

Practice Insights



Challenges and opportunities the Sustainable Development Goals and public service reforms present for community developers

About IACD

IACD is the only global network for professional community development practitioners. We support development agencies and practitioners to build the capacity of communities to realise greater social and economic equality, environmental protection and political democracy.

What do we do?

IACD links people to each other. We facilitate learning and practice exchange, both virtually and face-to-face. We work with partners to deliver regional, national and international events, study visits and conferences. We document the work that our members are doing around the world by collecting case studies, tools and materials on community development, and sharing these through our website, publications and ebulletins. We carry out research projects, drawing on international experience.

IACD aims to give its members a voice at the global level, advocating for community development principles and practice in international forums and consultations. IACD has consultative status with the UN and its agencies.

Contributing articles

Our international *Practice Insights* publications are issued three times a year, each one focusing on a particular theme of relevance to community development. If you would like further information or to contribute to future editions, please contact charlie.mcconnell@iacdglobal.org. Alternatively, IACD members are welcome at any time to contribute news items, research, case studies or other materials to our members' Facebook site and to the IACD website.

Join us

For full details and to join, go to www.iacdglobal.org/join-us.

Benefits of membership include:

- Daily Facebook News posts about community and international development;
- Access to the Global Community Development Exchange resource bank on the IACD website;
- Opportunities to participate in Practice Exchange study visits;
- Discounted rates at IACD conferences;
- Discounted subscriptions to the Community Development Journal;
- Opportunities to share your work and experiences with a global audience, through our website, Facebook sites and other publications;
- Members also have the opportunity to nominate to serve on the IACD Board of Directors. Our next Annual General Meeting will take place in July 2017.

www.iacdglobal.org

The views expressed in this publication are primarily those of the respective authors and not necessarily those of IACD.

Editorial

Charlie McConnell

This issue of *Practice Insights* magazine continues the IACD policy into practice theme of the challenges and opportunities the UN Sustainable Development Goals present for community developers. Several of the articles come from presentations made at the 2017 IACD/ACDA conference held in Auckland, New Zealand. This was a tremendously rich event, hosted with great warmth by the *Aotearoa Community Development Association*. As with all of our conferences, participants engaged in a mix of field trips, workshops and plenary presentations and enjoyed local food and fine New Zealand wine.

Phil Twyford, Oxfam's former Campaigns Director and now a senior Labour Party politician in New Zealand, challenged community developers in one of the conference plenary sessions to look at ways of forging new partnerships between their work and progressive political parties, in order to challenge Right Wing populism and bring new life to established social democratic parties around the world.

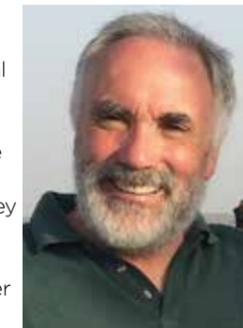
John Stansfield's case study about a New Zealand community action campaign on glorious sunny Waiheke Island underscores a phenomenon well known to community development practitioners that communities already organised with strong local neighbourhood associations tend to have more affective outcomes. Dee Brooks writes about techniques developed by the ABCD movement (Asset Based Community Development) called Co-Labs. These are an innovative, community-led space where people address challenges in their community by tapping into local resources. Ursula Harman, and Bernardo Alayza examine the use and the adaptation of social media for community development in Latin America and the new power it is presenting to communities to network.

We have a predictive modelling contribution to assist communities become more resilient at times of flood risk from Barnaby Pace and Nicholas Whittaker. The climate change theme is also taken on by Kirsten Paaby, Felix Becker, Tove Holm, Miriam Sannum, Ellen Stavlund and Caitlin Wilson reflecting upon their work around sustainability education in Norway. Anne Jennings presents a commentary about the importance of IACD's Position Statement on the SDGs and community development.

Rob Gregory writes about addressing social deprivation and austerity challenges in the east of England. Anastasia Crickley continues the social justice spotlight with her reflections upon over thirty years of community development work in Ireland with Travellers. And it is the social change dimension that is addressed by Chau Doan-Bao, Evangelia Papoutsaki and Giles Dodson, writing about their work in Vietnam. Peter Westoby then reflects upon the place of soul in community work, reflecting that 'without a new narrative for what change agents dream of, there will be little imaginative traction in achieving social justice'.

The final two articles turn the spotlight upon the implications for community development practice of public service reforms in two contrasting parts of the UK - Scotland and England. These include the recent Community Empowerment legislation in Scotland, by Alasdair McKinlay, one of the civil servants closely associated with the legislation together with a commentary from Peter Taylor from Community Development Alliance Scotland. And finally we present a reflective piece from Marylyn Taylor on the policy trends and the implications for community development in Britain since the Thatcher years in the 1980s, through the New Labour period and the Coalition government, to the present.

Enjoy!
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IACD Moving Forward

Paul Lachapelle

Having recently returned from the ACDA/IACD Community Development in Auckland, New Zealand in February, 2017, I would like to extend my gratitude to our gracious conference host and IACD Board Member, John Stansfield and all the volunteers with the Aotearoa Community Development Association (ACDA) for a successful community development conference. John showed us all unparalleled hospitality including the post-conference President's Tour to Waiheke Island. In particular, special thanks to Amber Frankland-Hutchinson and her crew at Unitec Institute of Technology, the amazing cooks who prepared our meals, and of course all of the attendees of the conference. The articles in this issue of *Practice Insights* include material from presenters of the 2017 conference and we're proud to highlight them here.

The IACD Board met before the conference and are excited to begin our next fiscal year of activities including the following:

- Launching our new website (www.iacdglobal.org). We have spent the last couple of months transferring key material from the old website, creating new pages and a much more user-friendly site. Over the coming year we shall be providing many more resources and opportunities for you to network.
- Planning our 2018 IACD World Community Development Conference at Maynooth University, near Dublin, Ireland, June 24-27; 2018 is IACD's 65th birthday year.
- Continuing to expand our Global Community Development Exchange (globalcommunitydevelopmentexchange.org/)
- Publishing three issues of the IACD magazine *Practice Insights*.
- Organising *Practice Exchanges* trips and providing high-quality professional development programmes and opportunities for learning and information sharing.

In addition, we plan to continue our policy into practice priority focusing on the U.N. Sustainable Development Goals and

community empowerment/capacity building. Our hope is that the range of ways in which we deliver this support will continue through conferences, on-line resources, continuing professional development opportunities, networking and publications. We also plan to continue to reinforce our work towards creating international occupational guidelines for the community development field, supporting events in IACD's global regions, and working to enhance UN awareness of, support for, and influence of community development and practitioner and project engagement with relevant UN programmes and partners.

At the New Zealand Conference, we also took the opportunity to recognize several individuals who have been critical contributors to the IACD for many years by presenting several awards. Our 2017 IACD Global Community Development Ambassador Award was presented to Anita and Kalyan Paul, Co-directors of the Pan Himalayan Grassroots Development Programme who have worked for four decades supporting community development in the highland regions of India. The Award was presented to Anita and Kalyan in acknowledgement of their huge contribution towards building an holistic sustainable development approach to community development in India.

I also had the honour of presenting our IACD Lifetime Achievement Award to Charlie McConnell, *Practice Insight* editor. Charlie is a previous President and Secretary General of IACD and was a member of the Board for eighteen years, during which he was instrumental in re-launching the association with its HQ in Scotland. Charlie has had a longstanding career in community development, including nearly a decade as CEO of the Scottish Community Education Council and a decade working in the Foundation sector, first as European and Public Affairs Director of the Community Development Foundation and then as CEO of the Carnegie Trust. Our Lifetime Achievement Award acknowledges Charlie's many decades of work in community development and more specifically, in rebuilding IACD as the international voice for community developers.

Regarding networking and marketing, I hope you have noticed that we have been increasing the number of daily news items on community and international development on the official IACD Facebook site www.facebook.com/IACDglobal/. If you are not already following the site, we encourage you to do so as from April this will replace our E-Newsletter. Currently we have nearly 4000 followers. IACD members can also join the IACD members' Facebook site and directly post news about what you're doing and would like to share with our international membership. There are already nearly 2000 members - www.facebook.com/groups/IACDglobal/ - so do start posting.

I also want to encourage our members to further promote the IACD and urge your friends and colleagues and fellow practitioners to learn more about and join the IACD as a formal member. Our global network of community developers has been strengthened by your membership and your support is truly appreciated. These past twelve months, we have been able to expand our services for IACD members because of membership subscription. IACD is a totally volunteer-led network, with only one part-time member of staff. All of our activities are organized by IACD members and none could have been realized had we not received subscription income from you to allow us to do this work along with the valued support from the Scottish Government. Your membership subscription to IACD is not expensive, but is invaluable, in that it allows us to fund our administration and development activities. And I hope you'll agree that it is huge value for money - helping us to help you to be part of the only global network of community developers.

We hope that you will engage actively in the 2017/18 programme of events and activities we are developing. Do please share your work on the website, Facebook News or in *Practice Insights*. But most of all please network and help us represent community development internationally.

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Sustainability yours; A Community Development response to the challenges and opportunities of the UN's Sustainable Development Goals

John Stansfield

Report from the joint conference of IACD and the Aotearoa community development Association (ACDA) February 2017 Waitakere Auckland, New Zealand.



150 delegates from across the Oceania region and internationally attended our very buzzy 2017 conference in a hot and humid West Auckland. Conference began with a traditional welcome or Powhiri in the spectacular Unitec Marae Whareniui or traditional meeting house). Delegates were welcomed by Unitec Maori leaders, a local politician, IACD President Paul Lachapelle, and conference President John Stansfield. During the welcome Marae staff explained the history of the site and the significance of the many carvings and artworks which adorn the Whareniui. Traditional speeches were followed by waiata, traditional songs and the ceremony concluded with a shared Kai in the maraes Whare Kai or eating house.

Half of the conference delegates availed themselves of the field trips scheduled for the first afternoon. These included the Waiheke Island sustainability tour; the South Kipara community economic development tour; a walking tour of Henderson community; a trip to the Waitakere ranges to the community development projects at McLaren Park Henderson South.

Day two began with some strong and impressive international presentations on the US community capitals framework; the Australian ABCD co-labs and presentations on organising for social and ecological sustainability and community mobilisation and presentations on community responses to change. The lunch break was hugely convivial and where we were served interesting ethnic food bought to us by *the Wise Women's Collective*, a cooperative of new migrant and women from refugee background. Peter Westoby launched his new book "Creating us: Community work with soul" (see Peter's article) and the associated film Festival brought the villages of Papua New Guinea into the room.

Participants heard speakers from England; Ireland; the United States; Peru; Mauritius; India; Australia; Fiji; Tonga; and Africa as well from throughout New Zealand.

Day two concluded with the screening of the film *A Beautiful Democracy*, now available online, a film by two young Kiwi women on the community organising in opposition to the transpacific partnership

agreement TPPA. After a mix and mingle cocktail function delegates braved the weather to enjoy a conference dinner courtesy of our local Returned Services Association club.

Prominent Maori academic Fiona Te Momo opened day three and a presentation shared with Selina Ledoux, a Samoan NZ academic. Both explored the challenges around housing for their respective Polynesian communities and the implications for sustainable households and livelihoods.

The conference closed with an awards ceremony which honoured former IACD President Charlie McConnell with the association's first Lifetime Achievement Award. Indian community developers Anita and Kalyan Paul became IACD Global Ambassadors; and educators and ACDA board members Susan Elliott and Gavin Rennie were awarded by the ACDA for their service to community development in New Zealand.

Feedback from conference participants has been very positive. In particular, the efforts of the dozen student volunteers ably led by ACDA executive officer and conference organiser Amber Frankland Hutchinson.

The full list of conference presentations can be viewed on the conference website

www.aotearoacommunitydevelopmentassociation.com/2017-cd-conference.

The IACD/ACDA conference proceedings will be published by Unitec's E press in association with Whanake, the Pacific Journal of community development later this year.

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Between community development and electoral politics

Phil Twyford

My path through life has touched both the worlds of community development and politics, but from where I stand now I'm convinced more than ever both worlds need each other, and that without some kind of convergence the great goal of sustainable development will remain a distant target.

As a student in the early 1980s, I was inspired by the social movements of the day: the movement to make NZ nuclear free and get out from under the Cold War nuclear alliance with the United States; the rise of a Maori nationalism that challenged the very concept of our nation and our history; the solidarity movement against South African apartheid; and the women's movement that brought it all as close to home as you can get by injecting politics and critique right into my relationship with my then-girlfriend now my wife.

We marched, we workshopped, we blockaded our harbour in small boats against US warships; we discussed feminism and politics and relationships for hours on end.

And then in 1984 the Government changed. David Lange's Labour Government was the first baby boomer government: socially liberal, with a progressive independent foreign policy, and environmentally aware. But at the same time it embraced a free market programme of deregulation and privatisation that made Thatcher and Reagan look like timid incrementalists.



It wasn't something I wanted to be part of. I turned away and for the next 15 years or so I channelled my activist energies into community organising and human rights issues. My first job was with a community development and social justice funder. I worked as a journalist and as a union organiser - standing on the picket line with hotel cleaners as they flexed some power to get a better deal from the boss, working with journalists to protect press freedoms in post-coup Fiji, reporting in a daily newspaper on the struggles of the outsiders and the underdogs.

But gnawing away at me were the perennial hard questions for community activists. How do you achieve lasting change? How can you break through and connect with the wider society? How do you scale up beyond the micro? How can grassroots movements and communities stand up to the power of the state, or compete for influence with business?

From the age of 27 I then spent 15 years with Oxfam, first as the founding director of Oxfam in New Zealand, and then four years running campaigns for Oxfam International based in Washington DC. Being part of one of the world's biggest funders of community development

exposed me to some extraordinary people and amazing work. But those same questions about scale and impact and lasting change were always in my mind.

And they drove me and others in Oxfam from being not only a strategic funder of community development but to grow it into also being a global campaigning organisation. One that could work in coalitions and alongside social movements, that could get millions of people across dozens of countries to take action, and run coordinated international campaigns targeting governments, inter-governmental organisations and business.

During those years our campaigns got donor countries to direct billions of dollars of new money to make primary education free in some of the world's poorest countries. We mobilised public opinion across the world to team up with an increasingly assertive developing country voice confronting the way the rich countries have for so long stitched up trade agreements at the expense of the poor everywhere and particular developing countries.

All this carried me inexorably back to the Labour Party I'd walked away from 20



years earlier, convinced that progressive change requires not only community organising and street protest - but politicians and political parties with the mandate and the courage to make policy and legislative change.

I now find myself on the other side of the looking glass. As an elected politician in a social democratic party I am acutely aware of the limits of electoral politics.

Politicians in a democracy can only do what the voters and the community let them. A good example is the housing crisis we are in the middle of. You heard earlier today from Hurimoana Dennis. The work that he and the people of Te Puea Marae did was not only a beautiful piece of community organising, but it ignited the issue of homelessness, and made the housing crisis into the country's number one political issue.

As the community did the practical work of putting a roof over the heads of families living in their cars it exposed the Government's hopeless incompetence and callous indifference, and touched a chord with people. Huri's work demonstrated the kind of practical compassion most Kiwis would like to think we are capable of as a country. It put the spotlight on the fact that homelessness affects more than 41,000 New Zealanders. Most of them are families with children. A surprisingly large proportion are working poor.

The other way that community action has had a political impact on the housing issue is by the various campaigns against the National Government's sell off of public

housing. This Government thought it could sell off state owned rental housing because the public wouldn't care. They thought years of right wing politicians demonizing state house tenants had dulled people's compassion and belief in public housing. They were mistaken. The policy has been trouble from start to finish, and the campaigning against it has awakened the egalitarian instinct that it is right for the Government to build and provide decent affordable public rental housing because the market on its own will never do it.

I am more convinced than ever that electoral politics and community organising should be locked together in a symbiotic embrace.

Without progressive people in government, community action can never deliver lasting gains beyond the micro. Without the support and the horsepower of progressive movements and community activism, electoral politics is stranded, forever subject to the ebb and flow of public opinion and the influence of vested interests.

Left wing politics is struggling right now. The rise of right wing populism around the globe is a sure sign the left has been out-organised and out-thought since the demise in the 1970s of the post-World War Two settlement. That someone like Donald Trump could be elected President of the United States cannot be explained by just the detail of electoral politics. It has to be



seen as the culmination of 30 years of organising by a conservative moment.

Social democratic parties failed to build and be part of progressive movements that are capable of engaging with the public at the level of deep values, and that could move public opinion and get people to vote.

Politicians in most voting systems always have to reach to the undecided voter and often this pulls you to the centre. If you don't have a strong base in the community and if you are not connected to big social movements that can influence public thinking and shift the centre of gravity to the left, then you inevitably get dragged towards the politics of managerialism.

And it is that technocratic politics that I think is in large part responsible for the low level of political engagement among the young and least well off - the very members of our society who should be looking to the political left for hope.

My world - the world of social democratic politics - needs your world - the world of community development.

Centre left political parties need to engage more with social movements and draw ideas and people and inspiration from their communities. We need to re-learn and are beginning to re-learn the virtues of old-fashioned community-based campaigning, to win local issues, defend the interests of communities, and ultimately get good people elected to represent communities.

And likewise I challenge you to think about how you can engage more with parliamentary politics. Let's tear down the walls. Let's acknowledge that pretty much everything is political. Hold politicians accountable. And let's build a progressive movement that can energise and propel real change that reflects the values and the goals of community development. The Sustainable Development Goals are a very good place to start.

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The politics of fruit

John Stansfield

The Waiheke resources trust, a local community development agency based on glorious sunny Waiheke Island, commissioned the research from the senior lecturer in community development at UNITEC, Auckland and ACDA under a small research grants scheme.



The WRT which has been involved for several years in the roadside planting of community fruit trees project wanted to learn more about what enabled successful projects, particularly through a community development lens. Researchers, Amber Frankland Hutchinson, a recent UNITEC graduate and John Stansfield interviewed local residents, scanned Council documents and dug back into family histories to uncover a fascinating tale of guerrilla tree plantings and organised resistance to rules imposed by an offshore bureaucracy.

The story begins in 1906 with Ethel Jones then aged six travelling by Schooner from Coromandel town to Auckland and stopping throughout the fruit season at remote Awawaroa harbour on Waiheke Island where she and her brothers picked fruit which they sold on the wharves of colonial Auckland. The peaches themselves were in a sheltered orchard and were an unusual variety of white fleshed peach with a pink blush skin which in the microclimate ripened almost a

month earlier than peaches in Auckland and when the Waiheke County Council was formed residents were quite able to seize the opportunity to bring back the trees. The Council developed its own native tree nursery and every ratepayer had an entitlement of two free trees per year. Demand for fruit trees grew and the nursery diversified into the production selecting stock from older well proven island varieties. The tree staff were very liberally managed and soon began initiating plantings around the island including small pockets of fruit trees on council land and on the perimeters of reserves.

Much loved by the residents the nursery and trees were however in grave danger. When the winds of political change saw the compulsory amalgamation of Waiheke into the new Auckland City Council the program was for the chop. Initially nursery staff were instructed to cease all plantings which had not been authorised by the councils planners and shortly after this the council divested itself of the nursery however it was not

To an island, much deluded of trees where once giant kauri forests stood, the women were an inspiration

lost to the island as local staff took it over and it flourishes more than 20 years later.

In a further chapter the scoutmaster of the local Sea Scout den found he was dealing with a lot of small hungry boys who had come to scouts hours early but always hungry. He began to feed them toast and jam and then reflected on a more sustainable solution and together with the scouts began planting the route used by the boys to come to the meetings. This kindness did not go unnoticed and in short order the Mandarins of the Council controlled transport bureaucracy ordered the program to stop.



But stop it did not, the scoutmaster went on to political life and became the chair of the local community board which then began to sponsor the fruit tree planting in partnership with the WRT who were already embedded in other sustainability projects with the community. The bureaucracy responded by developing a policy which allowed roadside plantings provided they were not above knee-high. Bonsai style fruit trees however were not what the community wanted and the policy was blithely ignored. A further wave of political change saw the much loved community fruit tree project once again under threat as the local board moved to cease its funding. Already organised communities with local neighbourhood associations had the most successful outcomes but the project itself was used as a way of building local neighbourhood association.

What the study found



What the study found

- Fruit tree planting, together with your neighbours, is a deeply symbolic act we are local people come together to take charge of the local environment
- local government was appreciated when it listened long and enabled collective local aspiration
- Waiheke has a strong local community fruit tree tradition but many of the stories had been lost
- successful projects had local political leaders, local neighbourhood support and a degree of wilful deafness to regulations developed from afar
- working with the community can improve the regard in which local government is held
- wise and sensitive officials can act as a bridge between the bureaucracy in the community even when this relationship has been damaged in the past

- there is currently an increased interest in the provenance of food
- the education aspects of the project were most highly valued, people love learning together.
- Ratepayers enjoyed the experience of getting something tangible back for their rights
- the community sector marches on its stomach and the importance of a cup of tea and piece of cake in building the relationships that made successful projects should not be underrated
- the old community development adage "if you are fun to be with, there will always be people with you" held true in these projects
- the importance of local identity and giving people the opportunity to build identity using local knowledge and local relationships improved community resilience
- more attention to diversity should feature in future projects
- a range of communication methods works best
- a single respected community organisation as the interface with Council resulted in the best long-term relationships.

Co-Labs; the internal mechanics of effective collective impact

Dee Brooks

I wrote a blog some months ago titled *“Through the Looking Glass; a Blended Herstory”* which was an attempt to synthesise almost two decades of work. This cathartic experience compelled me to create something flexible and adaptable to support community members in decision-making and to design something simple and easy to apply that could be sustained by the community itself.

What is a Co-Lab?

The concept of a social or living lab is an innovative, community-led space where people respond to challenges in their community by tapping into local resources and by offering mentorship and professional development opportunities. As Zaid Hassan said in his book *The Social Labs Revolution*, “We have scientific and technical labs for solving our most difficult scientific and technical challenges. We need social labs to solve our most pressing social challenges.”

Jeder’s place-based, participatory Co-Labs are innovative and experiential learning experiences with an intentional focus on asset-based community driven practices (ABCD) and participatory leadership processes. They achieve real change in communities by supporting citizen-led discovery and encouraging practical decision-making to move from ideas into actions.

The Co-Lab training and co-design processes provide people with a clear understanding of:

- ABCD theory and practice including discussions and practice to apply the concepts to an emerging project using community building principles
- Facilitation skills required to host conversations in order to harness the collective wisdom and self-organizing capacity of community groups
- Art of Hosting’s participatory leadership theory and practice including discussions and practice to apply the concepts
- Community asset mapping skills required to build on community strengths and identify opportunities for new initiatives



- Framework co-design thinking practice and participation to co-create and apply new skills to a place-based community conversation

During August 2016, the culmination of the Supporting Islamic Leadership (SILE) project based at the UIN’s in Surabaya and Makassar and funded by Co-Water International, Canada was the perfect environment to roll out a Co-Lab. The 5 year project had been having great successes in applying ABCD throughout Indonesia and as the project came to an end, the university-based teams and the civil society organisation (CSO) community leaders were looking at ways to ensure the project was sustainable.

“Waste has value; it’s just a resource in the wrong place!”

In Makassar, we formed a core group of approximately 16 SILE members and community leaders and in Surabaya we formed a core group of approximately 10 SILE members and community leaders. These core group members undertook the 2 day foundational training and subsequently facilitated the successful 2 day community conversations, in their

respective locations, supported by my shadow-facilitation.

The Co-Lab training and implementation in Indonesia helped those already well versed in ABCD to feel confident and ready to take the project further after the funding was completed. The 5-day workshops offered the project leads and the community leaders the confidence in designing and facilitating a Co-Lab with community members and to also support community members to feel confident in utilising the processes themselves.

How are Co-Labs different?

The Co-Labs are emergent and respond according to the participants who are present. For example, the initial Co-Labs are organic in nature and respond to the challenges or ideas brought forward by the range of participants who are present. The initial members and core hosting team may be:

- Community connectors (active community members or ‘movers & shakers’)
- Service and/or agency representatives
- Local government community engagement/development officers
- Other identified interested parties



Once the initial group is trained, they are equipped to host a Co-Lab around any number of challenges or ideas. This could be demographically based such as a youth lab or multi-cultural lab or could be challenge based such as a school retention lab or a topic specific, National Disability Insurance Scheme (NDIS) lab. The Co-Lab training initially benefits the core members and the local organisational hosts but will unearth potential for the whole of community.

What will be different as a result of the Co-Labs?

Currently, community participation is often through consultation, community grants for activity-based programs and a number of other user-based processes. The Co-Labs are aimed at broad community participation, apart from but including the usual suspects, which result in an embedded and sustainable approach for the future of the identified communities. Community members, in partnership with local services and agencies, will:

- Identify challenges and/or ideas for action, unique to their communities
- Strengthen relationships with other community members by engaging them in conversations that matter
- Develop strengths-focused, place-based initiatives based on the unique ideas which will emerge from each lab.

During November 2016, the South Central Community Family Service Centre (SCCFSC) in Singapore undertook Co-Lab training over 4 days with the final day deliberately landing on a Saturday to ensure community members could attend. The Co-Lab training was held for 3 days as there were participants who had not previously attended any ABCD training and SCCFSC decided to host the community day over one day only.

This training was different, in comparison to Indonesia where only the new facilitators were trained. In Singapore, we had a training group of 48 people from a variety of services show up! Of these 48, there were 16 participants from SCCFSC who joined the participating community members for the community conversation day.

During the co-design process, we all decided that those who would be facilitating the community conversation day would be the active participants although the other participants of the training could support them by offering suggestions and sharing ideas. In this way, the other participants at the training were still able to learn and understand the process in a practical and meaningful way. They co-designed both a whole community day plus designed what a 4 hour community session might look like.

A pivotal part of the Co-Lab process is to put the design into practice as soon as possible to build confidence in the new

processes and achieve quick wins! So, the next day, during the community conversation day, the newly trained Co-Lab facilitators were able to:

- Help shift thinking from a deficiency mindset to one of abundance
- Build on the already present strengths and assets of their community
- Increase their confidence in hosting participatory leadership processes
- Participate in a working social lab which offers real time opportunities to move ideas to action

How will this build, strengthen or enhance local participation?

The labs draw on the strengths, skills and abilities of community members to co-create:

- Community-led conversations
- A range of place-based specific approaches
- Ongoing peer-to-peer support and mentorship
- Local decision-making capacity.

The Co-Labs key components also strengthen social capital by:

- Bonding: the initial training will be local community leaders who are committed to supporting change in their community. Subsequent citizen-led Co-Labs will bring people together around like-minded causes. Each lab will also integrate a “rearview” session each 3-6 months to check-in on progress, barriers or further support which may be required
- Bridging: Asset Mapping is an integral component of ABCD and the Co-Labs will encourage people to identify, connect and link local assets and strengths with a particular focus around an inclusive practice which identifies “who’s not around the table?”
- Linking: Through Asset Mapping and participatory leadership processes, local community and organisational assets and strengths are identified which will link to emerging ideas and be transformed into action through the collective participation of the Co-Lab participants

Through the Co-Labs, we are seeing skilled, empowered community lab facilitators who are undertaking broader consultation, increasing participation and creating low/no-cost initiatives. Community members are stepping up to assist in hosting local labs around conversations that matter and it is creating cross-generational, place-based initiatives and in our book, that’s awesome!

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Communication for community development: the importance of building networks in Latin America

Ursula Harman

The expansion of the use of social media platforms creates new forms of organisation, new ways of making relationships and new ways of interaction for social change.

Social media can be defined as a set of internet-based applications such as social networking sites, content communities, weblogs, social blogs, micro-blogging, collaborative projects, etc.

Still, roughly 50% of the Latin American population has no internet access due to the high levels of poverty, social inequalities and exclusion. While the digital divide is so far to be addressed soon, can social media platforms allow us to have better opportunities for community development in Latin American countries?

Social media platforms can increase our sense of interactiveness and connectivity because users are active participants, share resources and exchange information.

Regardless the access to internet, the main communicational process for community development is building networks because it facilitates social relationships. All ways of interaction are possible because of the one great gift that human beings possess: communication.

The concept of communication has been academically discussed and applied by international development agencies in the implementation of projects, programs and policies as a way to enable development for a long time ago. There are three main interpretations about communication in development practices:-

- The one-way communication refers to a process of transmission of information between senders and receivers.

- The subjective model emphasises the persuasion to convince others about certain ideas and practices.
- The last one is the construction model in which meanings can be created by the multiple actors' interactions.

Actions and communication campaigns to encourage the adoption of new products, practices and services have shaped the mainstream discourse of development, undermining possibilities to create local capabilities and new local opportunities. Going beyond to this approach, the construction model of communication opens spaces for dialogue to recognise each other's problems, perceptions and visions of their own world. Under this perspective, then, communication may

Communication has been principally interpreted as a way to persuade people to generate pre-defined changes for countries and communities that live in poverty or vulnerable conditions.

permit to find more democratic, participative and inclusive processes to co-decide, co-ordinate and co-organise actions towards community development. To make possible those processes is necessary to build networks. This means forging personal and institutional relationships that facilitate multi-actors interactions based on common interests, ideas and beliefs.

In Latin America, the success of grassroots innovation movements is essentially related to collaborative processes in an inclusive network.

Networks composed of local universities, NGOs, research centres, government agencies and low-income rural communities in Argentina and Brazil have worked together to find new solutions to problems such as lack of potable water, precarious housing and energy poverty. Likewise, rural farmers in Peru who were economically granted to start a business with agricultural technologies claimed that participating in a network of innovators was more helpful than the money itself because relationships opened up

opportunities to learn from other colleagues while sharing experiences and new knowledge. Considering that rural areas have a very limited access to internet, those networks were created by face-to-face interactions with no use of social media.

These examples lead us to reflect about the role of social media in creating global networks of people and organisations working toward community development such as IACD. In this case, IACD Facebook pages and the official website provide access to a wide range of information about community development and contacts in more than 70 countries for possible networking.

Building networks in Latin America deals with an important challenge because those practitioners and community leaders that do not have internet access definitely have fewer opportunities for the initial networking compared to those who use social media in the field of community development.

However, if we see communication as a space for dialogue, we, as IACD members, should have the commitment of transforming those "virtual" contacts into collaborative partners, create new empirical knowledge as a consequence of those interactions, and deliberate on how bottom-up initiatives can influence public

policies. Although social media give us more chances to make connections, they do not replace the effort of trusting, learning and negotiating with other people to generate more sustainable and inclusive development practices for our communities.

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Increasing Community Resilience using climate change modelling within hazard mapping

Barnaby Pace

Within the New Zealand context flooding is the country's number one natural hazard.

In 2015 the country experienced three significant flood events in Wanganui (18th - 21st June), Dunedin (2nd - 4th June) and the Lower North Island (13th - 15th May) costing \$41.M, \$28.2M and \$21.9M respectively. The Insurance Council of New Zealand (ICNZ) estimated that flood related costs across the country amounted to just over \$100M for 2015 alone. As a result of the Wanganui flooding, widespread slips, and the river breaching its banks, a state of emergency was declared with roads closures and homes evacuated. Based on current scientific research rises in global temperatures are being predicted through the increase in greenhouse gases, which will directly affect global climate change processes, with implication for further flood events.

Climate Change and Modelling

The current majority of scientific thought believes that anthropogenic greenhouse gases are one of the causal factors increasing the rate of temperatures and that this will affect related climate processes. At its most basic, climate change estimates that the world is warming, and warm air has a higher capacity for carrying water. This will impact water supply, temperature, and winds, leading to an increased risk for heavy rainfall events as frequencies are projected to increase. In regards to this research, examination was given to the potential impacts of anthropogenic climate change on flood events.

Using background information and the Ministry of Environment 2016 predictions for potential flood height, maximum and

minimum levels were calculated for both the Hamilton and Taupo rain catchment areas. If the extreme rainfall increases are applied to previous flood events then the model developed can provide statistical projections for potential future effects. In essence, the model projects what the same event would look like in 2040 with the increases in temperature and rainfall rates.

Application of Modelling Case Study

Hamilton is the fourth largest city in New Zealand with an estimated population of 161,200, a density of 1465.45/km² and a growth rate of 1.2% p.a.. A key geological feature of the city is the Waikato River which effectively divides the city in half, with 46% of the population on the Western side and 53%

on Eastern. The CBD is situated along the Western bank of the River. The river system itself spans a length of 425km with a catchment area of 14,456km² making it the country's largest river.

The 1998 Waikato Regional Flood Events (9-20 July) were assessed at between 1%-2% (<1, >2%) annual probability (50-100 (>50, <100) year average return period) in the catchment zone, where the flood peak level reached 16.72 metres. This flooding event has been the most significant within recent history, holding the current highest recorded river level.

Data from the 1998 flood event was calculated using the climate change flood model to generate potential flood scenarios. On average there is a 0.656 meter increase in peak flood high (17.376 m). The model also demonstrated an 8% increase in average river level due to increasing standard rainfall events.

Potential Flood Impact Projections

With reference to water treatment and supply the city's system is generally robust to climate impacts, however the increasing turbidity of the Waikato River, due to natural erosion from heavy rain and drought events, has the potential to increase treatment costs, although not significantly. Damage to the Waste Water and Storm Water systems could come in the form of debris and increased sediment flow which could cause scouring. Additionally, the flooding of these pipe networks can have huge consequences from pollution, for the environment, ecosystems, and humans. Roads could be compromised if water levels were above or equal to 0.6m, as most cars are unable to drive through this. This could lead to emergency services not being able to get to key flood hazard areas.

Limitation to modelling

With predictive modelling it is paramount to acknowledge the limitations in the data set. The limitations inherent in this model are:

- 1) The data assumes that the river will be under average conditions. It does not account for increased river levels in the weeks previous but assumes that it will be similar to the 1998 storm.
- 2) The data set used also does not account for future river levels through sedimentation, but uses the current average. Thus the true height of the river in 30 years is unknown.
- 3) Weather other than rainfall not taken into account. Previous weather conditions (cold or warm) are not accounted.
- 4) It cannot take the fluctuations of Lake Taupo into account.

Consequences of Flood Level Increase

Floods have the capacity to damage housing, infrastructure, and farmland by saturation, ground scouring/ deposition, and the transport of debris or pollutants. Agricultural land, which is predominant in the Hamilton/Waikato region, can be damaged through the inundation of flood waters which results in unworkable land, prevention of crop yield, this can have a knock-on effect which could lead to food shortages, both human and farm animals alike. Critical infrastructure, such as waste water plants and pipes, can be damaged which can impact the quality of water for a city, and increase the risk of waterborne diseases if the water supply becomes contaminated. Secondary effects such as economic decline after a major flooding event will impact cities differently

depending on their main forms of income. A further secondary effect is chronically wet housing (an effect of urban flooding) which can lead to respiratory problems and other associated illnesses.

With reference to the environment, the increased height and flow of flooded rivers can affect the river banks, often causing eroding which can lead to landslides. These localised landslides can affect houses along the bank of the Waikato River, especially in places that have a history of bank instability. The transportation of debris and pollutants can carry minerals and dissolve substances such as arsenic, barium, and nitrate, and deposit these in other places. This can have both positive and negative effects on the community. If beneficial compounds such as nitrates are deposited in areas that are ecologically useful then this is a positive impact of flooding from an ecological environmental perspective. If however detrimental substances, such as arsenic, infiltrate fresh water would have negative consequences both socioeconomically and medically.

Conclusion

The purpose behind this research was to develop a deterministic flood modelling tool which takes climate change variables into consideration. As part of urban and rural planning it is critical to consider future potential hazard states in order to mitigate them effectively to reduce harm or losses to lives and assets. With the use of this model, potential future flood zones can be identified and developed accordingly.

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Without community development there is no sustainable development!

Anne Jennings

I'm a community development practitioner, trainer and researcher who lives in the north-west corner of Australia, in sub-tropical Broome, Western Australia (look up Cable Beach, Broome on the internet, you'll love it). I had great pleasure in attending the 2017 IACD (International Association for Community Development / ACDA (Aotearoa Community Development Association) International Community Development Conference in Auckland, New Zealand this year.

The conference theme was "Sustainably yours, community development and a sustainable just future!" addressing the United Nation's (UN's) Sustainable Development Goals (SDGs) [now you know why I just had to attend!] While I was researching a paper for the conference I examined IACD and its involvement with the UN and the SDGs. I would like to share the following information about our organisation, which I found inspirational.

Firstly, the IACD is the only global network for professional community development practitioners. It draws membership from across the world; made up of people and/or organisations working in, or supporting, community development. The organisation itself is a volunteer led, not-for-profit, non-government organisation, that promotes community development across international policies and programs, with aims to network and support practitioners and to encourage information and practice exchange. IACD, along with regional and national community development associations, provides a much needed infrastructure resource for global networking and collaboration.

Within the current UN system, non-government organisations (NGOs) are positioned within the operating framework of the Department of Economic and Social Affairs (DESA), NGO Branch, which hosts the Economic and Social Council (ECOSOC). This Council serves as the central forum for discussing and formulating UN policy recommendations on international economic and social issues.

I believe the IACD should serve as a driving force to raise awareness across the community development profession in the period ahead about the relevance of the Sustainable Development Goals in our work – to truly advance the notion that without community development there is no sustainable development.

It is through Article 71 of the UN Charter that consultations with NGOs can be undertaken, specifically by the ECOSOC Committee on NGOs. This Committee is responsible to the UN Secretariat for supporting consultative relationships and providing UN consultative status to approved NGOs. Within this system the UN confers 'General Consultative Status' to large international NGOs, whose work covers most of the issues on the Economic and Social Council's agenda. IACD holds 'General Consultative Status' with the UN, as well as with the International Labour Organisation.

In its role of Consultative Status at the UN, the IACD prepared and adopted the *Position Statement Community Development and the UN Sustainable Development Goals (SDGs)*. The purpose of the statement is to assist governments, non-government organisations, plus the business and scientific sectors, to "understand that without prior and ongoing community development work that assists citizens at a local level, together with communities of identity, to participate as active and informed partners in their implementation, the goals will be far harder to reach". Further, I believe that the community development

world, including IACD, can make an important contribution to the SDGs.

When addressing the SDGs in the position statement, the IACD noted the 17 Goals address issues across the dimensions of social, environmental, and economic development, as well as a call for people to work in partnership.

'For those working in community development, it will be the social development goals around which most will be more familiar and have years of experience. Fewer community development practitioners and agencies will have experience in dealing with the environmental development goals or the economic development goals. And fewer will have had in depth experience of dealing with all three dimensions of sustainable development. This will need to become a higher priority' (IACD 2016).

Community development practitioners and academics are encouraged to read the position paper, as it covers many relevant areas within the community development sphere, including addressing challenges of poverty; hunger and nutritional problems; inaccessible education; gender equality and less access to affordable and sustainable energy and clean water and sanitation. Understanding the relationship between those issues, it

explains, requires a common and critical community development approach. It also includes covering structural and social class inequalities. Enlighteningly it also recognises that, *whilst the poor are victims, in many situations they can become active players in designing and developing solutions*. This, I submit, is where community development, bottom-up approaches can contribute significantly to the SDGs.

There are 8 major contributions captured within the IACD *Community Development and the UN Sustainable Development Goals (SDGs)* position paper, culminating with Number 8 – which clearly identifies "without community development there is not sustainable development" (2016, p. 10). The statement recognises that, at first, some of the SDGs appear to lie outside of the remit of community development; however on closer examination the community development approach can contribute as much via community education and organisation, as it can within the more obvious social goals.

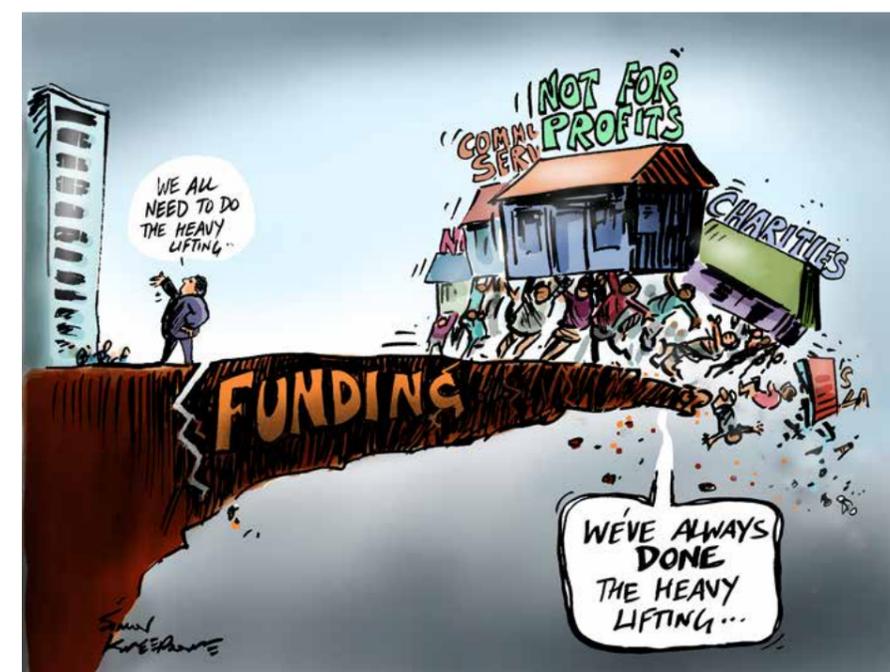
'Across all of the SDGs there is a need to support and mobilise the most vulnerable communities, who are at the brunt end of climate change and socio-economic inequality. If communities are not educated and organised to play their part then the challenges will not be met. Governments, non-governmental organisations, scientists and the private sector cannot do this alone. It needs citizen action'. (IACD 2016)

Finally the IACD statement concludes that the scale of global challenge clearly establishes the need for community development practitioners to require continuing professional development to enable them to contribute to this important agenda. In addition community development teachers, and students in training to become practitioners, will require more knowledge and understanding of the importance of the SDGs.

The IACD, to assist with this purpose, has recently launched the Global Community Development Exchange (GCDEX) of teaching and learning resources, to assist community development practitioners, teachers and students to fully contribute to the SDGs. This should prove to be a valuable contribution to advancing professional development within the community development sector. The project has been undertaken in partnership with ACDA (the New Zealand association for community development) and involves the electronic lodging of community development learning resources, to be shared across membership of both organisations. These organisations are to be congratulated in collaborating to instigate this project, which is hopefully the start of many new ways to assist community development practitioners with their professional development in many areas, including the SDGs.

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The IACD Position Statement on community development and the SDGs is printed in full in the last issue of Practice Insights. IACD members can access the GCDEX on the IACD website.

Evaluating the impact of a social change catalyst in urban community development: a case study of LIN Center for Community Development in Ho Chi Minh City, Vietnam

Chau Doan-Bao

In communication for social change, a catalyst (individual/organisation) plays an important role in creating dialogue within the community, leading to collective actions and providing solutions for common problems. In urban communities of developing countries, this role is crucial because of the complexities in population and social issues. This research aimed to evaluate the impact of such a catalyst on urban community development in Ho Chi Minh city, one of the largest cities in East Asia (World Bank, 2015) through the case study of LIN Center for Community Development (LIN). LIN's activities are focused on enabling local non-profit organisations (NPOs) through a number of different participatory programmes.

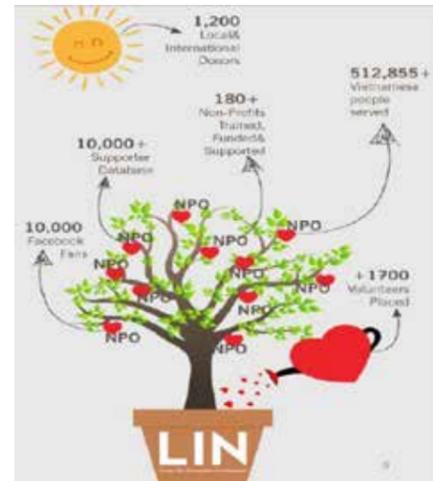
The research project employed the *integrated model for measuring social change processes and their outcomes* by Figueroa, Kincaid, Rani, & Lewis (2002). Data was collected through ethnographic non-participant observation, in-depth semi-structured interviews and the secondary data.

The research demonstrates the catalyst role played by LIN through its work that involves network facilitation, capacity enhancement and community fund coordination. The findings, resulting from the use of the seven indicators by the Figueroa et al. (2002) model, indicate that LIN has made a strong impact on creating new social norms (non-profit organisation and skilled volunteering), medium impact on leadership, participation equity, information equity, collective self-efficacy and weak impact in sense of ownership and social cohesion.

In terms of positive impact, NPOs have changed the ways they see themselves from charity organisations to being a part of the community development process in HCMC. NPOs are more confident on their own capacities and have better financial support. They have also started collaborating with the corporate sector and the public. In the meantime, the corporate sector (skilled volunteers and donors) has developed a better understanding about non-profit sector and made a stronger contribution for the development of NPOs in HCMC. In the whole process, LIN applies the participatory communication approach mainly through interpersonal communication, encouraging the dialogue among LIN's stakeholders. The organisation also provides robust information to community through social media, mass media and public events.

However, because of the specific socio-cultural context of Vietnam, LIN as a catalyst still faces challenges, particularly in navigating the local context through the transfer of Western community development concepts.

Firstly, there is a misunderstanding about what consists leadership. LIN applies the leadership model from the West on Vietnam with the assumption that participants will take initiative and ownership automatically. LIN does not emphasise the important role of being a leader for LIN staff as well as NPOs, while due to the Marxist-Leninist foundation and Confucianism influence in the society and politics, Vietnamese people are not familiar with being independent and always believe that 'others' as outside

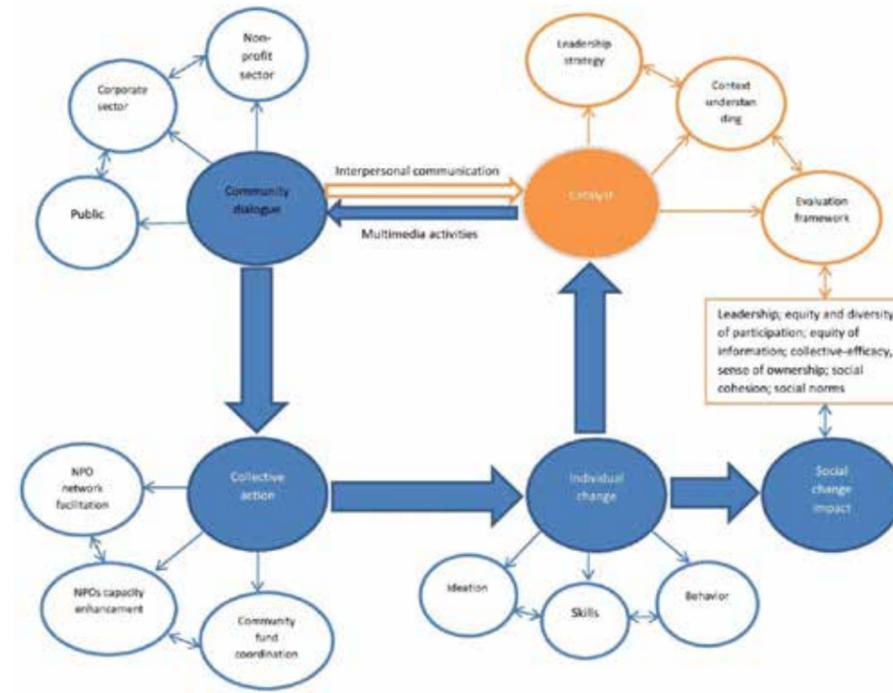


LIN model in working with stakeholders

leaders will help them. As a result, LIN's generous support without leadership strategy makes NPOs too dependent on LIN. Without LIN's support, NPOs rarely take the initiative to establish their own networks or raise funds for themselves.

Secondly, there are misunderstandings generated by LIN's language use. LIN assumes that all NPOs understand the Western terms related to community development that it has introduced to them (community fund, non-profit organisation and skilled volunteering) and rarely explain them within the Vietnamese context.

In fact, many NPOs still do not understand these concepts correctly. This has caused a negative attitude amongst about some concepts and many NPOs have lost motivation of participation, especially in the community fund project. LIN also uses



Emerging catalyst model for urban community development in Vietnam

the same business language style using for corporate sector when working with NPOs. Unfortunately, this language style makes many NPOs see LIN as being above their level and far removed from their grassroots language and communication style (as local NPOs) and hesitant to collaborate with LIN.

Thirdly, the participatory approaches LIN used do not consider the varied development levels of the various NPOs in HCMC and the element of power distance (generation, social position) in an Asian society as Vietnam. Without tailoring its messages and services, LIN risks to alienate the communities that it seeks to

help as the some NPOs lack understanding of its practices, resulting in poor or absent dialogue

Last but not least, LIN has not developed a professional evaluation framework relevant to the Vietnamese context that can measure its impact on NPOs and community development in HCMC, especially from the communication perspective. Therefore, some of its activities turn to be ineffective, wasting time and effort of both sides (LIN staff and stakeholders).

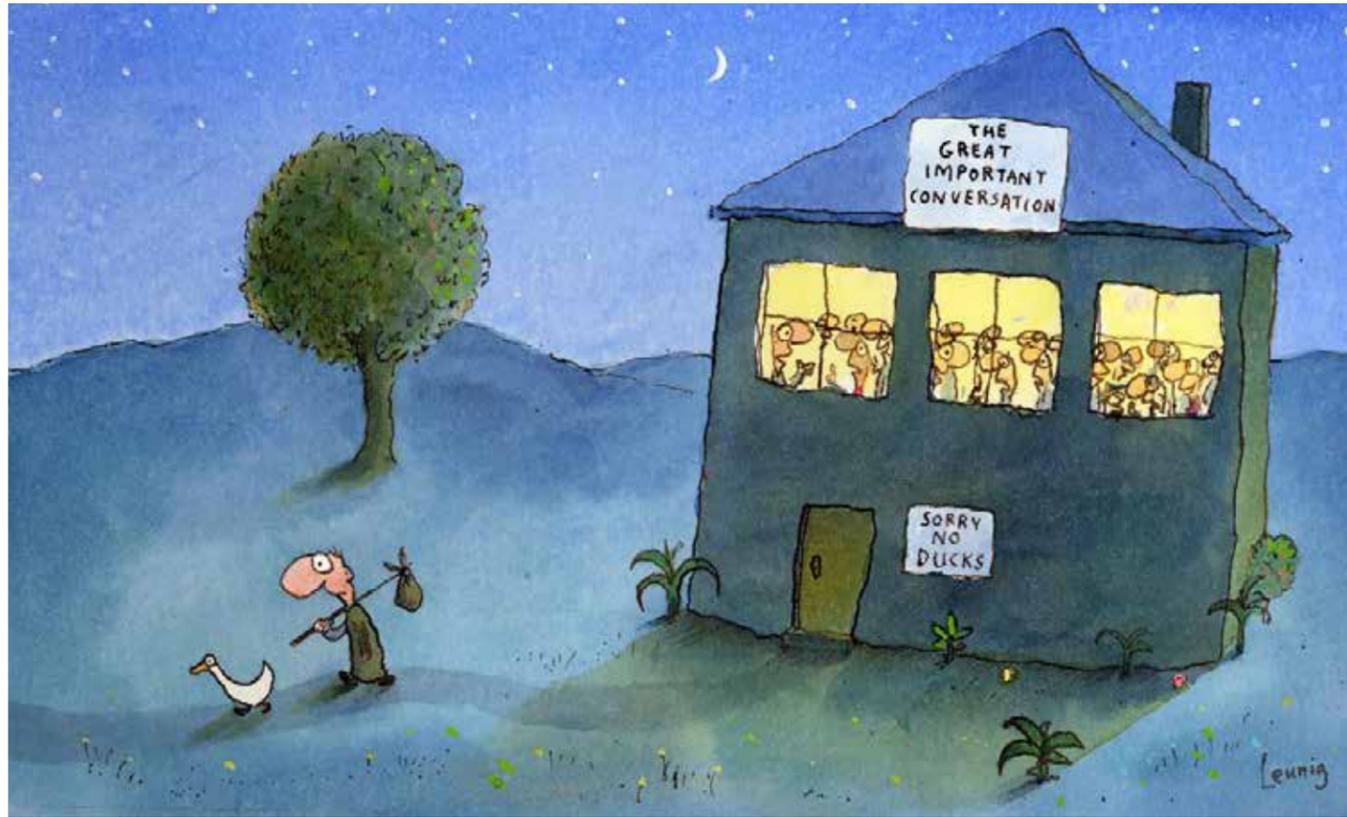
As a result, an emerging catalyst model on urban community development in Vietnam is suggested with three crucial highly contextualised elements: leadership strategy for both sides of catalyst and NPOs, context understanding (local context and stakeholders' characteristics) and impact evaluation framework. These elements need to be taken into consideration and applied during both interpersonal communication and multimedia activities. When these elements are prepared carefully, activities organised by the catalyst will be more effective, leading to stakeholders' individual change to become catalysts of their own communities and providing sustainable social change impacts.

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Creating Us: Community work with soul

Peter Westoby



Without good analysis and well-considered strategy, hopes for social justice will be ineffective. Without a strong social movement, social change aiming for social justice will not last the course. Without a new narrative for what change agents dream of, there will be little imaginative traction in achieving social justice. Without new institutions that can carry those new narratives, and provide structure for our social movement, then social change will not be sustained. This is all true. However, my new book *Creating Us: Community work with soul* (Tafina Press), adds the idea that without soul there will be little chance of sustained social change.

Soul—situated alongside accurate analysis, insightful strategy, invigorated social movements and bold new institutions—is crucial.

With this book soul is used to think of the idea of *animated* and *connecting* energies, infused within bodies, minds, culture, communities and actions. Soul is *not* something separate to mind, body, or spirit—a metaphysical understanding—but is viewed a metaphoric, mythical, and also analytical concept to understand the animating and connecting energy within people and communities and without.

Soul is metaphoric in the sense that animating energy and vitality arises, and can be maintained when people remain agile, responsive to what arises from deep connection with self, other and the world. Soul requires capacities to attend to those shifts and movements, which in turn requires capabilities in tapping into the depths of connection.

Soul is mythic in that it is a concept that evokes certain kinds of thinking in each of our imaginations. Rarely do we hear the word soul and imagine a machine, or speed, or achieving deadlines, or achieving more. No, the idea of soul is mythic in that it taps into the imaginative or archetypal energies within us linked to cosmos, spirituality, energy, symbols, the sacred,

the poetic, the interior world, and the aesthetic. Soul is also easily understood within stories that are understood as mythic—stories that often ‘contain’ deep wisdom about the travels and travails of life and love. Myth provides the texture and granularity of a deep cultural understanding of life, not easily captured or understood by simplistic frames of psychology or morality. A soul perspective, familiarised by the language and images of myth, can add depth to our community work.

Soul is finally imagined as an analytical concept, drawing attention to a tradition of critical thinking that sees contemporary culture, economics and politics as ‘colonising the soul’ or ‘governing the soul’. In this sense, soul foregrounds the role of imagination and desire within the domains of culture, economics and politics. It questions what we allow to animate us—what adverts, media, public relations machineries and cultural products. We have some choices about what animates us; there are forces within, and there are fields of desire created within the social world.

In one sense the book is simply written for progressive community workers who want to pause and reflect on their practice, and the assumptions they bring to community work, using an ancient idea that is somewhat hard to define and therefore opens up a lot of possibilities and perspectives for conversation. It’s a perspective that, in this historical moment, focuses on:

1. The *quality* of the work as opposed to quantity (such that when people say, ‘how are you going?’, we don’t have to reply with ‘I’m busy’, but instead say something like ‘I’m not doing much, but I know I’m doing it well and with my full attention’);
2. The *experience* of the work, and a *receptivity to the experience*, rather than activities within the work;
3. A certain kind of *being* within the work, as opposed to an over-focus on the doing of the work.

This is not to say that quantity, activity and doing are not important elements. However, from a soul perspective, the book argues that currently

things are out of balance. Soul hearkens to community workers being present and deeply connected in making community, and in doing collective work with this emphasis on quality, experience, being, and receptivity.

The idea of soul is also imagined as a way of countering the soul-less colonisation of much community work practice by technique, technology and all that comes with it—an emphasis on measuring, proving results, showing impact. Instead, the book affirms what many community workers love to do, and how they want to be. But this love and want is often, to the detriment of the quality of the work, squashed by the managers, the technocrats, the bean counters, and ultimately by ourselves in our collusion with their colonisations.

Finally, the book focuses on the role of culture and creativity within community work: the domains of the aesthetic and the

poetic. Community work, like much of life, is in danger of being colonised by economics. And economics has already been colonised by economists! As a counter to this economic dominance, a soul perspective, at this historical moment, refocuses community workers on culture and the animating elements within culture. These include creativity, spirituality, myth, story, ritual and so much more—as opposed to consumer or corporate culture. In refocusing on culture and creativity, the idea of soul foregrounds the realms of *imagination*. We need to reanimate imagination in our work. Without tapping into the realm of imagination, then strategy, analysis, institutions, and social movements will not sustain progressive social change work.

With such ideas in mind the book is structured into four key chapters – exploring a ‘soul’ perspective, soulful practice, a ‘soul of the world’ framework and ‘soul-force’. Each chapter, drawing on a lineage of thinking about soul (e.g. Jung and Hillman for ‘soul of the world’, and Gandhi for ‘soul-force’), invites the reader to re-imagine their community work practice. Three interludes, on dialogue, spirituality and resistances, sit between the main chapters providing a brief foray into key issues.

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SUSTAINABLE DEVELOPMENT GOALS



Nordic Civic Education – for Hope and Change

Kirsten Paaby et al

“I am fascinated by the mysterious and very human processes of learning and change. More often than not I am discouraged by the state of the world and our future prospects, but from this course I got the conviction that the more brains, hearts and souls we can gather in the spirit of creating our future, the more we actually do create a beautiful future, starting now, with ourselves”.
(Participant of the Nordic Education for Sustainable Development)

The Nordic Region ranks high internationally in areas such as economic growth, welfare and education, but when we measure our ecological footprint the Nordic countries also face major challenges. Since 2006 the Nordic Network for Adult Learning (NVL) has had Education for Sustainable Development (ESD) at the agenda for addressing how sustainability challenges can be worked with at the local level by identifying possibilities for making the changes needed – both individually and in communities.

To meet these challenges a Nordic cross-sectorial group came together and discussed what kind of approach is necessary to promote changes in our mindsets and behaviour in individuals which maintains hope and allows for practical social experiments. The result became a Nordic cross-sectorial, post-qualifying education which the Nordic Council of Ministers decided to support, first as a pilot (2014 – 2015) and then as a second course (2016). This was included in the program “Green Growth the Nordic Way”.

Civic formation traditions

In the framing of the educational program we were inspired by Manninen et al. (2012). They studied characteristics for successful educational projects conducted in the Nordic countries. Based on their findings, they published a handbook with recommendations on how to prepare and carry out educational projects designed to help individuals, groups or society to meet societal challenges which align with the goals for ESD. They found eight success factors which we addressed as follows:

1. Networking: The planning, the realization and further development are implemented in a Nordic cross-sectorial network. The participants have a local or regional network that supports them



during the education; the participants take part in cross-Nordic coaching groups.

- 2. Getting new groups involved:** The target group of the education is adult educators and community workers who see the potential in involving new groups at their institution, by taking into account sustainability aspects.
- 3. Sustainable new structures and practices:** The aim is to develop sustainable new practices and structures at the institutions where the participants are working.
- 4. Focus on needs:** The practical projects are based on new needs that the participants and/or their institutions have identified.
- 5. Process evaluation:** At each session evaluation takes place to stimulate the learning process, the education is evaluated externally based on action research in order to improve and learn from the experiences in the planning of the further development.
- 6. Community as pedagogical strategy:** The participants learn together from

each other by presenting and discussing their practical projects that they work on. The ensemble learning in the coaching groups nurtures the students ‘self-learning.

- 7. Flexibility:** The education is based on the participants ‘needs: they can themselves choose the practical project, can freely choose literature useful for their project and learning.
- 8. New role for institutions:** Through the practical projects the institutions in which the participants are working can find new roles.

The education leans on the Nordic tradition of civic formation or “folkeopplysning”, where democratic formation and empowerment have been central goals of the pedagogy.



Dialogue between equals is a basic principle: *Not telling people what to think, but stimulating them to create reflection about life and thus qualifying them to be real participants in democracy.* (Læssøe, 2007). This tradition addresses the deep connection between formation of the individual and formation of the community; the pedagogical platform therefore embraces formation as an individual, as a member of the society and as world citizen.

Civic mobilisation

Local sustainability is more than just planning. It is about everyday attitudes and actions, and about outcomes that can be enabled but not produced by planning. There is a necessity for civic mobilisation because change occurs through social and technical innovation in the hands of individuals and groups. To strengthen civic mobilisation there is a need for integrating a thematically broader perspective in further education by including innovative arenas and action-oriented methods in learning for sustainability. This is why the framing of the course emphasized learning geared towards action competence, an approach involving a high level of knowledge combined with practical action.

The aim was to build bridges between formal educational institutions, local administrations and civil society organisations, assisting formal, non-formal and informal learning arenas to learn from inspiring local examples. The ambition was to explore ways in which we can incite change in local communities. The target group were pedagogues and community workers engaged in sustainable community development and adult learning in different sectors.

The course could accept 20 participants per year and consisted of four sessions taking place in four different Nordic countries. ESD is transdisciplinary and the students were to cooperate with different stakeholders. The sessions were planned based on local examples. The added value from having the sessions in the different Nordic countries was to show different practical and pedagogical examples from different regions in different cultures. All aspects of sustainable development –

social, economic and ecological – in theory and practice were covered as well as various practical approaches to sustainability using different creative methods.

The aim was to develop the students ‘self-learning and problem-solving abilities which foster creative and critical thinking. Each participant worked on a concrete project during the course and they communicated with a local network of at least five persons. They also took part in a coaching group across the Nordic countries. Coaching had a threefold purpose:

- to broaden and deepen systems vision,
- to experience the personal connections between mind, emotions and body and analogue
- collective connections between economic, social and ecological perspectives.

The coaching groups provided ensemble learning where intimacy, relations and emotions formed a transformative “dance” between what has been and what is becoming. In this education playfulness and humour are important aspects of taking sustainable futures seriously, to be creative and persistent in transformative leadership.

The two courses were evaluated by two external evaluators. They found that participants gained most in terms of learning outcomes from the *attempt to sensualise and concretise the very abstract and complex questions regarding sustainable development, secondly the importance of promoting hope and creativity in the treatment of risks and not the least linking learning close to action.* Regarding the pedagogy it was described by the researchers as example-pedagogy: *It has some resemblance to the experimental pedagogy(...) and it has such obvious qualities in relation to the cognitive and emotional challenges which are included in the work on promoting learning regarding questions on sustainable development.(...) By linking the inspirations from examples to self-reflection regarding own practice (...) this pedagogy is not “atheoretical” but aims to support the development of the reflexive practice.”* (Læssøe, Lysgaard 2016)



Response from the participants

Participants stated that the course helped to build capacity and efficacy in their practice by learning new approaches or tools that proved effective in promoting sustainability or learning for sustainability. They cited that transdisciplinarity gave them new understanding of the issues from multiple perspectives, but also posed a challenge in relating to other disciplines. The importance of community as pedagogy was claimed to be integral to the vision of sustainability as social learning, but working with multiple stakeholders was a frequent tension in their work. For some, it was significant to be a part of a Nordic network in order to understand and broadly share their work.

Underlying the course is the powerful force of change – change in how we see ourselves, how we understand others, and how we act as individuals and communities. The theme of change was implicit in almost all the participants’ responses.

A long journey has led to the educational social experiment presented in this article. We are now in the process of taking steps into the future paths of this new Nordic Education for sustainability including both National and European versions, as well as to form a network consisting of the former students to further explore transgressive and transformative learning. Check our booklet for inspiration and examples of the students’ projects at: medium.com/nordisk-baerekraft-2016

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Neighbourhoods that Work: Tackling Coastal Deprivation on the East Coast of England

Rob Gregory

For the past 15 years community development has informed and fine-tuned an approach to social policy in Great Yarmouth that aims to tackle inter-generational unemployment and create a more tangible link to the future economic benefits of offshore renewable energy sector. In the early 2000s the UK saw widespread national investment in regeneration and neighbourhood renewal.

Under the New Labour government and its publication of the Indices of Multiple Deprivation in 2000 a wave of investment flowed to those areas previously neglected from investment programmes that had traditionally focussed on tackling poverty in inner city and urban metropolitan areas. Coastal towns in particular featured in this summary. The decline of coastal and maritime industries over the twentieth century coupled with the demise of seaside tourism from the 1970s had led to chronic unemployment and associated social issues around the British coast.

I began my working career as a community development worker for a charity in Great Yarmouth, on the east coast of England. Like many coastal towns Great Yarmouth was hampered by poor transport links and a weak economy based upon a dated and firmly seasonal tourism offer. Its maritime heritage boasting one of the biggest herring fleets in Europe remained a nostalgic recollection of days gone by. Great Yarmouth was more commonly associated with poor quality housing, crime, teenage pregnancy and destitution. The irony being that the East of England is one of the most prosperous regions in the country.

My early days spent as a community development worker based in a neighbourhood suffering the extremities of urban decay, was about building collectives and networks to tackle the issues people faced. With this came access to a number of grant programmes, community work skills

training and an array of other practitioners with titles of 'community outreach workers', 'participation officers', 'regeneration workers'. The neighbourhood was overwhelmed at that point with scores of government-funded initiatives to improve lives. IT classes, health-screening programmes and child wellbeing initiatives to name but a few.

A frustration I witnessed with so many community groups was, that they were often used by larger organisations to 'tick a box' for a funding proposals or their efforts were railroaded or superseded by a larger initiative.

The most compelling of these was a group of residents living on one particular council estate where residents had set up a Food Coop. The project required support and guidance but was driven by the passion and commitment of this small group of volunteers, who were all too well aware of the hardship friends and neighbours were experiencing.

We had purposefully engaged with local health professionals to flag the concern with 'food deserts' across the neighbourhood and urged further dialogue between health services and

town planners to tackle the issues. The health service responded proactively, but independently by securing a bid for additional funding and providing a mobile 'Fruit and Veg' van. The notion being that the van would stop on a particular day at particular locations within local food deserts and distribute heavily discounted fruit and vegetables. This would help the health service meet a prevention target, by trying to reduce incidences of diabetes and cancer amongst local populations. This service cost well over £100,000 to establish and run. What the newly commissioned service chose to disregard was the community group who were running a Food Co-op on their estate. The van became the competitor to the Food Co-op, actually undercutting it. This ultimately led to the demise of the Co-op. Several years later as austerity government funding the van also stopped, leaving the local community again with nothing.

Examples such as this provided key learning from a community development perspective. What the Fruit and Veg van didn't do, unlike the Food Co-op was build connections between people living in the same community, who then engaged in other conversations and offered mutual support. It focused purely on distributing goods unlike the Co-op where a volunteer would notice if a neighbour was in distress or experiencing other problems. This support was also constant. It was not just for 2 hours once a week. It was always there. People lived in the same community.

The health driven initiatives had also failed to alter the local economy. Outside



of the 2 hours of the van stop off-always scheduled during the working day, people had no other way to access fruit and vegetables; there had been no sustainable change to the infrastructure of that estate to improve access to healthy and affordable food. The insistence of the public sector to provide a solution delivered as a service was both costly and did very little to change lifestyles. It provided a sticking plaster, but not a solution.

Over the years similar initiatives flowed into the town. I assumed a position within the local council and became a policy lead in developing a more

effective approach to community and economic development. I benefited from an organisational leadership that embraced 'doing differently' and was able to influence and shape new programmes. By 2008 a number of initiatives emerged which championed a different approach. Residents and planners had developed a programme of improvements to small open spaces that had been a haven for abandoned vehicles and fly-tipping.

A programme to help people get into work was developed and with an investment of £30,000 saw 50 local residents enter employment within



Austerity had taken hold in the UK with a change of national government in 2010. This had a detrimental effect on regeneration efforts. All localised programmes had ceased and a retrenchment of services saw very few organisations remaining committed to working at a neighbourhood level. With scarce resources services became centralised and distant. Great Yarmouth's social and economic issues remained the same.

Community Development and Irish Travellers

Anastasia Crickley



March 1st was an historic and symbolic day for Irish Travellers as their more than thirty year struggle to have their ethnicity fully recognized and acknowledged was successfully concluded by the statement of An Taoiseach (prime minister) Enda Kenny in the Dail (parliament). This also marked an event of symbolic importance for all who had worked during that period using collective community work approaches in support of realization of Traveller rights and social justice.

Irish Travellers, an Irish minority ethnic group with a nomadic tradition and a number of cultural parallels with European and global Roma groups are, with at a population of about 40,000 approximately 1% of the overall population. Much still remains to be done to bridge the rights gaps in the fields of accommodation, employment, health and other areas and to address the racism and discrimination they experience in their daily lives but March 1st remains a significant step for self-esteem and inclusion.

Significant also in the journey to March 1st was a snowy day in January 1985 when twenty four Travellers began a six month leadership programme. This marked an end to support of Travellers only through individual welfare services based on assimilationist ideas. The current network of Traveller Community

Development projects and leaders who work to raise Traveller consciousness, advocate collectively for rights, for the special measures essential to address institutional and individual discrimination, and for the policies and legislation required for all of this and its implementation lead a continuation reinforcement and refocusing as the changing times demands of this approach.

The organisation now known as Pavee Point organised that first programme and over the following years also facilitated the development of the National Traveller Women's Forum and a national primary healthcare programme with Traveller women as its leaders and co-workers, as well as supporting with others the initiation of the Irish Traveller Movement. Pavee Point has also supported the development throughout the 1990s of Traveller community development projects across the country and other initiatives, including national programmes on violence against women, mental health and drug awareness.

It's hard in a short few words to capture much of the nature of these initiatives but Ronnie Fay, co-director of Pavee Point is a member of the core group for the organisation of the IACD/CWI (Community Work Ireland) 2018 conference in which Pavee Point and other Traveller groups from around the country will be participating actively. I'm

also glad to be able to continue to support Traveller work as chair of Pavee Point and through highlighting racism against Roma and Travellers in Ireland and globally as part of my UN Committee for the Elimination of Racial Discrimination (UNCERD) role.

The six Travellers who completed the successfully negotiation for recognition of Traveller ethnicity are all community workers leading and working with their own community. Three of them have completed professional community work education at degree, masters and doctoral level through programmes at Maynooth University where the conference will be held. The community work programmes at the university particularly include people from marginalised and minority communities which are more liable to be the focus of community work interventions. Again, many of these will be presenters and participants at the conference in 2018 - as well as facilitating the practice exchange that will follow.

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model for any further investment in improving livelihoods in Great Yarmouth. In the first 12 months 161 residents had joined a new group or network, 77 people reported improved wellbeing and 33 people had moved into sustainable employment, a number of which have been linked to the offshore wind renewable energy sector. The role of the local council has been to provide leadership and challenge to other funders and commissioners but it has not been about delivering services to local people in the way it might have done in the past. A collective of 6 local voluntary organisations are now part of these efforts and resourced to do so in a more meaningful way with local communities.

Now in 2017, local government in Britain is at a turning point. The continued stripping back of the welfare state in the name of austerity has led to crisis for a number of councils, particularly poorer areas, in coping with the demands from the populations they serve. Homelessness has increased, adult social care is unable to cope with a growing older population and pro-active services to prevent demand have been axed as council's revert to their basic statutory functions.

A number of council's have re-embraced vague notions of community development, but tainted with an

agenda to 'hand services over' to local communities in an attempt to discharge service delivery onto willing community groups. This is not genuine community development, but I believe community developers can help councils to tackle these challenges by presenting alternatives. There is a space for working collaboratively with communities to assess the issues and look at what alternatives might look like. Even when there was public money for investment services often got it wrong and like the Fruit and Veg Van, hampered community development efforts.

The challenges in coastal communities are going to grow ever greater over the coming years. The impacts of further welfare reform in Britain will lead to more people in crisis, with limited whole-scale infrastructure investment coastal economies will remain precarious. I believe community development has a continued role in driving new possibilities for those who continue to live there who have previously been marginalised from renewal efforts. For Great Yarmouth, Neighbourhoods that Work is an attempt to do this.

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6 months, outperforming all of the national schemes that were in place at the time. On one estate crime dropped by 70% due to more co-ordinated efforts and the development of a community association and dedicated youth work. The collective impact of this approach started to gain traction and it was rolled out to other neighbourhoods as a model of engagement.

Grant giving foundations like the *Big Lottery Fund* were inevitably leant upon to fund social programmes. In Great Yarmouth, we used this as an opportunity to make a pitch for more fine-tuned investment. There was a huge risk that those services that remained would continue to be commissioned in silos and fail to connect with local people. Our discussions with the *Big Lottery* were informed by the 10+ years of community development practice that had seen real and sustained change in local areas based on numerous small projects that had had real impacts. We developed our theory of change, and based on 3 principles.

- 1) Community development needed to be the bedrock for sustained change. Resources needed to be available to help communities to come together and grow networks and mutual support and to also take action.
- 2) The recognition that the social issues experienced over many years in the town was as a direct consequence of market failure. Economic development efforts, such as those to promote the growth of the offshore wind renewable energy sector had to link to local neighbourhoods. Job creation and skills development needed to follow for local people.
- 3) Services designed to help people in need had previously failed to align with the above 2 principles. Services needed to be better joined up, less competitive for resources and more responsive to the needs and ambitions of local communities.

The 'Neighbourhoods that Work' programme launched in October 2015 as a consequence - kick started by Big Lottery investment but developed as a

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Public Service Reform and community development – the Scottish experience



Part one

Alasdair McKinlay

The introduction to the Scottish Government's Programme for Government 2016 states:

"We are clear about the kind of Scotland we aspire to..."

The Scotland we want to see has a resilient and growing economy, an education system that enables true equality of opportunity for all, public services that are efficient, fair, flexible and valued, and a vibrant, open and inclusive cultural life.

It is a Scotland that upholds the rights of its people – parent or child, old or young – so they can play a full part in society, with empowered local communities able

to shape their individual and collective futures.

It is a Scotland where child poverty is eradicated, where the living wage is a universal benchmark, where the NHS is a safety net for a healthy population, and where refugees are welcomed and treated with respect.

This future Scotland is a complex place – but one with a pedigree of fairness, inclusivity and democratic accountability."

What this means in practice for the people of Scotland is more and better jobs, longer healthier lives, closing the poverty related gap in educational attainment and having more control over their futures. The programme for Government also makes clear that the Scottish Government

believes that Scotland's people have a huge amount of creativity and talent. And it is only by nurturing those strengths in our communities that the Government will fully achieve its aspirations.

As an IACD readership, I am sure that you can see where skilled, committed, values based community development practice could help achieve this vision. I hope you will be encouraged that the Scottish Government also sees that connection. That is why the Government is happy to support the IACD in its work.

The Scottish Government is also happy to support other national bodies in Scotland who support approaches to community development. These include Community Development Alliance Scotland, who bring together networks and organisations at

Part two

Peter Taylor

The Scottish Government has for several years promoted public service reform. The reasons are partly negative – the need to adapt to years of pressure on public expenditure. But there have been attempts to respond in ways that improve the ability of public services to deliver outcomes for society. The Christie Commission on the Future of Public Services in Scotland focused on the need for action to prevent future pressures. One of the objectives it set out was:

"Public services are built around people and communities, their needs, aspirations, capacities and skills, and work to build up their autonomy and resilience."

Alasdair mentions that the Scottish Government's current vision for public service reform includes community empowerment, and that a key contribution comes from the *Community Empowerment (Scotland) Act 2015*. This is only now coming into force. The new rights that it gives to community groups may prove to be a driver for change, though to take full advantage many communities may need support to organise.

An emphasis on involving and empowering communities runs through many other aspects of policy. For example there is some recognition of community-led approaches to health improvement, though only a tiny proportion of the health budget is devoted to these. Support has been offered to communities to develop sustainable energy and combat climate change. A current government consultation on land use planning suggests a new right for community bodies to create their own 'place plans'.

A key factor will be the future direction of Community Planning, the Scottish system which brings together public services and other sectors together at local authority level to agree action to achieve common outcomes. In the past Community Planning has not always been an accurate description, with limited community involvement in the process. The 2015 Act places new obligations on Partnerships to make plans at locality level and to promote community engagement.

Scotland has some other significant assets: a social enterprise sector with a clear view



the Scottish level to promote policy and practice that supports community development, Scottish Community Development Centre, who have been responsible for developing a range of community development support materials over the years, the Scottish Community Development Network, who bring together practitioners who work in communities, Development Trusts Association Scotland, who support Scotland's growing number of local development trusts and the Scottish Community Alliance, an umbrella body which brings together networks of community based groups who cover areas like community transport, community growing and housing associations.

Part of achieving the Scottish Government's vision for a better country requires a new way of thinking about, designing and delivering public services.

The Scottish Government's vision for public service reform is of a public service delivery landscape which is affordable, rises to the challenge of tackling inequalities and supports economic growth across Scotland: where communities are empowered and supported to take responsibility for their own actions; and public services are confident and agile enough to allow that to happen.

Community development voices have been strong and influential in shaping the Scottish Government's response to the challenges of reforming public services.

They were instrumental in shaping key pieces of work like the *Community Empowerment (Scotland) Act 2015*, which gives communities new rights to take on land and buildings and have their voices heard in improving local outcomes. They were in the lead in working with the Scottish Government to promote participatory budgeting across the country and establishing the £2m Community Choices Fund. And they co-designed significant elements of the £20m Empowering Communities Fund which supports community groups to develop and deliver work at their own hand to tackle poverty and inequalities.

There are more challenges ahead and much more still to do. But there are also more opportunities on the horizon, including the development of a *Local Democracy Bill* that will seek to further empower Scotland's communities.

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of its distinctive role, a wide range of community organisations, including strong Development Trust and community-owned social housing movements, and significant experience of community land ownership, particularly in remote rural areas. There is support for skilled professional work in what is recognised in Scotland as Community Learning and Development: emphasising the common values of youth workers, community educators and community workers.

But there are major challenges. It is difficult to get a clear overview, but in spite of a positive policy environment, resources for community development appear to be declining in both local authority and voluntary sectors. Nationally and locally there is often no clear overview

of when intervention is needed, both to catalyse initial community action and to strengthen and develop it, and of where such support is to come from.

The Scottish Parliament after almost 20 years has brought decision making a little closer to people. But our units of local government are large and people elect fewer representatives per head than in almost any European country. At the very local level we have only Community Councils, which have legal recognition but no administrative responsibilities.

A Local Democracy Bill is promised. It seems unlikely that this will create a whole new tier of local government. So ways will have to be found to give people more accessible and guaranteed participation in decision making in their communities,

Whilst strong communities can help deliver to public service outcomes more effectively and prevent harm, they are not part of the machinery of any particular service. They are part of a healthy civil society, and potentially a building block for democracy and citizenship.

without further weakening existing local government. This may create an even greater need for active community organising and development work to make such opportunities real for all communities, however disadvantaged.

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Public Service Reform and community development – the English experience

Marilyn Taylor



When I first got involved with community development in the 1970s, the welfare state was at its height. The state was central to community development practice. Community development workers were employed in a variety of roles: to encourage and support community participation in public services and policy – particularly tenant participation in social housing; to work with public services to make them more responsive to community need and hold them accountable; to encourage forms of community action and self-help which would complement mainstream services. They also worked with groups to take action against poor services and discriminatory policies.

Looking back on that era now, it seems a very different world. The election of Margaret Thatcher in 1979 brought with it a neo-liberal ideology committed to rolling back the state and bringing the market into welfare. Her government began an inexorable process of transferring public services from the state to private and third sector organisations, in the name of choice and more efficient use of public funds.

However, the eventual return of a centre-left 'New Labour' government in 1997, with its commitment to social inclusion and to a neighbourhood renewal agenda that would put communities at its heart, brought community development back to centre stage. While the individualism of

Thatcher's government showed little interest in community development or, indeed, any kind of collective action, and it continued mainly under the auspices of municipalities led by the opposition Labour Party.

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the Thatcher era gave way to a communitarian philosophy, this brought with it a focus on responsibilities as well as rights.

Interest in the transfer of public services to private and voluntary organisations remained. Indeed, radical public service reform was at the heart of the new government's agenda with the voluntary and community sector seen as having a critical role to play in this. The new government carried out an early review of the role of the voluntary and community sector in service delivery and then invested in building the capacity of the sector to take on this role. It encouraged the transfer of assets (predominantly buildings and land) to communities and promoted the development of social investment and social enterprise.

New constitutional forms were introduced – most notably the Community Interest Company designed for social enterprises that wanted to use their profits and assets for the public good. This involved an asset lock and limitations to dividend and interest payments to ensure the enterprise retained a primary focus on achieving benefit for the community.

In 2010, New Labour gave way to a centre-right coalition government but the focus on the role of communities in service reform has, if anything, intensified. The new government's much-trumpeted Big

There was a strong commitment by New Labour to supporting the citizen and consumer voice in services and policy, enshrined in policies and programmes for community empowerment.

Society encouraged people to take a more active role in their communities and gave them more powers. To this end, it introduced:

- an ambitious Community Organisers Programme which would train 5000 community organisers to support people in disadvantaged communities to take action to improve their neighborhoods;
- a Community First Programme to help communities to come together to identify their strengths and local priorities in order to plan for their future and become more resilient;
- a National Citizens Service for young people;
- Communities in Control, a suite

of programmes that included:

- Our Place, to give people more power over local services and budgets;
- First Steps, to help them put together action plans to improve their areas;
- a Community Economic Development Fund;
- a programme to support community ownership and management of assets.

At the same time, the *Big Lottery Fund* invested in a major programme to support 150 communities in England to 'make a massive and lasting positive difference to their communities' (localtrust.org.uk), with £1 million available to local residents over

Building on the ideas of the previous decade, the Coalition government also introduced a range of new community rights, which included rights to bid for assets or land, to challenge existing service provision and to draw up neighborhood plans.

10 years. In response to what was seen too 'topdown' an approach to communities under New Labour, this and the government programmes described above were to be resolutely resident led.

These programmes were introduced in the context of a major austerity programme, which cut local authority budgets to a degree that would have been unthinkable in previous decades.

These cuts dealt a major blow to public services but also to the voluntary and community sector itself. Local authority support to community development was slashed and the loss of central government support to the voluntary sector infrastructure meant that many of the national support organisations for the community sector folded, leaving behind only those that were large enough – and willing – to deliver government or similar programmes. Meanwhile, the attrition of government support for social housing over the years has seriously eroded the tenants' participation movement, a mainstay of early community development.

The right to challenge did offer voluntary and community groups an opportunity 'to bid to run authority services where they believe they can do so differently and better'. However, communities had no control over who might take over those services – some just saw it as a stick to beat the LA with and promote privatisation. There was certainly no guarantee that a community group exercising this right would be the preferred bidder when the service went out to tender.

Government is clearly interested in the role communities could play in delivering public services – the Minister for Civil Society argued for more community involvement in commissioning, in the belief that:

"This approach encourages greater tailoring and co- production of services, more focus on outcomes that matter to service users, potential efficiencies from joining up local services, and more effective harnessing of assets within the community."

Nonetheless, the experience of procurement in public services has demonstrated that the market tends to go to scale, with contracts bundled

together and larger organisations at a considerable advantage.

More generally, it is open to question how far disadvantaged communities – as opposed to more affluent areas – will have the resources, expertise and capacity to exercise the new community rights. The assumption is that much of this will be done on a voluntary basis in 'a world where people ask what they can do for their community not only what their community can do for them'. A strong emphasis on responsibility remains.

Asset-based models of community development, meanwhile, are proving attractive to local authorities, with their emphasis on building on community strengths and building community resilience. Local government, and to some extent the National Health Service, is also looking to co-design, involving communities in finding new ways of providing services.

So, in the context of cuts, where are the resources to come from for community-led services? Central government is putting its faith in voluntary community action, with an extension of the Community Organisers Programme. It is also promoting community business and social enterprise, a theme that is reflected in both Big Local and a more recent *Big Lottery Fund* Programme: Power to Change. And it has experimented with a Social Action Investment Fund 'to develop and grow the reach and impact of social action innovations mobilising people's time, energy and talents to help each other, working alongside public services (www.nesta.org.uk/project/centre-social-action-innovation-fund)', one of whose aims is to reduce demand on public services.

So in future, communities are to become more resilient and do more for themselves, supported by community organisers, innovators and entrepreneurs. This represents a welcome change from the

deficit models of the past and promises new ideas and initiatives. However it fails to address the fact that community problems cannot all be resolved at community level, least of all in communities where the labour and housing markets are failing to provide basic incomes and shelter, where social care is at crisis point and where public services and welfare benefits are being cut to the bone. It is often argued that the results of austerity can be seen only too clearly in the rise of anti-immigration rhetoric and the vote to leave the EU.

Some organisations are taking a more radical approach. Citizens UK has long used radical community organising models in parts of England to address basic income and the rise of anti-immigration rhetoric.

A UK branch of ACORN (the Association of Community Organisations for Reform Now) – one of the more radical legacies of the Community Organisers Programme – is addressing the problems associated with the erosion of social housing and the rise of private renting. The Labour Party and an independent organization called Hope Not Hate are among those recruiting their own community organisers. But community development as a whole is at something of a crossroads. A major new study aims to explore the future for empowered communities and community development in 2017 (localtrust.org.uk). Its outcome is eagerly awaited.

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