

**Report on**  
**Community Capacity**  
**Building**

**2005**



# **Table of Contents**

**Using VET provision and partnerships with industry as a catalyst for local community strengthening projects.**

- 1. Project Description**
- 2. Suggested Readings**
- 3. Project Linkages**
- 4. Project Outputs**
  - a. Long Term Strategic Plans for each community involved with clearly defined and educational component**
  - b. A documentary record of the main steps involved in the process**
- 5. Appendix**

## 1. Project Description

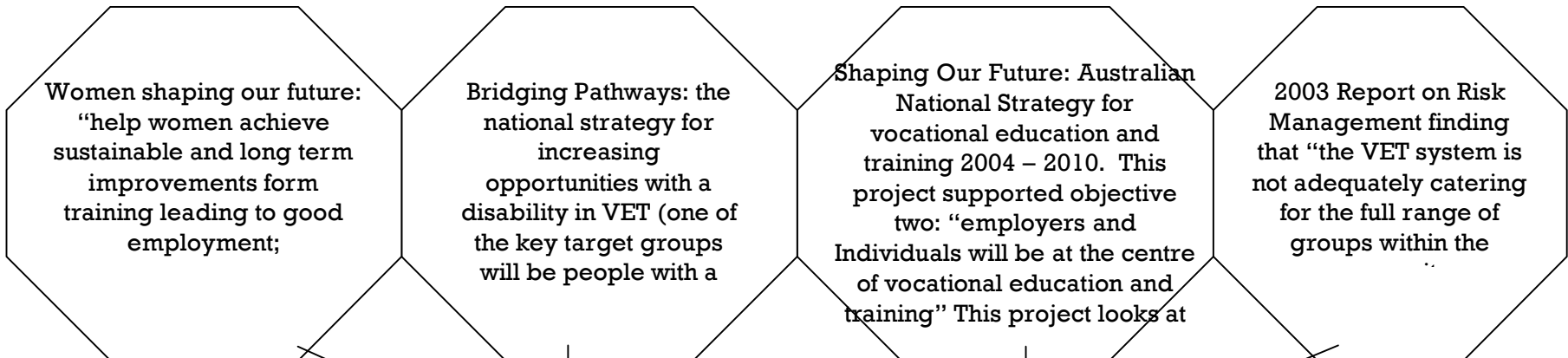
Regional workshops in the Nambucca Valley and the Riverina were held to:

- ◆ Develop strategic plans in partnership with community agencies and industry;
- ◆ Facilitate a range of VET pathways to local employment and work creation enterprises;
- ◆ Undertake pilot projects within the agreed long term plan, with community and industry partners;
- ◆ Adopt a whole life and whole of community approach;
- ◆ Address existing barriers for equity target groups to access VET, particularly those with a psychiatric disability;
- ◆ Share and use the existing resources and facilities across the two identified areas.

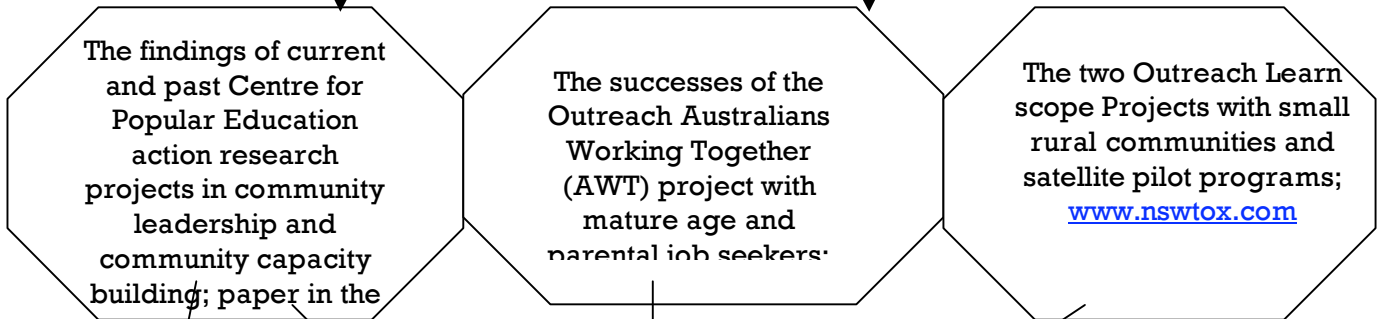
## 2. Suggested Readings

- ◆ Pre Readings: [www.wellbeingmanifesto.net/](http://www.wellbeingmanifesto.net/)
- ◆ Myles Horton
- ◆ Jane Thompson
- ◆ Mike Newman
- ◆ Paolo Friere
- ◆ Tom Lovett
- ◆ Clive Hamilton – Australian Institute
- ◆ Michael Pusey
- ◆ Ratbags – Community Building in Airds
- ◆ Fran Baum and Robert Bush (civic participation)
- ◆ Robert Puttman Bowling Alone
- ◆ Photo Language Kit – Catholic School (Resource)
- ◆ Video – Tales of a Radical Hillbilly – Myles Horton
- ◆ PhotoVoice –

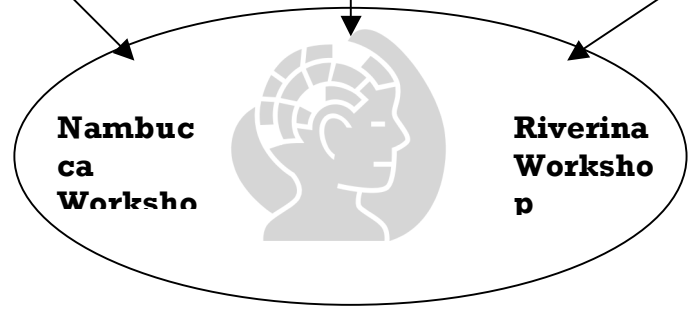




## Project Linkages



Readings



## **Project Outputs**

### **1. Long term strategic plans for each community involved with clearly defined educational and training components.**

Two regional workshops were held: one in the Riverina and the other in the Nambucca Valley. The workshops were built around key TAFE Equity staff (Outreach Coordinators, Aboriginal Coordinators, and ACCESS teachers), their potential allies, champions and partners and key community representatives. The workshops were designed to encourage a productive sharing of perspectives, backgrounds and expertise.

The main objective of each workshop was to enable participants to initiate and develop long term strategic plans that would strengthen their local communities. Such plans were dependent on the following: establishing strategic partnerships between local industry, community and other providers; articulating the long term dream and visions for the area; determining the principles that would underpin the vision/dream; developing smaller projects that would work toward the realisation of the dream; creating linkages between these projects and the wider community; identifying educational and training components that would support the dreams being realised.

## **The Process**

### **Establishing strategic partnerships:**

The workshops were significantly different to each other in both their geographic scope and the background and roles of the participants. Participants in the Riverina Workshop were drawn from the whole Riverina Region. The geographic area ranged from Albury to Deniliquin, Temora, Wagga Wagga, Griffith and West Wyalong. With such a large geographic area involved, participants represented many Local Government Areas and as such a wide cross section of managers and community leaders were invited to the workshop. (See Appendix 1) In contrast the Scotts Head workshop focussed on a specific geographic area, the Nambucca Valley. This area is serviced by one Local Government, has a very low socio-economic base, with limited industry and very little infrastructure. As a result participants in this workshop represented a wider range of community workers, many who had been volunteering their time to work on local initiatives. (See Appendix 2)

Despite the differences between the regional workshops there was also commonality. Both regions consisted of many small communities who faced the multiple barriers of isolation, unemployment, poverty and visible and hidden disabilities (specifically psychiatric).

### **Exercise 1**

Participants were initially asked to identify their own personal passions, participants were then asked to identify dreams and the visions they had for their region in 20 years. These visions transcended the everyday issues and problems of the regions they were designed to capture the real sense of what people would like to see in their Community.

#### **In the Nambucca the dreams were:**

Big community centre for all satellite local centres; solar power; wind turbines; regional cosmopolitan streetscape; protecting natural environment with community commitment; freeway bypass; whole of community approach to caring for people; Aboriginal people police their own sites; teaching young people about the struggles to build Nambucca Valley; Model town/community that is well funded and best practice for lifelong learning; hub of learning, free education, one big tribe, cashless society, less cars on roads; more bicycles, light rail, boats; a progressive local government

#### **In the Riverina the dreams were:**

Value adding to the TAFE Campus – a huge and fully resourced building; happy and safe feeling for both young and old; satellite communities with fantastic communication i.e. electronic based with provision for face to face teaching; educational dream of how technology can save small communities; vibrant communities with farmers market; films, cultural events not based on money; community expanding along the river; transport improved; CBD of New York transferred to Albury, realistic staffing for TAFE, no financial barriers for Deniliquin with everyone buzzing along together, no factionalism in the Aboriginal community – Aboriginal Cultural Centre; Ashmont has after school care, dance programs, old and young doing well; community events thriving; the Riverina/Murray is lush and green with 5 day weekends.

In the Riverina the themes of the dreams were explored: no boundaries, build bridges, people feeling fulfilled ,motivated, content, happy; meaningful activity; improved communication – transport/electronic links; proud and happy to be part of the community; education opportunities for everyone,

### **Exercise 2**

Each workshop identified underpinning principles for their dreams and visions. These principles are the accepted or professed rule of action or conduct in order to achieve the dreams.

**In the Nambucca the underpinning principles for their dreams were:**

Strength based, respectful, trust, honesty, caring and sharing, equity, In the Nambucca they were to be : strength based; respect, trust, honesty, sharing and caring, equity; ceiling on material inequality; inclusive access; valuing diversity; teaching these principles to young people from early childhood; be willing and open to change; environmentally sustainable, solution focused

**In the Riverina the underpinning principles for their dreams were:**

Inclusive, no boundaries, effective use of resources, offer opportunities.

**Exercise 3**

Participants were asked to develop small stepping stones (projects) that would lead to the dream.

Participants brainstormed projects that were achievable and could be enacted upon immediately.

Based on their area of interest participants were asked to break into smaller groups to work on developing the project idea. Project design was guided by four questions.

**Question 1:**

With your project when it comes to making decisions about what you are going to do – whose knowledge is going to be used?

**Question 2**

Projects to provide space where some knowledge can be changed, broadened, challenged – how do we shift knowledge?

To be a successful project it needs to win heart and minds of sceptics – how does your project win hearts and minds of sceptics?

Eg demonstration at rural event by a farmer who had become a devotee to permaculture.



							<b>project</b>
1. Establish a Community Forum /Network	Nambucca Valley * Disconnected groups * funding opportunities small. * Efforts are not coordinated	* Existing networks * Community * Local government * Service providers * indigenous community * existing networks/frameworks * social action groups * Neighbourhood Centre, * TAFE, * Booroongen Djugun * Youth Services.	* Information sharing * participation not consumption * invite BCA, CC Communities * Valuing peoples opinion, * inclusive, target people who do not necessarily attend, *provide transport * promote stories to people.	* Enlist * Voluntary * Transport * Personal approaches	* Community radio, * newspapers * network Nambucca Valley	* NSC – Grey Meyers, * Coral Hutchinson, * Michele Donovan, * Tom Port * Perry McNally * 3 levels of politicians * TAFE * Community college * existing data bases * community services, * existing facilities/venues	* seminar on problem solving * Skills in negotiation and conflict resolution * IT – blogging * web pages
<b>Project Name</b>	<b>Background</b>	<b>Whose knowledge is to be used</b>	<b>How will you win the hearts and minds</b>	<b>How will your project engage the disengaged</b>	<b>How can stories promote your project</b>	<b>Linkages</b>	<b>Education and training options that will support your project</b>
2. Youth Arts Council	Young people don't have a voice or space to express	* the youth * local industry * Coral Hutchinson, * Reannan arts council festival organisers	Engage key players in young peoples lives such as: * School	* Engage youth in existing programs such as	*Variety of arts based storytelling * Projects eg.	* Nambucca Creative Industry Strategy	* Team work * Train Small Groups * Cross cultural

	<p>themselves creatively</p>	<p>*Indent,  * Carole Villiers  *Australian Council for the Arts  * other models such as Newtown High, Public Art: Arts MNC, Chamber of Commerce, SCU, CHEC, Projects – Nambucca</p>	<p>Teachers  * Centrelink  * job network  * local community *  artist Guy Crossley</p>	<p>Riverbank,  * SANDS/CGVE  * CHYAN,  * Women's Gathering</p>	<p>photovoice  video murals</p>	<p>* Guy Crossley  * Art Trak  * Art Directories  * The Riverbank Project  * Local business  * MidNorth Coast Arts Council  * Nambucca Youth Services</p>	<p>training  * Traditional sites – honouring these sites  * Getting communities to work together  * Arts: film making, events projection, * newsletter production,</p>
--	------------------------------	--	--	--	-------------------------------------	---	--

<b>Project Name</b>	<b>Background</b>	<b>Whose knowledge is to be used</b>	<b>How will you win the hearts and minds</b>	<b>How will your project engage the disengaged</b>	<b>How can stories promote your project</b>	<b>Linkages</b>	<b>Education and training options that will support your project</b>
3. Create an Environmentally sustainable community	<ul style="list-style-type: none"> <li>* Local council is not proactive in promoting environmentally sustainable life style and as a result there is a waste of natural resources.</li> <li>* The valley is under increasing pressure for inappropriate development There is little information available for alternative solutions</li> </ul>	<ul style="list-style-type: none"> <li>* Advocates for the environment,</li> <li>* Local residents</li> </ul>	<ul style="list-style-type: none"> <li>* To develop a series of inclusive workshops held throughout the valley. - The workshops would focus on a number of issues and services</li> <li>* Proactive in developing strategies that would include those in the community with disabilities specifically psychiatric and aged</li> </ul>	<ul style="list-style-type: none"> <li>* An annual festival on sustainable living</li> <li>* Local workshops based at schools</li> </ul>	<ul style="list-style-type: none"> <li>* Demonstration</li> <li>*Film night</li> <li>*Speaker Circuit</li> </ul>	<ul style="list-style-type: none"> <li>* In the Nambucca a sustainable living project could be advertised via an existing community forum.</li> <li>* Partners: schools, TAFE, Council, * John Kay an expert in Global warming,</li> <li>* Landcare Allies: Nambucca Council, Real Estate Agents, Schools, Chamber</li> </ul>	<ul style="list-style-type: none"> <li>* Permaculture</li> <li>* Personal Energy – dowsing course</li> <li>* Chemical free living in the home</li> <li>* Money maters – ethical investment workshop – consumer power.</li> <li>* Energy efficiency including solar, building designs, BASICS,</li> <li>* Water – such as recycling grey water, BASIC</li> </ul>

			related			of Commerce, Lions, Rotary, TAFE	Legislation. * Global warming * Consumer choice – food, genetic engineering. * Creative funding options eg solar power educational model * Making raised gardens for oldies * A sustainable living project for oldies * Story telling and collecting stories * Making good media copy
--	--	--	---------	--	--	--	---

<b>Project Name</b>	<b>Background</b>	<b>Whose knowledge is to be used</b>	<b>How will you win the hearts and minds</b>	<b>How will your project engage the disengaged</b>	<b>How can stories promote your project</b>	<b>Linkages</b>	<b>Education and training options that will support your project</b>
4. Mentoring Network to support youth lobby for group trying to establish a skate park	* Young people have been trying to establish a skate park for 15 years. They have the money but cannot get council and community to agree to site the park	. * skaters * youth workers * TAFE Mentors * elders * police * council * community * youth centre * Goori Broadcasters * reconnect * DOCS, * JJ * Centrelink * Koori Org * SANDS * self referrals * TAFE CGVE	* ID Youth Project * target to appeal to broad section * Mentoring is promoted as an opportunity for learning	* Target Key older residents and young people to combine to target broader community that are resistant * Challenge current community values * enlist help of educational, organisations eg mentoring groups, sector clubs , koori org, elders, green team, sports clubs, peer youth	* Local business * Service clubs * funding bodies * Testimonials * intergenerational voices * open forum * coordination * petitions * newsletters * video production	* Community forum, * Youth Services * Service Clubs * Government (3 levels)	* Seminar on Public Liability issues – how organisations can be incorporated with minimum fuss and cost * Debriefing * personal supervision provided to volunteer or underpaid workers * Making meetings work * Creative Thinking * Mentoring

				mentors, Centrelink, local business, politicians 3 levels			
--	--	--	--	--	--	--	--

<b>Project Name</b>	<b>Background</b>	<b>Whose knowledge is to be used</b>	<b>How will you win the hearts and minds</b>	<b>How will your project engage the disengaged</b>	<b>How can stories promote your project</b>	<b>Linkages</b>	<b>Education and training options that will support your project</b>
5 * Wandoo Aboriginal Corporation – whole sale nursery for indigenous plants * The vision is for Wandoo to be Famous – everyone in Riverina knows about * Wandoo Cultural Centre, * Education Centre. *Bush	* Wandoo already has the following resources: leased land with seed stock passionate people, * Opportunities are endless. * Wandoo needed to diversify eg tube stock, future species and planting, extend to retail not just	* HR AWDC and the ABI Group. ACC, Wodonga, TAFE	* Promotions could be open days, regular festivals, buses, film production site. * Feeder for self employment managed, Café * employment pathways for KoorisMedia contact, *Tourism and Hospitality food and café partnership.	* Business/public, trades and technical. * Forming partnerships, * development of web site – e business * mentor system * Profit margins for growth, and friends of Wandoo Warriors. *	* Story telling and art souvenirs. * Regular media releases, * Sponsorship * education * Branding * emblem * T Shirt * Uniforms	Wandoo already had links with ACC, Wodonga TAFE, RI TAFE, Shepparton CDP, AWACC. Linkages that cold be developed were with farmers: provide them with salt bush. as 25% of residential blocks in	Story writing about native vs. feral plants. TAFE courses, communications, public speaking Events management course, develop website, IT Training, signwriting/ticket writing, commercial, arts and craft, marketing and promotions, Seed collection and propagation, Indigenous cultural

<p>Tucker and Medicine, * 100% Aboriginal owned</p>	<p>wholesale, tourism with development of cultural centres * Gaps identified were that funding was going elsewhere and public awareness was not good..</p>		<p>* Research and development at all levels. * Committed to continuous improvement.</p>			<p>NSW must have Native Plants linkages could be made with authorities to ensure that Wandoo becomes the premier supplier. Allies were the Natural History Museum, CMA, farmers, Landcare, greening OZ, DEWR, DipNR, Centrelink, KEE Shepperton, Nurseries, Public Schools, CSU, TAFE , BEC, libraries, museums, national</p>	<p>language, native plants – grafting – seed, medicinal, cooking with native herbs, management finance, governance, leadership , horticulture, landscaping garden design, tourisms hospitality, retail, guides, film making</p>
---	--	--	---	--	--	---	---

						parks	
--	--	--	--	--	--	-------	--

<b>Project Name</b>	<b>Background</b>	<b>Whose knowledge is to be used</b>	<b>How will you win the hearts and minds</b>	<b>How will your project engage the disengaged</b>	<b>How can stories promote your project</b>	<b>Linkages</b>	<b>Education and training options that will support your project</b>
6. West Wyalong Development * Town beautified * lush * visually appealing * connectedness, * high speed trains, * daily flights * transport to outlying towns * High employment * excellent health facilities * youth retained * Fulfilled and content population * skate park	Participants identified West Wyalong with the following features: * It is at the junction of Newell Highway and Midwestern Highway with 1.6 millions car travelling through annually. * It has a strong sports culture it also has a brand new hospital and six doctors. It has a TAFE, schools, Council; * Employment options are the gold mine, poultry industry, with spin off employment including air service. * It has a very bland image voted recently as one of the 8 ugliest towns in the state,	* Residents * Key Personnel from Council * Local Business Industry * University * TAFE * Schools	* Utilise Key Celebrity * Tourism Initiatives * Arts and Cultural Events * Competitions * Community Events such as Balls	* Provide Transport * Access to events * Involvement in product development	* Tourism * Competitions * Art * Cultural Activities * Newspapers	* In West Wyalong Potential Partners could be Council, Neighbourhood Centres, Schools Strategic Allies could be Council, local Business, Barrack Gold, RTA PACE Poultry Farms. Representatives of as many sub	* Creative story writing, music, creative arts, pottery,, events management, horticulture, * Outreach courses form Canberra University, * Parkes – Astronomy * cross cultural trade courses, automotive, transport, mining techniques, hospitality, * creative tourism, * community

<p>* recreational and cultural centres  * improved shopping facilities  * eateries  *improved climate.</p>	<p>however it does have some nice parks and the gold mine has given it a recent image of being progressive  * Gaps were lack of skilled labour, isolation, range of health specialists, youth, lack of identification  * The potential for West Wyalong is endless. It now has the gold mine with the potential for employment to be increased, it has great scope to be beautified and to improve main street dramatically.</p>					<p>groups such as  Aboriginal groups,  SPINS,  CWA,  Probus,  Men's Groups,  satellite towns.  Linkages were  Lachlan Catchment Management, Centra,  Wagga,  Griffith,  smaller satellite towns</p>	<p>management,  * Making meetings work, collecting art history.</p>
--	--	--	--	--	--	---	---

**2. A documentary record of the main steps involved in the process which will be available on the web and in a published format for other states and territories.**

Through a series of exercises participants were able to explore how aspects of community capacity building could be built on to develop strategies that were truly inclusive and provide innovative and sustainable vocational options for residents facing multiple barriers.

Key aspects of community capacity building were introduced by Rick Flowers:

- A learning community

- Collective Learning
- The Practice of Community Capacity Building:
  - strength vs. needs based education
  - strategies to capture the voice of each community
  - measuring Social Capital

## **A Learning Community**

Formal course provision is considered to be the traditional and exclusive mode of learning. Yet learning happens in a variety of ways and in a wide range of environments.. It is important to differentiate between formal and informal learning opportunities and consider where each of these takes place. Such a notion of a learning community involves providing a space for people to come together to learn and build relationships, a very different notion to simple course provision.

### **Exercise 1**

Participants were engaged in a series of exercises that would map where learning takes place in their community. The exercise was designed to lay the groundwork for a deeper notion of a learning community and to differentiate between formal and informal learning opportunities.

Participants in both workshops were asked to identify where people learnt skills and knowledge to:

- ◆ Get paid work?
- ◆ Be active citizens?
- ◆ Strengthen their well being?
- ◆ Pursue interests and build relationships?

In each workshop participants were given small sheets of paper on which they had to identify places where they knew this learning took place. They then placed the sheets of paper on corresponding butchers paper.

### **Where do people learn how to pursue interests and build relationships?**

**In the Nambucca** people learn these skills at the Nambucca Valley Community College, Leisure Course, Special interest course, Youth Services Centre, SANDS Program, Psychologist, Beat the Blues, Stuarts Point Community Centre, Salsa Dancing, Internet, Computers, Stuarts Point Library, RYPP, Programs at High School through Reconnect, Life Skills for Blokes, Nambucca Valley Neighbourhood Centre, Scotts Head Creative Communities, Tai

Chi at Scotts Head, Missabotti Hall Youth Disco, School, reading books and magazines, TAFE Classes, ACE, Church, Volunteering, Meditation, Pilates, Men's Shed,

**In the Riverina** people learn these skills through local newspapers and free press, TAFE, RCC, sporting clubs, coaching, school, music, dance clubs etc, church, home, community service groups, Arts groups, volunteer services, Neighbourhood Houses, community centres, health services, community health, G.A.L.A. (Griffith Adult Learning Association, U3A. CAE Book groups, Probus, Sing Australia, Regional Theatre, Health Organisations, GROW, Nursing Mothers, Carer Training, friends, talkback radio, community radio, community forums

#### **Where do people learn to get paid work?**

**In the Nambucca** people learn these skills through volunteering at the Nambucca Valley Neighbourhood Centre, Nambucca Community Centre, Nambucca Valley Community College, Creative Communities, computer courses, event management courses, unions, Men's Shed courses, C.G.U.E. TAFE, On line learning, Wesley, Work for the Dole, SANDS, ETC, Barista Courses, Missabotti Hall, interacting with others, Public Rallies, Phoenix at Bowraville, schools, U3A, Chess, CTC Bowraville

**In the Riverina** people learn these skills through working bees, traineeships, apprenticeships, Skillshare, Murray Mallee Training, Sureway Centrelink, employment networks, local schools, clubs, family farm and business, BEC, Outreach, Credit where Credit is Due Program, courses – Industry, Private and Council, NEIS, On the Job Careers Planning, Mentor Program, St Vincent de Paul, Red Cross, Volunteers Services (Fire Brigade, SES, St Johns Ambulance) Wodonga Institute of TAFE, Latrobe, CSU, Riverina Community College, TAFE, Professional Development, work experiences, Volunteer Resource Bureau.

## Where do people learn to strengthen healing and well being?

**In the Nambucca** people learn these skills just by saying hello, TAFE, supermarkets, Reconnect, High Schools, Bowraville Pilates classes, yoga classes, festivals, galleries, art classes, community organisations, management committees, Missabotti Hall, social disco computers, experiential learning, beach, book club, Muurraby Language Centre, Neighbourhood Centre, volunteer work, listening, Life Skills for Blokes Project, bonsai, Men's Shed, build support networks, access to health services, cooking classes, Goori Craft, volunteering, church groups, collective action groups, Nambucca Valley Aboriginal Health Service, Darimba Maarra Health Clinic, pride in culture, identify, talking to elders, work experience, Bowraville Theatre, Nambucca Entertainment Centre.

**In the Riverina** people learn these skills through community health projects, Riverina Learner, Cancer Awareness Night, community recreation centres, Aria Park, Beyond Blue – seminar for depression, women's nights, female doctors such as Dr Sandra Cabot visiting, Scouts, Women's Health Centres, CSSU lectures on health issues, vaccination program, family and home, Outreach Health Promotions to smaller rural areas, Media and IT, weight loss programs, Relationship Australia, Oasis Fitness, clubs, Age Concern Albury, Open Age Learning and Social Support Groups, Neighbourhood/Community Centres, sporting activities, information sessions on different subjects, support groups such as AA, Women's Refuge, Regional Social Development Group Inc.

**Where  
do  
peopl  
e  
learn  
to be  
active  
citize  
ns?**

**In the Nambucca** people learn these skills at Toastmasters, Toolbox for Blokes Project, Nambucca Valley Neighbourhood Centre, volunteering, unions, sporting clubs, family, LALC's: networking with community organisations with common goals (ACAC) SANDS Program, Bowraville Community Alliance, Surf Club and Venturers, Landcare/Dunecare, communicating with individuals, Job Network Providers, Lobby Groups, Internet, dance and drama classes, Outreach, Creative Communities, RTA Driver Reviver, Nambucca Valley Community College.

**In the Riverina** people learn these skills through workplace mentoring, Temora Youth Helping Others T.Y.R.O., volunteering, Alpine Valleys Community Leadership Program, Wodonga Council Youth Leadership Programs, BEC, Youth Access Australia, Scouts, Neighbourhood Houses, book clubs, craft groups, Albury Youth Café, Y.W.C.A. Community Centres, family, school, SRC, Reconciliation Garden@Murray High School, Albury City Junior Council, churches, C.P.A., local Aboriginal Land Councils, Aboriginal Medical Centres, Aboriginal Housing Companies, NSW Department of Fair Trading have workshops in management committee governance, Aboriginal Network Meeting, Rotary, Lions, APEX, C.W.A., Men's Shed, community fairs, markets, libraries.

## **Exercise2**

### **Map Analysis and Debriefing**

Participants were involved in an analysis of the maps. A series of questions were designed to explore the possibilities of a learning community and the role of community members as change agents.

- ◆ Is there an emphasis on vocational training and less on active citizenship?
- ◆ If learning can contribute to a healthy community is there a role for business in this process?
- ◆ What connections exist between schools and the community?
- ◆ Are there untapped resources in the community we haven't used?
- ◆ Are there community leaders/members that may not see themselves as educators but in fact could play an important role in a learning community?

Myles Horton saw hairdressers and beauticians as change agents as they had people's attention for such a long period of time and as a group were inclined to readily share information. Each workshop considered untapped resources or potential change agents in their own communities, groups that don't necessarily see themselves as educators eg Presidents of Surf Clubs or Sporting Clubs. These people could be invited to a series of forums to discuss community capacity building and the role they could play in building their own community. (Handout – Appendix 3) In this way it may be possible to engage groups such as local clubs, libraries, community management boards, resident action groups, arts and cultural institutions, supermarket managers, community service groups such as Rotary, Lions, Apex, in community strengthening activities.

## **Collective Learning – pedagogy that strengthens communities**

“The purpose of Collective Learning is to raise awareness of how our society operates and how collective action can take place to bring about changes in current social structures, be that at a local or global level: in that way it is clearly different, though often complementary to individual learning.”

Flower and Waddell

In order to identify the sort of learning that strengthens not only the capacity of the individual but also the community we need to distinguish between education that occurs *in* communities and education *for* communities

## Critical vs. Traditional Pedagogy

Locating educational partnerships within a four part philosophical framework.

<b>POPULAR</b>	<b>DOMINANT/TRADITIONAL</b>
Education for social change	Education for individual change
Learning in action	Learning through absorption
Problem solving and action	Pre-determined institutional and national goals
Education for social capital	Education for human capital
Learning to conspire	Learning to be inspired
Education to champion rights	Education to meet needs
Education for critical understanding	Education for skills development
Education for community leadership	Education for individual leadership
Education to support self-help initiatives	Education to help organizations manage employees
Education for community development and empowerment	Education for individual achievement and empowerment
Education for economic, social and political democracy	Education for social mobility, private life, consumerism, authority and order
Education for reflection	Education for diffusion of knowledge
Learner of education	Consumer of education
Concern for social context	Concern for technique

Name a partnership between education providers – be it a school, library, TAFE program, ACE College, training agency or other – and a community capacity building initiative.

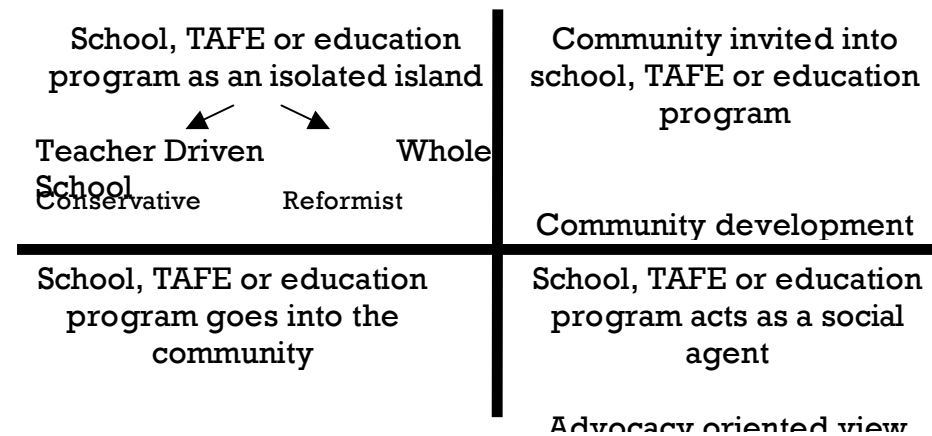
Describe and discuss a particular educational program or provider in the light of the following table. Where does it sit?

In any community – education relationship there will be a continuum of pedagogic purposes.

At one end there is more value placed on the personal and educational development of individual learners (*individualistic purpose*) and at the other end of the continuum value is placed on a holistic and inclusive approach to learning where it was important for both individuals and the community to develop and learn (*holistic purpose*).

The second continuum refers to *institutional boundaries* – whether the educators placed high or low boundaries between themselves and the community. At one end where a school, TAFE or education program was focussed internally, seeing learning as only taking place within the school, TAFE or education program and seeing only a minor role for parents and the community it had a *high boundary*. At the other end where a school, TAFE or education program sought to engage in learning and include both parents and community, both inside and outside the school, TAFE or education program, it had a *low boundary*.

### High barriers – Formal Education



### Low Barriers – Informal Education

Considering both these dimensions led to the development of a four part framework that combined these two key dimensions in four distinct quadrants, enabling partnerships to be analysed as focussing on either:

1. *pupil development* – individualistic purpose with high institutional boundaries
2. *individual development* – individualistic purpose with low institutional boundaries;
3. *citizen development* – holistic purpose with high institutional boundaries; or
4. *whole community development* – holistic purpose with low institutional boundaries

Community – education relationships will be stronger the closer they are to the end of one continuum with low institutional boundaries and the end of the other continuum with a holistic purpose; in other words when they are situated in the advocacy oriented quadrant.

### **Exercise**

Workshop participants were asked to provide examples of where schools are supporting community to consider community social issues. Students who are involved in projects that have community as well as individual outcomes serve the collective good. Local examples were identified and located within the four part framework. Eg Planit Youth, Transition Program, Murray Arts Project, Business Week – business development at a community level; NAIDOC Week; Clean Up Australia, Clean Up Murray.

School leadership programmes were also examined within the framework. In considering the question of access the following questions were asked:

- ◆ Do only wealthy young people have access to these programmes?
- ◆ Is there a potential for leadership cliques to form?

An example of pedagogy that strengthens communities could be found through the involvement of libraries in community capacity building. Are they only a resource only for individual pursuit or leisure or could they be involved in supporting groups to meet, discuss and research local issues such as environment or public transport.

## **The Practice of Community Capacity Building**

### **Needs-based versus strengths-based education**

#### **Exercise 1**

In recognition that both strengths and gaps can create an opportunity participants in both workshops were asked to consider what they love as well what they would like to change in their respective areas. Participants were also asked to consider who they thought was missing out in their areas.

**In the Nambucca people loved** the Nambucca's sense of community, connectedness, everyone knows everyone, lifestyle, space, environment, village, being local, having a history, home, being appreciated, working together, pristine waters, equality – we are all poor, diversity, the potential, freedom, climate, changing/growing, a healing place, unwind, having time, being safe, having security, lack of crowds/rush/wealth – less is more i.e. innovation is a necessity, being the building blocks of a community.

**In the Nambucca participants would like to change** conservative values, lack of openness, lack of generosity of spirit and harmony, stuck between Port Macquarie and Coffs Harbour and therefore miss out on services.

**Groups that were considered to be missing out in the Nambucca** were “everyone”, young people, aged, young families as there is not enough community infrastructure, people with housing needs, unemployed middle aged men, disabled particularly psychiatric disability as there is not enough services to cater for groups there are long waiting lists for support, there isn't a coordinated response to funding available in the area and that disadvantages small communities, conservative culture means that there is little cultural acceptance of minority groups such as gay community, lack of culture and breadth of experience disadvantages all in the community.

**In the Riverina people loved** the Riverina's friendliness, sense of community, beauty, inner peace, smaller communities allows you to know yourself, people looking after each other, safety and security, not isolated as it is close to snowfields, beach, Canberra, Sydney and Melbourne, not class conscious, no controls, freedom, opportunity, people willing to have a go, educational opportunities.

**In the Riverina participants would like to change** government over regulation, attitudes to blow ins, intolerance, insular, lack of openness, drain of youth from the area, up to date technology, lack of skilled labour, doctors, engineers, lack of genuine sharing of resources between services, lack of transport, resourcing that is based on an urban model not rural,

**The groups who were identified as missing out in the Riverina** were kids who miss out on sporting opportunities, young people attending universities, small communities dealing with the problems of centralisation that draws services away from them, local Aboriginal communities, multi cultural groups, carers as there are few respite care places available.

In a traditional needs-based planning approach to community development people are seen as “in need” and as such response are focussed on that particular need eg if obesity is identified as an issue then the need in a particular community is invariably programmes that involve better diets and physical activities. This deficit approach encourages a silo response by

government i.e. one department such as Health designs obesity programs to be delivered to a specific group within a community. These programs are often designed and delivered in isolation from other government departments, agencies or other community members. This approach is consultant/research driven with the end result that recommendations are made in isolation from a community's reality and aspirations.

Alternatively, in a community capacity approach, people are seen as having talents, resources, aspirations, dreams and ideas. The facilitator's job is to help people articulate their ideas and identify their resources they already have as well as any additional resources they may need in order to realise their dreams and aspirations.

### **Exercise 2**

Participants were asked to identify projects that reflected the strength based approach

#### **Strength Based Local Projects**

Both workshops were asked to identify examples they are aware of in their community that are based on a strength based approach that gives a voice to the most vulnerable in their community.

**In the Nambucca** the following projects were identified: The Men's Shed, Positive Living Skills Project, Skaters Group and the Regional Development Board's Skill Audit.

**In the Riverina** the Relay for Life project and the Life Cycles Mosaic Project were identified

While strengths based education may be the most effective way to build community capacity, the question remains on how it is done. The difficulties involved with maintaining inclusive practice, mobilising a wide range of stakeholders and encouraging people who usually don't have a voice, to become involved as well taking control in a respectful manner is not easy.

#### **Alternate Strategies for devising and implementing community capacity building**

A pre-requisite for inclusive community capacity building is to bring about a change in mindset. Community capacity building with successful people accustomed to management roles is easy as these people already have a self image of decision makers and leaders. However, the challenge is to take those people who feel relatively powerless to influence change, to help such people shift by seeing themselves as agents of change and not just objects of change is the greatest challenge.

### **Active Participation - A Riverina scenario**

A community capacity approach that could be taken to address issues such as mobility for unemployed?

A traditional management approach to this issue would be to involve transport coordinator to plan and establish services that utilize under utilized services as well as liaise with a number of providers who are involved with transport.

A community capacity approach would be to seek opportunities to involve unemployed involved directly in their problem by creating space where the decision making can be shared. How do you engage people who traditionally don't see they have a part in effecting change? Employ innovative way to engage people in this process: photos, slides of their experience, discussion triggers such as photo language kit (Catholic School), PhotoVoice, Paulo Friere commissioned an artist to spend time in communities depicting different aspect of their lives and experiences.

Who could be approached to be new partners in this project?

Bus companies, photography societies, probus clubs could have volunteers with community transport interest/background.

What could be some of the educational initiatives?

Outreach courses – panel beating or mechanics course, driving courses, union of unemployed (Dublin example)

PCYC, RTA, Link into some of the energy created by particular events such as the hot car expo.

### **Meetings – didactic or participatory?**

The dominant model for community capacity building more than often involves the traditional practice of meetings and workshops, yet, rarely are there discussions about how effective meetings are. The formula invariably includes establishing some sort of committee, convening a workshop for planning, organising follow up meetings to continue the planning and

implementation and finally establish an agreement of management arrangements. As a result these meetings are rarely inclusive, pluralist or experiential. Meetings often fail to capture the voice of the community as they are designed to hear only the loudest and most confident minority. Key questions need to be asked: Who comes to meetings? Who actively participates in meetings? Who, as a result of attending these meetings has a positive change in attitude? What were the contesting models or ideas about development? Whose interests dominated? How were differences negotiated and respected?

### **Exercise**

Examples of alternate strategies that incorporate active rather than passive engagement could involve engaging local journalists to work with communities or film projects that captured the voice of the people in a participatory fashion. The feature of these strategies is that they actively engage participants by telling them stories in a creative ways. A change in mindset becomes the core of community capacity building; the participants themselves become the agents of change.

Both workshops were asked to report on existing initiatives with the following features:

- ◆ Local people who are actively involved in identify and defining issues and challenges
- ◆ Their voice is being either exhibited, performed, published, broadcast, filmed
- ◆ Where there stories and experiences form the content and substance of the project

**In the Riverina** the following projects were identified:

★ Utemuster,

Originally community focussed as everyone in the community owned a ute. The festival recently has been taken over by commercial interest i.e. Holden. While festival can be an excellent vehicle for community capacity building when festivals are taken away form heart of town they no longer belong to locals. The question remains how to reclaim festival for community capacity building purposes.

★ Gumi Festival,

Old tyre tube races down river at Wagga. All ages were included there were street parades, breakfast on the beach, sponsorship; all people in the community came together.

★ Community Newsletter

Council pays journalist 4 to 5 hours a month for community newsletter. The journalist invites community to contribute stories or identify what stories they would like to be featured.

### **Measuring Social Capital**

Although there is limited research on how to measure social capital Robert Puttman collected data over 20 years for his book “Bowling Over” where he concluded that social capital was declining. Through examining communities that have better economic development than others he found that those who were thriving had larger numbers of community group participation such as choirs and team sports. Puttman suggests that this level of participation was a prerequisite to economic development not a consequence.

### **Exercise**

(Handout – Appendix 4) Indicators

Name some initiative that strengthen social capital as defined by the indicators and explain briefly how these initiatives build social capital

Social capital indicators were developed by Rick Flowers. These indicators acted as a basis for discussion to enable participants to systematically capture the benefit of their projects.

- i. community engagement and participation
- ii. engagement with community groups who experience social exclusion
- iii. bonding social capital
- iv. community and cultural identity and pride
- v. bridging social capital
- vi. technical and functional change and learning
- vii. interpretive change and learning
- viii. transformative change and learning
- ix. community leadership

Describe and discuss some of support these initiatives might need to help them even more to intensely strengthen social capital

**In the Riverina** the Deniliquin Disability Project was measured against these criteria. The project involved key workers in the disability sector putting themselves in the place of their clients for one day. The project was highly visible to the wider community through excellent publicity and was discussed at all levels in the community. The result was a greater public awareness of the realities for community members with disabilities. This activity actually raised awareness and understanding in the wider community. Attitudes were challenged and changed not only with those directly involved but in the wider community who were witnessing this project being played out. Through this awareness new bonds were forged in

the community and residents with disabilities felt valued and less marginalised. Ultimately, the workers felt strongly that the project met all the criteria for community strengthening and building social capital.