

Practice Insights



WITHOUT COMMUNITY DEVELOPMENT
THERE IS NO SUSTAINABLE DEVELOPMENT

World
Community Development
Conference 2018

Maynooth University, Ireland



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

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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 Anna@iacdglobal.org. Alternatively, IACD members are welcome at any time to contribute news items, research, case studies or other materials to our members' Facebook page and to the IACD website.

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- Discounted subscriptions to the Community Development Journal;
- Opportunities to share 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 June 2019, coinciding with WCDC2019 in Dundee, Scotland.

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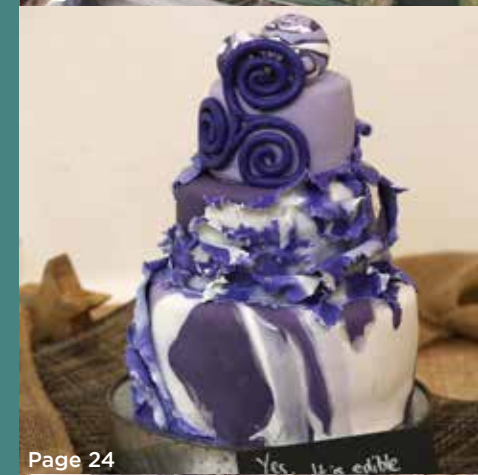
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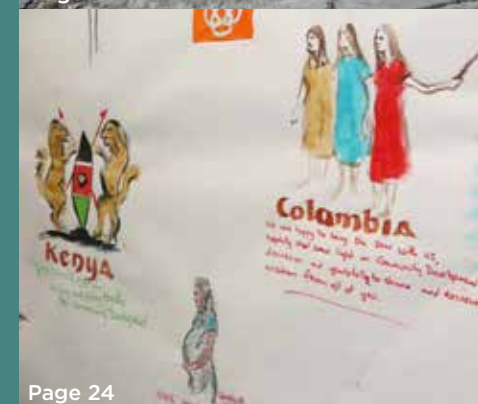
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Editorial

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Commitment to using community development principles in work to help create a better, sustainable, just, and equal world, where human rights are realised, shone through the 200+ panel presentations and workshops at the World Community Development Conference (WCDC) June 2018 at Maynooth University, Ireland. The conference focused on *Participation, Power and Progress*. This was reflected throughout the diverse practice and research from different contexts all over the world, which were described and discussed in both the formal and informal sessions.

We continue that dialogue by focusing in this issue of *Practice Insights* on some of those presentations, including an Irish dimension, given the conference location and interest expressed by participants in Community Work/Community Development here (in Ireland we use the terms interchangeably). The important and insightful main plenary speeches are not repeated, all are now available as online videos at <https://www.communityworkireland.ie/world-community-development-conference-2018/> where their continued resonance and impact can be revisited.

The World Community Development Conference 2018 was organised jointly by the **Department of Applied Social Studies at Maynooth University**, which, for nearly forty years, has provided Community Work education and training at all levels, from outreach to doctoral in Ireland; **Community Work Ireland (CWI)**, the national association for Community Workers and all committed to community development as a collective tool for rights-based change in Ireland; and **IACD**. It was the first international Community Development Conference to describe itself in this way and it was truly global in its participants, presenters and prioritisation of issues, as we seek to reflect here. **Our thanks again to**

Irish Aid (Ireland's Department of Foreign Affairs International Development Agency) for the bursary funding which made this possible.

The WCDC was also an important national statement of the contribution and challenges faced by community development and community workers in Ireland and it ensured that the empowering Irish practice, of which we believe we can justifiably proud, could be highlighted, shared, and reinforced by views from elsewhere. **Thanks again to the government departments and local authorities whose support facilitated the participation of local community workers and women's and Traveller projects.**

Community Development is now named as part of an Irish Government Departments remit and is included in policy frameworks and programs, but challenges continue; these challenges, along with its contributions, are well outlined by some of the articles in this edition.

Other articles from Ireland, including Ronnie Fay's of Pavee Point, demonstrate the clear difference between community-based individual services and the process of collectively building from individual ills towards collective empowerment, participation, and overall change. It also reinforces the need for women and minorities to be named and be included, even in what may be described as community initiatives.

Only some of the contributions from all over the world, which gave testimony to Community Development's contribution to addressing the changes facing countries—from climate change to post-conflict situations—can be included here. All speak to an old tradition and unfolding world-wide discipline, which has been shaped by thinkers from various backgrounds globally and has itself contributed to, as well as being shaped by, major global initiatives

including the women's movement and the global struggle against racism.

The WCDC made clear, yet again, that there are no simple answers and there is a need for realistic expectations. The intersectional nature of poverty and oppression, which adds to and multiplies injustice and rights abuse of women, children, and men, systematically ignores and undermines the diversity of cultures and peoples which form part of our world. This a world where, as Mary Robinson reminded us, in her opening keynote, communities need to be empowered to mitigate the dangers of climate change and drive sustainable development if the SDGs priority to "leave no one behind" is to have real meaning.

The WCDC and the contributions here, while reinforcing the contribution of Community Work to overall societal cohesion and progress, demonstrate the impossibility of doing this if reduced to a delivery mechanism for imposed actions or instrumentalised as an alternative provider of what should be state services.

These are challenging times for Community Development and for civil society globally. However, courageous contributions do and can make a difference for Indigenous Peoples; minorities like Rohingya, Travellers, and Roma; contesting racial profiling as the Black Lives Matter movement has done; and for marginalised people everywhere, including in the Northern Ireland Peace Process. Courageous contributions also require more than good intentions,

which is where Standards (including those developed by IACD, launched at the WCDC and the *All Ireland Standards for Community Work*) are essential, as is the high-quality education and training, such as provided at Maynooth University, home to WCDC2018.

We wish you, the readers, and all who—to quote Bernadette McAliskey's acclaimed contribution to the WCDC—continue "to lurk in Community Development," every success in your struggles to contribute.

We hope that you left the conference—and by reading of it here in *Practice Insights*—as Peter Westoby did, "shaken and stirred, awakened, in dialogue with yourself and others, to discerning our responsibility and dreaming."



Members of the WCDC2018 organizing group with Keynote Speaker, Professor Lynne Segal: from right, Rachel Doyle, Ciara Bradley, Elaine Mears, Marianne O'Shea, Anastasia Crickley, Lynne Segal, Oonagh McArdle, and Mary D'Arcy

Has the Tide Turned?

Recent History and Future Possibilities for Community Work in Ireland

Ann Irwin & Rachel Doyle

Established in 1981 as the Community Workers' Cooperative (CWC), Community Work Ireland (CWI) is a national organization that promotes and supports community work as a means of addressing poverty, social exclusion, and inequality, promoting, protecting, and advancing human rights and ultimately achieving social change that will contribute to the creation of a just, sustainable and equal society.

As outlined in the *All Ireland Standards for Community Work*, CWI understands community work/community development as, "**a developmental activity comprised of both a task and a process. The task is social change to achieve equality, social justice and human rights, and the process is the application of principles of participation, empowerment and collective decision making in a structured and coordinated way**" that is based on the values of:

- **Collectivity**—requiring practitioners to focus on the potential benefits for communities, rather than focusing only on benefits to individuals.
- **Community Empowerment**—involving an approach which leads people and communities to be resilient, organized, included, and influential.



Ann Irwin

- **Social Justice and Sustainable Development**—promoting a just society involves promoting policies and practices that challenge injustice, poverty, inequality, discrimination, and social exclusion, and valuing diversity of identities and approaches. Promoting a sustainable society involves promoting environmentally, economically, and socially sustainable policies and practices.
- **Human Rights, Equality, and Anti-Discrimination**—seeking a society where human rights and equality are realized and discrimination is addressed, community development is reinforced by human rights mechanisms and frameworks, processes and standards for the protection and promotion of human rights for all.

- **Participation**—rooted in the self-identification of needs and interests, the formulation of responses by the community or group concerned is central to their ability to continue to influence outcomes.

CWI believes that community work is essential for a healthy democracy and a vibrant society. We believe that community work:

- Contributes to better and more effective policies, better programs, and better outcomes;
- Helps to build strong and resilient communities;
- Creates the conditions where agencies, including local authorities, government departments, and others can engage meaningfully and directly with communities;
- Is cost effective; and
- Builds social cohesion, a sense of belonging, a sense of shared ownership, and responsibility to others.

Acknowledging the contribution made by community work in addressing many of the social issues in Ireland, the State invested in the development of community work infrastructure and programs. In 1990, the Community Development Program was established and initially funded 15 projects in recognition of the role of community development in tackling poverty and disadvantage. By 2007, there were 180 projects throughout the country, working in and with some of the most marginalized communities. In 1994, the Family Resource Centre Program was established with

community development as the underpinning approach. The later Local Development Social Inclusion Program was implemented by a network of Partnership Companies to address poverty and unemployment.

In 2000, the *White Paper on a Framework for Supporting Voluntary Activity and for Developing the Relationship between the State and the Community and Voluntary Sector* was published. It remains government policy and acknowledges that an impressive infrastructure of community and local development had been built, and that the great strength of voluntary activity is that it emerges organically from communities. It states, "We have moved far beyond the attitude that statutory agencies fund voluntary organizations merely for utilitarian reasons, i.e. to provide services that the State cannot or will not deliver directly itself because of resource constraints."

The White Paper emphasizes that the State recognizes and welcomes the diversity of the sector and further states that, "It would be wrong for Government to seek to control and be involved in every aspect of voluntary activity, but there is no doubt that it can provide an enabling framework. Where this involves direct supports, a delicate balance must be struck between having a relatively light official involvement and maintaining proper accountability." In 2004, the Government agreed a series of measures designed to (a) improve arrangements under which community and local development initiatives are delivered and (b) improve cohesion and focus across various measures. This Cohesion Process saw the amalgamation of LEADER Companies and Local Partnerships and a consequent reduction in the numbers of local development companies from 94 to 52. Of most concern to community workers was the reduction in the opportunities for representatives of disadvantaged communities to participate at decision-making levels and the possible consequence of a dilution of social inclusion and anti-poverty work.

At the height of the recession, organizations engaged in community work and the community sector in general were hit by a series of swinging cuts. Estimates by Brian Harvey (2012) put the cuts at an extremely



Rachel Doyle

disproportionate 35% at a time when the demand for supports was increasing exponentially. More significant concern was expressed at subsequent decisions. In 2009, the Local and Community Development Program was introduced to replace both the Community Development Program and the Local Development Social Inclusion Program. Implementation of the new program required the merger of 180 independent organizations funded under the Community Development Program (Community Development Projects) with their Local Development Company (Partnership Company). There were a few exceptions to this; for example, the Traveller projects, the women's projects, and a number of other projects successfully negotiated alternative arrangements with the Department. Referred to as the "systematic dismantling" of the community development sector, significant concern was expressed by Community Work Ireland and others at the loss of autonomy and independence of organizations in the community sector as a direct result of the merger. Many areas lost their dedicated community development resource center.

In 2012, the policy document, *Putting People First*, prescribed a policy direction that compounded the already significant changes to how community development operates in Ireland. *Putting People First* describes the sector in language that suggests it is one that requires increased control by the State. This perspective was vigorously challenged by Community Work Ireland and others, with CWI

arguing that an independent civil society and an autonomous community sector had much to offer the State and there could be full accountability to, without control by, the State

CWI members expressed great concern that the drive for local authority control would curtail the work of organizations in the community sector in critiquing State policy impacting the communities with which they worked. About the local development sector, the document states that a proliferation of local bodies and agencies had evolved over the years, usually with little local authority involvement or oversight. It suggests that a level of coherence has been brought to the sector through the introduction of City/County Development Boards, the cohesion process, and through the joint working of local authorities and local development companies. It also suggests that there is still significant scope for a more joined-up approach, resulting in a more cost-effective and efficient delivery. It made a number of recommendations that have resulted in increased control by Local Community Development Committees (LCDCs) of local development and community development.

Subsequently, Section 36 of the *Local Government Reform Act 2014* provides for the establishment of LCDCs in all local authority areas, "for the purposes of developing, coordinating and implementing a coherent and integrated approach to local and community development." The LCDCs have primary responsibility for coordination, planning, and oversight

of local development spend, whether that spend is delivered by local authorities on behalf of the State or by other local development agencies and structures. In 2015, a new program was announced to replace the Local and Community Development Program. The new Social Inclusion and Community Activation Program (SICAP) aims to reduce poverty and promote social inclusion and equality through local, regional, and national engagement and collaboration.

The establishment of the LCDCs and their status as contract holders for the new SICAP program prompted the Department of Environment, Community, and Local Government to seek legal advice in relation to how SICAP Program Implementers were to be selected. Based on that legal advice, the Department of Environment, Community, and Local Government issued a circular to local authorities in January 2014 stating, “the current arrangement, whereby the implementing of the local community development program has been awarded to partnership companies without any competitive tendering, cannot be continued and the LCDCs will be required to undertake a tender process for the delivery of the new program.” SICAP Program Implementers (PIs) were selected by the LCDCs following a competitive tendering process.

The nature of SICAP definitively shifted funding from grant-giving, the model used for decades to support community development and social inclusion initiatives, to a model based on payment for contracted services determined centrally. This is one of the most significant changes to local development and community development and is one that Community Work Ireland has been highly critical of.

In order to provide evidence for this critique, in 2015, Community Work Ireland published, *In Whose Interests? Exploring the Impact of Competitive Tendering and Procurement on Social Inclusion and Community Development in Ireland*. In 2017, CWI followed up with a new report, *Community Work under SICAP 2014-2017*. The reports trace the move from grants to contract arrangements awarded after competitive tendering processes and draw on international and the direct experience of community workers to name and examine the risks associated with this move. This policy direction is

seen in the general context of the increasing “marketization” of services, the process by which market forces are imposed on public services that have traditionally been planned, delivered, and financed by local and central government, and, in this instance, by the non-government sector.

These reports identify a number of risks associated with this policy direction. These risks include an increasing threat to the independence of organizations in the community and volunteer sectors, a reduction in the quality of services and supports that provide a façade of value for money, cherry-picking clients who are more likely to succeed over those who require more intensive supports, changes in the conditions of workers, the threat of privatization, and the changed relationship between community organizations and the State. The second report identified the difficulties community workers had in doing community work under the program. They cited significant pressures to reach preidentified, quantitative targets that shifted the emphasis from the more process-oriented community work. It also cited a change in relationships with collegiate organizations and statutory agencies, as they came to be seen as the implementor of a contractual arrangement rather than a partner with other organizations.

But, returning to the question posed by the presentation title, *Is the Tide Turning?*

In 2018, the second iteration of the *Social Inclusion Community Activation Program* was published. Though the commissioning model was maintained and, consequently, the more substantive issues identified by the CWI reports were not addressed, there was a greater emphasis on community work. In 2015, the then Department of Planning, Housing, and Local Government published *Our Communities, the National Framework Policy on Local and Community Development*. While there was much criticism for the framework policy itself, subsequent action on behalf of the department sought to remedy the deficits. A cross-sectoral working group was established to develop an implementation plan for the policy, including members representing community work. Nearing its completion phase, the subsequent document is based on an agreed set of values and principles mirroring closely

community work values. Apart from the values, the CWI position has been to argue for:

- **Recognition and respect** for the **contribution** community work makes to addressing poverty, social exclusion, and inequality;
- A program to support **autonomous community work**;
- A program of **continuous professional development** for community workers; and
- **Training** for those charged with **monitoring** community work programs or programs with a community work element.

In the meantime, a new Department of Rural and Community Development was established with a dedicated junior minister for Community Affairs.

In the absence of the publication of the implementation plan for the *National Framework Policy on Local and Community Development*, it would be premature to definitively assert that the tide has turned, and that community work is being assigned its rightful value in addressing poverty, social exclusion and inequality, promoting human rights, and, ultimately, achieving social change. However, cautious optimism is needed.

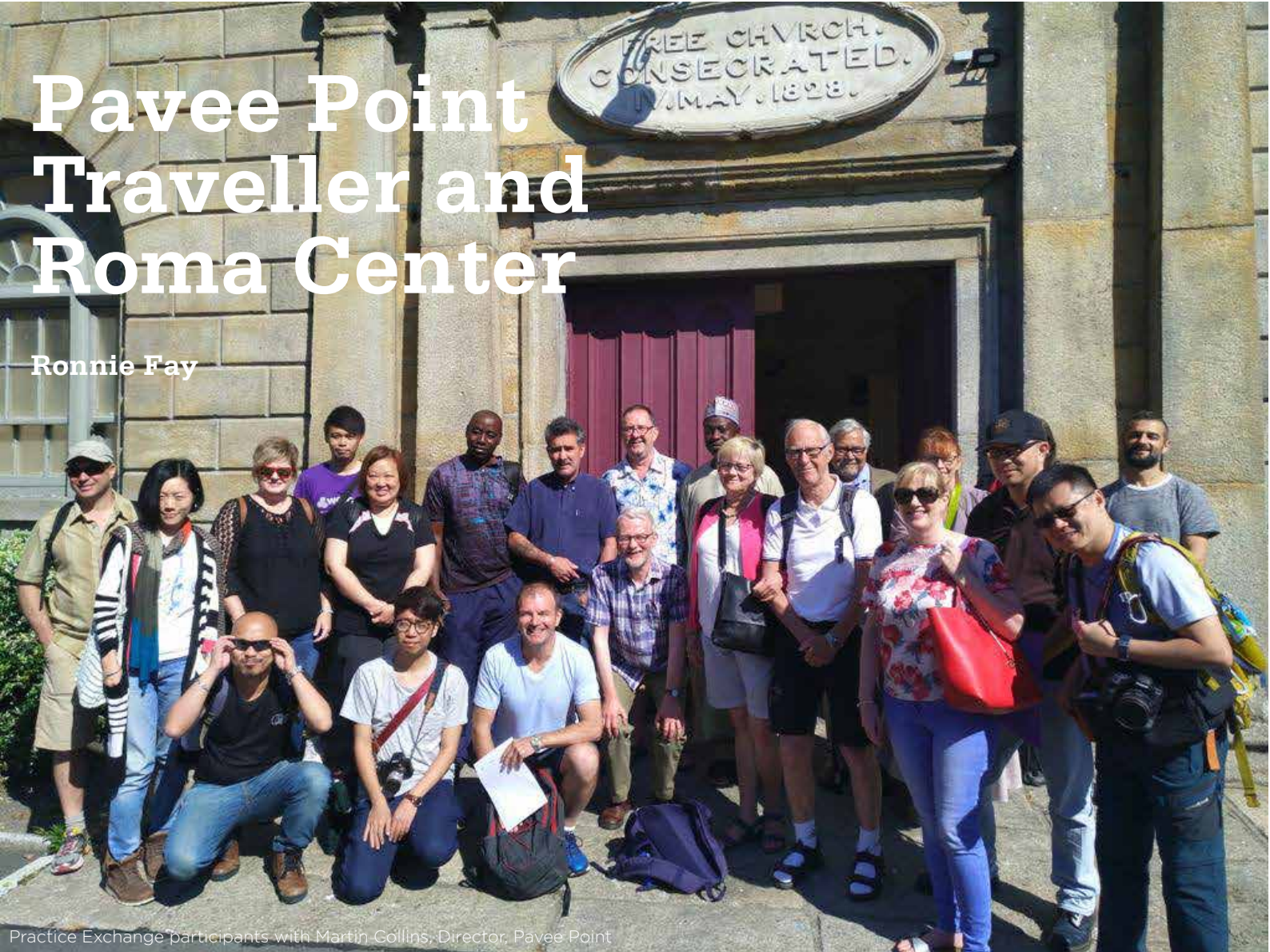
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Practice Exchange participants with Martin Collins, Director, Pavee Point

On a cold morning in 1985, more than double the expected number of Traveller women and men trudged through the snow to commence a new program promoting Traveller rights and collective empowerment. Thus, began Pavee Point, and a new community work approach to working with Travellers. This work addressed racism and issues faced by Travellers, and campaigned for State acknowledgement of Traveller ethnicity—eventually recognized by the Taoiseach (prime minister) of the day in the Dail (parliament) in 2017.

From the start, we developed global links with other marginalized minorities and engaged in making and responding to European Union, Council of Europe, and United Nations legislation and conventions to progress Traveller and, more recently, Roma rights as their numbers in Ireland grew. Our involvement with WCDC2018 as participants, presenters, and hosts of a practice exchange visit, continued this engagement and reflected our

partnership with involved Travellers and non-Travellers and our commitment to ensuring that change for Travellers is with them and led by them. Our approach was not initially welcome in a society where the dominant policy concern was assimilation of Travellers “back” into “settled society.” Through years of hard work, advocacy, and campaigns, our approach has gained credibility and we have been able to support other projects seeking to adopt the same approach.

Pavee Point is a national, non-governmental organization committed to improving the quality of life, living conditions, and status of Irish Travellers and Roma. In addition to strategic analysis, policy updates, information, training, and support, we carry out specific programs in several areas, including health, violence against women, drugs and alcohol, Roma Project, and a community employment scheme. We also support the work of State agencies in delivering accessible and culturally-appropriate services to Travellers and Roma and actively

participate, drive, and inform the government committee in a variety of departments such as Health, Housing, Education, as well as the Health Service Executive.

Travellers and Roma in Ireland

Travellers are an Irish minority ethnic group with a shared history, language, traditions, and culture including nomadism. There are approximately 40,000 Irish Travellers living in Ireland¹ and yet, despite representing less than 1% of the nation’s population, Travellers are one of the most marginalized and severely disadvantaged groups in Ireland, experiencing racism and discrimination on all levels. This is evidenced in poorer outcomes in education, employment, and, most notably, health, whereby Traveller health is comparable with the levels found in the non-Traveller population of the 1940s:

¹ Census 2016 enumerated 30,987 Travellers living in Ireland. This remains lower than the figure of 36,244 from the All Ireland Health Study; see Kelleher et al., *Our Geels All Ireland Traveller Health Study* (Dublin: University College Dublin and Department of Health and Children, 2010)..

- Life expectancy for Traveller men is 15.1 years, and for Traveller women 11.5 years less than men/women in the general population.
- Traveller men have four times the mortality rate of the general population and Traveller women have three times the mortality rate of the general population.
- Traveller suicide is six times higher than the national average, accounting for 11% of all Traveller deaths.

Similarly, Roma is a socially disadvantaged group that experience structural and systematic discrimination. Considered as one of the largest minority ethnic groups in Europe, “Roma” is used as an umbrella term for people who self-identify as belonging to Roma, Sinti, Ashkali, and other groups throughout Europe and beyond, including Irish Travellers.² Given its broad definition, it is difficult to establish an accurate count of the Roma population in any given country, as EU Member States vary in their interpretation and application of the term. However, in Ireland, there are between 4,000 and 5,000 people who identify as Roma.³

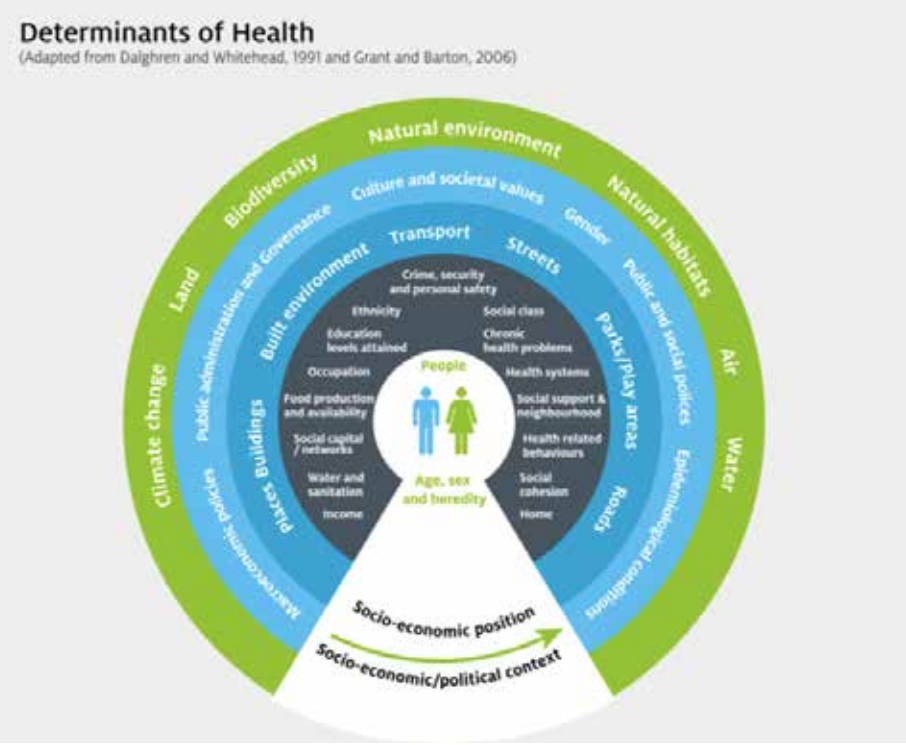
Pavee Point’s Work to Date

After our first program in 1985, Travellers became actively involved as community and youth workers in Pavee Point’s innovative programs funded by various sources, often on a temporary basis, familiar to all involved in community development. We’ve always had a focus on women’s empowerment, initiating what is now the National Traveller Women’s Forum in 1988. In 1990, we moved from rented rooms to our now home in an old church, visited by the WCDC2018 practice exchange participants.

2 The Council of Europe (2012) broadly defines “Roma” as, “Roma, Sinti, Kale and related groups in Europe, including Travellers and the Eastern groups (Dom and Lom), and covers the wide diversity of the groups concerned, including persons who identify themselves as Gypsies.” (CoE, 2012b:4).

3 Pavee Point Traveller and Roma Centre and Department of Justice and Equality (2018). Roma in Ireland - A National Needs Assessment, 42. The National Needs Assessment of Roma is based on interviews with 108 Roma respondents, who gave information on a further 491 household members; semi-structured interviews and focus groups throughout the country. This includes migrants and second and third generation Roma, many of whom are Irish citizens.

Figure 1: Social Determinants of Health



Our health work is underpinned by a Social Determinants of Health analysis (see Figure 1), which informs us that health is not only the absence of disease and that there are many factors that contribute towards Traveller and Roma health inequalities, including racism and discrimination. Central to our analysis is:

- Right to Health as a human right; and
- Traveller participation and the use of the Primary Health Care (PHC) model.

Our work also involves the use of a mainstreaming approach and developing targeted measures as a mechanism to increase Traveller access to mainstream services. This includes ensuring Travellers are mainstreamed in a range of broader health policies.⁴

Our health work takes place on local, regional, and national levels. Pavee Point developed the very first PHCTP (Primary Health Care for Travellers Project) over twenty years ago, which has since been replicated across Ireland. Using a Primary Health Care model established by the World Health Organization, this peer-led approach has been recognized internationally as an effective method of engaging and including indigenous, migrant, and

4 This includes the National Health Strategy, the National Strategy for Women and Girls, the Women’s Health Strategy, the Primary Care Strategy and the Intercultural Health Strategy

minority ethnic groups in mainstream health service provision. Our PHCTP is comprised of 17 Traveller women, employed as Community Health Workers, who engage in a range of health arenas, primarily through outreach work with Traveller families. The PHCTP ensures that Travellers are involved at all stages of the development and delivery of the project. It addresses the causes (social determinants) and consequences of ill health, reflecting a community-based, rather than medical, response and supporting community groups in collectively resolving problems they identify. This approach emphasizes participation, empowerment, and collective action.

This model has been identified as an effective approach in bridging the gap between a community experiencing high health inequalities and a health service unable to effectively reach and engage that community. For example, the *All Ireland Traveller Health Study* reported that 83% of Travellers receive health information from PHCTP and identified a higher uptake of breast and cervical screening⁵ amongst Traveller women, almost twice the rate of women in the majority population. This reflects the success of a peer-led,

5 25% of Traveller women compared to 13% of general population had a breast screening (AITHS Team, 2010). 23% of the Travellers had Smear test compared to 12% of general population (AITHS Team, 2010).

targeted approach working in partnership with mainstream service providers.

We recognize that, although PHCTPs cannot be the panacea for Traveller health inequalities, they form the bedrock from which a truly intercultural and culturally competent health service can be developed in partnership with Travellers. Travellers need to be involved in the planning of health services to meet their needs. This requires the development of a national dedicated policy to Traveller health and a clear evidence base from which to develop Traveller health policy. This includes the *All Ireland*

Traveller Health Study and the inclusion of an ethnicity question on the national census,⁶ as well as the collection, monitoring, and use of ethnically disaggregated data in routine administrative data collection systems.

Pavee Point would be glad to welcome you in Dublin and encourage you to engage with Roma, who may not be engaged in community development initiatives in your country.

6 Pavee Point Submission to the Central Statistics Office (CSO) ‘Towards an Ethnic Equality Question in Census 2021’ www.paveepoint.ie/wp-content/uploads/2015/04/Census2021Submission.pdf.

More information about our work and about Traveller and Roma issues in Ireland is available on our website: www.paveepoint.ie.

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Music and Musings from Maynooth

A key thread throughout the Maynooth WCDC was its expression in music and song, as is well outlined in Chloe O’Malley’s account of her involvement as one of the hard working “purple people” student volunteers. Chloe also provides a useful snapshot of the unfolding conference program, which, for those interested, is also available on the IACD website.

Music and song started at the International Induction with **Una Ni Fhlannagáin** who continued throughout. The **Maynooth Chamber Choir** gave all a good jump with their spontaneous start to the opening ceremony and Mary Robinson continued by inviting participants to sing We Shall Overcome during her opening address. Our thanks to Gary Craig for leading this so powerfully and for his other musical contributions.

Songs of Struggle, a Community Work Ireland tradition, where all are invited to sing songs of struggles for justice or hope, took place in the opening and, earlier at the conference dinner, we even managed to do some Irish dancing as well.

The International Induction, which took place on Sunday afternoon, June 24th, was another very well-received feature of WCDC2018. At the international induction, participants were introduced to Ireland and Northern Ireland, our history, and current issues, by key national experts and practitioners and they had opportunities to question and comment with an overall aim of ensuring that all could engage with the context and country they found themselves in.

The Practice Exchanges discussed elsewhere in this issue continued this journey and, during each, detailed overviews of the projects and their contexts whether issue, island, urban, or rural, were presented and discussed. Further details of these will be provided later.

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Rohingya Action Ireland at WCDC2018

Stephanie McDermott

Rohingya Action Ireland was delighted to be invited to bring its exhibition to WCDC2018. The exhibition, with its strong visual imagery, was visited by many participants. Mary Robinson, who saw it courtesy of Mohammed Rafique and Haikal Mansor, had much to offer by way of support. Participants at the conference engaged with the community on many different levels. Some, who were activists themselves, offered advice and spoke of how human rights, activism, and community development are a powerful combination in addressing inequality and social injustices. Overall, the exhibition, and hearing firsthand accounts of living in Myanmar under the military, were a strong testament to the lived experience of the Rohingya.

An activist from the Rohingya community, Mohammed Rafique, a keen photographer, suggested the community put together a photographic exhibition portraying the atrocities and human rights abuses of the Rohingya in Myanmar. Unlike the written or spoken word, visual imagery can transcend cultural differences and have a powerful impact on the viewer. It can propel the viewer to move from one place to another in a matter of seconds. Images can also stop time, giving the viewer a moment to reflect, to think, to imagine, to feel, and, for some, to be spurred into action. Local and national civil society and community development organizations supported the Rohingya Photographic Exhibition in coming to fruition, and it was launched at the Mansion House in Dublin, with the support of the Lord Mayor of Dublin.

The workshops and dialogue at WCDC2018 provided a forum for discussion on the ongoing human rights abuses in Myanmar and prompted reflection and an evaluation of the community's existing approach in seeking to raise awareness. Some of the challenges the Rohingya

community face are a lack of material and human resources. After the conference, community development principles, practices, and values were written into the terms of reference of the newly formed Rohingya Action Ireland.

Rohingya Action Ireland aims to ensure that the Rohingya voice and experience of all genders remains at the forefront. It also pledges to establish stronger links with civil society organizations and to work together in solidarity, adhering to the principles of collaboration, empowerment, social justice, gender equality, community self-determination, participation, and inclusiveness. WCDC2018 led founding members—including staff from Carlow College, Carlow County Development Partnership, the Teachers Union of Ireland, Burma Action Ireland, and supporters and friends—to conclude that a bottom-up community development approach has worked and will continue to work as the Rohingya build new lives in Carlow, whilst also endeavoring to address human rights abuses back home.

Twenty-Nineteen is the 10-year anniversary of the Rohingya living in Carlow. The Rohingya are a Muslim minority group with origins in the North Arakan State in Western Burma. In the early 1990s, there was a mass exodus of Rohingya people from Burma to Bangladesh due to the ongoing human rights abuses by the Myanmar military, including forced labor, deportation, sexual violence, persecution, and Islamophobia. In the early 1990s, approximately 270,000 Rohingya sought refuge in the Cox's Bazaar region of Bangladesh (Source: Irish Centre for Human Rights 2010). Having fled from Burma to Bangladesh to the relatively safety of the camps, some were selected by the United Nations High Commissioner for Refugees (UNHCR) to begin new lives in Carlow.

In April 2009, a total of 54 UNHCR Rohingya refugees arrived from two refugee camps in Bangladesh—Kutupalong, the world's largest refugee camp, and Nayapara Camp. They began the process of settling and integrating into a new life and culture in Ireland. Their lives in Carlow could not be more different from that at the

camps. Local support and civil society organizations led initiatives to integrate the Rohingya into their new environment. After the initial resettling process, Carlow County Development Partnership began working with the community to identify their social and cultural needs and to increase their visibility and provide platforms for integration.

Although a relatively new concept to the Rohingya, a community development bottom-up approach meant that the Rohingya community would work together with local civil society organizations to meet their own changing social, economic, and cultural needs. One of the main issues was trying to cope with the continued trauma they faced when hearing of

atrocities and human rights abuses of their loved ones left behind in Myanmar. It was clear that the Rohingya community in Carlow wanted to highlight to Carlow, Ireland, and the world, the abuses carried out by the Myanmar military under the defacto leadership of Aung San Suu Kyi.

Ten years on, and now with 85 Rohingya nationals with Irish passports living in Carlow and the surrounding area, the community members are rebuilding their lives despite constant reminders of what their family and friends are facing in Myanmar. Their love of their national sport of cricket has led to the reestablishment of Carlow Cricket Club, which has won local and national championships. The photographic exhibition continues to

be added to and provokes emotions and raises awareness as it makes its way to colleges and organizations around the country.

The solidarity and support of WCDC2018 continues to reverberate within the community and Rohingya Action Ireland looks forward to continuing and deepening this connection.

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Mary Robinson with members of Rohingya Action Ireland



Find us on Facebook

We want to provide you with contemporary news and information about what is happening in the world of community development on a more regular basis. Since April 2016 we have been utilising our main Facebook Page much more, to post daily updates on events, resources and news. We have been covering news from Alaska to Mongolia, Hungary to Brazil, from the United Nations to the smallest grassroots community development agency. If you have not yet looked at the IACD Facebook Page, please do. [facebook.com/IACDglobal/](https://www.facebook.com/IACDglobal/)



The Change Came From Local Government Authorities

Dinh Thi Vinh

Photos this page and following two pages courtesy of Dinh Thi Vinh.

Using the *United Nations Millennium Development Goal 1: Eradicate Extreme Poverty and Hunger* as a guide, Vietnam is among the best-performing nations. It became a middle-income country in 2010 and, while the rate of poverty is still high and income inequality exists, development is sustainable. Presently, Vietnam has two National Target Programs: Sustainable Poverty Reduction and New Rural Development; both are the focus of the government, civil society, and the people.

The story of An Khe town (hereafter called An Khe), located in Gia Lai province in the Central Highlands of Vietnam, is about local authorities' role in promoting poverty reduction by preserving historical heritage and

indigenous culture. An Khe is unique for both its geological formation and its history. An Khe is the first place in the Highlands where the Kinh people, the majority in Vietnam, immigrated to live with the Bahnar and the Cham people, the minority in Vietnam. Prehistoric relics from the early stone age show the presence of prehistoric people, dating back 700 to 800 thousand years ago, and An Khe is preparing a document to submit to UNESCO for recognition as a global geological park.

The advantages of the highland climate and the geographical features and heritage sites open up opportunities for the An Khe people in agricultural development and heritage tours. As a mountainous, ethnic, and poor area, An Khe receives subsidies from national

programs and this hinders the self-reliance of the people. To promote the people's participation in sustainable development, local authorities have changed their approach, applying the creative government policy of "people know, people discuss, people do and people supervise, people benefit". This empowered the people to participate more deeply in community development activities and develop their own initiatives.

Cultural Heritage and indigenous Value have Spurred Development

Preserving Cultural Heritage for Development

Using the preservation of national cultural heritage, the local authorities have encouraged the people to participate in the local socio-economic development process to meet the national target program of poverty reduction.

An Khe was the base of the Tay Son peasant's uprisings in the 18th century, leading to the Tay Son Dynasty foundation (1771-1802). The dynasty left many historical landmarks in Vietnam and some relics left in An Khe are extremely valuable. The An Khe Trading Station and An Khe Temple are used under the management of local authorities; however, historic changes and the passage of time have degraded them and they are at risk of falling down. State resources invested for their upkeep are very limited. In 2015, An Khe leaders decided to strengthen and empower the Rituals Board of these historic relics. The Rituals Board includes the old people, who know well the history and are very passionate about preserving heritage. With the people empowered, they mobilized resources such as labor; knowledge of heritage, local customs, and practices; an household appliances and trees, and set about renovating An Khe Trading Station and An Khe Temple. They put in a lot of effort to beautify their heritage and revive traditional processions and festivals.

People also organize the training of youth in traditional music. With the efforts of local authorities and the support of the people, the Cau Hue Festival, a ceremony for favorable crops, reappeared in An Khe in 2017. This is a great opportunity for goods and cultural exchanges between the majority and minority peoples, thus contributing to the solidarity among people in the locality. The festivals of Gongs and Xoan dance, as the



Top: Xoan Dance of Bahnar people. Bottom: Traditional handicrafts.

intangible heritages of the An Khe people, have been restored step-by-step. These activities have awakened the people's pride and attracted participation of locals. Both the State and the people invest in promoting the value of the traditional culture, exploiting the potential of tourism that will contribute to the social and economic development in the locality.

The Poverty Reduction Link with Preserving Indigenous Culture
Tu An commune in An Khe has three Bahnar ethnic villages. Ethnic villages are far from each other and sparsely populated and it is difficult to organize classes for children, especially classes in ethnic languages. Recently, the new school in Tu An commune was built between these three Bahnar villages, using State support. The school teachers carry out education programs in ethnic languages and this encourages families to send their children to school. The school also serves a place for cultural and business exchanges for village people in the evening. The local authorities encourage job creation connected with the preservation of indigenous practices such as weaving traditional handicraft, producing traditional wine, and teaching the national instruments (Goong, Gongs, To Rung) and Xoan dance to the youth. Tu An commune also has rich natural medicinal plants such as tea tree and cucumber and may become a center for processing medical trees for the town and surrounding areas in the future

Opportunities Are Opened Up

An Khe authorities have creatively applied government policy, appropriate to the local context and at a grassroots level. They have succeeded at promoting cultural heritage and indigenous value to encourage the people's participation in development activities by:

- Recognizing the role of different groups in the community and giving them the opportunity to contribute to the community;
- Supporting initiatives in preserving cultural heritage and promoting indigenous practice for poverty reduction;
- Building trust between local authorities and local people while implementing national programs linked to the interests of the people;

- Building capacity for the people in livelihood competence and village strengthening; and
 - Connecting resources and people for development.
- There are still challenges that must be overcome. These include the limited capacity of local government staff, the low education level of the people and their passive-minded dependence on government support, not-yet effective use of natural resources, and geographical distance from the province center. The An Khe leaders must also balance competing agendas. On the one hand, the state policy of “people know, people discuss, people do and people supervise, people benefit” promotes the right to know, the right to discuss, the right to do, the right to supervise and the right to benefit. Yet, on the other hand, lies the capacity of people, including the disadvantaged, to participate in

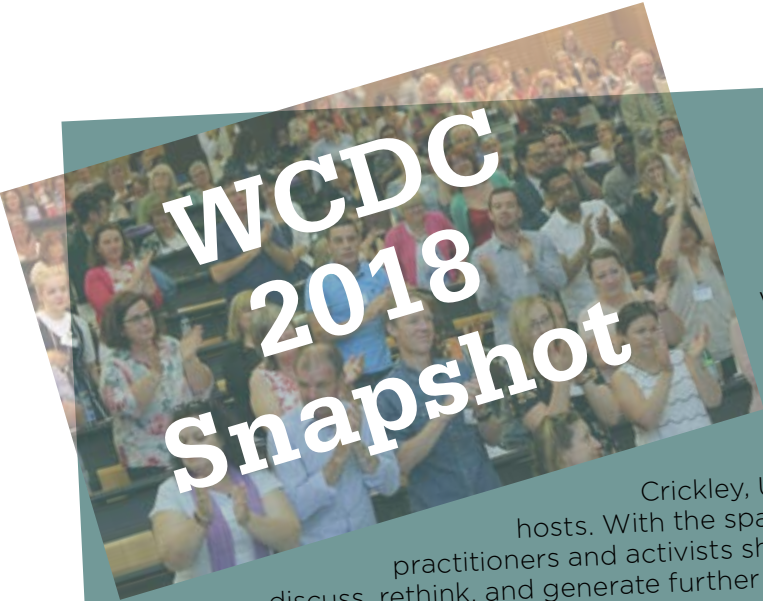


Top: The Cau Hue Festival with goods & cultural exchanges.
Bottom: The procession at An Khe Trading Station.

development activities and the effectiveness of the local government system.

Ms. Nguyen Thi Thanh Lich, the town secretary, said: **“Good state policies should reach out to the people. Only when people believe, will they participate.”** Opportunities are opening for An Khe people when they believe they are able to escape poverty using what they have in their community.

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A Short Global South Perspective: Reflections on WCDC2018

When the venue for the WCDC2018 was announced at the 2017 ACDA-IACD Joint Conference in Auckland, New Zealand, I was delighted to learn we were going to Ireland, given its history of struggle, what I knew of its community development, and that Anastasia Crickley, UN CERD's outgoing chair, would be one of our hosts. With the space for us as community development practitioners and activists shrinking, we now had a good opportunity to discuss, rethink, and generate further thoughts for the future.

The theme of the gathering —“Participation, Power and Progress Community Development towards 2030”—was a perfect fit for discussing global issues and their changing nature, as well as a great opportunity to link community development to the UN 2030 Sustainable Development Goals (SDGs). Looking at the different presentations and themes at WCDC2018, one also noticed the need for multilateralism in addressing them. Communities, however, need to be at the center of the discussion. In the Maynooth Declaration, we reaffirmed community development as a process where people concerned with human rights, and economic, social, cultural, and environmental justice act collectively and connect globally for change. The Maynooth participants from all over the world reflected this and the diversity of panels, with their gender and geographic balance, were a wonder!

Challenges differ from location to location. However, the presence of so many other participants from the Global South was reassuring. Thanks to the organizing team for prioritizing this, securing the bursaries, and supporting the lengthy visa processes involved.

Working for UN Women and for having a more balanced, equal world, I left Maynooth with a singing heart. All members of the core organizing group who effectively hosted, welcomed, and coordinated the events for over four-hundred people were women, reinforcing that women's leadership is for today, not tomorrow. SDG 5, regarding gender equality, was well represented at WCDC2018! Many young students also worked voluntarily and tirelessly to have a successful, all-encompassing event.

In Ireland, we sought joint and joined-up responses to global and local community development challenges. I conclude with words from UN Secretary General's António Guterres' address to the Davos World Economic Forum. He said, “There is a contradiction in the world today: global challenges are interlinked, but our response is fragmented. We need more integrated global action to repair broken trust and uphold dignity for all.”

Tony Kimbowa
UN Women
Uganda



Tony Ssembatya Kimbowa, Uganda, IACD Board member for Sub-Saharan Africa (left) with Anastasia Crickley, and other IACD Youth Representatives.



Dorothy Toomann and C. Alpina Clay (center), with colleagues from South Africa and Ireland before their workshop.

Grassroots Empowerment for Peace and Justice in Liberia

Dorothy Toomann & C. Alpina Clay

We are Dorothy and Alpina, Liberians working with Development Education Network Liberia (DEN-L), a national Non-Governmental Organization (NGO), founded and managed by Liberians more than 21 years ago. The workshop we presented at WDC2018 sought to reflect on DEN-L's commitment to use community development for grassroots empowerment, democratic development, and gender equity for a just and peaceful Liberia.

I, Alpina, have an enduring passion for the work we do with DEN-L, giving ordinary people space and opportunity to be heard at the national level. This workshop gave the people I work with an opportunity to be heard at the international level.

I, Dorothy, have worked with DEN-L for 20 years, staying because I've been inspired by the space DEN-L provides for personal and collective

empowerment, critical thinking, and for deepening people's understanding of their interconnection with nature.

DEN-L's vision is for a Liberia at peace with itself and its neighbors. Since it's founding in 1998, its methods of work have been based on those of Paulo Freire, as articulated by Sally Timmel and Anne Hope, with whom we have participated in and run workshops throughout the region.

Our participation at WDC2018 at Maynooth University was made possible by a grant from Irish Aid. Grants provided us, and others from all over the world, a great opportunity to both share our work and learn from each other. DEN-L now have a number of programs: a Civic Action Program (CAP), which promotes empowered communities and our gender action program, which seeks inclusivity in gender equity and economic justice

through training and advocacy for the popular participation of women. Our Emergency Preparedness and Response (EPR) program seeks to minimize the impacts of conflicts and natural disasters on communities through preparedness and aid where necessary. This program was particularly relevant during the recent Ebola crisis. The Outreach for Change (OFC) program works on the amplification of activities implemented by the rest of the DEN-L programs through forum theater, popular education, and community radio engagements.

Liberia is a small country of less than four million people. Although it is one of the poorest countries in Africa, it is rich in natural resources. Originally colonized in the mid-19th century by freed American slaves, locals, or so-called natives, were marginalized and barred from participating in elections. This situation contributed to the civil crisis of the 1990s and early 2000s. DEN-L is committed to grassroots work with hard-to-reach communities, but poor road networks and terrible road conditions can make this very difficult. Peace in Liberia is still fragile and long-term financial support for development work is difficult to obtain.

DEN-L has contributed significantly to developing and maintaining peace through its work with women's and youth groups, who are now empowered and engaged in national building efforts, and local people, who are more aware and engaging duty bearers regarding their rights. We have succeeded in changing approaches to their work in local and national organizations across the country and, at our residential center in Gbarnga, we host and provide training and education programs for a variety of local and national organizations and those from other parts of West Africa.

Throughout the 21 years of DEN-L's existence, the vision and commitment reflected in its methods has been

maintained, reinforced, nurtured, and grown. For example, the theater group has succeeded in including preliterate people, who are often excluded in issues concerning them, in land rights and sustainability matters.

In our WDC2018 workshop, we creatively explored the experience of power dynamics and other central tenets of our work. One difference between community development challenges globally emerged—roads, water, latrines, and electricity are our daily concerns, for example. One similarity is that nowhere is community development a quick fix; it needs commitment, process, and patience everywhere. Our discussions are

difficult to reproduce here but we welcome all to visit us and engage with our struggles, and we hope this article gives you some idea of our principles and practices. Further information is also available on our website: <http://www.den-l.com>.

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IACD'S International Standards for Community Development Practice

IACD'S International Standards for Community Development Practice, launched in June 2018 at the World Community Development Conference, are now being disseminated across the world. Chinese, Spanish, Arabic and Hindi language versions will be launched soon.

A New Reveille for Radicals?

Martin E Purcell



The theme for the conference—**“Participation, Power, Progress”**—echoes the slogans being chanted and daubed on the walls in cities around the world during a period of radical political upheaval exactly fifty years ago. We met at a time when radical street-based and online movements (Occupy, Black Lives Matter, Uncut, etc.) were calling for similar changes as their progenitors, challenging the neo-liberal hegemony in countries across the global North and South (Kauffman, 2017; Mason, 2013; Chomsky, 2012). Reflecting the significance of those radical protests that sought and continue to challenge the narrative of political power, this article explores the continuing relevance of Alinsky’s seminal text, *Reveille for Radicals*, in order to:

- Consider the concept of “radical” practice as an element of effective community development; and
- Determine the scope for a more “radical” form of 21st century practice.

Alinsky & Community Development

Alinsky’s *Reveille for Radicals* (1946) inspired a generation of activists and politicians with its practical approach to the building and operation of people’s movements. Incorporating case studies of successful ground-up community initiatives, this manual for the radicals of the time sought to promote active democratic citizenship in the U.S. Identifying Conservatives (primary beneficiaries of monopolistic capitalist society) as the key obstacle to progressive politics, Alinsky also decried Liberals as lacking the will and ability to act: “while Conservatives wish to conserve the status quo, Liberals ask for change and Radicals

fight for change” (ibid: 33). Alinsky summarizes the goals of the Radical, as wanting:

“... to do away with economic injustice, insecurity, unequal opportunities, prejudice, bigotry, imperialism, all chauvinistic barriers of isolationism and other nationalistic neuroses ... a world where life for man will be guided by a morality which is meaningful - and where the values of good and evil will be measured not in terms of money morals but in social morals” (ibid: 33-34).

As well as criticizing Conservatives and Liberals, Alinsky lambasts Radicals for their complacency in working

within the confines of the ineffectual, pro-capitalist institutions of organized labor: “the fault with the American Radical is not that he has chosen to make his bed in the labour movement but that he is asleep in it” (ibid: 57). *Reveille for Radicals* is presented, then, as a wake-up call to Radicals, and outlines a series of actions to bring about the desired change in society. Alinsky asserts that a Radical should awaken people from apathy, complicity, and despair, and become a “community organizer” to establish a people’s movement, organized by people from a particular community, inspiring local leaders to emerge, and involving as many members of the community as possible. Crucially,

Figure 1: Distinguishing Elements of Radical Practice
(adapted from Purcell, 2012)

Radical	Consensual	Reformist
Context: Community Relations		
Conflict	Consensus	Pluralism / managerialism
Class structure, inequality and powerlessness	Homogeneity / harmony of interests	Heterogeneity / inter-group competition
Approach: Empowerment		
Political empowerment	Socio-political empowerment	Mediated empowerment
Group demands legitimized	Focused on shared priorities	Focused on strategies / plans
Positive Action	Participation & Influence	Participation & Influence
Practitioner Roles		
Activists / organizers, mobilizing community for political action	Professionals working with community in a non-directive way	Coordinators, supporting community to engage with agency agenda
Activist Catalyst	Enabler Facilitator Community Educator	Manager

Alinsky identifies these organizations as “conflict groups”, the sole purpose of which is to “wage war against all evils which cause suffering and unhappiness” (ibid: 153).

Myriad definitions of community development are in use (e.g. IACD, 2016), the variety reflecting the range of contexts within which community development is practiced, and each incorporating a different form of practice depending on the intended outcome. Alinsky’s invocation of the Radical aligns most closely with radical forms of community development, which are committed to bringing about social change through the application of a critical pedagogy (Ledwith, 2011). Some of the key differences between radical and other forms of community development are summarized in Figure 1, which highlights the way in which radical practice prioritizes the rights and concerns of the most marginalized groups and individuals in society.

Although the nature of practice may be contested, what draws all forms of community development practice together is a set of common values. For instance, the UK’s *National Occupational Standards for Community Development* are predicated on a set of values which align closely with the goals of Alinsky’s “Radical” (LLUK, 2015: 6):

- Social Justice and Equality
- Anti-Discrimination
- Community Empowerment
- Collective Action
- Working & Learning Together

Aligned with this last value, Alinsky concentrates in *Reveille* on the need for popular education, asserting that it can lead to mutual understanding born of adversaries getting to know each other “as human beings instead of symbols or statistics” (ibid: 176), resulting in new appreciation of the definition of social issues. He emphasizes the humanizing potential of popular education, which requires the Radical to create the conditions in which people want to learn and provide them with access to information that respects and maintains their dignity, affording them the opportunity to learn for themselves, rather than being dictated to.

Alinsky’s conceptualization of popular education emphasizes the need to

broaden people’s perspectives, overcoming “community chauvinism” and making connections in their understanding about the lived experience of people in other communities, cities, and countries (ibid: 185). The most effective learning occurs, he asserts, through “rationalizations or self-justifications,” where people learn from doing, understanding the impact of their actions on the issues they are seeking to address, thereby making education “exciting and dramatic ... a direct and intimate part of the personal lives, experiences, and activities of the people” (ibid: 187-191).

Alinsky’s thinking on popular education aligns closely with that of Freire, who asserts that “the oppressed must be their own example in the struggle for their redemption” (1970: 54). As with Alinsky, Freire sees the role of the community educator as that of a change agent, intent on transforming the perspective of the people through a process of ‘conscientization’. Here, the educator uses dialogue to generate themes from the people’s lived experience, in order to awaken critical awareness of how their lives are constrained by socio-economic structures and vested power. For Freire, this is an act of courage born of a love of humanity, because of which “no matter where the oppressed are found, the act of love is commitment to their cause - the cause of liberation” (op cit: 89). Indeed, love features at the heart of Freire’s thinking, as it is a prerequisite to dialogue, the central tenet of his approach to education: “If I do not love the world, if I do not love life, if I do not love people, I cannot enter into dialogue” (op cit: 71).

The issues about which people were protesting in 2018 are similar to those which generated protest in 1968: civil rights and the Black Lives Matter movements, anti-war demonstrations, and economic reforms. Alinsky’s analysis suggests that education should be at the heart of the actions of people pursuing such “radical” agendas. However, he cautions that the Radical’s job is not to persuade other Radicals of the legitimacy of their argument; rather they need to encourage those with whom they disagree profoundly into a shared space of learning, so that new understandings and actions can be garnered. This is perhaps where the protesters of the 1968 movements failed and explains why there is still a

need for Radicals to campaign for a more humane and just society fifty years later.

By revisiting Alinsky, Freire, and other writers, it is possible to identify one key element that was snuffed out by the violence surrounding those earlier protests: the primacy of love as a driving force for radical change, as “there is nothing more powerful, more radical, more transformational than love” (Weber, 2011). Community Development as practiced in the 21st century—however characterized—should seek to embed loving forms of practice at its core, bringing together the Radicals and their adversaries to generate new understandings about the world and the injustices perpetuated by the prevailing systems and structures, so that radical change can be achieved more effectively than through displays of antagonism and hatred.

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Changing Community Practices in Rural England

Exploring the Causes of Conflict and Difference in Women's Roles

Ann Hindley

While community development is generally about challenging and bringing about change and empowering local people to become more involved in the decisions that affect their lives, rural community practice can more often have the effect of maintaining consensus for the benefit of those who already have the power. This can mean that, not only do women's roles and position go unchallenged, but so does the existing social order. Women can also unwittingly play a role in this process.

My experience of working in rural community development led me to develop this research for a Ph.D. thesis at a time when a number of assumptions around rurality were being challenged. Methods of information gathering included participant and non- participant observation, semi-structured interviews, and document analysis and three case studies were used to reflect different types of rurality and different types of community practice:

- A village hall in Stoneflat;
- A Healthy Living Project in Amford; and
- A community learning and women's project in Moordale.

The research was set within a feminist theoretical framework of giving rural women a voice. The research questions picked gender as an aspect of difference and conflict, and the research was carried out from the perspective of rural women because of their predominance in rural community practice. My literature review found that much knowledge about rural community practice had been written largely from a male perspective, failing to take women's experiences into account. The themes discussed were:

- The contested concepts of rurality, community, and community practice;
- The sources of difference and conflict encountered;
- Rural community practice maintaining consensus rather than bringing about change; and
- Women's role in community practice.

Contested Concepts of Rurality, Community, and Community Practice

All these concepts are inextricably intertwined. "Not only is [community] seen as an essential element of rural life but its continued existence is dependent upon and reinforces traditional gender relations and an accepted division of labor. This division of labor is evident not just in domestic and paid work but also in community activity" (Little, 2002).

Moordale was chosen, for instance, because it portrays a picture of rural harmony supporting the consensual notion of what an English countryside should look like as the it moves from a site of production (food, building materials, fuel, and fabric) to one of consumption (holidays and lifestyles). So, there are vested interests in developing an image of rurality with "community" as an essential

component. A definition of rural was used; however, that included former coalfield areas, such as Stoneflat, and coastal resorts, thus challenging what constitutes the countryside. The dichotomy of urban/rural has been replaced with a continuum of urban into rural.

The Countryside Agency, in 2002, described the population shift away from cities to rural areas as driven by "the quest for community identity and a more socially fulfilling lifestyle." Inherent within this concept of community are assumptions about local homogeneity hiding many divisions and conflicts. Accompanying this is an assumption of general consensus about social structures and the inequalities they create.

The community practice that is predominant in those communities is distinct, partly because of the spatial distribution of problems and issues, which renders collective action difficult, and partly because of the unwillingness of some in positions of power and others to acknowledge that problems exist. This produces a form of community practice that ultimately supports the status quo, rather than challenging it, and one which upholds a popular view of rural England supporting the above consensual notion about community.

The Sources of Difference and Conflict

Despite popular representations, the research found that there are a number of underlying differences and conflicts, including exclusive practices at the village hall, keeping "incomers" out, opposition to a women's event addressing issues of domestic and sexual violence in Amford, and the women's project in Moordale being considered a threat because it offered women a different perspective.

Women's Roles Within Community Practice

Within all three settings, women played a predominant role in their local communities. They formed the "backbone of rural communities," playing key roles such as village hall chai or parish councilor—the women who ran the village. Many were involved in activities described as an extension of home—around children's or older people's needs—cooking and organizing. There was evidence of differential social class involvement as the areas changed from production to consumption. As Amford has changed from being predominantly agricultural to commuter territory, so has the nature of women's community involvement changed. Women employed in the cress beds and active in the British Legion and the agricultural workers' union were replaced with middle-class women "running the village," with evidence from a health visitor of other local young women feeling excluded. Moordale showed a complex pattern of incomers critical of indigenous people for not becoming involved, and incomers accused by long-standing residents of taking over. Women involved in community activity were critical of women who were economically active. There was evidence of how much easier it was to become involved in community practice if middle-class and articulate, rather than young, working class, and lacking in confidence.

This discussion shows a complex picture of activity and dynamics, demonstrating ways in which women's involvement in community practice contribute to social construction of both community and ideological notions of rurality.

Does Rural Community Practice Simply Maintain Consensus?

This research allowed the use of experience and contacts to explore the dynamics of rural communities and an opportunity to reflect on my own work and how I worked with groups in those communities.

Community development can contain its own contradictions, especially when used in rural settings. Targeting people with particular needs can be stigmatizing, especially when those people are not highly visible. Opening groups, courses, and meetings to all supports the principles of openness but allows the articulate and confident to dominate and to benefit. The dilemma highlights some of the major differences of working rurally, which include the scale on which work is carried out and the high visibility of people who might be identified as being "different" in small communities. Within rural communities, there is a predominance of self-managed groups supporting a notion of rurality that assumes a level of agreement about the nature of local need and how it is met. There is little hint of any community organizing or activity and campaigns tend to be geared towards stopping something from happening, rather than promoting change.

The powers being exercised are complex, varied, shifting, and context-dependent. We need to be aware of Foucault's micro physics of power or the "small powers" highlighting the politics of everyday life. While power issues at all levels can be blurred by an ideology that denies the existence of problems and makes assumptions about homogeneity within communities, as community workers we can tend to take a structuralist stance and assume all power to be monolithic. Within all these settings, we need to be aware of "small powers" that exist within communities and community groups. By evaluating the play of these powers, workers learn who has influence on, and who needs support to challenge, those situations and decisions.

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Learning Points as a Practitioner

Stoneflat

- The shifting nature of power relations within a local community.
- The hiddenness of those power relations, that only emerge once we move away from speaking to those with greatest involvement.
- The importance of being aware of and evaluating "small powers" to learn who has influence on decisions and who needs support in order to challenge situations and decisions.

Amford

- The way in which the shifting nature of the local economy has had an impact on the opportunities for community involvement of different people and groups which have led to feelings of social exclusion.
- There are still women "running the village" but they are now different women.

Moordale

- The obstacles faced by overt attempts to challenge the existing order and highlight issues of poverty in rural areas.
- The seemingly benign nature of rural community activity masking levels of power relations which aim to maintain the status quo and a consensus about the nature of countryside.
- There are contradictions within community development when applied in rural settings.
- Campaigning tends to be geared towards preventing change rather than bringing it about.



Photo: Ann Hindley



The Faces of WCDC2018



The Changing Role of LEADER in Communities: The Irish Experience

Brendan O'Keeffe

Over the past thirty years, LEADER, which stands for *Liaison Entre Actions de Développement de l'Economie Rurale* (Links Between Actions for the Development of the Rural Economy), has come to play a significant role for rural communities throughout the European Union.

The LEADER initiative and methodology emerged from a 1991 reform of the Common Agricultural Policy (CAP) that was primarily designed to support investment in economic development outside the farm gate. However, LEADER was not delivered exclusively by public bodies, but by a partnership structures that involved community representatives, the productive sector, and government agencies. LEADER applied an area-based and localized approach. While LEADER was, and remains, relatively small in funding terms (accounting for less than 2.5% of the CAP), it has been an important source of funding for community projects, and the staff employed in the delivery bodies (LAGs: Local Action Groups) provided guidance, mentoring, and support to community and voluntary groups (Walsh, 2017).

While noting the various strands that exist within the LEADER approach to local development, this article focuses on recent Irish experiences, and, in particular, the attitudes and perceptions of the community sector towards recent governance changes.

Overview of the Literature

The literature on community development in Ireland makes scant reference to LEADER. At the same time, commentaries on LEADER have paid more attention to economic outputs and deliverables than to its impacts on, or engagement of, civil society (CEDRA, 2014). Yet, most of the reconfigurations of LEADER, particularly over the past two decades, have related to governance and modes of decision-making (Cawley, 2009; O'Keeffe, 2014). These have had implications for participative democracy and for the role of community sector representatives in terms of their abilities to shape and influence the operations of LEADER LAGs.

Since its inception, LEADER has had an uneasy relationship with local government. While individual LAGs and local authorities have engaged successfully in several collaborative endeavors, there has been a consistent push from central government to align the functions of both, and to put local government in an oversight position, if not subsume LAGs altogether (Forde, 2005; Hayward, 2006; Humphreys 2011; O'Keeffe, 2015). The general effect of these drives from the center, have reduced the scope for bottom-up input and restricted the abilities of LAGs to respond with flexibility to

local needs and issues. The advent of the 2014 Local Government (Reform) Act institutionalized LEADER more firmly within the framework of local government, such that all LEADER projects now must receive the prior approval of the respective Local and Community Development Committee (LCDC), a sub-structure of the local authority. LEADER organizations also have their annual plans and work programs approved by their respective local authority, and it has been accompanied by a significant reduction in funding. LEADER delivery bodies are now called “implementing partners”, while LCDCs have assumed the title of LAG,¹ further adding to the complexities associated with the delivery of LEADER at local level.

The governance reconfigurations that have affected LEADER are part of a wider package of streamlining and homogenization of sub-national initiatives that have taken place in Ireland. Organizations such as Family Resource Centers and Community Development Projects were caught up in the same processes. In his assessment of the changes, Harvey (2016: 13) remarks, “community

¹ While most LEADER organizations are now in such a relationship with local authorities, there are three exceptions: Clare Local Development Company, Kilkenny LEADER Partnership and FORUM Connemara. These three entities continue to operate as independent LEADER LAGs, having successfully won the tender to deliver LEADER for the period 2014-2020.

development went from... the flagship of Europe by 2002, only to be destroyed in just over ten years. Community development became a victim of the unresolved issues of civil society and the State and, in particular, an insecure State and one not part of the European intellectual mainstream.” Others note parallels between governance reconfigurations and increasing managerialism in Irish community development (O'Byrne, 2012; Forde et al., 2016).

Community Sector Experiences, Perspectives, and Responses

Since the 2012 publication of a White Paper² (government policy statement) outlining government intent to place LEADER and community development initiatives within the framework of local government, elements of civil society were organized. This was most organized and concerted in the west and south of the country, and large public meetings took place in several counties from Donegal to Cork over the course of 2013 and 2014. While the planned changes to LEADER were generally the rallying cry, the meetings also articulated grassroots opposition to the perceived growing inequalities—socially and spatially—in Irish society.

² Putting People First—Action Programme for Effective Local Government. Available at: <https://www.housing.gov.ie/local-government/reform/putting-people-first-action-programme-effective-and-local-government>



Brendan O'Keeffe

Several politicians addressed meetings, and expressed their support for the LEADER model and for bottom-up rural development. Various public meetings were widely covered in local media, but received limited national coverage. They culminated in a march in Dublin on July 9, 2014, attended by approximately 3,000 people.

The campaign prompted several local authorities to pass motions condemning the government proposals and requesting that LEADER continue to be driven by civil society—from the bottom-up. Despite these, all local authorities went along with the formation of LCDCs, in line with the 2014 legislation, and all tendered for the contracts to implement LEADER (2014-2020). A policy paper prepared by ILDN, drawing on international research and models from other EU member states, advocated in favor of Community-Led Local Development, whereby civil society would be the main protagonist in the delivery of LEADER and would be empowered to input more effectively into local economic and community planning

(O'Keeffe and Douglas, 2013). However, these proposals have not materialized in either the content or the roll-out of the 2014 legislation, and community and voluntary bodies report increasing levels of bureaucratization in their attempts to access LEADER supports.

Analysis and Reflections

The current configuration of LEADER and the displacement of civil society in favor of local government in one of the EU's most centralized states, are indicative of the top-down exerting itself over the bottom-up. It is also noteworthy that the configuration is not based on or associated with any independent or objective systemic review of LEADER in Ireland. “The bottom-up or LEADER approach for the distribution of rural development funds since the 1990s has been an acknowledged success” (CEDRA, 2014: 47). In its assessment of the current LEADER arrangements across the EU, the European Economic and Social Committee noted that “misuse of power by managing authorities has been identified in some Member States, where there was no dialogue

between Leader/CLLD actors and LAGs had no opportunity to participate in discussions as equal partners” (2018: 41). The Committee goes on to recommend the application of CLLD across a broad range of EU programs, and it encourages national authorities to embrace it in the interest of promoting integrated local development.

Over the past decade, LEADER has become a funding program more than a dynamic methodology that ought to reflect community development principles and practices. Although it was not designed as a community development program, civil society in much of rural Ireland felt an affinity to it, and exerted a degree of influence over LEADER that ensured it responded well to local needs and priorities. While communities endeavored to safeguard its community development elements for the period 2014 to 2020, their campaigns in that regard have, for the moment at least, been largely unsuccessful. Their experiences, over recent years, expose a divergence between the local and the center, and

between Brussels and Dublin in respect of the importance of community development and its application in rural territories.

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Photo: Huston Gibson



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Disability Equality: Reflections from a WCDC2018 Presentation

Teresa Butler & Peter Kearns

This workshop was delivered at WCDC 2018, by Teresa Butler, community development worker with Leitrim Development Company, and Peter Kearns, disabled person and disability equality consultant. The workshop was facilitated within the context of disability-equality combined with community development practice, which explored the potential of providing an effective proofing and implementation approach “for & with” disabled people in Ireland and the United Nations Convention on the Rights of People with Disabilities (UN CRPD) Article 29b. Peter Kearns chaired the workshop, and the key to its impact was having a disabled person running the workshop, as the other keynote speakers were non-disabled.

Why Disability Equality & Community Development?

Disabled people continue to experience inequalities in Ireland despite developments in strategy, policy, law, and normalization approaches of integration. A fundamental change is needed to shift these patterns of social construction. There is an opportunity to act now, in light of the Irish ratification of the UN CRPD, and, in particular, Article 29b and its potential impact on the roll-out

of the NDIS (National Disability Inclusion Strategy 2017-2021) and the SICAP Program 2018 – 2022 (Social Inclusion Community Activation Program).

How can we ensure that such policies and strategies can be effective in guaranteeing that disabled people can be visible, empowered, and participating in every sphere of public and private life? The Pillars of

The theater itself is not revolutionary: it is a rehearsal for the revolution.
-Augusto Boal

Community Development—collective action, empowerment, social justice, sustainable development, human rights, and equality—are central to the delivery of SICAP. This provides an opportunity to develop a new practice framework to direct and guide mainstream actions associated with Article 29b, given that disabled people are a primary target group of the SICAP program.

What is the Vision of Effective Participation with Disabled People?

This workshop facilitated discussion on the need for a robust theoretical

and practice framework to underpin work done for, and with, disabled people in Ireland. It also provided participants with the “thinking-tools” of identifying the medical & social models of disability as the primary paradigms of proofing disability approaches in mainstream communities and actively exploring how the social model is more effective in a community development mainstream setting. Participants discussed the role of community development and disability equality-led disability arts, as an effective process to provide disabled people with the means towards participation, power, and progress within their local communities.

What Was the Aim of the Workshop?

The aim of the workshop was to provide participants with the means to actively apply the medical & social models as the primary paradigms of proofing disability actions in community development mainstream settings, particularly:

- Identify the medical-social models as the primary paradigms for disability-equality as effective enablers for Article 29b;
- Show social, model-led methodologies with community development and disability arts;

- Communicate process and product methods of making social model-led thinking an effective proofing approach in mainstream settings; and
- Demonstrate the enabling role of Local Development Companies to deliver community development structures for Article 29b.

It is hoped that participants left the workshop enthused to work towards the following outcomes:

- Development of ‘By Us With Us’-led local disabled people organizations, which will be central to the realization of UN CRPD Article 29b;

- Development of platforms at local levels, such as Leitrim Disability Equality Network, supported by Leitrim Development Company, for the collective approach of disabled people and supporters, within the mainstream and outside the disability sector; and
- Transformation of local community mainstream structures to recognize community development and disability equality creative inclusion practice over normalization and integration processes.

We continue to work in solidarity with national and international groups, and

welcome global exchange in the promotion and practice of equality and rights-based community development.

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Disability Equality Worker and consultant, writer and film-maker
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Weaving a Dream Together: Connecting Cultures and Knowledge with Wayúu Women

The Wayúu indigenous communities from La Guajira, northern Colombia, have been affected by armed conflict, deep social inequalities, and interventions by multinational companies extracting natural resources. These issues have generated an intensified crisis in recent years. For centuries, these communities have resisted the pressures of the Western world through Weaving, an essential traditional practice, from which they have kept their traditions alive and asserted their ethnic and cultural identity—the reconstruction of the social and economic, fabric as a tangible and intangible heritage.

The Wayúu Women Weavers Collective has been a fundamental part in the process of protecting and safeguarding their traditions during these difficult times in their history. Their traditional mochila bags have national and international recognition. Our work explores the dynamics and lessons from the experience of the encounter between two worlds: the Indigenous and the Western. The Wayúu Women Weavers invited a partnership with a well-known Colombian multinational bag company, with the aim of bridge-building through dialogue and generating the production of in-depth shared knowledge. This legitimized their trade as ethnic minority women, having their high-quality designs, products, and knowledge recognized, as well as connecting places and cultures.

Our cross-sectional collaboration process and collaborative ethnography exercise began in 2015 as an alliance-building effort, reconsidering different way of sharing knowledge, supporting alternative models of economic development, and exploring new ideas for the allocation of resources between different logics organizational models. We also experimented with participatory and democratic political models while starting these open-ended projects as a strategy of collective creation. It demonstrates how the process proved to be transformative through the sharing of knowledge for both parts, and how business can promote and reinforce human, economic, social, and cultural rights through local action and its relationships with communities in our so-called post-conflict situation.

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United Nations Convention on the Rights of People with Disabilities (UN CRPD) Article 29b.

b) To promote actively an environment in which persons with disabilities can effectively and fully participate in the conduct of public affairs, without discrimination and on an equal basis with others, and encourage their participation in public affairs, including:

i. Participation in non-governmental organizations and associations concerned with the public and political life of the country, and in the activities and administration of political parties;

ii. Forming and joining organizations of persons with disabilities to represent persons with disabilities at international, national, regional and local levels.

Community Development Education and the Role of the State in Russia

Elena Shomina



Elena Shomina

Modern Russian history of community development started at 1988, when the first community-based group (Territorial Self-Management Committee—TOS in Russian) started its activity. The nature of our TOSs is voluntary activities on a local level and initiatives inspired by local residents. Community development via creation of TOS groups was an expression of the democratic process and active public participation in local life. It was actively supported by Western donors in the 1990's and 2000's but not by municipalities. Municipalities were afraid of local activism and had no experience or skills for such collaboration. When Western donors left Russia, only a few municipal authorities demonstrated positive relationships with TOSs and only a few municipal programmers of financial and technical support existed.

The period of 1988 through 2018 brought, not only great changes in our political, economic, social, and cultural life, but also in our everyday life and changes in our communities and TOSs. We saw real growth in numbers —from 250 exclusively urban TOSs in 1993 to 25,000 organizations operating in the cities, and about 5000 in rural settlements.

There has been a transformation in the relationships between TOSs and local authorities. This includes moving from conflicts, lack of understanding and lack of support, to invitations to deliberate, share information, and the inclusion of representatives of TOSs in different municipal commissions and the working groups. Now the state tolerates, needs, and encourages community work in many ways, including:

- Information;
- Consultations by municipal authorities and specialists for community leaders and groups;
- Trainings and lectures for active citizens in different community fields;
- Creation of new specialties—community organizers or manager of community development—as well as new programmers to educate these new professionals;
- Financial support for community-based NGOs (payment of rent and utilities for their premises, equipment, and salary for one or two staff members (community organizer or accountant);
- Special state, municipal, and private companies' grants for

different community-initiated projects;

- Different forms of public relations and public support for TOS activity; and
- Various forms of encouragement and rewards—vouchers for holidays, excursion trips, and various useful gifts (this is especially important for older activists).

The real infrastructure of support for community development also appeared at the state, regional, and municipal levels: new working laws, different local community centers, and many local websites and newsletters. The vertical structure of the support institutes and infrastructure organizations, whose mission ranges from information and coordination to education and partnerships between community groups, registered NGOs, and local agencies and businesses, were created in many Russian cities. It became a working instrument for stimulation of public participation, involvement of young people in community life, and improvement of local environment in the cities.

According to the Association of TOS, in many regions of Russia, the regional authority invested in community

development with about 5 million rubles (about 70,000 euros). But other regions demonstrated very serious financial support—Udmurtia: 122 million rubles (1.7 million euros), Tatarstan Republic: 110 million rubles (1.5 million euros), Buriat Republic: 45 million rubles (600,000 euros), Perm Region: 20 million rubles (270,000 euros). Estimating the crucial role of community self-management, the state and local governments and their agencies are now more favorable for cooperation and investments in community development.

In 2016, the Russian National Association of TOS was established (NATOS). This key community alliance operates at the federal level and implements the following tasks:

- Represents interests of the community-based NGOs (TOSs and informal groups);
- Serves as a supporting institution, which proposes a user-friendly and useful website, a virtual (on-line) library, a collection of best practices, and important results achieved by TOSs; and
- Inspires education for community leaders and local activists.

Local authorities of the new generation understand that strategic municipal growth depends on mobilizing the social capital of local communities and that there is no more important task then to develop grassroots initiatives and community organizing for a better life.

In other words, the municipal power is no longer isolated from its citizens (at least in most advanced territories, which serve as encouraging patterns for the rest). Local governments learn to be unafraid of grassroots initiatives, which, in turn, produce more positive, responsible, and cooperative actions from neighborhood groups and their associations. The Western term, “community,” has gained real meaning and weight in the Russian language and Russian mentality.

Community Education

Community education as a system did not exist in Russia and, up until last year, there were no courses, textbooks, or skilled teachers. It was possible to speak of only one real community education center, Citizen Foundation, with its 10 trainers. Igor Kokarev was its founder and president and a real community educator; unfortunately, he

emigrated in 2008. Citizen Foundation did fantastic job, but it was too small for such a huge country and its activity was premature; it ceased operations. Nevertheless, now, in 2018 and 2019, we can speak about the existence of a myriad of training options for active citizens, including short-term, vocational, or evening courses for local leaders and activists at various municipal entities and at NGO support centers, which could also respond to local needs such as beautification and law-making.

Key areas of community education are community management and community skills, which may include engagement of local residents with a special focus on youth, participatory approaches and practices, public discussions, decision-making; as well

Traditional functions and activity fields of TOSs were:

- Improving local environment (beautification).
- Disputing unwanted constructions (new, high buildings in small yards).
- Organizing leisure facilities for children, youth, and senior citizens.
- Providing social support for people in need.

Today, there are new areas of community activity and care:

- Housing literacy—this includes collective decision-making pertaining to common property management and payments.
- Improvement of local living environment—yards, parking, playgrounds for children, a separate garbage collection, etc.
- Information—local sites, newspapers, leaflets, community exchanges.
- Cross-regional projects—festivals, experience exchange, video-conferences, etc.
- Youth engagement—social services, volunteerism.
- Professionalization of community activists—via creating new educational opportunities.

as key objectives and responsibilities and opportunities for authorities of different levels and opportunities and thematic areas for social partnership projects.

Our new and very important task is the expansion of formal education to address community issues, and the creation of a new specialty of community organizer. This will be similar to the Western Bachelor of Arts in Community Development with new competences (capacity to listen, explain, and help people to learn about and deal with local issues) and new skills (proposal writing, fundraising, crowdfunding, participatory methods of working with local constituents, and collaboration with local authorities on tasks such as participation in decision-making, negotiations, conflict resolution, and moderation). This education is for community leaders and activists, but we think it is also very important to provide such education for city administration employees and local deputies. This will give them a better understanding of the community approach and the ability to support community activities and activists.

Until now, we've had no university education on community issues, but universities now, from time to time, invite local activists to participate in special, small training sessions. I was lucky to attend two community conferences at Maynooth University and I highly appreciate the community education experience. I think the conferences are very interesting and useful as a model of education and training for neighboring communities. We are extremely interested in tutorials and training on community development skills. Until now, we've had no permanent links with Western universities, and I hope one day we will organize a training for Russian community educators in Ireland.

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Coming In From the Policy Margins?

LGBTQ+ Young People in Irish Public Policy, 1993-2016

Michael Barron

How can we explain the public policy shift in relation to LGBTQ+ youth issues from 1993 to 2016?

In May 2015, by a margin of almost two to one, Irish voters agreed to change the Irish constitution so that marriage rights were extended to same-sex couples. Just 23 years earlier in 1993, the Irish state decriminalized homosexuality, the last European Union country to do so. Over the same period, LGBTQ+ young people went from being unnamed in any national public policy to becoming a public policy priority, culminating in the announcement of the world's first LGBTQ+ National Youth Strategy in June 2016. (First National LGBT Strategy for Young People, http://www.merrionstreet.ie/en/News-Room/News/First_National_LGBT_Strategy_for_Young_People.html)

In an ongoing doctoral study, I look back at this period and seek to explain why the status of LGBTQ+ young people in Irish public policy changed so significantly. As a study grounded in my own experience of advocacy for public policy change in relation to LGBTQ+ young people, this work aims to provide useful insights into real-life policy development.

During the presentation delivered at WCDC2018, I briefly discussed the historical context, methodology and analysis framework, and emerging themes from key informant interviews.

History and Context: Growing Up LGBTQ+ in Ireland

Ireland is a post-colonial country and a relatively recent democracy, with a legal system based on that of its former colonizer and, after independence, most laws simply continued. These included laws that criminalized homosexual acts between men—the 1861 Offences Against the Person Act, and the 1885 Criminal Law (Amended) Act. It was not until 1993, when these laws were overturned, that homosexuality was decriminalized in the Republic of Ireland.

Article 44.1.2 of the Irish Constitution, published in 1937, read, “The state recognized the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the Faith professed by the great majority of the citizens.” Although the fifth amendment to the constitution, which removed this article, was passed by referendum in 1972, the fact that the position of the Catholic Church was enshrined in the constitution of a twentieth-century democracy in the first place indicates the level of influence that this church had in the governing of the state. Fundamentally, LGBTQ+ identities are at odds with the teaching and policies of the

Catholic Church; the significance of this emerged in interviews and is further discussed below.

For those of us who grew up in pre-decriminalization Ireland (1993), the invisibility of LGBTQ+ identity was striking. It is also important to reflect on the impact of the HIV/AIDS crisis, which cost the lives of many in the LGBTQ+ community and further stigmatized gay identity. Nolan and Larkin maintain that “Ireland at the outbreak of AIDS was a ‘sex-negative’ culture in which the ‘procreative script’ prescribed by Judeo-Christian beliefs was committed to the view that ‘sexual expression is dirty, sinful, and wrong except when it occurs in marriage and for reproductive purposes’” (Nolan and Larkin, 2016: 257; Levine and Troiden, 1988: 353; Messenger, 1971). This was a period of “culture war in which the forces of conservatism and liberalism clashed” (Nolan and Larkin, op cit). Before 1993, it would be reasonable to suggest that the forces of conservatism, closely linked to Catholic social teachings, were winning the culture war, which focused much of its attention on sexuality—ensuring that women’s sexuality (beyond a procreation function) and gay people had no place within the moral code of the time (Ingles, 1998; Reygan, & Moane, 2014).

The long history of criminalization and stigmatization continued to impact the experiences of LGBTQ+ young people in Ireland long after

decriminalization, indeed, right through the period of focus for this research. In a report of a nationwide consultation with LGBTQ+ young people, published in 2017, young people highlight the ongoing impact of “discrimination and stigma” and “bullying and harassment” (DCYA, 2017, p.7) and call for action to “remove religious patronage in schools and hospitals” (Ibid, p. 8) and to “separate Church and State” (Ibid, p.10).

The impacts of discrimination and stigma on LGBTQ+ young people are well documented in Ireland and internationally. National studies have indicated that homophobia and transphobia are endemic in our schools (Higgins et al, 2016; Mayock et al, 2009; Minton et al, 2008; Norman et al; 2006), and that LGBTQ+ young people are disproportionately vulnerable to early and prolonged drug use (Sarma, 2007). Mayock, et al, in their 2009 major Irish national study, *Supporting LGBT Lives*, found that, across an LGBTQ+ person’s full life span, the period when they are most vulnerable to severe mental health difficulties, including self-harm and attempted suicide, is their teenage years.

My research set out to build a greater understanding of the processes involved in policy making of the specificities relating to LGBTQ+ youth in public policy in Ireland and the role played by civil society, civil servants, and politicians in policy making.

The following themes emerged from my interviews.

Shame and Stigma: The Catholic Church, Schools, and LGBTQ+ Public Policy in Ireland

“Fundamentally what they (the Catholic Church) say about LGBT people... if that’s not stigmatizing, I don’t know what is” - Interviewee

All interviewees spoke about the Catholic Church’s teaching on sexual orientation and gender identity and its dominant role in the provision of education and health care in Ireland. LGBTQ+ identity is at odds with Catholic ideals and values; for example, when he was Cardinal Ratzinger, Pope Emeritus Benedict described homosexuality as a tendency towards “an intrinsic evil” and “morally disordered”. These teachings are particularly significant to LGBTQ+ people because, in Ireland,

the Catholic Church maintains over 90% of primary and over 50% of post-primary schools. In this context, it is unsurprising that interviewees would raise the role played by church teachings in stigmatizing LGBTQ+ young people’s identities

In fact, emerging from the study is an understanding that, in Ireland, LGBTQ+ youth identities exist in multi-layered “social cleavages” between:

- The Catholic Church and the State;
- The Catholic Church and sexual orientation and gender identity;
- Traditional approaches to youth and sexuality; and
- The Catholic Church and communities and families of LGBTQ+ people.

Resistance and Visibility

Interviewees in various ways spoke about the traditional invisibility of LGBTQ+ people and in the power of “coming out” and visibility in society. The significance of research, particularly into schools and mental health, in “shining a light” on the lives of LGBTQ+ youth was cited by a



Michael Barron

number of interviewees, with one civil servant saying of school:

“We couldn’t tell what really happened in the school space, that struck me from the early research on homophobic bullying. It was so important because we couldn’t get into the schools.”

The role played by LGBTQ+ youth services in providing a framework for growing visibility was cited by a number of interviewees, with one civil servant saying:

“BeLonG To was high-quality, responsive, relevant youth services. It didn’t grand stand or give a fatalistic view of young people. I thought that was very powerful, there was such integrity to it. It was based on expertise, not on ownership.”

Speaking about a protest organized by young people who were members of BeLonG To, one interviewee from an LGBTQ+ organization said:

“It really struck me on that march (against homophobic attacks) that the young people not only were they empowered enough to go on that march, not only were they saying ‘we are gay and we are not having this’ but they had the facility to communicate with each other digitally and it was in that moment I realized this was a huge shift in terms of empowerment and I could understand what you were doing in BeLonG To suddenly I could see that it was about facilitation for empowerment.”

Campaigns of LGBTQ+ youth visibility were also mentioned by interviewees. A television documentary series called *Growing Up Gay* was discussed by a number of participants. *Growing up Gay* took six years to make and traced the lives of 12 LGBTQ+ young people over a 12-month period. It aired in two parts in 2010 and was viewed by one in five of the adult population.

Solidarity + Social Analysis

A number of interviewees spoke about the significance of solidarity between minority groups. One spoke about how, in the early 1990s, a gay health group shared a building with a Traveller group in Dublin’s North Inner City and how negotiation on how to manage the space lead to solidarity. Interviewees also spoke about how minority groups worked well as the civil society platform for social partnership in the late 1990’s and in the creation of equality legislation.

Solidarity towards the LGBTQ+ community in the Marriage Equality referendum was also discussed, as was the importance of social justice frameworks:

“People who are committed to social justice have to interrogate themselves, they have to do the work, supporting one identity isn’t enough, people have to be willing to do this work.”

The Parish Pump: All Politics Are Local

The role of personal and familial relationships in “how business is done” in a particularly Irish way in policy development also emerged as a theme. This includes how, in Ireland, advocates have relatively good access to senior decision makers. It also includes how visibility and the personal nature of “coming out” chimes well with the personal nature of Irish politics.

All politicians interviewed spoke about the significance of meeting LGBTQ+ young people and their families:

“Everywhere I went, you’d be conscious of there would be in many, many places, it was urban and rural, there were youth groups that were sensitive to LGBT youth issues or they had special initiatives. The schools were getting more tuned in. This affected me.”

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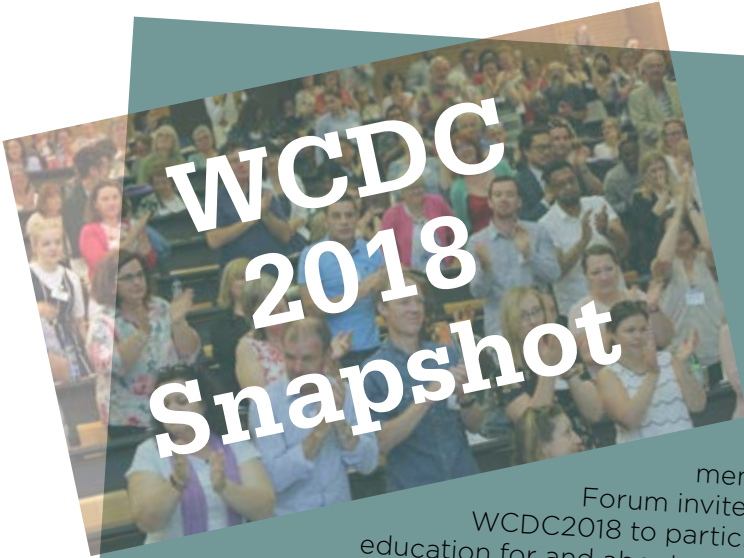
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An Introduction to the Community Development Educators Forum at the WCDC2018

Irish educators at WCDC2018 host the first global Community Development Educators Forum.

Conscious of its value to their own work, the members of the Irish Community Work Educators Forum invited community development educators at WCDC2018 to participate in a forum where all concerned with education for and about community development globally, could discuss and exchange ideas about their work and concerns. Over 60 people from all over the world, with a variety of roles and remits took part—in spite of an 8AM start time on the second morning of the conference—in what we believe was the first dedicated global meeting of community development educators.

The Forum set out to share information about professional education and its challenges and complexities in today’s world, discuss how community development education can enhance the discipline and its contribution to change and transformation for equality and rights, and build understanding and networking among participants and consider how this might be reinforced in the future. The lively discussions—and the reluctance to finish when the first conference plenary of the day was due to begin—indicated that this type of space has global value.

A key and unanimous outcome was the recommendation that the upcoming WCDC in Dundee, Scotland should have a Forum space. It should, preferably, be two hours in length, at a more reasonable hour to facilitate maximum participation, and that consideration be given there to further meetings at the annual global conferences. The Maynooth Forum organizers agreed to liaise with the Dundee organizing group and provide a handover and possible ways forward there.

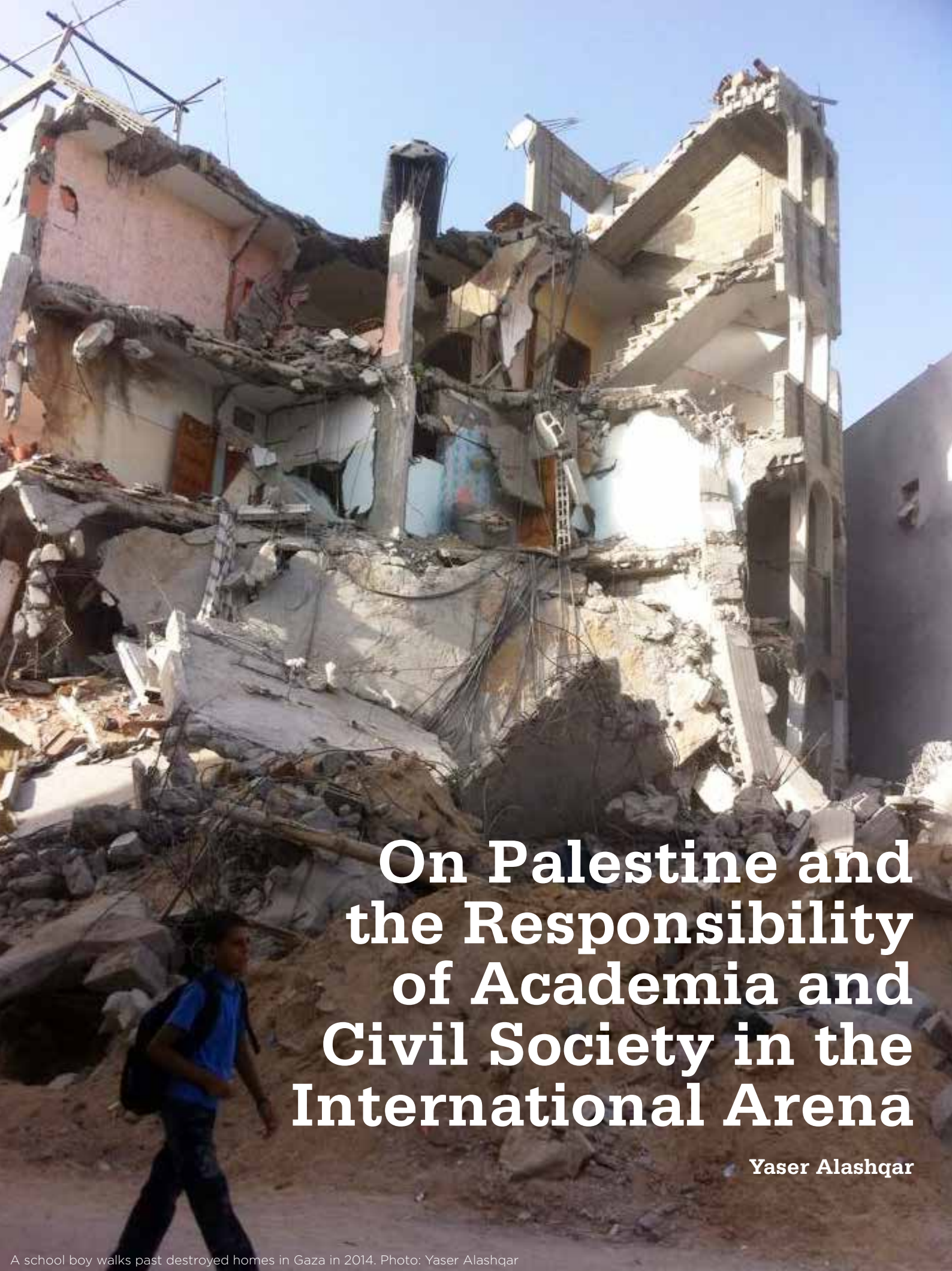
Other discussions focused on the importance of educators asserting the community development profession and their key roles in promoting and developing the discipline in inclusive and rights-based ways. This included the importance of self-identifying as community development educators. The narrowing space for community development education and its relegation to a subset of other areas was a matter of concern for many people. Possibilities for virtual fora, sharing methods, and using creative ways to do so were raised, as were possible common themes around inequalities, rights, and racism.

All agreed that any meeting held should be open and inclusive with participants opting in based on identifying themselves as Community Development Educators. This will be a founding platform for the Dundee Forum in which we hope you can participate.

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On Palestine and the Responsibility of Academia and Civil Society in the International Arena

Yaser Alashqar

A school boy walks past destroyed homes in Gaza in 2014. Photo: Yaser Alashqar

World peace cannot exist without equality and justice. Peace does not only and exclusively mean absence of violence and security, but it should be understood and advocated for in the context of national rights, self-determination, and freedom from oppression and occupation. One of the contentious places on earth, where the notion of peace is continuously debated and contested, is Palestine.

Today, the Palestinians are facing, even more than before, Israeli right-wing policies which aim at erasing their national identity, especially for Palestinians within Israel. The confiscation of land in the West Bank is still ongoing. The national and religious existence of Palestinian communities, including Muslims and Christians, in Jerusalem is undermined. Gaza is under siege and constitutes a prison with a massive level of unemployment and destruction on the ground.

The population of the besieged territory of Gaza is largely children, and it is made of refugees displaced from their land and homes in Palestine in 1948. Gaza, similar to East Jerusalem and the West Bank, has been under Israeli military occupation

since 1967. Adding to this disturbing reality are the forgotten Palestinian refugees in the Shatat (diaspora) communities.

Fragmentation of Palestinian people and their collective struggle remains at the core of the occupation project and its associated policies. Divisions and internal disputes among Palestinian factions in Gaza and the West Bank are further weakening the struggle for Palestine and indirectly help make the goals of such ideological and oppressive policies possible.

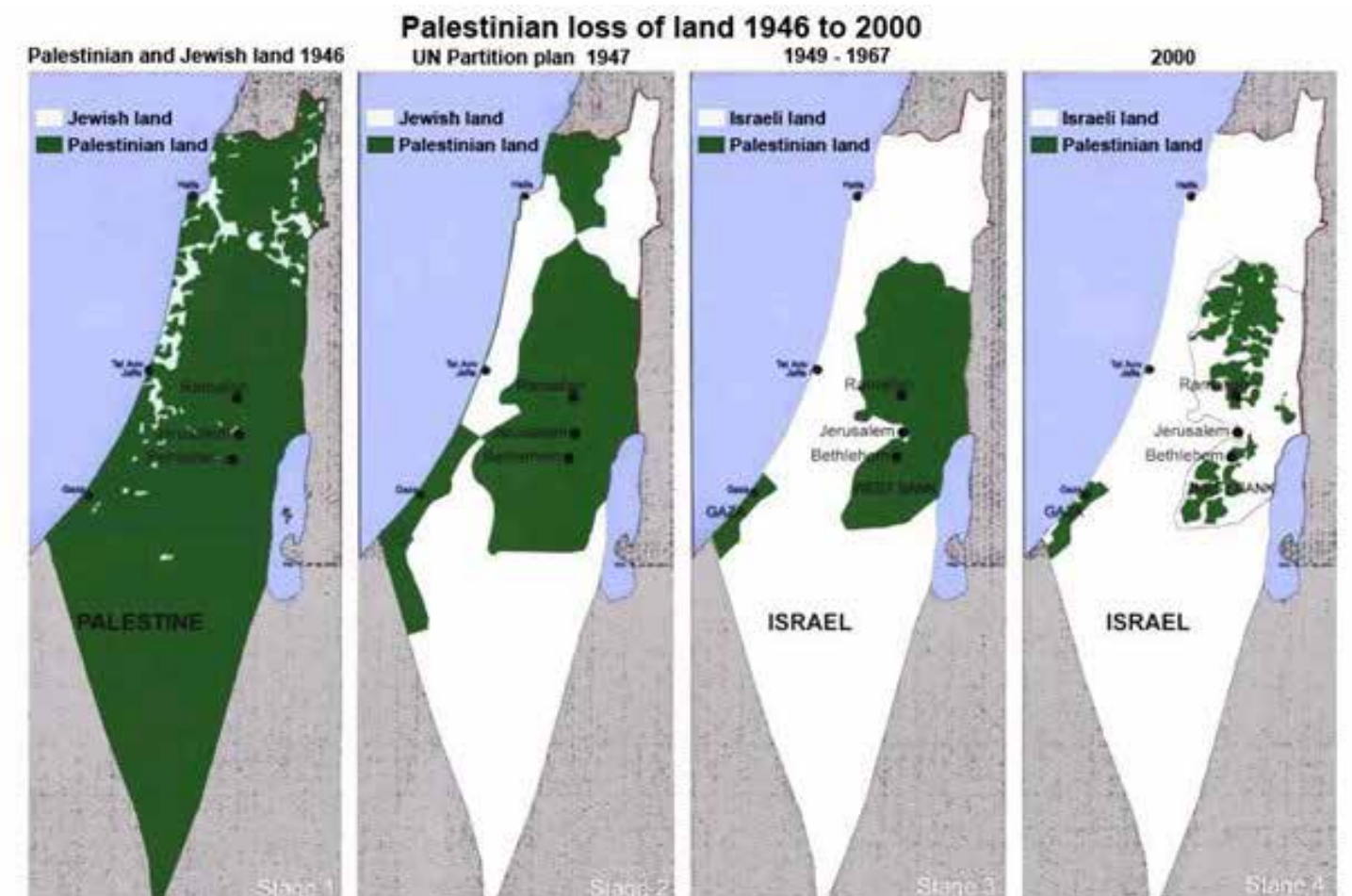
Palestine remains a “just cause, a noble ideal, a moral quest for equality and human rights,” as the late Palestinian intellectual and political activist, Edward Said, described.¹ Discussions about international development and peace at the global level usually include a reference to the lack of “peace in the Middle East” and the “peace process” in the Israeli-Palestinian context. Under the cover of seeking this “liberal peace” in the Middle East, the Palestinians have experienced a further loss of their land, intensified military control, and a systematic denial of their national

¹ Edward Said. “Dignity, Solidarity and the Penal Colony”, September 2003. Available at <https://www.counterpunch.org/2003/09/25/dignity-solidarity-and-the-penal-colony/>.

rights. Therefore, academia and civil society at the global level need to take the discussion to a more precise level and advocate for equality and justice to make peace possible. The “liberal peace” idea has neither delivered just peace or security. Justice and security are also not exclusive, but rather inclusive and complementary. Therefore, Israeli security should not be accepted as a justification for the continuing denial of the legitimate Palestinian rights and self-determination.

Other key responsibilities lie within the academic space and civil society activism in the international arena. The role of power, including hidden interests and alliances, should be uncovered and challenged. The U.S., for example, has controlled diplomacy and political talks in the Israeli-Palestinian conflict for a long time and has continued to insist on its role as the only acceptable mediator in the region. However, this superpower mediator lacks credibility and provides Israel and its occupation regime with unlimited support, including military aid and protection from any international effort to achieve accountability and political change.

Following 25 years of working as a Middle East negotiator and advisor at



the US State Department, Aaron David Miller concluded the following: “for far too long,” he states, “many American officials involved in Arab-Israeli peacemaking, myself included, have acted as Israel’s attorney, catering and coordinating with the Israelis at the expense of successful peace negotiations.” In practice, as Miller states, the U.S. is acting as “Israel’s lawyer” and lacking the “independence and flexibility required for serious peacemaking.”² Such deep levels of deception and pretense of impartial mediation need to be revealed and exposed for the sake of creating significant political and policy changes.

Academics and civil society activists at the global level also have an important role in representations and countering misrepresentations. Western media, following the line of some government and academic circles, still represent a distorted image of the history and reality in Palestine. The Palestinian cause is presented and represented as either part of the so-called Islamic “threat” or anti-Semitism, or both. During the attacks and military assaults on Gaza in 2014, we saw that Israeli government leaders compare Palestinian groups in Gaza with ISIS and Al-Qaida. Some media outlets repeated the same message.³ Academics and activists need to challenge such false notions and misrepresentations and place the Palestinian issue in its real context as

² Aaron David Miller. ‘Israel’s Lawyer’, May 2005. Available at: <http://www.washingtonpost.com/wp-dyn/content/article/2005/05/22/AR2005052200883.html>.

³ See, for example, the following news report: ‘Netanyahu: Hamas Is Islamist Extremism Like al Qaeda, ISIS’, July 2014. Available at: <https://www.nbcnews.com/storyline/middle-east-unrest/netanyahu-hamas-islamist-extremism-al-qaeda-isis-n162076>.



Yaser Alashqar

a historical struggle and quest for national liberation and self-determination.

In addition, one of the major responsibilities for academia and civil society in the international context should be giving marginalized and oppressed people a voice, raising awareness about their dilemma, plight, needs, and rights. Colonial and oppressive regimes do not only control the body and space, they also put unlimited restrictions on the freedom of thought and expression. People living through such injustice are not allowed or given the opportunity to speak freely, tell their narrative, and raise their voice against the unjust system imposed on them. Those who do raise their voice and show opposition are often targeted and jailed. Academia and civil society at the global level, which enjoy the privileges of freedom of thought and speech, should provide the moral and ethical space to counter marginalization and challenge this imposed silence.

Finally, Academics and civil society activists in the international arena should challenge the misleading argument and notion of neutrality in conflicts and national struggles. There cannot be neutrality in oppression and human rights abuses. There is principled opposition and there is complicity, either directly and indirectly. For example, is there

something neutral about massacring over 1,000 people in Gaza? Is there something neutral about putting over 1.5 million people under an illegal blockade, thus depriving them of their basic human rights and freedoms? Can we be neutral while people are forced to live under an oppressive military occupation regime? Where does neutrality stand when the indigenous people and owners of the land are denied full rights and equality in their historical homeland? It is true that there are Palestinians who resort to arms and armed actions. Nonetheless, there are root causes as discussed above and such actions are a direct result of decades of occupation and dispossession. Neutrality should not be allowed to be used in this situation as a cover to avoid moral and legal responsibilities under international law.

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Alinsky Revisited

Alan Twelvetrees

The American community organizer, Saul Alinsky, wrote two books about what came to be called broad based organizing (BBO), *Reveille for Radicals*, and *Rules for Radicals*, both published in the middle of the 20th century. He and his organizing style influenced generations of community organizers, initially in the U.S., but later, much more broadly and, to some degree, world-wide. He founded the Industrial Areas Foundation (IAF) which still exists.

As a community work practitioner/manager and, later, an academic/researcher, I found his books exhilarating, but I had several reservations about his approach. While the stories about campaigns/actions were a great read, I wondered (from reading his material) about the sustainability of such community action, especially if the organizer was not permanently in place to ensure “wins” were not eroded. Additionally, I was concerned that organizers and local people might get “burnt out.” I also recall that Alinsky (correctly, in some senses) emphasized “moving on” when he had set up the organization and a few months had expired, after “turning the town upside down” (his words), both of which he did.

In 1983-84, I was researching community-based economic development in Los Angeles, and, while the Alinsky-type organizations were not my main research focus, I came across several of these, and included two in my study. I was also invited to attend the IAF’s national training, which I did. I also got to know, reasonably well, Ed Chambers, who, after Alinsky died, succeeded him as head of the IAF.

I was fascinated to hear from Ed that he had pretty much the same reservations about Alinsky’s style of organizing as I did. I remember him saying that Alinsky only stayed around for six months or so in a particular place, and then sought new pastures. Poor Ed, then, had to seek to keep the organization going. (Ed also wrote a

book, *Roots for Radicals*, though neither he nor his writing are as well-known as Alinsky and his writing)

Ed also asked me to seek to establish BBO in the UK, which, on my return in 1984, I sought to do. Eventually, Citizens UK was founded, and Neil Jameson became its first executive director. BBO is now also established in several countries, all over the world, and there are around 25 IAF chapters in the U.S.

While it is not problem-free, BBO seems to have overcome some of the endemic problems of community organizing, especially how to raise funds to employ organizers, both in

As a community work practitioner/manager and, later, an academic/researcher, I found his books exhilarating, but I had several reservations about his approach.

the long-term and when you are engaged in “contest” activities. Some of the main principles are:

- Organizations join, not individuals, (hence “broad based”);
- Those organizations pay dues, which help fund the organizers;
- The actions are very well planned and are based on what it is known (often through research) that the target can afford to do/sign up;
- Actions are based on the coming together of hundreds, sometimes thousands, of people in a highly disciplined and planned manner, requiring lots of preparation, with a number of demands, often theatrically presented;
- After the action, there is always an evaluation;
- Leaders are sought and developed who do not have a particular axe to grind, but are concerned about the common good, justice, and building a broad-based organization;
- There is rigorous training for (voluntary) leaders and (paid) organizers.

To start with, in a particular neighborhood, people are organized around modest issues which they can cope with. Later, they have the confidence to address bigger issues. When there has been a win, the BBO often thanks the target organization for agreeing to its demands, thus, ideally, forming a productive, long-term relationship with that power-holder. In Britain, Citizens UK has been very successful in a number of campaigns, especially those for the Living Wage, with over 3,000 organizations now signed on to it.

There are now 15 main BBOs in the UK under the auspices of Citizens UK, and many more in other countries. While most community workers will not become engaged in BBO, all community workers/organizers need to know about this approach. And, the biggest limitation on the growth of BBO in the UK is the supply of organizers.

So, how about it? Contact me for more information or, for a bit more background, see my recent book: A. Twelvetrees, *Community Development, Social Action and Social Planning*, Macmillan Education/Palgrave, 2017 (see pp 134-45).

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Volunteering with the "Purple People" at WCDC2018

Chloe O'Malley

I am studying Community and Youth Work at Maynooth University. In June, I volunteered with the "purple people" to help at WCDC2018.

It was a hive of activity with lots of hard work and sense of community. Words have meanings; some words, however, also have a feel. "Community" is one of those words. I connect strongly with the word community, especially coming from a rural background where community is to fore. As the sociologist Zygmunt Bauman said, "It is like a roof under which we shelter in heavy rain, like a fireplace at which we warm our hands on a frosty day."

The International Induction for the Conference took place on Sunday, June 24th. Before that, with other volunteers, I helped our international delegates find their way around campus and check into their accommodations. They were welcomed to the Induction with music, song, and an introduction by **Anastasia Crickley**. Professor **Maurice Devlin**, Head of the Department of Applied Social Studies at Maynooth University, gave an overview of Ireland's past, current and future problems and possibilities. **Caitríona Ruane**, former Northern Ireland Minister of Education, presented an overview of past, current, and future problems and possibilities there.

After afternoon tea with a musical interlude, small group discussions followed by questions, comments, and exchanges with panel members took place. Perspectives and interactive dialogue with **Martin Collins** of Pavée Point Traveller and Roma Centre, **Amel Yacef** of the European Network against Racism, and **Catherine Marshall**, curator and author came next. Introductions from the WCDC organizing group completed the afternoon. The evening was free for the international delegates to rest and prepare for the conference.

On Monday, June 25th, a highlight for many was the opening keynote address from former President of Ireland, **Mary Robinson**, founder of the Mary Robinson Foundation—Climate Justice, who spoke about the need to tackle climate change seriously as practitioners. She said climate change is a man-made problem that needs a woman's solution, expressing the right to participate as one of the principles of climate action. **Anita Paul's**

concerns about the climate change vulnerabilities of mountain communities in India, musical interludes by **Úna Ní Fhlannagáin**, harpist, and the amazing opening choir stood out for me as well.

Every morning we gathered together early to plan, prepare, and identify our roles for the day. **Mark Tuffy**, a DAPPSS graduate, ensured everything ran smoothly and on schedule. Our WhatsApp group chat proved invaluable for negotiating solutions to issues and keeping us all up-to-date with the happenings of the day. The Department of Applied Social Studies lecturers and administration team were on hand for guidance and reassurance and we used our previous experience in administration, hospitality, and networking to help us contribute.

The Parallel Sessions proved challenging to coordinate as volunteers, partially due to the diverse range of panel and workshop topics. They included **Community Development: European Challenges and Irish Issues; Climate Justice and Sustainable Development; Community Development and Travellers in Ireland; Community Work and Women's Rights; Impact and Outcomes: Measuring and Monitoring; Place, Housing and Health; Rights, Recognition, Regularization: Working for Change with Undocumented Migrants; Dilemmas Cafe; Community Work: Global Challenges** and many more. As volunteers, we ensured the rooms were prepared and maintained. I was grateful for the opportunity to sit in on the discussions and listen to the dialogue, and it was also helpful for the speaker to have we volunteers in the room to assist with note taking, feedback, picking up extra supplies, or helping delegates with any issues that arose.

My favorite moment of the week was an informal evening of **"Songs of Struggle,"** a social gathering at a local public house on Monday night, when we were all united through music and song. The weather was amazing all week, so we were lucky enough to enjoy our open-air concert outside. The passion and motivation heard through the songs proved the endurance and commitment from Community Development workers across the globe.

On Tuesday, June 26th, **Bernadette McAliskey**, of South Tyrone Empowerment Programme in Northern Ireland, spoke about framing community development for today's world, participative democracy, and the challenges we face today, including growing financial inequality and the rise of the right. **Francisco Cali Tzay**, Global Indigenous Peoples Leader from Guatemala, talked about indigenous peoples' struggles and the role of human rights institutions to realize their rights. **Jim Ife**, activist, analyst, and academic from Australia, spoke about the need for a "renewed vision for community development, which includes building alliances with the environment movement as we face shared challenges."

After the conference dinner on Tuesday night we danced to music by **Úna Ní Fhlannagáin** and **Céilí Band** and our volunteers, **Mark Tuffy** and **Michaela Jenkinson**, silenced the room with an emotional rendition of "Black is the Colour". The opening plenary on Wednesday brought contributions from Palestine, Hong Kong, and Ireland and **Lynne Segal's** closing address urged us to collective radical happiness.

We heard many reflections on what the week meant for different people. We volunteers read aloud the Maynooth Declaration. Then some of our talented volunteers performed their songs and poems, which received a standing ovation.

WCDC2018 was an incredible experience. My awareness, understanding, and appreciation of others grew during the week and provoked questions about my own community and society. I gained an exceptional insight into community work around the world. As the youngest participant of the conference, aged 18 years, I am left hopeful about the future of community work in Ireland and further afield. Best wishes and lots of Irish luck to our friends in Scotland as they prepare for WCDC2019 in Sunny Dundee!

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Love and Community Development

Ron Hustedde & Paul Lachapelle

Love is seldom mentioned in the community development literature. Nevertheless, it is an integral part of the field. Martin Luther King, Jr. stated “Power without love is reckless and abusive, and love without power is sentimental and anemic. Power at its best is love implementing the demands of justice, and justice at its best is power correcting everything that stands against love” (King, 1967). Paulo Freire in his iconic book, *Pedagogy of the Oppressed* writes “Dialogue cannot exist . . . in the absence of a profound love . . . The naming of the word which is an act of creation and recreation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself” (Freire, 1972, p. 62).

Contemporary culture tends to place an emphasis on romantic love or the love of family. However, there are many dimensions of love within a community context. Buddhists use the term “loving kindness,” while Christians have used the Greek word, “agape.” Both expressions involve a universal love of humankind that is expressed through acts of trust, understanding, affirmation, compassion, and generosity.

The purpose of this article is to explore three manifestations of love within a community development context.

The first kind of love is the love of listening, truly listening. In today’s current atmosphere, there is a tendency to hunker down into one’s ideological or cultural bunkers. When other parties speak, there is a tendency for the other to challenge or judge their perspective. In essence, we are speech writing while others speak. Listening should be distinguished from hearing. It is about understanding the

heart of others’ messages and why they have their perspective. It involves a body language of openness and occasionally checking in with summaries or clarifying questions about what is being heard. Ron and his colleague, Rosalind Harris, have started a course on listening and community development at the University of Kentucky this year because we believe it is essential for our field. To the best of our knowledge, this is the first time that a graduate course on listening has been offered at the university. The students have indicated that it should be taught in grade schools, secondary schools, and all universities because the norm is to not listen. We can develop processes where it is easier to listen. For example, the National Issues Forums in the U.S. provides a process in which everyone has to walk in the shoes of critics and defenders of public policy choices. The stories of those voices who have not been heard creates opportunities to open hearts and minds and to move towards a greater sense of solidarity.



Ron Hustedde attends a WCDC2018 session.

The second kind of love is courageous love as part of the search for truth or justice for the collective good. It is not the warm and fuzzy kind of love that is stereotyped in romantic novels. Father Zossima, one of the characters in Dostoevsky’s novel, *The Brothers Karamazov*, says “love in action is a harsh and dreadful thing compared with love in dreams. Love in dreams is greedy for immediate action, rapidly performed and in the sight of all. Men will even give their lives if only the ordeal does not last long but is soon over, with all looking on and applauding as though on the stage. But active love is labor and fortitude, and for some people too, perhaps, a complete science” (Dostoevsky, 1980).

When community developers raise difficult questions that communities have not faced because of timidity or a hesitancy to offend the defenders of the status quo, they are engaged in courageous love. We know of cases where practitioners have been shunned by university peers because



Paul Lachapelle during the WCDC2018 Practice Exchange. Photo: Paul Lachapelle.

they asked questions about climate change, minority concerns, or asked who benefits and loses from certain kinds of development. This courageous kind of love is not about telling communities what to do but creating a safe sphere to explore difficult questions that could lead towards community solidarity and agency. Fear can be one of the greatest pitfalls in life if it leads to community impotence and hinders joy and freedom. Most of the spiritual traditions provide lessons in courage that are balanced with wisdom. For example, when many of the characters in Jewish and Christian scriptures are faced with a crisis, they hear the message, “Be Not Afraid.” This courageous kind of love is part of community development because we need to think critically as questions are raised about change, as well as the preservation of what the community holds as sacred.

The third kind of love is the love of imagination for the common good. It complements the other two kinds of love. Communities need to imagine and reimagine their potential. At their heart, the great wisdom traditions are about freedom of mind and heart for everyone, not a rigid adherence to rules and procedures. This freedom is anchored in meeting the needs of food, clothing, health, and shelter for all rather than a slavery to the Pharaoh of the day. Imaginative love allows us to explore issues of forgiveness and

reconciliation, peace building, and hospitality. Communities have reimaged their approach towards criminal prosecution of offenders from cultures such as the Maori people of New Zealand, the South African Tswanas tribesman, and the Navajo in the United States. They have employed “restorative justice” practices such as problem-solving between victims and offenders that include dialogue, reparation of losses, and victim healing.

The love of imagination in community development has been expressed in the integration of the arts in community change. Deep-seated racial, ethnic and class divisions have been addressed through transformative theater, dance, and storytelling in ways that conventional meetings could not have addressed. In other cases, the arts have been used to spur various forms of economic development and strengthen the quality of life in a region (Stephenson & Tate, 2015). Those people without homes in Lexington, Kentucky wrote and acted in a play, “Don’t Call Me Homeless, I Don’t Call You Homed.” It changed how government, neighborhoods, and the mainstream community viewed this group.

Loneliness is one of the largest health concerns we face. It increases dementia, heart disease and depression (Olds & Schwartz, 2009). This isolation is linked to busyness as

a sign of social worth along with the focus on materialism. Trust and reciprocity have declined in many circles (Putnam, 2000) as hyper-individualism becomes more rooted. Community development practitioners have stimulated participatory imagination through community visioning and dreaming, storytelling, and alternative festivals.

This short article is an attempt to clarify three dimensions of love within a community development context: 1) the love of listening; 2) courageous love and 3) the love of imagination. These three forms of love support and complement each other. We hope this is the beginning of a more substantive deliberation about the role of love in community development practice.

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Experiencing Ireland Through the IACD Practice Exchange

Paul Lachapelle

It is generally understood that the difference between a tourist and traveler is profound in that a tourist observes and a traveler experiences and immerses themselves in the culture. This is the intent of our IACD Practice Exchanges (PE), with the added goal of mutual learning, networking, and building relationships.

Two PE immediately followed the 2018 World Community Development Conference in Maynooth: one day in Dublin and a second, three-day opportunity that engaged

communities on the Wild Atlantic Way in the west of Ireland. Both had the same purpose of providing insight and understanding into the efforts of community workers and community development organizations in Ireland working on a range of national and local issues.

The Dublin PE included meetings with an assortment of community development organizations involved in migrant and minority rights, poverty issues, arts, and family support and advocacy, to name a few. Specifically, the PE participants visited the **Migrant Rights Centre Ireland**, a national

organization that works to promote justice, empowerment, and equality for migrants and their families; **Fatima Groups United Family Resource Centre** in Dublin's inner city; **Pavee Point Traveller and Roma Centre**, which has contributed an article to this edition; **St. Michael's Family Resource Centre**, which enables and empowers local people to become active participants to influence social, economic, political, and cultural change; **Bluebell Community Development Project**, which works as a catalyst for social change with an anti-poverty and social inclusion focus; the **European Network Against Racism (ENAR) Ireland**, a national network of anti-racism, civil society organizations that work collectively to highlight and address the issue of racism in Ireland and promote EU and global anti-racist initiatives; and the **Irish Human Rights & Equality Commission**, Ireland's national human rights and equality institution.

The Wild Atlantic Way PE engaged with several projects and initiatives along Ireland's beautiful west coast and off-shore islands, including rural, urban, family, Traveller, and partnership and youth initiatives. Among the many interesting and provocative meetings were visits with community

development organizations in **Galway**, the small communities in the **Connemara region**, and **Inis Oirr**, the smallest of the **Aran Islands**, next land stop Boston. Over the course of two glorious days on the island, we met with, among others, **Comhar Caomhan Teo**, which leads development on the island, and **Aras Eanna**, the arts center that provides a unique cultural space and promotes interesting endeavors and initiatives. Inis Oirr is part of the Connemara Gaeltacht (Irish speaking region) and one of the key issues being addressed by the local community is the ongoing support and promotion of the Irish language and culture.

As the Russian playwright, Anton Chekhov, noted, "knowledge is of no value unless you put it into practice", so too, the IACD recognizes the need and value to link community developers to these types of experiential learning and networking opportunities. The organizers of this PE provided an exceptional opportunity for participants to gain a comprehensive understanding of issues facing communities in both Irish urban and rural contexts, to facilitate an ability to compare and contrast community development issues, approaches, methods, and outcomes in Ireland and elsewhere, and ultimately for us all to consider how the approaches can be used in one's own practice, research, and teaching.

For further information please see:
Migrant Rights Centre Ireland—<http://mrci.ie>

The Fatima Groups United Family Resource Centre—www.fgu.ie

Pavee Point Traveller and Roma Centre—<http://www.paveepoint.ie>

The St. Michael's Family Resource Centre—http://www.stmichaelsestate.ie/projects/family_eng.html

Bluebell Community Development Project—<https://www.bluebellcdp.ie/>

The European Network Against Racism Ireland—<http://enarireland.org>

Irish Human Rights & Equality Commission—<https://www.ihrec.ie/>

Comhar Caomhan Teo—<https://www.wdc.ie/portfolio-item/togra-na-pairce-comhar-caomhan-teo/>

Aras Eanna—<http://artsineducation.ie/en/organisations/aras-eanna-arts-centre-inis-oirr/>

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KK Fung (Hong Kong) and Alpina Clay (Liberia) at the Connemara West Center Letterfrack with a staff member. Photo: Paul Lachapelle



At the exhibition of island clothes, Aras Eanna Arts Center, Inis Oirr. Photo: Paul Lachapelle.



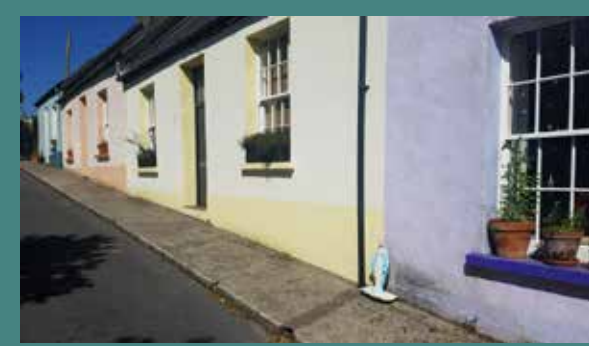
Bluebell Community Development Center, Dublin. Photo: Paul Lachapelle



Participants enjoy the view on Inis Oirr. Photo: Paul Lachapelle

Irish Countryside & Coast

Top three photos: Paul Lachapelle
Bottom three photos: Huston Gibson





Virginia Bras Gomes (fifth from left), then Chair UN ICESCR, with personnel from the Housing Rights Project. Photo courtesy of Clare MacGillivray.

Power, Rights and Resilience

Clare MacGillivray

The Power, Rights, and Resilience workshop at WDC2018 at Maynooth explored the challenges of using a human rights-based approach in community development practice for global activists and practitioners as well as their organizations

Housing Rights in Practice

The session was delivered by key personnel in the Housing Rights in Practice Project in Scotland. The Housing Rights Project is a partnership with Edinburgh Tenants Federation, the Scottish Human Rights Commission (SHRC), and Participation and the Practice of Rights (PPR) in Belfast. The workshop gave a presentation about the Housing Rights

Project as background to explaining a rights-based approach.

As part of Scotland's National Action Plan for Human Rights, the SHRC produced a series of case studies profiling how communities in Scotland are using human rights to tackle poor housing, challenge poverty, and improve health. The Housing Rights Project supported residents in West Cromwell, Citadel, and Persevere Courts in Edinburgh achieve a £2.3M investment in improved housing conditions by using a human rights-based approach. The PANEL principles of a human rights-based approach (participation, accountability, non-discrimination, empowerment and legality) were effectively used in the Housing Rights Project to make rights real at the grassroots level.

Residents learned how to design and carry out participatory action research, surveying over 180 households. They raised significant issues relating to inadequate heating, damp, insect and vermin infestations, poor insulation, a lack of transparent billing for owner-occupiers, satisfaction levels with the landlord, and the City of Edinburgh Council's response to their concerns.

The International Covenant on Economic, Social and Cultural Rights (ICESCR), ratified by the UK Government, gives everyone the Right to Adequate Housing. It then instructs states to interpret that right to include a focus on security of tenure and availability of services like safe drinking water, adequate sanitation, energy for cooking, heating, lighting, food storage, or refuse disposal. It also

covers affordability and habitability. Housing is not considered adequate if it does not guarantee physical safety or provide adequate space, as well as protection against the cold, damp, heat, rain, wind, other threats to health, and structural hazards.

Residents learned about the right to adequate housing, decoded their research using international human rights standards, and set accountability indicators for the Local Authority to improve over time. Interacting with politicians at all levels, engaging the media, film and effective use of social media were integral to the residents' approach of securing accountability for the progressive realization of their rights. The amount of £2.3M of investment in homes was announced by the Local Authority and monthly meetings between rights holders (residents) and the duty bearer (Local Authority) ensured the Project delivered progress on housing conditions.

Judith Robertson, Chair of the Commission, said, "When talking of the Universal Declaration of Human Rights, adopted 70 years ago, Eleanor Roosevelt stressed that human rights must have meaning in the 'small places, close to home'. This project shows how the work taking place through SNAP (Scotland's National Action Plan for Human Rights) is taking international human rights standards and supporting people to apply them in their everyday lives—realizing the right to housing, the right to an adequate standard of living, and the right to health."

Heather Ford, one of the residents involved in the project spoke of how this project had benefited the residents, "Understanding our human rights has given us a strength to carry on. We believe now that we really can make a difference – not just for ourselves but for our entire community."

Power, Rights, and Resilience Workshop

Following a presentation about the Housing Rights Project, the workshop explored, with participants from around the globe, examples of abuses of power by duty bearers, and highlighted a litany of personal and organizational consequences when effectively speaking truth to power. The "kick-back" from institutional power intended to silence human rights defenders appears to be a global phenomenon.

Human rights defenders who critically challenge injustice are often smeared, their reputations attacked; they face arrest, harassment, threats, imprisonment, and, in extreme circumstances, death.

The ravage of subtle but effective silencing techniques against rights holders seems especially true in neoliberal contexts, where the cloak of threats to civic society are masked in terms of the removal of organizational funding or an attempt to silence civic society accountability mechanisms. Workshop participants shared many

"There are times I feel so personally exposed in this work that I am exhausted. Knowing that there are other practitioners globally who share this journey with me gives me renewed strength."

-Workshop Participant

examples of strong reactions against human rights defenders.

Delegates also shared a plethora of effective remedies for community and individual resilience in the face of hostility, bullying, and attempts to silence critical challenge. Examples included:

- Capacity building at the grassroots level to know and claim rights and community organizing to build movements.
- Creative use of the media, film, and guerrilla light shows projecting images of rights abuses against prominent community landmarks, to hold and maintain human rights abuses in the light of public accountability.
- Building alliances of civic organizations and community leaders to share strengths and support in emotional and practical ways.
- Delivering training to public authorities to ensure duty bearers understand their human rights obligations; fostering enabling environments where human rights can be respected.

For individuals involved in community development human rights work, the costs can be high: exhaustion, ill mental

health, and loss of status, relationships, reputation, employment, or freedom. The resilience techniques shared in the workshop centered on personal reflection of the purpose of activism, often rooted in spirituality or belief, coupled with strength in resistance to injustice. Remaining grounded in the face of adversity and knowing and trusting in the power of the collective were seen to be crucial in building personal resilience. Active steps towards self-care and avoiding "activist burnout" were also seen as critical to the sustainability of human rights defenders' work and personal wellbeing.

Workshop participants commented positively on the opportunity to connect and share powerful conversations about the lived reality of challenges faced in community development human rights work.

"There are times I feel so personally exposed in this work that I am exhausted. Knowing that there are other practitioners globally who share this journey with me gives me renewed strength."

References

Scotland's National Action Plan for Human Rights: <http://www.snaprights.info/what-is-snap/year-three-report-and-case-studies>.

The Scottish Human Rights Commission (SHRC): <http://www.scottishhumanrights.com/>.

Participation and the Practice of Rights (PPR): <https://www.pprproject.org/>.

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The Maynooth Declaration

Oonagh McArdle

Building on the “Budapest Declaration, Building European Civil Society Through Community Development” of 2004, the Maynooth Declaration provides a platform of recognition for the current, complex, and challenging global context within which community development operates. It reaffirms community development and its contribution to collectively working to create conditions for an equal, just, and sustainable world where rights are realized and respected.

The Declaration was initially drafted by the conference organizers in consultation with staff and students at the Department of Applied Social Studies at Maynooth University.

It was then circulated to members of the Conference International Advisory Group for comments and additions. Next, it was sent to delegates prior to the conference for further comments. Finally, at the conference, delegates were asked put a “thumbs up” sticker on the large poster containing the Declaration text in the main foyer if they supported it.

At the closing plenary, the WCDC student volunteers—and future community workers— who played such an important role, individually and collectively, in ensuring the conference was a success, read aloud the Declaration, which was unanimously acclaimed by all present.

All are free to use it to help reflect and amplify their concrete realities and work at every level, from local to global, and in their diverse situations and contexts. We encourage you to do so.

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Community Development for Rights, Recognition and Re-distribution

The World Community Development Conference 2018

Maynooth Declaration

Recognising the many challenges, including poverty, racism and inequality, which are enduring features of all societies and present the context for community development throughout the world;

Acknowledging that the way we use and treat our world is unsustainable and that there is an urgent need for climate and environmental justice actions globally;

Emphasising the intersectional nature of poverty and oppression, which exacerbates injustice and rights abuses and systematically ignores and undermines the diversity of cultures, communities and peoples throughout our world;

Resisting neo-liberalism as a key contributor to the persistence and growth of poverty globally and the creation of economic systems that sustain and deepen inequalities, eroding the capacity of national governments to uphold their responsibilities as human rights duty bearers;

Remembering the role community development workers have played in mobilising communities and creating the conditions for civil society to address needs, concerns and interests;

Reasserting our commitment to the Universal Declaration of Human Rights in this its 70th anniversary, the international human rights architecture enshrined in human rights treaties and covenants of the United Nations, as well as the UN Sustainable Development Goals essential for our future and regional multilateral organisations across the globe;

We, the delegates at the World Community Development Conference held in Maynooth University, Ireland in June 2018, make the following declaration collectively:

We reaffirm community development as a process where people concerned with human rights, economic, social and environmental justice act collectively to change societal circumstances. With good processes determining good outcomes, community development will continue to address power imbalances and strengthen the capacities of rights holders to define, claim and realise their rights by holding stakeholders to account. Supporting and valuing the diversity of communities, community workers will continue to address the causes and consequences of marginalisation and oppression on the basis of key factors including but not exclusive to, gender, ‘race’ and class.

We value the on-going contribution of community development to addressing local to global concerns. We recognise its contribution to the deepening and invigorating of democracy, in the creation of better policy, in enhancing equality and in realising rights, in contributing to social cohesion, and in strengthening the collective voice of communities experiencing poverty, prejudice, social exclusion and inequality in the decision making processes that affect their lives.

We reconfirm community development as a proven means of building a just, sustainable and peaceful world and call on local, national, regional and global authorities and governments to recognise, support and sufficiently resource independent community work through appropriate political leadership, funding, policy and legislation.



IACD's Practice Insights magazine, sharing practice and research about community development from around the world.