (Eisenhardt, 1989, p. 546).

The cases analysed present similarities and differences, that is, the strategy pays attention to theoretical relevance and purpose (Orlikowski, 1993). They are located in two of the Brazilians southeast states. The three of them are large and metropolitan cities with a high industrial economic base. In the case of this thesis the value of such election relies on the possibility of considering the context for interpretations offered as well. In that case: (1) knowing that a all the three cities were being governed by the PT party which was born from the Union of the metallurgic workers and has a long history of defending the labour force from the "owners of the capital"; (2) that social movements of large cities have quite similar demands; and, (3) that the cities belong to the two most industrialized states of the country, can generate more accurate interpretation in terms of similarities.

Generalization (i.e. a stronger conjecture) can be supported by these similarities. However, as the level of analysis is the individual, I suspect that in other contexts, cities' sizes and economic orientation, citizenship learning and development fostered by the PB would be

very similar. My assumption is based on the reasoning that if a city has at least two citizens and a budget that is insufficient to please both a whole process of training, arguing, deciding, learning and developing would start anyway.

In terms of the differences found in the cases select, we have case 1 presenting a "problematic" initial implementation of the PB; case 2 presenting a total development but the govern which led it lost its continuity in power by loosing the elections after four years; and, finally, case 3 is a continued case of success (i.e. three consecutive mandates) that resembles Porto Alegre's case.

The decision of choosing large and industrial cities with similarities and differences advances the worry about the external and internal validity of the study. In that sense, my study resembles DeHart-Davis (2007) as well as Wertz (1983). The three studies thus have strengthened the internal validity because they hold area factors constant (i.e. in my case they have the same geographic region and industrial typology). However, for the same reason they present implications for external validity. The generalization thus can be better supported if restricted for the area researched. For national and international generalizations other evidences must be analysed.

The ultimate criteria, however, follows the longitudinal strategy which provides the comparison of the evidences within the sequential stages. Most of the studies around the topic consider only the best practice of Porto Alegre. The election of three cities and comparison of them can also diminish the bias of studying the idiosyncrasies of only one and inviting to the generalization of the findings regarding citizenship learning fostered by PB processes.

In the field study I take all the information possible such as interviews, observations, video tapes, documentations. Then I start to take notes describing and interpreting the data provided. I am using these two different expressions, "describe" and "interpret", in order to separate the more descriptive from the more comprehensive and interpretative parts of the thesis. Although knowing that it is on the interplay of both understandings that important discoveries are made. Yet, the analyses and interpretation make possible to compare the EH OL framework's characteristics and definition proposed with the evidences found.

In this chapter I express my insights in integrative statements that convey the coherent structure of the citizen's mental life, that is, its constituents and their relation with the participatory process.

The study entails 45 interviews, 11 observations and 4 focus groups with citizens, policy makers and public servants. The specific figures of each case are provided in their descriptions in the following. At the outset of each interview, the researcher at least explained the purpose of the study, the confidentiality of the individual identification. Further explanations about the research were offered to the larger interviews.

There were four contexts from which the primary data was obtained:

- Interview with the Mayor after a conference (in the case of city 1 and 2)

- Interviews and focus groups in the office of the public servants interviewed

- Interviews and focus groups with citizens, delegates, public servants and policy makers while visiting the barrio by the ceremony of inauguration of a work/service; or by opportunity without any important occasion happening

- Observation of PB's meetings, assemblies and while visiting some of the works/services provided to the barrios

As a consequence of these four contexts, the researcher introduced retrospective questions, think-aloud protocols and/or awareness-enhancing questions and statements which were made either in an office or while walking through a barrio with an interviewee who was showing the work/service received. The same types of questions were used in the focus groups with additional procedures like considering the researcher as a moderator).

As the amount of data is huge, it is organized into a structure. The objective of such structure is to clarify from where and who the evidences come from and how they are analysed and interpreted. Within the text then, extracts from the interview are presented and identified by the type of methodological tool used (i.e. interview, observation, focus group or testimony), the role developed by the citizen (i.e. delegate, leader, policy maker, public servant, citizen who participates and, citizen who does not participate but receives

the benefits and the ones who do not receive them) and the prototype (i.e. cities 1, 2 or 3) from which the extract comes from.

The citizenship learning, thus, is analysed and interpreted through the criteria proposed in the theoretical framework. There are two spaces for discovery, the one provided by the criteria used and the one that appears spontaneously and is captured by the attention of the researcher. In this item major findings of data analysis and data interpretation are presented within a structure which makes reference to the research questions. An extended set of data is presented in the appendixes A and B.

Sometimes documents and interviews complete each other bringing the comprehension of the whole scope of the PB processes. Nevertheless, the methodological triangulation was possible because in most of the cases it was found information in different sources data.

In the following the general description of the prototypes are presented.

4.1.   Description of the prototypes

The description of the prototypes, or cases, demonstrates the contextual conditions in which the individual learning and development takes place. The primary data was obtained from interviews, observations and focus groups. The secondary data such as documents, propaganda folders, homepages and video tapes of interviews given was used in order to add new and lacked information of the primary data. The subsequent discussion about existence of convergences or inconsistencies between the primary and secondary data will serve as another criterion for research quality.

Region	% of cities	%
Southeast	47	45,6
South	39	37,8
Northeast	14	13,6
North	03	3,0
Total	103	100,0

Table 9: Distribution of the Participatory Budget by geographic region (Source: FNPP, Research: "Experiences of the Participatory Budget in Brazil", 2002, quoted by Ribeiro and Grazia, 2003)

The three prototypes, or cases, are located in the most industrialized regions of the country, the southeast region. This region presents the majority of the PBs processes in Brazil (table 9).

Prototype 1

The prototype 1, or city 1, is São Paulo, the capital of São Paulo state, the most industrialized of the country. It has a population of more than 10 million people. The narratives presented refer to the first year of implementation of the PB. The data come from mainly an interview with the coordinator of the PB, a speech given by the Major of the city and documents like propaganda folders. Interestingly its first attempt to implement a PB process in the late 80s failed. Many analysts have tried to explain the reasons for that, one of them, Singer (1996), contends that the process of participation was by that time indirect and lack representativeness, that is to say, the population's interests and the organized movements had an indirect access to the budget division through the secretaries of the City Hall's different departments according to bonds established in advance (AU^1). A real process of deliberation with an extensive participation of the people, like it was managed in Porto Alegre through the PB's Council, never happened. Thus the first discovery, referring to action unit 1, makes clear the need for real deliberative intentions, plans and acts in this democratic action.

This second attempt of implementing the process proposed a large reform of the power and the policy in the city. The city 1 municipal administration based its proposal on the experiences of other cities which had implemented it before, that is to say, having at least four years of previous experience (AU^2 and LU^1). AU number 2 and LU number 1 then reveals that the new elected municipal administration based its implementation on cities that had already implemented it. Thus, the intention (i.e. AU^2) of the action was to learn from previous experiences. The municipal administration thus looked for possible legalities of the processes (i.e. LU^1).

The size of the city (i.e. it has a population bigger than many countries) shows either the difficulties it has but also the possibility of considering it as a role model for the challenges of the participatory democracy in other levels: the state and the country levels. Some of these challenges are the excessive percentage of the payroll which is summed to the municipal debts, both taking the great amount of the municipal budget.

The conceptual change from a representative democracy to a participatory and deliberative one and the consequent new intentions which come along with it are expressed in the following interview:

> (Interview 7 with the PB's coordinator of city 1): "[…] This is in my point of view, the proof that the citizens' will and participation are the path for the conceptual change of the state of affairs. Before that happen the decisions about the use of the public resources were taken within four walls, the logic of the distribution of the resources to the places where the party in power had more votes and the lack of the inspection and follow up of the expenses of these resources favoured corruption and conflict of interests such as the expectation of the electoral campaign's donators for latter favours." (AU[3]).

The action unit 3 demonstrates new intentions from intention 1 of pleasing certain groups of interest or omitting inspection and control to intention 2 of discussing the budget with different stakeholders and making transparent the decisions and implementation of it. Consequently, such new intention leads to new plans and use of instruments as it is exposed still in this chapter.

This city involved around 3.000 citizens on discussions that ended up into a municipal law which required the municipality to manage the Health and Education budgets in the form of citizenship participation through the PB's Council. The PB's Council is the link between the delegates (i.e. the citizens' representatives) and the administration and is obligated to elaborate the Works and Services Plan of the PB of the city in conformity with the citizens' demands. The change on the Federal Law in 2001 which institutionalizes the possibility of the PB fosters the institutionalization of this practice in city 1 (AU[4]). Action unit 4 demonstrates how from these new intentions, plans and instruments become institutionalized laws.

The coordination among the different elements involved is essential. The city 1 created in this first year of experience the Working Group for the PB with the objective of elaborating the PB's bylaws. The Working Group was composed by several Secretaries: the PB's Coordination, the Popular Participation Coordination, the Municipal Secretary of Education, the Municipal Secretary of Health, the Municipal Secretary of Finances, the Implementation Secretary of the Sub-municipalities, the Secretary of Social Assistance and

the Secretary of Culture. Although the understanding of such amount of elements seems to the researcher far from reach, to the interviewee it seems quite simple (AU[5] and LU[2]). The interpretation of this fact represented by action unit 5 is that the components of the working groups passed through a process of learning in which the complex became the usual. Yet, learning unit 2 discloses that the taken for granted idea of the indirect-participation efficiency is doubtful. In other words, consultation is a kind of ideologically frozen social action while real popular deliberation after a participatory process is lawful.

Still in the first semester of this first year it began the process of popular participation. Firstly, there were around 100 preparatory assemblies in which the population was informed by the local administration about the present reality and problems of the city concerned to of Health and Education. They also were informed about how the process would function until its end. The participants received the calendar of each of the deliberative assembly in each district (i.e. a region composed by some barrios) (AU[6]). Action unit 6 demonstrates the initial intention of socialization and training process of the PB with the called "preparatory assembly" in which the plan was to invite the citizens, the instruments of invitation were the media and the parties' networks and the act or outcome were the participation and to make known the project. In this preparatory phase, 9.200 citizens have participated. They informed other people, helped to mobilize other people to the next phase and recuperated the discussion about the directions of their city (AU[7]). The action unit 7 demonstrates the initial plans (i.e. the restore the power to the citizens in some issues related to the municipal budget), instruments (i.e. the preparatory meetings) and the acts (i.e. to get informed, to inform others, to mobilize others) of this social action.

About one week latter, during June and August, the preparatory meetings, the proper process began. There were 95 deliberative assemblies with the participation of 22.000 persons. The assemblies proposed three priorities for education and other three for health. The 22.000 persons elected 1.076 delegates, that is, one delegate for each 20 participants. 581 delegates (or 54%) were men and 495 women (or 46%). After that in 28 regional meetings the delegates elected 56 councillors who make part of the Participatory Budget Commission. In the first meeting, these councillors elected four coordinators from the citizens' side and two coordinators from the municipal administration's side. These coordinators represent the executive roles of the Council

All of these processes were regularized in the Internal Regiment of the Participatory Budget and registered in the Official Diary in order to make the decisions transparent and give publicity of them to the population. The PBC met eight times and was able to present the Plan of Works and Services to the city-hall. In three of these eight meetings municipal secretaries: education, health and social assistance and Municipal Councils: health, education and of the child and adolescent, were invited to participate as a way of warranting that the population demands would be attended. From theses meetings it originated the PBC resolution which was approved on its totality and by unanimity by the Council becoming thus the origin of the Works and Services Plan for Education and Health. This plan was officially given to the mayor on a solemn act. Then it became the official plan which constituted a part of the municipal budget. It was appreciated and approved by the Municipal Chamber (i.e. the Legislative Power). Thus, what the sequences of the participatory processes reveal, among other things, how the PB works in order to get better policies and or to get better polities, as Font (2003, p. 24) supposed.

During the PB process certain rules were respected. As it was explained before there were two coordinators from the side of the administration at the PBC, however, they could not vote on the decision. Their objectives referred only to provide a view of the whole situation of the city, law included (AU[8] and MU[1]). The action unit 8 reinforces the intention of considering the PB a public space, instead of a space of the administration. That is the reason why the coordinators do not vote, although the other coordinators respect them because of their technical knowledge and institutional competences. The same action leads to a new meaning of participating (MU[1]), that is to say, the PB as a public and deliberative space facilitates a renewal sense of participating to the citizens because they will indeed be the decision makers. The citizenship acquires new meaning. Even though the coordinators of the PBC are the ones empowered to take decisions the functioning of this social action forces them to respect the demands of the people. If we go backwards in the process, the coordinators are elected by the delegates who are elected by the citizens.

A second rule reflects the objective of having the majority of the decisions taken by the consensus of the participants. Although, the decisions can be taken by voting, this procedure is not frequent. Besides, the administration can veto the decisions, but that never happened in this first year (AU[8]). The fact that both actions, to vote and to veto, are unlikely reinforces the legitimation of the process.

The coordinator of the PB interviewed presented me a survey about the socioeconomics characteristics of the participants. This survey was published in Ruiz-Sánchez (2002). These characteristics are relevant evidences for the second phase of the phenomenological research called "intuitive contact with the phenomenon" (see page 123), that is, the data from the survey permits psychological insight about the characteristics of the phenomenon.

The sample is representative of the participation either in the preparatory or in the deliberative meetings and the standard deviation is of 95%. Some of the surveys main findings are in the following. About gender and age: 59% of participants in the deliberative assemblies were women, but only 46% of the total were elected delegates (LU[5]); the youth participation (from 16 to 24 years old) was lower (13%) than its actual percentage in the city's population (19%); the adults represented 31% of the assemblies while their percentage on the population of the city is of only 23% (LU[6]). About level of education: the representatives of the low level education (8 years or less) were 42% while in the city there is 56% of the population in this level; the population which studied until the end of high school (11 years of study) represents 31% of the city's population and 32% of the PB's participants; besides 26% of the population which participated had a university degree while only 18% of the population have this degree (LU[7]). About the family income: the participants with an income lower than 2 salaries were 25% while they represent 20% of the population; the participants with an income between 2 and 5 minimum salaries were 31% while they represent 28% of the population, finally, the participants with an income between 5 and 10 minimum salaries were 17% while they represent 25% of the population (LU[8]). About the participation on social networks: 50% of the participants declared to pertain on some kind of social movement which is normally called the "organized civil society" (LU[9]), the other half of the participants received information about the preparatory meetings mainly from the mobilization of these social leaderships. The media did not paid much attention on the PB only 13% received information about the process through the propaganda; only 12,5% were linked to the Workers Party (PT).

Some of the learning units from which we can speculate, mainly based on the discrepancies from the comparison of the general population with the percentage of participants, are: learning unit 5, women participate more and are elected in a lower percentage if compared to men; learning unit 6, adults are more participative then the youth; learning unit 7, the more formally educated you are, the more participative you

become, in other words the level of education and previous knowledge fosters participation in the case of the PB in this city, however, numbers can betrayal, and a secondary interpretation of this date is that despite of all the lack of education and other derivate difficulties like buying the bus ticket, the non-educated are still there participating in the process; learning unit 8, the richer you are the less you participate.

Still making reference to learning unit 7, although the following incident happened in city 2, the content of this interview demonstrates the kind of problems the representatives suffer, thus, supporting my positive appreciation of the presence of the poorer councils. The interview took place during the coffee break of one of the councillors' meeting of city 2.

> (Interview 11 with one of the councillors of the PBC of city 2) The researcher asks: "I heard someone commenting that there were some absent councillors today, why is that?" The councillor answers: "I think it is because it is raining and many councillors' busses [the city's public busses] arrive late at night to their houses even when it does not rain, imagine today. I don't know, maybe this is the reason […]"

Finally, it is important to make known that comparatively city 1 has "less" information gathered from primary data. I consider that the reason for that relies on the initial difficulties a city this size had, thus, restricting the scope of the PB in its first year. Nevertheless, the case is still important because it provided the information about the need of initial conditions to implement the PB. In addition, the division of the PB into two councils provides sufficient date to follow how the process developed in the first year of implementation.

Summary of the primary data collected:

- Number of interviews: 5 (1 policy maker (testimony of the mayor), 2 public servants and 2 citizens non-participants)

- Duration of the interviews: from 5 to 30 minutes

- Total duration of interviews: 2 hours

Summary of the secondary data collected:

- Propaganda folders: 2 (referent to years 2000 and 2001)

- Articles published in the press: 5

- Documents: information published in the 2 books quoted

- Accesses in the city webpage

Prototype 2

The prototype 2, or city 2, is Campinas. Campinas is situated in São Paulo state and located 90 km from its capital, São Paulo city. The city was investigated on its fourth year of implementation. The description of its first year of implementation resembles the description of the first year of city 1. The same PB's methodology was applied, that is, the methodology of process as Blanco (2002) calls it, in which a calendar of phases is respected. Thus, I will skip what is repeated and concentrate on the differences. As the city has around 1 million people, the impact of the size of it is smaller than city 1, so, there are less meetings, delegates and coordinators. Nevertheless, other problems occurred. The new mayor elected brought back to the city the same discussion about empowering the citizens and thus giving new meaning to this local democracy. The PB is an instrument for this plan as I have already interpreted. Unfortunately, the mayor was killed in the beginning of this first year. The motive and the responsible for this homicide are still unanswered questions and the family still fight to find out what happened and for justice. In the words of the present mayor: "the PB started with the blood of the previous mayor". Additionally the city had an enormous debt created by the last administration which diminishes the amount of money dedicated to the PB. The present administration focuses on paying and renegotiating the debt as soon as possible in order to augment the monetary resources dedicated to the citizens' priorities.

In figures, the general participation in the sequential assemblies (i.e. considering the citizens who participated only by voting for the delegates) is presented in table 10. The table shows the 3 initial moments or phases of the 3 initial years.

As it was then a smaller city the PBC was able to implement the methodology of processes and phases on its whole, that is, there are a thematic dimension (e.g. youth council, ethnic inclusion council, etc.) and a regional dimension (e.g. each barrios' demands) working in parallel with independent processes but having in mind the percentage of the budget devoted to each group. In the case of city 1, there was only the thematic dimension, education and health, on its first year of existence.

Year	Phase	Number of Participants
2001	First round to elect the representatives	14.749
2002	Intermediate round to define the priorities of each barrios' needs	30.599
2003	Second round of the assemblies to form the participatory budget council (PBC) and to present the priorities (note: after the second round the delegates decide the investment plan)	27.274

Table 10: General participation in the initial three years of city 2 Participatory Budget (Source: Braga, 2004)

The thematic dimension of city 2 is constituted by more than twenty councils. In the following it is listed the Municipal Councils of city 2 as a way of providing an idea of the issues treated, it effect it resembles the other two prototypes.

Thematic areas	Themes	% of the budget (rate of the four initial years)
Infra-structure (paving, construction of parks, sewer systems, etc.)	Works	29
Social	Education	20
	Health	14
	Housing	10
	Social Assistance	6
	Culture	4
Management	Public Administration	4
Others		13
Total		100

Table 11: Distribution of the budget resources by theme (Source: Braga, 2004)

Hence, the city has the Municipal Council of the: Rural Development; Urban Development; Cultural Patrimony of the city; Culture; Environment; Social Assistance; Child and Adolescent Rights; Handicapped and Persons with the Need for Special Attention; Defence of Women's Rights; Elder People; Narcotics; Education; Municipal Schools of the City; Schools' Food; Social Control; Housing Fund; Support to the Urban Sub-habitation; Public Security; Energy; Development and Participation of the Black Community; Students' Parents Association. The PB served as an instrument to make reality the historical demands proposed by these councils. In percentage, for the initial four years of implementation, the amount of the budget dedicated to each theme is presented in table 11.

A second difference between the two cities has to do with ideological orientations. In the case of this city it is possible to perceive a more Marxist orientation and special focus to the redistribution of wealth. In the words of the mayor and of the coordinator of it the monetary resources would leave the richer barrios and go to the poorer (LU[13]). In the following it is presented an extract of the kind of discourse I am calling ideological:

> (Interview 10 with a coordinator and public servant of city 2): "Before the PB what happened? The money of the city use to stay in the central barrios, that is, with the richest. One of the reasons for that is that people don't see the reality of the barrios, because the periphery of a city with 1 million people is far from the centre or because people and I mean the richest don't care much about this reality. What we did was to take the money from the centre and send it to the periphery. It was funny [laughs] last week we took two palm trees of a square in the barrio [X] [in which richer people live], they have lots of them, an gave the trees to a barrio of the periphery which demanded a square for leisure. We told them about this change and they seemed to like it."

This learning unit 13 represents an act, transporting the tree, with an additional meaning, that is, to take "money" from the richest and give it to the poorest" which resembles the initial ideas of Marx and Horkheimer. Later on, Horkheimer reoriented this view arguing that it is not enough the redistribution of wealth without a process of reflection made by the people. For instance, if the interpretation of the people is that they are as important as the

rich people, something that the needy Brazilians seem to have forgotten, than the strategy of this coordinator would be correct.

Summary of the primary data collected:

- Number of interviews: 24 (2 policy makers (mayor and Chamber depute), 6 public servants, 13 participants (5 delegates and 8 citizens) and 3 citizens non-participants)

- Number of observations: 9 (9 barrios)

- Number of focus groups: 2 (one with public servants and one with citizens who participate)

- Duration of the interviews: from 2 minutes to 1 hour and 30 minutes

- Total duration of interviews and observations: 24 hours

Summary of the secondary data collected:

- Propaganda folders: 4 (referent to years 2000, 2001, 2002, 2003)

- Accesses in the city webpage

Prototype 3

The prototype 3, or city 3, is Belo Horizonte. The city is situated in the second most industrialized states of Brazil and is located about 500 km from city 1 and 2. Belo Horizonte was studied in the year twelve of the PB's implementation. The city has about 4,5 million people. The methodology of implementation was also of process resembling case 1 and 2. Small differences appeared and my focus will be given on the developmental aspect or learning aspect when compared to the previous prototypes. It had a level of complexity comparable to Porto Alegre, in effect, this initiative started only for years after the Porto Alegre's one. It has a thematic dimension and a regional dimension. It includes a technical and a financial variable already in the beginning of the process, that is to say, the coordinators of the PBC who come from the administration keep an eye on the budget and on the technical issues like the linkage from the demands with greater projects of the city hall as a way of finding synergies among them. The learning aspect is so remarkable on

city 3 that the Works' and Services' Plans were in phase of being integrated into the plans of State and Country levels (Ananias, 2005). In figures, the general participation in the 10 initial years is presented in table 12.

Year	Number of Participants
1994	15.216
1995	26.823
1996	38.508
1997	33.695
1998	20.678
1999/2000	22.238
2001/2002	43.350
2003/2004	30.479

Table 12: General participation in the initial 10 years of city 3 Participatory Budget (Source: Fernandes, 2003)

In percentage, for the initial 10 years of implementation, the investments were distributed into the following ventures (table 13):

Thematic areas	Themes	% of the budget (rate of the four initial years)
Infra-structure (paving, construction of parks, sewer systems, etc.)	Works	45
	Slums' urbanization	26
Social	Education	10
	Health	9
	Social Assistance	3
	Sport	2
	Housing	1
	Culture	1
Environment	Environment	<1
Total		100

Table 13: Distribution of the ventures in the initial 10 years of city 3 Participatory Budget (Source: Fernandes, 2003)

Most of the description of city 3 PB's implementation is based on the testimony of the first mayor who implemented it. Nowadays, this person is the Brazilian Minister of Social Development. The rest of the description is based on other sources of data.

The initial intentions on implementing the PB were to give attention to the repressed demands of the population and to have a better control of the municipal budget (AU[11] and MU[12]). These action unit 11 and meaning unit 12 represent an intertwined connection between a value orientation (i.e. a new meaning was giving to local administration and democracy) and technical orientation (i.e. to control the budget). In effect, this interplay of new meaning and technical support to it, including the institutionalization of the support, is a constant on the PBs analysed. In the case of city 3, another example is the constitution of an Inspection and Attendance Commission for the PB composed by public servants and citizens with the objective of overcoming the bureaucratic problems of the administration and accelerating the construction of the works. The inspection supposes a higher rigor with the public pay outs as a way of redistributing the saved amount to other priorities (Ananias, 2005, p. 37) (AU[12] and LU[14]). Thus action unit 12 demonstrates how instruments and acts support intentions. The learning unit 14 demonstrates how the follow up of the works, the transparency of the city's revenues and budget, and the more efficient control of the public spending provide knowledge, learning and development to the citizens and the improvement of the democratic participatory process.

According to the testimony (testimony 1) of this minister (Ananias, 2005, p. 37): "Research demonstrates that where there is a greater level of participation in the solution of the collective problems, the govern abilities and the efficiency of the decisions taken is also greater. People become compromised with the solution of the problems and not only wait passively for the benefits of the public power […]." (LU[16] and MU[8]) The just mentioned evidence, learning unit 16 shows the practitioner certainty the connection between participation and efficiency. Efficiency can be interpreted as learning enhanced and development fostered by this participation. Besides, the meaning unit 8 provides evidences about the compromise acquired by participating. This testimony is particular important for this thesis because the practitioner has passed through a process of self-

reflection fostered by the social and human legalities he faced. In that sense, to this human it is clear that citizenship can be learned and developed through participation and that instrument should be created to manage these processes. Yet, democracy receives through this reflective process, new meanings like empowering the citizens on the matter of the budget. To Brazil, this testimony is also important because these are the kind of meaning that the Minister of Social Development has in mind.

The origins of the PB in city 3 is the same of cities 1 and 2, that is, before it was born there were popular organizations demanding the discussion of the needs with the administration. The PB was the efficient mean. Nevertheless, other mechanisms of propaganda were used in order to amplify the information provided and the invitation for the population. It was used as vehicle of publicity the "bus-newspaper" which was propaganda fixed in the buses that circulated in all over the city. Radio calls, TV and "sound cars" were used. Still, it was created the PB's Newspaper, posters and bands. All these vehicles warranted an expressive participation of the population (AU[10]). The interpretation of this action unit 10 has two aspects, firstly the clarification of the plans, instruments and act which support the intention of calling the citizens to participate. This intention and resultant strategy is one of the best ways of changing the old fashion of having only specific groups of interests asking for their demands (i.e. normally affiliate to some politician). The more people know the more eclectic can be the participation. Nevertheless, the second character reinforces the thesis of "inviting" instead of "obligating" which opens new discussions. One of these discussions refers to the problem of representativeness: can the participatory process obligate all the extracts of the society to participate on it? Or, it can at most make knowing that a process is about to happen? The PB opted for the later. A second discussion refers to the clear previous knowledge and actions around participation, which is the case of the participants who come from social movements. In that case the worry of educators, as it was discussed in chapter 2 about the fact the citizens are drooping popular participation, and thus the school should foster citizenship learning is right. As the participation on social movements seems to change the members' meanings about democracy (MU[9]), the "permission" given the classroom to think, express ideas, discuss and act might create the previous learning the educators are looking for. The meaning unit 9 is justified by the fact that the first ones to participate in the PB, and in fact the best publicists of it, comes from social movements thus having previous learning and a different meaning.

The regionalization of the discussion (i.e. in the barrios) provided to the regional administrations an impressive role and a synthesizer of the local aspirations. A dynamic and informational ambience was created in which the most serious of the region was made known (AU[14] and LU[18]). Action unit 14 shows another instrument (i.e. the regional administrations) for the regionalization of the participation and of the discussions. Having this action in use the PBC and the municipal administration acquire information and learn efficiently about the specific idiosyncrasies of the regions which makes able the planning and prioritization of the budget to the city as a whole.

One of the issues that made city to become a best practice for other PB processes was its capacity of involving a great contingent of participants. The more consistent explanation for that is the mentioned credibility and legitimacy consolidated with the population. The population perceives it as a space to forward their demands and probably obtain them Gomes (2005, p. 54) (MU[14]). Thus, meaning unit 14 hypothesises the new meaning that the public space receives through the instrument of the PB, a place where the necessary demands can be made truth.

A survey made by the municipal administration in December, 2002, an year that defined the priorities for the years 2003-2004, revealed that 65,5% o of the regional delegates the process of discussion was good or very good. The main motives for that evaluation were the clarity in explaining the rules and in the transmission of the information, and also, the organization of the population and the perception, of the same population, of its rights. In the evaluation about the execution of the works, 54% of the delegates interviewed considered it good or very good, while only 4,8% perceived it negatively. Another aspect of the survey revealed that 69,7% of them perceived the straight relation of the PB with the improvement of the quality of life in the barrio. The general evaluation of the PB process assured that 79,9% of the interviewed considered it good or very good (Gomes, 2005, p. 56).

Summary of the primary data collected:

- Number of interviews: 16 (5 public servants, 9 participants (5 delegates and 4 citizens) and 2 non-participants

- Number of observations: 2 (2 barrios)

- Number of focus groups: 2 (one with public servants and one with citizens who participate)

- Duration of the interviews: from 2 minutes to 1 hour and 30 minutes

- Total duration of interviews and observations: 12 hours

Summary of the secondary data collected:

- Propaganda folders: 6 (referent to years 1998, 1999, 2000, 2001, 2002, 2003 and 2004)

- Documents: information published in the book quoted

- Video-tape: 1 (an speech given by the mayor)

- Accesses in the city webpage

After collecting data from the three prototypes I have the figures below. It is important to make known that the saturation of the data starts at the interview 17. The division of the interviews into units of discourse makes it easier to understand the saturation process. The units are compared among themselves, thus, an action unit, for example, compared to another action unit provides the evidences for one descriptive aspect of the phenomenon. If the second action unit is different, it becomes new descriptive information and if it repeats the first one, it becomes a sign of saturation. Moreover, this division into units makes possible to extract lots of information within only one interview because one interview represents in reality many units of discourse about all the issues researched (i.e. action, learning and meaning units). In the case of the descriptive aspect of the thesis, the saturation occurred when starting from the interview 17 the individuals interviewed repeated the information about the HR practices and the indicatives of the intentions behind each practice. The saturation in the interpretative aspect took place when the discourses became repetitive. The meaning and learning units, for instance, repeated their content or a different content provided the same kind of interpretation. The saturation method is used on the documentation review as well. Some of the books and documents reviewed did not add new information to the research thus they were discharged.

Summary of the totality of the primary data collected:

- Total number of interviews: 45

- Total number of observations: 11

- Total number of focus groups: 4

- Total number of testimonies: 3

- Total duration of interviews and observations: 48 hours

Table 14 presents the summary of the roles of the participants used in the triangulation proposed. It can be noticed that with the exception of the barrio delegates of prototype 1, all the quadrants were fulfilled.

Participatory roles triangulated/ Source	Policy makers (e.g. local councils, the mayors, the public servants)	Barrio delegates	Citizens (e.g. participated or not, received or not)
Prototype 1	Interview with 1 policy maker (testimony of the mayor), 2 public servants (one of them the coordinator)	None	Interview with 2 citizens non-participants
Prototype 2	Interview with 2 policy makers (mayor and Chamber deputy) , 6 public servants Focus group with public servants	Interview with 5 delegates	Interview with 8 citizens participants and 3 non-participants Focus group with citizens who participated
Prototype 3	Interview with 5 public servants Focus group with public servants	Interview with 4 delegates	Interview with 3 citizens who participated and 2 non-participants Focus group with citizens who participated

Table 14: The summary of the roles triangulated by prototypes

The next items are the data analysis and interpretation. Before developing them, it should be stressed how the data was approached. The strategy of data collection explained in the methodological chapter referring to interviews and focus groups was practiced as in the following.

In general, the researcher introduces to the interviewer the description of the study, its purposes, explains that participation is voluntary, notifies that any information that can compromise negatively the interviewer will be dismissed and asks if he/she has questions before beginning. It also asks for the interviewed role and responsibility within the participatory budget process.

General statements of retrospective questions (type one) refer to the research questions of if, what and how is it learned:

- I would like to understand your experience in the participatory budget. Please begin before participating on it and describe the events that occurred, including as much as you can remember…

- Did you learn anything in the process?

- What did you learn?

- How did you learn this?

General statements of the think-aloud protocol (type two) refer to the research questions of what, how and why is it learned:

- Tell me what you think during this Participatory Budget meeting…

- Describe which factor(s) leads you to your decision…

- What maintains you participating in the process…

General statements of the awareness-enhancing questions (type three) refer to the research questions of how and why it is learned:

- How do you recognize yourself after having participated in the process?

- What do you think when you perceive your opinion heard?

- How does the situation lived by the others impact your decision?

- Why do you think in a contradictory context we live in Brazil, this process was made true?

- Why do you think that decisions based on trust (or justice, transparency, solidarity, etc.) are adequate?

The combination of both types offers a criterion of consistency due to the problem of reinterpretation while retelling a story.

To the focus groups the researcher follows the same introduction of the individual interviews and group structured interviews. Nevertheless, the researcher took the role of moderator, guiding the group toward the issues of interest to the researcher. The researcher was responsible for facilitating interaction, interjecting probing comments, offering transitional questions and summaries, while trying to not interfere with the flow, and covering important topics and questions in a prepared outline. Such procedure resembles the suggestions of Langer (2001) and Morgan (1997) about how to lead focus groups.

It is important to note that the general statements serve as orientations. Small adaptations were made after considering the situation, moment, citizenship role, etc.

4.2. Data Analysis

This chapter provides evidences about the managerial process of citizenship learning. The description and interpretation of the managerial aspect answers the research questions of "if" anything is learned, "what" it is learned", "which" managerial practices are used and "how" it is learned.

To the research question: is anything learned? The answer is yes. The conceptual change from a representative to a participatory and deliberative democracy provides a new ambience in which new meanings are assumed either by policy makers, public servants and citizens. This change offers an opportunity for learning in many different aspects: managerial and human. The former aspect is treated in this chapter and the later in the one that follows.

The following quotation brings some evidence to the research question "if" anything is learned. With this quotation of the mayor of city 1, I will consider that the "if" question is answered positively:

(Testimony 2 of the mayor of city 1): "[…] as a mayor, I perceive the process like this: I had all the information about how the process was going on. Nevertheless, I have many other duties, so my work on it is indirect. After some months the Participatory Budget Commission brings me a Plan of Works and Services obviously approved by the council which is the organ representative of the delegates who were elected by the citizens who participated in the process. Thus, I have a plan in my hands which represents the desires of the population and which originated by a legitimate process of popular participation. So, how could I veto it? Moreover, how can I know more than the council? In the council representatives of the administration provided their technical information and discussed it with the coordinator. In effect, they become the experts of the subjects treated. They know more than anybody, […]"

The Participatory Cycle represents the typical process of decisions present in most of the PB experiences. Each phase of the Participatory Cycle has specifics objectives. In the following (tables 12 and 13) it is presented the objectives of meetings region by region of the PB and after that the objectives of the Participatory Budget Commission. Table 15 represents the main objectives of the meetings region by region of the PB and the percentage of the cities which coincide on the same objectives (Ribeiro and Grazia, 2003, p. 47).

Objectives of the meetings by region	% of the cities with the same objective
To elect the representatives	82
To deliberate over regional priorities	75
To account for the previous year	74
To survey the main needs	66
To indicate the municipal priorities	55
Other	4

Table 15: The main objectives of the meetings region by region of the Participatory Budget (Source: FNPP, Research: "Experiences of the Participatory Budget in Brazil", 2002, quoted by Ribeiro and Grazia, 2003)

After having achieved the objectives of the regions, the Commission with this information in hands set its objectives as it is shown in table 16 (Ribeiro and Grazia, 2003, p. 47).

My intention with these two descriptions is to provide information about sequence of decision, that is, firstly at the regions and after that at the PBC. Besides, both set of objectives demonstrate the kind of sub-process present in the PB as a whole. It is important to have in mind that every meeting has objectives which generates structure, discussions, argumentations, tensions, consensus, and so on. "What" people learn derivates from these situations and "how" they learn represents these situations' functioning.

Objectives of the PBC	% of the cities with the same objective
To deliberate municipal priorities	69
To define rules of participation	68
To deliberate regional priorities	53
To indicate priorities	43
Other	14

Table 16: The main objectives of the meetings of the Participatory Budget Commission (Source: FNPP, Research: "Experiences of the Participatory Budget in Brazil", 2002, quoted by Ribeiro and Grazia, 2003)

As managing and learning citizenship is the subject of this research, to deepen the understanding of the Participation Cycle into its details is a perfect longitudinal approach.

The functioning of the managerial aspect

Having in mind the sequence and content of the Participation Cycle just mentioned, it will be added to it the description of the managerial aspects of the cases. Further, small differences among the cases will be described. The main reason for this research decision is the evidence that the learning process to be researched occurs within the Participation Cycle, that is, when the Cycle comes to an end, for instance, the construction of a facility, the next Cycle starts all over again consequently a new learning process. This new learning process is novel for the new participants and to the ones that remain on it is an opportunity for improvement based on the acquired past experiences.

It should be stressed that I proposed one managerial approach and one method to analyse citizenship management as an integrative support to citizenship learning and development.

The managerial approach is the Human Resources management. Within this field of study, it was proposed an integration of the universalistic and the fit approaches. The universalistic approach assumes some general best practices like attracting (e.g. recruitment and selection), developing (e.g. socialization, training and performance appraisal) and maintaining (e.g. compensation and promotion) human resources. The fit approach suggests an integration of these practices to other elements and the dependence of the practices to organizational contingencies. The literature review and the data collected suggest a typical sequential functioning for the PB process. However, it cannot be considered as general practice as it was observed by the percentage of the cities that assume each Cycle's phase, in other words, it was less than 100%. Nevertheless, it can also be considered typical the HR practices in the cities analysed and some of the elements that appears to give dynamics to the practices.

The method suggested to analyse the HR management of the PB is Schutz' phenomenological deconstruction of the social action. Democratic actions have many possible intentions. In the case of Brazilian municipalities, the main intentions of changing from a representative to a participatory democracy were related to policy makers' beliefs and/or instrumental purposes. The PB process is the plan, the instrument which involves hundreds of thousands of citizens deciding the priorities of the budget. After nineteen years of experiences all over the country, there have been four main outcomes: the process has been perceived as fair to the citizens; it enhances citizenship participation and development; it improves the quality and reduces the costs of the projects carried out in the cities; and, it reduces, or eliminates, corruption in the use of public budget.

The above information reveals what is known about intentions, plans and outcomes of this conceptual change of the democracy in Brazilian municipalities. The next aim is to go deeper in the sub-levels of analyses and describe which HR instruments are used and comprehend how they are being used in the cases we have selected.

It should be stressed that the research followed the sequential stages of development of the PB process implementation. The discoveries made could be labelled "democratic management" of something alike. However, it is clear that this democratic management is

a perfect analogy of the HR practices. Thus, it is from the analogy of the HR that the analyses are made. The HR instruments rise within the PB process, they are part of them, influence them and are influenced by them.

Despite minor regional differences such as the number of meetings, the sequence of activities and the number of participants, all the cases have clear intentions. I shall illustrate what are considered to be the key intentions by the social actors present (i.e. public servants, policy makers and barrio delegates). The intentions are: 1. to establish a close association between municipal planning and popular participation; 2. to use fair and standardized criteria for distributing resources among areas of the city or for selecting the projects to be carried out; 3. to bring transparency for citizens' selection, following up and supervising the resultant works and services. These three major intentions of the municipal democratic action are analysed in relation to the plans and instruments, that is, the HR practices found in the cases studied.
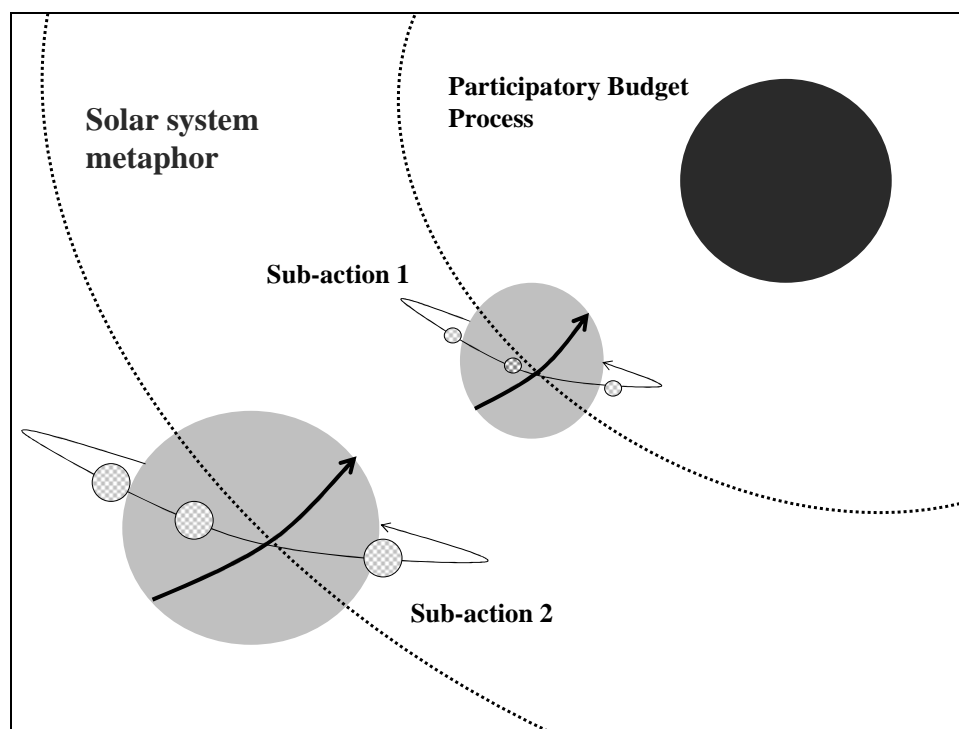
Figure 6: The democratic action as a metaphor: the Participatory Budget is the sun, and Human Resources management or other sub-actions are the planets

The fit approach makes use of the spider-net metaphor in which any movement in any of its parts moves the whole. I suggest the metaphor of the solar system (Figure 6). The PB is

the sun around which many sub-actions, or planets, exist. All the planets rotate around the sun, and also rotate on their own axes. The movement around the sun represents the influence, for example, that an HR sub-action has on the whole system (i.e. on the sun and on the other planets) and the rotation around the axis suggests the dynamics of intentions, plans, instruments and outcomes of each sub-action.

Initial stage: The recruitment and selection process

The initial stage of a PB process begins with the election of barrio delegates who normally exert formal or informal leadership in the barrio like a barrio representative or a social movement leader. Sometimes one delegate can represent more than one barrio. So, the process of recruiting and selecting the delegates starts even before the PB because these delegates have often already been exercising such activities as the leadership of the community's association, etc. (AU[19]). The action unit 19 reveals that the leaders interested in becoming delegates have to overcome a difficult selection process: the process of being elected a "delegate". In order to achieve this intention, they must plan in advance and also be legitimate local leaders, organize themselves as eligible people (committees, campaigns, information, etc.), persuade people to go and vote, find funds to pay for transporting citizens to the polling stations, analyse the demands of the barrio and adapt them to new needs, etc. This recruitment and selection can be analysed using the idea of personal skills such as communication, persuasion, organization, and prioritization. The leader also requires a portfolio of actions in favour of the barrio.

The following fragment comes from an interview with a barrio leader. This person had a large history of "fighting" for the barrio's demands. The fragment presents his perception of process right after the selection of him as a delegate:

> (Interview 1 with a barrio delegate of city 2): "When it all started we had to get together some delegates that were elected and we started to go to some meetings. We got together the maximum number of persons and take them to the Assemblies. Every 10 persons (citizens) we make one delegate who will represent those inhabitants, so we achieved 10 delegates here besides me, the leader of the barrio."

The recruitment and selection process, like a planet, has its own dynamics (i.e. rotation) but the way it functions impacts on the whole system. This leads to a decision-making process which focuses on the main objective, which is the use of the PB process to promote democratic actions, and on the idea that this planet influences but is also influenced by other planets. In addition, other elements orbit the planet like satellites (Figure 7). The satellites are the needed skills mentioned above in order to be recruited and selected: leadership, organization, communication, responsibility, etc.

Stage 2: The socialization and training process

The second planet which moves around the PB is the socialization and training process. The socialization and training process is both structured (e.g. training in public budget) and semi-structured: apprenticeships can be served in formal (e.g. discussions in regular assemblies) or informal meetings (e.g. learning in the coffee-breaks). Learning skills such as attention, memory, perception and reasoning, as well as openness and motivation to learn are all satellites that revolve around training.
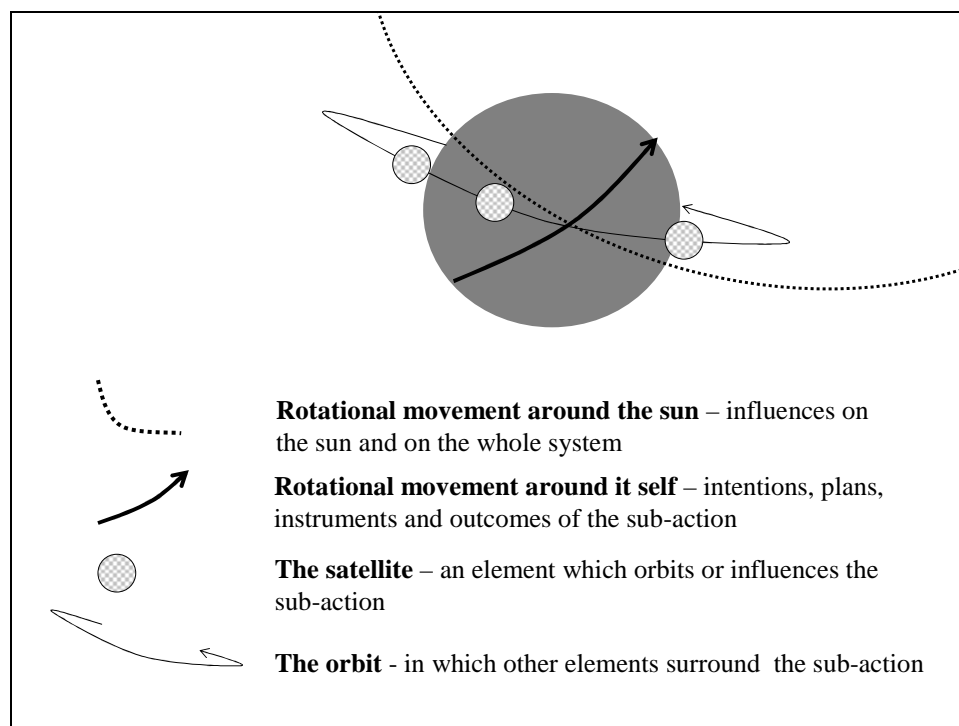
Figure 7: The elements and dynamics of the sub-action

The following fragment from the same delegate describes these processes:

> (Interviewee 1 of city 2): "Then, we went to the Assemblies, and always on the meetings, because the delegates have, when possible, to be present at the meetings, so we have always been present, we followed everything. In the meetings we learned to deal will public finance, to know how works the organization chart and flowchart of the government, how the procedures work, the spider's net, how everything works, so we are an ordinary citizen who had no notion about nothing and now there we will see what is happening: the government assumes an immense debt getting tied to it […] all of these come from years after years, for example, now you are hired only by public selection but before you could become a public servant by indication of someone which swelled the City-hall […] so all these things have happened and today, thanks to this Fiscal law the regularize the expenses, things like this cannot be done […] so we learn all of these. We deal with all the people which make part of the departments, the water or transportation departments, for instance. We talk to the engineers about the subjects: Why the busses take so long to pass, why this, why that?"

People take part in the selection and training processes with the clear intention of participating in the PB process so that they can influence it. The plan is to participate in all the activities that are based on the instruments used. There are several outcomes: firstly, the possibility of becoming a representative; then, the acquisition of knowledge about the process, how the City Hall works and related laws. In summary, the outcomes are being included in, and preparing for, the next stage. The quantity of training provided is huge which reinforces the development of human resources policies (Pedler, et al., 1991).

Appendix D shows the transcription of a videotape used by the city of Campinas, São Paulo in Brazil on its socializing and training process to the newcomers of the PB process. The videotape provides interviews with members of the PB coordination and participants and explains the whole process of it: philosophy, phases, roles, chronogram of activities and testimonies of the participants.

Stage 3: Decision-making

The next stage is decision-making. In this stage, we find dozens of delegates who represent the wishes of needy barrios. The budget to be assigned is, of course, insufficient. So, the participants find themselves on the planet of participatory decision-making. The question is to whom the monetary resources goes first. This does not mean that on the next rounds a different barrio will benefit: there are not enough resources for everybody, so managing disappointments along with the perception of the fairness of the process, the sense of justice are the major outcomes. This stage also has clear intentions: to fight for a slice of the budget on behalf of the citizens who voted for the representatives and delegated their wishes and hopes in them. Their plans are to show why it should be given priority to their own barrio and to convince other delegates. The instruments are basically voting (i.e. the delegates can decide by voting) and reasoning (e.g. the delegates can use rhetorical skills to persuade the others). Nevertheless, if there was some rhetorical "manipulation", nobody complaint about it in the cases analysed. In the cases analysed, the outcomes were normally works such as asphalting, constructing sewer systems, building houses, schools, gardens and health units or services like regularizing invaded land (i.e. by buying it from the owners).

As an illustration of the decision process I provide the data of an observation of a deliberative meeting of the PBC of city 2. The Municipal Council of Child and Adolescent Rights had decided to construct two skate-board courts in the city. It is important to highlight that the delegates of that council really engaged a great number of adolescents in the discussion of the priorities. After that they respected the demands and decide for the courts. The councillor who coordinates this council presented this decision to the PBC and asked for a positive deliberation. Part of the conversation is in the following.

> (Observation 2, the discussion between two councillors at the PBC of city 3) The councillor of the child and adolescent rights presents the demand, the project, the location of the two courts and the price of the constructions and, after that, another councillor asks: "Don't you think that the adolescents of our city have many other needs instead of a skate-board court?" The councillor answers: "The adolescents told us that in a city of 1 million people like ours, there is only one skate-board court. So, we understood that they were right and prioritize this demand." (AU[16])

The action unit 16 above shows how some of the decisions are taken with an intentioned non-prejudice approach to the demands. In that case there could have been many argumentations like the hormones of the adolescents or the human need for entertainment; however, the councillor limited her answer to a simple: "They demanded it!"

It is important to mention that in the majority of the cases prioritization was achieved by consensus instead of by voting. To me this is one of the most important aspects of PB in Brazilian municipalities and, from this evidence HR management must take into account those other elements which influence it such as values. Actually, any attempt to manipulate is confronted by values like: respect, fairness, perseverance, empathy, sense of justice, orientation to the social good and so on. But the discussion on values involves interests that are more practical and critically oriented than simply technical (Habermas, 1997). This evidence also demonstrates that there are many more intersections among the borders HR management, organizational behaviour, ethics and other fields of study. Such divisions are, in reality, not natural.

The following quotation, learning unit 15, comes from an observation of a deliberative meeting. The meeting takes place at the PBC of city 3 by the PB councillor after the decision-making meeting of the delegates on one of the Councils of this city. The Council was the Development and Participation of the Black Community. Two councillors led the meeting. They were the coordinator of this council and the other a public servant. In the audience there were the other councillors, about 50 were present in that meeting. The decision taken by this Municipal Council of Development and Participation of the Black Community was to offer a service to the black community which was a course to prepare the black youth for the difficult test to enter the public university. The PB was going to pay for the teachers and infra-structure for the course. One of the conversations was as in the following:

> (Observation 3, the discussion between two councillors at the PBC of city 3) After the councillors for the black community communicates the decision of the delegates for the preparatory course, other councillor raises his hand, presents himself and asks: "I would like to ask if this decision is the recognition that the black community is in disadvantage in Brazil or that it is not capable to access to the public university without help? That is my worry!" The councillor for the black

community answers: "In reality my comrade, we have abandoned this kind of discussion many time ago. Independent of the reasons of that fact, the presence of the black people in the public universities is almost inexistent despite of the fact that the white people is the minority ethnical group in our country, as of course you know. So, what we have decided is to provide free classes for anyone that recognizes himself as black and want to take advantage of the preparation [...]" (LU[15])

Right after that discussion the group of councillors deliberated the decision positively and by general consensus. In my analysis the councillor of the black community used his capacity of reasoning demonstrated by the use of statistics and also values of respect to the black community historical impossibility of entering the public university. The councillor who confronted the delegates' decision was a black man and after the argumentation seemed to be convinced that the deliberation was fair.

There is another satellite involving decision-making worthy to mention. The satellites of the teams presented in the processes. As it was mentioned on previous chapters there are lot of teams taking decisions: the regions' teams, the thematic teams, the councils and so on (AU[17]). The teams have facilitators like the public servants presents on it who provide legal information, socialization for the beginners, open a communication channels with the public administration and so on. These facilitators do not conduct the process following a recipe, but they build the process together. Besides, it is important to highlight that the decisions are taken by empowered team members without hierarchical differences and thus with a high level of trust and respect to each other, compromise with the process, etc. These characteristics resemble what the literature uses to call "self-directed work teams" or "autonomous workgroups" (Cordery et al., 1991) suggesting that these teams present high performance especially in the quality of decisions. The main difference between a corporation's team and a PB's teams is that, in the case of former, the team account generally for the top management and, in the case of the later, the team account for the whole society.

Stage 4: The compensation policy

The compensation policy is obviously non-monetary. Although it cannot be forgotten that the public servant and the provider's employees have salaries, the delegates seem to feel compensated by other kinds of benefits. The PB process provides opportunities to perform powerfully motivated activities. Job enrichment, empowerment, self-development are examples of potent motivators conjectured by Herzberg et al. (1959) and Deci and Ryan (1985). They also seem to satisfy the need for status and self-actualization (Maslow, 1970), and to work for the "meta-objective" of a greater social good (Maslow, 1998). The new meaning given to work, and life as well, reflects Frankl's (1984) concept of motivation, or tension, towards meaning-making in humans.

On this compensation planet, the sequence intention-plan-outcome is not so clear. According to Schutz (1953), "motive" covers two different sets of concepts: firstly, the "in-order-to-motive", which means the end to be brought about by the action undertaken; and secondly the "because-motive (genuine)", which refers to the past experiences of the actor that have determined him or her to act as they did. The analyses of intentions make reference to the "in-order-to" motives and not the "because" motives. So, what can be said is that the delegates feel compensated by subjective demands like needs and drives which derivate from psycho-biological constitution and/or situated past experiences. The following excerpt from an interview provides evidence on the empowerment and actualization of the participants' potentialities (MU[17]). A barrio's delegate concludes:

> (Interview 1 with a barrio delegate of city 2): "You see the machines are here, the public tender was done, all is working, all in order, already starting (the work), it will indeed happen, (laughs) it is incredible…The PB is a good thing because it gives us this advantage. It is the voice of the people that is there, people feel respected. It is sensational! …We have attained it (the work) because we were able to take many people to the assemblies, putting on busses, leading, talking to the people, persuading them to give an opportunity to look after our own…"

Stage 5: Performance appraisal

After months of discussions and negotiations the delegates come to decisions and after that councillors deliberate about which barrios and projects will be prioritized. The intention is to bring to the barrio the benefits; the plan is to argue well. With these outcomes, or decisions, in hand, the delegates go back to the barrios and inform the citizens. There is not to be said about the performance appraisal of the ones who indeed "achieved" the demanded, they are applauded by the people. On the other hand, what happens to those who go back with empty hands? I will concentrate on this second group. The passage below demonstrates the issue:

> (Interviewee 1of city 2) "In our case, things were not easy because, despite of the fact that we were asking for our pavement for the last 50 years, we asked that of the PB but we did not gain it in the first attempt." The researcher: "And what did you tell the people?" the interviewee answers: "Well, we had to start all over again, explaining to them that other barrios were prioritised because they were in worse conditions. Most of them did not have sewers and the children used to drink water from the dirty streets. Everybody understood that and this year we finally got our asphalt."

For the public servants and policy makers the performance appraisal takes into consideration different perspectives. In the following, action unit 18 reveals the kind of assessment they do:

> (Interview 13 with a public servant of city 3): "In the initial years of the PB in our city we tried to attend the demands of the poorest. The reason for that was that they were for decades forgotten. However, what we found out was that segments of the middle class and basically the whole high class were not considered by us. We analysed it and concluded that we were committing a mistake because in reality they are also citizens like the other and have demands. Of course, their demands are much smaller. They want better parks, things like that. Nowadays, we try to incorporate these demands in the deliberation and sometimes there are indeed attended because the monetary value of their demands is small […]" (AU[18])

Action unit 18 demonstrates the intention to incorporate the whole society in the participation. The instrument that made possible to correct a mistake was performance appraisal made by the public servants and policy makers. It is important to highlight that there was no necessity of contemplate a bureaucratic assessment process. Nevertheless, the intention of considering everyone made possible the performance appraisal practice.

It is important to have in mind the insignificant number of complaints about the PB process within the almost twenty years of its existence in Brazil. This fact demonstrates that the real objective of the PB, i.e. the social interest, was understood by the citizens. So, the delegates are not assessed by the achievement of the demanded, they are, instead, assessed by the fairness and reasonability of the decision-making process. Thus, the planet performance appraisal is surrounded by the satellites of the delegates' rationality and persuasion capacities. The intention is to convince the citizens with factual information anchored on the values of fairness and perseverance in order to maintain people's hope for another chance in the near future. Moreover, it is important to highlight the capacity of the evaluators in assessing the delegates, that is, the citizens demonstrate maturity and logical thinking on accepting the explanations of the leaders and still evaluating them well. These facts reinforce the assumption of HR performance appraisal which assumes that any criterion once "accepted" by evaluators and those who are evaluated is likely to get along well.

The last phase, which can be called the implementation of the projects, is characterized by two processes: the policy of career planning and making redundancies, and the supervision of the decisions.

Stage 6: The policy of career planning and making redundancies

The career of the public servant follows government policy. The career as a delegate, my focus, generally lasts two years. The reason for this is the democratic rule of rotation which means that delegates know that they will forcibly be made redundant in two years. Nevertheless, many things can be learned in a two-year career, as we analysed above, and many objectives accomplished. As an illustration, one of the barrios that I visited managed to lay the pavement it had been asking for 50 years in this two-year period. The leaders

were proud of doing so much in such a short period of time. It was also clear that although the delegates leave the process, they encourage new representatives to take part of it. The interview below shows these aspects:

> (Interviewee 5 of city 2): "My sister was a delegate. When she was about to leave the PB, she told me to apply as a candidate. At the beginning I though it was too much trouble for nothing but now I now that it was one of the most wise decisions of my life […]"

The satellites that surround this planet are strong commitment; dynamic, fast learning; and speed at acting and fostering "substitutes".

Final stage: Supervision of the decisions taken

In this last stage the delegates are renewed and the decisions taken are supervised. In a delegate's first year, he/she is introduced to the PB process and starts taking decisions which, after a public tender, are implemented, monitored and supervised by the barrio's commission. The commission is normally made up of delegates and other local members. One delegate told the researcher (Interview 12 with a delegate of city 2): "The coordinators have access to the construction projects as auditors; if they find any mistake they can report them […]". The procedure for reporting a mistake is simple: the commission and/or the inhabitants of the barrio where the construction takes place can observe inconsistencies with the approved plan and denounce them. When something is reported, the commission calls the City Hall technician responsible who checks it and takes corrective action (for example, by rescinding the contract of the builders).

The planet supervision is surrounded by many skills that citizens already have or that they develop during the implementation. The technical "eye" and assessment coexist with a desire to protect the barrio's achievements, and coordinate and share the objectives of the City Hall's technician.

The longitudinal strategies offer some discoveries. They permit to analyse citizenship learning and development in each city and among the three cities. The description of each case permits to observe the components (i.e. the "which" question) and the functioning (i.e.

the "how" question) of the "learning processes for the general level of experience" and of the "individual learning processes" (see figure 5). The comparison of the cities permits to observe citizenship learning and development in the long term, in the case of the cities researched, a period of 12 years. In reality the objectives of the Participation Cycle reveals the general process of citizenship management and the HR practices described above reveals this management in details. Thus, in about one year period (i.e. the period of deciding the prioritization of the municipal budget) the Participation Cycle provides opportunities for the individual citizenship learning in many aspects. The repetition of the Cycle year after year, including the phase of implementation of works and services, transforms the PB into years of continuous learning and development. This development refers to previous experiences of errors and best practices which are learned and generalized or adapted to new situations. Of course, the realities in each prototype are not the same but it is clear the typical individual learning and development that occurs.

Additionally, if we compare the initial situation with the "end" of the process, it is possible to identify a clear semi-structure process of HR development of the universalistic type. The citizens and public servants learn and develop a variety of skills and capacities throughout the process and overall become more "efficient" citizens. The level of development ranges from none (i.e. the citizens who refused to participate) to the "as much as" the participant can learn considering the time available and each individual's limitations. Figure 8 summarizes the process.

The above summary can be reinforced by the words of the mayor of city one in the following:

> (Testimony 2 of the mayor of city 1): "[…] how can I know more than the council? In the council representatives of the administration provided their technical information and discussed it with the other coordinators. In effect, they become the experts of the subjects treated. They know more than anybody, […]" (LU[4])
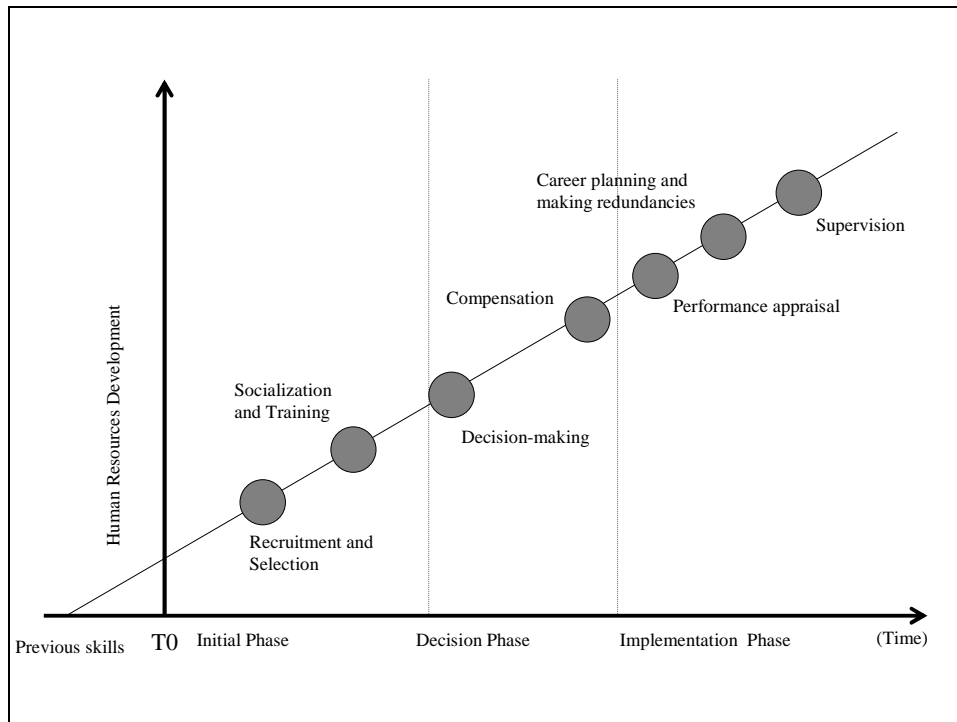
Figure 8: Summary of the Participatory Budget stages and the resulting development of human resources who participate on it

The learning unit 4 represents the respect and contentment with the participants of the process by the chief of the municipal Executive Power. This leader recognizes that the process which takes months, is based on discussion and is institutionalized into municipal "laws" is enough to provide expertise (i.e. learning content, developing initial knowledge about, etc.) to the participants.

Another managerial aspect is the learning involved year after year of the implementation of the works and services. The participants try to correct past errors employing enhanced practices. The following extract of public servant interview illustrates this learning cycle provoked by past errors (AU[15]):

> (Interview 6 with a public servant of city 3): "One of the main demands of the barrios is the asphalt. The reason for that is that as you can see most of the slums in our city are located on hills which brings enormous problems on it rains. However, the citizens start to say that every time the asphalt comes first, I mean, before the sewer system, they have to brake the asphalt where the tubes are put, which is

senseless. So, since two or three years ago we have started to advise that at first we should build the sewer system and after that the asphalt…"

Action unit 15 reveals an interesting finding. Although the logical sequence: sewer system first and asphalt afterwards; seems obvious, for some reason nobody noticed it. The participants by identifying the waste of money and time suggested a new sequence which was accepted with ease. In effect, this unit of evidences demonstrates intentions within intentions, that is to say, the decision taken have to be implemented with efficiency.

Another aspect of the "how" question is the identification of the relationships created by the PB process and their mechanisms of support forming the interrelated components of: individuals, institutions and communication channels. It is possible then to map how the individuals are organized into this participatory situation and demonstrate through which channels and institutionalized practices the relations occur. The relationships take place institutionalized practices like meetings and institutions like the Participatory Budget's Councils. The members relate to each other through dialogs, speeches and written materials. These relationships are full of constructive conflicts, guidance, consensus, learning attitude. These components can be mapped. The method of observation of the various participatory situations reveals that the learning processes involved is a resultant of the cooperative interactions of individuals in different roles (e.g. citizens, policy makers, barrios' leaders, public employees), supported by some concepts (e.g. participation, deliberation) and fostered by one tool (i.e. PB process) with complementing objectives (e.g. optimization of the municipal budget, social capital development, better life conditions). Moreover, it can promote the rational management of inputs (e.g. information, time, monetary) into optimized outputs (e.g. knowledge creation in many aspects, or concrete facilities such as asphalted streets, sewer systems and schools) through a participatory process of decision-making.

The figure 9 summarizes the map of interrelations. Starting the explanation from the bottom to the top, we have the level of humans in which individuals play two activities: first, a subjective-objective inner dialectics revealed by the ontological understanding proposed; and, second, a relationship among each other in which concepts like responsibility, social construction of the participatory situation, empathy, synergy, love and so on appears.
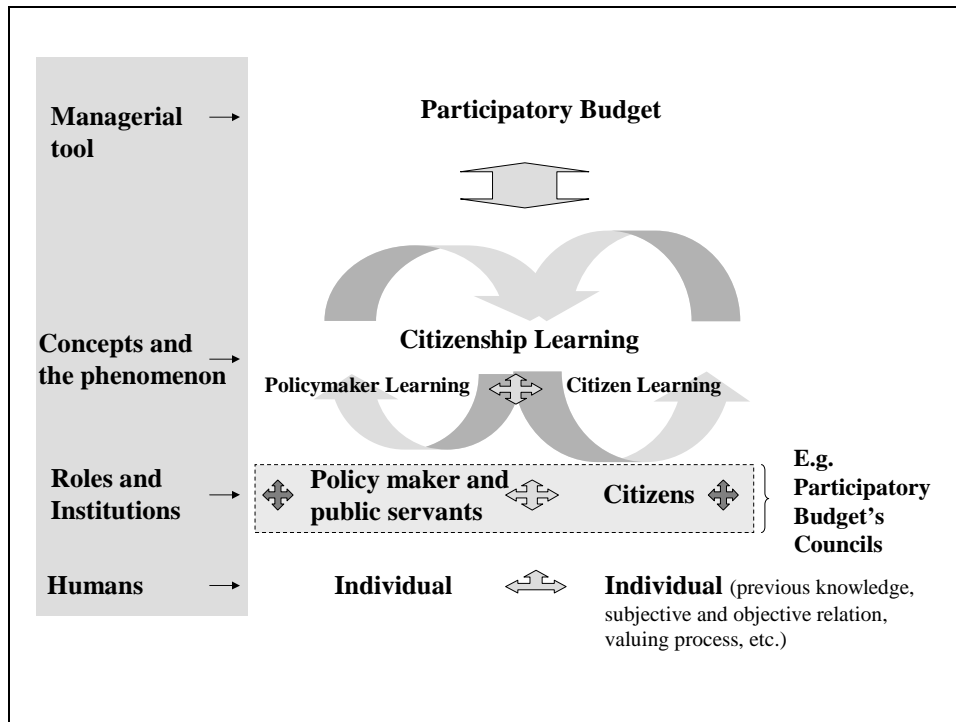
Figure 9: The map of the interrelated components

Yet, the subjective-objective process enacted by these relationships is the first interpretation for what Arendt (1958) and Putnam (2001) assume, that is, they state that these face-to-face interactions with other citizens who might have different perspectives on the common good increases social pluralism, interpersonal trust and tolerance. In effect, this mapped face-to-face relation seems to start a process of subjective reflection of the other's argumentation (i.e. the object). A second interpretation will be made while interpreting the valuing process below. Then, on the roles and institutions level, the individuals play the role of citizens, policy makers and public servants orienting their learning through shared vision, teamwork, persuasion, conflict, negotiation, and so on. These roles are played into institutions like the Participatory Budget's Councils. The arrows represent the individual inner dialectics, dialogs and relationships among individuals, intra-group and inter-groups. After that, on the level of concepts learning is found on the side of the policy makers and as much as on the citizen's side. Both learning processes are unified in figure 9 under the label of citizenship learning. All of these relationships and processes happen within the situation created, that is, the participatory budget. Thus, makes explicit the roles assumed and functioning of the relations and communication which in the end fosters learning in the participatory process. This idea

clarifies what Zimmerman (1995) had assumed, that is, "[…] learning includes drawing upon personal and social systems resources and extending communication with others".

The following extract provides evidence of the characteristics of the map of relations, institutions and communication channels. The interviewee was a barrio leader and delegate and the interview took place before the visit of the mayor to whom it was shown the progress of the work done in the neighbourhood:

> (Interview 1 with a barrio delegate of city 2): "When it all started we had to get together some delegates that were elected and we started to go to some meetings […] Yes, we get together the maximum number of persons, we take them to an Assembly and every 10 persons we make one delegate who will represent those inhabitants, so achieved 10 delegates here besides me, the leader of the barrio. Then, we went to the Assemblies, and always on the meetings, because the delegates have to be present at the meetings, so we always were present, we followed everything… We deal with all the people which make part of the departments, the water or transportation departments, for instance. We talk to the engineers about the subjects: Why the busses take so long to pass, why this, why that? […]"

It is important to mention that the coherence in perceptions, behaviour and meanings expected from the transposition of the human level to the role level comes from the theory of cognitive dissonance. Festinger's (1957) theory of cognitive dissonance postulates that people tend to strive for consistency in their behaviours and beliefs and that inconsistent cognitions about themselves, other people, objects, or events in the environment brings an aversive psychological state. Once this aversive state is generated, there will be pressures to reduce it or avoid its increase. Thus, it is possible to argue that human characteristics are more likely to be present although the individual is exerting different roles.

The argumentation found in the literature about the need for overcoming the tension between public power and citizens' representatives in the PB is quite clear in the above map. In effect, the policy makers and the public servants have reframed the old meanings of their work. Instead of a clientelist politician they learn how to hear and facilitate citizens' demand. In the same sense, instead of a bureaucratic servant they learn how to provide relevant information, to train citizens, to foster discussion, etc. to the citizens. The following extracts demonstrate such interpretations:

(Interview 2 with a policy maker, Chamber's deputy, of city 2): "In fact, the distinction between us and other types, the old type of policy makers, is that we are not afraid to talk to the people. Like I said, when the processes are open and participants are allowed to discuss, they confront us and we learn from their different opinions and perspectives. In a representative democracy, policy makers are elected and after that they disappear."

(Interview 3 with a public servant of city 3): "In the beginning the citizen did not want to move to their new apartments… With calm and patience we told them that the change would be better for them, they trusted us and now they thank us…"

4.3. Data Interpretation

The objective of this last item is to interpret the phenomenon of citizenship learning through the proposed framework. Although the integrative framework permits numerous interpretations, they are not exhaustive. I will restrict them to the theories and concepts presented in the corpus of the text. The researcher has the duty to decide when his/her purposes are achieved.

The data interpretation answers the research questions of how and why citizens learn in the specific participatory situation. The idea was to bring evidences of this learning and interpret them within the framework and methodology proposed, more specifically, within the concepts used by the framework proposed. Again, triangulations are constantly used in order to ensure that the variance reflected refers to the trait assessed and not to the methodology. Spaces for discovery of facts are left opened during the interpretation process. The structure of the data interpretation follows the sequence: (1) the macro versus the micro interpretation of the situation; (2) the concepts proposed by the EH framework to OL; (3) the interpretation of the concerns found in the literature.

The macro versus the micro interpretation of the situation

Studies have been made for some time now on how certain types of society influence the development of specific types of personalities. A Freudian interpretation of the bigger context of Brazil identifies invariant characteristics (e.g. extremely high social differences) that can lead to selfishness, conformism and submission thus the maintenance of the social

status quo, in other terms, a non-learning situation. Additionally, the fact that the outcomes in the sub-context are so positive despite this highly controversial macro context leads to the speculation about at least two ideologically frozen laws. Firstly, the taken-for-granted idea that individuals are selfish is questioned by the solidarity and synergy, that is, ego-orientation, problem-orientation and social-orientation all together (Maslow, 1998), presented in the PB process. Secondly, the idea about the efficiency of the representative democracies contrasts in this case with the fact that a situation involving participatory and deliberative decisions obtained excellent results. Moscovici (1981) called the part of the group which can make changes from the inside the "active minority". This seems to be the PB case. The Brazilian selfish environment is, in my interpretation, constructed artificially, thus, ideologically frozen. The next step is the invitation about the evidences of self-reflection processes in an attempt to find invariant laws which can latter integrate means (e.g. funds) and values so that fair decisions can be made.

The PB can be interpreted as an instrument of a plan of the State reform headed for the purposes of social justice and ethical rigor on the administration of the collective interests. In that sense, the responsibility involved on the management of the public resources and the constitution of a society based on solidarity are historical purposes of the social movements (Ribeiro and Grazia, 2003). Having these purposes, plans and acts in mind the social action as a whole can be understood and the phenomenon of citizenship learning can be located. In order to achieve the purposes we are able to see in the last item some of what is learned and how they are learned, that is, the plans and acts of the HR management aspect. Still how it is learned, or the pre-conditions necessary to this learning, and why citizens learn and develop, or their because-motives, are the aims of this item.

The characteristic present on the PB of sharing power consists on a key discovery made by the thesis. There was no evidence of a state of the existential vacuum (i.e. conformism and/or totalitarianism); instead, an empowered citizenship was spread all over the processes. The empowerment has two aspects: firstly, the shared power between citizens and policy makers and, secondly, the shared power among all the citizens. The empowerment of the citizens can be characterized by the freedom to take decisions along with the restriction of taken responsible decisions, that is, decisions that consider different points of view, optimize resources, are perceived as fair and based on an agreed criterion of prioritization, etc. Such conclusion reinforces and enhances the comprehension of what

Zimmerman (1995) had found in other participatory situations in which citizens also became empowered by exerting control over their lives and the life of their communities.

The interpretation through the concepts proposed

The second group of interpretation refers to the concepts proposed by the EH framework to OL. I present below small extracts from the interviews which bring evidences of the EH learning. Besides, I shall analyse some of the invariant laws presented in the framework and their integration with the social constructed contextual features.

I have argued about "inviting to learn", in that sense, another discovery made was that the deliberative power has the power invite people to participate and learn. Inviting to participate means to gain shared power to take decisions and inviting to learn means to learn skills and also to learn about the citizens own nature in order to take the decisions. To learn makes possible the enhancement of quality of life, sometimes with better conditions so that people can survive in an adverse environment and the satisfaction of basic needs.

The contextual pre-conditions

An initial analysis of the context in which citizenship management takes place was made while describing the prototypes. This item makes reference to the comparison of the ideal context sustained by the literature review with the evidences found in the research.

Critical theory aims a good, humane and rational future for the society and analyses human and social actions accordingly. In that sense, democracy is an instrument which fits perfectly to this standard of fixation from which the analysis of the social actions can start. From the discoveries made while studying the PB experiment, it is possible to add some information in order to confront the scepticism that involves democracy nowadays. The PB recovers the core values and dynamics proposed by democracy (LU[19]). Thus, the learning unit 19 is a statement that provides an opportunity for self-reflection in the sense that the core values representing the good and human standard of fixation reflect the same values of the social movements against the dictatorship, that is, freedom, respect to the human rights, distributive and procedural justice, solidarity, responsibility to every citizen and so on. Yet, such values can explain why Freire's Pedagogy is still in vogue, in other words his method of alphabetization was able to incorporate values that are core to humankind

development despite of temporal circumstances. Freire's intention was to bring consciousness to the oppressed, the plan was to bring consciousness through the alphabetization of meaningful words which reflected the situations the students were living in, and the act was the use of culture circles. The PB reproduces many aspects of the culture circles.

The existence of trustful and respectful relationships and a sense of justice within the participatory situations appear to be some of the social legalities of this democratic action. One of the evidences found in this respect was the fact that participation for consultation loses power in comparison with participation for deliberation. In the case of PB, it is a contextual pre-condition the certainty about the implementation of, or at least most of, the decisions taken by the citizens. The documentation review coincides with the narratives analysed in the sense that the plans for the budget voted in the processes after being ratified by the municipal Chamber has still to pass through the "test" of coherence and compromise of the Executive power as a way of verifying its capacity of executing the popular will represented by the PB. According to Ruiz-Sánchez (2002, p. 17), this might be the decisive element of credibility and legitimation of the participatory budgets. The following quotation (action unit 20) illustrates a testimony that shows a "test of legitimacy" of the process. The interviewee highlights the concrete results of public participation and deliberation.

> (Interview 1 with a barrio delegate of city 2): "[…] you see the machines are here, the public tender was done, all is working, all in order, already starting (the work), it will indeed happen, (laughs) it is incredible." (AU[20])

As it was mentioned in the chapter dedicated to the literature review, a context that does not punish experimentation as considered key to a learning organization which wants to succeed (Pedler, et al., 1991; Watkins and Marsick, 1993). The PB provides this kind of feature. In the following, meaning unit 18, a public servant testimony provides evidence about this learning condition:

> (Interview 4 with a public servant of city 3): "In the begging of the PB we found out that people wanted to prioritize let us say the construction of an avenue in the barrio and then the construction was made however linking 'no place with nowhere'. We found out this problem and worked with them in the sense that every project should be a part of a bigger project for whole barrio. They agreed. On the other hand, the

City Hall used to build things without taking the citizens opinion, using only the technicians' opinion. The citizens proved we were wrong. For instance, we were building a street in front of a gas station and the delegates from that barrio told us that the way out of the gas station was wrong and should be put in the corner. We did that everybody was pleased." (MU[18])

The definition of the existential-humanistic learning to organizational learning I provided reinforces the need for inviting to learn or participate: "[…] In organizations, this process starts with an invitation that includes every internal and external stakeholder." In effect, the invitational character of the PB was present from the beginning of its functioning as the following interview, meaning unit 19, reveals:

(Interview 7 with the PB's coordinator of city 1): "[…] In the initial phase we invited through the propaganda in newspapers and radios people to decide the priorities of the city. We had about 15 meetings and about three thousand persons participated. […] so in the second phase we invited people again to explain to them how the process would work. On that phase about ten thousand persons came. […]" (MU[19])

Besides, citizens who knew about the PB invited other citizens and the cities got used to invite secretaries and other Councils to show and discuss their decisions. These four kinds of invitations (i.e. administration inviting citizens; citizens inviting citizens; and, coordinators of the PBC inviting other secretaries and Councils) will be called action unit 9 (AU[9]) because the intention and plan of fostering citizenship participation has to be coherent with the values of respect for individual own decisions, in this case, of participating or not. Besides, the fact of considering all the internal (e.g. public servants and different secretaries) and external (e.g. citizens) stakeholders impedes that any collective feels treated with disdain. In addition, this action unit 9 reinforces the conceptual change from representative to participatory democracy in Brazil because in this country to vote in elections is obligatory by law. Thus, in the participatory democracy the decision to act citizenship stands of the citizens. The same pre-condition of inviting is also considered a learning unit (LU[3]) because if learning supposes inviting instead of obligating the decision to participate, and possibly learn novelties, depends on the learning attitude of the citizen. The figure 5 (see page 132) considers that attitude, calling it T0 the "citizens' bio-psycho *a*

priori nature, past experiences, mental models, learning attitude, etc." In effect, the decisions to participate are several. From the decision to participate taken after a conscientious process of subjective-object dialects to the accidental participation there is several motives. The following extract shows an accidental motive:

> (Interview 8 with a barrio delegate of city 2): "When my brother told me to participate on the OP, I thought: 'I don't have time for that and that it must be something boring'; however, after participating on it I learned a lot and […]. Today, I think: what a glad decision I took on participation on it." (MU[20])

Although the above motive to participate was accidental, the participant did not maintain him/herself passive while facing the process. In effect, the sense of development due to, for example, the sense of learning and self-development perceived. This meaning unit 20 serves as an evidence of a change on the meaning (i.e. initial versus subsequent perception) of the participative action promoted by the PB processes.

Yet, learning unit 9 (see page 151) reinforces idea that the participants had previous learning and knowledge obtained on previous participation in the "organized civil society".

The evidences show that the PB has a contextual pre-condition of being an inclusive social action which invites all the stakeholders interested to participate on it.

One of the actions encountered (AU[13] and LU[17]) in the PB was the stimulation to the collective exercise of thinking, of analysing and of deciding through meetings in the several barrios of the city (Ananias, 2005, p. 41). The learning obtained comes from the stimulation of the thinking in group, that is, the members have permission to think and express their thoughts, besides they can hear the others, reflect about it and complete their reasoning with distinct perspectives. In this respect action unit 13 and the resultant learning unit 17 converge to the theses of Freire and Habermas. If we have in mind that there is an important restriction of resources and that decisions have to be taken in many circumstances in detriment of ones' own demands, we will be able to understand why we cannot interpret the PB only by the its communicative character but if we add the comprehension of the valuing process and the subjective-objective dialectics exposed in the next items, we will be able to have a powerful interpretational methodology.

An interesting discovery made was that the PB as an instrument for a change on the citizens' conditions of living can become a facilitator of new conditions, action unit 21. That was the case of the new model of schools proposed by city 1 and prioritized by the PB. As education was one of the main thematic demands, one of the results of this action was the Project CEL which consists on new educational centres with a different pedagogical project. In the following it is presented an extract of an interview with a non-participant of the PB but knower of the CEL:

> (Interview 9 with a non-participant of city 1) "[…] the only thing I can tell you is about the CEL Project which is this new public school that they are putting in many barrios. I am a Pedagogue, thus, it calls my attention. I visit one and got impressed. My son goes to a private school, but I would think on putting him there next year. The students study during the whole day, the building is new, they have movie theatre, locals to practice sports and on the weekends it becomes a centre of entertainment for the barrio. What I don't know is that if they are going to qualify or re-qualify the teachers, because education is more than beautiful buildings, but anyway it is much better than we are used to see the public schools" (AU[21])

Up to this point the PB was understood as an instrument for making true old demands of the people historically represented by social movements. The lack of resources forces the prioritization of some demands instead of others. The decision about the demands to be prioritized is taken in ideal-speech situations. This interpretation is correct, however, it is not complete. In effect, what is lacked is why in an ideal-speech situation individuals find the truth, as Habermas supposes. Besides the characteristics of the situations like the ones exposed in this item, there must be other interpretations to explain this fact. One of the findings that has been striking me since the begging of the investigation is that the decisions were taken, in the majority of the cases, by consensus.

The first interpretation that falls short is that the poorest have an impressive rhetorical capacity in order to orient the resources to them. In other words, we would have to assume that the poorest have very clever rhetorical capacities which makes them able not only to achieve the consensus on their behalf, but also the recognition that the process is fair and that there was no other approach to it, like the democratic voting. Besides, we would also assume contextual solidarity which is also debatable because the matter is striving for

survival within the dispute of restrictive resources. Both assumptions are unsustainable because if the capacity of a relativist persuasion by itself would explain the decision-making, I believe that other wishes, demands and persuasive options would emerge. Some illustrations would be the chances of including other barrios' needs in the budget would be more likely because all the leaders have, in fact, a reasonable argument. If barrio leaders had had, for instance, utilitarian aims, which would have been expected because they were put under pressure by their barrio inhabitants, they could have invented as many arguments as their creativity would allow, they could have told, for instance: "It is logical to start with my barrio because it starts where the last asphalt was put down so…" or, "As I don't agree with this decision and the process has to be democratic I urge that a vote be taken …".

In none of the analyzed cases were these kinds of arguments put forward. The utilitarian explanation also fails because by assuming that individuals and/or social actors always strive to maximize their own utilities (i.e. they are selfish) their stories would be relativist and ego, or group of interest, oriented. However, what this research reveals is a distinct interpretative possibility which argues that the PB is also an instrument, or a place, to express and make real existential tensions. These tensions between what one is and what one should become foster the fulfillment of potential meanings. These meanings are oriented by an internal compass based on a valuing process only partially dependent of the context. In that sense, the PB creates a learning ambience where instrumental interests or selfishness fail giving space for other learning attitudes in the moment of taking decisions. Thus, in a situation in which there are poor people (i.e. living in poverty) and completely poor people (i.e. in misery) the poor is the richer if compared to the miserly person. This fact means that the reality of the miserly person impacts the richer's subjectivity dialectally. The apprehension of the condition of the other leads inevitably to a decision in the benefit of the other. In other words, the decision-making process do considers the argumentation communicated to other members but goes beyond impacting something the humans are. There is many existential and humanistic philosophical speculations on this matter, however, the evidences that I am about to provide using adjacent phenomena to better explain the phenomenon of the citizenship learning and development should be enough to construct a strong interpretative conjecture. In the following the findings make it clear this additional interpretation about the links between the social and the bio-psychological influences on the individual.

Subjective-objective relation as a mediator of the reflective thought

In the following it is placed an extract of the interview with a delegate in which the subjective-objective relation appears (MU[16]):

> (Interview 1 with a delegate of city 2): The researcher asks: "And the servants listen to the people?" The interviewed: "They have to! [listen to the people]. The PB is a good thing because it gives us this advantage. It is the voice of the people that is there, people feel respected. It is sensational!"

The interpretation of this passage raises interesting understandings of the subjective-objective dialectics. The object, the PB is in the world, has some values that supports it, it is trustful as it was observed as a contextual pre-condition and, in the case of the above quotation it is respectful (i.e. public servants "have to" listen to the people) or, in other words, the public power do not turn the cold shoulder to the people, which reminds us about Hobbes' worries with the contempt. This reality impacts the subjective reality and stabilizes it. It happens as if the respect was expected in advance, a true good in Socrates' terms. The "evident" reception of the voice of the people in democracy is an illustration of what is lawfulness in human and social action in Habermas terms, thus, the meaning unit 16 illustrates how the PB as a new object changes the meaning of democracy in the subjectivity of the affected. In relation to the methodological tool of interview, the question made by the researcher: "And the servants listen to the people?" is the type of awareness-enhancing question which might foster a process of self-reflection about the legal interdependencies in that case through the subjective-objective dialectics. As a nonverbal observation, the answer to this question was fast, straight and on a decisive tone of voice: "They have to!!!"

A second extract (interview 15) demonstrates the subjective-objective process:

> (Interview 15 with a barrio's delegate of city 3) The researcher asks: "Tell me about your experience with the PB…" The interviewee says: "Now you see the asphalt but things were not like that. Once a neighbour that was about to give birth asked me to take her to the hospital. However, it was Summer time and you know how much it rains here and as you can see the barrio is basically made of hills. So I put her in my car and tried to go to the hospital. Unfortunately, it was raining so hard that week

and that they in special that the streets became muddy. The mud made it very difficult to arrive to the hospital, we had to stop a couple of times, and the delay was inevitable. By the time we arrived the baby had died. She almost died too. I think that this kind of facts convinced me to participate in the process and also the other delegates to prioritize our asphalt. If we had the asphalt the child would be alive today." (MU[2])

It is important to highlight in this meaning unit 2 that the objective knowledge of seeing a baby die due to a delay of medical assistance caused by a slippery mud impacts this delegate subjectivity on such a powerful way that makes the decision to participate in the PB process aiming the asphalt of the slums' streets a reasonable and necessary act. I assume that it must be hard, or anti-natural, for a human being to stay passive after facing such situation. The PB is an opportunity to act in accordance to the identified need and desire to do something about an objective problem and suffering.

A third extract respect to the subjective-objective dialog is found in a focus group consisted by two dance instructors and their students, about eight adolescents. This extract demonstrates a marginal gain of the services provided by the PB. It was identified in this very poor barrio that the adolescents had almost no space for leisure. The specific council thus after asking them their needs proposed to provide dance classes paid by the PB. I then assume that the respect for their needs for leisure was transformed in an objective service. In the following a piece of this focus group is presented:

> (Focus group 2 with two dance instructors and eight dancer students in city 2): The researcher states: "Tell about your project!" One of the instructors answers: "One year ago, the activity for the youth of this barrio was a demand of the adolescents. So, the city hall hired us to teach them different styles of dance, after that we form a dance-group and make presentations on different sorts of parties and celebrations like today [they will make a presentation at the inauguration of a elementary school also paid by the PB]." The researcher asks: "What about the response of the adolescents?" The second instructor says: "Well, they seem to like a lot. After one year only a few left. I would like to say that the dance classes do not only teach them to dance but also to belong on team, to count on each other, the discipline[...]" A student interrupts the instructor and completes: "Yes, now we have better marks

in the school!" The researcher asks: "Why is that?" The student (in agreement with the others) answers: "Because the teachers tell us that to study is important for our future and that we cannot be absent to the school classes. I think we are more motivated to study nowadays." Another student enters the conversation by saying: "Yes, our dance teachers are nice and handsome[...] (laughs)" (MU^{13})

This meaning unit 13 reveals that a change of the objective reality, that is being respect through the offer of a service, impacts the subjective of the individuals not only in the initial objective (i.e. provide leisure) but marginally it enhances other competences like the responsibility to attend school classes and even the achievement of better grades. The change towards an enhanced subjective-objective relation can be a powerful promoter of reflected thought or at least of the observance of owns' change and development.

Meaning-making process

In the following there is another extract of the interview with a delegate in which the meaning-making process is evident (MU^6):

> (Interview 1 with a delegate of city 2): "And we started to like, if none of these happened we would not attain our asphalt. We have attained it because we were able to take many people to the Assemblies, putting busses, leading, talking to the people, persuading them to give an opportunity to our own because nobody believes in anything anymore, you know?" In our case things were not easy because despite of the fact that we were asking for our pavement in the last 50 years, we asked that to the PB but we did not gain it in the first attempt." The researcher asks: "What did you tell the people?" The interviewed: "Well, we had to start all over again, getting people together to vote and so on and explaining to them that other barrios were prioritized because their were in worse conditions. Most of them did not have sewer and the children used to drink water from the dirty streets. Everybody understood that and this year we finally got our asphalt."

The interviewee describes the sequence leading to solutions, which means that he also deals with problem-solving. However, he is less concerned about the difficulties and challenges of how to implement the solutions to the problems. These difficulties can be overcome by training, meetings, discussions, deliberative power, etc. However, he does touch on the

main concern, which is to whom the restricted resources goes first. The quality of life and the social good is the main parameter of the decision. So, this meaning unit 6 is represented by the act of serving his city efficiently. This is the real meaning of the efforts. In effect the act is made with efficiency and understood as a duty towards the people. Nevertheless, the sense of obligation does not impede him to act also responsibly and letting his demands for other opportunity thus benefiting the neediest at this moment. Additionally, the fact of not having received the part of the budget in the first attempt, which means one year of efforts lost by whole community, it is possible to interpret that the willingness of the citizens to pay the price, or participation tradeoffs, is meaningful for them. Such finding is in accordance with Ebdon and Franklin (2004) assumptions about the participatory situations.

Doing a deed and loving someone else were the kind of oriented meaning-making that Frankl assumed. In the following the meaning unit 5 demonstrates this orientation:

> (Interview 16 with a delegate of city 2): "Well, at our barrio the barrio' association which tries to improve the conditions of the barrio. We knew about the PB of Porto Alegre and other cities, so when the PT was about to gain the elections, we expected that it would be implemented also here, and they did. So, I am here since the first informative meetings. My objective was to take information about the PB to my barrio and try to get the people engaged in the discussions. Then we in the association decided that it would be good if I tried to become a delegate so we mobilized the people they voted for me and here I am. [...]" (MU[5])

The above quotation shows a delegate who was even before the PB acting a deed as a barrio's association participant. The PB provided him a unique opportunity of improving his barrios conditions. His next worry was to inform the people and suggest for them the active participation in order to benefit the whole barrio.

Self-actualization process

The survey promoted by city 1 also considered the motivations of the citizens on participating. Some of these motivations are evidences to the self-actualization process the participants carry out. The survey demonstrates that: 28,5% of the interviewees said that they were motivated by the expected improvements that could be made real in their barrios (MU[3] and AU[23]); nevertheless, other 28,5% of the participants revealed to be motivated by

the possibility to decide, discuss, demand, participate on the decisions (MU[4] and LU[10]); about 14% of the participants told that they were there as a way of inform other participants latter of what was going on; 24% percent were there for curiosity (LU[11]). Overall, 95% of the participants considered important to participate (LU[12] and AU[22]).

The meaning unit 3 provides an interpretation for the PB process, that is to say, the process means better quality of life or in other terms the decreasing of unnecessary suffering as Frankl supposes. The interpretation of action unit 23 is that the citizens are motivated by the basic motivational needs (i.e. in Maslow's theory of motivation). Such basic motivation makes possible to the participant to overcome personal difficulties and act accordingly, that is, to participate in the process.

The meaning unit 4 reinforces the new meanings of the participatory democracy and a possible interpretation that the process represents a possibility for the individual to express the existential tension of doing a deed as Frankl also supposes. The learning unit 10 represents the evidence for the learning attitude of the actualizers: to discuss, decide instead of being passive observers (Maslow, 1998). The learning unit 11 reveals that curiosity is representative element of the learning attitude which indeed is a relevant discovery about the motivations to participate in the PB.

The self-reflective process fostered by discussing and taking decision is evident on the motivation to participate as the learning unit 12 reveals. In that sense, the action unity 22 reinforces the idea that not only the PB is an instrument but also that to this collective participation is, despite of its results, a social legality, thus, the meaningful change from the representative to the participative can be interpreted as a change from ideologically frozen state of affairs to something socially lawful.

In the following it is a continuation of the interview with a delegate in which the self-actualization process appears:

> (Interview 1 with a delegate of city 2): "Take a look, our barrio was abandoned in the last 50 years… so the PB was a new thing, a strange thing for all of us, nobody knew it and at the beginning we started to participate in the meetings until we get used to our citizenship… You see the machines are here, the public tender was done, all is working, all in order, already starting (the work), it will indeed happen,

(laughs) it is incredible. When it all started we had to get together and start to go to the meetings. We got together the maximum number of persons, we took them to an Assembly and with every 10 persons we make one delegate who will represent those inhabitants. Then, started going to the Assemblies, and always on the meetings, we followed everything."

Although he lost the communities' slice of the budget at the first attempt, his tension to actualize persevered. He persuaded the citizens again informing about the suffering of the other barrios' children. The citizens understood the problem and reinforced their support to this leader. In the second round, they finally received what they had demanded. In general, despite the entire contextual, space and time difficulties, the PB seemed to be the right thing and the interviewee was proud and pleased. The sense of calm perseverance and acceptation of the nature of the things as the interviewed demonstrates is an evidence of the self-actualizers according to Maslow. Besides, this perseverance until putting the objective in practice (i.e. attaining the asphalt) is an evidence of making real what is potential (i.e. the achievement, the capacity of communication, the formulation of arguments) and transitory is life (i.e. diminishing the unnecessary suffering, in Frankl's terms).

Valuing process

In the following it is a continuation of the interview with a delegate in which the valuing process is illustrated (MU[7]):

> (Interview 1 with a delegate of city 2): "In our case things were not easy because despite of the fact that we were asking for our pavement in the last 50 years, we asked that to the PB but we did not gain it in the first attempt." The researcher asks: "What did you tell the people?" The interviewed: "Well, we had to start all over again, getting people together to vote and so on and explaining to them that other barrios were prioritized because their were in worse conditions. Most of them did not have sewer and the children used to drink water from the dirty streets. Everybody understood that and this year we finally got our asphalt."

From the evidence presented above, the meaning unit 7, I first focus on the underlying information: that is to say, the interviewee is about 60 years old, calm and polite, and he transmits an atmosphere of perseverance and of having done his duty. His capacity to maintain hope in the long run and his perseverance suggest that both values are core constituents of his valuing process. His age according to Erikson corresponds to the Late Adulthood stage in which the ego crises expected is the conflict between despair versus ego integrity the solution to the crises is the virtue of wisdom. Thus, the evidence shows this delegate waiting for the last fifty years for the asphalt and for the first time being allowed to "fight" for it, further he "explains" the context in which the PB occurs and his own difficulties with wisdom. I also analyse this evidence of the valuing process as another invariant law of human action the wisdom of the late adulthood as Erikson's theory of ego developmental stages proposes. Yet, the theory places the interviewee's behaviour and discourse in the "late adulthood" phase in which the individual attempts to reconstruct the meaning of life while coming to terms with impending death (Erikson, 1963, p. 269). As far as I perceived it, this human being has achieved the true good and happiness, the Socratic Eidos, through the opportunity to act and dialogue with other members of this democratic situation.

The next evidence, describes the process of decision-making and some of its resultant outcomes. This testimony, the meaning unit 21, comes from one of the most influential figures in terms of PB in Brazil, in fact, the first to implement it in city 3 (Ananias, 2005, pp. 37-38):

> (Testimony 1 of one of the founders of the PB in Brazil and present minister of State): "The fact that calls much attention in the Participatory Budget is the solidarity and sometimes the generosity, fruits of the better knowledge about the reality, beyond the limits of a glance given during the walk through the streets of the barrio […] The process of deepening the knowledge about the demands of the city, of the available municipal budget for the year and of the difficulties with the execution of the physical and financial chronograms start to provoke a sense of justice. It is common, in this process, to encounter needy people giving up their own legitimate necessities in the favour of the claims of other people still more needy." (MU[21])

This meaning unit 21 refers to the perception of the practitioner about the solidarity fostered, in his interpretation, by the knowledge of the demands of the more needy ones. The framework used considers that knowing the needs, or having knowledge about the object, would start a subjective process of dialectics. But, this object impacts which aspect of the subjectivity in order to have solidarity and empathy as a resultant behaviour? The knowledge about the needs of the others impacts the operative values of the participants. These value choices indicate the preference for solidarity and generosity because both fulfil the psychological and emotional needs of the organism and organismic tendencies (i.e. the subjective) of the participants in favour the development of their self, of others and the species. This solidarity expressed on the behaviour of voting in favour of the more needy ones makes possible the development of the participants self, in effect, this decision makes them learn and develop, in short, become better persons. The contextual characteristics of the PB are the ideal situation to enact the valuing process. Maslow reinforces such idea and he refers to the problem orientation of the self-actualization process and even described the self-actualizer as someone who identifies him or herself with the problems of the humanity and tries to act solving them.

Still, some of the evidences found provide a deeper interpretation to the feeling of solidarity enacted in the PB. Solidarity or altruism is not found alone, that is, the altruist behaviour includes the selfish interest. The interview 5 in the following demonstrates such integration:

> (Interview 5 with a public servant of city 2) "One of the major problems of regularizing the invaded land is that imagine what an invasion is: people coming and building their wood houses in order to reserve a territory without any control; of course, there is no State there. Latter on they build house made of bricks on the same unorganized space, it is a mess. Then, the PB decides to buy the land, they will pay of course it is not a donation, and regularize it. However, there are laws that regularize a minimum size of a space for living and so on. In that mess some of the people had more space and the other right beside, which means a neighbour did not reach the minimum size. So imagine what happened? The researcher: "I would know…" The interviewee: "We ask the owners of the bigger space if they could give a piece of their land to the neighbour because of what I just explained to you and then we could keep on the process of regularizing. All of them said: 'Yes, no problem!' Can you imagine this on a rich barrio?"(MU[10])

The meaning unit 10 reveals that the valuing process takes into consideration what is useful for the community but also for the citizens. This integration of solidarity and selfishness is found in Hume as I have mentioned above. The next interview was made with a barrio leader and demonstrates an extreme case:

> (Interview 14 with a barrio leader of city 3): "[…] I donated a piece of land I had to the barrio's association in order to have a place to build its headquarters. A friend of mine told me that the land I have donated valued "good" money. I answered to him that if we have a place to have our meetings the benefit would be for the whole barrio." (the interviewee opens his arms and smiles) (MU[11])

From these extract, meaning unit 11, it is possible to observe a positive role for the selfishness. The positive selfishness is a core characteristic of Adam Smith's thinking. The author transposes Hume's philosophy to Economics solving a dichotomy between the feeling of sympathy and selfishness. Smith thinks that when the selfish individual tries to maximize his/her own benefit in the exchange, he/she will maximize the disposition of the goods for all. Such statement has to respect one condition, the condition that proposes that for the selfishness to become operative, nobody in the search for his/her own interests, impedes the others to obtain their own interests. There cannot be privileges or unbalanced forces (Napoleoni, 1987), like the clientelist style of politics commonly used before the PB. In order words, the PB's decision-making process explained by the human's valuing process makes possible to interpret the causes for the fact of its mechanism of wealthy distribution in which the richer prioritize the poorer because by helping the other he/she helps him or herself. With no doubt these evidences constitute an important integration of Psychology, Political Science, Organizational Learning, Management and others fields of study. Nevertheless, such integration does not consider all the concepts, theories and frameworks of these fields of study but only the ones that can be integrated with coherency.

As it was mentioned, in the literature of citizenship participation and social capital development trust was presented as a necessary element. This thesis incorporates to the value of trust other values, other elements and other dynamics. I mean by that, for instance, the presence of trust on the members of the PB is completed by the respect for each others opinion which can be put in practice on an organized meeting in which time is managed in

order to give the word to every member to take decisions with solidarity and responsibility aiming wealthy distribution, that is, provoking a sense of justice to all. Such evidence corroborate what Ebdon and Franklin (2004) assumed about participatory situation, that is, "(…) participation includes two-way communication between citizens and officials; citizen input is considered by decision makers (…)".

There is in fact a complex of elements involved and values are part of that complexity. It calls my attention Erikson's theory about the ego development and the consequent development of values. My first insight was provided by similarity, that is to say, the same sort of values suggested by Erikson appeared over and over again either in the documentation review or in the interviews. In order to interpret these facts, I will rely on, besides Erikson, the idea of ego states integration using the quoted authors, Berne and Erskine. From these three anchors the following analogy is made. The idea is that the therapeutic setting provides the ideal ambience for coming to terms with unresolved conflicts of the past, or closing gestalt, and thus integrating the ego. The macro analysis of Brazil provided a description of the worse situations for the needy citizens and the problems aroused are with no doubt a symptom of social pathology. On the contrary, like the therapeutic situation, the PB situation provides an ideal setting for citizenship development and learning which can be also understood as the ego integration of these citizens. Therefore, as this new ambience presents trustful relations hope for a better future appears. As low self-esteem is replaced by autonomy the will to change life conditions and civil attitudes appears. Instead of feeling guilty for the bad social situation the empowered citizen takes the initiative to act with purpose. The individual feels him or herself competent, identified and faithful to his/her barrio, city or society. Instead of feeling isolated the individual starts to belong to a situation of shared love and care among each other and with the people and so on. The elderly interviewed demonstrates the kind of wisdom, patience, clarity of goals and their role on this transformational process worthy of appreciation. I respect them and hope to be intelligent enough to perceive the whole spectrum of their achievements and self development.

The interpretation of the concerns found in the literature

Most of the concerns presented in the literature come from the comparison of the PB with a perfect world. The literature suspects, for instance, that the PB is planed to benefit the

Workers Party on its local bases, or that the Executive power manipulates the citizens' decisions. If one considers perfection as a standard of fixation, he/she will inevitably become sceptical. From the framework proposed and evidences found in the cases analysed it is possible to differentiate at least two cases of concern. The first one is real and might explain why between 1997 and 2000 about 40% of the PB processes failed and the second concern should be not classified as a concern because in reality it is a natural part of the process.

The real concerns which I also share consists on the power game between the legal power instance, that is, the members of the municipal Chamber and the PB's delegates. After the local representative democracy being changed to a participatory one, the public power has to face the following kind of citizen:

> (Interviewee 1 of city 2): The researcher asks: "And the servants listen to the people?" The interviewed: "They have to (listen to the people). The PB is a good thing because it gives us this advantage. It is the voice of the people that is there, people feel respected."

I hypothesize that the main reason for that power game is that those members of the Chamber who prohibit the PB's decisions to be put on practice, as they have the legal right of blocking it, did not recognize the conceptual change brought by the participatory democracy maintaining the old mental model, that is the representative democracy, thus non-learning occurred. The evidences for this interpretation comes from the analyses of the interviews with citizens, like the just mentioned above, and with the policy makers mainly the Workers' Party members of the Chamber who state that other councillors were not "ready" to hear and talk to the people as a councillor says: "In a representative democracy, policy makers are elected and after that they disappear."

In terms of the unnecessary concern I want to start the argumentation by the results of PB processes. I mean by that the processes that achieved their planned objectives presented no complains or accusations of manipulation as it is quite evident on the interviews made. In effect, on many cities when a different party gained the elections trying then to have the experience extinct, "popular pressure maintained it permanent" (Ribeiro and Grazia, 2003, p. 38). I want to make sure such point because the concerns involve mainly the process through which such results are achieved. However, I ask: is not it the conflicts and the

tensions in decision-making the very nature of the Democracy? This important assumption about the possible resolution of conflictive ideas is what makes individual to discuss with each other and, with respect, perceive different points of view, as Freire and Habermas advocates. Moreover, without the dialogue among empowered citizens the process of internal subjective-objective dialog is unlikely. Thus, learning would not occur. In addition, the avoidance of conflicts can lead in many situations to autocratic regimes.

5. DISCUSSION AND CONCLUSION

The discussion and conclusion is the general understanding of the phenomenon under investigation. This research report integrates and discusses the contextual description of the participatory process with psychological descriptions of the citizens' learning and development provided by the previous chapter, data analyses and interpretation. The discussion will be divided into specific parts: the epistemological discussion; the discussion about the descriptive aspect; the discussion about the interpretative aspect; and the discussion about the definition of existential-humanistic citizenship learning. The conclusions are made along with the discussion and in the form of my final statements arising from my analyses and interpretations of the phenomenon under study. For this thesis, a conclusion means a "stronger" conjecture arouse from the convergence between previous findings and my owns, the convergence between the interpretations of other situations and the interpretations of the one I have studied and, the convergence between the theories used and the evidences found.

The thesis starts by presenting current interest in citizenship participation, learning and development. The problem starts with the difficulty of defining the concept of citizenship because, depending on the definition, citizenship learning can take different directions. Thus the thesis reviews the approaches to and definitions of the terms citizen and citizenship and concludes that a more complete understanding of citizenship development would involve studying how it is developed by democratic participation.

The following conclusions reinforce and agree in many ways with the views of the authors I have reviewed. The evidences are in agreement with Hobbes when he says trust must be a valued part of the social contract and that the State must represent the will of the people. These assumptions will be considered as social legalities in this conclusion. I also agree with Beck's suggestion that the rational should be radicalized. However, before such radicalization it seems necessary to get going on a process of self-reflection as Habermas and Freire propose.

Thus, the novelty of this thesis relies on coherently integrating distinct perspectives and on its comprehensive and interpretative capacities made possible through the use of the methodology proposed.

5.1. Discussion on the Descriptive Aspect

Studying how democratic participation develops citizenship led to research on the managerial and learning aspects of citizenship participation. Citizenship management focuses on describing and understanding Human Resources practices whereas citizenship learning is approached through organizational learning theory. The new epistemological approach to organizational learning demonstrates the broad interest of the research questions.

Regarding the managerial aspect of the research, a series of research questions start by asking "if" something is learned, then "what" is learned, "which" managerial practices are used and "how" they are used.

There was no doubt surrounding the question "if" learning and development had occurred. Indeed, as well as showing that it was not just a matter of learning content, the research also revealed more profound knowledge acquisition about managerial processes and the development of complementary individual skills. This data is converted into action units. Each action unit allows the process of human resources development in the participatory budget to be understood, thus explaining which managerial instruments are used and how citizens use them and how the citizens develop regarding this aspect.

This descriptive aspect is then analysed by deconstructing the democratic action into separate parts: intentions, plans or instruments and acts or outcomes. This deconstruction allows us not only to describe but also to "comprehend" this social action. As the Participatory Budget is an instrument for democratic change in some Brazilian municipalities, this instrument is deconstructed into its sub-actions. Moreover, other elements which are present and necessary in Human Resources management are also shown. The evidence for these deconstructions is represented by those units of action.

The participatory budget succeeded due to a combination of values and rationality. The conceptual change from representative to participatory and deliberative democracy (see action unit 3 on page 148) is much more important than its face value suggests, that is to say, these new intentions solve, at this level of analysis, one of the worst problems afflicting this country and other countries alike, namely lack of responsibility with public money which, in its worst manifestation, leads to corruption and conflicts of interests.

Additionally, these new intentions gave rise to plans and instruments in the form of institutionalized laws being established at federal and local levels (see action unit 4 on page 148). This social action can be better understood by dividing it into intentions, plans and acts, just as the managerial framework proposes. This allows us to see that because the kind of neo-liberalism being practiced pays scant attention to needy social movements. This gives rise to new demands and action which incorporate new intentions which in turn become part of a plan in which the citizens are ultimately empowered by local municipalities regarding the budget. This results in citizen participation, learning and development. An important issue to arise from this discussion is that in the case of these Brazilian municipalities, neo-liberalism as a political and economic model is ideologically frozen democracy, whereas the participatory budget is a legal democratic action.

In the following, I discuss how and with which other instruments citizenship is developed.

At managerial level, new intentions, plans (or the use of instruments) and acts were coherently integrated leading to the positive results found. The values present in the new intentions recovered what is lawful in human beings. This is a stronger conjecture for several reasons. First, "positive" values are recovered in a negative, if not sick, macro context; second, the PB (participatory budget) process is incorporated by all political parties despite their different political orientations, ideologies and interests; third, the contextual pre-conditions led to a conceptual change in the way democracy is understood, thus providing new meanings to the participatory experience and to the participant's perception of him or herself and making possible existential-humanistic learning in all the aspects considered; and finally, fourth, as the regions in which most of the PB process take is place are the most industrialized, therefore, with the highest levels of forma education, it can be said that a highly educated citizenship searches more for critical participation.

The descriptive or managerial aspect of the thesis maintains that HR management processes and instruments are widely used in the PB process. Thus, HR management potentially develops citizens or, in other words, HR management supports citizenship learning and development. These processes and instruments are key factors in the PB process. If they are absent or badly used, the success of the PB process may be diluted or the whole project rendered impractical. This evidence may explain why in so many cases citizenship participation is disastrous. In other words, these participatory efforts are often

deferred and the reason for this is because the HR management process which is a part of participation has not been observed or taken care of.

The research provides new information about Pedler's et al. description of the Learning Company. The first dimension deals with characteristics, the second with process and the third with time. The PB process used almost the same features proposed by Pedler et al. As the authors descriptions were more generic my research provides more specific information: participatory decision-making is present, rather than the policy-making which the authors had forecasted; correct recruitment (i.e. in terms of individual features) and democratic selection of the representatives legitimizes the process and stops citizens thinking they are being ignored; the presence of non-monetary compensation "compensates" intrinsic motivations. Regarding the processes, the authors described a series of problems and solutions which matched the development of the labour force in post-war Britain. Most of this was repeated in the PB process, but nevertheless, some of the problems which had arisen in Britain were solved in the PB. Thus, in the PB's case the need for skilled citizens led to specific recruitment, democratic selection and systematic training on issues relating to the process, municipal laws and other areas such as accounting, project management, quality control, etc. instead of what happened in the Britain's case, at no point did a new skilled citizen feel alienated or ignored. In fact, learning skills encouraged citizens to act according to the process and to optimize decisions and implementations, and thus, bureaucracy was not an obstacle, that is to say, the processes were optimized respecting the local legislation. There were no communication problems, which is partially explained by the leadership profile specified during the recruitment process. The desire for self-development prevented the feeling of being exploited, in fact, the desire for self-development was limited only by other personal duties the participants had. The number of sub-processes involved were not thought to be excessive but they fitted the PB´s purpose (i.e. to prioritize the budget and supervise its implementation). Therefore, paraphrasing Pedler et al. the PB became a Learning Situation. In addition, the problem foreseen in Britain regarding morality and existentiality did not seem to occur in the PB, the reasons for this, besides the ones already mentioned, will be better explained in the interpretative part where the E-HF permits such clarification. Finally, in terms of time, the PB process was able to achieve in one year the process

described by Pedler et al. which lasted decades in Britain. After the second year, the process improved continuously, that is, it achieved total quality and excellence.

Interestingly, it was discovered that the participants had a clear "practical" knowledge of how HR management worked. Their knowledge was practical because the individuals interviewed did not use established academic terms and had had no previous training on the subject. This is particularly valuable evidence for the research because it can be argued that despite different objectives, complementary elements, etc., HR management is a "natural" and logical flow of functions and functioning, and therefore an emergent practice less normative and more lawful. In addition, it was found that the citizens had more control and power over decisions in HR management in the PB processes than the documentation suggests, which sheds more light on the functioning and flexible use of HR instruments.

The detailed description of the integration of the universalistic and the fit approaches proved to be fruitful revealing how the developmental aspects functioned. Finally, the idea that HR management should provide the organizational strategic plan is confirmed, even in this case of democratic action in which the strategy was to improve citizens' welfare.

The set of interviews presented in chapter 5 agrees with what was found in the literature review. The methodology adds to the convergent data the comprehensive aspect of it. Both sources of data reveal that in the sub-context created the process provides a horizontal and democratic organizational structure, confirming what Putnam (1993) had already observed, that is, that the delegates, leaders and public servants had equal position and power in the discussions (as demonstrated in meaning unit 17). This equality promotes individual thought (e.g. Kasl et al., 1997) and, in effect, brings different thoughts together, resulting in new meanings and decisions by consensus, as learning unit 15 makes evident. The sub-context enhances productive dialogue, as advocated by Isaacs (1993) and as was clear in action unit 16; the clear orientation of the "team" towards the social good also resembles Senge's (1990) ideas on teamwork in learning organizations and what Cordery et al. (1991) describe as "autonomous workgroups", as was shown in action unit 17; and finally, action unit 15 reinforces Edmondson's (1996) ideas about the construction of a learning atmosphere tolerant of mistakes. In addition, these convergences also reinforce my previous findings on similar situations, that is, organizationally, the sub-context is well designed for flexible and innovative decision-making processes (Bocatto and DiSerio, 2000) and it

presents structural premises, such as subsequent HR actions, to guarantee organizational change (Bocatto, 1998).

The research also describes the developmental aspect of HR management practices. The comparison of cases in the early stage with those in the advanced stage showed considerable longitudinal development in two aspects. First, during a case, individuals seem to learn as they go along with the participatory process. Second, in each case, in the initial stage the city shows a greater need to learn HR practices while in the later stages the city merely improves them.

In this sense, the managerial aspect of citizenship learning is understood through the use of the metaphors of learning as self-developing and accumulating content. This learning process is explained thus: the first group of participants in the PB start the process in T0 (see figure 10 in the following). However, they do not start "from zero" because, as the findings reveal, they base their actions on the previous experiences and models of other cities. The first group then learn contents and about processes through the experience with the sequential development of HR practices, described above, they follow. At the end of the first period, as in the first year, the group has accumulated new learning. Some of the participants of that group such as public servants, policy makers and delegates remain in the PB and new members enter it. Thus, the learning accumulated by the pioneers is transferred to the newcomers. The new members have now three sources from which to learn the contents and about processes: firstly, the standard training on contents and process; secondly, from the past experiences of the remaining ones; and, also from the possibility of making new discoveries and innovating, that is to say, while they participate they will learn from novelties aroused from new problems, solutions, thoughts, etc. Figure 10 summarizes learning through the accumulation and the creation of new content and about the functioning of processes which has been demonstrated in the analysis of the descriptive data; that is, the description about citizenship management.

The chart shows:
- Y-axis: **Citizenship Learning and Development** (e.g. contents of trainings, managerial aspects)
- X-axis: **Time** (hours, days, months or years)
- Points along X-axis: T0, T1, T2, T3

Labels on chart:
- A group of participants remains permanently on this line (e.g. public servants, policy makers and re-elected delegates)
- Never-ending and ongoing learning
- New learning in the period
- New learning in the period
- Learning accumulated by group 1
- Learning accumulated by group 2
- Learning accumulated by group 3
- Previous experiences of PB in other cities, such as Porto Alegre
- Group of participants 1 on T0
- Group of participants 2 on T1
- Group of participants 3 on T2
- Group of participants n

Figure 10: Learning by accumulation of content and creation of new content

The information in figure 10 can be completed by comparing the prototypes. There were no relevant differences among the cities at different developmental stages, which suggest that the PB process can represent legal social action. In other words, whenever a participatory budget process takes place it can be assumed that human resources practices will follow a similar evolution. In effect, this conclusion reinforces the beliefs about the universality of the HR management and also the need to understand better the integration of different elements involved on this practice. Therefore, it is possible to have a stronger conjecture on this respect. This conclusion then reinforces beliefs about the possible integration of the universality of HR management (i.e. the universalistic approach) with the understanding of the needy consistence among the different elements involved in this practice (i.e. the congruence approach) reinforcing what Sastre-Castillo and Aguilar-Pastor (2003) argued.

Nevertheless, small differences do occur among the cases. The big size of the city 1 and the resulting problems revealed that preliminary arrangements must be made in order to implement it. The "field must be prepared" before implementing the process. This preparation takes time and in the case of city 1 it could not be included in the process from the beginning and consequently only two thematic topics were treated. Prototype 2 was

able to implement the process from the beginning; nevertheless, it followed a "naïve socialist" orientation. That is, the idea was to take from the rich and give to the poor despite evidence that this would constitute a popular demand. The city councillors and the mayor introduced this kind of discourse and the consequent actions. In the third case, the processes resembled those of the second case, but there was an important change at some point in the experiment. They re-thought the idea of representativeness and decided to include, or more specifically attend to, some of demands of the richer social classes because after all they were citizens too. This procedure makes explicit the dialogic aspect of the PB, that is, the participatory instrument creates a self appraisal which in the end lead to the understanding that all interlocutors are legitimate in discussing the issues that affect themselves as Cortina (1998) supposes. Moreover, by being open to feedback and improvement the PB institutionalize a procedure which gives voice for all the affected, as a result it improves the participants sense of community as De Piccoli et al. (2002) observes. Thus, the PB provides instruments for a "self-reflected socialism". The research did not find anything worth mentioning regarding these differences.

5.2.   Discussion on the Interpretative Aspect

The proposed critical epistemological approach is translated into two frameworks in psychology: the existential and the humanistic. Some of the unified concepts serve to explore possible interpretations of citizenship management, learning and development. The interpretative research questions are "what" is learned about citizens' own existence and humanity, "how" citizens learn and "why" they learn what they learn. The answers provided evidence of the self-reflection fostered by the contextual pre-conditions, and also, of the self-reflection (e.g. of the social movements) which provided a change on intentions and perceptions in this democratic social action (all of which is presented in the interviews' learning units). As well the answers gave evidence of self-actualization, meaning-making, subjective-objective dialectics and valuing process (all of which is presented in the meaning units).

As critical research, it starts with initial assumptions. The emancipatory interest of this kind of epistemological grounding assumes that the human action under study is an action that leads to a good, humane and rational society. From this starting point (i.e. standard of fixation) the researcher constructs the analysis and interpretation and then adds other

assumptions as a means of dealing with the problem of defining goodness, humanity and rationality. To deal with this problem, this thesis suggests the anchors on the existential and humanistic psychologies, which in turn creates the existential-humanistic learning framework. Following this process, I used adjacent phenomena represented as accompanying concepts to better understand the phenomenon under study. A longitudinal strategy was used to demonstrate the differences between the different stages of the instrument (i.e. the PB) used to study the phenomenon. The Existential-Humanistic framework is anchored in this optional epistemological framework. Citizenship participation and development is analysed at this level first. The interviews demonstrate the emancipatory interest of those involved. I observe a discourse that seeks a better future in which citizens have better living conditions, individual and group interests are integrated and reasoning takes care of the managerial aspect of problem-solving. These are the aims of a self-reflected or emancipatory interest.

PB processes provide not only a democratic atmosphere but also the empowerment to take democratic decisions about issues that affect the community. Shared power allows free decisions but also immediately means taking responsibility for making good and well thought-out decisions. The PB process is responsible for providing a decision-making process that is legitimate to all participants and fair to the city as a whole. In other words, it is not just the beneficiaries who must perceive the process as being fair but also the non-beneficiaries. At this point, I interpret the PB process as something good, humane and rational because these are the arguments used by the PB's members to justify their decisions to the community as a whole; arguments which the community seems to accept. In epistemological terms, the critical theory standard is meaningful to those affected by PB decisions. Thus, the members and citizens affected possibly learn and become better individuals, more humanized and more rational. In short, citizens and policy makers face in the PB the existential questions of who am I and who would I like to be, as Habermas stated.

Sharing power does not mean increasing resources so that decisions must be taken under severe constraints. Evaluation made prior to taking decisions seems to reflect two criteria: first, everybody (or every barrio) is important and eligible to participate, and second, the neediest are prioritized and receive most of the PB's resources.

I assume that the PB is a set of institutionalized managerial practices and processes which work as a generative word, paraphrasing Freire. This has an impact on the bio-psycho constitution of human beings and thus allows us to understand and interpret what is lawful in this human and social action and, beyond that, how such legalities are integrated. This is one of the main reasons why it was amazingly efficient. In effect, during the analysis and interpretation of the data it was easier to find evidence indicating what is lawful in human and social action than the researcher had supposed. This fact brings enthusiasm, especially to the practitioner who wants to provide information on these legalities to individuals as a way of encouraging reflective processes.

The self-reflective process fostered by discussion and decision taking is evident in the desire to participate as learning unit 12 reveals (see page 196). In this sense, the action unit 10 (see page 159) reinforces the idea that not only is the PB an instrument but also that empowered collective participation is a social legality, despite of its impossibility of benefiting all. Thus, the meaningful change from the representative to the participatory and deliberative can be interpreted as a change from an ideologically frozen state of affairs to something socially lawful.

Thus, the meaningful change from the representative democracy to the participatory and deliberative one can be interpreted as a change from ideologically frozen state of affairs to something socially lawful. This information *per se* can bring new insights to Hobbe's comparison about the efficiency of the three government form: the (representative) democracy, the monarchy and the aristocracy. What about the participatory and deliberative democracy, I ask. If these distinct sub-forms of democracy were considered, would Hobbes have got the same conclusion in favour of the monarchy? Yet, such conclusion is in accordance with what Fishkin stated about the meaningful exercise of democracy through deliberation (see page 25). As well, it reinforces and helps to interpret what O'Neil hypothesized (see page 25) about the occurrence of citizenship learning through the process of taking meaningful decisions on the basis of deliberation. In addition to the idea about the legality of the PB is possible to argue that the PB presents the ideal situation in which the dichotomy between the selfishness orientation (i.e. Hobbes) and sympathy orientation (i.e. Hume) is solved. That is to say, the meaning units 10 and 11 expose a decision-making that are in the same time selfish and altruist. The individuals took decisions that beneficiate both themselves and the community. From that evidences it

is possible to interpret an integrative aspect of the work of Adam Smith which is his solution to the contradiction between being selfish "or" altruist, instead the author suggested that being selfish helps to spread and maximize the production of goods for everybody, every time the interests of the other are respected. Such operation is also evident in Maslow concept of synergy in which the author substitutes the conjunction "or" by "and", thus a synergic action is selfish "and" altruist in the same time. Of course, Maslow adds to that the ideal characteristics of the situation in which synergy would occur, and these characteristics are the ones I am arguing that are also found in the PB situations. The self-reflection process which concludes that attending owns needs but also the needs of the broader community is the accurate human action can be interpreted as a process of self-development. The next paragraph goes deeper into this interpretation.

Awareness of others' needs has an impact on the operating values of the participants. These value choices indicate the preference for solidarity and generosity because both favour the psychological and emotional needs of the organism of the participants (i.e. the subjective organismic tendencies), as well as their own self-development and that of others and, broadly, of the species. This solidarity is represented by, for example, the participants vote in favour of the needy, but it also allows participants themselves to develop. In effect, this decision helps them to learn (i.e. who we are) and develop (i.e. who we would like to be) and, in short, become better persons. Yet, the development of the self is the positive result of the ego crises as Erikson postulated and, only to remind the reader, the stages of ego development of the participants (i.e. there are all adults) have, if positive, the resultant virtues of love, care and wisdom. The contextual characteristics of the PB provide the perfect opportunity for this kind of valuing process.

The aforementioned EH OL assumed that humans have bio-psycho impulses, structures and limitations which can be contextually influenced. Despite such *a priori* features and a posteriori influences, it was assumed that humans are free to take decisions. Such assumptions were found in the evidences. For instance, the decision-making processes observed were not instrumental either by the party or by the participants and were not relativist because the decisions were taken considering mainly the responsibility, that is, there were egocentric impulses, social pressures, attempts of manipulation, etc. but in the whole the decisions were based on fairness and rationality.

By the way the participants arrange their argumentation, as it is showed in the interviews' transcription, it is clear that the main criterion used by them in order to take responsible decisions was self-reflection. Self-reflection was fostered by the information on what was lawful in this specific human and social action. The main informational sources of such lawfulness were: the subjective-objective dialectics fostered by dialogue among the participants dressed by different roles; the valuing process which ended up into a positive development of the ego; the self-actualization process observed through observation of the enhanced use of ones potentialities and growth; the new contextual conditions of the PB; and, the invitation for all the stakeholders to participate in the process. Thus, it is possible to conclude that the definition of an existential-humanistic learning to organizational learning provides the criteria to evaluate if a participatory situation fosters this kind of learning and development. To use a contra-example, if we think on a neo-Nazi meeting or a meeting of the mafia: is there participation? The answer is yes, the members do participate on the meetings; is there learning? The answer again is yes, they might learn "bad" things but they do learn; is there development? Again the answer is yes, there might be novelties. However, is there existential-humanistic learning. There answer is no, because of the criteria, or the lack of them, which structured the meetings. That is, not all the interested social stakeholders are invited to these meetings, thus in the process of decision-making the absence of different perspectives in the face-to-face dialogs do not foster a process of self-reflection in which the information about the legal interdependencies can come out, the resultant actions could only be irresponsible.

An example of the process of providing information about the legal interdependencies is showed in learning unit 13 (see page 155). The unit shows an attempt by the mayor and the PB coordinator of city 2 to give the citizens a Marxist interpretation of their condition. They say repeatedly that money historically went to the richer barrios and that the PB process is an instrument to change this by awarding budget money to the needy citizens. This new rationale is quite important for Brazilians because the poor people there seem to accept their condition as if it was something rigid and unchangeable. Unfortunately, what I observed (I am referring to the observations made at the speeches given at ceremonies to inaugurate works which I will call generically observation 1), although I could not enter into the mindset of the citizens, was facial expressions which surprised me. What I mean is that after being informed about this democratic redistribution of wealth, I was expecting a

non-verbal expression of the type: "Of course, now things are back on track!" accompanied by gestures of agreement. However, what I saw were expressions of the type: "What is he/she talking about?" as if their reasoning processes could not perceive the difference between the PB and the old way of inaugurating works. It is important to mention that my expectations were indeed met at meetings of the PB's members. On these occasions the participants seemed to have "incorporated" the change, "found the truth" and acted accordingly. They seemed to be at another stage of democratic development.

With this understanding in mind, the longitudinal strategy of the methodology provides a complementary interpretation to that of learning by accumulation. In effect, what was found is related to unexpressed potentialities, or of becoming something humans are, or in other words, returning to something humans always were, or at least reinforcing what humans are. Thus, an attractive metaphor to convey this kind of learning is the figure and the background metaphor commonly used by the Gestalt psychology. In this metaphor there are human potentialities which are activated, and are represented by the figure and there are human potentialities which are not activated, or in "standby", and which are in the background. Additionally, it is a good idea to consider the before and after phases of the participation in the PB. In the phase before the PB most of the potentialities would be in the background because the individuals are only striving to survive in an adverse environment. In the subsequent phase the potentialities would be actualized and become the figure. It is important to mention however, that even before the PB, individuals can be like the figure, as in the case of those involved in social movements, and in the after phase individuals can to be in the background, such as those who try to manipulate other members of the group. I suggest that in the after phase (i.e. after the beginning of the participation) there are more human potentialities being expressed (i.e. in figure) than in the before phase. Moreover, the after phase represents the institutionalization of certain practices in a new context which gives support to the self-actualization process. In other words, this phase institutionalizes humanity. Figure 11 shows the different characteristics of citizenship learning observed through the longitudinal strategy.
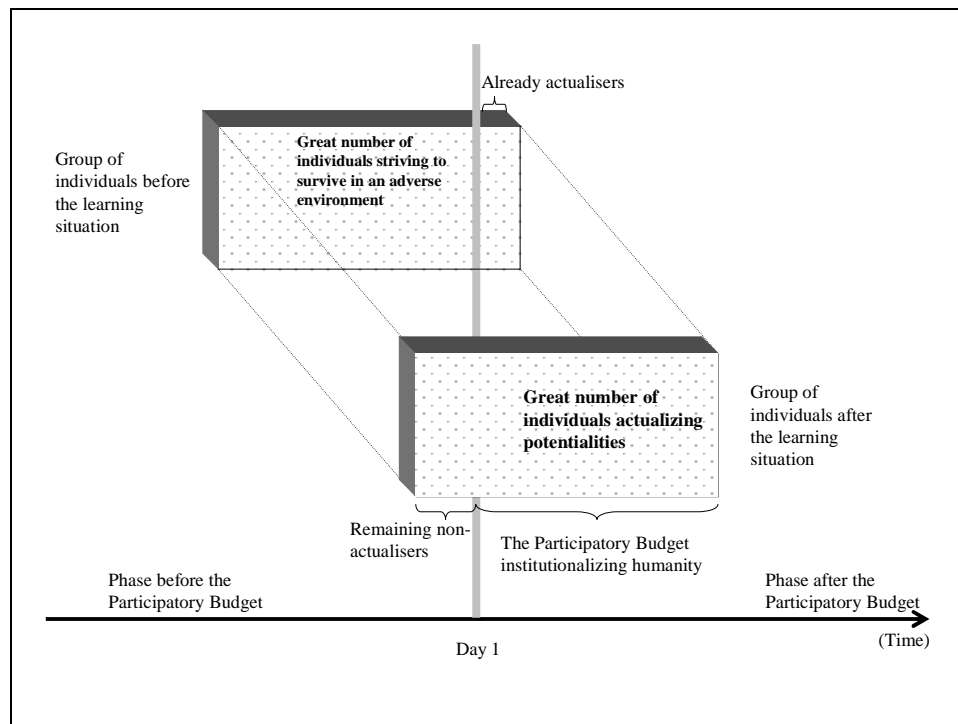
Figure 11: Citizenship learning understood as potentialities in figure or background

The three cases studied follow the ideals of the democratic process. That is to say, within a legal environment, the process compels the citizens to take decisions with sovereignty and transparency, permits freedom of speech, ensures power changes hands regularly, gives a voice to all members of society and treats them equally. In addition, the democratic process forces the public power (considering the public administration and the politicians) to account for its decisions and to be transparent, and adds the reflections and experiences of the communities to the public power's own decisions (PB manual of city 3).

5.3.   Discussing and Defining an Existential-humanistic Citizenship Learning

I will now define citizenship learning. As will be noticed this is a concept derived from the "way" the phenomenon is approached, that is, from the perspective of an existential-humanistic approach to organizational learning (see page 105).

According to Dubin (1978) a complete theory must contain four essential elements: (1) the relevant factors explaining the phenomenon; (2) an explanation of how these factors are related; (3) the underlying assumptions; and (4) the limitations on these propositions generated from the theoretical model.

With this in mind, the thesis presents all the raw material for proposing a theory of citizenship learning or, more specifically, existential-humanistic citizenship learning. The essential elements of an existential-humanistic citizenship learning and development: (1) the managerial elements presented and how they correspond to questions on *which* human resources practices are used and how *what* is learned, is learned; the coherent integration of critical theory and existential and humanistic psychologies which correspond to questions of *how* and *why* what is learned, is learned; (2) the description and comprehension of how these elements are integrated; (3) the explicit communication of the underlying assumptions of the relevant factors; and, (4) the limitations arising from missing concepts and uncertain temporal generalizations (e.g. other participations in the future), contextual generalizations (e.g. other participatory situations) and uncertainties about other subjects (i.e. other participants).

Therefore, citizenship learning and development can be understood as a resultant of a sequence of actions. Previous intentions of the social movements about changing a representative to a participatory and deliberative democracy lead to a new democratic action, the citizen's participation, fostered by an instrument, the PB. The instrument can be efficient or not. If efficient, the instrument will serve to the previous intentions and citizenship learning and development will happen. However, what is an efficient instrument? Answering initially from the negative aspect, that is, what is not efficient, it is possible to argue about the lack of political and social trust and tolerance, the cynical consultation instead of the real deliberative power, decision taken that do not turn into works and services, etc. On the contrary, an critically, humanly and existentially efficient instrument is the one able to provide: the knowledge about rights and duties; the respect to the social contract; the participatory and deliberative decisions; the representativeness of the people; the self-reflection, self-actualization, subjective-objective dialects, the valuing process and the meaning-making fostered by the situations pre-conditions. Finally, the efficient human resources management within the participatory process suggests a universalistic approach for the generic practices and the congruence approach goes into the details of theses generic practices making known the need for complementary elements in accordance to the context. Figure 12 summarizes the sequence of actions that lead to citizenship learning and development.
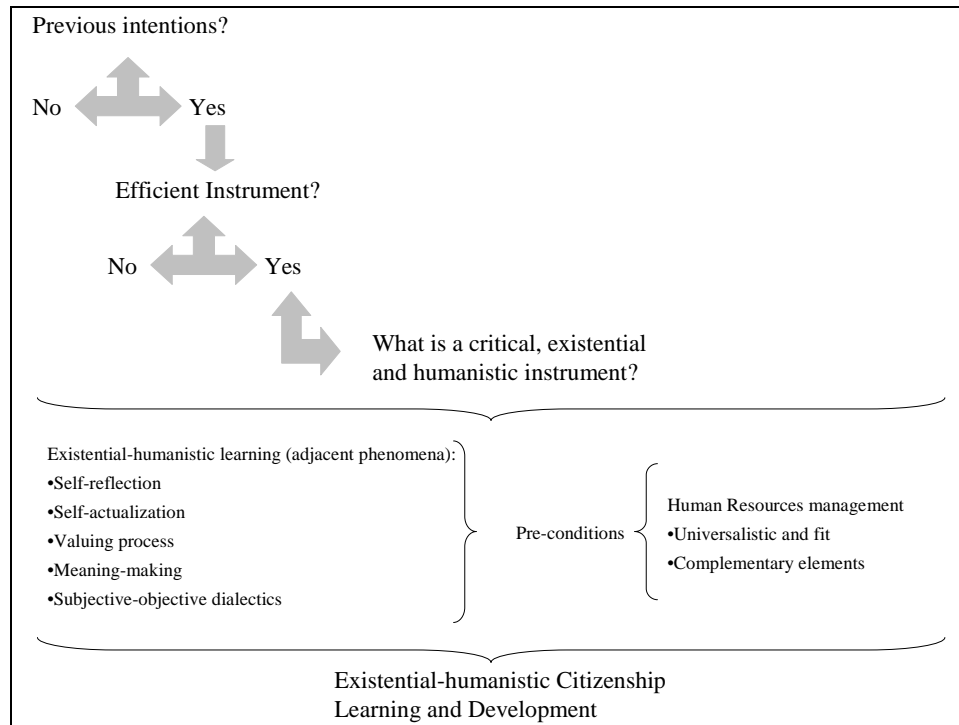
Figure 12: The sequence of action until the resultant citizenship learning and development

Having stated that sequence and, having in mind that a concept is a logical construction that is established in accordance with a framework of which it is also part (Ferrari, 1977), I define citizenship learning using the findings on the democratic and participatory processes found in the literature, on the suggested existential-humanistic framework applied to organizational learning and on my own empirical research.

This is: "Citizenship learning is a never-ending process in which individuals decide freely and responsibly to actualize their potential as citizens. This process may or may not be present in an institutionalized situation but either way it must have clear objectives and be democratic. Moreover, the process is existential and humanistic if it has humanity in general as its goal, if it is as aware as possible of the dialectic between humans' subjectivity and objectivity and if it gives rise to a system of values which takes into account this goal and this dialectic".

This definition, I believe, provides an additional understanding for the phenomenon of citizenship learning and development. It completes previous definitions and might give answers to current challenges in developing citizenship through participation; a challenge that affects every one of us, whether as scientists, practitioners or citizens. Additionally,

the definition creates clear criteria about a participatory situation in which this sort of learning and development takes place.

5.4. Contributions to Theory and Practice and Final Statements

As Umberto Eco explains, the originality of a work can be evaluated not only by its novelty but also by how it gets back to the "origin" of the matter (Eco, 2001). In this sense, this thesis gets back to the epistemological discussion on the concept of learning. Each epistemological view will reflect different practices and the consequent different learning outcomes. Currently, theories of organizational learning neglect critical learning and more specifically critical learning anchored in existential and humanistic psychologies.

This thesis makes four major theoretical contributions to management science. At first, it analyses the HR management of a democratic action and deconstructs the HR practices into their constitutive parts, which allows a better understanding of how they function and how the complementary elements that appear in the process function as well. At second, it looks at citizenship learning through the assumptions of critical theory and humanist and existentialist psychologies. In fact, the organizational learning mainstream seems to neglect the two later ones. At third, it also proposes phenomenological research as its main methodology adding interpretative possibilities to management sciences and triangulates methodological tools in order to increase scientific validity. Finally, at fourth, it presents the possibility of building a theory of Existential-Humanistic Citizenship Learning which moves from the existential-humanistic framework to organizational learning and which was proposed in order to increase the interpretative capacity of the phenomenon of citizenship learning.

The proposed epistemological view in which subjective interpretation plays a central role leads to the use of phenomenological research as a coherent methodological strategy. This epistemology explores the subjective-objective dialectics, a consideration normally neglected in management studies. Moreover, the perspective from which subjectivity is presented, i.e. bio-psycho *a priori*, differs from the way Organizational Learning has been focusing subjectivity, that is, where subjectivity is the social construction of mental models or the denied subjectivity of the behaviourist approach. In this sense, the perspective used is less Popperian, that is, detached and value free, and relies more on Maslow for whom human values are intrinsic and can be treated scientifically once creative and insightful

methodologies are used. These epistemologies advocate "freeing" humankind, helping its individualization and fostering critical capacity, besides making individuals more humanized and closer related to each other (e.g. Emmanuel Mounier's communitarian personalism philosophy). The research provides theoretical and practical information to the by studying how and why some individuals actualize their citizenship and learn how to become better citizens and, ultimately, better humans.

One characteristic of the research questions is the space they provide for discovery of fact and invention of theory, that is, theory building. I believe that it is possible and necessary to build a theory of the humanistic and existential aspects of learning. My reasons for this are related to: first, the fact that we may rely too much on a huge bundle of knowledge on humanism and existentialism either philosophies or psychologies; second, the fact that what motivates authors to study citizenship learning arises from humanistic and existential concerns, for example, increasing individualism, discrimination, political disengagement, individuals becoming political consumers rather than actors, social exclusion, etc.; third, the fact that learning organizations are described as humanistic environments, for example, they are democratic, they cherish teamwork they hold trust and respect as fundamental values and they do not punish experimentation; and finally, the fact it has been argued that the translation from learning theories into organizational learning theories has been made only partially. For example, the theory of schema or script translated into the mental model theory transformed the former into a "matter of choosing" one mental model or another, an assumption which makes sense when used in computing, but which is highly controversial in psychological settings. Besides, Gestalt psychology, which gave rise to the cognitive approach in Learning, refers to the "affective" aspect of the "open Gestalt" as a core matter. However, affection is not usually a concern of the corporations neither of the Organizational Learning mainstream.

In other words, if one could move straight from philosophy or psychology to a business setting, a theory of existential-humanistic learning would already be institutionalized. However, this is not the case because moving from the philosophical discussion, the psychological laboratory or the psychotherapist's clinic to the organizational plant would need a greater effort in order to solve specific intricacies. Yet, it would still be partial because the linkage between the management aspects of learning with the humanistic is still under construction. The last statement reinforces the importance of topic in this thesis.

So, without such epistemological and methodological considerations it would be difficult to understand how and why people with so many resource constraints, that is, the lack of managerial knowledge or project management or negotiation skills and the considerable level of illiteracy, can efficiently manage hundreds of thousands of monetary resources and be able to please everyone, be they those who receive part of the budget or those who received nothing but who still accept the decision-making process as legitimate and fair.

The methodological aspect is matched by other attempts to develop new methodologies. In fact, the methodology proposed by the thesis is an attempt to cover deficiencies and biases in this kind of subject of study and in the qualitative research tradition in management.

This integration of methodologies, although complex and demanding of the researcher's intuition, reasoning and synthesis, seems the right choice due to its consonance with citizenship learning and the research questions, which in turn invites the researcher to avoid approaches based on "reductionism" (Weiss, 1969). Moreover, adding humanism and existentialism to the phenomenological approach provides new research approach in the ongoing efforts to improve human and social sciences. This characteristic of the thesis is important, especially in the Brazilian academy, where researchers are aware they need to build "in house" methodologies rather than take for granted foreign views (Wood, Jr., 1998, p. 269).

The contribution to the practice is a direct result from the theoretical contribution. The thesis reinforces the assumption which states that the universalistic approach to human resources management can be completed by the congruence approach. The former originates general polices and the later completes the human resources practices by understanding the functioning of other interrelated elements. The practitioner thus is able to look for, foster and/or provide the kind of complementary elements which optimizes the human resources practices. Besides, by considering that the human resources practices are social actions therefore can be divided into purposes, plans and acts, it might be more efficient the understanding and control of the change and development processes that involve human resources. Such integration of general practices and complementary elements can also bring some light on the integration of human resources management with organization behaviour and learning, all considered sub-areas of management.

Still, the description of the process of learning by content accumulation (i.e. training, story-telling) leads to the practical idea that in every participatory effort basic training about topics of interest and socialization through telling stories about other experiences of participatory situations can make the endeavour more efficient.

The citizenship participation demonstrated to be a powerful instrument of learning and resources optimization, besides the distributive trust and respect to human dignity. Practitioners could take advantage of such information and foster in other organizational settings the participatory decision-making inviting all the interested members.

The findings of the thesis confirm, reinforce and add some new information to previous findings. The practitioners can benefit of these information as well. In general the PBs analysed integrate what Ebdon and Franklin (2004) considered to be effective participation efforts. They indeed include the representativeness of the broader community, although such representativeness is not perfect; participation is open to large numbers of participants, in effect, to the whole contingent of the city through their representatives (i.e. the delegates); input occurs early in the budget process; participation includes two-way communication between citizens and officials; citizen input is considered by decision makers and the decisions are legally bear as the process is institutionalised into laws; and input reveals sincere preferences of citizens while respecting a fair prioritization (i.e., citizens consider willingness to pay issues and budget tradeoffs). Moreover, the meetings of the PB inhibit one of the main constraints of other methods (e.g. surveys, city' ombudsman, etc.). This is so because as the information available come from a broad variety of sources (e.g. different barrios, areas, social classes, public roles, etc.) the decision making process become as much informed as it can be within the limits of the reality. In other words, the ideal situation composed by representative extracts of the society with critical, technically and morally, citizens and public servants will never be the real case, although it is certainly a good goal. Additionally, the cognitive learning literature coincides in assuming brain restrictions in every individual. Such constraint is decently overcome by the variety of the members' points of view which comes not only from their own opinion but also from the opinion of the groups of interest they represent. The later fact demonstrates many levels of the "two-way" communication, that is to say, delegates discuss with barrios' inhabitants, public servants discuss with policy makers, policy

makers hear the desires of the population, etc. Moreover, the broad confrontation of ideas also seems inhibit manipulations and leading manners.

Finally, if the practitioner has in mind the existential-humanistic approach to learning and organizational learning, he/she can consider a distinct comprehension of what human beings are, how they function and what potentialities they have. Thus, the practitioner will be able to rely of solid criteria while implementing change and development in organizations.

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Appendix A – The descriptions and comprehensions of citizenship learning within the Participatory Budget processes

In the following extracts of interviews with and observations of citizens, delegates, policymakers and public servants will be presented:

Prototype 1		
Human Resources Management tools	**Evidences -**Observations Documents review Interviews	**Intra-analysis**
Initial stage - recruitment and selection		Recruitment and selection – There is no significant difference on that stage from cities 2 and 3 except the pact that the recruitment and selection was done only for the thematic themes of education and health
Second stage - socializing and training		Socializing and training – There is no significant difference on that stage from cities 2 and 3
Third stage - decision-making		Decision-making – There is no significant difference on that stage from cities 2 and 3
Fourth stage - compensation		Compensation – There is no significant difference on that stage from cities 2 and 3
Fifth stage - performance appraisal		Performance appraisal – There is no significant difference on that stage from cities 2 and 3
Sixth stage - career planning and making redundancies		Career planning and making redundancies – There is no significant difference on that stage from cities 2 and 3
Final stage - supervision		Supervision – There is no significant difference on that stage from cities 2 and 3
Space for discovery	1. The Major's speech provided verbal testimony about the present stage of the PB implementation process. In fact, she labelled it "previous to the actual implementation". The City-hall needed a minimum of organization on issues like transportation, infra-structure. Directly related to the PB was the need to organize the sub-municipals and the barrios which constitutes them into a clear structure. This structure contains information about the locations, the number of inhabitants, number and names of barrio's committees and leaders, projects planned or under implementation, etc.	1. Difficulties in starting the process led to the understanding about the need of pre-conditions in order to get the PB process started. Other problems were priorities, nevertheless, without having them solved was not able to constitute the PB. The city had restrictions of resources if this previous stage of organization was not overcome. Barney (1991) addresses the same issues

		when he refers to the problem of resources restrictions in management. It should be stressed that as the PB does not require augmenting the city budget it is a matter of reorganizing it to make its management participatory, thus, the main resource restriction was time and personnel.
	2. City's 1 municipal administration based its proposal on the experiences of other cities which had implemented it in advance, that is to say, having at least four years of previous experience (AU^2 and LU^1).	2. AU number 2 and LU number 1 reveals that the new elected municipal administration based its implementation on cities that had already implemented it. Thus, the intention of the action was to learn from previous experiences.
	3. 581 delegates (or 54%) were men and 495 women (or 46%).	3. This discovery represents balanced gender representativeness. Nevertheless, 59% of the participants in the deliberative meetings were women.
	4. (Interview 7 with city's 1 coordinator of the PB): (The researcher asks) "Tell me about your recent experience with the PB implementation…" (The interviewee answers): "In reality, the PT's administration [of city 1] represents a rupture with a conservative and neo-liberal trajectory of both last governments. The PB was a promise of campaign and the people seemed to trust on it. Of course, we had some other cities, like Porto Alegre, as examples of it we had strong arguments to convince the people. Therefore, our main challenge is to put in practice what we had promised and of course this is what the people are expecting from us. We talked to companions of other cities as a way of learning from their difficulties, mistakes and also from what they considered essential to the implementation. Well, you must know that the city is huge and many complexities appear during the implementation. The Mayor promised to implement it already in the first year of administration (AU), so we had to do everything together, and we are still doing it. For example, the Plan of Works and Services of the participatory budget is a fruit of months of discussions among the population, the administration and the Budget's Council which ended up on the total approval by the Commission of Finances and Budget of the Municipal Camber. This is in my point of view, the proof that the citizens' will and participation are the path for the conceptual change of the state of affairs. Before that happen the decisions about the use of the public resources were taken within four walls, the logic of the distribution of the resources to the places where the party in	4. The action unit 7 demonstrates the initial plans (i.e. the restore the power to the citizens in some issues related to the municipal budget), instruments (i.e. the preparatory meetings) and the acts (i.e. to inform, to get informed, to mobilize others and so on) of this social action.

The same action leads to a new meaning of participating (MU^1), that is to say, the PB as a public and deliberative space facilitates a renewal sense of participating to the citizens because they will indeed be the decision makers. The citizenship acquires a new meaning.

5. The big size of the prototype 1 and derivate problems with that fact revealed that there preliminary arrangements to be done in order to permit the |

power had more votes and the lack of the inspection and follow up of the expenses of these resources favoured corruption and conflict of interests such as the expectation of the electoral campaign's donators for latter favours. (AU[3]) […]. About the participatory budget process, in the beginning it looked like more complicated but now it is easier to understand and work with it. There were some phases. In the initial phase we invited through the propaganda in newspapers and radios people to decide the priorities of the city. We had about 15 meetings and about 3.000 persons participated. The result was the demonstration of their worry about health and education and that both areas should be part of the discussion of the budget. You know that both demands are enormous, so in the second phase we invited people again to explain to them how the process would work. On that phase about 10.000 persons came (AU[7]). After that between June and August the proper process began. We had 95 deliberative assemblies with 22.000 persons. We left the assemblies with three priorities for education and other three for health. Besides, that people elected 1.076 delegates, after that the delegates elected 56 counsellors who make part of the Participatory Budget Council, the PBC. These counsellors already in the first meeting of the Council elected four coordinators of the citizens and two coordinators of the municipal administration. These coordinators represent the executive roles of the Council. All of these processes were regularized in the Internal Regiment of the Participatory Budget and registered in the Official Diary in order to make the decision transparent to the population. The PBC met eight times and was able to present the Plan of Works and Services to the city-hall." (MU[1])

6. (Testimony 2 of the Mayor of city 1): "[…] in order to keep this [the participatory budget] campaign promise, I mean to implement the participatory budge right from the start of my mandate, we had to solve many things […] the problem we have had is the excessive amount of the budget dedicated to the payroll… Besides that the previous administrations asked for loans which now we have to pay. […] As Mayor, I perceive the process like this: I had all the information about how the process was going on. Nevertheless, I have many other duties, so my work on it is indirect. After some months the Participatory Budget Council brings me a Plan of Works and Services obviously approved by the council which is the organ representative of the delegates who were elected by the citizens who participated in the process. Thus, I have a plan in my hands which represents the desires of the population and which originated by a legitimate process of popular participation. So, how could I veto it? (AU[8]) Moreover, how can I know more than the council? In the council, representatives of the administration provided their technical information and discussed it with the other coordinators. In effect, they become the experts of the subjects treated. They know more than anybody, in that case about the educational and health demands of our city (LU[4]). If you ask ourselves: if it is so logical and even obvious, why every city's administrators won't do the same? The answer is simple: now you

implementation of it. It is needed to "prepare the field" before implementing the process. This preparation takes time and in the case of city 1 it could not start the process as a whole already from the beginning, only two thematic topics were treated.

6. Action unity 8 demonstrates that to vote and to veto is not common reinforcing the legitimation of the process. This learning unit 4 represents the respect and contentment with the participants of the process by the chief of the municipal Executive Power. This leader recognizes that the process which takes months, is based on discussion and is institutionalized into municipal "laws" is enough to provide expertise (i.e. learning content, developing initial knowledge about, etc.) to the participants.

	understand the problem of corruption and conflicts of interest and even ideological directions of the different parties that the representative democracy has in our country and the PB is not a reality in all the municipalities because of this problems.[…]"		

Table 17: Prototype 1, descriptive and comprehensive table

Prototype 2			
Human Resources Management tools	**Evidences**	**Intra-analysis**	**Comparative analysis with P1**
Initial stage - recruitment and selection	(Interview 1 with a barrio delegate of city 2): "When it all started we had to get together some delegates that were elected and we started to go to some meetings. We got together the maximum number of persons and take them to the Assemblies. Every 10 persons (citizens) we make one delegate who will represent those inhabitants, so we achieved 10 delegates here besides me, the leader of the barrio."	The initial stage of the implementation of the PB process is recognized by the theory of HR management as recruitment and selection processes. The abilities, skills, competences, values and so on required by the "job position" follow the same rules found in any firm. The test nevertheless is democratic, that is, the candidate will be elected by the barrio's citizens to whom he/she will have to convince. Thus, despite of the natural needed skills like responsibility, historical profile (as a leader), other important skills appears as communication and argumentation capacities, charisma, leadership, etc.	Learning – There is no significant difference on that stage from cities 1 except the fact that in prototype 2 the whole process took place. That is, recruitment an selection for regional deliberation, thematic deliberation and implementation process
Second stage - socializing and training	(Interview 1 with a barrio delegate of city 2): "Then, we went to the Assemblies, and always on the meetings… In the meetings we learned to deal will public finance, to know how works the organization chart and flowchart of the government, how the procedures work, the spider's net, how everything works… We deal with all the people which make part of the departments, the water or transportation departments, for instance. We talk to the engineers about the subjects: Why the busses take so long to pass, why this, why that?" (barrio's leader # 1)	The second stage resembles the socializing and training process in HR management. I observed on the meetings (meetings of city 2) that the socialization and training on the PB process are done on a formal manner, that is, formal trainings about different subjects and about the PB tool, and informal through the conversations, discussions taken during the meetings and even coffee breaks.	Learning – There is no significant difference on that stage from cities 1 except the fact that in prototype 2 the whole process took place. That is, socialization and training covered all the aspects for regional deliberation, thematic deliberation and implementation process

Third stage - decision-making	(Observation 2, the discussion between two councillors at the PBC of city 3) The councillor of the child and adolescent rights presents the demand, the project, the location of the two courts and the price of the constructions and, after that, another councillor asks: "Don't you think that the adolescents of our city have many other needs instead of a skate-board court?" The councillor answers: "The adolescents told us that in a city of 1 million people like ours, there is only one skate-board court. So, we understood that they were right and prioritize this demand."	The extract above shows how some of the decisions are taken with a non-prejudice approach to the demands. In that case there could have been many argumentations like the hormones of the adolescents or the human need for entertainment; however, the councillor limited her answer to a simple: "They demanded it!"	Learning – There is no significant difference on that stage from cities 1 except the fact that in prototype 2 the whole process took place. That is, decision making occurred with a bigger number of citizens covering all the aspects for regional deliberation, thematic deliberation and implementation process
Fourth stage - compensation	(Interview 1 with a delegate of city 2): "You see the machines are here, the public tender was done, all is working, all in order, already starting (the work), it will indeed happen, (laughs) it is incredible…The PB is a good thing because it gives us this advantage. It is the voice of the people that is there, people feel respected. It is sensational! …We have attained it (the work) because we were able to take many people to the assemblies, putting on busses, leading, talking to the people, persuading them to give an opportunity to look after our own…" (MU[17])	So, what can be said is that the delegates feel compensated by subjective demands like needs and drives which derivate from psycho-biological constitution and/or situated past experiences.	Learning – There is no significant difference on that stage from cities 1 except the fact that in prototype 2 the whole process took place
Fifth stage - performance appraisal	(Interview 1 with a delegate of city 2) "In our case, things were not easy because, despite of the fact that we were asking for our pavement for the last 50 years, we asked that of the PB but we did not gain it in the first attempt." The researcher: "And what did you tell the people?" the interviewee answers: "Well, we had to start all over again, explaining to them that other barrios were prioritised because they were in worse conditions. Most of them did not have sewers and the children used to drink water from the dirty streets. Everybody understood that and this year we finally got	The delegates are not assessed by the achievement of the demanded, they are, instead, assessed by the fairness and reasonability of the decision-making process.	Learning – There is no significant difference on that stage from cities 1 except the fact that in prototype 2 the whole process took place.

	our asphalt."		
Sixth stage - career planning and making redundancies	(Interviewee 5 of city 2): "My sister was a delegate. When she was about to leave the PB, she told me to apply as a candidate. At the beginning I though it was too much trouble for nothing but now I now that it was one of the most wise decisions of my life…"	The leaders were proud of doing so much in such a short period of time. It was also clear that although the delegates leave the process, they encourage new representatives to take part of it.	Learning – There is no significant difference on that stage from cities 1 except the fact that in prototype 2 the whole process took place.
Final stage - supervision	(Interview 12 with a delegate of city 2): "The coordinators have access to the construction projects as auditors; if they find any mistake they can report them […]".	The procedure for reporting a mistake is simple: the commission and/or the inhabitants of the barrio where the construction takes place can observe inconsistencies with the approved plan and denounce them.	Learning – As the process on prototype 1 was observed only during its first year, it was not possible to know how the supervision phase has happened
Space for discovery	(Interview 1 with a barrio delegate): "[…] you see the machines are here, the public tender was done, all is working, all in order, already starting (the work), it will indeed happen, (laughs) it is incredible." (AU[20])	1. Action unit 20 illustrates a testimony that shows a "test of legitimacy" of the process. The interviewee highlights the concrete results of public participation and deliberation. 2. No corruption, reduction of prices offered by providers of services and products	1. the "test of legitimacy" in city 2 is alike in the city 1 2. The PB process involves hundreds of thousands of citizens participating in its different stages and distributes millions of euros fairly. As far as I know, there are no complaints or denouncements of any kind regarding its integrity. 3. The prototype 2 was able to implement the process from the beginning; nevertheless, it followed a "naïve socialist" orientation. I mean the idea was to take from the richer and give to the poorest despite of the evidence that this would constitute a popular demand. The councillors of the administration and the Mayor introduced this kind of discourse and consequent actions.

Table 18: Prototype 2, descriptive, comprehensive and comparative table

Prototype 3			
Human Resources Management tools	**Evidences**	**Intra-analysis**	**Comparative analysis with P2 and P1**
Initial stage - recruitment and selection		Recruitment and selection	Learning – differently from prototype 1 the recruitment and selection processes involved regional deliberation, thematic deliberation and implementation of works and services. Nevertheless, it was not observed significant differences from prototype 2
Second stage - socializing and training		Socializing and training	Learning – differently from prototype 1 the socializing and training processes involved regional deliberation, thematic deliberation and implementation of works and services. Nevertheless, it was not observed significant differences from prototype 2
Third stage - decision-making	(Observation 3, the discussion between two councillors at the PBC of city 3) After the councillors for the black community communicates the decision of the delegates for the preparatory course, other councillor raises his hand, presents himself and asks: "I would like to ask if this decision is the recognition that the black community is in disadvantage in Brazil or that it is not capable to access to the public university without help? That is my worry!" The councillor for the black community answers: "In reality my comrade, we have abandoned this kind of discussion many time ago. Independent of the reasons of that fact, the presence of the black people in the public universities is almost inexistent despite of the fact that the white people is the minority ethnical group in our country, as of course you know. So, what we have decided is to provide free classes for anyone that recognizes himself as black and want to take advantage of the preparation […]"	Right after that discussion the group of councillors deliberated the decision positively and by general consensus. In my analysis the councillor of the black community used his capacity of reasoning demonstrated by the use of statistics and also values of respect to the black community historical impossibility of entering the public university. The councillor who confronted the delegates' decision was a black man and after the argumentation seemed to be convinced that the deliberation was fair.	Learning – differently from prototype 1 the decision-making process involved regional deliberation, thematic deliberation and implementation of works and services. Nevertheless, it was not observed significant differences from prototype 2

Fourth stage - compensation		Compensation	Learning – differently from prototype 1 the compensation policy involved regional, thematic and implementation of works and services. Nevertheless, it was not observed significant differences from prototype 2
Fifth stage - performance appraisal	(Interview 13 with a public servant of city 3): "In the initial years of the PB in our city we tried to attend the demands of the poorest. The reason for that was that they were for decades forgotten. However, what we found out was that segments of the middle class and basically the whole high class were not considered by us. We analysed it and concluded that we were committing a mistake because in reality they are also citizens like the other and have demands. Of course, their demands are much smaller. They want better parks, things like that. Nowadays, we try to incorporate these demands in the deliberation and sometimes there are indeed attended because the monetary value of their demands is small [...]" (AU[18])	Action unit 18 demonstrates the intention to incorporate the whole society in the participation. The instrument that made possible to correct a mistake was performance appraisal made by the public servants and policymakers. It is important to highlight that there was no necessity of contemplate a bureaucratic assessment process. Nevertheless, the intention of considering everyone made possible the performance appraisal practice.	Learning – differently from prototype 1 and 2 the performance appraisal concluded that it should be incorporated the whole society in the participation process as action unit 18 demonstrates
Sixth stage - career planning and making redundancies		Career planning and making redundancies	It was not observed significant differences from prototype 1 and 2 with respect to career planning and making redundancies
Final stage - supervision		Supervision	It was not observed significant differences from prototype 1 and 2 with respect to supervision of the works and services provided by the PB
Space for discovery			1. The "test of legitimacy" is a common ground of the PB, so the three cities analysed present it.
		2. No corruption, reduction of prices offered by providers of services and products	2. After sixteen years of experiences all over the country, there have been four main outcomes. The process has been seen to be fair to all citizens; it enhances citizenship participation and development; it improves the quality and reduces the costs of the projects carried out in the cities; and, it reduces, or eliminates, corruption in the use

			of public budget.
			3. In the third case, the processes resembled the second case, but there was an important correction in some moment of the experiment. They re-thought the idea of representativeness and decide to include, or more specifically attend, some of demands of the richer social classes because after all they are also citizens, thus representing a "self-reflected socialism". Out of this kind of differences, the research did not find anything relevant worthwhile of mentioning.

Table 19: Prototype 3, descriptive, comprehensive and comparative table

Appendix B – The interpretation of citizenship learning within the Participatory Budget processes

In the following extracts of interviews with and observations of citizens, delegates, policymakers and public servants will be presented:

Interpretative - refers to the research questions: how and why			
Prototype 1			
Existential-Humanistic learning	**Type of Evidences**	**Evidences (E # …)**	**Intra-analysis**
	Observation, Verbal Testimony, Speech, Interview, Focus Group		
Description			
1. contextual pre-conditions	Interview	(Interview 9 with a non participant of city 1) (The researcher asks:) "What do you know about the PB?" (The interviewee:) "To tell you the truth, I don't know much […] the only thing I can tell you is the CEL Project which is this new public school that they are putting in many barrios. I am a Pedagogue, thus, it calls my attention. I visit one and got impressed. My son goes to a private school, but I would think on putting him there next year. The students study during the whole day, the building is new, they have movie theatre, locals to practice sports and on the weekends it becomes a centre of entertainment for the barrio. What I don't know is that if they are going to qualify or re-qualify the teachers, because education is more than beautiful buildings, but anyway it is much better than we are used to see the public schools"	An interesting discovered made was that the PB as an instrument for a change on the citizens' conditions of living became a facilitator of new conditions. That was the case of the new model of schools proposed by city 1 and permitted by the PB. As education was one of the main thematic demands, one of the results of this action was the Project CEL which consists on new Educational Centres with a different pedagogical project.
2. subjective-objective relation			The discourse of the mayor reflects her self-reflection about efficiency of the councils. In other words, the legality about the integration of public power and citizenship provided learning to the mayor about the efficiency of the constitute team. The same process seems to impact all the participants in the PB I have revised
3. meaning-making process	Interview	(Interview 16 with a delegate of city 2): (the researcher asks:) "Tell me about your experience with the PB?" The answer: "Well, at our barrio the barrio's association	The interview 16 shows a delegate who was even before the PB acting a deed as a barrio's association participant.

		which tries to improve the conditions of the barrio. We knew about the PB of Porto Alegre and other cities, so when the PT was about to gain the elections, we expected that it would be implemented also here, and they did. So, I am here since the first informative meetings. My objective was to take information about the PB to my barrio and try to get the people engaged in the discussions. Then we in the association decided that it would be good if I tried to become a delegate so we mobilized the people they voted to me and here I am. […]"	The PB provided him a unique opportunity of improving his barrios conditions. His next worry was to inform the people and suggest for them the active participation in order to benefit the whole barrio.
4. self-actualization process			Individuals have developed and used, or act, their potentialities
5. valuing process			Although it is not so clear on that prototype it can be argued that the decision to prioritize education and health which are so basic needs was made in consonance with the self-actualization drive. That is, if the population has not attended their health, how can them develop'? In the same sense, if they have health care but not good education how can they develop? Thus, it is not by accident that the Human Development Index (HDI) pleases strongly the criteria of health and education in the countries
Space for discovery	Document Interview	1. The analysts of the PB projects guarantee that it is an "experience of shared power in progress" (Ribeiro and Grazia, 2003: 19) 2. (Interview 9 with a non participant of city 1) "[…] the only thing I can tell you is about the CEL Project which is this new public school that they are putting in many barrios. I am a Pedagogue, thus, it calls my attention. I visit one and got impressed. My son goes to a private school, but I would think on putting him there next year. The students study during the whole day, the building is new, they have movie theatre, locals to practice sports and on the weekends it becomes a centre of entertainment for the barrio. What I don't know is that if they are going to qualify or re-qualify the teachers, because education is more than beautiful buildings, but anyway it is much better than we are used to see the public schools" (AU[21])	1. The deliberative democracy, in practice, means the public administration share of power with the citizens 2. An interesting discovery made was that the PB as an instrument for a change on the citizens' conditions of living can become a facilitator of new conditions, action unit 21.

Table 20: Prototype 1, interpretative table

Prototype 2				
Existential-Humanistic learning	**Type of Evidences**	**Evidences (E # …)**	**Intra-analysis**	**Comparative analysis with P1**
	Observation, Verbal Testimony, Speech, Interview, Focus Group			
Descriptions				
1. contextual pre-conditions	Interview	(Interview 1 with a delegate) "Look, what our country needs is medium term. Twenty, twenty-five years of straight governments as the example of what is happening right now with Lula da Silva (the present president), but also what happened before with the Fernando Henrique who stabilized our Economy. The PT started and followed the policy, maintaining the payment of the (National) debt… The PT… The great force of the PT's work, is this work of "little ants", so, the Participatory Budget is a sensational thing. Take a look, our barrio was abandoned in the last 50 years… Take a look, we are here among farms… and we are the last barrio of the city, 7 km from downtown, nobody sees us, so there was none possibility of gaining anything… so the PB was a new thing, a strange thing for all of us, nobody knew it and at the beginning we started to participate in the meetings until we get used with our citizenship, because the ambience of all the Brazilians is of total revolt with the politicians, total disbelief, you see the machines are here, the public tender was done, all is working, all in order, already starting (the work), it will indeed happen, (laughs) it is incredible. When it all started we had to get together some delegates that were elected and we started to go to some meetings (We asked: Delegates of the barrio?) Yes, we get together the maximum number	The interview converges to what I found in the documentation review. They both reveal that in the sub-context created: the process provides a horizontal and democratic organizational structure, confirming what Putnam (1993) had already observed; the delegates, leaders and public servants had equal position and power in the discussion; the clear orientation of the "team" towards the social good also resembles what Senge (1990) suspects about teamwork.	Learning – no significant difference was found when compared to prototype 1

| | | of persons, we take them to an Assembly and every 10 persons we make one delegate who will represent those inhabitants, so achieved 10 delegates here besides me, the leader of the barrio. Then, we went to the Assemblies, and always on the meetings, because the delegates have, when possible, to be present at the meetings, so we always were present, we followed everything. In the meetings we learned to deal will public finance, to know how works the organization chart and flowchart of the government, how the procedures work, the spider's net, how everything works, so we are an ordinary citizen who had no notion about anything and now there we will see what is happening: the government assumes an immense debt getting tied with it, without being able to do any improvement, any increase of salaries of the public servant, the payroll full, a swollen City-hall like ours with 15 thousand employees, all of these come from years after years because now you are hired only by public selection but before you could become a public servant by indication of someone which swelled the City-hall, there is people that I met there which did not have any qualification and that today work in the citizen's attendance centre, the person has worked for already 20 years, so all these things have happened and today, thanks to this Fiscal law which regularizes the expenses of the States, things like this cannot be done… so we learn all of these. We deal with all the people which make part of the departments, the water or transportation departments, for instance. We talk to the engineers about the subjects: Why the busses take so long to pass, why this, why that? So, the meeting are like this… (We ask: And the servants listen to the people?) They have to (listen to | | |

		the people). It is a burden the PB because it gives us this advantage. It is the voice of the people that is there, people feel respected. It is sensational! Then, afterwards, it comes the Assemblies in which the delegates of the different regions will vote to the ones who will represent the regions of the city, they are the counsellors. The coordinators will represent in the government all the delegates and presidents. They have access to the works as auditors; in the presence of any mistake they can denounce it. In this region that congregates 105 barrios we elected two counsellors, the colleague Mr. C and me, the process is annual. And we started to like, if none of these happened we would not attain our asphalt. We have attained it because we were able to take many people to the Assemblies, putting busses, leading, talking to the people, persuading them to give an opportunity to our own because nobody believes in anything anymore, you know?"		
	Interview	(Interview 2 Interview with Chamber's depute) "Today, the city's budget is transparent and accessible to the people… The prices of the works proposed by suppliers on the public tenders we are having has diminished considerably. The reason for that is simple, as mentioned, transparencies impede the "secret process" of public tenders that used to contain many kinds of suspicious stratagems… Another influence of an "opened" and "locked" budget is the certainty of receiving the City Hall's payment that the private companies have today… so they know they will receive (payment) and do not overprice it (their tender)… In fact, the distinction between us and other types, the old type of policymakers, is that we are not afraid to talk to the people. Like I said, when the processes are		

	Interview	open and participants are allowed to discuss, they confront us and we learn from their different opinions and perspectives. In a representative democracy, policymakers are elected and after that they disappear." (Interview 8 with a barrio delegate of city 2): "When my brother told me to participate on the OP, I thought: 'I don't have time for that and that it must be something boring'; however, after participating on it I learned a lot and […]. Today, I think: what a glad decision I took on participation on it." (MU[20])	This meaning unit 20 serves as an evidence of a change on the meaning (i.e. initial versus subsequent perception) of the participative action promoted by the PB processes.	
2. subjective-objective relation	Interview	(Interview 1 with a delegate) "The researcher asks: "And the servants listen to the people?" The interviewed: "They have to (listen to the people). The PB is a good thing because it gives us this advantage. It is the voice of the people that is there, people feel respected. It is sensational!"	This equality promotes individual thought, as Kasl et al. (1997) also observe and enhances productive dialogue as Isaacs (1993) advocates.	Learning – no significant difference was found when compared to prototype 1
	Focus group	(Focus group 2 with two dance instructors and eight dancer students in city 2): The researcher states: "Tell about your project!" One of the instructors answers: "One year ago, the activity for the youth of this barrio was a demand of the adolescents. So, the city hall hired us to teach them different styles of dance, after that we form a dance-group and make presentations on different sorts of parties and celebrations like today [they will make a presentation at the inauguration of a elementary school also paid by the PB]." The researcher asks: "What about the response of the adolescents?" The second instructor says: "Well, they seem to like a lot. After one year only a few left. I would like to say that the dance classes do not only teach them to dance but also to belong on team, to count on each other, the discipline..." A student interrupts the instructor and completes: "Yes, now we have better marks in the	This meaning unit 13 reveals that a change of the objective reality, that is being respect through the offer of a service, impacts the subjective of the individuals not only in the initial objective (i.e. provide leisure) but marginally it enhances other competences like the responsibility to attend school classes and even the achievement of better grades. The change towards an enhanced subjective-objective relation can be a powerful promoter of reflected thought or at least of the observance of owns' change and development.	

		school!" The researcher asks: "Why is that?" The student (in agreement with the others) answers: "Because the teachers tell us that to study is important for our future and that we cannot be absent to the school classes. I think we are more motivated to study nowadays." Another student enters the conversation by saying: "Yes, our dance teachers are nice and handsome… (laughs)" (MU^{13})		
3. meaning-making process	Interview

Interview | (Interview 1 with a delegate) "And we started to like, if none of these happened we would not attain our asphalt. We have attained it because we were able to take many people to the Assemblies, putting busses, leading, talking to the people, persuading them to give an opportunity to our own because nobody believes in anything anymore, you know?"

(Interview 1 with a delegate) (MU^6) "[…]In our case things were not easy because despite of the fact that we were asking for our pavement in the last 50 years, we asked that to the PB but we did not gain it in the first attempt. (We ask: And what did you tell the people?) Well, we had to start all over again, getting people together to vote and so on and explaining to them that other barrios were prioritized because their were in worse conditions. Most of them did not have sewer and the children used to drink water from the dirty streets. Everybody understood that and this year we finally got our asphalt. This is important, particularly nowadays, that what politicians do is to bring a truck with a group of country music before the elections…" | The interviewee describes the sequence leading to solutions, which means that he also deals with problem-solving. However, he is less concerned about the difficulties and challenges of how to implement the solutions to the problems. These difficulties can be overcome by training, meetings, discussions, deliberative power, etc. However, he does touch on the main concern, which is to whom the restricted resources goes first. The quality of life and the social good is the main parameter of the decision. So, this meaning unit 6 is represented by the act of serving his city efficiently. This is the real meaning of the efforts. In effect the act is made with efficiency and understood as a duty towards the people. Nevertheless, the sense of obligation does not impede him to act also responsibly and letting his demands for other opportunity thus benefiting the neediest at this moment. | Learning – no significant difference was found when compared to prototype 1 |
| 4. self-actualization process | Interview | (Interview 1 with a delegate) "Take a look, our barrio was abandoned in the last 50 years… so the PB was a new thing, a strange thing for all of us, nobody knew it and at the beginning we started to | | Learning – no significant difference was found when compared to prototype 1 |

		participate in the meetings until we get used to our citizenship… You see the machines are here, the public tender was done, all is working, all in order, already starting (the work), it will indeed happen, (laughs) it is incredible. When it all started we had to get together and start to go to the meetings. We got together the maximum number of persons, we took them to an Assembly and with every 10 persons we make one delegate who will represent those inhabitants. Then, started going to the Assemblies, and always on the meetings, we followed everything."		
5. valuing process	Interview	(Interview 1 with a delegate) "In our case things were not easy because despite of the fact that we were asking for our pavement in the last 50 years, we asked that to the PB but we did not gain it in the first attempt." The researcher asks: "What did you tell the people?" The interviewee: "Well, we had to start all over again, getting people together to vote and so on and explaining to them that other barrios were prioritized because their were in worse conditions. Most of them did not have sewer and the children used to drink water from the dirty streets. Everybody understood that and this year we finally got our asphalt."	Solidarity or altruism is not found alone, that is, the altruist behaviour includes the selfish interest. The meaning unit 10 reveals that the valuing process takes into consideration what is useful for the community but also for the citizens. This integration of solidarity and selfishness is found in Hume	Learning – no significant difference was found when compared to prototype 1
	Interview	(Interview 5 with a public servant of city 2) "One of the major problems of regularizing the invaded land is that imagine what an invasion is: people coming and building their wood houses in order to reserve a territory without any control; of course, there is no State there. Latter on they build house made of bricks on the same unorganized space, it is a mess. Then, the PB decides to buy the land, they will pay of course it is not a donation, and regularize it. However, there are laws that regularize a minimum size of a space for living and so on. In		

		that mess some of the people had more space and the other right beside, which means a neighbour did not reach the minimum size. So imagine what happened? The researcher: "I would know…" The interviewee: "We ask the owners of the bigger space if they could give a piece of their land to the neighbour because of what I just explained to you and then we could keep on the process of regularizing. All of them said: 'Yes, no problem!' Can you imagine this on a rich barrio?"(M[10])		
Space for discovery	Observation and interview	1. (Situation: the researcher is on his way to a presentation of some of the achievements by the citizens of a slum. This barrio is the biggest invasion of private land of Latin America. The achievement of the people is that the PB is buying and regularizing the land they are living in. Later they will have to pay for the mortgage. His is observing the barrio from the car in the path to the locality of the presentation and talking with the driver of the car who is a driver of the municipal administration.) The researcher comments: "They have a local commerce here!" The driver answers: "Yes, they do!" The researcher then: "Well, first it will be made the regularization and then the urbanization…" The driver: "Yes, then this will expand rapidly. The problem is there [not having the land regularized]. They [the barrio inhabitants) are united. They have already blocked the high way to protest. In reality the people of the PB had that in mind to decide for the prioritization of them […]" (MU[15])	1. Respect to this discovery I will use myself as a testimony. As a middle class citizen every time I passed right beside (on the highway) of this big slum what I saw was a slum. The meaning for that was the same for all the slums I have ever seen: those are poor and unqualified people. Now it comes my self-reflection. At first, I point out the simplicity and the wisdom of the driver. He had a totally better comprehension of the meaning of this slum, which was the reality of an invasion thus the impossibility for the City Hall to do anything (water and sewer systems, light) because this was an illegal land. In fact, the city has more than 200 illegal occupations. After that explanation of the driver I could understand that despite of the impossibility of buying the land people was there in complete careless trying to survive, including by becoming local entrepreneurs. My meanings to the slums completely changed. From the general view of a middle class person I was able to understand	Learning – no significant difference was found when compared to prototype 1 expect the "naïve" socialism found in the discourse of the mayor and the PB's coordinator that I prefer to analyse as a concept ideologically frozen

			that each one of them has its own histories and reasons to exist and need particular solutions. The citizens there are doing their best. Blocking the highway to protest (I suffered one of these blockade on my way to other city) is a meaningful reaction from the unheard on their despaired attempt to exist for the political power and the society as a whole. Therefore, this information led from the state of non-learning to the awareness of what was going on there.	
Interview		2. (Interview 10 with a coordinator from the administration of city 2): "Before the PB what happened? The money of the city use to stay in the central barrios, that is, with the richest. One of the reasons for that is that people don't the reality of the barrios, because the periphery of a city with 1 million people is far from the centre or because people and I mean the richest don't care much about this reality. What we did was to take the money from the centre and send it to the periphery. It was funny [laughs] last week we took two palm tree of a square in the barrio [X] [in which richer people live], they have lots of them, an give the tree to a barrio of the periphery which demands a square for leisure to the PB. We told them about this change and they seemed to like it."	2. This learning unit 13 represent an act, transporting the tree, with an additional meaning, that is, the take "money" from the richest and give it to the poor" which resembles the initial ideas of Marx and Horkheimer. Later on Horkheimer reoriented this view arguing that it is not enough the redistribution of wealth without a process of reflection made by the people. If the interpretation of the people is, for instance, to find out that they are as important as the rich people, something that the needy Brazilians seem to have forgotten, than the strategy of this coordinator would be correct. The discovery relies in the fact that a straight Marxist interpretation is provided in the discourses of the PB	

Table 21: Prototype 2, interpretative and comparative table

Prototype 3				
Existential-Humanistic learning	**Type of Evidences**	**Evidences (E # …)**	**Intra-analysis**	**Comparative analysis with P2 and P1**
	Observation, Verbal Testimony, Speech, Interview, Focus Group			
Description				
1. contextual pre-conditions	Interview	(Interview 3 with a public servant) "In the beginning the citizen did not want to move to their new apartments… With calm and patience we told them that the change would be better for them, they trusted us and now they thank us…"	Interview 3 demonstrates the love orientation of the public servants in the sense of protecting, orienting, being calm and empathic with the change those people are about to face. In effect, it is a caring attitude of these public servant with the complicate subject of changing perceptions	Learning – no significant difference was found when compared to prototype 1 and 2
	Interview	(Interview 4 with a public servant): "In the begging of the PB we found out that people wanted to prioritize let us say the construction of an avenue in the barrio and then the construction was made however linking no place with nowhere. We found out this problem and worked with them in the sense that every project should be a part of a bigger project for whole barrio. They agreed. On the other hand, the City Hall used to build things without taking the citizens opinion, using only the technicians' opinion. The citizens proved we were wrong. For instance, we were building a street in front of a gas station and the delegates from that barrio told us that the way out of the gas station was wrong and should be put in the corner. We did that and everybody was pleased."	Interview 4 express the need for technical expertise as a way of not only reducing mistakes but also using rationality and augmenting the self-esteem as a result of doing a excellent work	
2. subjective-objective relation	Interview	(Interview 15 with a barrio's delegate of city 3) The researcher asks: "Tell me about your experience with the PB…" The interviewee says: "Now you see the	I assume that it must be hard, or anti-natural, for a human being to stay passive after facing such situation. The PB is an opportunity to act in	Learning – no significant difference was found when compared to prototype 1 and 2

		asphalt but things were not like that. Once a neighbour that was about to give birth asked me to take her to the hospital. However, it was Summer time and you know how much it rains here and as you can see the barrio is basically made of hills. So I put her in my car and tried to go to the hospital. Unfortunately, it was raining so hard that week and that they in special that the streets became muddy. The mud made it very difficult to arrive to the hospital, we had to stop a couple of times, and the delay was inevitable. By the time we arrived the baby had died. She almost died too. I think that this kind of facts convinced me to participate in the process and also the other delegates to prioritize our asphalt. If we had the asphalt the child would be alive today." (MU^2)	accordance to the identified need and desire to do something about an objective problem and suffering.	
3. meaning-making process				Learning – no significant difference was found when compared to prototype 1 and 2
4. self-actualization process				Learning – no significant difference was found when compared to prototype 1 and 2
5. valuing process	Interview	(Interview 14 with a barrio leader of city 3): "[…] I donated a piece of land I had to the barrio's association in order to have a place to build its headquarters. A friend of mine told me that the land I have donated valued "good" money. I answered to him that if we have a place to have our meetings the benefit would be for the whole barrio." (the interviewee opens his arms and smiles) (M^{11})	From these extract, meaning unit 11, it is possible to observe a positive role for the selfishness. The positive selfishness is a core characteristic of Adam Smith's thinking.	Learning – no significant difference was found when compared to prototype 1 and 2 except the improvement observed about the attempt to incorporate all of the affected, that is, the high class in the participative process
	Document	(Testimony 1 of one of the founders of the PB in Brazil):	The knowledge about the	

		"The fact that calls much attention in the Participatory Budget is the solidarity and sometimes the generosity, fruits of the better knowledge about the reality, beyond the limits of a glance given during the walk through the streets of the barrio [...] The process of deepening the knowledge about the demands of the city, of the available municipal budget for the year and of the difficulties with the execution of the physical and financial chronograms start to provoke a sense of justice. It is common, in this process, to encounter needy people giving up their own legitimate necessities in the favour of the claims of other people still more needy." (Ananias, 2005: 37-38)	needs of the others impacts the operative values of the participants (see page 76). These value choices indicate the preference for solidarity and generosity because both fulfil the psychological and emotional needs of the organism and organismic tendencies (i.e. the subjective) of the participants in favour the development of their self, of others and the species. This solidarity expressed on the behaviour of voting in favour of the more needy ones makes possible the development of the participants self, in effect, this decision makes them learn and develop, in short, become better persons.	
Space for discovery	Theory	1. The PB recovers the core values and dynamics proposed by democracy (LU[19]).	1. Thus, the learning unit 19 is a statement that provides an opportunity for self-reflection in the sense that the core values representing the good and human standard of fixation reflect the same values of the social movements against the dictatorship, that is, freedom, respect to the human rights, distributive and procedural justice, solidarity, responsibility to every citizen and so on.	
	Interview	2. (Interview 6 with a public servant): "One of the main demands of the barrios is the asphalt. The reason for that is that as you can see most of the slums in our city are located on hills which brings enormous problems on it rains. However, the citizens start to say that every time the asphalt comes first, I mean, before the sewer system, they have to brake	2. Different problems maintain in parallel the process of new knowledge creation. Action unit 15 reveals an interesting finding. Although the logical sequence: sewer system first and asphalt afterwards; seems obvious, for some reason nobody noticed it. The participants identifying	

		the asphalt where the tubes are put, which is senseless. So, from two or three years ago we started to advise that at first we should build the sewer system and after that the asphalt…" (AU[15])	the waste of money and time suggested a new sequence which was accepted with ease. In effect, this unit of evidences demonstrates intentions within intentions, that is to say, the decision taken have to be implemented with efficiency.	

Table 22: Prototype 3, interpretative and comparative table

Appendix C – Examples of interviews and observations

The objective of the appendix E is to provide the full transcription of some of the interviews made and observation of discourses given during the field study of the research. As the triangulation is a norm created by the methodology proposed, I will present mainly citizens in different roles public servants, policy makers, barrio leaders, participatory budget delegates and coordinators.

Example 1

The research observes a discourse of the coordinator (as public servant) of the Participatory Budget Council in Campinas (city 2) during the inauguration of works in a suburb barrio. The observation lasts ten minutes.

The speaker says: "I remember the day we delivered (inaugurated) the pavement in the barrio Ouro Verde, in that day we said: 'Next year we will be delivering the children's day care'. This year we are not only inauguration the day care for children but also the health facility. This is a small example of what it is the participatory budget. So, what is the participatory budget? The participatory budget is to take the decision out of the fourth floor of the City Hall where the cabinet of the mayor is located and bring the decision here to the barrio in order to take the decision together with her (the Mayor). You and us. Starting from what you say that is a priority for you. This is the reason why the money does not go to the ones that does not need it. This is why the money goes to the ones that need it. When the discussion is made openly, and there is nothing to hide, the very small interests of certain groups, which have commanded this city for so long time, have no space anymore. Who commands today is who needs. Who commands today the participatory budget is the suburb. There are many political candidates today saying that they will invest in the suburb. However, we are already doing what the others are promising thanks to the participatory budget counsellors who do not receive anything (monetarily) to work and they work a lot. They work for many hours. 38% of the resources of the PB are being invested in this region (R6) and the region of Campo Grande (R3). So what the others are promising we are doing and we are doing all of this with total transparency. They have killed our mayor. The present mayor has assumed the position giving continuity to the PB processes. It is not easy for us from the administration. In the administration there are

people who still have not understood what it is the PB, who keep saying this is the PB but this is not as if all the money of the City Hall was not being spent with the city's suburb. Nevertheless, we will get there, the administration and you, Campinas' suburb. I live in the Costa e Silva barrio cross the city to get here but I arrive with satisfaction. During these four years I have gone to every barrio of the city. I saw, lived with and knew many people who have an antic fight against the property speculation in this city, and now with you we are starting to confront this speculation, democratize the city and spend the public money with where it has to arrive. Here is the great example of what and how can the City Hall be managed. The projects for this barrio include different departments of the City Hall. These different departments would not work without the public servants. I am also a public servant and have passed the entire 90s hearing the president Fernando Henrique Cardoso saying that public servants are lazy. This is a lie. There are many good people in the public service and thanks to them we are being able to attend the necessities of this population. If we keep on democratizing the city in the next eight, twelve years, Campinas will be the opposite of what we found four years ago and for that reason we need to do at least two things: to value the public servants, to value the social movement, the barrio's associations, the barrios' newspapers, everything the comes from the suburb. All against an elite that lie everyday, that does not want to hear about poor people. The elite lie every day in the newspapers of this city because they are against this model which takes the money out of there and puts it here. Congratulations, to all of you. Let us fight and construct a city that we deserve. Thank you very much!"

Example 2

The researcher observes the discourse given by a delegate (barrio leader) of the participatory budget council of the city 2 during the inauguration of a work. The observation lasts about twenty minutes.

The speaker says: "Good afternoon everyone (the people applaud him), thank you for the care. Well, the work that we are inaugurating today is much more than a dream of the population who lives here for more than twenty years. I think it is a dream… It was eleven year ago that I came to live in this barrio and nine years ago I became a member of the community (barrio association), I coordinate the community for four years. Our association is composed by twenty two people. There are twenty two people that participate but the

association is not only this people, it is each neighbour of the region. We have to participate. In recent time when it was elected the Party of the Workers in Campinas and when it was launched the participatory budget in Campinas city… From the beginning I had heard about the participatory budget in Porto Alegre city. I believed on this idea that the PB is one of the best paths for the population to know the functioning of the state machine, how it works and where it is invested the public money. So since the first year of the participatory budget, in the first year I was elected with more than seven hundred votes, we took more than twenty buses from here to the City Hall, in the second year I was elected with more than three hundred votes of the neighbours from here, the Campo Belo and region. In the last two years we agreed to maintain the same members in the council without electoral dispute. This I think was the great victory of our region because from the third year we have started noticing that it is not only one barrio and it does not worth to fight alone. We have to organize ourselves as a region. This area starts here and goes to the Mario Gatti and if we take the Oziel, we are the most careless area. So in the discussion within the PB we accessed the main demands of the region which are the health facility and the cooperative. The later was born from the demands of the women of the cooperative who have organized themselves for that. However, what happens, unfortunately we are living on a land which will be requested by the public power for the amplification of the airport. Thus the City Hall cannot put money while the process is not concluded. This does not mean that the administration has tied hands. We have approved in the PB along with the certainty of the mayor who promised to accomplished the promises of the PB, we have organized ourselves and found the money to realize this work. I would like to thank all the ones that helped us, including the secretary of education who made possible the day care for children. In the discussions of the PB, I would like to say sorry for (he makes reference to a person) because sometimes we have argued, but not because she did not want to bring this facilities but because she did not believe that we could bring it here." (He thanks many people from the City Hall and its departments. He asks the population to treat well the public servants of the heath facilities and school of the region) Note: as part of the barrio would have to be relocated to other areas because of the airport enlargement, the PB council had a creative idea of constructing the heath and day care facilities in a way the they could be relocated later. The facilities are made of wood and divided in modules which can be transported later after the decision. So in the begging of the PB discussions the argument was that this region could not receive investments although it was known that

they were one of the neediest. Nevertheless, a councillor of the PBC came with the creative idea. Astonished and happy the other members changed the path of the discourse and finally achieved the demand.

Example 3

The research interviews a barrio's leader and delegate of the Participatory Budget Council in Belo Horizonte (city 3). The interview tells stories about the ordinary problems the community had before the PB. A public servant who participates in the PB takes the researcher around the barrio to show some of the works done or under construction. The public servant introduces the researcher to this barrio leader. The interview lasts about twenty minutes.

After seeing one of the works which is a stair to "climb" the hill from the street we are to the upper street, the researcher asks: "What does the people feel (awareness-enhancing question) after seeing a work done?"

The interviewed responds: "they become very happy because there are many difficulties they suffer. It was difficult for the children and elder people to go down the hill (referring to the stair)…"

The researcher asks: "Do they think the work was 'given' or that they fought for it (awareness-enhancing question)?"

The interviewed comments: "Look the persons that are fighting recognize the fight and effort of every one and the effort of the City Hall."

Right beside the works there is a propaganda banner in which it is written: "ATTENTION THE COMMUNITY ASSOCIATION ALERTS THE NEIGHBOURS THAT THE WORKS UNDER CONSTRUCTION ARE A PART OF THE PARTICIPATORY BUDGET (PARTICIPATION PB 1998-2002) DO NOT SELL YOUR VOTE", having that banner in mind the researcher comments: "Now, is this banner used to advert the persons who did not participate in the process?"

The interviewed comments: "I haven't seen the banner yet… (the researcher points to it and reads it) Now I see it but only ten percent of the people do not know that the works are results of the participation because here in the barrio's association we are very united in

favour of the improvement. In effect, I am living here in the last twenty two years and I know what is good and what is bad. Here the difficulty was much worse so I am happy with the benefit."

The researcher comments: "So, you are living here in the last twenty two years and only now you are feeling the benefit?"

The interviewee answers: "Yes, I am participating in the association in the last twelve years but really only now we are receiving the benefits. There were twenty two years of fight, enthusiasm, friendship…"

The interviewer asks: "How do you feel as a citizen?

The interviewed comments: "I can say that I feel myself realized!"

The interviewer comments: "Waiting for twenty two years shows that the Brazilian people are really motivated…"

The interviewed comments: "Yes, if I have to start another path for another twenty two or thirty years, I would be there…"

The interviewed comments: "yes the Brazilian people have hope and motivation…"

The public servant comments: "It is true. They are showing now the result but it seems that they never give up…"

The interviewer comments: "… and now it (with the works made) is proven, there it is… so it is easier for the people to believe…"

The interviewed comments: "Yes. Some people demand from us of the association and we say: 'Patience, wait a little bit, there is many difficulties, the money is not easy, the City Hall is fighting, let us go to the meetings and you will see'…"

The interviewer interrupts: "Ok, as you go to the meetings, you know about the prioritizations and then you transmit this information to the people…"

The interviewed comments: "Yes, I transmit this to them. Some of them understand. Some others leave alone, get out… But today, the people is recognizing, they are seeing a good thing. The most difficult phase we passed through was six, seven years ago (the PB had already started in city 3 by this time) when it was difficult to convince the people because we had nothing (works to prove). Some years ago the works started to appear, and then it

was ok. Today if we go home by home to join the persons they go to the meetings (of the association). In the beginning they use to say: 'No I am not going because nothing is going to happen' but now they are seeing (the works) and start to go."

The interviewer comments (enhancing-awareness statement): "It is a shame because after years of abandonment the person stops to believe, isn't that right (the interviewed agrees). People like you that are the most motivated and engaged are the ones that make this happens, in fact you would have given up, nothing would have happened (he agrees)."

The interviewed comments: "Many have given up, left the process. The first delegates of the barrio left it because they did not wait, and we have waited for the results."

The interviewer argues: "What if the (local) government changes (in the next election) and the participatory budget ends?"

The interviewed comments: "We have fought for this cause to hold this, understand? In fact, in this area of parties, we have fought to maintain (the one in power). There are many friendly people (of other parties) who have affection for us but I said a word: 'My friend if I change know (my orientation) I would sculpt in the plate that I have eaten.' I leave here, I know the suffering of the poverty, and I have to hold this. I told in the meeting 'the one who is my friend will understand that, we cannot change.'"

The interviewer comments: "It is like if you go back to the past!"

The interviewed agrees: "Yes. I know about the past. I have walked on the mud. My friend we have passed through so much suffering here. I had a vehicle, I have rescued a woman here… (he points to the direction of the home) who was giving birth to a child. I told the neighbour: 'let us cut the umbilical cord to save the child' but we had no time to reach to the hospital, the child was born in my hands. I have passed through all of this. The police did not enter this part of the barrio, neither the ambulance because there was no access for them but with my vehicle I could. We had to hold that woman on a mattress, for men trying to hold her and put in my vehicle. We saved the woman but the child we could not save. Because the women that were there watching that scene did not let me cut the umbilical cord, if I had cut the umbilical cord I could have saved the child as well. All of this we have passed here. Today it is different, today we call the police, the ambulance, the tax and they come. Today it is different life."

The interviewer complements: "Congratulations, you believed and achieved. The participatory budget is known around the world, and I am here to tell the people in Spain what you are doing. To tell them that you participate, decide, prioritize and oversees the works…"

The interviewed comments: "Yes. And there is more than that. This land (and points to the place) I bought twenty two years ago, there was nothing here. This land was donated to the association. In effect, some people told me 'hey you have donated a valuable land, are you crazy?', I mean we receive this kind of attacks (critics), but I do that with a happy heart, and I have no needs, I have more and I am happy, that is what happens, understand?"

The interviewer finishes: "Congratulations again!"

The interviewer finishes: "Thank you. Thank you for the attention devoted to the barrio!" (and he says to the public servant: 'Good by, see you on Saturday in the meeting!'"

Example 4

The example 4 is an interview with one of the Belo Horizonte's participatory budget coordinator (city 3). Besides its character of gathering new information for the research it also has a confirmatory character (i.e. as a criterion of consistency) because it is one of the last interviews made. The longitudinal strategy finishes in this moment. The interview occurred in the office of the PB coordinator in Belo Horizonte's City Hall. The interview lasts about one hour and fifteen minutes.

The interviewer states: "Describe me how the participatory budget in Belo Horizonte works!"

The interviewed comments: "What the PB tries to do, among other things, is to be process articulated as much possible with other public policies. I think the right word is synergy. The results are accumulated since the initial years of its implementation. It is an opened model. In each new edition there are changes which are presented, discussed and introduced, always with the intention of giving more efficient responses to the demands and of improving each version. Also in the sense of following this evolution because the PB brings very important changes in the city. Here, in Belo Horizonte it is impressive the difference in the suburb since 1993 when the PB started. It is in fact another city; you do not find anymore regions with the level of degradation you used to find before it. The

changes were huge. Of course, the degradation started with the increasing in the general level of poverty in the population. Nevertheless today it is possible to reflect about this integration of public policies and the participatory budget in the sense that the conception we gave to it here (i.e. the integration) helped a lot to diminish such degradation. The conception became the reality as we can see by the results of it."

The interviewer comments: "Do you think this broad scope of the PB in terms of results promotes economic development?"

The interviewed answers: "I think economic development must be an integrated program of the municipal, state and federal levels. Nevertheless, we perceive that there is a local economic development. The PB does not solve this issue but it helps. It connects places through avenues and streets. It diminishes sanitary problems through the construction of sewer systems and asphalt. It promotes commercial activities on places where it would not be possible before. It makes possible to gathered persons in associations. I think if one day there is a clearer development orientation of other levels, the PB can be an excellent partner because it can leverage the process because it gives the basic conditions for the development. I mean it provides what is important for any economic initiative providing the infrastructure, the access for it. The population become to have access to hospital, day-care for children which are support for the mothers to work. The range of the beneficiaries of the PB is about two million people almost half of the population of the city."

The interviewer comments: "An important issue of the Campinas PB was the legalization of invaded land made possible through the PB there. The problem that without a ZIP code, which means an address, people would have more difficulties to find a job or even to buy thing whether by the difficulty of buying by credit or of receiving the product because there was no address to deliver the product. Now with an address they have credit; with the day-care they can leave the children and go to work; with the asphalt they are rarely late to arrive in the job local. The respiratory deceases are now calculated in a hospital unit close to some of the barrios which received asphalt, it felt drastically."

The interviewed comments: "All these indicators you are commenting serve here as well. Here we have an housing PB which, although we had housing demands in the regional PB, were created to centralize these demands for housing and thus making the use of resources more coordinated and efficient. This thematic group works in parallel with the regional PB and responds to the organized social movements demands which were asking for housing

since a long time ago, like the shelter-less movement. It has a proper additional budget. In the beginning it contemplated only urbanization but latter we found out that there was an important need for building the houses as well. The decision process is made in the city level, instead of regional following the same procedures: delegates are elected and prioritize the construction, after that the commission of supervision takes care of the implementation. Within the housing PB we have the urbanization area which improves the quality of life of the barrio through works or implementation of facilities. It attends the population in a risky situation, people that do not have a place to live. There is criteria to prioritize and select them, they have for instance to prove they live in the city for at least two years, they have no other residence. The housing PB is out of the regional in order to do not compete with the resources of the regional because the resources for housing are huge."

The interviewer asks: "I would like to know whether the decision making process in the housing participatory budget is the same of the regional ones, or it has a proper dynamic. I mean by the same decision making process the schema of 'convincing' the others instead of voting as I was told the majority of the PBs works."

The interviewed comments: "Ok, the City Hall presents the resources and the housing commission the demands. After that, some of the resources are divided among the regions and the other part stays with the housing PB. The criteria I have just told you is followed but with the resources provided the commission discuss without the presence of the City Hall. The participants are the own neighbours, they discuss the prioritization, because in reality all of them need resources, and when they come to the decision they distribution is normally articulated in the previous meetings. In the housing one they define the priorities normally through the IDH (Human Development Index) the worst qualified are the first to get resources, there is not much discussion on that. Nevertheless, in the regional commissions we do the caravan of priorities. The caravan consists on the visit of the delegate to the places prioritized. All the delegates defend their priorities in the meetings but in the caravan they are able to show to the others what they have defended. Each regional has twenty five pre-selected priorities; they visit them during the caravan. This process happened last week. In the next Sunday, from the twenty five works the delegates will choose about fourteen works in each regional which results in more or less one hundred works per year. The works will be made next year. In the past we used to choose

too many works in the first year but what happened was that the works started to delay. We have learned from that and today we do a bi-annual participatory budget. We finish all the works in this period of two years and, start to do all the rounds again in the year after that. How do we know the percentages of the resources each regional gain? This was decided in the past based on the IDH of each regional, of course, we adapt it today because the first beneficiaries have developed and now they give place to other ones. The richest regions use to receive about one third of the resources that the poorest ones receive."

The interviewer comments: "As you participate in the process for the last twelve years, how do you perceive the matter of people's trust? In Campinas the participants complain that many people do not trust that the process would work."

The interviewer comments: "Yes, in the initial year we had the same attitude but as we delivered seven hundred works, the citizens know it is true the participatory process."

The interviewer comments: "When I ask the citizens about their perception of the PB, they tell me that the process completely changed their life, and they normally open a big smile. I perceive a different sort of citizenship in Brazil. They are not passive, they are active, they have the feeling the can achieve things, of being respected and so on. It seems here in Belo Horizonte that they are another kind of citizens if compared to twelve years ago. How do you perceive this?"

The interviewed comments: "Yes, certainly this is true. I perceive this in the closer contact I have with the population and with their representatives, the delegates about one thousand people today divided into different commissions. But what we perceive is that the people shows a sense of dignity which must be reinforced by a process of instructing and informing, that is, people who will take decision have to know what they are doing regarding to the deliberation. It is important that they know everything. Today they domain the technical language, what it is an executive project, the stages of the works, they follow them. They perceive themselves the responsible for the realizations. Of course there are many complaints but this is what makes things go on. No doubt there is an economic development but we see also a human development. The participants feel proud with the works done. They appropriate the realization as theirs because they know the City Hall was not there. In that sense the public power only creates the conditions but the population are the one who is planning the city."

The interviewer asks: "Does the population teach the government?"

The interviewed answers: "Yes, they teach a lot. The participants start a 'movement' which forces the government to move out from the lethargy it was used to. They confront the old technical approach of the servants. They force the servants to go there and discuss with them, to hear the important information that the technician did no know. It interesting because although the servants are technicians the people bring the kind of argument that convinces them. The people have a truth that a technician working is his/her office would never know. This situation forces the government to readapt its communication to deal with the population and most importantly its way of dealing with the issues. Now the issues are better treated because the government are better articulated internally in order to give the responses to these issues. There fore the development resides in the less fragmented actions; it is different from the past when every municipal secretary had their own action which was not necessarily integrated to the whole. Today it is not a specific secretariat that is there but the government is given an integrated answer to the demands which comes from an organized and prioritized way."

The interviewer states: "One of the things that the previous interviewers have told me that now the influence is bottom-up instead of the old top-down governmental decision."

The interviewed comments: "Exactly, in the municipal planning there is not anymore the old type of decision making, the type of the 'closed doors' inside the offices; the kind the used to hear the demands of a municipal councillor or of a state deputy. Now the demands come from different channels. This different reference is what I think have the power of transformation. At first to build works that have technical quality, the people supervise them. For example in 1993 we receive 'electoral' works, that is, works that some politician promised but built without any planning or logic linking streets from nowhere to no place but made just before the elections. Many of these works were asphalts which are relatively easy e to make but without the proper of construction of the sewer system that goes below the asphalt. Of course, such works were damaged quickly. Of course to integrate the City Hall actions is still an effort but we are oriented to this goal. The works today are more integrated and, they have quality and durability, which optimizes public resources. The attempt of integrating the municipal planning started in 1993. Different forums occurred and commissions were created."

(At this point of the interview two other public servants also participants of the participatory budget enter the interview. The interview becomes then a focus group with the intention of looking for consistence of opinion amongst these participants)

The interviewer comments: "Hello, I am the researcher that comes from Spain and is interested in understanding what is happening in the PB. More specifically how the process developed the citizens and the public administration. I warranty the confidentiality of your names and any other aspect that you do not allow me to tell in my report."

The focus group member 1 (the same public servant who was being interviewed) completes: "So, to complete the first successive participatory budgets helped to construct a methodology, like building streets within a macro planning of the city, which today serves as the criterion to take participatory decisions. The articulations unify social and urban policies and actions. The consultations become arguments which sustain the planning. A sustained planning enhances the efficacy of the municipal policies. Thus, you stop pulverizing resources that used to be located here and there but without any integration. Many needy areas were abandoned before the PB and now the government is investing expressively on the social but now with criteria. All the secretaries also have their own criterion. If you want to build a health facility by the PB it has to respect the criterion of the Health Department. The population cannot build one right beside another, for example. So this all must be integrated some how and we are learning how to do this. For the other areas it works in the same way. There is thus a combination between the deliberative process and the planning process which reinforces the development of the city as whole. We become experts on our area but generalist as well because now we can see the whole."

The interviewer comments: "You all seem to be learning and developing a lot professionally…"

The member of the focus group comments: "Here you have all the documents I am telling you (the coordinator show me the documents): the distribution of the resources; the limits of the works; how the priorities are approved; the minimum number of participants to be present."

The interviewer comments: "Every year this plan is modified and improved."

The members of the focus group comment: "Yes, the one I am showing you represents this year, but it follows the initial structure. The directives are also improved year after year.

The resolutions of problems permit to focus on new problems then the improvement is a necessity. This is the investment plan (she shows me); the priorities of each area and the flowchart of the works with every step until the final approval of the work."

The interviewer comments: "Do these documents go the revision of the Municipal Chamber for eventual changes and the final improvement?"

The member of the focus group comments: "They go but the often approve the documents with any amendments. Here we have the execution of the works (she goes back to the flowchart and shows the stages), after that the public tender process; projects elaboration; global plan; here it is said in which point there is a direct participation of the population. Here we have the directives which are really well settled because the population always follow them and want to know how it is working. The directives help to inhibit the approval of works without the proper amount of budget; or without the connection with a macro-planning. The directives tie everything."

The interviewer comments: "An interesting thing happened in Campinas: the prices of the works asked by the providers in the public tender have dropped considerably. The reason for that is that before the PB it was very common the City Hall to contract a work, paying for it in the initial months and simply stop paying for it. Knowing that routine beforehand, the providers used to over estimate the prices of the works as an attempt to diminish their losses. A second reason of course in the problem of corruption but you know… Have you experienced something alike?"

The member of the focus group comments: "Yes, we felt the change on the relationship style between the entrepreneurs and the City Hall. As we have here a longer process, it has been a while since these things do not occur anymore. I remember that the providers used to be interested only on big works in which they use to gain a lot. Today there are opportunities for small companies to provide the different kinds of work needed. Moreover, if there is a big work to be done, it would take all the budget of the period thus nothing would last for other demands. So what we try to do is to build a big plan for the area, last say urbanization, and cut the plan into parts prioritizing parts year after year until the big project comes to an end. In most of the cases the strategy of parts is possible. So, some of the works takes five, six years to be finished. The parts left have to concur again in the next year for a part in the budget. Other unfinished works are being finished."

The second member of the focus group intervenes: "Today we have municipal department of supervision that supervises the prices of the work through some standards. Besides the follow up of the works: schedule and quality, are supervised by the people of the receiving barrio. This City Hall's organ confronts overprices of the public tenders. In the case that a work is under estimated, this can happens, there is a reserved budget of at most twenty five percent of the initial budget to correct the under estimation. This was another thing that we have learned. It corrects the amazing problem of having unfinished works, a very common issue in local administrations. Respect to the supervision (the third member of the focus group enters the conversation), I have received an accusation from the people through the Conforza (The Commission of Supervision constituted of delegates of the PB about forty people of each area, other citizens can participate as well) of a constructor that was using a different material, worse than the one contracted initially. The delegates complained about the material, we sent the municipal technician; they confirmed the veracity of the fact and forced the constructor to go back to the original deal. Such attitude is incorporated in the people. They know that they really have the power to control the works. The important is to feel this dignity. In the caravan we were mentioning it is very beautiful to follow the citizens' process of becoming conscientious about the problems that affect other citizens."

The interviewer comments: "In the caravan as you say, the process of social empathy must occur frequently, that is the recognition of the worse condition of the other."

The second member of the focus group intervenes: "In the begging of the PB there was a clear resistance from the part of the administration and public servants that the process would succeed. The public servants use to say: 'Imagine, it is impossible to have people deciding!' and so on. Besides, it was funny because the citizens of the richer barrios use to go to the meetings all dressed up and some of the other people without even dressing shoes. In the caravans they used to encountered 'open-sky' rubbish and so on. This reality shocked a lot the richest and they start to leave the participatory budget process. So what we did was to guarantee resources by region which provides resources to the richer classes. They know now that they deserve a part of the budget and what they normally ask is something related to the culture or sport which even so ends up favouring also the lower classes which live closer."

The interviewer comments: "The interesting aspect of the human nature (referring to the social interest orientation of Adler) is that the richer citizen assumes that as a citizen he/she

has the right of having part of the budget but he/she also agrees that this part can be smaller than the one who has nothing."

The second member of the focus group comments: "Absolutely. The good thing of the PB is that the process is open to development. In every one of its years, we had so kind of change. There are meetings with the population and the technician in the end of the years to let them assess what was good or bad in the process."

The interviewer asks: "Do you think the people are creative? Which are the evidences for that statement?"

The interviewed comment: "Yes we do (a general agreement). I think (a member continues) that a clear example are the suggesting they give for virtually all the aspects of the PB process. In many occasions they are more efficient than the technicians. There was politician from India who came to interview the population because he was interested in observing the reactions of the population with the PB. They do not have the PB there (in India). In the visits we encountered many participants who provided testimonies for him. He was very pleased. He interviewed students, teachers. He saw as we see the dignity in the population when the population show the works they have decided about."

The interviewer comments: "This is really interesting because sense of dignity, responsibility and competence is something intangible, invisible difficult to assess methodologically. The change in values, in mental frameworks, in meanings seems to change the local culture to a more active. The PB is an instrument for this development. The PB confronts theories which assume egoism in human beings. Some other theories in Psychology tell that the selfish human being was someone damaged by the ambient he/she was leaving in but this empathic nature can be recuperated. The understanding of the PB is telling me that the human being is instead cooperative, have solidarity and can learn (the members of the focus group smile showing agreement)."

The second member of the focus group comments: "I have an example. There is a village that is separated of some of the works, like the metro, by a wall. The citizens have always asked to the members of the municipal chamber to do something for them, but they never did anything because the wall hides the precarious conditions of the village, you cannot see it. However, through the PB they realized many of their demands. They have found out that with their mobilization and their union they can reach their needs."

The interviewer says (the idea here is to confront the researcher interpretative hypothesis with the opinion of the interviewed): "Another issue is trust. If there is trust the compromise is more likely. Trust, commitment and respect are all interrelated values. These mixed values enhance maturity. The participatory budget process is different for instance from the philanthropic process. In the later the individual asks and waits. Sometime even thanks God for the received bless. In the PB the process is psychologically different. The individual feels like a responsible citizen who looks for dealing with the problem he/she is affected. He/she has is dignified. There is an adult and mature person who achieves, who has a 'heart' that feels affected by the others' worse conditions and tells him/her to decided in favour of the others. Another aspect of the value of trust is the assumption that the individuals honest and competent. The PT party seems to believe on that and the PB. Traditionally it is assumed that the people are dishonest and ignorant. Nevertheless, the PB not only trusts on the citizens' capacities and values but also fosters the hope for a better future, not given but achieved through the mobilization. Does this make sense for you?"

The coordinator of the PB comments: "Absolutely, the only control we have is that the citizen has to prove he/she belong to the barrio in order to run for delegate. Besides that, the process trusts on the citizens. All that you are saying makes sense. We are measuring the index urban-life quality. The coordinators of that project are saying that one of the most important variables is the improvement of infra-structure which reflects the works of the PB. You are right; it is difficult to measure all the impacts the PB has on people like the maturity you are commenting."

The interviewer asks: "Yes, the research has two parts. The first one is the description of the PB process and the second is the interpretation of the changes and development of the individuals. This second part is analysed through some concepts related to the intra-psychic, that is, the psychological development of the citizens after his/her participation in the process as I was mentioning. Please, tell me about the perception of your own development, as professionals, after participating in the PB."

The member 2 says: "I think the participatory budget provided us the knowledge about a different reality. This reality was not the reality that we have imagined. Today we see the city as a whole but also with its idiosyncrasies. In the same time, only the ones who believe on it and are motivated by it work in the participatory budget. You leave many things of

your private life in function of this program because you believe on it. You start thinking that a new world is possible, another city is possible and that is what we are watching. In the last caravan I said: 'People, the barrio we are was planned by the population, of course the City Hall was involved, but the population showed the path, their priorities and necessities.' I think this is very interesting. It is also interesting this aspect that you mentioned. You see a person that was destroyed and today the same person feels like a citizen and says: 'I can! I want!' I think this is very important; the individual develops as a person. So I think it is a different thing to talk about the process and to live the process. We get emotional. One thing is to show the program, but another thing is to live the reality of the other. To live this for me is a very important thing that no money can pay. As a technician I have developed and I have learned a lot as human being (the members applaud)."

The researcher redirects to other member: "What about you?"

The member 3 responds: "I have been working in the process for the last four years only. I had no knowledge about the process before but it is like they say when we start to know, to live the process the feedback is great. You engage on a body-to-body relationship. The citizens are thankful to us. They do not see you as a technician or a public servant but as a friend, as someone who will clarify. This is very good; it is day-by-day feedback of thankfulness. Our dedication is enormous. The problems we find we try to overcome. We work along with the community. There is our role as public servants but we are also members of the community. I have been working for the last four years but I expect to stay on this department because this is what I like to do. Everyday I learn more and in the next ten years I want to have all this capacities developed because I am only starting to learn." (she laughs)

The coordinator comments: "As they have already said I think not only to work in the participatory budget but also in a govern that has this compromise of working with the community effectively. A govern that disposes its servants and team with this objective. You are in a place that the notion of your role is always remembered, updated and demanded by the participants; the people which are joined in this shared management of the city. This public management changes us, I told you about the technicians and the engineers who once used to please the constructors (instead of the community), the technicians today have to see another dimension, the dimension of who has the right. They

work the demands of who has the right. They work for the people instead of intermediate the relationship between the City Hall and the entrepreneurs. The form of contract today is different. So these types of changes committed every instance of the administration. All the organs, they have different roles. Here in the planning we try to build the rules, to create isonomy of them as a way of avoiding different treatments of the issues that you favour parts unfairly. I think our role is very gratifying as they said. We are aware of our function here and in the day-by-day these all renew our strengths to keep on working despite all the problems, the difficulties, the lack of resources which inherent of a process that deals with lack of resources, choices to be made and so on. These choices are difficult. We are dealing with the neediest population of the city, the most demanding. So we see this orientation of the government to really try to attend them inverting the historically established priorities. This to us is factor of personal change which makes us stop being a technician dissociated of the reality we are leaving in. The technicians are not detached from the reality anymore. We have a technical but also a political dimension. From the beginning I had different roles but always around the function of planning and execution and this is what I like to do. It is very gratifying."

Appendix D – The videotape for socializing and training

This is a transcription of a videotape which was produced and coordinated by the City Hall of Campinas with the objectives of socializing and training new comers of the participatory budget process.

Title:

Participatory Budget

What it is and how it works

The decision is within your reach

Transcription:

(The narrator says): "When the City Hall of Campinas presented the Participatory Budget I was there because I supported that idea. But I want to know how the PB works."

(Mayor): "In the past, who decided on the budget was the Mayor and its advisors. Today, the population does. It decides how and where public money shall be spent."

(Narrator): "But to know what the Participatory Budget is, we must know what a budget is, isn't that right?"

(The coordinator of the PB, a public servant answers:) "Budget is the planning of everything that you are going to spend. For instance, in a family the budget is made adding all monies that enter comparing them with those to be spent in that month. The monies earned are the income. In that family (in the screen it is showed pictures of a family, it is composed by the parents' salaries, and the grandfather pension. In the expenses column enters what the family spends during the month. Money for buying foodstuff, to pay the light and water bills, to buy medicines, and to pay for transportation."

(Narrator): "If the family budget is drawn up from the family income and expenses, the public municipal budget then should be composed of the City Hall's revenues and expenses. Shall we see if that is so?"

(Municipal secretary of Finance): "So right you are. The City Hall's budget also has its revenues and expenses. The difference is that the City Hall receives and spends much more money than a family does. In the City Hall's budget are all the expenses that it intends to make during the year. How much it is going to spend in public health, education, and

transportation, and with security. The government political project is present in its budget. The City Hall can make a budget for those who need most or for those who need less. In our case, we are making it for those who are most in need." (Narrator): "And how is it the budget made?"

(Municipal secretary of Finance): "The Democratic and Popular Government submit a budget proposal to the population. When ready the proposal goes to the City Council (Municipal Chamber). The proposal is submitted to the City Council as a bill. Councillors have a period of time to analyse the bill, they can make amendments to it, and must approve it by t eh end of the year. When approved, it becomes the Annual Appropriation Act, that is, the Annual Budget Law (ABA). The ABA will guide the government steps during the following year. And it is upon it that the government accounts for its revenues and expenditures."

(Narrator): "Now I know what it is a municipal budget, and how it is made the law that defines and controls that budget. But how is it that we, the people, will be able to define the municipal budget through the Participative Budget?"

(Coordinator of the Campinas' OP): "The people will give their opinion in organized meetings. To participate in the Popular Regional and Thematic Assemblies, and to participate in the Intermediate Rounds' phase. The popular Regional Assemblies will decide the priorities for the city Administrative Regions. The city of Campinas is divided in 18 regions, 14 of which are Regional Administrations, the ARs, and four sub-districts. In each region shall be held two Regional Assemblies of the Participative Budget. To participate in the Assemblies just be present and be accredited at the start of the meeting. The Popular Thematic Assemblies will discuss more general issues, more strategic to the city, defining public policies for the Municipal Administration, such as: social services, culture, economic development and taxation, housing, health, and education. There are also topics on citizenship: the homosexuals, women, the elderly, the young, the blacks, and people with special needs."

(Narrator): "The beginning of our participation in the Budget is here, in the First Round of the Popular Assemblies, in each region in Campinas an Assembly is held, always in the beginning of the year, from April on."

(The narrator makes a question to the Regional and Thematic Agent of the PB: "What does it happen at the Popular Regional Assembly?"

(She answers): "At this Regional Assemblies, the government presents to the population the City Hall financial situation and the Participative Budget programme."

(A scene with the Mayor explaining appears in the screen): "What is it the public budget? It is an act that organizes what we are going to collect and how we are going to spend the public money."

(Back to the agent): "Afterwards, the participants divided into neighbourhood groups to elect its delegates."

(Narrator): "And what it does happen at the Popular Thematic Assemblies?"

(The agent): "At the Popular thematic Assemblies it is the same thing."

(Narrator): "Mrs. (the agent), what the Regional Delegates are good for?"

(The agent answers): "As a whole, the Regional and Thematic Delegates form the Forum of Delegates of the Participatory Budget. The Forum of Regional Delegates is composed of the regional delegates and the Forum of Thematic Delegates is composed of the delegates of that thematic sphere. Therefore, there will be one Forum for each region and one Forum for each thematic sphere. The Delegates work as volunteers, without remuneration in their neighbourhoods of in the thematic sphere. Besides their participation in the Forum, they organize the Intermediate Meetings."

(The narrator asks a question to a regional delegate): "Hi! Is everything o.k.? I am looking for a delegate."

(She answers): "I am a delegate."

(The narrator asks): "I would like to know what the delegate does."

(The delegate answers): "The delegates meeting in the Forum organize the Region by neighbourhood, (barrios), according to common necessities, its proximity, or by theme. Then, a calendar is made for the Intermediate Meetings, which will be held between the first and the second Assembly of the Participative Budget of the year. Those meetings will call the population to participate in the discussion of their necessities and will inform them. In the Intermediate Meetings with the region inhabitants, the Delegates will collect the demands by order of priority. They are going to make a list of the neighbourhood's needs. The same thing is going to happen at the Thematic Intermediate Meetings, and those Meetings will define the regional and thematic priorities."

(It appears a scene with a delegate saying): "A defence was made of all the priorities presented. Let us vote: street pavement, alimentation…"

(The delegate recovers the explanation): "Afterwards, the Delegates present the priorities at the Second Round of the Assemblies. The same also happens with the thematic priorities."

(The narrator asks to the PB's coordinator): What does it happen at the Second Round of the Popular Regional Assemblies?"

(The coordinator answers): "The Second Round of the Popular Regional Assemblies will put together the priorities defined by the population, organized by hierarchical order by the Forums of Delegates. Besides, it shall be elected the Counsellors who will constitute the Municipal Council of the Participatory Budget, the PBC."

(The narrator makes a question to an agent who participates in the PBC during the meeting): "What does it happen during the Popular Assemblies of the Second Round?"

(The Regional and Thematic Agent of the PB answers): "The government presents a budget proposal, that is, how much money it will have for spending in the following year. The presentation is starting…"

(The presenter of the PBC says): "… next year, we are going to have a little less than eight hundred and fifty millions for spending (about three hundred and twenty millions euros)."

(The agent recovers the explanation): "Now, the Forum Delegate for the Region or Thematic sphere presents the priority defined in the Region or Thematic sphere. This is what happens from now on…"

(It is showed a scene with a delegate presenting the priorities of a region, she says): "The first priority in the Region Six was Education, the second street pavement, the third was health…"

 (The narrator): "Then the election of counsellors for the PBC will start?"

(The agent is back and answers): "That is it. In the Thematic sphere the process is the same."

(The narrator): "Now we have the Municipal Council of the Participatory Budget elected. I would like you to explain what this Council will be good for."

(The coordinator of the PB answers): "The Municipal Council of the PB deliberates on the budget proposal that will be submitted to the Council (Municipal) Chamber.That proposal shall be made with the priorities indicated by the regions, and themes of the Participatory Budget."

(The secretary of the PBC explains): "Once elected the PBC, the Counsellors will have one year mandate, and will do voluntary work without remuneration. It falls to the Counsellors to regularly conduct the PBC's works, to attend its meetings, and to establish a bridge between the PBC, the Forum of Delegates and the population in general. Before defining the priorities that will be included in the Annual Appropriation Act, instructive activities are organized with the counsellors, e.g., courses, seminars on public administration, and collective visits to diverse regions in the County. After the Council of the PB, and the government submit the Annual Financial Bill to the Council (Municipal) Chamber, it must follow the budget debate in the Council Chamber. Once the budget has been approved by the Council Chamber, the PBC's role will be to follow the budgetary spending, that is, it will check if everything planned with the population is being really fulfilled by the government. It also falls to the PBC to organize the whole process of the PB of the following year."

(The Mayor says): "To structure the PB in Campinas is the responsibility of everyone, men, women, everyone who lives and resides in this city. This is the way by which every citizen will have a better future. This is the way that we are going to have much more hope. Hope for a society where everybody fits in, for an all-embracing society for solidarity among its members. It is for this that I invite you and I count on you."

RESUMEN

El presente interés por temas relacionados con aprendizaje y desarrollo ciudadano no es accidental. El bajo "involucrarse" por parte de los ciudadanos hace temblar las bases del sistema democrático lo que conlleva a una preocupación debatida en distintos campos del conocimiento. Aprendizaje y desarrollo a través de la participación ciudadana están relacionados con las Ciencias de la Administración en diferentes aspectos. El aspecto administrativo puede ser identificado en la administración de la administración pública y en los procesos participativos liderados por el poder público. El aspecto de aprendizaje está intrínsicamente relacionado con las disciplinas de administración que intentan explicar cómo los individuos aprenden con eficiencia. El aspecto de aprendizaje organizacional se encuentra en los estudios sobre las características de los contextos organizacionales que crean un clima de aprendizaje lo cual promueve desarrollo. En ese sentido, la tesis dirige comprensión hacia tales intrincarías adicionando nueva información al tópico aprendizaje y desarrollo ciudadano.

En su desarrollo la tesis empieza por presentar algunos de los campos de estudio interesados en entender tales preocupaciones. El problema del estudio se construye a partir del conocimiento previo respecto la identificación de este problema y los intentos de resolverlo. Algunas de esos intentos como dar suporte a la participación democrática de estudiantes o como los estudios de las mejores prácticas de participación ciudadana soportan el establecimiento de las preguntas de investigación. De esa manera, las preguntas de investigación son coherentes con el problema definido. Esas preguntas servirán para describir y comprender el aspecto administrativo de las situaciones de participación ciudadana y para interpretar el aprendizaje y desarrollo encontrados en ellas.

Des de las consideraciones mencionadas parte la revisión en la literatura del fenómeno aprendizaje y desarrollo ciudadano. A este respecto, yo revisé algunos de los autores que establecen las raíces de compresión sobre temas relacionados con la ciudadanía y que influyen con sus ideas la sociedad occidental hasta la presente fecha. En este momento de desarrollo de la tesis surge la primera orientación hacia el tema ciudadanía. Esa orientación hacia la participación ciudadana entendida como la situación en la cual el fenómeno ocurre. En otras palabras, la orientación trata la necesidad de estudiarse cómo la participación democrática desarrolla la ciudadanía. Resultante de ello se busca en la literatura los hallazgos relacionados con las situaciones de participación.

Los principales campos de estudio que desarrollan ese tema son la Ciencia Política y la Educación. Sin embargo, ellos no responden completamente mis cuestiones de investigación. De esa manera, yo sospecho que las disciplinas Administración y el Aprendizaje Organizacional pueden ayudarme en el esfuerzo de entender la aprendizaje y el desarrollo ciudadano a través de perspectivas diferentes y complementarias. En la búsqueda de una situación ideal de participación ciudadana, yo encontré una de las experiencias más divulgadas de aprendizaje y desarrollo ciudadano, el Presupuesto Participativo en municipalidades brasileñas. De hecho, él es considerado una "escuela de ciudadanía".

El marco teórico establece que una manera adecuada de estudiar las situaciones de participación ciudadana sería a través del estudio y descripción de las prácticas de administración de los recursos humanos presentes en tales situaciones. Efectivamente, en la literatura a ese respecto no existe esa aproximación descriptiva. La metodología sugiere primeramente la comprensión a través de la revisión de dos aproximaciones dentro del campo de la administración de los recursos humanos, la universalista y la de la congruencia. En segundo lugar se revisa la literatura sobre aprendizaje organizacional y se la compara con los hallazgos respecto a la participación ciudadana. Para mi sorpresa en la teoría de aprendizaje organizacional existe una considerable dificultad a la hora de entender el aprendizaje en de la participación ciudadana. La razón de eso es que la principal corriente teórica de aprendizaje organizacional esta anclada en dos posiciones epistemológicas: la empírico analítica y la histórico-hermenéutica. Ambas aproximaciones a la ciencia, a pesar de sus incuestionables capacidades explicativas en muchas de las dudas respecto al aprendizaje individual y organizacional tales como la resolución de problemas y la institucionalización de creencias sociales, fueron incapaces de entender de forma más profunda el aprendizaje y desarrollo ciudadano en situaciones de participación popular. Una aproximación epistemológica alternativa, la teoría crítica, puede mejorar tal comprensión. La teoría crítica asume el interés de emancipación de la ciencia, es decir, la orientación de la acción humana y social debe de ser buena, humana y racional. De esa manera, diferentemente de las demás dos aproximaciones, la crítica inicia sus análisis y prácticas des de ese definido patrón de fijación. La Ciencia no es instrumental o relativista y el investigador no es un observador neutro. El investigador necesita ser consiente de su rol dentro de la totalidad social. Sin embargo, un problema surge: ¿cómo puede uno saber si está actuando basado en la bondad, racionalidad y humanidad? Con el objetivo de tratar

ese problema, yo consideré dos marcos teóricos en Psicología: las psicologías humanista y existencialista. Esos marcos estudian el problema de los patrones de fijación mencionados des de sus orígenes filosóficas. Debido al hecho de que la acumulación de conocimiento alrededor de esas psicologías es enorme, yo decidí utilizar algunos de sus conceptos que son pasibles de integración y que proveerían la profunda comprensión requerida por las preguntas de investigación. Dado el hecho de que existe negligencia en una aproximación existencial-humanista al aprendizaje organizacional, se transmite al lector los conceptos elegidos el en cuerpo de la tesis. Consecuentemente, me fue posible proveer una definición para el marco teórico interpretativo a través del cual el fenómeno sería interpretado. La metodología de investigación reanuda, explica profundamente y endosa las preguntas de investigación dentro del marco propuesto.

Este marco epistemológico de la teoría crítica se traduce en metodologías de investigación que obligatoriamente se distinguen de las metodologías de investigación utilizadas hasta entonces en el caso del fenómeno estudiado. Es aspecto descriptivo de la investigación, es decir, la descripción y comprensión de las prácticas de administración de recursos humanos en las situaciones de participación son analizadas a través de la de-construcción de la acción democrática en partes: intenciones, planes o instrumentos y actos o resultados. De esa manera, esa de-construcción, basada en la fenomenología de Schutz, permite ofrecer un paso más allá a la descripción de ella y comprendiendo esta acción social. Ya que el presupuesto participativo es un instrumento a servicio de un intencionado cambio en algunas democracias locales, se vuelve posible de-construir ese instrumento en sus sub-acciones y, más que eso, demostrar los demás elementos presentes, y necesarios, dentro de las prácticas de recursos humanos utilizadas.

Esa comprensión epistemológica particular conlleva a la necesidad de múltiplas metodologías descritas en la literatura como "metodología convergente". Él método de *bricolage* resultante es una construcción emergente que cambia y utiliza nuevas formas porque diferentes herramientas, métodos y técnicas son utilizados para resolver el puzzle sobre investigación. Las herramientas metodológicas sugeridas son observaciones, entrevistas y grupos focales como fuente de datos primarios y revisión de documentación como datos secundarios.

Las descubiertas posibles gracias a la base epistemológica crítica han viabilizado la sugerencia del psicoanálisis como método ideal para verificar las legalidades en la acción

individual. Esas descubiertas son fructíferas al promover el entendimiento del método crítico lo cual sustenta que la auto-reflexión es promovida por la información sobre las interdependencias legales que provienen de cualquier campo de estudio y que genera un proceso de auto-reflexión en la conciencia del afectado cambiando, de esa manera, cambiando el estado de la conciencia no-reflexionada y trayéndola de vuelta a las condiciones iniciales sobre lo que es legal. El concepto de legalidad esta relacionado a la asunción de que existen verdades en el funcionamiento humando y social por ello se deriva la idea de acciones individuales y sociales orientadas. El cambio del estado de conciencia no-reflexionada al de la reflexionada provee la aproximación al aprendizaje y desarrollo que será utilizado en las interpretaciones.

La tesis propone un procedimiento metodológico llamado investigación fenomenológica la cual cuadra perfectamente con la epistemología, las aproximaciones de aprendizaje en Psicología propuestas y posibilita la contestación de las preguntas de investigación. Es decir, la metodología fenomenológica puede contestar "si" se aprende algo, "qué" se aprende, "cuáles" herramientas de administración son utilizadas en los procesos participativos, "cómo" ellas son utilizadas, y "porqué" lo que se aprende se aprende.

Las herramientas metodologías usadas por la investigación fenomenológica son las mismas de la parte descriptiva y comprensiva de la tesis pero con una función interpretativa adicional que provoca diferencias sutiles en la manera que son utilizadas como por ejemplo la inclusión de cuestiones de "toma de conciencia". Se utiliza una estrategia longitudinal con tres prototipos, o casos de participación, en diferentes momentos de desarrollo como manera de analizar aprendizaje y desarrollo durante el tiempo.

La evaluación de la calidad de la investigación se hace por las distintas triangulaciones propuestas lo que genera consistencia. La preocupación con la claridad en la exposición de la estrategia de investigación posibilita una futura evaluación del grado de confianza conseguido. La generalización de los hallazgos proviene de la confirmación de hallazgos conceptuales y empíricos dentro del marco teórico y recomienda la noción de "fuerte conjetura" para cada conclusión que podrá o no ser confirmada en futuras investigaciones.

El triangulo presente el la última columna de la figura 4 representa la triangulación de las herramientas metodológicas las cuales objetivan convergencia y consistencia.
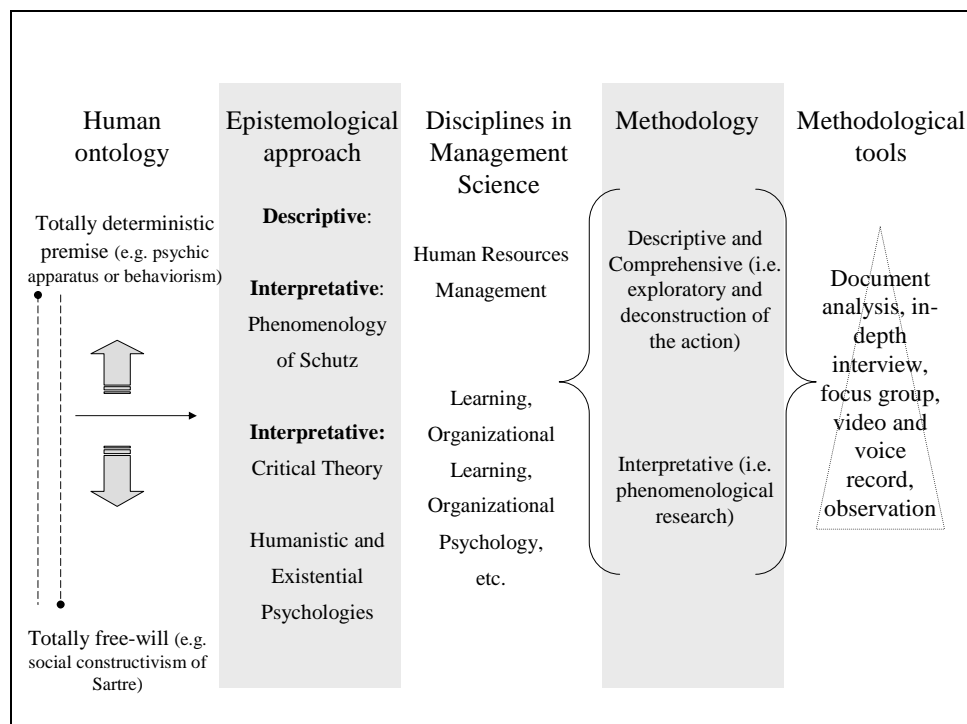
Figura 4: La epistemología y la metodología resumida

El análisis e interpretación de las evidencias empíricas es el momento en lo cual se desarrolla el entendimiento del fenómeno sobre investigación. El él el investigador expresa sus *insights* en declaraciones que transmiten la estructura coherente de la vida mental de los ciudadanos, es decir, sus constituyentes y sus relaciones con el todo, el proceso participativo.

Después de una meticulosa descripción de aspectos relevantes de los tres procesos de participación analizados, ciudades 1, 2 y 3, se provee la estructura del análisis de datos sobre dos aspectos. El análisis de datos refleja descripciones y comprensiones de la administración de los recursos humanos en la situación participativa en la cual el aprendizaje ciudadano ocurre. Los datos son convertidos en unidades de acción. Cada unidad de acción permite entender los procesos de desarrollo de recursos humanos en el presupuesto participativo, de esa manera, explicando cuales instrumentos de administración son utilizados y como los ciudadanos les utilizan y se desarrollan en este aspecto: aprendizaje de contenido y procesos, y desarrollando habilidades. La interpretación de datos consiste en la interpretación del aprendizaje ciudadano des de las perspectivas crítica y de aprendizaje existencial-humanista al aprendizaje organizacional. Cada entrevista es interpretada a través de sus unidades de aprendizaje y de significado. Las unidades de aprendizaje se refieren a demostraciones del proceso de auto-reflexión que

llevan los ciudadanos hacia un nuevo estado de conciencia. Aún, las unidades de análisis demuestran evidencias de los procesos de auto-actualización, valoración, dialéctica subjetiva-objetiva y dar-significado juntamente con los *insights* sobre las características del presupuesto participativo entendido como el contexto que fomenta el aprendizaje existencial-humanista. El cómo y porqué los ciudadanos aprenden se hace claro. La figura 5 resume ese procedimiento.
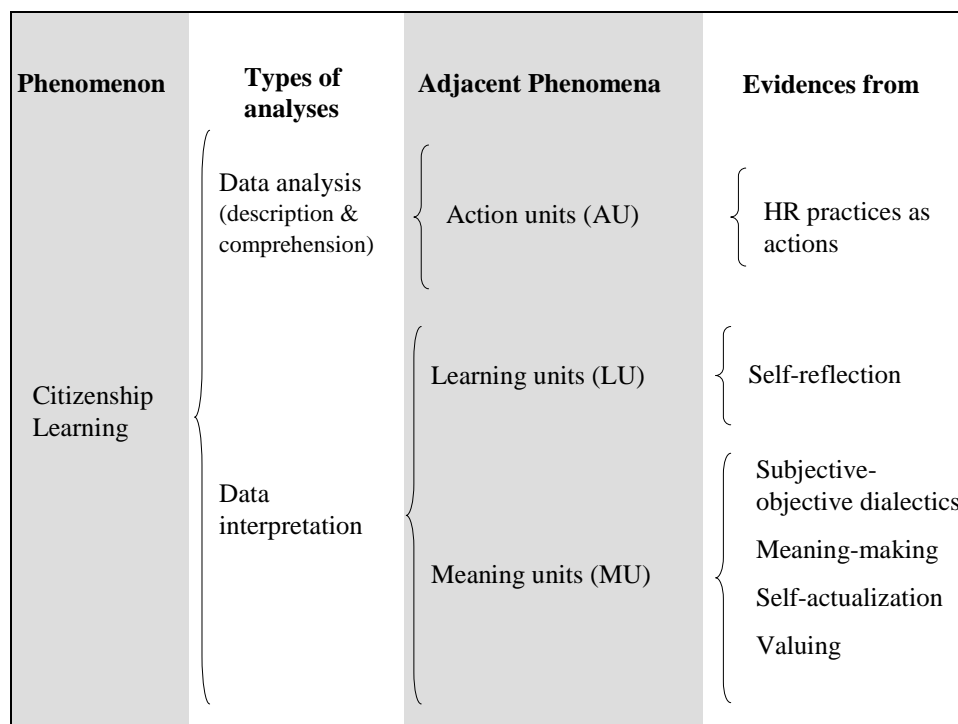

Figura 5: Categorías y Fuentes de datos

Los procedimientos descritos arriba permiten la finalización de la tesis. En su conclusión se presenta el entendimiento general del fenómeno sobre investigación. Discute la integración entre el nuevo contexto participativo y el aprendizaje y desarrollo ciudadano.

El aspecto descriptivo de la tesis contesta a las preguntas de investigación "si" se aprende algo, "qué" se aprende, "cuáles" las herramientas de administración utilizadas y "cómo" se las utilizan. Las respuestas están presentes en forma de evidencias en las unidades de acción de las entrevistas. En términos de la descripción del desarrollo de las prácticas de administración de recursos humanos, la comparación de casos en fase temprana con otros en fase madura demuestra un desarrollo longitudinal en dos momentos. Primeramente, dentro de un caso, los individuos parecen aprender durante la ejecución de los procesos de participación. Secundariamente, en cada caso, en la fase inicial la ciudad demuestra gran

necesidad de aprender las prácticas de recursos humanos mientras en las fases más maduras la ciudad tan sólo las desarrolla. En este sentido, el aspecto administrativo del aprendizaje ciudadana se entiende a través de la utilización de la metáfora del auto-desarrollo y de la acumulación de contenido. Ese proceso de aprendizaje se explica entonces: el primero grupo de participantes en el presupuesto participativo empiezan el proceso en T0. Sin embargo, ellos no empiezan del "des de cero" porque, como los hallazgos revelan, ellos basan sus acciones sus acciones en experiencias y modelos pasados de otras ciudades. La figura 8 demuestra este conocimiento previo y las distintas prácticas de recursos humanos encontradas en el proceso del presupuesto participativo. Son exactamente esas fases y/o procesos (i.e. reclutamiento y selección; socialización y entrenamiento; compensación; evolución del desempeño; planificación de carrera y política de despido; y, supervisión) que desarrollan los recursos humanos participantes en el aspecto de la administración.
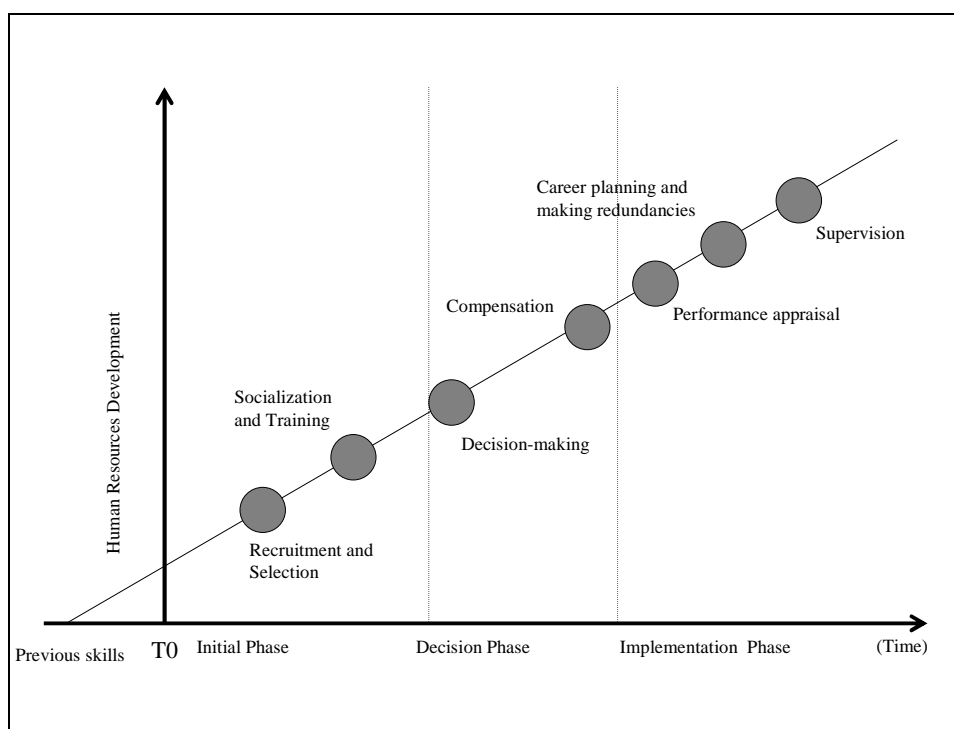

Figura 8: Resumen de las fases del presupuesto participativo y el resultante desarrollo de recursos humanos participantes

El primero grupo entonces aprende contenidos y procesos a través de su experiencia con la secuencia de prácticas de recursos humanos que ellos siguen. Al final del primero periodo, o primero año, el grupo tiene acumulado nueva aprendizaje. Algunos de los participantes de ese primero grupo como servidores públicos, políticos y delegados se mantienen en el

presupuesto participativo y nuevos miembros se integran a él. De esa manera, el conocimiento acumulado por los pioneros se transfiere a los nuevos entrantes. Los nuevos miembros tienen ahora tres fuentes de aprendizaje de contenido y sobre procesos: primeramente, a través del entrenamiento patrón sobre contenidos y procesos; secundariamente, de la experiencia pasada de los remanecientes; y, también des de la posibilidad de descubrir novedades e innovar, es decir, mientras participan ellos aprenden des de nuevos problemas, soluciones, ideas, etc. La figura 10 resume el aprendizaje a través de acumulación y creación de nuevo contenido sobre el funcionamiento de los procesos lo que cubre el aspecto de la administración de la ciudadanía.
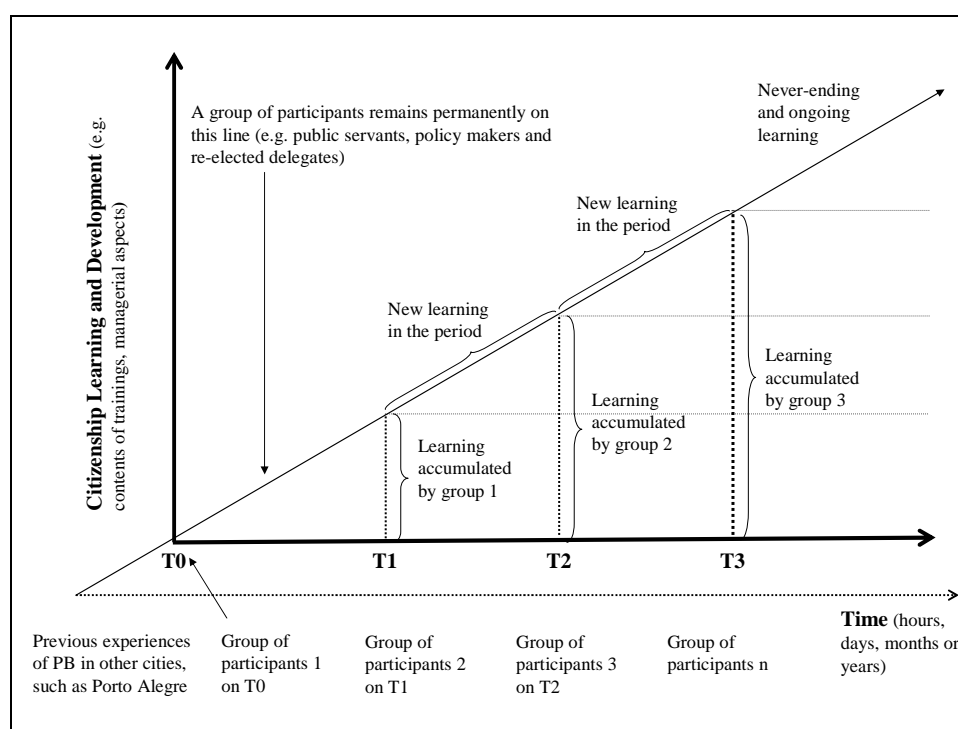

Figura 10: Aprendizaje por acumulación de contenido, creación de nuevo contenido y sobre procesos

La información en la figura 10 puede completarse a través de la comparación entre los prototipos. No hubo diferencias relevantes entre las ciudades en diferentes fases de desarrollo, lo que sugiere que los procesos del presupuesto participativo puede representar una acción social legal. En otras palabras, cuando un proceso de presupuesto participativo ocurre se puede asumir que las prácticas de recursos humanos van seguir una evolución similar. De hecho, esta conclusión refuerza las creencias sobre la universalidad de la administración de los recursos humanos y también la necesidad de entender mejor la integración de diferentes elementos involucrados en esa práctica. Por tanto, es posible

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tenerse una conjetura más fuerte respecto a eso. Esa conclusión entonces refuerza creencias sobre la posibilidad de integración de la universalidad de la administración de recursos humanos (la aproximación universalista) con el entendimiento sobre la necesaria consistencia entre diferentes elementos involucrados en esa práctica (la aproximación de congruencia) reforzando lo que Sastre-Castillo and Aguilar-Pastor (2003) argumentaron.

En relación con el aspecto interpretativo de la tesis se pudo observar el traslado de la aproximación de la epistemología crítica hacia dos marcos teóricos en Psicología: el existencial y el humanista. Algunos de los conceptos unificados sirven para explotar posibles interpretaciones sobre administración, aprendizaje y desarrollo ciudadanos. Las preguntas de investigación interpretativas son "qué" los ciudadanos aprenden sobre su propia existencia y humanidad, "cómo" ellos aprenden eso y "por qué" ellos aprenden lo que aprenden. Las respuestas proveen evidencias sobre la auto-reflexión fomentada por las nuevas precondiciones contextuales, y también, sobre la auto-reflexión (ej. des de los movimientos sociales) la cual generó un cambio en las intenciones y percepciones en esta acción social democrática (presentadas en las unidades de aprendizaje de las entrevistas). También, las respuestas trajeron evidencias sobre la auto-actualización, el dar-significado, la dialéctica subjetividad-objetividad y proceso de valoración (todos los cuales presentes en las unidades de significado).

Por tratarse de una investigación crítica, ella se inicia con supuestos. El interés de emancipación de ese tipo de raíz epistemológica asume que la acción humana sobre estudio es una acción que lleva a una sociedad buena, humana y racional. Des de ese punto inicial (es decir, su punto de fijación) el investigador construye el análisis y la interpretación y entonces adiciona otros supuestos como manera de tratar el problema de definirse bondad, humanidad y racionalidad. Para tratar de ese tema, la tesis sugiere los enclaves de las psicologías existencialistas y humanistas, las cuales en cambio crean el marco del aprendizaje humanista y existencialista. Siguiendo este proceso, yo utilicé fenómenos adyacentes como conceptos acompañantes para mejor entender el fenómeno sobre investigación. De hecho, las entrevistas realizadas y el análisis de sus unidades demuestran un interés de emancipación de aquellos involucrados. Yo observo un discurso que busca un futuro mejor en el cual los ciudadanos tendrán mejores condiciones de vida, los intereses grupales e individuales son integrados y la racionalidad cuida del aspecto administrativo del la solución de problemas.

El presupuesto participativo provee no tan sólo una atmósfera democrática pero también el poder para tomarse decisiones democráticas que afectan la comunidad. El poder compartido permite decisiones libres pero también significa inmediatamente responsabilizarse por tomarse buenas y bien pensadas decisiones. El presupuesto participativo es responsable por proveer un proceso de toma de decisión que es legítimo para todos los participantes y justo para la ciudad como un todo. En otras palabras, no son solamente los beneficiados quienes deben percibir el proceso como justo pero también los no beneficiados. En este aspecto, yo interpreto que el proceso de presupuesto participativo es algo bueno, humano y racional porque esos son los argumentos usados por sus miembros para justificar sus decisiones a la comunidad en general; argumentos los cuales la comunidad parece aceptar. En términos epistemológicos, el patrón o modelo crítico es significativo para los afectados por las decisiones. De esa manera, los miembros y ciudadanos afectados posiblemente aprenden y se vuelven mejores individuos, más humanizados y más racionales. En resumen, ciudadanos y políticos se confrontan en el proceso participativo con la cuestión existencial del quién soy y quién me gustaría ser como Habermas suponía.

Compartir poder no significa aumentar recursos así las decisiones deber ser tomadas sobre severas restricciones. Las evaluaciones hechas antes de la toma de decisiones parecen reflejar dos criterios: todos (o todos en el barrio) son importantes y elegibles para participar, y los más necesitados son priorizados y reciben la mayoría de los recursos.

Yo asumo que el prosupuesto participativo es un grupo de prácticas y procesos administrativos institucionalizado lo cual funciona como una palabra generativa parafraseando Freire. Eso impacta la constitución bio-psicológica de los seres humanos y de esa manera permite entender e interpretar lo que es legal en esa acción humana y social y, además de eso, el cómo tales legalidades son integradas. Ese es uno de los motivos principales del porqué él es altamente eficiente. De hecho, durante el análisis y interpretación de los datos fue más fácil encontrar evidencias indicando el qué es legal en la acción humana y social que pensaba el investigador. Ese hecho trae entusiasmo, especialmente al practicante quien quiere proveer información sobre esas legalidades para los individuos como manera de impulsar procesos de reflexión. El proceso de auto-reflexión fomentado por la discusión y toma de decisión es evidente en el deseo de participar. En ese sentido las evidencias refuerzan la idea de que no sólo el presupuesto

participativo es un instrumento pero también que la participación colectiva es una legalidad social, a pesar de sus imposibilidades en beneficiar a todos. De esa manera, el cambio de significado de una democracia representativa hacia una participativa y deliberativa puede ser interpretado como un cambio de una ideología congelada hacia algo socialmente legal. Esa información *per se* puede traer nuevos insights a la comparación sobre la eficiencia de las tres formas de gobierno hechas por Hobbes: la democracia (representativa), la monarquía y la aristocracia. Qué tal la democracia participativa y deliberativa, yo pregunto. ¿Si esas formas distintas de democracia fuesen consideradas, Hobbes llegaría a las mismas conclusiones a favor de la monarquía? Aún tal conclusión está en acuerdo con lo que Fishkin supone sobre el ejercicio significativo de la democracia a través de la deliberación. De la misma manera, ella refuerza y ayuda a interpretar lo que O'Neil tiene como hipótesis respecto la ocurrencia de aprendizaje ciudadana a través del proceso de toma de decisiones con significado en bases a la deliberación. Mas que eso, el presupuesto participativo presenta una situación ideal en la cual la dicotomía entre una orientación egoísta (en Hobbes) y una simpática con los demás (en Hume) se resuelve. Es decir, las evidencias descritas exponen una toma de decisión que es a la vez egoísta y altruista. Los individuos tomaron decisiones que beneficiaban ambos ellos mismos y la comunidad, un tema también presente en el concepto de sinergia propuesto por Maslow. El proceso de auto-reflexión que concluye que atender a las propias necesidades pero también las de la comunidad es la correcta acción humana puede ser interpretado como un proceso de auto-desarrollo.

La conciencia sobre las necesidades de los demás impacta los valores operativos de los participantes. Esas elecciones de valores indican la preferencia por solidaridad y generosidad porque ambos están a favor de las necesidades psicológicas y emocionales del organismo de los participantes (es decir, las tendencias subjetivas organísmicas), tan como sus propios auto-desarrollos y el desarrollo de los demás y, más ampliamente, lo de la especie. Tal solidaridad está representada en, por ejemplo, el voto de los participantes a favor de los más necesitados y también posibilita su desarrollo. De hecho, esa decisión les ayuda a aprender (quiénes somos) y desarrollar (quienes queremos ser) y, resumiendo, se vuelven mejores personas. El desarrollo del self es el resultado positivo de la crisis del ego as Erikson postulaba y, apenas para recordar el lector, las fases de desarrollo del ego de los participantes (es decir, son adultos) tiene, si positiva, las virtudes resultantes de amor,

cuidado y sabiduría. Las características contextuales del presupuesto participativo proveen la oportunidad perfecta para ese tipo de proceso de valoración.

El mencionado aprendizaje organizacional existencial-humanista define los humanos como dotados de impulsos bio-psicológicos, estructuras y limitaciones que pueden ser influenciadas por el contexto en el cual ellos viven. A pesar de esas características a priori e influencias a posteriori, se asume que los seres humanos son libres para tomar decisiones. Tales supuestos fueron encontrados en las evidencias. Por ejemplo, los procesos de toma de decisiones observados no fueron instrumentales sea por parte de los partidos sea por parte de los participantes y tampoco fueron relativistas porque las decisiones fueron tomadas considerando principalmente la responsabilidad, es decir, hubieron impulsos egocéntricos, presiones sociales, tentativas de manipulación, etc. pero en el todo las decisiones se basaron en la justicia y racionalidad. Por la manera que los participantes estructuran sus argumentaciones, como se notó en la trascripción de las entrevistas, es claro que el principal criterio usado por los individuos para tomaren decisiones fue la auto-reflexión. La auto-reflexión fue proveída por la información sobre lo que es legal en esta específica acción humana y social. Las principales fuentes de información sobre tal legalidad fueron la dialéctica subjetiva-objetiva promovida por el diálogo entre los participantes vestidos de diferentes roles; el proceso de valoración lo cual culmina en un desarrollo positivo del ego; el proceso de auto-actualización observado a través del la mejora del uso de las potencialidades y el crecimiento de uno; las nuevas condiciones contextuales del proceso de presupuesto participativo; y, la invitación a todos los actores sociales para participar en el proceso. De esa manera, se puede concluir que la definición de un aprendizaje organizacional existencial-humanista provee los criterios para evaluar si una situación participativa fomenta ese tipo de desarrollo aprendizaje y desarrollo. Para utilizar un contra-ejemplo, si pensarnos en una reunión neo-Nazi o en un encuentro de la mafia: ¿hay participación? La respuesta es sí, los individuos participan de los encuentros; ¿hay aprendizaje? La respuesta es sí, ellos quizás aprendan cosas "malas" pero ellos aprenden; ¿hay desarrollo? Otra vez, la respuesta es sí, tal ves habrán novedades. Sin embargo, ¿hay aprendizaje existencial-humanista? La respuesta es no debido a los criterios, o falta de ellos, que estructuraron el encuentro. Es decir, no todos los actores sociales interesados fueron invitados a esos encuentros, de esa manera, dentro del proceso de toma de decisiones la falta de diferentes perspectivas en los diálogos cara-a-cara no fomentaron un proceso de auto-reflexión in lo cual la información sobre las

interdependencias legales pueden surgir, las acciones resultantes podrían se apenas irresponsables.

Un ejemplo del proceso de proveer información sobre las interdependencias legales fue el intento del alcalde y del coordinador de presupuesto participativo de la ciudad 2 en ofrecer a los ciudadanos una interpretación marxista sobre su condición. Ellos dicen reiteradamente que el dinero históricamente fue a los barrios más ricos y que el proceso participativo es un instrumento para cambiar eso por premiar dinero del presupuesto a los ciudadanos más necesitados. Esa nueva racionalidad es importante para los brasileños porque las personas sin recursos allí parecen aceptar su condición como se fuera algo rígido e incambiable. Infelizmente, en algunas de las inauguraciones de obras en las cuales observe reacciones no-verbales de los que allí asistían, pude percibir expresiones de incomprensión y extrañeza, como sí esta nueva realidad (o información) propuesta fuera algo incorrecto. Por otro lado, en las reuniones del presupuesto participativo los miembros parecieron haber "incorporado" el cambio, "encontrado la verdad" y actuado de acuerdo. Ellos parecían estar en otra fase de desarrollo democrático.

Con ese entendimiento en mente, la estrategia longitudinal de la metodología provee una interpretación complementaria a aquella del aprendizaje por acumulación. Efectivamente, lo qué se encontrado esta relacionado con potencialidades no expresadas, o en volverse en algo que los seres humanos son, o en otras palabras, retornar a algo que los seres humanos siempre fueron, o finalmente reforzar lo que los humanos son. De esa manera una metáfora atractiva para comunicar ese tipo de aprendizaje es la metáfora de la figura y del fondo muy utilizada por la Psicología de la Gestalt. En esa metáfora existen potencialidades humanas que son activadas, y son representadas por la figura y existen potencialidades no activadas, o en "espera", que están en fondo. Adicionalmente, es una buena idea considerarse las fases antes y después de la participación en el presupuesto participativo. En la fase anterior a la participación la mayoría de las potencialidades estarían al fondo porque los individuos están apenas luchando para sobrevivir en un entorno adverso. En al fase subsiguiente las potencialidades serían actuadas y se volverían figura. Es importante mencionar, sin embargo, que mismo antes de la participación algunos individuos tienen potencialidades como figuras, como es el caso de aquellos involucrados en movimientos sociales, y en la fase después de participar algunos individuos aún se mantienen en el fondo, como es el caso de aquellos que intentan manipular otros miembros del grupo. Yo

sugiero que en la fase después (después del inicio de la participación) existe más potencialidades humanas siendo expresadas (en figura) que en la fase anterior a la participación. De hecho, la fase del después representa la institucionalización de ciertas prácticas en el nuevo contexto la cual da soporte al proceso de auto-actualización. En otros términos, esa fase del después institucionaliza humanidad. La figura 11 demuestra las características distintas del aprendizaje ciudadano observada a través de la estrategia longitudinal.
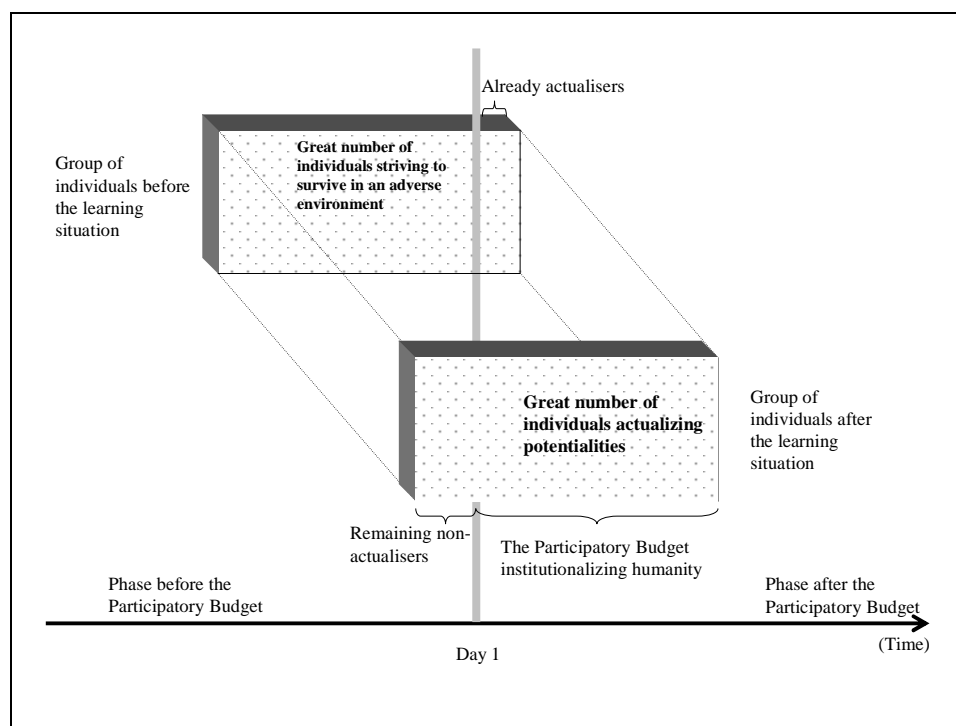

Figura 11: Aprendizaje ciudadana entendida como potencialidades en figura y fondo

Los tres casos estudiados siguen los ideales del proceso democrático. Es decir, dentro de un ambiente legal, el proceso obliga los ciudadanos a tomaren decisiones con soberanía y transparencia, permite libertad de expresión, asegura que el poder cambia de manos regularmente, da voz a todos los miembros de la sociedad y les trata igualmente. Además, el proceso democrático obliga el poder público a explicar sus decisiones y a ser transparente, y añade las reflexiones y experiencias de las comunidades a las decisiones del poder público. La figura 12 resume la secuencia de acciones que llevan al aprendizaje y desarrollo ciudadanos.
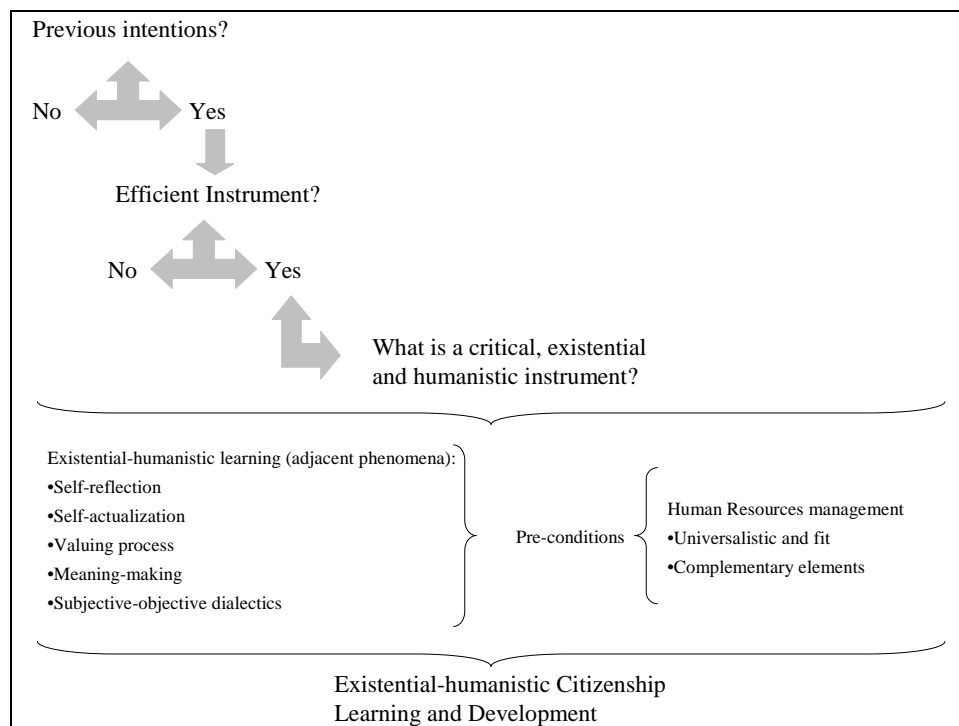
Figura 12: La secuencia de acción hasta el resultante aprendizaje y desarrollo ciudadano

Después de demostrar la secuencia y, teniendo en cuenta que un concepto es una construcción lógica que se establece de acuerdo con un marco teórico de lo cual él pertenece, yo defino aprendizaje ciudadana usando los hallazgos de los procesos democráticos y participativos encontrados en la literatura, en el marco teórico existencial-humanista aplicado al aprendizaje organizacional y en mi propia investigación empírica.

Ella es: "Aprendizaje ciudadana es un proceso sin fin en lo cual los individuos deciden libremente y responsablemente a actualizar sus potenciales como ciudadanos. Ese proceso puede o no presentarse en una situación institucionalizada pero de cualquier manera él debe de tener objetivos claros y ser democrático. Además, el proceso es existencial y humanista si él tiene la humanidad en general como su meta, si él está lo más conciente posible sobre la dialéctica entre la subjetividad y objetividad humana y si él genera un sistema de valores lo cual considera esa meta y esa dialéctica".

Esa definición, yo creo, provee un entendimiento adicional del fenómeno aprendizaje ciudadana. Él completa definiciones previas y quizá ofrece respuestas a retos actuales en el desarrollo ciudadano a través de la participación; un reto que afecta cada uno de nosotros, sea como científicos, practicantes o ciudadanos. Además, la definición crea criterios claros sobre una situación ciudadana en la cual ocurre ese tipo de aprendizaje y desarrollo.